

ISSUE No. 39

PENTECOST SUNDAY

20 MAY 2018

Cathedral

WEEKLY

PENTECOST SUNDAY

HAPPY BIRTHDAY TO THE CHURCH! | FR. CHRISTOPHER HOUSE
HOW DO I KNOW WHAT GOD WANTS ME TO DO? | KATIE PRICE
BEING RADICAL: CHOOSING TO LIVE WITHIN THE CONTEXT OF CREATION | FR. MICHAEL CUMMINS
EVANGELIZING THE DIFFICULT | MATT NELSON

Cathedral WEEKLY

THE MOST REVEREND THOMAS JOHN PAPROCKI
NINTH BISHOP
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

KATIE M. PRICE, M.P.S., CFRE
EDITOR
KPRICE@CATHEDRAL.DIO.ORG

LISA A. DUFFEY
ASSOCIATE EDITOR/ CATHEDRAL SECRETARY
LDUFFEY@CATHEDRAL.DIO.ORG

524 EAST LAWRENCE AVENUE SPRINGFIELD, ILLINOIS 62703
217.522.3342 - CATHEDRAL OFFICE 217.523.2652 - CATHEDRAL SCHOOL
SPICATHEDRAL.ORG

Congratulations!

Congratulations to Ike O., a 7th grader at Cathedral, for placing 21st place in Shot Put at the State Track and Field meet last Saturday in Peoria. We are very proud of Ike and his accomplishment!!

Parish Registration

Interested in joining our Parish? You may register online at <https://spicathedral.org/new-member-registration-form/> or contact the Parish Office for a paper registration form. We will then reach out to meet with you and provide you with some more information. We look forward to meeting you! Any questions, please contact Katie Price at kprice@cathedral.dio.org.

MASS INTENTIONS FOR THE UPCOMING WEEK

Monday 21 May

7AM - Lenn Family (Family)

5:15 PM - Catherine Staab (Brian & Mickey Lauer)

Tuesday 22 May

7AM -John Hennrich (Joe & Jamie Schuller) 5:15 PM - Thelma Judy (Karen Mueller-Fisk)

Wednesday 23 May

7AM -Lenn Family (Family)

5:15 PM - Catherine Staab (John & Rose LoGrosso)

Thursday 24 May

7AM -Mamie Unser (Julia Minder)

5:15 PM - Marta Amersen (Jeannette Giannone)

Friday 25 May

7AM -John & Edith Bakalar (John Busciacco)5:15 PM - Kathryn Brazier (Brazier Sisters)

Saturday 26 May

8AM -John Hennrich (Mark & Kathy Fallon) 4 PM - Larry Bussard (4 o'clock Ushers)

Sunday 27 May

7AM -For the People

10 AM - Charles & Mercedes Nesbitt (Kathy Frank)

5 PM - Donald Jones (The Staff Family)

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Happy Birthday to the Church!

Following the Lord's Ascension into heaven, the Apostles were gathered once again in the Upper Room where the Lord had instituted both the Eucharist and the Priesthood at the Last Supper.

It was also the place where he

first appeared to them following the Resurrection. Tradition tells us that the Apostles were not alone on this particular day and that Mary, the Mother of the Lord, was with them. Jerusalem was filled with Jews who had come to the holy city for the feast of Pentecost. Pentecost was a feast celebrating the wheat harvest that was celebrated seven weeks and one day (50 days) following Passover. That day was the day that would forever change the face of the earth.

Before his Ascension, the Lord promised the Apostles that he would send a paraclete, an advocate to be with them always until he returned in glory. It was precisely this advocate for whom the Apostles waited in the Upper Room, when on that Pentecost day, the Lord Jesus fulfilled his promise and the Holy Spirit came upon the Apostles and Mary, appearing as tongues of fire. It was precisely in this moment that the Good News, the Gospel of Jesus Christ, was preparing to break forth into the greater world.

From the Upper Room, the Apostles went forth as new men, as new creations. The grace of the Holy Spirit had forever changed

them, transforming their fear and trepidation into courage and zeal. With this gift of the Holy Spirit, they went out and fulfilled the Lord's command to preach the forgiveness of sins, beginning first in Jerusalem. The Acts of the Apostles recounts that some 3,000 people that very day heard the preaching of the Apostles, believed, were baptized, and thus the Church was born.

Today, we who are the Church, who have been claimed by Christ in baptism and anointed with the Holy Spirit through confirmation, and who are strengthened by the Lord's Body and Blood in the Eucharist, are called to carry on this mission begun by the Apostles some 2,000 years ago. We who profess the name of Christ are his disciples because we have come to believe in him, but our discipleship must be transformed into apostleship. The word apostle means "one who is sent." The Apostles were the first to be sent but we are called by Christ, and strengthened by the Spirit, to continue their mission. On this Pentecost Sunday and always, let us open our hearts to the gift of the Holy Spirit who continues to guide the Church. Let us cooperate with the grace of the Spirit that seeks to make us witnesses of the crucified and risen Lord so that through our lives others may come to know and believe in the Lord Jesus.



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.



CONGRATS TO THE CATHEDRAL CLASS OF 2018 GRADUATES!

WE ARE PROUD OF YOU! BLESSINGS AS YOU TAKE THE NEXT STEP IN YOUR JOURNEY.

- | | |
|------------------|--------------|
| Omar R. | Paige M. |
| Orenthal B., Jr. | Landon S. |
| Alexander C. | Ava Marie S. |
| Alyssa C. | Aden S. |
| Connor H. | Ellamarie S. |
| Mary Beth K. | Katherine V. |
| | Karlie W. |

STEWARDSHIP



How Do I Know What God Wants Me to Do?

I was watching a video from Bishop Barron recently that was speaking on the Holy Spirit and he made a point that I found interesting, "The Holy Spirit is dangerous." With only two minutes into the video, now he had me intrigued. Often we think about God, our loving Father and His Son, in terms of merciful, understanding, and providers of unconditional love. While we might think of the Holy Spirit similarly, what Bishop Barron was addressing were the symbols of the Holy Spirit and their destructive power.

The symbols, water, fire, and wind, in our everyday life can be quite destructive. Water can ravish a town after a Hurricane. I had first hand experience in rebuilding after Hurricane Katrina and returning five years later and still witnessing the devastation and damaged caused by simply, water. Many of us saw the destruction of homes and natural preserves through brushfires. We witness wind destruction in central Illinois and closer to my hometown, Peoria, when Washington, IL was devastated by a tornado just a few years ago. These terms and symbols are not weak or soft by any means, but rather are engaging, active, and forceful.



As I reflected more about what he was saying and how I can interpret this, I started to draw the comparison to my own discernment process years ago. Frankly, I needed to go through destruction to build anew. I don't find it a coincidence that many of the opportunities I have had in my work life have led me to Springfield, IL and to a Diocese that wants to pursue stewardship as a way of life. Unfortunately, there are not many of us in my field of Catholic stewardship and to land in a Diocese who is taking on this radical challenge is not just perfect timing, but the work of the Holy Spirit.

But, how do we know what God wants us to do? When I think my to my journey and the first Parish I worked for in Catholic stewardship 10 years ago, I can honestly say that I was quite hesitant at the time. I have recently been in a bad relationship, I was going to graduate school at night, I had no experience working at a Catholic Parish and lastly had no idea what Catholic Stewardship was. To say that those two and a half years were a growing experience is an understatement. Not only was it growth professionally, but before I had moved on to my next role, I realized I was no longer working. I had accepted this as a calling, a vocation. This was more to me than a job, it was the movement of the Holy Spirit and I was just saying, "Yes."

Despite feeling pulled in other directions, with an open heart and mind, we too can look at our lives and realize the active role of the Holy Spirit. I am sure many of you have similar stories of hesitancy or anxiety about a decision, only to find strength, comfort, and conviction of faith in the process. It is the work of the Holy Spirit in my life that I realize the destructive power of those symbols. I was at a point where I needed to be plowed down, changed, and renewed. Sometimes a little destruction in our life is what we need, despite trying to push it away. Listening to the Holy

Spirit in your life, allowing the spirit to be an agent of change in your daily decisions, will draw you closer to doing *exactly* what God wants in your life. When you live a life with the Holy Spirit, you are living the life God wants you to live.

Katie Price is the Cathedral Coordinator of Stewardship. She received her Bachelor's from Loyola University- Chicago and her Master's Degree in Public Service Management from DePaul University. Her research focus was on Catholic stewardship. She can be contacted at kprice@cathedral.dio.org.

Stewardship Activity

Stewardship of Time & Talent

Time in prayer is a great practice for discerning your talents and what you may be able to share with the Parish!

Stewardship of Treasure

Weekly Collections: May 12th & 13th
Envelopes: \$3,247.22
Loose: \$5,641.00
Maintenance: \$155.00

TOTAL: \$9,043.22

Needed to operate weekly: \$15,907.89

Difference: \$6,864.67

April EFT: \$18,486.10

These are recurring electronic donations over the month.

Parishioner News

We want to keep the School staff and families in your prayers as the graduates prepare for their next steps, and as the families and staff finish out the school year. Also, please keep in your prayers the families and staff members of schools around the Springfield area, which our parishioners attend.

Have some news you would like to share? Please email Katie Price at kprice@cathedral.dio.org.





Being Radical: Choosing to Live within the Context of Creation

It is said that old heresies never die; they just keep coming back in different forms. There is truth to this and I find it revealed in the pervasive spirit of Gnosticism present in our culture and time - specifically, Gnosticism's denial of nature and creation. Historically, Gnosticism was

a blending of aspects of Christianity, philosophy, and Eastern mystery religions that challenged the orthodox faith in its first centuries. Gnosticism highlighted secret knowledge as key to salvation as well as denigrating what it saw as the shackle or prison of creation and the physical body. The early Church had to answer the distortions of Gnosticism and it did so by maintaining the continuity of the same God revealed in the Old and New Testaments and holding to the profound truth of the incarnation.

Now, jump ahead to America in 2017. It seems a contradiction and an irony that in a time that prides itself on being increasingly "ecologically conscious" we find the re-emergence of the gnostic temptation of denigrating and fleeing creation but this, I would propose, is exactly what is happening. We find this temptation to flee the "confines" of creation all around us. For example, we see trends in body modification from large tattoos to the extremes of plastic surgery and body building. There's also the felt need for a plethora of distinctions in gender identification (apparently the biological stamp of "male" and "female" no longer suffices and gender can be determined distinct from biology and creation). In addition, we see the temptation to play God and use advances in technology and scientific understanding to craft babies to our liking. What is common in all of these (and many more) seeming disparate social trends? I would argue that one element held in common is the gnostic trend to seek to flee the confines of creation.

In this context what then is the Christian to do? Be radical; make the choice to live within the reality of nature. Here is a point to reflect upon: for those who participate and pray the Liturgy of the Hours, look through your Breviary and notice how many of the opening songs of morning and evening prayer refer to creation and grace. You'll discover that the two are not opposed. This is the genius of Christianity on display and the prayer of the Church is teaching us an essential truth. Grace does not abolish creation nor does it overcome it; grace sustains creation, peacefully enters within it to heal and work with it. Creation is not to be fled from but rather embraced because within the very "confines" of creation, God's grace is at work and to be found. Any attempt to flee creation is based on error and confusion.

With all that said, what does it mean to be radical and actually seek to live within the reality of creation? Here are some suggestions: **Accept yourself for who you are and others for who they are.** Throughout Scripture we are reminded again and again that God is the creator and that God loves his creation.

That includes you, me, and every other person. Yes, there is the reality of sin and our need for a savior but the savior has come and his healing grace is offered. Allow God's gentle grace to work in your life. Part of living with this gentle grace, I believe, is to not give in to the common temptation to affix a label to oneself or others. The human person is an ever-dynamic mystery; labels cut off mystery. Be willing to live in this mystery and trust that God is at work.

Celebrate the sacraments. Sacraments reveal in an utterly unique way the reality of grace working through creation and not opposed to creation. Learn the wisdom of the sacraments not in an attempt to "figure it out" but rather to live in the mystery and through them to be brought to deeper understanding.

Develop a mature understanding of Scripture, especially the Gospels. Gone are the days when Christians could get by on leaving the Scriptures to the "professionals". A part of every day should be spent with the Scriptures, particularly the Gospels. Notice how creation plays a major part throughout the Gospel story, i.e. Jesus walking on water, the star of Bethlehem, Jesus teaching on the lilies of the field, Jesus and the disciples walking on the road, the bread and wine used for the last supper – the list could go on and on.

Fast. Hunger has a way of clarifying priorities and through fasting we are quickly reminded that we are embodied beings.

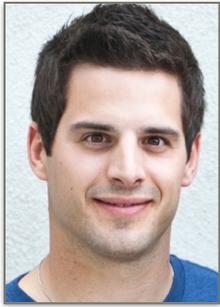
Develop healthy friendships. True and healthy friendships, though rare, are a gift from God. Friendship helps to anchor us in ourselves and in our world. **Turn off the TV and social media.** Entertainment and social media certainly have their place and can be beneficial tools in helping to enlighten and educate the human spirit, but my experience has shown when not used in a measured and balanced way they quickly lead to isolation, superficial relationships, and a chronic cynicism which stunts maturity and can become a besetting sin.

Enjoy nature. Creation gives glory to the Creator. Creation also teaches, gives insight, and enables us to gain perspective. Practice humility and through this practice realize that we are part of something much bigger than ourselves.

Not long ago I was out for a walk in the mountains, coming over a rise I was met by a herd of at least eight deer peacefully and calmly grazing in a field and drinking water from a stream. They noticed me but rather than seeming startled and bounding away they calmly moved off into the woods. It was a beautiful sight and a gift. Like the deer that yearns for running streams so my soul thirsts for you my God.

Creation is not to be fled from. Be radical and choose to live within the context of creation.

Fr. Michael Cummins is a priest of the Diocese of Knoxville, TN. Ordained in 1995, he has served in a variety of roles within his diocese. Currently he is serving as pastor of St. Dominic Church in Kingsport, TN.



Evangelizing the Difficult: 3 Simple Tips for Keeping the Dialogue Alive

One of the hardest parts about evangelizing is carrying on difficult conversations, either with friends or family, or people resistant to the faith. Today, I'd like to offer three simple strategies for holding fruitful discussion.

1. LISTEN TO THE PERSON ACROSS FROM YOU.

We've all heard this before. But do we do it? G.K. Chesterton wisely noted: *"You've not only got to know what is said, but what is meant. There's a lot of difference between listening and hearing."* (*The Collected Works of G.K. Chesterton*, p. 350)

Sometimes our enthusiasm gets the best of us. To sustain civil dialogue, however, it is crucial that we make every effort to avoid letting our enthusiasm overwhelm the entire encounter. Excessive emotion makes clear thinking difficult. Now, of course, emotions are a normal, predictable (and to a certain extent involuntary) human function. But left unchecked, they can warp the mind's ability to reason clearly and logically.

Therefore listen to your counterparts; and as you do, think about what they are saying—not what you are going to say next. Then take a deep breath and give your reply carefully and methodically. Often less words are more.

2. DEFINE TERMS.

There is nothing worse than two intelligent people arguing in an ever-diminishing circle because they misunderstand each others' choice of language. Words can mean different things to different people. For example, when I lived in London a few years back my British friends would greet me by saying "Are you alright?" The first time I heard this I thought they were inquiring, "What's wrong with you?" Eventually, however, I realized that "Are you alright?" in England is the equivalent of "How's it goin'?" in North America.

Think of the word "faith." Catholics and Lutherans thought for 500 years that they were in absolute disagreement on what St. Paul meant when he wrote that we are "justified by faith"; but after constructive dialogue in modern times they have realized there was an essential misunderstanding. Terms were therefore defined and clarified, and the result was The Joint Declaration on the Doctrine of Justification (the Methodists got in on this too).

Another example is the word "person." The wide confusion on what a person is has consequently resulted in societal chaos. The great Catholic apologist and author, Frank Sheed, puts it

quite matter-of-factly: *"You cannot know how men should be treated until you are quite clear what man is."* (*Society and Sanity*, p. 2)

Sheed saw the "definition of terms" as a matter of first importance in creating a healthy society. Defining terms is also a matter of first importance in creating healthy dialogue. To further illustrate, I'll leave you with this example from Dr. Peter Kreeft: *"When I say 'The good man gave his good dog a good meal,' I use 'good' analogically, for there is at the same time a similarity and a difference between a good man, a good dog, and a good meal. All three are desirable, but a good man is wise and moral, a good dog is tame and affectionate, and a good meal is tasty and nourishing. But a good man is not tasty and nourishing, except to a cannibal; a good dog is not wise and moral, except in cartoons, and a good meal is not tame and affectionate, unless it's alive as you eat it."* (*from Socratic Logic*)

3. ASK STIMULATING QUESTIONS.

Asking the right questions can be a better strategy in debate than giving good answers (not to take way from the importance of the latter). But as St. Augustine says: *"The truth is like a lion; you don't have to defend it. Let it loose; it will defend itself."*

Therefore, by asking the right questions you may enable your interlocutor to see his own error and arrive at your conclusion. This is called Socratic dialogue. Classic examples include Plato's Dialogues and *The Consolation of Philosophy* by Boethius (click [here](#) and [here](#) for other examples).

Asking questions is also less invasive. It can be disarming. Quite frankly, most people would much rather talk than listen. By inviting the person who you disagree with to share their position uninterrupted, you can establish a level of comfort with them. Sincere questions reflect seriousness and genuine interest, and as a result, your sincere questions may draw from out sincere questions from your partner in dialogue. Therefore, questions are important because they stimulate dialogue and eliminate monologue.

To summarize: effective listening and questioning are the means. Constructive dialogue is the end. We want to seduce minds and win hearts: *"The purpose of the dialog format is to be human. And divine: even God is a dialog, or rather a triolog, a family, a society, a conversation. We are made in God's image; that is why we become ourselves only through dialog with others. And that, at least unconsciously, is why we are drawn to it."* (*Peter Kreeft at Ignatius Insight*)

After several years of skepticism, Matt Nelson returned to the Catholic Church in 2005. Now alongside his chiropractic practice, Matt is a speaker and writer for FaceToFace Ministries and Religious Education Coordinator at Christ the King Parish.

