ISSUE NO. 51 12 AUGUST 2018

Gathedral WEEKLY

NINETEENTH SUNDAY IN ORDINARY TIME

THE SYMBOLS OF THE BISHOP'S OFFICE AT MASS | FR. CHRISTOPHER HOUSE SPIRITUAL NOURISHMENT | KATIE PRICE AMEN: SAY IT LIKE YOU MEAN IT | TERESA CODA



THE MOST REVEREND THOMAS JOHN PAPROCKI

NINTH BISHOP
OF SPRINGFIELD IN ILLINOIS

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MASS TIMES: SAT 4PM, SUN. 7AM, 10AM, 5PM
WEEKDAY MASSES: MON. thru FRI. 7AM, 5:15PM and SAT. 8AM
RECONCILIATION (CONFESSIONS): MON-FRI 4:15PM- 5PM, SAT. 9AM-10AM, 2:30PM-3:30PM, and SUN. 4PM-4:45PM

New to Cathedral?

Are you new to the Cathedral community? Are you interested in becoming Catholic? We would like to meet you! If you would like to join us formally, you can head to

https://spicathedral.org/new-member-registrationform/. If you have any questions, please contact Katie Price at kprice@cathedral.dio.org.

Thank you!

We want to extend a very special thank you to those involved with the Annual CCCW Garage Sale. Thank you to the people who provided food for the CCCW volunteers during the week. Thank you to the CCCW volunteers and friends who offered the manpower behind the weekend. Thank you to our generous donors! We couldn't do this without you!

MASS INTENTIONS FOR THE UPCOMING WEEK

Monday 13 August

7 AM -Gene DeRuntz (Jim & Connie Wheeler) 5:15 PM - Joe Lauduskie (Jim & Sandy Bloom)

Tuesday 14 August

7 AM - Gene DeRuntz (Andrew & JoAnn Yurko)

5:15 PM - Repose of the Soul for Frank Wesley Wilson (Marion Center Employees)

Wednesday 15 August

7 AM -Jim Steil (Steil Family) 12:05 PM - Justine Ford (Jeannette Giannone) 5:15 PM - Nancy Secord (Daughter)

Thursday 16 August

7 AM -Gene DeRuntz (Larry & Sue Ruder) 5:15 PM - Hunt & Kaeding Families (Sue Warner)

Friday 17 August

7 AM -Barb McGrath (Friend) 5:15 PM - Gene DeRuntz (John & Eileen Yobby)

Saturday 18 August

8 AM - Albert Crispi, Sr. (John Busciacco) 4 PM - Catherine Staab (Brian & Mickey Lauer)

Sunday 19 August

7 AM -For the People 10 AM - John Montgomery (John Busciacco) 5 PM - Daniel Thompson (Friend)

PASTOR'S COLUMN





The Symbols of the Bishop's Office at Mass

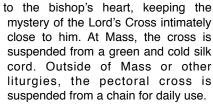
A few weeks back I wrote in this column about what makes a cathedral a cathedral and I followed that article up with an article discussing a cathedral as being the bishop's church and, therefore, "mother church" of the diocese. Being that a cathedral

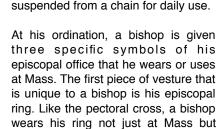
has that unique designation, you will at times unique liturgies and Masses celebrated at the cathedral. Even regular Sunday Masses when the bishop is celebrant are different, more "solemn" some might say or "higher." This is because the bishop is the fullness of the priesthood, standing in the place of Christ our High Priest.

Masses where the bishop is the celebrant are traditionally termed "pontifical," coming from the Latin word pontifex for "bridge builder."

All bishops share this title, including the pope who is known as pontifex maximus (the greatest bridge builder), because their life and ministry are to be a bridge to Christ for all people.

At Mass, the bishop's vesture is similar to what a priest wears, but with a few distinctions. A bishop makes use of a pectoral cross that he traditionally wears under his chasuble (outer vestment), but may also be worn over it. The cross is called a pectoral cross because it is to be worn at chest level in proximity





always. The ring is a two-fold symbol. First, it is a symbol of his office and the authority that comes with it. Second, even though the bishop wears his ring on his right hand, it is also a symbol of his spousal relationship with the Church.

The second piece of vesture that a bishop wears is his miter. The miter is a tall, pointed hat with two lappets that drape down the back. The miter is white, gold, or some variation of either color, and may be adorned. For funerals and penitential seasons, the miter is supposed to be plain white. The shape of the miter is

meant to evoke a flame, a reminder of the gift of the Holy Spirit given to the Apostles at Pentecost. The lappets that drape down the back of the miter are symbols of the two Testaments of the Scriptures. Before the reforms following the Second Vatican Council, there were stricter and more specific norms governing color, material, and heights for miters, depending on the ritual and liturgical season.

The third symbol used by a bishop at Mass is his crozier or

pastoral staff. Resembling an elaborate shepherd's staff, the crozier is symbolic of the bishop's sacred duty as head of the flock that is his diocese. The bishop makes use of the crozier since he stands in the place of Christ the Good Shepherd. Interestingly, a bishop outside of his own diocese may not use a crozier without the permission of the diocesan bishop of wherever he is. It was formerly the practice that when a bishop carried a crozier in another diocese that he



carried it backwards, with the crook facing towards him, to show that he was not the chief shepherd in that place. Today this custom is no longer followed.



Besides his cross and the three unique signs of his office previously mentioned, the bishop also wears a magenta zucchetto or skullcap on the crown of his head. The color of the zucchetto is key as it

denotes the rank of the one wearing it; priests may wear a black zucchetto for certain occasions. At more solemn Masses, such as ordinations, the bishop also wears the vesture of all three ranks of Holy Orders. Along with the symbols of his episcopal office, and under the chasuble worn by bishops and priests, he also wears a dalmatic, the outer-sleeved vestment worn by deacons. He wears the vesture of all three offices because he is the fullness of the priesthood.

These are a few of the distinctions that you will notice when Bishop Paprocki celebrates Mass in the Cathedral, and in other parishes throughout the diocese. We find that none of these symbols or items of vesture are "just because" but that each of them has a sacred and symbolic value concerning our Faith and the mysteries that we celebrate.

Father Christopher House is the Rector of the Cathedral and serves in various leadership roles within the diocesan curia, namely Chancellor and Vicar Judicial.

STEWARDSHIP



Spiritual Nourishment

As I am sure many of you know, food is very important to someone who is pregnant. There are days when meetings run long and before I know it, 2pm has arrived and these babies need lunch! I hit a physical wall. I am not only exhausted mentally, but physically. Have you ever hit a wall like that? I am

sure we have all hit a "nourishment wall" at some point. Our bodies need sustenance. They need proper nutrition and exercise to keep us energized and healthy. Physical nutrition is a blessing for many of us; we don't have to worry where the next meal is coming. When we are in need of physical nourishment, most of us have the opportunity to find a quick fix and get back on our feet.

Today's Gospel reminds us of another type of nourishment, spiritual nourishment. We hunger in the same way. Sometimes we hit a wall or we catch ourselves in a sort of mechanical rhythm of spirituality by just following the motions.

Others might be severely malnourished, having not gone to Mass in months or missing out on the healing offered at Confession. Many people are starving for a deeper satisfaction; nourishment that feeds our souls. We are talking about the nourishment that Jesus offers to us through the Eucharist. I happen to believe that the reason some people feel lost is because they are in desperate need of spiritual nourishment. Their soul, in a way, has hit a wall. They are collapsing or lost without respite and sustenance. Without the proper spiritual nutrition and exercise, our souls can get weak and malnourished, just like our bodies.

How would the church look differently if we were all spiritually nourished? There was a 2007 study from Pew Research that noted: "People who attend religious services weekly or more are happier (43% very happy) than those who attend monthly or less (31%); or seldom or never (26%)." I am not surprised that there is a correlation between happiness and Mass attendance, are you? Think about your own experiences with Mass. I wouldn't be honest if I were to say I entered Mass energized and happy

every time. However, I do leave feeling better than when I entered. Watch people's faces and body languages before and after Mass. Often you will notice that a formidable change has occurred. The Eucharist heals us, sustains us, and nourishes us in ways that are hard to describe to someone who has been suffering from spiritual malnourishment.

We have all hit a wall at one time or another, rather physically or spiritually. Consider these types of stewardship practices as a tool kit for nourishing ourselves back to spiritual health:

Stewardship of Time: Make a prayer tithe during lunch. If you only have 60 minutes, commit six of them to prayer.

Stewardship of Talents: Review the spiritual and corporal works of mercy. You will find an abundance of good works that will nourish your mind, body, and soul.

Stewardship of Treasure: Consider making a donation to the Alpha Ministry at Cathedral. The donations help supply food and hospitality for over 50 guests each week.

Katie Price is the Coordinator of Stewardship and Discipleship at the Cathedral. She can be reached at the Parish Offices, 522-3342 or via email at kprice@cathedral.dio.org.

Stewardship Activity

Stewardship of Time

Please keep in your prayers all of the students, teachers, and administrators starting the school year this month.

Stewardship of Talent

Identify a talent in a friend, ask them to share it with the Parish! Often, we just need a friend and boost of confidence.

Stewardship of Treasure- July 21st & 22nd

Envelopes: \$6,320.00 Loose: \$3, 041.41 Maintenance: \$1,065.00

TOTAL: \$10,426.41

Needed to operate weekly: \$15,907.89

Difference: \$5,481.48 July EFT (\$17,586.10)

Cathedral Choir Try It Night

Am I good enough?

That question is often asked when someone talks to me about singing in the Cathedral Choir.

Well, now's the time to find out!

Join members of the choir on Wednesday, August 29th and sing with us.

We'll meet from 7:00 PM to 8:00 PM and show you the music we sing, the way we rehearse and give you the chance to sing along.

Cathedral Choir is open to singers who are incoming freshmen in High School and up.

To reserve your spot, please contact Mark Gifford, Choir Director either by calling the Cathedral or writing to: markcicmusic@gmail.com.

FORMATION





Amen: Say It Like You Mean It

"Okay," Jack earnestly responded, as he looked into my eyes and then drank from the chalice. I was serving as a Eucharistic minister at the Confirmation Mass for the teenagers I had prepared for the sacrament over the past two years, and needless to say, I was taken aback by the realization that I had neglected to review

with my students one very important detail: the proper, prayerful response when receiving the body and blood of Christ.

Jack's "Okay" was joined by several "Thank yous," a handful of

blank stares, a nod or two, and a smattering of the appropriate "Amen." Mixed with surprise and a dose of mortification (if they didn't know to say Amen to me, they didn't know to say Amen to the bishop as he distributed the host!), the varied responses of our parish's new confirmandi filled me with regret. My remorse stemmed not from the young people's failure to memorize a line, but from the fact that the meaning of the response was lost on them.

While most of us know to say Amen when receiving Communion, chances are that we've all said the word habitually rather than heart-

fully at some point or another. This is natural. When we repeat words over and over again — whether "Amen," "and to the republic for which it stands," or "Thank you"— they run the risk of becoming mechanical. We probably all remember being told to "Say it like you mean it" when apologizing or expressing gratitude as a child, and so we know that the number one antidote to a rote response is to have genuine feelings behind the words we say. But in order to have the feelings necessary to say it like we mean it, we have to know what we're saying.

So, what do we mean when we say "Amen"?

Our English Amen appears to be derived from a Hebrew verb meaning to confirm, support, or uphold, and it's also associated with a Hebrew noun conveying veracity, certainty, and dependability. When we say Amen at the end of a prayer, we are confirming that we mean what we've said and that our words are truthful and dependable. Like a stamp of approval or a signature on a formal document, an Amen is a way of saying, "I stand by

this." The Catechism of the Catholic Church explains the word as meaning "So be it," and that in using it to close a composed prayer, we're personally ratifying the words and practices that we share with countless others across time and space (CCC 2856). In other words, we claim an ancient tradition as our own when we say "Amen."

This claiming is not without consequences.

In the case of the Eucharist, if we truly mean "So be it," if we verily agree that we are receiving the body of Christ, the implications are profound. Because if we really believe that the body of Christ enters us when we receive communion, that means that we are united with God and that we carry Christ into the world with us as we leave Mass each week. And this is a call

to action for every one of us. It's

a call to be in relationship with the God who longs to be so close to us that he offered himself as nourishment for us. And it's a call to let the light of Christ shine forth from us; to make that body that we've received manifest in the world through our words and deeds. When we claim our faith, our faith claims us.

To be sure, I'll be returning to the basics and reminding students of the important Mass parts and responses before their Confirmation service this year. But more importantly, I want them to know what they're saying and why so that they can say it like they mean it. Because when spoken with sincerity,

the Go close himself And it's Christ make receive through When faith clathe be student parts their C year. E want the

"Amen" is more than a perfunctory sign-off from prayer: It's an affirming statement of faith and an openness to the transformation that faith can have on our lives.

This article was published with permission from the Busted Halo editorial staff. The article was written by Teresa Coda. Teresa Coda works as a director of faith formation at a Catholic church. She has a master's degree in Divinity from Harvard Divinity School where she studied theology and pastoral care and counseling. She lives in Providence, Rhode Island, with her husband. You can find the original article here: https://bustedhalo.com/ministry-resources/amen-say-like-mean

EVANGELIZATION





Digital #Gratitude

A little gratitude can work wonders. In fact, it's scientifically proven that gratitude makes us healthier. Study upon study has shown that people who give thanks regularly have positive social relationships, feel more relaxed, make better decisions, and are generally happier people. Sounds good, right?

Today, it's easier than ever before to show your thankfulness. From apps to trending hashtags, there are so many creative choices of forums for spreading a little positivity from the comfort of your smartphone. Here are five easy ways to get on the (digital) path to an attitude of gratitude:

1. Keep a digital gratitude journal

There are a number of apps that focus on cultivating a spirit of thankfulness. The Gratitude! app challenges users to write five things they're grateful for every day. Developers say that recording gratitude consecutively for three weeks creates a brighter outlook and a new habit of happiness. Plus, it's pretty cool to be able to look back on all of the things that made you thankful. Other apps to try include Gratitude 365 and The Gratitude Journal.

2. Take a thankfulness challenge

Chances are you've seen one of these challenges floating around your Facebook news feed at one point or another. The premise is simple: every day, for a week, or two weeks, or a month, post what you're thankful for. Hesitant to be so public? Try private messaging different friends every day, letting them know why you're grateful to have them in your life.

3. Get some Twitter inspiration

When Thanksgiving rolls around, many people turn to Twitter to share the reasons why they're thankful, but several trending hashtags prompt sharing your appreciation all year long. Follow the hashtags #AttitudeofGratitude, #WhyImThankful, and #Thankful to read through thousands of reasons why people all over the world are giving thanks. Tweet your own to join the uplifting conversation.

4. Master the "thank you" email

While it's no handwritten letter, sending a short "thank you" email can be a huge pick-me-up for someone in the middle of a long day. Thank a coworker for his or her hard work preparing for the morning meeting, or send digital appreciation to your roommate for listening to your worries about tomorrow's big presentation. Knowing someone's thinking of you makes a person feel all warm and fuzzy inside.

5. Pay it forward

Random acts of kindness work in the digital world, too. Browse through Kickstarter campaigns, and donate a few dollars towards somebody's dream of opening a gallery or creating a documentary. Visit GiveForward.com, a fundraising platform where people raise money for loved ones in need. Can't contribute financially? Share a story that speaks to your heart and offer words of encouragement.

Jen Sawyer is digital content manager at Busted Halo. This article is published with permission from Busted Halo. The article can be found here: https://bustedhalo.com/life-culture/digital-gratitude.

Everyday Stewardship

What else is there to give when one has already given away their body and their life? What more can one say or do to demonstrate love for another when all they have has been given to another? This total giving of self to loved ones cannot be trumped by flowery words or material gifts that are fleeting. This is the ultimate in love. This is the love Jesus had for us on the way to his passion, at the institution of the Holy Eucharist. This is the love he has for us daily in the celebration of the Mass on altars in every church, in every city, in every nation on earth. No one can give more. No one can ask for more. This is the true heart of Christian stewardship.

If you take the time to gaze upon your God in the simplest of forms and begin to reflect on what has actually taken place with bread and wine becoming the presence of the Divine, then you can begin to understand true humility, sacrifice, and love. And when you have the privilege to take that Real Presence into your body at the meal where you are an honored guest, you become one with the One who is the embodiment of stewardship. Then, you must ask the question of yourself, "How can I even begin to reflect the love that I have encountered at this feast?" The answer is you can begin with the simple actions of the day: where will you go, whom will you meet, and in what work will you partake? Jesus Christ has shown that the greatest gift ever given can be disguised in this world in a piece of bread. By joining your body to his, he can now transform human hearts, not by grand acts, but by everyday acts, by everyday people practicing Everyday Stewardship.

Scripture Questions

First Reading: 1 KGS 19:4-8

In desperation and exhaustion, Elijah prays for death. The Lord responds by sending an angel to strengthen Elijah. How does prayer strengthen you in your spiritual journey?

Second Reading: EPH 4:30—5:2 Paul presents a series of ethical imperatives for the Ephesian Christians to live by. How well does your faith community live to these standards?

Gospel Reading: JN 6:41-51 Jesus is not deterred by the Jews murmuring against him as he continues to speak of himself as "living bread." Why do you think some of the Jews found this idea so threatening?

-- Tracy Earl Welliver, MTS

FAMILY CORNER



Sharing the Gospel

In today's Gospel reading, Jesus compared himself to manna. A long time ago God's people ate manna in the desert, because there was no other food to eat.

By sending manna falling from the sky every morning, God taught his people to trust him. Manna tasted good, and it kept them healthy. God took care

of them and gave them all they needed. Then, hundreds of years later, God sent Jesus down from heaven, so people could have everlasting life with him.

JN 6: 41-51

Let Us Pray

Lord,

Dear God, thank you for sending Jesus down from heaven so that we can look forward to living with you forever in heaven.

Amen.



Find and circle eight things that are different.







The Hebrews often baked manna into little cakes. Ask your parents if you can make pancakes this weekend, and talk about how Jesus is like manna.

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