

**Homily for Parish Pastoral Visit to Ss. Simon and Jude Parish, Gillespie, Illinois
28th Sunday of Ordinary Time – Year B**

October 13, 2024

**† Most Reverend Thomas John Paprocki
Bishop of Springfield in Illinois**

My dear brothers and sisters in Christ,

As your Bishop, it is good to be with you this weekend for my Pastoral Visit to for the Parishes of Ss. Simon and Jude in Gillespie, St. Joseph in Benld, and Ss. Mary and Joseph in Carlinville. In addition to celebrating this Mass with you here this morning, I administered the Sacraments of Confirmation and First Holy Communion yesterday for your parishes Ss. Mary and Joseph Church in Carlinville. Earlier this morning, I celebrated Mass at St. Joseph Church in Benld. After this Mass, we will have lunch with parishioners. On Monday evening, October 21st, I will meet with your parish councils to hear about all the good things that are happening here at your parishes to implement our Fourth Diocesan Synod. My visit this weekend is also an opportunity to share with you my hopes and my vision as your bishop for the future of our diocese, building on and implementing our Diocesan Synod held in 2017 on the theme of discipleship and stewardship.

Following our Diocesan Synod, I published my third pastoral letter, *Ars vivendi et moriendi in Dei gratia*, Latin for, “The Art of Living and Dying in God’s Grace,” I provided a summary of the Fourth Diocesan Synod and some pastoral commentary on the twelve declarations that were adopted. I also offered some theological reflections on the art of living and dying in God’s grace.

Last Fall at our Convocation of Priests, we reviewed how we have done over the past six years in implementing the twelve declarations that were adopted at our Diocesan Synod in 2017. I was pleased to report that we have made significant progress in putting into effect the steps needed to achieve the goals of most of the twelve declarations. For example, Declaration 6 called for the Sacraments of Christian Initiation to be offered in the proper sequence (Baptism, Confirmation and Eucharist) for children at about the age of reason, which normally will be in the third grade of elementary school. We refer to this as the “restored order” for the Sacraments of Christian Initiation because this order – Baptism, Confirmation and then Eucharist – was the order for receiving these sacrament for 1900 years. It was not until about 100 years ago that Pope Pius X lowered the age for First Communion, but since he did not address lowering the age for Confirmation, the order was inverted to give children

First Communion before Confirmation. So we are now going back to the order of receiving the sacraments that the Church observed for 1900 years and still does for adults.

The other reason for doing this flows from our Diocesan Synod, which was to promote discipleship and stewardship as a way of life from an early age. The concern was that too many children stopped going to church after being confirmed in eighth grade. Before I celebrate the Sacraments of Confirmation and First Holy Communion, I send the candidates a questionnaire asking what receiving the Sacrament of Confirmation means to them. One student actually answered, "It means I graduate from the *Church!*" Unfortunately, that is the way too many students treated the reception of Confirmation. Pope Francis has even called Confirmation the "Sacrament of Farewell"!¹

I have heard that some parents have stopped sending their children to Catholic schools or parish schools of religion after third grade. In such cases, they really do not understand the purpose of religious education. It is not just to prepare them for receiving the sacraments, as important as that is, but essentially to teach them how to be disciples of Jesus Christ, that is, how live as Christians for the rest of their lives. The answer is not to move Confirmation back to eighth grade. Keeping them for another

five years after which they stop going to church is not the goal. The goal is to keep them as active participating Catholics for the rest of their lives!

Although not part of the synodal declarations, we have also been celebrating these Sacraments of Confirmation and First Holy Communion at our Cathedral in Springfield, the mother church of our diocese, as a visible sign that they are being initiated into the Catholic Church, that is, the universal Church throughout the world, and not just their local parish. The only exception to that is when I come for a parish visit, as I am doing this weekend.

One of the declarations that we have not done so well in implementing is Declaration 11, which calls for “striving to fulfill the Biblical command to tithe,” that is, giving 10% of our income to God by donating the suggested amount of at least 8% of our income to our parishes and 2% to other charities as an expression of their gratitude to God and of their stewardship of His manifold gifts of creation.

I know that priests are reluctant to talk about money, but the Gospels tell us that Jesus actually talked about money quite a bit, not as a fundraiser asking for donations, but on the proper use of money. On the other hand, Protestant pastors do not seem to be reluctant to talk about

tithing and expect the members of their congregations to do so. They are not bashful to talk about tithing because it is a concept found in the Bible.

The first Scriptural reference is found in the Book of Genesis.² Before God makes his covenant with Abram and changes his name to Abraham, Abram is returning from a victorious battle and stops to give the priest Melchizedek a “tenth of everything” that he had won in victory. Notice that Abram does not ask Melchizedek how much he needs or how his donation will be used. Nor was Abram’s tithe made prior to going to battle as a way of trying to win favor with God. Abram gives his gift in gratitude for what God has given to him. We, too, are called to be generous in giving to the Church as a way of showing our gratitude to God for all that He has given to us.

A national study in 2003 showed that Protestants typically give 2.6% of their income to their local churches, while Catholics give 1.2%.³ So we have quite a way to go to reach this goal of giving 10% to God!

In this pastoral letter, I said that the “art of living and dying in God’s grace is the key to everlasting happiness in eternal life. The Christian faithful die to sin through the saving waters of baptism. By dying to their selfish desires through acts of mortification and self-sacrifice, the Christian faithful grow in love of God and neighbor. The whole Christian

life aims at reaching this goal of everlasting happiness in eternal life by turning from sin and growing in virtue through God's grace."

As an expression of how to reach this goal of everlasting happiness, we adopted a new mission statement at our Fourth Diocesan Synod for all of us as members of this Diocese. It says, "The mission of the Roman Catholic Diocese of Springfield in Illinois is to build a fervent community of intentional and dedicated missionary disciples of the Risen Lord and steadfast stewards of God's creation who seek to become saints. Accordingly, the community of Catholic faithful in this diocese is committed to the discipleship and stewardship way of life as commanded by Christ Our Savior and as revealed by Sacred Scripture and Tradition."

To further this mission, the Diocese of Springfield in Illinois is committed to implementing the Four Pillars of Discipleship and Stewardship, namely, hospitality, prayer, formation and service. In other words, we will invite people proactively to join us in prayer, especially Sunday Mass; we will provide well-prepared celebrations of the sacraments and other occasions for prayer as signs of hope and paths of grace to heaven; we will study the Bible and learn more about Jesus and our Catholic faith; and we will serve each other, especially those in need, by practicing charity and justice.

Through prayer, discernment, and consultation with others, it has become evident that the Lord is inviting us to embrace more fully our call to discipleship out of which necessarily follows a life of stewardship.⁴

My brothers and sisters in Christ: Today's Gospel (*Mark* 10:17-30) focuses on Jesus' teaching regarding riches and poverty within the context of discipleship. The passage consists of three points: a rich man desiring to become a disciple (verses 17-22); Jesus privately addressing the disciples about wealth (verses 23-27); and the rewards for following Jesus (verses 28-31).

After the rich man walks away sad because his possessions were more important to him than Jesus, Peter asks Jesus about the rewards for following Him. Jesus reassures Peter that those who have given up possessions, family, and relatives to follow Jesus will receive one hundred times more now in this present age and eternal life in the age to come. In the present time, the rewards are experienced by being part of the community of disciples who do what Jesus did. But that is not the end of it. There will be even greater happiness to come in the kingdom of heaven.

The challenging words of Jesus are an invitation to discipleship. They call us to put love of God over love of money and things, and they promise us fullness of life and joy in Christ.

Today we celebrate your parish's patron saints, Saints Simon and Jude. Simon is mentioned on all four lists of the apostles. On two of them he is called "the Zealot." The Zealots were a Jewish sect that represented an were zealous for Jewish nationalism. For them, the messianic promise of the Old Testament meant that the Jews were to be a free and independent nation. God alone was their king, and any payment of taxes to the Romans – the very domination of the Romans – was a blasphemy against God. They were chiefly responsible for the rebellion against Rome which ended in the destruction of Jerusalem in A.D. 70.

Jude is so named by Luke and Acts. Matthew and Mark call him Thaddeus. He is not mentioned elsewhere in the Gospels, except of course where all the apostles are mentioned. Actually, Jude had the same name as Judas Iscariot. Evidently because of the disgrace of that name, it was shortened to "Jude" in English.

The names of Saints Simon and Jude occur together in the Roman Canon of the Mass and are also celebrated on the same day. Possibly this is because they both preached the Gospel in Mesopotamia and Persia where it is said they had both been sent. Catholics invoke St. Jude when in desperate situations because his New Testament letter stresses that the faithful should persevere in the environment of harsh, difficult

circumstances -just as their forefathers had done before them; therefore, he is the patron saint of desperate cases. The Chicago Police Department made Saint Jude their patron saint and there are several hospitals who have also accepted him as their patron saint, including the well-known St. Jude Children's Research Hospital in Memphis, Tennessee.

We pray for Saints Simon and Jude to intercede for this parish.

I concluded my third pastoral letter by telling a personal anecdote, which I would like to share with you now to close this homily.

Once when I was catching a flight to concelebrate an out-of-town wedding for a friend of mine, I had gift-wrapped a figurine of the Blessed Mother as a wedding present for the newlyweds and put the gift in my carry-on bag. When I got to the airport and put my bag on the conveyer belt for security screening, the TSA agent looked at the x-ray of my bag and called out, "Bag check." I immediately realized the problem: the figurine was made of leaded crystal and the security agent must have thought it was some sort of weapon. The TSA supervisor came over, saw me standing there wearing my clerical suit and Roman collar, then looked at the x-ray image of the figurine and exclaimed, "For heaven's sake, it's the Blessed Mother, let him through!" Of course, I was greatly relieved.

While this incident makes us laugh, it is a true story, and the words of the TSA supervisor are an exact quote.

Reflecting on it, I have often thought that this little vignette is exactly the scenario I hope for when I die: I pray that I will arrive at the gates of heaven with the Blessed Mother at my side. Seeing me standing there with Our Lady beside me, Saint Peter will exclaim, “For heaven’s sake, he’s with the Blessed Mother, let him through!”

Staying close to our Blessed Mother throughout life provides faithful assurance that she will lead us to her Son Jesus at the hour of our death, so that we may die in God’s grace and enjoy everlasting happiness in eternal life.

May God give us this grace. Amen.

¹ Pope Francis, Pastoral Visit to Cagliari – Meeting with Young People, September 22, 2013; https://www.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130922_giovani-cagliari.html

² “Melchizedek, king of Salem, brought out bread and wine. He was a priest of God Most High. He blessed Abram with these words: ‘Blessed be Abram by God Most High, the creator of heaven and earth; And blessed be God Most High, who delivered your foes into your hand.’ Then Abram gave him a tenth of everything” (Genesis 14:18-20).

³ Father Kenneth Doyle, “Protestants, Catholics and tithing,” Catholic News Service, June 2, 2022; <https://evdiomessage.org/protestants-catholics-and-tithing/>.

⁴ United States Conference of Catholic Bishops, *Stewardship: A Disciple's Response*, 1992, p. 8; <http://www.usccb.org/upload/stewardship-disciples-response-10th-anniversary.pdf>.