

ISSUE No. 29

3rd SUNDAY OF LENT

4 MARCH 2018

Cathedral WEEKLY



THIRD SUNDAY OF LENT

THREE REASONS WHY I WEAR A CRUCIFIX | RICKY JONES
FORMULATING A PLAN OF LIFE FOR LENT AND BEYOND | FATHER ROGER J. LANDRY
STEWARDSHIP UPDATE | KATIE PRICE

Cathedral WEEKLY

THE MOST REVEREND THOMAS JOHN PAPROCKI
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Interested in becoming a member of the Cathedral?

Please start the process by going to the Cathedral website, SPICathedral.org/registration or contact the Parish Offices for more information. If you have any questions, please email Katie Price at kprice@cathedral.dio.org.

Online Prayer Wall

Have you seen the Online Lenten Prayer Wall? Do you have prayer intentions you would like the Cathedral staff and community to pray for this Lent? Fill out the form at spicathedral.org/lenten-prayer-wall and you can choose to have it posted or remain anonymous and we will pray for your intentions.

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 5 March

7AM - Betty Sowarsh (James Mees) 12:05PM - Lawrence Bussard (Fr. Tolton KC Council 12126)

5:15PM - Special Intention for Timothy Gee (Patti Mackiw)

Tuesday 6 March

7AM - Betty Sowarsh (Norma & Sohpie Bartoletti) 12:05PM - Charles Dressel (Lou Ann Mack)

5:15PM - Special Intention for Calcara Family (Holy Angels Parish)

Wednesday 7 March

7AM - Betty Sowarsh (Norma & Sophia Barloletti) 12:05PM - Jack Esslingen (Pat Esslinger)

5:15PM - Lawrence Bussard (Anonymous)

Thursday 8 March

7AM - Priest Intention 12:05PM - Norma Fair-weather (Andrew & Cheryl Klein) 5:15PM - Kara Smith (Lisa Duffey)

Friday 9 March

7AM - Rich Lefferts (friend) 12:05PM - Betty Sowarsh (Norma & Sophia)

5:15PM - Special Intention for Calcara Family (Holy Angels Parish)

Saturday 10 March

8AM - Helene O'Shea (Bud O'Shea Family) 4PM - Catherine Staab (Brian & Mickey Lauer)

Sunday 11 March

7AM- For the People 10AM - Charles & Mercedes Nesbitt (Kathy Frank) 5PM - Betty Sowarsh (James O. Mees)

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

THIS WEEKEND: Sunday, March 4th

Lenten Stewardship: Afternoon of Reflection

3PM- 4:45pm (before 5PM Mass)

Cathedral Atrium

Join Stewardship Coordinator, Katie Price, as she leads us through an examination of the spiritual practices of Lent and stewardship, which can help you have a deeper relationship to Jesus. Through storytelling, media, and engaging discussions, we will all leave with a greater understanding of stewardship practices in our lives. All are welcome! Light hospitality will be served.

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!





Three Reasons Why I Wear a Crucifix

I'm not big on jewelry, but one thing you might notice about me is that I always wear a crucifix around my neck. It is not a cross, but a crucifix. There is a reason for that. In fact, I want to share three reasons why I wear a crucifix.

Reason #1 — Remembrance: To Remember What True Love Looks Like

The crucifix is different than the cross. The cross is the instrument of torture with which Jesus was murdered, a particular favorite of the Roman Empire. The cross is the altar on which the Son of Man offered himself as an eternal sacrifice for the forgiveness of our sins. The cross is the new tree of life. The cross is significant, but only because of the time Jesus spent hanging from it.

For some people the cross is scandalous. It is something they hold to be in the past. As a Catholic I believe that the sacrifice of Jesus on the cross is eternal, and made ever-present at every Mass held everyday in every country around the world. "But we proclaim Christ crucified, a stumbling block for Jews and foolishness for Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God" (1 Corinthians 1:23-24).

Don't get me wrong. I know Jesus is not on the cross. He is not dead. He is risen. In fact: "A Catholic is one who believes that this Jesus remains alive, active, and accessible in and through His Church." (Archbishop Timothy Cardinal Dolan)

Jesus on the cross is what matters. It is the ultimate act of God's love for us. To gaze upon the crucifix, for me, is to look upon love in its most perfect expression. In the busyness of my daily life I need to be reminded of that, and reminded often. The crucifix around my neck serves as a reminder of God's love for the world, but particularly God's love for me.

Reason #2 — Inspiration: To Inspire Me to Take Up My Cross Daily

The crucifix might be thought of as a gruesome sight. However, for me it is inspiring. To see Jesus on the cross is a reminder of the challenge he made to his disciples—the challenge he makes to me. "If anyone wishes to come after me, he must deny himself take up his cross daily and follow me" (Luke 9:23).

It's not a suggestion or a good idea; it is the condition of discipleship. To be a disciple is to make your life about this challenge. And believe you me, it is a challenge. This is why I need to be inspired. This is why I like to contemplate the image of Christ crucified: not because I enjoy seeing him broken and

bloody, but because I know those are the footsteps in which I must follow.

As a Christian I know I am called to be a martyr—a witness. Who I am in life and in death must bear witness to Christ. Whether that means I will literally lay down my life for him, I cannot be certain. But come what may, the challenge made to we disciples is just that: to accept the pain and suffering that can and will come our way because of our free decision to follow Jesus.

"Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven" (Matthew 5:10). Seeing Jesus on the cross is an inspirational example that I am called to follow, and this is another reason for the crucifix around my neck.

Reason #3 — Accountability: So Others Will Hold Me Accountable as a Christian

The last reason I wear a crucifix is for accountability. It is not jewelry. It is not meant to be flashy. But I do want others to see it. It's not because I want them to think I am super holy. (Although I should be striving for holiness; after all, that is the call we share as Christians.) I wear a crucifix so that others may know that I am a Christian and hold me accountable to that claim. For it is one thing to tell people you are a Christian and another to show them that you are. I want to be treated differently because of my faith. I want people to know that I live my life differently than most. When they know this, they will expect me to. And if I don't, then I need to be called out for it.

Accountability is important. Fraternal correction is essential. We shouldn't be able to parade around claiming to be new creations in Christ, but living lives that don't follow suit. And the crucifix I wear is the perfect symbol of my faith that tells all those who encounter me that I am a Christian and take my faith seriously.

I can't wear the crucifix and then deny my faith. It would cause scandal. People would notice. So it is the perfect way to invite others to challenge me to live my faith.

There may be other methods of achieving each of these three things shared here, but for me the crucifix is the best. If you wear a crucifix but don't know why, then I hope these reflections have served to help you understand this practice on a deeper level. If you aren't Catholic and always wondered why the crucifix is held in such high esteem among Catholics, then hopefully this explains it.

May the sacrifice of Christ on the cross bring the power of God's love and mercy into each of our lives, that we may "proclaim Christ crucified" (1 Corinthians 1:23) and "make disciples of all nations" (Matthew 28:19).

*A convert to Catholicism, Ricky Jones came into the Church in 2008 and has served as a catechist and parish leader. He blogs about faith at LeadersThatFollow.com. He is the author of *Seven Lessons in Leading People to Life Change*, a practical guide for living your faith, leading people into relationship with God, and building up the Church.*



Formulating a Plan of Life for Lent and Beyond

The season of Lent is a special time for Catholics. In almost every sphere of life, those who take something seriously come up with a plan. Championship sports teams, flourishing businesses, triumphant political campaigns and successful individuals all teach us

a powerful lesson: Those who get results are generally the ones with better strategies implemented with perseverance.

That's true, too, of the spiritual life, which is too important to wing. So much of our happiness, in this world and in the next, depends on whether we have a plan, whether it's adequate to form us in holiness, and whether we make and keep the commitment to follow that plan. Lent is a time for Catholics to get back to the basics and make resolutions to prioritize what is truly important. We need to ensure, however, that our resolutions are commensurate to the task.

Pope Benedict used to stress that Lent is not about making minor course corrections in our lives, but about experiencing a radical and total conversion. It's a moral exodus in which we give up the easy superficiality in which we live and resolve to adopt faithfully, step by step, Christ's own path. It's meant to be a Passover from mediocrity to sanctity; from being a part-time disciple to inserting ourselves fully into Christ's paschal mystery; dying to ourselves so that Christ can truly live within us.

Lent, in short, is meant to help us recalibrate our entire existence and propel us toward becoming the Christians that our faith calls us to be. Our resolutions ought to reflect this. Will giving up candy for 40 days really make us holy? What about filling up a rice bowl with loose change or adding three extra Hail Marys at the end of the day? Such resolutions are, I think, equivalent to a professional athlete's thinking he can train for the upcoming season by lifting five-pound barbells and watching Richard Simmons' videos!

Lent, rather, is the "acceptable time" to get radical and put out into the deep, to overcome the temptation to become spiritual sissies in the resolutions we make, because if we're wimps in the annual "spiritual boot camp" of Lent, then it's almost impossible for us to have the spiritual discipline to live by Christ's high standards throughout the rest of the year.



On Feb. 1, Pauline Books & Media published a book I wrote entitled, *Plan of Life*, in which I tried to give an overview of the training for holiness to which St. John Paul II challenged the Church in his pastoral plan for the third Christian millennium. It's an adaption of what future priests receive in seminaries, religious are given during novitiate, and members of the more recent movements and ecclesiastically-approved institutions for lay faithful gain through their ongoing formation. It tries to cover everything from getting up to going to bed and making the most of the time in between.

At the beginning of Lent, we can focus on the basic Christian plan, what Jesus emphasizes for us every Ash Wednesday in the Gospel: praying, fasting and giving alms. In these practices of prayer, self-discipline and self-giving, Jesus summons us to follow him by imitating his bold example of praying and fasting in the desert for 40 days and nights and in giving himself to others to the last drop of his blood. Just as the devil tempted Adam and Eve in the Garden and Jesus in the desert, so he seeks to tempt us to disorder our relationship with ourselves, others and God.

Fasting, almsgiving and prayer are the respective antidotes. The more we fast and prioritize spiritual nourishment over material food, the less vulnerable we will be to being tempted by bread and earthly pleasures. The more we sacrifice ourselves and our belongings for others' good, the less prone we will be to giving in to the devil's seductions to seek power or control over them. The more we pray to God and hunger to know and do his will, the less assailable we will be to the devil's trap presumptuously to force God's hand.

Pope Benedict used to stress that Lent is not about making minor course corrections in our lives, but about experiencing a radical and total conversion. In addition to being a great remedy against the seductions of the Evil One, these three traditional practices are also a great means to help us reorder our relationship to God, our neighbor and appetites.

First, prayer. If God is truly first in our lives, we will want to commit to making the loving dialogue with God our foremost priority. Rather than squeezing him into our day when we have time, we resolve to center our whole lives on him. Some Lenten resolutions to do this would be to come to daily Mass, "stay awake" with him in Gethsemane through Eucharistic adoration or a daily Holy Hour, pray the Stations of the Cross on Fridays, or try to attend a Lenten mission or retreat.

Second, fasting. Many of us, though believers, live like materialists, laboring harder to stock our refrigerators than to nourish ourselves spiritually.

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Continued from p. 5

Fasting helps us to say No to the devil's temptations to prioritize our stomachs over our souls. It allows us to subordinate our bodily desires and needs to those of the Spirit, to control our desires rather than let them control us. The fast I ordinarily recommend is threefold: to drink mainly water throughout Lent, give up condiments on food (salt, pepper, sugar, butter, ketchup, salad dressing), and forsake sweets and snacks between meals. That's a type of fast that not only is healthy, but at the end of 40 days will fill you with the discipline that it takes to be a disciple!

Third, almsgiving. Our biggest spiritual cancer often flows from selfishness or egocentrism. That is why the Lord commands us to give alms; to look toward others' needs, not just our own; to love others in deeds and not just wish them well; and to take responsibility for others' welfare, for as often as we fail to do something for them, we fail to care for Christ (Matthew 25:45).

How charitable should we be? We should try to give more than our surplus time or resources, but extend ourselves like the widow with her mite, something that will conform us to Christ's standard of

loving generosity. We should also be deliberate about our charity, not just engaging in "random acts of kindness," but having a concerted game plan of self-sacrifice, just as Jesus had one toward us from before the world's foundation.

Like baseball players have spring training to get back to the basics after a winter off, so Lent is the time for Christians to get back to the building blocks of a life built on Christ.

Championships often depend on the work done to form the habits that lead to greatness. Catholics would similarly profit from using Lent to jump-start the plan to form the habits that lead to virtue and ultimately to the eternal "Hall of Fame."

*Father Roger J. Landry is a priest of the Diocese of Fall River, Massachusetts, who works for the Holy See's Permanent Observer Mission to the United Nations in New York. Father Landry is the national chaplain of Catholic Voices USA. His homilies are posted each week at saintanthonynewbedford.com and he is the author of *Plan of Life: Habits to Help You Grow Closer to God*.*

Stewardship Update

We are enhancing the stewardship offerings for your convenience. First, we often hear that parishioners wouldn't mind contributing online, but would prefer something to still have to place in the basket. To that end, we are creating stewardship cards that you will be able to download and print from home or for pick up in the office. Secondly, we are working with the envelope company to add a checkbox on that back of the envelope that reads, "Please note my offertory gift was made online." You could use your envelope to place in the basket, it

would just be left empty. We hope these options will enhance your giving opportunities and make you feel comfortable with any decision you make. Please reach out to Katie Price, Stewardship Coordinator, by calling the Parish Offices or emailing kprice@cathedral.dio.org

If you are interested in signing up for electronic giving for your Sunday Offertory gifts or would like to make a donation to the Cathedral, please go to:
<https://spicathedral.org/give-online/>



STEWARDSHIP of Time & Talents

Liturgical Ministry could use your help. Reach out to the Parish Offices if you are able to share your talents with us.

A great way to practice stewardship of time is reading through the Psalms. Take a Psalm a day and reflect on how God is speaking to you in your life.



STEWARDSHIP of TREASURE WEEKLY COLLECTION FEBRUARY 24th and 25th

Envelopes: \$5,762.62

Loose: \$4,488.19

Maintenance: \$ 267.00

Total: \$10,517.81

Needed to Operate Weekly (excluding EFT): \$15,907.89

Difference (+/-) -\$5,390.08

February EFT \$15,948.00

Sharing the Gospel

Imagine coming to your church to pray. All around your church, you see people selling animals. It smells like a barn. The animals are loud. The people are shouting. You cannot even pray with all the noise and activity going on around you. That is what Jesus found in today's Gospel. It broke his heart and made Jesus angry. God's house is not supposed to be turned into a barn or a store. It should be special place where people can meet with God and talk to him. Jesus cleaned out his Father's house. He turned it back into a place of prayer.

JN 2:13-25

Pray Together as a Family

Lord,

God, my church is a place for prayer. Help me to remember that always. Help us to keep the sacred space clean, tidy and organized. We pray that we can all be respectful of the Cathedral, God's house.

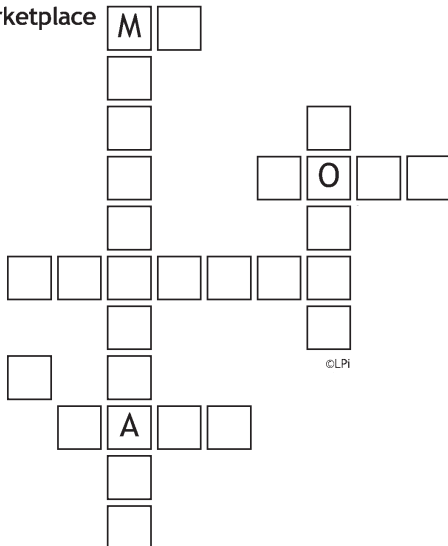
Amen.



Puzzle

Fit this Gospel message into the empty squares:

Don't make my Father's house a marketplace



©LPI



Mission for the Week

Read John 2:13-25 with your family. Ask God to help you keep your church clean. Church should never be a store or a barn. It should be a special place to pray.

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Growing with the
GOSPEL



John 2:13-25 ■ 3rd Sunday of Lent

CYCLE B



Read the Gospel and Color



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