

ISSUE No. 29

4th SUNDAY OF LENT

11 MARCH 2018

# *Cathedral* WEEKLY



## FOURTH SUNDAY OF LENT

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LOOK AND LIVE | FR. CHRISTOPHER HOUSE  
OUR DECLINING EMPATHY AND ABILITY TO SEE GOD | CHRIS HAZELL  
LENT CALENDAR

# Cathedral WEEKLY

THE MOST REVEREND THOMAS JOHN PAPROCKI  
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## *Mass Intentions*

Making a Mass Intention for a loved one, living or deceased, is a way to share with them the power of prayer. We will list the Mass Intention in the Weekly, online and it will be offered at Mass of your choice. Please call the Parish Offices for more information or to select your date with a \$10 stipend. Thank you!

## *Support the Cathedral*

Interested in helping the Mission at the Cathedral? Please consider making a donation. If you would like to receive envelopes, please contact Katie Price at [kprice@cathedral.dio.org](mailto:kprice@cathedral.dio.org) or to donate online: <https://spicathedral.org/give-online/>

## M A S S I N T E N T I O N S F O R T H E U P C O M I N G W E E K

### **Monday 12 March**

7AM - Frances Klein (Andrew & Cheryl Klein) 12:05PM - Jack Davis (Lou Ann Mack)  
5:15PM - Mike Tobin (Mary Sestak)

### **Tuesday 13 March**

7AM - Betty Sowarsh (Norma & Sohpia Bartoletti) 12:05PM - Regina Donovan (Thomas Bland)  
5:15PM - Andrew Kruzick (Mary Sestak)

### **Wednesday 14 March**

7AM - Priest Intention 12:05PM - Jack Esslingen (Pat Esslinger)  
5:15PM - All Souls

### **Thursday 15 March**

7AM - Priest Intention 12:05PM - Betty Sowarsh (Friend and family) 5:15PM - Priest Intention

### **Friday 16 March**

7AM - Priest Intention 12:05PM - Catherine Staab (friend)  
5:15PM - Norma & Eileen Rovey (Bonnie Casey)

### **Saturday 17 March**

8AM - Thomas McGee (Tom McGee 4PM - James Sullivan (Sullivan Family)

### **Sunday 18 March**

7AM- Robert & Dorothy Berberet (Zummos family) 10AM - For the People 5PM - Bart Rotherham (Betty Rotherham)

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

Join Cathedral Pastor,  
Fr. Christopher House, for a  
journey through Mark and John's  
Passion Narratives, which will  
grow your understanding of the  
suffering and death of Jesus. To  
be the most hospitable, please  
RSVP to the Parish offices.

**March 6th  
Mark's Gospel**

**March 19th  
John's Gospel**

**7PM Cathedral Atrium**



## Upcoming Lenten Events

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### **Sacred Sounds, Sacred Spaces: Music Mondays**

11:45AM- 11:55AM (prior to 12:05PM Mass)

Cathedral & Cathedral's Facebook Page

Join us as we reflect and prayer through music. Every Monday during Lent, Mark Gifford will lead us through 10 minutes of Lenten hymns. You may choose to join us in person, or we will be live streaming these 10 minutes on the Cathedral Facebook page. All are welcome!

### **The Forge Lenten Bible Study**

Saturdays, 10AM- 11:30AM at Christ the King (Parish Center) except March 24th at Cathedral (meet in the atrium)

Join young adults (people in their 20's and 30's, married or single) from across the Diocese for a co-ed, enriching journey through the Scriptures. We are following the Lenten Journey provided by Dr. Scott Hahn and his team at the St. Paul Institute. The program is called The Bible and the Sacraments. All are welcome to join us!

### **Check out Fr. Braden and Fr. Wayne's Online Videos**

Each week we will be sharing a video from Fr. Braden or Fr. Wayne about a variety of current issues, topics, and theology that will help guide you through Lent and deeper your understanding of our faith. Both of the links have videos currently for viewing and on Fr. Wayne's page you can support questions or comments. We will not be share those questions or comments publicly, but will answer them as soon as possible.

Fr. Braden's page: <https://spicathedral.org/fr-bradens-lenten-blog/> Fr. Wayne's page: <https://spicathedral.org/fr-wayne-vlog/>





## LOOK AND LIVE

Growing up, I remember what seemed to be a more common sight than today when watching sports on television. It was not at all uncommon to see someone in the stands holding a sign that read “John 3:16.” The words of John 3:16 are given to us for this Fourth Sunday of Lent, Laetare Sunday. John is recounting for us a

conversation between Jesus and Nicodemus. Nicodemus is a Pharisee and a respected member of the Sanhedrin. Later in John’s Gospel, Nicodemus will caution the elders not to rush to a hasty judgement concerning Jesus and his ministry without attempting to understand his words and actions.

Before Jesus expresses to Nicodemus the words that we have come to know from John 3:16, he implicitly centers the conversation on the impending mystery of the Cross. Jesus refers to an event concerning Moses and the Israelites that is recounted in the Book of Numbers. The people grumbled against God, so God sent poisonous seraph serpents into their camp causing many to die. Moses interceded on behalf of the people and God, in response, commanded Moses to fashion a bronze serpent and to erect it on a pole and anyone who looked at it would be healed of the poison of the serpents. This lifting up of the bronze serpent prefigures the lifting up of Jesus on the Cross so that whoever looks upon Jesus in faith will be saved from the poison of the original serpent given through the bite of the sin.

This brings us to one of the most beloved phrases in all of the Scriptures:

For God so loved the world that he gave  
his only Son, so that everyone who  
believes in him might not perish but might  
have eternal life.

The concept of “the world” in the Gospels is many times equated with darkness and opposition to God, but we hear in this discourse from Jesus that, even though the world is covered in darkness and steeped in sin, God still loves the world. In the mystery of the Cross and Christ crucified we see God’s ultimate judgment on the world: not condemnation and wrath but love and mercy.

We must remember that this love and mercy are not irresistible. We must have hearts and lives that are open to receiving these gifts of God’s goodness. Jesus is the light that has come into the world and we must not be afraid to approach him.

The light that he gives exposes our  
sinfulness, but only so that we might  
confess it and choose his love and  
forgiveness as a remedy for it.

Sadly, there are many people who cannot bear the light, who are unwilling to acknowledge their own sinfulness and their need for a savior. They prefer to remain in the darkness with a false sense of fulfillment and happiness, neither of which can truly exist apart from a real and lasting relationship with God.



This Fourth Sunday of Lent is known as Laetare Sunday, a Latin command to rejoice! We are called to rejoice because our Lenten journey is now more than half over and the joy of Easter fast approaches. We are called to rejoice in the depth of God’s love for us which is fully revealed through the Passion, Death, and Resurrection of Jesus which we will soon commemorate. As we continue our Lenten journey, let us be mindful of why we are fasting, praying, and giving alms.

All of these practices should be  
responses of a heart that is grateful to  
God for the mercy that he has shown to  
us and marks of a desire for continued  
conversion.

Let us look upon Christ crucified with eyes of faith and hearts open to his saving grace. As with Moses and the seraph staff of old, so now with our crucified Lord: look with faith and live.

*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.*



## OUR DECLINING EMPATHY AND ABILITY TO SEE GOD

The somewhat questionable consequences of smartphones, social media, and the many other technologies of their ilk have been well documented. A Psychology Today article, “How Technology is Changing the Way Children Think

and Focus,” for example, had this to say about the societal effect of recent technologies: “Frequent exposure by so-called digital natives to technology is actually wiring their brain in ways very different than in previous generations.” Terms like “digital natives” and “wiring their brain” can sound vaguely ominous, maybe even apocalyptic. Of course, we could have said something similar about the baby boomers and the advent of their surrogate babysitters: television sets. And to be fair, such recent technologies also offer a lot of in the way of good for our world. Like most things in life, there are “pros” and “cons.”

If we survey the “cons,” the decrease in attention spans tends to be one of the biggest criticisms levied against the tide of technological progress. However, there is another burgeoning criticism that presents some grave implications. A recent article in *The New York Times* (“Stop Googling. Let’s Talk.”) explores a lesser-known drawback of recent technology: a diminished capacity for empathy. This is worth pausing over, since a society that loses its ability to empathize with others can quickly descend toward the inhumane. The article references a study conducted a few years ago by a team at the University of Michigan led by psychologist Sara Konrath. After reviewing 72 studies conducted over a 30-year period, they found that a “40 percent decline in empathy among college students, with most of the decline taking place after 2000.”

The author of the article, M.I.T. professor Sherry Turkle, goes on to affirm such findings, specifically among young children, by detailing her own experience of consulting with faculty at a private middle school.

“At a retreat, the dean described how a seventh grader had tried to exclude a classmate from a school social event. It’s an age-old problem, except that this time when the student was asked about her behavior, the dean reported that the girl didn’t have much to say: ‘She was almost robotic in her response. She said, “I don’t have feelings about this.” She couldn’t read the signals that the other student was hurt.’” The problem unfolds quite logically: if



we can’t empathize with others, then we can’t as easily love them.

It’s worth mentioning that we can still will the good of others, and love them through acts of service even if we don’t “feel” for our neighbor, but it becomes harder to do so. (To be sure, there will always remain instances when we’re called to love without the feelings.) By cultivating a more empathetic worldview, we are making it easier to fulfill Christ’s command to heal the sick, set captives free, and spread the Gospel of life. There are times in the Gospel when we not only read about what Christ did to help others, but also about what he felt. Christ had “pity” on those suffering in his midst, which then moved him to loving action. The role that empathy plays is crucial, so any threat to our ability to “feel” for our suffering neighbor is worth taking seriously.

Many of us have been conditioned to rely on technology—be that our phones, laptops, or tablets—as a means of comfort, entertainment, information, and in the case of certain awkward social situations, escape. Honestly, when we’re eating dinner by ourselves in a restaurant, sitting on the bus alone, or waiting for a friend meeting us at a crowded venue, how many of us don’t rely on our phones to fill the empty space?

On certain days after work I head to a coffee shop to write. On those days I grab dinner somewhere quickly by myself. As I’m sitting alone at a table with a sandwich or salad in front of me, I feel the overwhelming compulsion to look at my phone. It feels strange not to be doing something and to just sit by myself, not listening to a podcast, talking on the phone, reading articles on my newsfeed, or doing anything else but eating.

Part of the reason it’s hard to sit alone is because it can be boring. I’ve conditioned myself to receive short rewards for looking at my phone. Each YouTube video, Facebook post, or email notification gives me something to chew on. I’m never bored because I have unmitigated access to something to entertain, inform, or engage me. But the less I’m able to sit in my own presence, the less I’m able to sit in another’s as well. As it turns out, being present to ourselves in the form of healthy solitude is similar to being present to our neighbor. If we can’t do one well, we can’t do the other well, either. Turkle unpacks this in her article:

“A VIRTUOUS circle links conversation to the capacity for self-reflection. When we are secure in ourselves, we are able to really hear what other people have to say. At the same time, conversation with other people, both in intimate settings and in larger social groups, leads us to become better at inner dialogue.”

**Continued on p. 6**



## Continued from p. 5

There is tremendous irony in that often our gratuitous desire to connect with others, via social media for instance, can leave us more isolated. Our desire for connection is valid and worth honoring, but the best way to do this may be limiting time spent pursuing “digital connections” in order to create space for face-to-face relationships.

There is something mysteriously sacramental about spending time with someone through in-person conversation devoid of expectation or distraction.

When we open ourselves up to relationships with others through our presence—and nothing else—we welcome a level of vulnerability, which can then lead to real and authentic connections. It’s hard to sit in the shared space with someone else and have ordinary, boring, and meandering conversation. There are awkward pauses, moments we don’t know what to say or how to respond, feelings of restlessness and impatience. This is often the case when we’re first getting to know someone, where we have to tread lightly across a plain of superficial and sometimes bland topics in order to set the groundwork to dig deeper. However, if we are talking to others while checking our phone, or thinking about checking our phone, then how can we ever get past that initial superficial level of getting to know someone, and therefore establish real, honest, and empathetic relationships?

Turkle mentions in her article that “the mere presence of a phone” in the periphery of two people in conversation influences what they talk about. With a phone present, two people will tend to only discuss things of which they are willing to endure interruption. It’s okay if the person across from me picks up their phone if I’m talking about a movie I saw or concert I attended over the weekend. However, I won’t risk talking about a struggling marriage, weakened faith, or deep yearning if I suspect that such vulnerability might be met with feigned nodding, eyes glued to a phone.

Not only does the undisciplined use of technology limit our ability to empathize and connect with another, but we ultimately miss out on experiencing God at a deeper level. For the more we enter the inner life of another—one created in the image and likeness of God—the more we come to know about the mystery of God. Charles Dickens wrote in his iconic *A Tale of Two Cities* that “every human creature is constituted to be that profound secret and mystery to every other.” By keeping our attention on the latest tweet or email alert, we miss out on something of infinitely more beauty and mystery: the person in front of us.

*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.*

## Stewardship Update



### STEWARDSHIP of Time & Talents

Consider donating a Mass Intention for a loved one this week.

Have an idea for the Cathedral that we are missing from our ministries? Email or call the Parish offices and let us know.



### STEWARDSHIP of TREASURE WEEKLY COLLECTION MARCH 3rd & 4th

	Envelopes: \$5,367.00
	Loose: \$2,492.50
	<u>Maintenance: \$830.00</u>
	<b>Total: \$8,689.50</b>
Needed to Operate Weekly (excluding EFT):	\$15,907.89
Difference (+/-)	-\$7,218.39
February EFT \$15,948.00	



## Sharing the Gospel

When the Hebrews sinned in the desert, snakes came to bite them. Moses lifted up a metal snake in the desert. If God's people looked at the metal snake, their painful snake bites would be healed. Instead of dying from their snake bites, they would live. Our sins are a lot like those snake bites. Sins turn us away from God, hurt us, and hurt other people. When Jesus was lifted up on the cross, he washed our sins away. Jesus gave us healing and forgiveness. We don't need to die from our sins. We can believe in Jesus, follow God with our whole hearts, and live forever.

JN 3:14-21

## Pray Together as a Family

Lord,

God, thank you for sending Jesus to wash away my sins. Help me to be a good person this week and follow in Jesus' path for me.

Amen.

### Puzzle

Help the boy find Jesus.

©LPI

### Mission for the Week

Help your parents wash dishes. As you take dirty dishes and wash them clean, talk about how Jesus washed our sins away on the cross.

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My Church, My Family and Me

John 3:14-21 ■ 4th Sunday of Lent  
CYCLE B

### Read the Gospel and Color

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