



CATHEDRAL of the EPIPHANY

1000 Douglas St., Sioux City, IA 51105

March 2023

WHEN SHOULD THE PRIEST BE CALLED?

Very Rev. J. David Esquiliano, JCL, JV

A cousin of mine has been really ill. She has spent weeks in the hospital. A few days ago her mom was giving me an update on her situation, and told me that she wanted to call a priest to come visit her, but my cousin refused because she felt like calling the priest was a sign she was preparing for the end, a way to say goodbye. Unfortunately her health has deteriorated, and a priest was finally called. Even though my cousin is younger than me, she still believes that the priest only comes when death is imminent. This is understandable when so many people still call the sacrament “extreme unction” or “last rites.” If all the priest does when he is called to visit a sick person is last rites, it makes sense he is called right before someone is about to die, but that is not all that we do, so we should not wait until the last minute to call the priest.

Something else that should be considered is that with the dwindling number of priests, one may not be readily available right before death. Every priest that I know will drop anything we are doing and respond to an emergency call. Many of us will do it even on our time off. But sometimes we are not around. For example once every three years all the priests in the diocese go on a convocation together, the following year we all go on retreat together. When we are out of the diocese, and there is no priest around to cover for us, responding to an emergency call is simply impossible. So, when should the priest be called?

Let’s start with what we do when we go to the hospital. We normally use one of the options contained in Pastoral Care of the Sick: Rites of Anointing and Viaticum. This is the text approved by the United States Conference of Catholic Bishops, with the Vatican recognition, to perform the sacrament of anointing and other related rites. So let’s see what those options are, and that will help us understand when to call the priest.

The one we use more often is the rite of anointing. It may be done at home, in a hospital, or any other suitable location. Church Law says, “The anointing of the sick can be administered to a member of the faithful who, having reached the use of reason, begins to be in danger due to sickness or old age” (CIC 1004 §1). The Catechism of the Catholic Church explains, “The Church believes and confesses that among the seven sacraments there is one especially intended to strengthen those who are being tried by illness, the Anointing of the Sick” (CCC 1511). As we can see, the purpose of this sacrament is not to prepare someone for death, but to strengthen those who are ill. Nevertheless, the illness must be grave. As a general rule, if someone’s illness is serious enough for them to be admitted to a

hospital, they should be anointed, so call a priest right away. If the person is conscious it is even better, because we can also offer them the sacrament of penance and Communion.

Anointing of the sick may be repeated if the condition worsens, but that does not mean we cannot be called again in between. In those cases we would offer Communion for the sick, which is another rite within Pastoral Care for the Sick. This kind of call is so common that we need help, so both, clergy and laity, assist us. If you or a relative are homebound, even for just a few weeks, just call the parish and you will be added to the Communion list. At some point, a priest will try to visit or call to ask if you would also like to participate in the sacrament of penance, then a volunteer will bring Communion, mainly on Sundays.

There is one particular type of Communion call which is reserved for when someone is preparing to die. “In addition to the Anointing of the Sick, the Church offers those who are about to leave this life the Eucharist as viaticum. Communion in the body and blood of Christ, received at this moment of ‘passing over’ to the Father, has a particular significance and importance. It is the seed of eternal life and the power of resurrection, according to the words of the Lord: ‘He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.’ The sacrament of Christ once dead and now risen, the Eucharist is here the sacrament of passing over from death to life, from this world to the Father” (CCC 1524). It is one of the most beautiful things we can do to help someone prepare for death, but unfortunately we do not get to do it often, because by the time we are called it is too late for the person to be able to receive Communion, even the smallest particle. As a general rule I recommend that as soon as someone is placed in hospice the Viaticum is requested.

Unfortunately once the person has died we cannot offer anointing, much less confession or Communion, but a priest could still be called. In this case we offer prayers for the dead, also contained within Pastoral Care for the Sick.

Seeing a loved one suffering is never easy, but our Lord has left us the sacraments to assist them and us with His grace. You just have to call a priest.



HEALING SACRAMENTS: PENANCE AND ANOINTING *Very Rev. Andrew Galles, VF*



Throughout the Gospels, whenever we read accounts of Jesus healing people's physical infirmities, the evangelists emphasize that our Lord also healed, more importantly, their spiritual infirmities. In this way, the Gospels demonstrated that physical and spiritual health are interconnected and one often has an effect on the other. Accounts of physical healing almost always accompany some healing of the spirit or forgiveness of

sins. After all, our Lord tells us that he came to us so that we "may have life, and have it abundantly" (John 10:10).

As we embark upon the season of Lent, it is an opportune time to reflect upon the two sacraments that Jesus gave us for healing: Penance and Anointing of the Sick. These two sacraments are closely related and are often celebrated together, especially when anointing those who are gravely ill. As we know, Penance (also termed Confession or Reconciliation) bathes us in the mercy of God and heals the wounds of sin in our lives. The roots of this sacrament come from John 20:22-23, in which Christ breathes on the Apostles and says to them: "If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." In addition, the office of binding and loosing was given to Peter and the Apostles in Matthew 16:19, giving the Church the authority of the keys to exclude from communion with God, but also the authority to reconcile, receiving one back into communion with God. Through Penance, our venial sins are forgiven, strengthening our relationship with God. If we have any mortal sins, they are also forgiven, thus restoring completely our broken relationship with God. Penance heals the soul and restores us to relationship with both God and one another. Penance also reconciles us with the Church and revitalizes the life of the Church that has suffered because of the sin of one of her members. Because sin is the disease of our souls, it is absolutely crucial for our spiritual lives that we be repeatedly healed through the Sacrament of Penance. As the Catechism of the Catholic Church reminds us, "in converting to Christ through penance and faith, the sinner passes from death to life and 'does not come into judgment'"(CCC 1470).

Similarly, Anointing of the Sick is connected to forgiveness of sins and intends to heal both the body and the soul. The roots of this sacrament come from Mark 6:13, which reads: "And they cast out many demons, and anointed with oil many that were sick and healed them." Furthermore, James the Apostle commanded the practice in the following words that are found in the opening lines of the liturgical ritual: "Are there any who are sick among you? Let them send for the priests of the Church, and let the priests pray over them, anointing them with oil in the name of the Lord; and the prayer of faith will save the sick persons, and the Lord will raise them up; and if they have committed any sins, their sins will be forgiven them" (James 5:14-15). The specific practices associated with Anointing of the Sick have transformed and evolved over the

centuries. Anointing people with oil was a very common and ancient practice and it was done for a number of reasons, even beyond medicinal purposes. It was a common practice for the Israelites as well, who anointed both persons and objects (much like the Church does today). The medieval Church anointed the sick on the five senses. The Council of Trent (1545-1563) codified with concrete and theological language what the Church believes this sacrament to be; namely, that anointing forgives sins, relieves and strengthens the soul, provides confidence in God's mercy, helps bear the cross of sickness and unites one to the suffering of Jesus, assists in resisting temptation, and sometimes helps regain bodily health, if God wills it for the health of the sick person's soul.

Older parishioners may remember when this sacrament was called "Extreme Unction," meaning that it was an anointing that happened only once, right near the end of a person's life. This idea is also derived from the Council of Trent, who directed that "this anointing is to be administered to the sick, especially those who are in such a condition as to appear to have reached the end of their life, whence it is also called the sacrament of the dying." The Second Vatican Council expanded upon this idea by pointing out that Anointing of the Sick is not only for those who are at the point of death, but those in danger of death from sickness or even old age. Pope Paul VI, in revising this sacrament, noted that "this sacrament can be repeated if the sick person, having once received Anointing, recovers and then again falls sick, or if, in the course of the same illness, the danger becomes more acute." Far from being permission to routinely and abusively repeat the sacrament, Paul VI wanted to reassure the faithful that anointing could be repeated out of necessity, and that such a close and extreme proximity to death is not necessary before administering anointing to one who is dangerously ill.

For those who receive the Anointing of the Sick a few days or weeks before their death, the priest will often give a special blessing to the sick called the Apostolic Pardon. This is a plenary indulgence that priests have the authority to grant to someone who is dying. A plenary (also known as "full") indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven. In other words, if the sick person receives the Apostolic Pardon freely and openly, having already confessed all their sins, then they are freed from the temporary punishment of Purgatory. Undergoing temporal punishment (Purgatory) due to our sins is a natural consequence of sin, because we form unhealthy attachments to created goods. These attachments act as roadblocks that keep us from seeking only God with purity of mind and heart, and therefore the state of Purgatory exists to purify our desires and seek God alone. The Apostolic Pardon is a beautiful blessing because it removes not only temporal punishment to those who are well-disposed, but it also gives comfort to the family of the gravely ill.

These two sacraments comprise the healing work of Christ through his Church in the world. As we embark upon Lent, let us give thanks to God for the many and varied ways he forgives our sins, heals our souls, and mercifully restores us through his sacraments.

PARISH UPDATES

SPECIAL COLLECTIONS

- Building Maintenance Fund, March 4 & 5.
- Together As One [Spanish Only], March 18 & 19.

CHANGES TO THE SCHEDULE

- Tuesday, March 14. No evening confessions nor Mass in Spanish.
- Wednesday, March 15. No De la Misa a la Mesa dinner.
- Thursday, March 16. No Confessions nor Masses.

FAMILY OF FAITH (RELIGIOUS EDUCATION)

- Wednesday, March 1. 6:15 pm at Cathedral - Family Night (parents and students).
- Wednesday, March 8. 6:15 pm - Students with catechists. Baptism certificate due for children not baptized at Cathedral, Saint Boniface, or Saint Joseph.

BUSY PERSONS LUNCH

Join us for lunch on Wednesday, March 1, after the noon Mass. No cost, just a free-will offering. If you would like to volunteer to serve this luncheon, please contact Julie Krogh at jkrogh@sccathedral.org.

THE FINANCIAL CORNER

INCOME	December	
Weekly Offerings	\$	57,904.01
Loose Offerings	\$	18,664.46
Prog. Support	\$	8,514.00
Other income	\$	30,644.21
Total Parish Income	\$	115,726.68
EXPENSE		
Salaries & Wages	\$	34,700.17
Administrative Expenses	\$	14,728.74
Ministry Expenses	\$	6,949.78
Utility Bills & Repairs	\$	51,203.20
Assessments	\$	5,000.00
Other Expenses	\$	8,254.19
Total Expenses	\$	120,836.08
NET LOSS	\$	-5,109.40

PARISH MEAL

Our parish meal organized by the Knights of Columbus will take place the weekend of March 4 and 5 at the Cathedral Hall. Tacos will be served after 6pm Mass on Saturday. Breakfast will be served in the morning and tacos in the afternoon on Sunday, starting at 9 am and finishing serving at 2 pm.

CATHEDRAL SACRED MUSIC SERIES

Join us for a Lenten organ recital by Dr. Jared Osterman at 3 pm on Sunday, March 12. Dr. Osterman, who is the Music Director at the Cathedral of Saint Joseph in Sioux Falls, will play works by Bach. This recital is free and open to the public.

LADIES LUNCH

Thursday, March 16, at 1pm at Olive Garden.

PREACHED HOLY HOURS

As part of our Lenten devotions, we will offer three preached holy hours this month at the Cathedral. They will all be at 6:15 pm. Preaching will be in English and Spanish. The dates and topics are the following:

- March 15 - Prayer by Father Esquiliano
- March 22 - Fasting by Father Wind
- March 29 - Almsgiving by Father Galles

This is open to parishioners and non—parishioners alike, so invite your family and friends.

KNIGHTS CORNER

PARISH MEAL – Sunday 3/5 from 9 – 2 pm. Breakfast in the morning and tacos in the afternoon. We will also serve tacos after the 6 pm Spanish mass at the Cathedral on 3/ 4. This is based on the success from last time.

MARCH MEETING – 2nd Thursday 3/9 at 7 pm in the Cathedral Hall. Rosary at 6:15 pm followed by potluck dinner.

CAN DRIVE – Collecting empty and uncrushed cans/ soda bottles on 4th Saturday 3/25 from 9 – 4 pm at Fareway (by mall, riverside and Indian hills), Hy-Vee (Gordon Dr., Hamilton Blvd.); Bomgaar's (Gordon Dr., Hamilton Blvd.), Cubby's (Dakota Dunes), St. Boniface Church, Camp High Hopes, Tott's Auto Center. Redemption proceeds go to Camp High Hopes, Food Bank of Siouxland (Soup Kitchen and Mary's Choice).

ST. PATRICK'S PARADE – We will be in the St. Patrick's Parade along Historic 4th street on March 17th. Contact us if you would like to be part of it.

2023 KOFC STATE CONVENTION – April 14- 16th in Des Moines. www.iowakofc.org You can help in the following ways – attending the convention, purchasing raffle tickets, sponsor an ad in the brochure, donate silent auction items.

STATE KOFC OFFICERS WEEKLY OPEN DESK – All Knights are encouraged to interact with state officers at the weekly Open desk. Wednesdays at 8 PM in English; Thursdays at 6:57 pm in Spanish. Register for the meeting link <https://www.iowakofc.org/calendar>

CONTACT - Check out our Facebook page for activities and updates "Knights of Columbus Council 743 USA". Email: KofC743USA@gmail.com. Phone: English - Brent 712-490-0410; Spanish - Osbaldo 712-501-0835/ Jorge 308-383-2517



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CATHEDRAL of the EPIPHANY

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Very Rev. Andrew Galles, VF, *Parochial Vicar*
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REGULAR MASS SCHEDULE

MONDAY-FRIDAY

12 pm – Cathedral (*English*)
5:30 pm – Cathedral (*Spanish*)

SATURDAY

12pm – Cathedral (*English*)
4 pm – St. Boniface (*English*)
6 pm – Cathedral (*Spanish*)

SUNDAY

8:30 am – Cathedral (*Spanish*)
8:30 am – St. Joseph (*English*)
10 am – Cathedral (*English*)
10:30 am – St. Boniface (*Spanish*)
12 pm – Cathedral (*Spanish*)
12:30 pm – St. Joseph (*Vietnamese*)

MASSES ON SPECIAL OCCASIONS

HOLY DAYS OF OBLIGATION

7:30 am – Cathedral (*English*)
9 am – Cathedral (*Spanish*)
11 am – St. Joseph (*Vietnamese*)
12 pm – Cathedral (*English*)
5:30 pm – Cathedral (*Spanish*)
7 pm – Cathedral (*Spanish*)

FEDERAL HOLIDAYS

9 am – Cathedral (*English*)

OFFICE HOURS

MONDAY & WEDNESDAY

10 am - 1 pm

TUESDAY, THURSDAY, & FRIDAY

10 am - 2 pm

SUNDAY SUNG VESPERS

4 pm – Cathedral (*English*)

CONFESSIONS

MONDAY-FRIDAY

4:30 - 5:15 pm – Cathedral

FRIDAY

11:15 - 11:45 am – Cathedral

SATURDAY

3 - 3:45 pm – St. Boniface
5 - 5:45 pm – Cathedral

SUNDAY

7:45 - 8:15 am – Cathedral
7:45 - 8:15 am – St. Joseph
7:45 - 8:15 am – St. Boniface