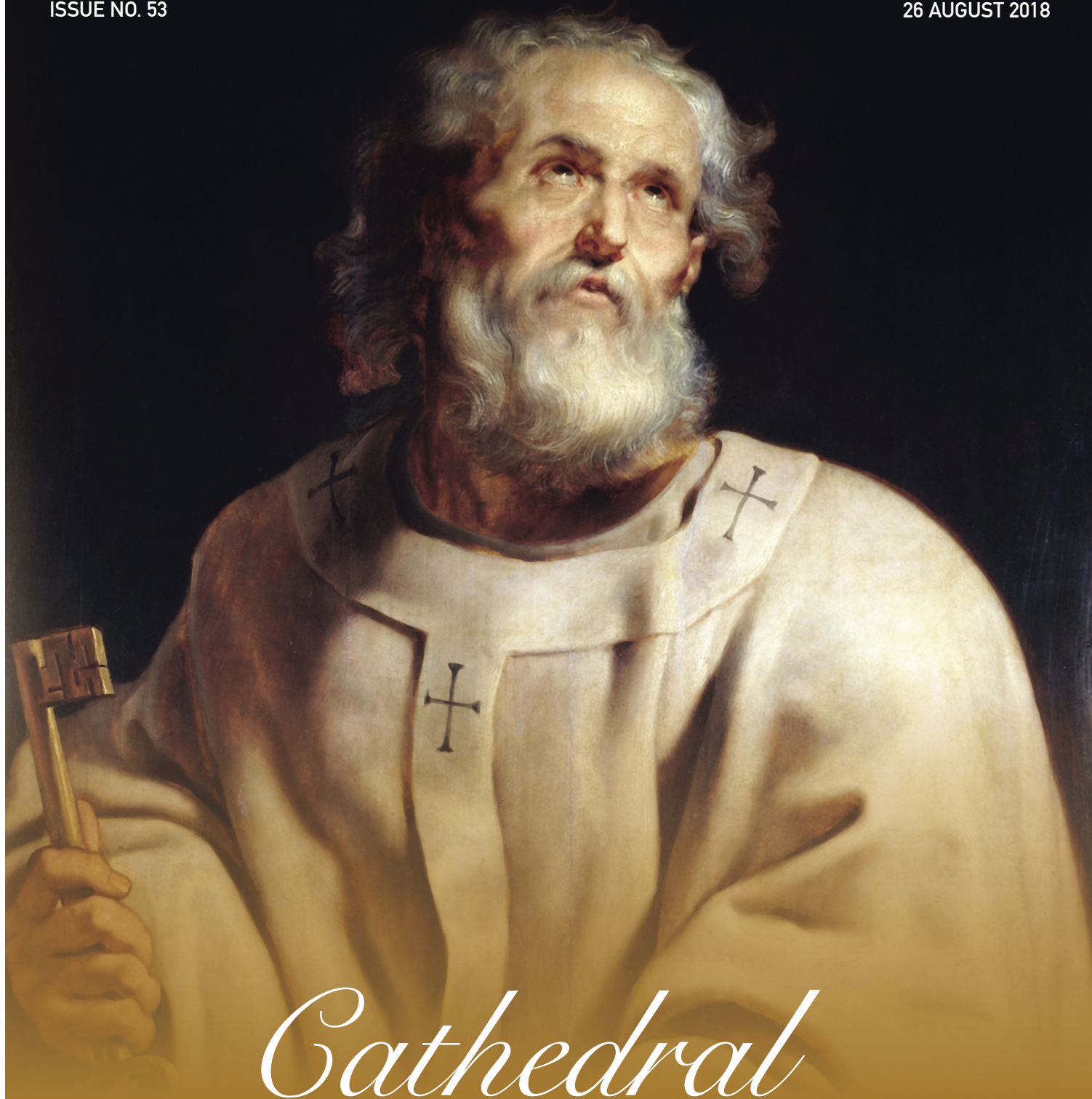


ISSUE NO. 53

26 AUGUST 2018



Cathedral WEEKLY

TWENTIETH SUNDAY IN ORDINARY TIME

TO WHOM SHALL WE GO? | FR. CHRISTOPHER HOUSE
THE MCCARRICK MESS | BISHOP ROBERT BARRON
PRAYING IN CRISIS: THE SORROWFUL MYSTERIES OF THIS MOMENT | ELIZABETH SCALIA

Cathedral WEEKLY

THE MOST REVEREND THOMAS JOHN PAPROCKI
NINTH BISHOP
OF SPRINGFIELD IN ILLINOIS

THE VERY REVEREND CHRISTOPHER A. HOUSE, V.J.
RECTOR

THE REVEREND WAYNE STOCK
PAROCHIAL VICAR

THE REVEREND MICHAEL FRIEDEL
PAROCHIAL VICAR

DEACON IRVIN LAWRENCE SMITH

DEACON T. SCOTT KEEN

KATIE M. PRICE, M.P.S., CFRE
COORDINATOR FOR STEWARDSHIP
KPRICE@CATHEDRAL.DIO.ORG

LISA A. DUFFEY
ASSOCIATE EDITOR/ CATHEDRAL SECRETARY
LDUFFEY@CATHEDRAL.DIO.ORG

524 EAST LAWRENCE AVENUE SPRINGFIELD, ILLINOIS 62703
217.522.3342 - CATHEDRAL OFFICE
SPICATHEDRAL.ORG

MASS TIMES: SAT 4PM, SUN. 7AM, 10AM, 5PM
WEEKDAY MASSES: MON. thru FRI. 7AM, 5:15PM and SAT. 8AM
RECONCILIATION (CONFESSIONS): MON-FRI 4:15PM- 5PM, SAT. 9AM-10AM, 2:30PM-3:30PM, and SUN. 4PM-4:45PM

New to Cathedral?

Are you new to the Cathedral community? Are you interested in becoming Catholic? We would like to meet you! If you would like to join us formally, you can head to <https://spicathedral.org/new-member-registration-form/>. If you have any questions, please contact Katie Price at kprice@cathedral.dio.org.

Parish School of Religion

We are excited to begin registration for the Parish School of Religion program (PSR). After Masses this weekend and next, please stop by the PSR registration table for more information or to register. We are introducing a new way to register online! Go to: <https://spicathedral.org/parish-school-of-religion/> Join us on Sunday, September 16th, 2018 after the 5 p.m. mass for a Potluck to kick off the start of another PSR year!

MASS INTENTIONS FOR THE UPCOMING WEEK

Monday 27 August

7 AM - John Vogt, Jr. (Bill Vogt) 5:15 PM - Michael Tobin (Mary Sestak)

Tuesday 28 August

7 AM -John & Edith Bacalar (John Busciacco) 5:15 PM - Mary Ratna Kumari Pandity (Suseela Pandity)

Wednesday 29 August

7 AM -Robert & Dorothy Berberet (Zummos Family) 5:15 PM - Agnes Reichle (Lou Ann Mack)

Thursday 30 August

7 AM -Francis Schwarzkopf (Richard & Janice Willaredt) 5:15 PM - Gene DeRuntz (Norma Lesko)

Friday 31 August

7 AM -Rich Logan (Joanne Schumacher) 5:15 PM - Tina Howard (Phil & Joan LaRose)

Saturday 1 September

8 AM -Ed Goett (Daughter) 4 PM - Mamie Unser (Friend)

Sunday 2 September

7 AM -Mary Ann Midden (William Midden) 10 AM - Irvin Larry Smith - (Dan & Nancy Ray)
5 PM - For the People



To Whom Shall We Go?

This Sunday is the fifth and last Sunday of our journey through the sixth chapter of John's Gospel known as the Bread of Life Discourse. Beginning with feeding of the five thousand with five loaves and two fish, Jesus seeks to move the crowd to understand that in him is something far greater

than the wonder of the loaves and fishes. He is the Bread that has come down from heaven and he repeatedly tells the crowd in this chapter that whoever eats his flesh and drinks his blood will live forever. As one can imagine, this teaching by the Lord Jesus causes quite a stir among his audience.

At the end, there are some who hear this teaching and immediately dismiss Jesus for what he says. There are others who hear him and are filled with sorrow because this teaching is more than they can bear and they leave him, heartbroken and disillusioned. Then there are the Apostles who remain. Jesus asks them "do you also want to leave?" Peter responds, "Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God."

Over the past few weeks, many in the Church have had their faith wounded, shaken, or even broken. Many of you are angry, hurt, confused, and disillusioned. You are not alone. When I was ordained a priest in May of 2002, the Church in the United States was reeling from the major child sex abuse scandal that had been broken open four months earlier by the Boston Globe. The revelations started first in the Archdiocese of Boston and then spread like wild fire throughout the American Church. Those in authority promised that this would never happen again. We all hoped that was the case.

Most grievously, we have come to find out that some did not keep that promise. While many dioceses moved forward to bring past sins into the light of day, others continued to hide theirs, and here we are now in the horror of this present moment. Each day when I check the news I worry that there is going to be some new revelation; if there is going to be another "wild fire" effect. As a priest of this diocese, I trust in the work and the

oversight done here by Bishop Paprocki, and Archbishop Lucas before him, and I trust that effective work has also been done in a majority of other dioceses.

Many have rightly asked how could this happen again? Why were these past sins and omissions not disclosed fifteen years ago? It is because the focus of some shifted from where it was supposed to be. For all of us, no matter who or what we are in the Church, our focus is supposed to be on Christ and on the good of our sisters and brothers, but, for some, the focus shifted. It shifted to a protection of power or privilege or to a false notion of the Church as institution that had to be protected. The Church is nothing, literally nothing, without the people of God who are its living stones; the well-being of the people of God is where the focus of those in authority should have been. Some ignored that responsibility and here we are again and because we are a people of communion in the Church, when one is hurt, all are hurt.



For the sins that have been revealed in Pennsylvania, I offer you no other explanation and I certainly do not offer you any excuse. I offer you my heartfelt apology

for the sins of some in the clergy against the most vulnerable of the Lord's flock and against your good faith and the good faith of so many others.

Let us again recall the words of St. Peter: "Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God." We are Catholic because of Christ; not because of popes or cardinals or bishops or priests. We are Catholic because of the life given to us by Christ

through the Church in her sacraments. Let us pray for one another that we may together keep our focus on the Lord Jesus. If together, with the Lord's grace, we are able to do this then we can truly be what Jesus is calling us to be as his Church: his spotless bride, built of living stones, a sign of his goodness and love in the world for all people.

May the light of Christ dispel the darkness of these days and lead us onward to his Kingdom. God bless you and yours

Father Christopher House is the Rector of the Cathedral and serves in various leadership roles within the diocesan curia, namely Chancellor and Vicar Judicial.

Stewardship Activity

Stewardship of Time

Do you read before bed? Instead of picking up that good mystery or detective novel, why not give a Catholic novel a try? Or better yet, pick up the Bible. Here is a link on how to get started reading the Bible: <https://aleteia.org/2016/01/10/a-catholics-guide-to-reading-the-bible-in-a-year/>

Stewardship of Talent

Did you miss the "Cathedral Choir Try It Night?" No worries, reach out to Mark Gifford for more information at mgifford@cathedral.dio.org.

Stewardship of Treasure- August 18th & 19th

Envelopes: \$ 5,401.56
Loose: \$ 2,158.30
Maintenance: \$ 40.00

TOTAL: \$ 7, 599.86

Needed to operate weekly: \$15,907.89

Difference: \$ 8,308.03

July EFT (\$17,586.10)

Sacraments

Just prior to his death, Joshua (who succeeded Moses in leading the Israelites into the Promised Land) declared his complete fidelity to the God of Israel: "As for me and my household, we will serve the Lord." How do you bear witness to your faith to family and friends?

Scripture Questions

First Reading: JOS 24:1-2A, 15-17, 18B

Just prior to his death, Joshua (who succeeded Moses in leading the Israelites into the Promised Land) declared his complete fidelity to the God of Israel: "As for me and my household, we will serve the Lord." How do you bear witness to your faith to family and friends?

Second Reading: EPH 5:21-32 OR 5:2A, 25-32

In the closing part of his letter to the Ephesians, Paul addresses household codes of conduct for believers. In this regard, Paul speaks of the love between husband and wife as analogous to the love between Christ and the Church, concluding "this is a great mystery." What do you find compelling in Paul's words on marriage?

Gospel Reading: JN 6:60-69

The Bread of Life Discourse concludes with John reporting that many of Jesus' disciples "no longer accompanied" him. How do you react to family or friends who choose to walk away from Jesus?



The McCarrick Mess

When I was going through school, the devil was presented to us as a myth, a literary device, a symbolic manner of signaling the presence of evil in the world. I will admit to internalizing this view and largely losing my sense of the devil as a real spiritual person. What

shook my agnosticism in regard to the evil one was the clerical sex abuse scandal of the nineties and the early aughts. I say this because that awful crisis just seemed too thought-through, too well-coordinated, to be simply the result of chance or wicked human choice. The devil is characterized as "*the enemy of the human race*" and particularly the enemy of the Church. I challenge anyone to come up with a more devastatingly effective strategy for attacking the mystical body of Christ than the abuse of children and young people by priests. This sin had countless direct victims of course, but it also crippled the Church financially, undercut vocations, caused people to lose confidence in Christianity, dramatically compromised attempts at evangelization, etc., etc. It was a diabolical masterpiece.

Sometime in the early aughts, I was attending a conference and found myself wandering more or less alone in the area where groups and organizations had their booths. I came over to one of the tables and the woman there said, "You're Fr. Barron, aren't you?" I replied affirmatively, and she continued, "You're doing

good work for the Church, but this means that the devil wants to stop you. And you know, he's a lot smarter than you are and a lot more powerful." I think I just mumbled something to her at that moment, but she was right, and I knew it. All of this has come back to me in the wake of the Archbishop McCarrick catastrophe. St. Paul warned us that we battle, not against flesh and blood, but against "powers and principalities." Consequently, the principal work of the Church at this devastating moment ought to be prayer, the conscious and insistent invoking of Christ and the saints.



Now I can hear people saying, "So Bishop Barron is blaming it all on the devil." Not at all. The devil works through temptation, suggestion, and insinuation—and he accomplishes nothing without our cooperation. If you want to see the principle illustrated, Google Luca Signorelli's image of the Antichrist in the Orvieto Cathedral. You'll see what I mean. Archbishop McCarrick did wicked things and so did those, it appears, who enabled him. And we have to come to terms with these sins.

Before I broach the subject of how to do this, permit me to say a few words about unhelpful strategies being bandied about. A first one is indiscriminate scapegoating. The great philosopher René Girard taught us that when communities enter into crisis, people typically commence desperately to cast about for someone or some group to blame. In the catharsis of this indiscriminate accusation, they find a kind of release, an ersatz peace. "All the bishops should resign!" "The priesthood is a cesspool of immorality!" "The seminaries are all corrupt!"

Continued from p. 4

As I say, these assertions might be emotionally satisfying at some level, but they are deeply unjust and conduce toward greater and not less dysfunction. The second negative strategy is the riding of ideological hobby horses. So lots of commentators—left, center, and right—have chimed in to say that the real cause of the McCarrick disaster is, take your pick, the ignoring of *Humanae vitae*, priestly celibacy, rampant homosexuality in the Church, the mistreatment of homosexuals, the sexual revolution, etc. Mind you, I'm not saying for a moment that these aren't important considerations and that some of the suggestions might not have real merit. But I am saying that launching into a consideration of these matters that we have been debating for decades and that will certainly not admit of an easy adjudication amounts right now to a distraction.

So what should be done? The United States Conference of Catholic Bishops (USCCB) has no juridical or canonical authority to discipline bishops. And even if it tried to launch an investigation, it has, at the moment, very little credibility. Only the Pope has juridical and disciplinary powers in regard to bishops. Hence, I would suggest (as a lowly back-bencher auxiliary) that the bishops of the United States—all of us—petition the Holy

Father to form a team, made up mostly of faithful lay Catholics skilled in forensic investigation, and to empower them to have access to all of the relevant documentation and financial records. Their task should be to determine how Archbishop McCarrick managed, despite his widespread reputation for iniquity, to rise through the ranks of the hierarchy and to continue, in his retirement years, to function as a roving ambassador for the Church and to have a disproportionate influence on the appointment of bishops. They should ask the ecclesial version of Sen. Howard Baker's famous questions: "What did the responsible parties know and when did they know it?" Only after these matters are settled will we know what the next steps ought to be.

In the meantime, and above all, we should ask the heavenly powers to fight with us and for us. I might suggest especially calling upon the one who crushes the head of the serpent.

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.



Praying in Crisis: The Sorrowful Mysteries of this Moment

With the publication of a partially redacted Grand Jury report detailing the often stomach-turning actions of over 300 priests in Pennsylvania, and the equally repugnant actions of too many bishops working to conceal rather than reveal these criminal sins, the week has felt "apocalyptic" in the truest sense of the word: there is a great revelation, a great revealing, beginning to unfold throughout the Church.

We realize that Pennsylvania is not an isolated aberration of filth in a pristine ocean of pure Catholicism, but more likely the harrowing first reveal of a twisted vein of evil within the Body of Christ, the Church, and not just in the American church.

Reading that horrific report makes it clear that we are living within a true battle between darkness and light, between what is evil and what is good. Instinctively we have urged each other toward "prayer and fasting" – essential armaments in the spiritual arena.

Padre Pio famously called the Rosary "the weapon for our times."

With that in mind, it seems reasonable that the Sorrowful Mysteries of the Rosary, prayed and meditated upon with specific reference to this apocalypse of filth within our Church, among our

clergy, can be a weapon deployed daily, inviting in the assistance of the saints and, most importantly Our Lady – Mary, the Mother of Sorrows -- who will implore her Son for our sake as she prays with us.

THE AGONY IN THE GARDEN

And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground." (Luke 22:44)

Prayer

Lord Jesus, you prayed in Gethsemane knowing that before you lay an ongoing torture, exquisite pain, and finally death for the sake of the world. Today your Church is facing something torturous too – gut-wrenching, shameful and soul-killing. We know our own agonies will be long and ongoing, but that they too must be endured for the sake of the world. In your humanity you begged your Father for deliverance, even as you surrendered your will to secure our redemption. Help us, now, to pray beyond the intensity of our anguish and anger, that we might gain wisdom and begin to see our way forward, toward restoration.

Meditation

Ponder Jesus' desolation. His humanity here eclipses his own divinity; fear is brought to the fore and acknowledged before trust and surrender are able to take hold. Anguished by what we have learned, and what we fear is yet before us, reach for Christ, the knowing companion who is beside us in this new Gethsemane.

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Continued from p. 5

THE SCOURGING AT THE PILLAR

Then Pilate released Barabbas to the mob, [and] had Jesus scourged. (Matt 27:26)

Prayer

Suffering Lord, Pontius Pilate was an adequate administrator but a moral coward; he permitted what he knew to be an injustice against you for fear of the crowds, and of what unrest might do to his ambitions. This very ancient human failing is one that often brings about deep, sinful offenses and crimes, against the innocent. Our current crisis is rooted in this. But we cannot simply "wash our hands" and push away what is before us. Help us to see clearly all that must be done to repair what has been broken.

Meditation

Place yourself as a witness to the crowd. Hear the self-serving, cynical, or hate-laden, often dishonest remarks that people unleash. At the peripheries are some who knew Jesus but keep silent in the face of it all. Jesus looks at their reserve, and challenges it. He is merciful, but deserves their voices, and ours, raised in truth.

THE CROWING OF THORNS

Weaving together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!" (Matt 27:29)

Prayer

O Christ, ignorant brutes unwittingly acknowledged your Eternal Kingship, even as they mocked and struck you. You could have ended it, yet you permitted their callous assault. The mystery of your consent to being abused by self-gratifying thugs is one we repeatedly revisit as we wonder why heinous, unjust afflictions are permitted to occur. We cannot understand and that sometimes causes us to doubt. You know that our struggles reside in our inability to know what you know. Help us to perceive your constant reality and presence, even as we wander, and to trust in your mercy and justice.

Meditation

Like a mouse in the corner, watching the guards abuse Jesus, we are all incomprehension at the violence and evil before us, and we tremble. Yet we stay rooted, willing to be witnesses to the pain, and to feel the shame, and even to pray for the salvation of the soul-shriven brutes.

THE CARRYING OF THE CROSS

A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children. ...for if these things are done when the wood is green what will happen when it is dry?" (Luke 23:27-28,31)

Prayer

True Christ, you warned the very women (some who had greeted you with hosannas only a week earlier) that even when worship and humility before God are practiced, injustice and evil against their children may still occur, but when our faith goes neglected and unnurtured, even greater catastrophes await. We are weeping, now, for the ones who have carried heavy crosses due to the faithless-and-dry within your Church, and beg you to be their companion of consolation as they journey.

Meditation

Our instinct is to make a lot of noise at the revolting things we are learning about members of our Church whose faith was either an illusion or had become corrupted. As Jesus carries his cross, as do their victims, let us walk beside them, in spirit, and cry out both our lamentations for their sake, and our support.

THE CRUCIFIXION

...And the veil of the temple was torn in two. And Jesus, crying out with a loud voice, said, "Father, into your hands I commit my spirit." Having said this, He breathed His last. (Luke 23:45-46)

Prayer

My Jesus, as you reached your culmination, the veil of the temple was torn in two. Sometimes it is easy to believe that the devastating and as yet unresolved issues before us will break us, and tear the faith asunder. But with your death you became the Eternal Bridegroom to your own Bride, the Church, ever-faithful to her, regardless of how or where she fails you. Into your hands we commit your Bride, now so stained and unlovely. We know that you have received her, and redeemed her, and poured your flesh and blood into her, in order to bring about her fullness. We plead now for her sake – offering fasts, and sacrifices of our sufferings – that she may be promptly reconciled to you, renewed in faithfulness, and eager to serve your will, for the sake of the life of the world.

Meditation

Hyssop is used to cleanse sacred places, including the body, for it has anti-inflammatory and disinfectant properties. It can help free constricted lungs, reduce and soothe bruises, and treat infections. It is a tonic to rejuvenate the whole body, and spiritually, for the Body of Christ

*Cleanse me with hyssop, that I may be pure;
O wash me, and I will be whiter than snow.
(Psalm 51:9)*

*Lord Jesus Christ, Son of the Living God, have mercy on us,
the sinners.
Our Lady of Sorrows, prayer for us.*

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).

Sharing the Gospel

After Jesus compared himself to manna, and said that he was sent from heaven, many of his followers turned away from him. They just could not accept what Jesus was saying. It was too hard for them to understand. We have something they did not have. We have the Holy Spirit to help us. Sometimes what we learn might be hard for us to understand, too, but we never need to walk away. We can have faith in Jesus. We can ask him to help us.

JN 6:60-69

Let Us Pray

Lord,

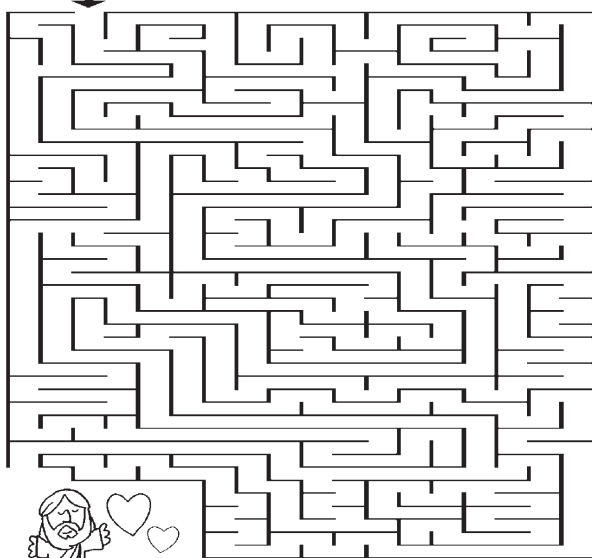
Dear God, give me the faith to trust Jesus always. Amen.

Amen.



Puzzle

Find your way through the maze to Jesus.



©LPI



Mission for the Week

Have you ever learned something about God that was hard to understand? Talk about it with your family, and together pray for each other. Ask the Holy Spirit to help you learn what God wants you to.

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Growing with the
GOSPEL

My Church,
My Family and Me

John 6:60-69 ■ 21st Sunday in Ordinary Time

CYCLE B



Read the Gospel and Color



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