

ISSUE No. 30

5th SUNDAY OF LENT

18 MARCH 2018

Cathedral WEEKLY

FIFTH SUNDAY OF LENT

OF BUTTERFLIES AND WHEAT | FR. CHRISTOPHER HOUSE
THE LOST ART OF INTENTIONALITY | TOD WORNER
SEED, SCATTERED, AND SOWN | KATIE PRICE

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 or to donate online: <https://spicathedral.org/give-online/>

MASS INTENTIONS FOR THE UPCOMING WEEK

Monday 19 March

7AM - Joseph McGrath (Barb McGrath) 12:05 PM - Charles Rossiter (Jane Fornoff)
5:15 PM - John & Edith Bakalar (John Busciacco)

Tuesday 20 March

7AM - Rocco Piccinino Family (John Busciacco) 12:05 PM - Catherine Staab (Florence Gabriel) 5:15 PM - No Mass

Wednesday 21 March

7AM - No Mass 12:05 PM - Jack Esslingen (Pat Esslinger) 5:15 PM - Kay Kruzick (Mary Sestak)

Thursday 22 March

7AM - Betty Sowarsh (James Mees) 12:05 PM - Lawrence Bussard (Fr. Tolton KC Council 12126)
5:15 PM - Mary Dwyer (Barbara Bitschanauer)

Friday 23 March

7AM - Priest Intention 12:05 PM - Robert Donath (Lou Ann Mack) 5:15 PM - LTC. Corey A. Kirschner (Iris Miranda-Kirschner)

Saturday 24 March

8AM - Patria & Rufino Gotanco (Joe and Hati Uy) 4 PM - Catherine Staab (Jim & Rita Keys)

Sunday 25 March

7AM - Mamie Unser (Mickie M. Culton) 10 AM - Anita Riggi (Melinda Roberts) 5 pm - For the People

Holy Week Schedule

<p>THURS. MARCH 29TH HOLY THURSDAY</p> <p>6:30PM Mass Adoration until 10pm No confessions No 7AM or 5:15PM</p> <p>FRI. MARCH 30TH GOOD FRIDAY</p> <p>3PM Liturgy Confessions following the 3PM Liturgy No 7AM or 5:15PM Mass</p>	<p>SAT. MARCH 31ST HOLY SATURDAY</p> <p>8PM Mass No Confessions 8AM or 4PM</p> <p>SUN. APRIL 1ST EASTER SUNDAY</p> <p>7AM & 10AM Mass No 5PM Mass No Confessions</p> <p>MON. APRIL 2ND EASTER MONDAY</p> <p>7AM Mass Only No Confessions</p>
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Upcoming Lenten Events

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)*NOT meeting March 17th

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/>



Of Butterflies and Wheat

In the Cathedral church you will find the original high altar underneath the great mosaic of the Immaculate Conception and the façades of the original two side altars beneath the mosaics of the Sacred Heart of Jesus and St. Joseph. The façades of all three altars are adorned with various

symbols: the right side for St. Joseph, the left side for the Virgin Mary (in most churches the left altar was dedicated to her even though the mosaic is of Jesus), and the high altar for the Lord Jesus. On the far right of the high altar's façade you will notice the symbol of a butterfly. Some among us may find this an odd choice of decoration but the symbol is very appropriate since the butterfly points to resurrection. A caterpillar is transformed through what is a "death," essentially, into a beautiful new reality.

The Lord Jesus gives us the image of the grain of wheat in this Sunday's Gospel reading, telling us: unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. This image used by the Lord points to his own impending death and resurrection which the Church remembers as the Paschal Mystery.

This mystery [Paschal Mystery] is central to who we are as disciples because if we would live with the Lord we must also be willing to die with and for him.



This theme is not new for us, either in our shared life of faith nor in this year's Lenten journey. Consider each of the Gospel selections that we have heard proclaimed during this holy season; each in their own way touch on the Paschal Mystery from dying to temptation to ultimate transfiguration through the Cross to allowing the temple of our own selves to be formed

anew by Jesus to the grain of wheat that must die to itself to produce fruit.

While the butterfly on the high altar may be a somewhat hidden symbol to many, there are other things right in front of us all the time that point to this need to die to self that we may notice, such as the use of candles and flowers. When I was in the seminary, my instructors in liturgy always impressed on us the need to use wax candles and real flowers around the altar of sacrifice as small reminders of the Paschal Mystery as both of these die to themselves in order to give something: the candles diminish in order to give light and the cut flower is dying while giving the gift of its beauty. These are subtle but constant reminders for us to allow the power and grace of the Lord's death and resurrection to work in our lives.



More than just looking for reminders of the Paschal Mystery, we are called to live it out each day in our own lives.

Discipleship calls us to die to self, to die to self-centered and self-seeking attitudes and behaviors.

This dying to self is accomplished through cooperating with the free gift of God's grace made available to us through prayer, meditating on the Scriptures, good works, the Sacraments, and in other ways. Like the grain of wheat, when we cooperate with God's grace and die to self, we are renewed and our truest selves are revealed. Let us seek the grace of God now and always to help us to die to ourselves and the old life of sin so that the Lord Jesus might raise us up and begin to transform us now into a new creation, the fullness of which is yet to be revealed.

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.



The Lost Art of Intentionality

In 1927, G.K. Chesterton penned an essay (h/t Fr. James Schall) for the Illustrated London News titled "Shakespeare and the Dark Lady." An august scholar, the Comtesse de Chambrun, had written a heady, though insightful, book about William Shakespeare as an actor-poet. After considering her

worthy contributions to the bottomless scholarly repository about Shakespeare, Chesterton admitted, "[This book] seems to me both fascinating and convincing. I hasten to say that the lady is very learned and I am very ignorant. I do not profess to know much about Shakespeare, outside such superficial trifling as the reading of his literary works."

In another essay ("The Orthodoxy of Hamlet"), Chesterton was more pointed about the downside of being particularly refined and well-studied in that which is beautiful. Though he or she is often unaware, there are dangers in being an aesthete. "[Aesthetes] have goaded and jaded their artistic feelings too much to enjoy anything simply beautiful. They are aesthetes; and the definition of an aesthete is a man who is experienced enough to admire a good picture, but not inexperienced enough to see it."

In his classic puckish and winsome way, G.K. Chesterton had, once again, brilliantly articulated an important distinction: the difference between analyzing something and engaging with it. It is the difference between efficiency and intentionality.

Efficiency is portrayed as the consummate modern virtue. Get up early, go to bed late, multi-task, double book, manage your time, juggle more. To race to the edge of a nervous breakdown without completely going over the edge is lauded like a noble act. Though your family feels abandoned, your health is in shambles, your faith is a memory, and your philosophy is cynical, you should be commended for getting everything done!

And efficiency isn't solely about managing a schedule; as Chesterton pointed out, it is a way of thinking. Devoid of those pesky hangers-on like emotions and purpose and reflection, efficiency crowns those steely-eyed, decisive, ice-in-the-veins analysts. The cool ideal we are supposed to aspire to is the Navy Seal squinting at the cross-hairs, the neurosurgeon on the cusp of that vital incision, or the bomb squad preparing to cut the right wire. Efficiency. Cool, crisp, unencumbered. Just the facts, ma'am. We're professionals here.

We've become masters of efficiency. But we've lost our soul. This isn't who we are supposed to be.

Oh sure, we need to be objective, think clearly, be on time, and cultivate our expertise. But that is not all. We need to be human too. We are called to be quiet. We are creatures designed to reflect and reform. We need to still the buzzing of our phones and silence the jabbering of our televisions and just simply be. We have to wander, even get lost, so that our direction isn't always our direction, but God's. To paraphrase Ludwig Wittgenstein, we are not always to think; we are to look. We must cultivate an interiority of prayer, private thought, and contemplation, so we can more intentionally engage the world. As Romano Guardini once wrote, "Silence opens the inner fount from which the word arises."

There's a beautiful essay ("Morning Report") written by an internal medicine resident physician, Sonia Singh, that I share with all of my medical students and residents. In it Singh characterizes, with stark accuracy, the furious race she runs every morning to see her list of hospitalized patients, write notes, order labs, answer pages, talk with nurses, and manage medical students (not to mention think) in order to get to her teaching conference (known as "Morning Report"). She describes the hurried conversations, the race up and down stairways, the blur of pages, the ticking of the clock. Finally, only moments before she is due in conference, she finds herself sitting on a bed next to a wizened veteran nurse (who is now a patient). After a warm exchange and a little teasing, they look at each other and realize that today the biopsy from the pancreatic mass will come back. They both know it won't be good.

Looking at each other, with eyes welling up, they have a moment. Fleeting, almost intangible, but it is a moment. This frazzled resident and worried patient see, I mean really see, each other. It is a moment of deep humanity in this hell of efficiency. In it, the resident effectively says, I'm sorry and the patient says, I know. And then it was gone.

But it was there. And it was the most important moment in that resident's day. Life requires efficiency. There is no question about that. But life is not efficiency itself. Rather, it is a million moments of deep intentionality that can be embraced—or carelessly overlooked.

Yes, today we live in a world where intentionality is a lost art. But it doesn't have to be.

Tod Worner is a husband, father, Catholic convert & practicing internal medicine physician. His blog, "Catholic Thinking", is found at Aleteia.com. He also writes for Patheos ("A Catholic Thinker") and the National Catholic Register. Follow him on Twitter @thinkercatholic.



Seed, Scattered and Sown

This week's Gospel is a favorite of mine. Growing up, I remember this story far more than many others. It reminds me of the song, *Seed, Scattered, and Sown* by Dan Feiten, which was commonly sung at an "All School Mass," in which I would be singing at the top of my lungs in the children's choir. I am not sure if it was the melody or something about the text of the song which always seemed to get stuck in my head the rest of the day. Here is the refrain:

Seed, scattered and sown,
wheat, gathered and grown,
bread, broken and shared as one,
the living Bread of God.
Vine, fruit of the land,
wine, work of our hands,
one cup that is shared by all,
the living Cup, the living Bread of God.

Two lines in the refrain strike me now into adulthood and as I actively try to live a stewardship way of life, *share as one* and *shared by all*. I am particularly interested in the work involved to get to those end results. See, the activity of a steward is sowing, is gathering, is sharing, is the "work of our hands," to all share in Jesus' body through the Eucharist. It is our connectedness which energizes God's Kingdom on earth and sustains all of us. It is not one person who makes up a parish, but *all people* who make up the parish. It is not just a few who can gather and work, but all of

us are needed to participate fully as one body sharing in the bread of life.

Too often I think it is easy to get the attitude that Fr. House discussed a few weeks ago, an apathy or assumption that others will pick up the work load. Especially in this time of change and transition at the Cathedral, we must be ever-present, open, and willing to be participate in creating a new fertile ground. A place where all feel welcomed and encouraged to participate.

Each one of us is called. That's right, no one got out of it. When you are blessed through the Sacrament of Confirmation, you are given the strength, courage, and most importantly the grace to unabashedly be a follower of Christ. I often say, you can tell a steward in the first ten minutes of meeting them if they are inviting. At the core of stewardship is an invitation. An invitation from Jesus to answer His call and an invitation from you to another person to go on the journey together. We commonly forget the latter.

As we brace for change, which is not always easy, let us remember to rely on each other. We are a tremendously grace-filled parish with vibrant ministries, nourishing Liturgies, and dynamic faith formation programs. Let us celebrate that, participate in it, and most importantly be willing to share it with all we encounter!

Katie Price is the Parish Stewardship Coordinator for Cathedral. She has worked in Stewardship ministry for 10 years, from the Parish level to the Archdiocese of Chicago. She can be reached at kprice@cathedral.dio.org.



STEWARDSHIP of Time & Talents

Invite a loved one to Mass with you.

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 10th & 11th

Envelopes: \$6,335.08

Loose: \$3,561.27

Maintenance: \$238.00

Total: \$10,134.35

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

Difference (+/-) -\$5,773.54

February EFT \$15,948.00

Sharing the Gospel

When you act bossy, selfish, or rude, no one will want to spend time with you. You will be lonely and unhappy. Follow the example of Jesus instead. Be strong in your faith. Do all that God asks you to do, even when it is not easy. Be honest. Be kind. Share what you have been given. Be helpful. Forgive. Show everyone what God is like. When you follow Jesus' example, you won't be lonely. When people around you see that your faith is real, they will come to you for help. They will want to know what makes you different. Then you can point them to Jesus.

JN 12:20-33

Pray Together as a Family

Lord,

God, help me to follow Jesus. I want to show everyone how great you really are. Help me to work towards being a good disciple and be a good example of Jesus' love and kindness in the world.

Amen



Puzzle

Unscramble words from today's Gospel:

grain	wheat	dies
suffer	glory	voice
give	life	serve

raing g r a i n

wehat _____

desi _____

iveg _____

lefi _____

serev _____

fusfer _____

glyro _____

oicev _____

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Mission for the Week

Look for ways to be helpful in your family. Help set the table. Take the trash out. Put away your toys and books without being asked. When your family notices you being so helpful, tell them you are trying to follow Jesus' example.

PUZZLE GRAPHIC: B035Lent5_gg8.tif / MISSION HEADING: ggmission.tif



Growing with the GOSPEL



John 12:20-33 ■ 5th Sunday of Lent

CYCLE B



Read the Gospel and Color



TEXT: B035Lent5_gg2nd3rd.txt

COLORING GRAPHIC: B035Lent5_gg5.tif

Name _____

