

ISSUE No. 31

PALM SUNDAY

25 MARCH 2018

# *Cathedral* WEEKLY

PALM SUNDAY

THE PASSION ACCORDING TO SAINT MARK | FR. CHRISTOPHER HOUSE  
HOW LENT REMINDS US WE CAN NEVER REPAY GOD | BR. JOACHIM KENNEY, O.P.  
AN INVITATION TO STEWARD | KATIE PRICE



# Cathedral WEEKLY

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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/>

## MASS INTENTIONS FOR THE UPCOMING WEEK

### **Monday 26 March**

7AM - Lawrence Bussard (friend) 12:05 PM - Betty Sowarsh (James Mees) 5:15 PM - Ben Garde (family)

### **Tuesday 27 March**

7AM - Mamie Unser (friend) 12:05 PM - Betty Sowarsh (Marsha Gordon) 5:15 PM - (No Mass)

### **Wednesday 28 March**

7AM - Leo Alexander Bruyere (Mary Bruyere) 12:05 PM - Jack Esslinger (Pat Esslinger) 5:15 PM - Kyle Buckman (Mom)

### **Thursday 29 March**

7AM - (No Mass) 5:15 PM (No Mass)

### **Friday 30 March**

7AM - (No Mass) 5:15 PM (No Mass)

### **Saturday 31 March**

8AM - (No Mass) 4 PM - (No Mass)

### **Sunday 1 April**

7AM - For the People 10 AM - Special Intention for Lost Souls (CCCW) 5 pm - (No Mass)

## Holy Week Schedule

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

#### **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/>



#### **Easter Season Soup Suppers- Coming this April!**

All are welcome for a traditional soup supper. In place of a "What's for Dinner" in April the CCCW and parish will be hosting soup suppers with a program from Fr. House. Cathedral Atrium, 4/12 & 4/19 6pm- 7:30pm.

The topics will be:

April 12th- The Resurrection in Mark's Gospel

April 19th- The Mystery of the Resurrection



## The Passion According to Saint Mark

The Passion narratives of Matthew, Mark, and Luke rotate on a three-year cycle for Palm Sunday and this year the Church is presented with Mark's narrative. Most scholars will agree that Mark's narrative is the oldest of the four Passion narratives and

that his Passion narrative is also the oldest part of the Gospel that is attributed to him. Mark's narrative is notably dark. Jesus is surrounded by a growing darkness and will face ultimate abandonment from his friends and disciples and the feeling of ultimate separation from God the Father.

Mark's Passion narrative has a prelude of two events. The first event is the unnamed woman who comes and anoints Jesus. Some have argued that this woman is Mary Magdalene but we do not know her identity. The second event is the Last Supper. While Mark recounts the institution of the Holy Eucharist, what is more poignant concerning the Passion narrative is Jesus's prediction of Judas's betrayal, which is followed by Jesus's prediction of Peter's denial and the scattering of the disciples, all of whom say it will never happen.



Following the time in the Upper Room, we find Jesus and his disciples in the Garden of Gethsemane. Here the Lord experiences the Agony in the Garden when faced with his impending suffering. As the darkness grows around him, Jesus finds Peter, James, and John asleep, the same disciples who witnesses his glory in the Transfiguration. But Jesus is resolute to the Father's will and Judas comes and betrays Jesus with a kiss;

in the original Greek, this kiss (kataphilein) is understood as the kiss of a beloved, which lends even greater pain to Judas's betrayal of Jesus.

The disciples flee. Jesus is left alone. We are given the peculiar detail of the young man who runs away naked. In stark contrast

to the rich young man who could not part with his possessions to follow Jesus, this young man is willing to give up absolutely everything, even to the point of being naked, to get away from Jesus.

Jesus is led before the Sanhedrin and Pontius Pilate. Before the religious court, we see that the trial is a mockery and Mark demonstrates that the whole affair is a violation of Jewish law.

Before the elders, Jesus affirms that he is both Messiah and the Son of Man. Before Pilate, Jesus remains silent and resolute.

Pilate knows that the whole affair is a lie, but he lacked the courage to do what was right before the innocent Lord. The crowds choose Barabbas and Jesus is handed over to be scourged and crucified.

On the cross, the chief priests, the Roman soldiers, as well as those crucified with him, deride the Lord.

In this moment he experiences total abandonment.

When he cries out from the cross "my God, my God, why have you forsaken me," it is response to a sense of total abandonment from the Father for, in his divine person, he is experiencing the damnation of

the human race. The Father has not abandoned Jesus, but Jesus, though sinless, experiences the ultimate separation from God because of sin.

Jesus is buried, darkness covers the earth, and all seems lost, but, the greatest of all miracles is yet to come.

*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.*





## How Lent Reminds Us We Can Never Repay God

In one of the most shocking passages of the Gospels, Matthew 5:20-26, Jesus describes the righteousness one needs in order to reach the kingdom of heaven, noting that it must surpass that of the scribes and Pharisees. He discusses the relationship one

should have with one's brother, saying that there is much more to it than simply observing the Old Testament commandment not to kill. It is wrong even to be angry with one's brother or to call him a fool. Furthermore, Jesus advises us that if we are not at peace with our brother, we should make peace with him before offering gifts to God.



In this teaching, Christ describes both justice and the interior dispositions that go even further in making one righteous. The cardinal virtue of justice, as St. Thomas Aquinas defines it, is the

“habit whereby a man renders to each one his due by a constant and perpetual will.”

From this, we can draw out two of the chief characteristics of justice. The first is that it is concerned with other persons. It's about giving to one distinct from oneself what he or she deserves. Secondly, justice is objective. It is primarily about the thing that is owed. It is not about what the other wants to receive or what you want to give. The commandment “Thou shalt not kill” regards justice, then, in its most proper form. It is a matter of showing due respect for the life God has given to the other man. Jesus gives other examples of unjust behavior to avoid. One owes respect not just to the life of the other but to his dignity as man as well, and so one ought not to disdain him by slandering or committing detraction against him. Christ goes even further than justice properly speaking (i.e., our outward actions) and addresses what can be called justice analogously. That is, he

describes how to “be right” with oneself, and this is by overcoming one's passions, such as anger.

If this Gospel passage talks about establishing a just relation with our brother, what about our relationship with God?



We might be tempted to think that Lent is about merely establishing a just relationship between ourselves and him. Perhaps, for example, we think of the penances we undertake simply as a way of “repaying” God for dying on the Cross for us. It does indeed fall within the scope of justice to offer prayers and sacrifices to God, since we owe all we have and even our very existence to him. We can never really repay God fully, though, either for that existence or for the redemption he worked for us. So we can never have a truly just relationship with him in that sense.

Lent is not about evening things out with God. Since our prayers and sacrifices add nothing to God's greatness or happiness, they are not primarily for his benefit, but rather for our own. Lent helps us recognize what we owe God, but even beyond that, it is about preparing for the celebration of Christ's supreme act of charity in suffering his Passion and death for our salvation. The prayer and penances are a means to our growth in charity, which is achieved when obstacles between ourselves and God are removed. As Jesus notes in the Gospel, one of those obstacles often is a lack of peace with our brother.

For “he who does not love his brother whom he has seen, cannot love God whom he has not seen” (1 John 4:20).

This Lent, may the charity of the Just Man fill us with longing for the kingdom of heaven and inspire us to imitate him.

*This article was written by Br. Joachim Kenney, O.P., who entered the Order of Preachers in 2010 and was found at the Word on Fire blog, used with permission. He is a graduate of the University of Louisville.*

## An Invitation to Steward

Jesus told us “whatever you do for the least of my brothers, you do for me.” Every day we are presented opportunities to help someone. Every day we have the opportunity to see the face of Jesus in others and be the face of Jesus to others. Planting the seed of discipleship starts within ourselves, but requires us to also plant it in others.

I had someone ask why we were sharing daily Stewardship posts on Facebook during Lent? I wasn't really sure where this question was going or the intent behind it...did they like the posts or not like the posts? Either way, I answered that the primary reason we are promoting stewardship thoughts during Lent is to recognize that stewardship is a conversion process, a spiritual practice, a call to act as disciples, which is Lent, all in. Stewardship is a great spiritual practice to take on during Lent. Each post has shared a quick thought or Scripture that relates back to time, talent, or treasure.



There is another reason why we are sharing the posts. Many Catholics don't understand stewardship, as it relates to their faith. We have a tendency in the Catholic church to define stewardship as fundraising. It is not fundraising at all. In fact, I have a tagline, “If you want to raise your bottom line do a fundraiser, if you want to raise disciples, do stewardship.”

To be fair, the majority of us did not grow up with the word. Despite it becoming popular during the last 20 years, many parishes focused on the treasure component compared to time and talent. Stewardship extends to each of us and opportunity to get involved.

Anyone can be a steward. My four-year-old is a steward, from attending Mass, praying regularly, sharing her talents (which as a four-year-old, we focus on being nice to others), and each week she puts something in the basket from her piggy bank. It doesn't matter your age, your familiarity with stewardship, or where you are on the faith journey, we can all respond with our time, talent, and treasure.

Nothing we have will ever repay what God has given to us. At the end of the road, we too will leave all our possessions behind. What will seem to be most important is the relationship we nurtured with Jesus. The relationship which sustains us, nourishes us during the challenges and obstacles, celebrates with us, keeps us on a pathway that leads toward His Kingdom. All this leads to a stewardship way of life, a response to Jesus' call to us. A bold and courageous “Yes!”

*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](mailto:kprice@cathedral.dio.org).*



### STEWARDSHIP of Time & Talents

Try to make time with a loved one this week in prayer together. Someone who may need your prayers, but won't expect it.

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 17th & 18th

Envelopes: \$5,956.53  
Loose: \$2,870.51  
Maintenance: \$120.00  
**Total: \$8,947.04**

Needed to Operate Weekly (excluding EFT): \$15,907.89  
Difference (+/-) -\$6,960.85  
February EFT \$15,948.00



## Sharing the Gospel

Everyone in Jerusalem heard Jesus teach, and saw him heal the sick. They followed him wherever he went. They cheered whenever they saw him. When he arrived in town on a donkey, they shaded him from the hot sun with palm leaves. Imagine what kind of parade you and your friends would have for Jesus if he came to teach in your class or came to visit your town.

MK 14:1 – 15:47

## Pray Together as a Family

Lord,

Holy Spirit, help me follow Jesus and love others. Help me to recognize Jesus in my friends and family. Help me to try and be more like Jesus each day.

Amen



### Puzzle

Find 4 things that are different.



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### Mission for the Week

If a family member or a friend of mine is hurt, I will stop playing to help them.

PUZZLE GRAPHIC: B037Palm\_gg4.tif / MISSION HEADING: ggmission.tif



Growing with the  
**GOSPEL**

My Family and Me

John 12:12-16 ■ Palm Sunday of the Lord's Passion

CYCLE B



### Read the Gospel and Color



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Name \_\_\_\_\_



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