

# TOGETHER

a monthly bulletin insert from the archdiocese



ARCHDIOCESE  
of DUBUQUE

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## SYNOD REPORT: INSTALLMENT 3 OF 5

### Specific Comments from the Survey

Some Catholics feel estranged from the Church, thinking it's too conservative:

1. Women and most married men being denied Holy Orders
2. People who are LGBTQ, or divorced and remarried feeling unwelcome
3. Bishops worrying more about the institution than stopping clergy sex abuse
4. Clergy appearing to be all about rituals, rules, and saying "no"
5. Too little attention given to the environment, racism, immigration, and the poor

Still others feel disgruntled with the Church, saying it's too liberal:

1. Too much attention given to the environment, racism, immigration, and the poor
2. Bishops unwilling to punish certain Catholic politicians
3. Bishops co-operating with government during COVID, like closing churches
4. Clergy treating abortion as only one issue among many, making it less important
5. The Pope restricting the celebration of the pre-Vatican II Latin Mass

Both ends of the spectrum believe that youth and young adults will be lost to the Church unless changes are made in keeping with their respective points of view.

People agreed, however, that Mass every

weekend, in each parish, with a good (and brief) homily is important for the vitality of parishioners and viability of a parish.

The priest shortage was acknowledged, making Mass every weekend, in every parish impossible, unless who can celebrate Mass is changed (women, married men).

Some survey respondents suggested that, instead of closing an otherwise vital parish, a parish can offer a Sunday celebration led by someone other than a priest.

Priests play a significant role for good or for ill in the vitality and viability of a parish. For the most part, the priests are appreciated.

Deacons, religious and laity might relieve the burden on the too-few priests by volunteering for duties that don't require ordination, if priests would be open to that.

Speaking of volunteers, respondents said that things like parish cliques, or entrenched leaders frustrated the desire and ability to volunteer, especially among young people.

*The entire Synod Report is available on the archdiocesan website at [www.dbqarch.org/synod-report](http://www.dbqarch.org/synod-report).*



## ARCHBISHOP REFLECTS ON EUCHARISTIC REVIVAL IN NEW DOCUMENT

*This is the final of three installments of a document by Archbishop Jackels on Eucharistic Revival. The entire document may be found at the top of the homepage on the archdiocesan website, [www.dbqarch.org](http://www.dbqarch.org).*

### Conclusion

Going to Sunday Mass isn't our only religious

practice; in fact, the readings and homily, giving a gift, and receiving Communion help us practice religion outside of church too.

At the end of Mass, the deacon or priest says words translated from the Latin, *Ita missa est*. It means: Go! The Church is sent! This isn't permission to leave, but a command to go.

We are transformed by the Eucharist, and sent out to transform the world. There should be signs over the exit doors of church: You are now entering mission territory.

And our mission includes to make peace, to be caretakers of earth, our common home, and to help the poor. This last mission, the Bible says, is the practice of true religion.

The Bible also says that the love that inspires helping the poor can cover a mountain of sins, as well as keep us holy until the Day of Judgment.

And about that day, Jesus says he will judge us on whether or not we helped the poor: those who do will enjoy heaven; those who don't, won't.

And so, the way to a joyful and fulfilled life here and in the hereafter is to live for, give to, help out, share with, serve, even sacrifice for the benefit of others, such as the poor.

In addition to continuing the mission of Jesus, there are practices we can do after Mass that flow from our faith in the Eucharist, and which also strengthen it.

For example: When we pass by a Catholic church, with a tabernacle, where the Eucharist is kept, we can bow our heads, make the Sign of the Cross, or say the name of Jesus.

Or we can stop in the church for a quick genuflection before the tabernacle, or stay longer to kneel in prayer, or to adore the Eucharist exposed in a monstrance.

The Eucharist is called our source and summit: all the practices mentioned above flow from it, and then lead us back to worship at Holy Mass, the Consecration, and Holy Communion.