

ISSUE No. 35

FOURTH SUNDAY of EASTER

22 APRIL 2018

# *Cathedral* WEEKLY



## GOOD SHEPHERD SUNDAY

THE NOT-SO-NICE SHEPHERD | FR. CHRISTOPHER HOUSE  
NEVER ENOUGH TIME OR MONEY | KATIE PRICE  
OUR UTILITARIAN UTOPIA | CHRIS HAZELL



# Cathedral WEEKLY

THE MOST REVEREND THOMAS JOHN PAPROCKI  
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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 23 April

7AM -Jack Ely (Wife)

5:15 PM - Special Intention for Kasey Mattox (Ellen Matox)

### Tuesday 24 April

7AM - Gay Ruble Bowen (Lou Ann Mack)

5:15 PM - Vernon Hamburger (Kathy Lilly)

### Wednesday 25 April

7AM - Leo Alexander Bruyer (Mary Bruyre)

5:15 PM - Aurora Mata (Barb Kopec)

### Thursday 26 April

7AM - John Heinrich (Mary Pat Fruin)

5:15 PM - Emily Kopec (Barb Kopec)

### Friday 27 April

7AM - Sharon Rickert (Pat Vaught)

5:15 PM - In Memory of Stuart Selinger (Tara Jokish)

### Saturday 28 April

8AM - Betty Sowarsh (Lillian Cawley)

4PM - Larry Bussard (4 o'clock Ushers)

### Sunday 29 April

7AM -For the People

10 AM - Catherine Staab (Brian & Mickey Lauer)

5 pm - Donald Jones (The Staff Family)

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



## The Not-So-Nice Shepherd

When asked about images or personifications of God, many people name the image of the Good Shepherd. It is an image that is familiar to Christians, both Catholic and non-Catholic alike. The image created by Psalm 23

serves as a basis for this and, for Catholics, every year on the Fourth Sunday of Easter, the Gospel speaks of Jesus as the Good Shepherd. The regularity of this image during this season has resulted in this Sunday being nicknamed "Good Shepherd Sunday."

Jesus is rightly named the Good Shepherd because of the love and goodness that he shows. He leads us, his flock, by example. He shows us the way by his words and his actions and for those who wander from the path, he calls them back, not allowing us to remain adrift or in error. Jesus is good but he is not "nice" as we have come to understand that word. You will be hard pressed to find any translation of the Gospels that uses the word "nice" to describe Jesus, in fact you will not find the word "nice" used anywhere from beginning to end in the Scriptures, from Genesis to Revelation.

How can I say that Jesus is not nice? I say it very easily.

What does it mean to be nice? It means to be agreeable, to be pleasant, to not disturb.

All too often we confuse the word "nice" with "good" or "kind." In reading the Scriptures, we see that the Lord Jesus wanted good for everyone. The ultimate good that he wants for all people is eternal life with God in heaven. As he ministered on earth, Jesus went about doing good: he healed the sick, he comforted the afflicted, and he showed mercy, all of these things pointing to a greater life to come.

Part of the good that Jesus did was also to call out sin when he encountered it.

Jesus did not turn a blind eye to bad behavior or look the other way. He was certainly not agreeable to the Scribes and Pharisees but challenged them concerning behaviors and attitudes that were incompatible with their station in life. When faced with the woman caught in adultery, or any other sinner, he did not say "that's ok" with a wink; no, he extended the mercy and forgiveness of God but with the command to go and sin no more. Jesus was good, kind, and compassionate, but he was not nice.

What does this mean for us as his disciples some 2000 years later?



We live in a world that many times is faced with what some might call the "tyranny of nice."

At times society wants to limit us in a way so that we cannot disturb the peace, so that we cannot say something is wrong lest someone be offended or upset. That is not the example that Jesus gave us. As disciples, we are called to be good, to be kind, but not nice. Being a

Christian means seeking the good for our neighbor even if the true good is something that they don't want or understand. If as disciples we never "rock the boat" or "upset the apple cart" in conversations or interactions, for the sake of what is right, good, and holy, then we may want to examine the Christian witness that we are giving.

I don't know about you, but I don't want a nice shepherd.

I want a shepherd who is good, who loves me enough to challenge me when I am wrong, and who calls me back to the right path so that I can strive for life with God, here in this life and ultimately in heaven. That is something far better than the niceties that this world offers.

*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



## Never Enough Time or Money

I had an interesting email come across my desk this week, and I wanted to share the topic. It was from an individual who had heard me speak on stewardship here at the Cathedral a few months ago. Here is a portion of the email:

*One thing that has kind of stuck out was when you were talking about how most people see Stewardship as money (treasure), and Time and Talent are sometimes forgotten about as means of stewardship.*

*Everything, every problem in life can usually be fixed with one of two things: time or money. It's kind of this double-edged sword because most people now-a-days seem short on time, so they pay someone to fix/do things for them that would otherwise take time--- so then they're also low on money. Some may get a second job or a side job to help pay for stuff, so that makes them even lower on time; and the cycle continues.*

Ah, I thought. The battle of time and money, the idea that we never have enough. Some may think if they had more time they would get to Mass or get to that faith formation program. Some think they would be more generous, if only they had more money. It is easy to put limitations on our time and money if we live our life out of scarcity not plenty.

This person continued on to inquire how we combat this attitude or how we can motivate people to live a life of abundance and not scarcity. Frankly, this is what the whole stewardship conversation is about!

Stewardship is acknowledging a life of abundance, rather you have lots time and money or not! And really, how often do we run into a friend or family member that says, "Geez, I have so much time and money on my hands!" Right? Stewardship is realizing you are blessed in so many ways, and because of those blessings you are called to act generously and share. How can we live a stewardship way of life, a generous life, if we see our life through the lens of scarcity? How would your life look differently if we changed the view?

It is easy to sit here and write, "Be generous!" "Re-prioritize time to serve!" do this, do that! I understand that lifestyle and culture changes take time. But here are just a few thoughts:

- Instead of thinking, "no time," think about swapping "phone time" with prayer time. Each time you reach for that phone (often, when we are bored!) pray instead.
- Instead of thinking, "no time for Mass- kids have plans!" just say "no." Make Sunday Mass the priority- one Sunday at a time.
- Instead of thinking, "no money, can't contribute," start with loose change. Grab a piggy bank and start the loose change collection as a family, it is almost like a savings account for generosity!

It is easy to blame our absence or lack of charity on scarcity. But, I encourage you to explore abundance. Start small. Your here, present with us in prayer. For many around the world, *this* is a gift!

*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](mailto:kprice@cathedral.dio.org).*



### STEWARDSHIP of TREASURE Weekly Collection April 14th & 15th

Envelopes: \$6,719.00  
Loose: \$2,551.48  
Maintenance: \$330.00  
TOTAL: \$9,601.01

Needed to operate weekly: \$15,907.89  
Difference: -\$6,306.88  
(March EFT \$17,975.65)



### STEWARDSHIP of Time & Talent

What do your summer plans look like?

Have you planned time for a retreat?

Have you considered a service project for you family?



## Our Utilitarian Utopia

You walk into a restaurant, a few customers at the diner-style bar at the front, a couple more tucked within comfortable booths along a series of windows. You have an important meeting with colleagues in an hour and are in need of a quick bite while you review your notes. You are instructed to seat yourself by a sign, and so you grab a booth at the corner of the restaurant. Just as you slouch into the booth and

place your folder on the table, a polite, androgynous voice floats over your shoulder.

“Can I provide you with a beverage?”

The question comes from a silver face with a frozen smile and metallic eyes. It, the robot, waits patiently for your response.

The entire restaurant, actually, is filled with robots doing various things: taking food orders, wresting dirty plates from empty tables, laboring diligently in front of an industrial stove in the back. The only human beings within the diner are the customers.

This is no fantasy, and while certainly not the norm—at least not yet—establishments of this sort have sprung up in places like Nagasaki, Japan, and Mountain View, California, among other places. An article from *The Atlantic* titled “Robots Will Transform Fast Food” explains that “70 percent of the jobs at Japan’s hotels will be automated in the next five years,” at least according to one prediction.

This dovetails nicely with the slew of articles, books, and public lectures about the changing landscape of America’s workforce—namely, the impending loss of jobs to sweeping technological innovation. Some sources have said that within twenty years, fifty percent of today’s jobs will be handled by non-human workers. There are a bevy of conflicting perspectives on the topic, with some voicing alarm over the possibility of a perpetually unemployed legion of citizens and others recalling soberly that technological innovation has been making jobs obsolete for the last century and has only continued to foment the creation of more interesting and higher-level jobs for humans to still occupy.

While concern over the rise of a pervasive, mindless, and metallic workforce is reasonable, there is a deeper cultural issue

at hand. Convenience and efficiency remain good things in and of themselves, but have they taken precedence as the highest aim of our human efforts? For example, it’s not necessarily a bad thing that we can order a latte or macchiato on our smartphones, duck into a Starbucks en route to the office, and forgo the protracted need to interact with a barista by simply grabbing a customized beverage off the counter. It isn’t as if exchanging a few superficial words of greeting and articulating that we want three shots of espresso in our latte sets the groundwork for a lasting bond of connection with another human being, right? Plus, this saves us a few minutes on our commute, allowing us to arrive at the office earlier and get to work sooner.

Still, might we start to lose something in the name of ease?



I’m not sure how to answering questions regarding legislative or practical ways of ensuring the implementation of new technologies maintain the dignity of human work and relationships. However, I am interested in at least examining our cultural ethos—our apotheosizing of productivity and utility. Almost all of us would agree that safeguarding the dignity of human beings as entities that can’t be reduced to mere units for production is a good thing. Yet, do our collective actions and behaviors align with these beliefs? At

what point have we bought into the idea that efficiency is more important than the immaterial needs of the human project?

Adults in this country continue to work more average hours a week while children are doled out less free time for undirected play, a critical piece of healthy child development. We talk about a work-life balance, but such a concept is problematic since it forms an unnatural dichotomy within our social and civic lives.

Can our work not pour into our lives and our lives into our work instead of them remaining mutually exclusive aspects of our existence?

Can our work be more than a job or career, but be seen in the light of a comprehensive human activity that provides for our families while serving—and loving—the common good in ways that animate our dignity as co-creators with God?



Continued from p. 5...

Even the notion that we go on vacation or have weekends for the sake of “recharging” offers an insidious implication: our lives are ultimately structured around our economic utility. Instead of time off to allow our spending more time with our family, participating in pleasurable hobbies, volunteering to serve members of our community, and worshiping God in a community, it is merely a means to an end: refreshment for the purposes of work.

In fact, it’s one of the first things we ask children: “What do you want to be when you grow up?” We don’t even use the verb “do,” but instead pose the questions in ontological terms. We are asking, in essence, what will you become in order to produce value and utility to our society? Of course, none of us mean it this way, and there is nothing wrong with asking children to share and hone their dreams regarding how they want to contribute to the world. But again, there seems to be a dichotomy between what we believe and what we actually do. We want our children to play baseball and join the debate team and learn a musical instrument in order to help them form character, build relationships, and develop a passion for things, yet we often couch the need to do such things in the utilitarian language (e.g., “It’ll look great on a college application!”). The less we explicitly use language that speaks of the immeasurable value of life, and more on the empirical data points that cue productivity, wealth, and economic value to society, the more we lose sense of our telos: to love others and God and enjoy with gratitude the gift of existence for its own sake.

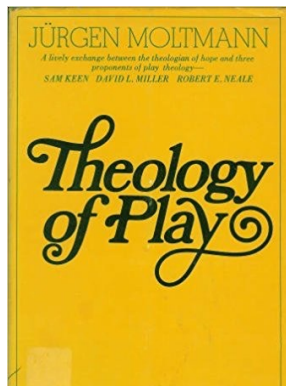
In Jürgen Moltmann’s book *Theology of Play*, he defines God’s creation of the universe as a divine form of play.

*“When [a human being] creates something that is not god but also not nothing, then this must have its ground not in itself but in God’s good will or pleasure. Hence the creation is God’s play, a play of his groundless and inscrutable wisdom. It is the realm in which God displays his glory.”*

I think it helps to consider what play—any activity that doesn’t constitute traditional work such as conversing with friends, pursuing a hobby, creating art, playing a sport, etc.—means to us. We don’t play to accomplish something, but because it’s good to do in and of itself. God did not have to create the world, but did so for its own sake and because he delighted in it. How might we better approach our life with a similar attitude and not merely to achieve a series of utilitarian outcomes?

Back to the robots. It might can be a great blessing when technology is able to relieve us of certain jobs, granting us the opportunity to do other things. But we shouldn’t desire increased technological innovation to merely make us more efficient, productive, and utilitarian. We should desire it insofar as it allows us to express our humanity. If we lose the opportunity to work, serve, and love others in exchange for a cheaper, subhuman alternative, then the economic and utilitarian value gained—no matter how great—won’t make up for what we might lose: the expression of our humanity, dignity, and infinite worth.

*Chris Hazell is the founder of The Call Collective, a blog exploring the intersection between faith, culture and creativity. He holds bachelors’ degrees in English and Economics from UCLA and currently works as a Lead Content Strategist for Point Loma Nazarene University.*



## Notable Catholic Artwork

*Vienna, Austria - February 17, 2014: Vienna - Fresco of Jesus as good shepherd by Josef Kastner from end of 19. cent. in Carmelites church in Dobling.*

## Sharing the Gospel

Without a good shepherd to lead them, sheep would get lost. Without a good shepherd to protect them, sheep would get hurt. A good shepherd would even die, just to keep his sheep safe. Jesus is your good shepherd, and you are his precious little lamb. When you get lost, Jesus comes to find you. When you are in danger, Jesus comes to comfort you. Listen to the voice of Jesus. Spend time reading the Bible every day. He wants to lead you to life with God. He wants to protect you from sin. Jesus gave up his life just to save you. Jesus is your good shepherd.

JN 10:11-18

## Let Us Pray

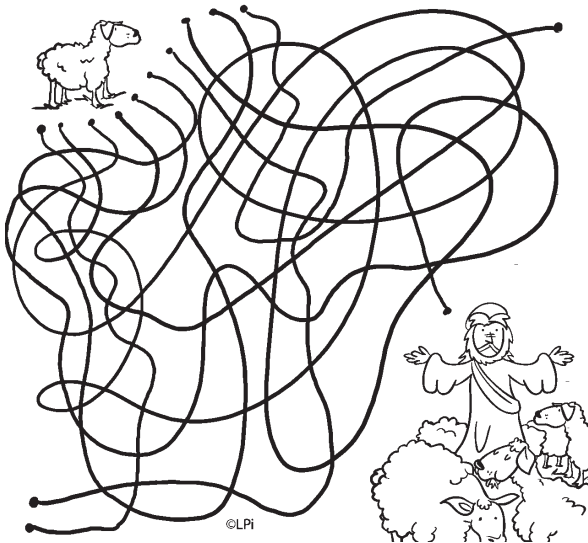
Lord,

God, help me to always follow Jesus, my good shepherd. Help me to learn as much as I can about you, so I may follow you and live my life as your disciple.

Amen.

### Puzzle

Help this lamb find his way into the sheep pen with Jesus.



### Mission for the Week

Learn as much as you can about Jesus, so you can follow him. Read a Bible story with your family every night before bed.

PUZZLE GRAPHIC: B050East4\_gg8.tif / MISSION HEADING: ggmission.tif



Growing with the  
**GOSPEL**

My Church,  
My Family and Me

John 10:11-18 ■ 4th Sunday of Easter

CYCLE B



### Read the Gospel and Color



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Name \_\_\_\_\_

