

ISSUE No. 2

22ND SUNDAY IN ORDINARY TIME

3 SEPTEMBER 2017

# *Cathedral* WEEKLY

## PICK UP YOUR CROSS

UNDERSTANDING THE TERM LITURGY | FATHER CHRISTOPHER HOUSE  
CHARLOTTESVILLE AND AMERICA'S ORIGINAL SIN | BISHOP ROBERT BARON



# Cathedral WEEKLY

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

THE VERY REVEREND CHRISTOPHER A. HOUSE, V.J.  
PASTOR-RECTOR  
PUBLISHER

THE REVEREND J. BRADEN MAHER  
PAROCHIAL VICAR

THE REVEREND WAYNE STOCK  
PAROCHIAL VICAR

DEACON IRVIN LAWRENCE SMITH  
DEACON T. SCOTT KEEN

AUSTIN M. D. QUICK  
EDITOR

KATIE M. PRICE, M.P.S., C.F.R.E.  
ASSISTANT EDITOR

CATHEDRAL WEEKLY IS THE OFFICIAL PUBLICATION OF THE CATHEDRAL  
OF THE IMMACULATE CONCEPTION IN THE DIOCESE OF SPRINGFIELD IN  
ILLINOIS. THE INFORMATION PRESENTED DOES NOT CONSTITUTE AN  
ENDORSEMENT BY THE CATHEDRAL OR DIOCESE.

## FROM THE EDITOR



Our first week of *Cathedral Weekly* seemed to be a success, save for a few issues with the new way of communicating various things to the parish. With any change there is always a learning curve for everyone involved and we had no doubt this would be no different. We have heard from many of you and will do our best to ensure all of the information people like seeing on a weekly basis will be distributed whether it be in the pages of the *Weekly* or in the parish info

sheet placed in the back of church or atrium.

With that, I want to turn your attention to the various other additions to our parish that have been made recently, most notably the new parish website and app. The new website address is [spicathedral.org](http://spicathedral.org) but the old address will also take you there as well. The idea with the new website was to put both the parish and school under one site to show the strong connection they share but also to bring the Cathedral into a more modern looking feel. It may surprise you the number of people who say they look online to find a parish when they first move to a community. It seems my generation does their "parish shopping" from the comfort of their own homes. With that in mind, we wanted to give you the best website you can find that not only puts out important information but also gave anyone looking at our site a good indication of who we are and what we represent. The parish app is simple and easy to use. The important thing with that is that the Mass Readings are easily available, along with commonly used prayers. In addition, under the staff section you can locate staff emails,

bios and phone numbers of various staff members from one convenient location.

While we make these changes, I am certain that some of you may find it a little hard to get used to, but I beg of you to give us a chance over the next weeks and months. Let us show you how great of a tool this can prove to be for you and your family.

I would like to personally thank Father Christopher House for having the leadership and foresight to allow for such an important endeavor. Many parishes across the nation will look to this publication as an example as the Church tries new ways to communicate and evangelize her people.

If you have a submission or idea for *Cathedral Weekly*, please contact me at [aquick@dio.org](mailto:aquick@dio.org).

NEW CATHEDRAL APP  
NOW AVAILABLE

To download the app:

🍏 Users: TEXT: ICCIL1 to 555888  
Android Users TEXT: ICCIL2 to 555888

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

# RENEWAL OF OUR PARISH



There are many concepts in the world that are uniquely American. One of these is eating out at a buffet. The concept of the buffet is not uniquely American, as other cultures have terms for meals in which a person serves themselves, such as *smorgasbord* in Swedish culture, but I do not think there is anything more opulent in casual dining than an American buffet. There was a time when buffets were a hall-

mark of casinos in Las Vegas, but the past thirty years have seen buffet style restaurants become a standard in American culture. People who like buffets do so because of, yes, quantity, but also because of the freedom they have in eating: I can have this or that or I do not have to take this or that. Similar to a buffet is the cafeteria style of restaurant that is not found much anymore. While a cafeteria is not all you can eat for one price like a buffet, it still gives customers the freedom to pick and choose what they do or do not want.

About fifteen years ago, around the time I was ordained a priest, there was a phrase that crept into conservative Catholic circles which became popular as the age of social media was dawning; the phrase was “cafeteria Catholicism” and those who fell under this concept were termed “cafeteria Catholics.” The phrase was coined for those who wanted to pick and choose what areas of Church teaching they wanted to accept and what they would prefer to live without. If we are honest with ourselves, I am sure that we can all think of certain aspects of Church life, especially in the moral life, that we are tempted at times to refuse and say “no, thank you.”

Peter is confronted with this challenge in this Sunday’s gospel. Last Sunday Peter made the divinely inspired confession of faith that Jesus is “the Christ, the Son of the living God,” yet, when Jesus reveals to the Apostles a deeper understanding of what his role as messiah entails, and what life as a disciple for those around him will demand, Peter would prefer to say “no, thank you.”

The mystery of the cross, both the Lord’s cross and how we share in it through the crosses of our own lives, is at the heart of the Christian life. While the lesson is hard to learn, the truth is that there is no Christianity without the cross. The difficulty of this lesson is compounded by the fact that there are too many popular “Christian” preachers proclaiming a false gospel of prosperity for a cross-less Christianity. The great Christian writer C.S. Lewis warns us to “beware a Christianity that cannot withstand the weight of the cross.”

No one wants the cross. Remember, our Lord himself asked the Father to deliver him from it the night before he died, however, in the same breath the Lord Jesus also prayed “not my will, but yours.” As disciples, we do not get to pick or choose what we do or do not want in every aspect of life, including our life of faith. The crosses of our lives, whether they be physical, mental, emotional or spiritual, can challenge us at our core and even take us to the breaking point. As disciples, we are not called to run from the cross but to embrace it with an open heart so as to also receive the grace that God

will give us to carry the cross. Embracing the cross means denying one’s own self and acknowledging our need for God’s grace and mercy.

Let us not be afraid to embrace the cross in the many and varied ways in which it presents itself to us in our lives because when we embrace the cross we are also embracing the Lord Jesus who first carried it and endured its pain for our salvation. The world sees no value in the cross and has no time for it but we do not belong to the world. Remember the words of St. Paul this Sunday from his letter to the Romans: “Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.” May the grace of the cross transform us that we may be the disciples that the Lord is calling each of us to be both for his glory and the salvation of the world.

*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.*

## WEEKLY COLLECTION INFORMATION AUG 16/27

Envelopes - \$ 4098.80      Loose - \$ 4994.00

Maintenance - \$360.00      TOTAL: \$ 9452.80

JULY EFT - \$16621.70



*Introducing our new website*  
**spicathedral.org**

# DISCIPLESHIP



## What does a friendship with Jesus look like?

Normally, my daughter and I are frantically getting ready for Sunday Mass in the morning. However, this particular morning was different. I eagerly make my way up to her room with a poufy, laced pink Easter dress in my hands. After the normal wake-up routine, I share with her the good news, "Hunny, I have a surprise for you!" Witnessing the look of surprise I was going for, a huge grin from ear to ear appeared on her face. "What is it Mommy?" my daughter said. "Well, today is a very special day, it is Easter Sunday! Jesus came home and God is so happy!" As I grabbed the dress to show her, she exclaimed, "Oh my goodness, Mommy, is God having a *ball*?" ...laughter ensued. "Well, yes, I suppose you could look at it that way!" She said, "Mom, I can't wait to go to Jesus' Ball, he deserves a party! We're friends" It was the first time I heard her say that Jesus and her are friends. While I know we are not in the season of Easter, I can't help but come back to that story as I reflect on stewardship of time today. I was curious about her friendship with Jesus and have been asking her questions about her faith, getting a glimpse into a childlike faith life. Can you guess Gracey's response to the question, "How did you become friends with Jesus?"



My little 4-year old's response was, "Oh, I pray and we talk." Think about that phrase a bit, "*I pray and we talk.*"

Oftentimes I think we can be left wanting in our prayer lives; finding ourselves asking for this or that, praying for something

to change, or showing up to Mass because we think it is just "what we are suppose to do" and following the motions. However, I challenge us to take a deeper look at our own prayer life. What does it look like to be in a friendship with someone? Friendship is not just about asking, but about being present. If we pursue and desire a relationship with Jesus, we must be willing to be present in conversation with Him. We must be willing to set down the phone, close the app, put the papers away or slow down our thoughts, and listen.

When we consider stewardship of time, we mean building a relationship, or friendship, with God. Cultivating that one-on-one relationship with Him, no matter where we are in the faith journey or even how old we are. We can each pray *and* talk with Him. I hope each of us has the opportunity to be enriched by the "tiniest" believers in our pews and in turn be inspired by their friendship with Jesus.

*Katie Price is the Coordinator for Discipleship and Stewardship at the Cathedral. She comes with an extensive background in this field after helping dioceses and parishes across the nation meet their goal of making discipleship a priority in their parishes. If you would like to learn more about the work she is doing, email her at [kprice@cathedral.dio.org](mailto:kprice@cathedral.dio.org).*

## MASS INTENTIONS FOR THE UPCOMING WEEK

### Monday 4 September

7AM - Helen McCarthy (Family)  
5:15PM - NO MASS LABOR DAY

### Tuesday 5 September

7AM - Special Intention for Jan and Ron Thomas  
(Jim and Sandy Bloom)  
5:15PM - Agnes Heineman (John and Melinda Kopec)

### Wednesday 6 September

7AM - Kathryn B. Brazier (Lou Ann Mack)  
5:15PM - Delia Gonzalez (Barb Barber)

### Thursday 7 September

7AM - Catherine Staab (Kathy Howard and Franciscan Friars)  
5:15PM - Gerald Klein (Andrew and Cheryl Klein)

### Friday 8 September

7AM - Mary B. Tolin (Jane Chevalier)  
5:15PM - John "Jack" T. Hurley  
(Leah, Sue Ellen and Jack Billington)

### Saturday 9 September

8AM - Kathy Brazier (Family)  
4PM - Virginia Kessler (The Kessler Family)

### Sunday 10 September

7AM - John Montgomery (John Busciacco)  
10AM - Mercedes and Charles Nesbitt (Kathy Frank)  
5PM - For the People



## Understanding the Term Liturgy

The term liturgy is used with great frequency in the Church. It comes from the Greek word *leitourgia* which means a public work done for or on behalf of the people. However, we cannot allow the Church's understanding of the term to be lost. Liturgy is not a spectator sport where a larger group watches a person or two or smaller group perform. While there is always a celebrant or presider and ministers at the liturgy, everyone is called to full, active, and conscious participation. Why?

We are all called to participate because liturgy is first and foremost an act of divine worship meaning that it is focused towards God greater glory and honor. In this act, we are also lifted up and furthered on the path of salvation. Whenever the Church, the mystical body of Christ, gathers for a liturgical celebration, she is participating in the Paschal Mystery: the life, death, and resurrection of Jesus.

A liturgy is a public celebration of the sacraments or the word of God. Among liturgical celebrations, the holy Mass is

the highest of all liturgies because, as the Second Vatican Council teaches us, it is the "source and summit" of the Christian life. The Mass itself is divided into four main parts, the two principal parts being liturgies: Word and Eucharist. Sometimes a liturgy is referred to as "the sacred mysteries." This term also comes from the Greek work *mysterion* which was rendered in Latin as *mystenum* (mystery) and *sacramentum* (sacrament). The term sacrament is used to define a tangible reality is the liturgical celebration which also points to a hidden reality that is also present, thus the term mystery. The term mystery is also used because another understanding of the word refers to a reality that cannot be exhausted and this is true of the grace of God given in the liturgical life.

May God give us the grace to grow deeper in our love for the Church's liturgy so that we may see cherish its two fold purpose of glorifying God and lifting us up to the divine life with him forever.

Written by Father Christopher House

## Mr. Tony Cerveny : Principal - Mentor

Since being hired this past spring to be the new principal at Cathedral, Mr. Tony Cerveny has hit the ground running. From helping spearhead many beautification projects around the campus, to bringing a new STEM program to the school, he has not allowed being new to slow him down. Born and raised in the Springfield area, his parents both being educators has helped show him first-hand what a good Catholic education can do for a child. After graduating from EIU and Aurora University, he worked extensively in various schools and grade levels. He brings to Cathedral a plethora of leadership experience and a proven track record for winning. We sat down with him briefly to ask what his thoughts are on his new job and what makes Cathedral special.

When asked what he thought was Cathedral's best asset, Mr. Cerveny stated, "The best asset to Cathedral School is the people who choose to practice their faith and dedicate the time and money to both the parish and school. Whether that is a single woman in her later years or a young family with two

kids. Those people who are committed to helping Cathedral School be the best version of itself is what makes this place so special."

As school options are plentiful in the area, it is important that our school stands out. Mr. Cerveny stated that he felt, "If you believe that a Catholic education is important to you and your family, you will find a way to make it work and we will help when we can. It is hard to put a dollar value on the experience of growing up in the faith. We try to place dollar values on certain things in life and what we need to realize is that there are a lot of things money could never buy."

When he is not muskie fishing or watching his beloved Notre Dame (GO IRISH), Mr. Cerveny says he is excited about the boundless potential that the school, it's students, staff and families possess. As the year progresses, everyone is excited to see how he will lead the school and parish by his example. He

believes that his position at Cathedral is a testament to God, for it is only by His grace that he is even here; "All I know is God had His hands on the reason I am at Cathedral School. There is no other explanation."



## Charlottesville and America's Original Sin

I vividly remember my first visit to Charlottesville, Virginia. It was about twenty years ago, and I was on vacation with a good friend, who shared with me a passion for American history and for Thomas Jefferson in particular. We had toured a number of Civil War battlefields in Maryland and Virginia and then had made our way to Jefferson's University of Virginia in Charlottesville. Finally, we ventured outside the city to the little hilltop home that the great founder had designed and built for himself, Monticello. It was a glorious summer day, and the elegant manse shone in all of its Palladian splendor. We took in its classical lines, its distinctive red and white coloration, the understated beauty of its dome, its overall symmetry, balance, and harmony. On the inside, we saw all of Jefferson's quirky genius on display: scientific instruments, inventions, books galore. Just outside the house was the simple, unpretentious grave of Jefferson, the tombstone naming him as the author of the Declaration of Independence. There was no question that the very best of the American spirit was on display in that place.

But then we noticed something else. Below the sight-lines of Monticello, literally underground, were the quarters of Jefferson's slaves. These were hovels, really little more than caves, with bare earth floors and flimsy roofs, not even a hint of the elegance, comfort, and beauty of the great house. Jefferson had brought some of his slaves to France with him when he was the American ambassador to that country, and he had taught them the fine art of French cuisine. When he entertained at Monticello, these servants, dressed in the finery of courtiers at Versailles, would serve the savory meals that they had prepared. Afterwards, they would return for the night to their underground hovels. A woman, who had been invited to stay for a time at Monticello, recorded in her diary that she woke up one morning to the sounds of horrific screaming. When she looked with alarm and concern out her window, she saw the author of the Declaration of Independence savagely beating one of his slaves.

Jefferson the morally upright sage; Jefferson the merciless slave-owner. Splendid Monticello; its sordid slave-quarters underground. One could literally see at this great American house the divide, the original sin, that has bedeviled our nation from its inception to the present day. The framers of the Constitution fought over slavery and race; the issue preoccupied the politics of America for the first half of the nineteenth century and finally drove the country to a disastrous and murderous civil conflict; it perdured in somewhat mitigated form in the segregation, both sanctioned and unofficial, that reigned in America in the decades

following the Civil War; it came to a head during the great civil rights struggle of the mid-twentieth century, culminating in landmark legislation and in the assassination of Martin Luther King, Jr.; it continued to assert itself in the Detroit riots of 1967, the Watts uprising, the unrest after the beating of Rodney King, the street violence in Ferguson, Missouri, and in many other events. For me, it was weirdly fitting that its most recent manifestation would be in Charlottesville, Virginia, where, twenty years ago, I had so vividly seen the moral contradiction at the heart of American history. Thomas Jefferson's principle that "all men are creat-

ed equal and are endowed by their Creator with certain inalienable rights" came face to face, on the streets of Charlottesville, with representatives of the most nefarious ideology of hatred and racial superiority. God knows that, since Jefferson's time, many, many battles have been won in this struggle, but the events of last week proved that the war is not yet over, that the original sin of America has not been thoroughly expunged.

I have been using the term "original sin" very much on purpose, for it is my conviction that both the problem and its solution are best articulated in theological categories.

Finally, our awful tendency, up and down the ages and in every culture, to divide ourselves into opposing camps, to demonize the other, to scapegoat, to take away fundamental human rights is a function of the denial that all people are made in the image and likeness of God. It is, first and last, a sin. And finally, the answer cannot be a matter of political machination but only of grace. No one saw this more clearly than St. Paul, who was dealing with the very same issue within the cultural framework of the first century: Jews and non-Jews were at odds, Romans dominated and everyone else obeyed, slavery obtained throughout the ancient Mediterranean world, etc.

Paul came to understand that, strangely enough, a crucified victim of the tyrannical Roman authorities provided a way out: "There is neither Jew nor Greek, slave or free, nor is there male and female, for you are all one in Christ Jesus." It would require a lengthy theological tome fully to unpack the meaning of that phrase. Suffice it to say that the crucifixion of the Son of God disclosed the entire range and universality of human dysfunction: stupidity, violence, injustice, cruelty, victimizing, etc.: "We have all sinned and fallen short of the glory of God." And the resurrection of Jesus revealed the entire range and universality of the divine mercy: "Where sin abounds, grace abounds the more." In a word, we are all sinners upon whom an amazing grace has been poured out. So let us stop playing games of domination, us against them, racial superiority, masters and slaves. In Christ, all of that has been exposed as fraudulent and swept away.

This is the saving word that the Christian churches can and should bring to this age-old and still festering wound in the body politic of our nation.



**Bishop Robert Barron**

*For more of Bishop Barron's articles go to [wordonfire.org](http://wordonfire.org)*



**Welcome to our first KIDS CORNER!** Each week we will have different activities for kids of all ages to enjoy and learn about the Church! This week we will start with a fun coloring project. As you look around the Cathedral you notice all of the beautiful stained glass. Now you get the chance to see if you too can be a stained glass artist by coloring the image on this page. If you remember it is the same image as the front cover. It's of Jesus Christ carrying His Cross. Take some time to look closely at the image of Jesus and then be creative. ENJOY!

