

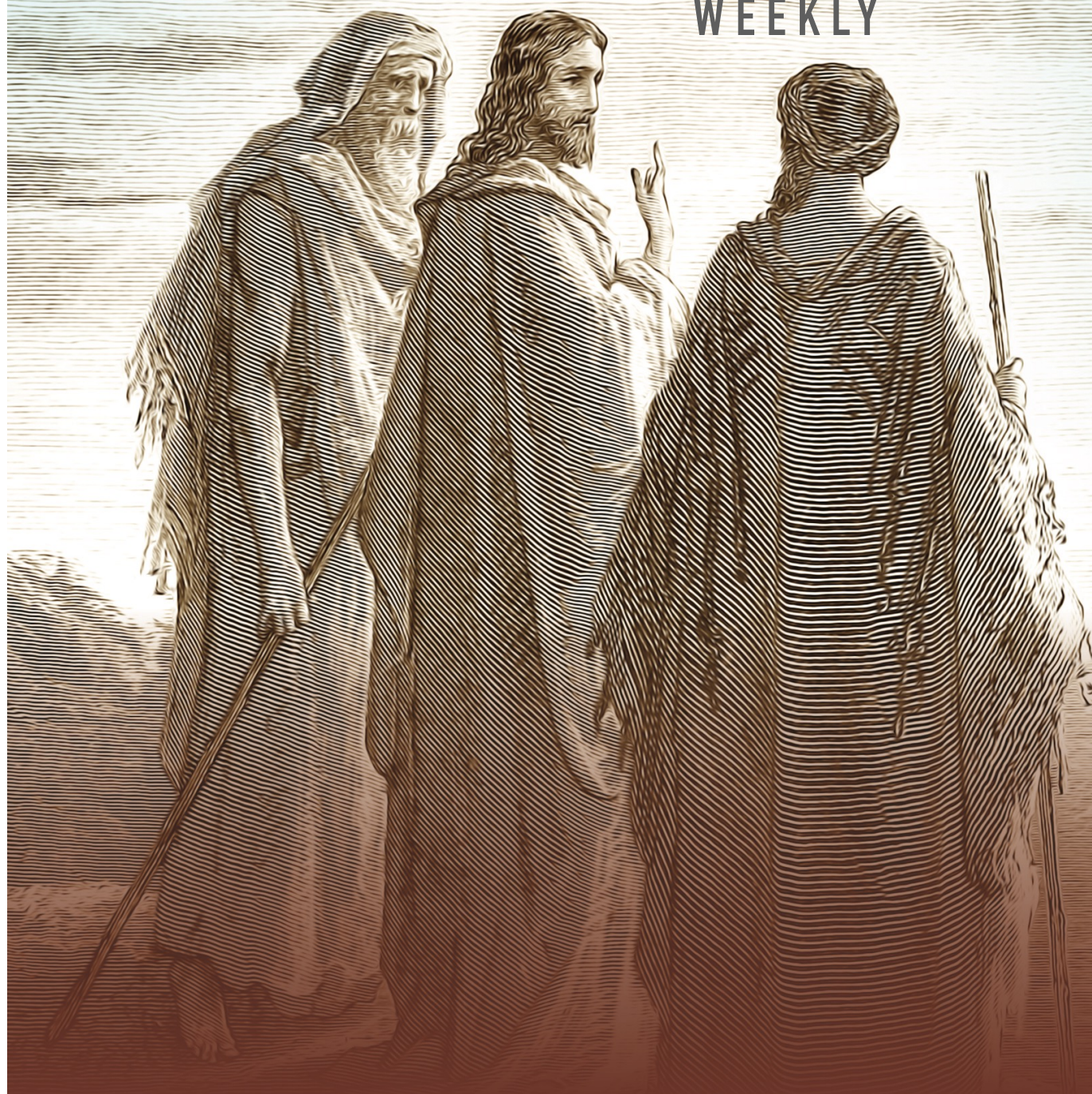
ISSUE No. 34

THIRD SUNDAY of EASTER

15 APRIL 2018

Cathedral

WEEKLY



THIRD SUNDAY OF EASTER

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WHEN GOD GIVES YOU A LEVELER, LEARN HOW TO USE IT | ELIZABETH SCALIA
THE ANNUNCIATION | BISHOP ROBERT BARRON

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.

MASS INTENTIONS FOR THE UPCOMING WEEK

Monday 16 April

7AM - Betty Sowarsh (James Mees)

5:15 PM - Catherine Staab (Larry & Sue Spinner)

Tuesday 17 April

7AM - Mr. & Mrs. Gene Barish, Sr. (Family)

5:15 PM - Betty Sowarsh (Joann Lenn)

Wednesday 18 April

7AM - Lenn Family (Family)

5:15 PM - Kara Leigh Smith (Don & Mary Smargiassi)

Thursday 19 April

7AM - Tyler Franz (Lou Ann Mack)

5:15 PM - Lenn Family (Family)

Friday 20 April

7AM - Gary Maxey (Lou Ann Mack)

5:15 PM - Irvin Larry Smith (Jim & Sandy Bloom)

Saturday 21 April

8AM - Kevin Budd (Lou Ann Mack)

4 PM - For the People

Sunday 22 April

7AM - John & Edith Bacalar (John Busciacco)

10 AM - Charles & Mercedes Nesbitt (Kathy Frank)

5 PM - Betty Sowarsh (Jasper & Rachel)

Like the Cathedral Weekly? Share this copy with a friend!



The Pope Said What?

A few weeks ago, the beginning of Holy Week, I was browsing news sites on the Internet and was greeted with a large headline that read "Pope Declares No Hell!" I am sure that many of you saw that headline also or at least heard about it. My first thought was

"great, its not like there isn't anything else going on this week," but that was immediately followed by the assumption that something was just not right about that headline. What did not further help matters was that the Vatican Press Office did not do much to forcefully denounce the story line as false.

Last month the Holy Father began the sixth year of his pontificate and, even with five years behind us, many people still have not



gotten used to his style of speaking which is very different from his two most recent predecessors, Pope St. John Paul II and Pope Emeritus Benedict XVI, who were both known for their precision when speaking. That is not exactly Pope Francis's style. He is much more "off the cuff" which can have its challenges. Some people love his style, some do not, but whether you do or do not, this is who Pope Francis is.

The "Hell controversy" stemmed from a conversation with the 93-year-old editor of an Italian journal. This editor is notoriously known for not taking any notes when interviewing someone. The story was based on his own recollections of what the Holy Father supposedly said. This editor is also known for liking to "stir the pot," you might say.

Do I think that Pope Francis denied the existence of hell? No.

I do not believe that for one minute. Pope Francis has been unrelenting in his belief that the devil does truly exist and that the devil is actively engaged against the work of the church and good in the world. The Holy Father reaffirms this in his most recent apostolic exhortation that was released April 9th entitled *Gaudete*

et exsultate (Rejoice and Be Glad) on the call to holiness. If there is a devil then there must be a hell.

When a pope speaks, no one should stand in expectation that he might say something that alters the Church's theological tradition.

Yes, the pope can speak infallibly on matters of faith and morals, and the popes have done so or they have spoken authoritatively on other matters not considered infallible but still important. When they do, it generally occurs after consultation with members of the College of Bishops, it is done in very specific terms and in specific Papal documents, namely in what are called apostolic constitutions or encyclicals, and it is not done in private conversations with haphazard journalists.

If you want to learn more about what the Church teaches definitively on the existence of hell, go to:

- The Catechism of the Catholic Church, paragraphs 1033-1037
- If you want to know more about what Pope Francis is saying and teaching, visit the website of the Holy See at www.vatican.va and you will find his writings, homilies, prayers, and speeches.



Be careful of what you read in the media, secular and "religious;" some of it is true, some of it is not, and some of it is a mix of the two. The media loves a headline...and so do most readers. Remember to pray daily for our Holy Father as he has an unenviable duty. God bless you!

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.

STEWARDSHIP



Ideas for Personal Stewardship During the Easter Season

The Easter Season is a time of celebration and great joy! In this same spirit, we have an opportunity to embrace the challenge of living our lives as disciples. They were struck with awe and wonder, but fully immersed themselves in their new calls to ministry and to spreading the good news of the Gospel into the world. With a courageous spirit, they stewarded. They used their gifts from God of time, talent, and treasure to spread the Good News! How can each of us take on this challenge?

Here are a few ideas:

Stewardship of Time:

- Join us for the *Soup Suppers*, as Fr. House leads us in a reflection, the next is coming up on April 19th at 6:30pm in the Atrium. We will be looking at "The Mystery of the Resurrection."
- Take a break and open up the Scripture each week before Sunday. Take a look at the Gospel to familiarize yourself.
- Pray for those in our community who have shared prayer intentions on the Cathedral Online Prayer Wall: <https://spicathedral.org/lenten-prayer-wall/>

Stewardship of Talents:

- Take some time discerning your charisms. The Catherine of Siena Institute has a few resources and FAQ's to help with this process: <https://siena.org/charisms-faq>

- Become involved in a ministry at the Cathedral. You can learn about the ministries at <https://spicathedral.org/ministries/> or contact the Parish Offices for more information.
- During your spring cleaning, consider making a donation to our area shelters or sharing your time. For more information on volunteering in the area, contact Catholic Charities at: <https://cc.dio.org/volunteer>

Stewardship of Treasure:

- Summer months bring travel and weekend plans, don't forget to mail in or drop by your envelopes, if you are going to be away on Sunday.
- Consider e-giving as an option. It is efficient for you and the Parish and allows the Cathedral to plan more accurately, even during the summer months when Mass attendance is inconsistent. To sign-up, go to: <https://spicathedral.org/give-online/>
- Consider supporting Cathedral by leaving a legacy of generosity. You can leave the Cathedral in your will or estate plans, and this is a great way to provide a generous gift that will impact the Cathedral and serve the community for years to come.

Katie Price is the Coordinator of Stewardship at the Cathedral. She has worked in Parish Stewardship for ten years, previously as the Archdiocese of Chicago Parish Stewardship Coordinator. She can be reached at kprice@cathedral.dio.org.

STEWARDSHIP of TREASURE Weekly Collection April 7th & 8th

Envelopes: \$6,801.00
Loose: \$3,240.03
Maintenance: \$370.00
TOTAL: \$10,411.03

Needed to operate weekly: \$15,907.89
Difference: -\$5,496.86
(March EFT \$17,975.65)

STEWARDSHIP of Time & Talent

Take the Psalm with you this week, spend time with the Psalm, think about it and pray.

PS 4:2, 4, 7-8, 9



When God Gives You A Leveler, Learn How To Use It!

When my mother thought the garage would make a nice study, my father—a talented designer, builder and woodsmith—got to work. She eventually took her leisure in a splendid room lined with bookcases

and boasting a fireplace with hidden storage, but she'd had to trust him about it, because Dad never drew out a plan. He just kept it all in his head.

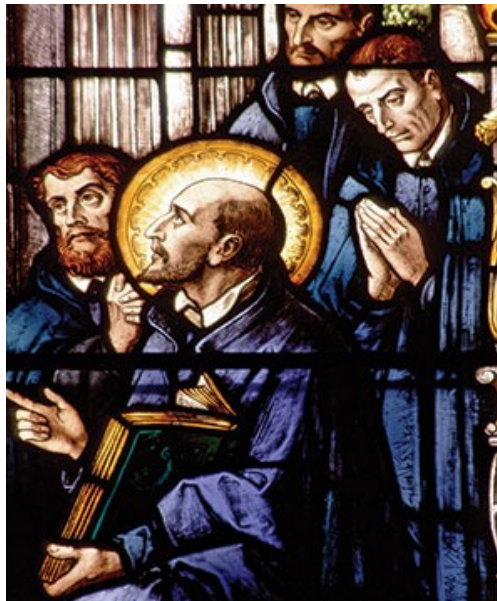
We children apprenticed, and would hand off hammers, wood planes, plumb bobs, and vises to him—like nurses to a particularly intense surgeon—while he worked.

My favorite of his tools was the level—the long steel frame with three round windows containing marked tubes filled with liquid. When the little bubble in the tube was centered between the markings, it signaled that a balance had been achieved; the lines were straight, the measure sound.

My depression-era father, who had left school in the fourth grade in order to work, probably had no idea that when he pronounced, “In the middle is perfection,” he was echoing Aristotle in praise of the “*via media*”—the desirable golden mean that signifies a right-effort.

The *via media* speaks to the life of faith, too. We seek stability as, with God's help, we continually do the interior work of spiritual repair and new construction. Virtus in medio stat, wrote Thomas Aquinas: “Virtue lies in the middle,” away from the extremes and all that is out of order, or unbalanced. As with that bubble in the level, when it is dead center, there we are aligned with God, the center of all things.

During the seasonal pageantries of the church we need to frequently check ourselves and judge whether we are maintaining a proper balance in our observances—neither overdoing Lent to an overscrupulous degree, nor becoming so lazy in Easter as to keep grace at a distance. Our renewed excitement over Christ's victory over death often requires a recalibration of sorts: we need to take another look at the work we have done, discern which tools we can put away for now, which we must keep handy, and which we need to pick up as we head toward Pentecost.



The one indispensable tool, however, is that level—the sacred gauge that can warn us when we have lost our center and are working on something that is tilted and liable to collapse under pressure. For me, this gauge is St. Ignatius Loyola's examen—a five-step process of discerning my own spiritual drift, so I can make adjustments early and often.

The meditation begins with Light: we can see nothing in darkness, and so we ask God to give us his light, that we might look back on our day not only with our own eyes but his as well. Like Bartimeaus, we want to see. (Mark 10:51).

The second step is Thanksgiving: a sincere expression of gratitude for the day itself, which is a gift. Cultivating a daily sense of gratitude is essential to developing a consistent sense of joy.

After Thanksgiving, we make a Review of the whole day we have just lived through, and allow the Holy Spirit to guide our attention most particularly to what God wishes us to notice and dwell upon. There is always something to learn.

Then, we Recognize where we have failed or fallen short: as with any good examination of conscience, we face up to our faults. Perhaps we were so preoccupied with ourselves that we missed another's need, or lost our temper without just cause. This is where we check that gauge: were we moving away from God, who is at the center, or moving nearer? What was the catalyst to pull us out of balance in either case, and can we entrust it all to the Lord, in his mercy?

Finally, because we do trust in that mercy, we let it go, and Look toward tomorrow—really go into the details of what is before us and where we know we will need God's help.

The examen concludes with an Our Father.

We need this tool kept at the ready, each day, because it doesn't take much for us to lose our equilibrium. Every new bit of stimulus, from a troubling headline to an unexpected celebration, can tempt us away from where we want to be. Trained in the examen, we learn to detach from much that comes our way—everything doesn't have to impact us in dramatic ways. Some things can simply blow by.

Particularly in these first days of Easter, we do well to consider how difficult it must have been for the apostles to maintain a sense of spiritual steadiness. Imagine entering Jerusalem with Jesus amid palms—“the throng wild with joy” (Psalm 42:5). It must have felt like a promise of future conquest.

Continue on p. 6...

Continued from p. 5...

And yet within days, the same mobs, malleable and ever-fickle, were calling for crucifixion. Jesus was dead, and Peter and the rest were hiding in an upper room. Imagine one's bubble drifting first in one direction—trending triumphal—and then veering into the other direction, full of fear and doubt; in neither case able to find the still center, where God resides.

Disorientation must have doubled when Jesus appeared to Mary of Magdala. He entered the upper room and talked to the apostles while noshing on a little baked fish!

Forever after, their lives were full of challenges and upheavals; there were shipwrecks, imprisonments and in-fighting, and those bloody martyrdoms by which the faith was seeded and grown.



Up and down. Back and forth. The Church was built through a shifting of triumph and tragedy, over and over again. Just like our lives. Each shift requires another glance at the level, to ensure that we're building something straight, sane, and strong.

Life can change on a dime, so to speak, and when it does, it is always confounding, sometimes even frightening. But to be mindful of how regularly each day brings us slip-sliding into the next helps us maintain a balance in how we receive and process what happens around us, and whether or not we permit the unavoidable highs and lows of life—all the spiritual and mental jostling we cannot prevent—from disturbing our centered balance in Christ, who is our peace.

Elizabeth Scalia is a Benedictine Oblate and author of several books including the award-winning Strange Gods: Unmasking the Idols in Everyday Life (Ave Maria Press) and Little Sins Mean a Lot (OSV). Elizabeth also blogs as "The anchoress" at www.theanchoress.com.



The Annunciation

The Church Fathers were fond of exploring the relationship between Eve, mother of all the living, and the new Eve, Mary the Mother of God. Where Eve grasped and lost, Mary surrendered and received; where Eve said no to the alluring mystery, Mary said yes.

The angel of the Lord—an agent from a realm beyond what can be seen and known—appears to the maid of

Nazareth and greets her in what Balthasar describes as the language of heaven: "Hail, full of grace." The sinful earth is a place of grasping, but the angel salutes her as someone who is ready to accept gifts.

Then he lays out for her the divine plan in which she is to play a signal role: "And now you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High" (Luke 1:32). Standing still within the confines of what she can know, Mary responds, "How can this be, since I am a virgin?" What the angel has told her does not conform to her expectations, and she is, understandably enough, puzzled.

Then the messenger says: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (Luke 1:35). In other words: someone much more powerful than you will overwhelm your physical, moral, intellectual, and spiritual

capacities, and in the measure that you cooperate with this intervention, you will come to a life you hadn't imagined.

Finally, he reminds Mary of her cousin Elizabeth's unlikely pregnancy and adds, "Nothing will be impossible for God" (Luke 1:37).

Søren Kierkegaard, tweaking the noses of the tidy rationalists of his day, said that authentic faith is a "passion for the impossible." It is a surrender in love to that which the mind (the too-often arrogant determiner of what is and is not possible) cannot see.

When Mary says, "Here am I, the servant of the Lord; let it be with me according to your word," she exhibits such faith and thereby undoes the refusal of Eve. And this fiat to the impossible made possible the Incarnation of God.

In accepting the seduction of the alluring Mystery, Mary allowed God's love to become enfleshed for the transformation of the world. In the Catholic faith, Mary is praised as the mother of the Church, the matrix of all discipleship. What this means is that her fiat is the ground and model of every disciple's response to God's desire for incarnation.

Meister Eckhart said that all believers become "mothers of Christ," bearers of the incarnate word, in the measure that they acquiesce to the divine passion to push concretely into creation.

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.

Sharing the Gospel

When Jesus came to his friends after Easter, they could hardly believe he was real. Jesus told his friends it was okay to touch him. Jesus had bones. He had muscles. He had scars from the cross. Jesus even ate a piece of fish to show that his stomach worked okay. Yes, they had all seen Jesus die, but God raised him to life. Moses and King David and the prophets had all written about the Savior. The Scriptures all came true through Jesus. He really is alive. If you believe in Jesus, don't keep it a secret. Tell your friends that Jesus is their savior, too.

L K 24:35-48

Let Us Pray

Lord,

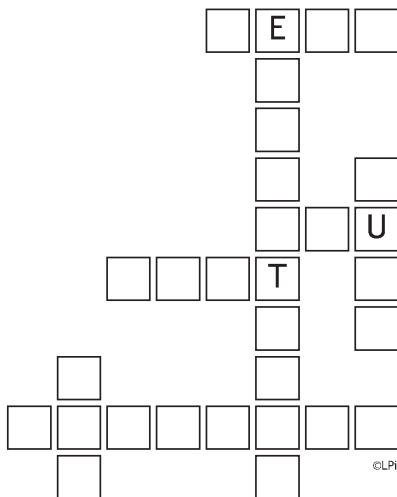
God, give me the words I need. I want everyone I know to follow you. Help me to spend time with reading the Bible and to try and know more of you through Scripture.

Amen.

Puzzle

Fit this Gospel message into the empty squares:

**You must tell everything
that has happened.**



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Mission for the Week

Send a letter to the missionaries your church supports. Ask them how your family can help them spread God's love with other people.

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Growing with the
GOSPEL



Luke 24:35-48 ■ 3rd Sunday of Easter

CYCLE B



Read the Gospel and Color



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