

ISSUE NO. 72

6 JANUARY 2019

# Cathedral

## WEEKLY

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# Cathedral WEEKLY

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

Diocesan Victim Assistance is available. For the Diocesan Victim Assistance Coordinator, please contact: Patricia Kornfield at 321-1155.

## Welcome to the Cathedral of the Immaculate Conception!

On behalf of our bishop, the Most Reverend Thomas John Paprocki, our parishioners, deacons, and priests, I welcome you to the mother church of the Diocese of Springfield in Illinois.

The seat of the diocese was moved to Springfield from Alton in 1923. In the same year, "Old St. Mary's" church of Immaculate Conception Parish was named as the pro-cathedral of the new diocese until this cathedral church was built and dedicated in 1928. Currently, our diocese comprises twenty-eight counties in central Illinois, serving over 140,000 members of the Catholic faithful.

I hope that your visit to our Cathedral is one of grace and beauty and that you feel at home in the mother church. I also hope that you will find this edition of the *Cathedral Weekly* to be both informative and spiritually enriching. May God bless you and yours!

## MASS INTENTIONS FOR THE UPCOMING WEEK



Very Reverend Christopher A. House  
Rector

### Monday 7 January

7 AM- Thelma Judy (Karen Mueller-Fisk) 5:15PM - Charles Pierceall (Linda Pierceall)

### Tuesday 8 January

9 AM - Barb McGrath (Friend) 5:15PM - Mary Ann Midden (William Midden)

### Wednesday 9 January

7 AM -Shirley Logan (Friend) 5:15 PM - John Reagan, Sr. (Family)

### Thursday 10 January

7 AM - Shane Broyles (Family) 5:15 PM - Special Intention for John & Barb Mulcahy (Eileen Jensen)

### Friday 11 January

7 AM - Bev & Frank Weitzel (Family) 5:15 PM - Special Intention for James Burrus (Ellen Mattox)

### Saturday 12 January

8 AM - All Souls (Peter Smith) 4 PM - Becky Morgan (Faye Mini-Reyman)

### Sunday 13 January

7 AM - Mary Ann Midden (William Midden) 10 AM - For The People  
5 PM - Edward Dombrowski (John Busciacco)

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## Those Mysterious and Sainted Travelers

Ever since I was a kid I have had a fascination with the Magi and that fascination evolved into a religious devotion to these mysterious, sainted travelers. The Gospel of Matthew tells us little about them, and history and Tradition tell us even less. Matthew names three gifts of gold, frankincense and myrrh and so developed the tradition of three individuals who have been given the names of Caspar, Melchior, and Balthasar.

Popularly we have called them kings and wise men; the former in an attempt to show fulfillment of Old Testament prophecies and the latter being possibly more accurate. The Scriptures only give them the title of Magi, plural for mage. Another tradition says that they came representing Europe, Africa, and Asia, but that is probably not the case either. Most historians and Scripture scholars point to their origin as being from ancient Persia, modern day Iran. They were likely followers of Zoroastrianism, which in its more ancient form placed an emphasis on the study of the stars by its priests.

Matthew's Gospel tells us that they observed "the star at its rising." What they exactly saw we do not know. Modern day astronomers have suggested a possible supernova or an unusual alignment of planets. The fact that this may have been a natural phenomenon does not in any way diminish the fact that this sign heralded a supernatural event on earth; after all, does not creation serve its master and creator? More fascinating still is that there is evidence that this astronomical event took place within the constellation of Aries which was the Zodiac sign for Judea and would have lead the Magi to Jerusalem its capital and then on to Bethlehem following their audience with Herod.

Following the star would not have been easy. The journey from Persia to Bethlehem would have been long, difficult and fraught with danger, yet the Magi made the journey. Why? God called them.

On their hearts was placed the hope that something wonderful was waiting for them beneath that star.

While they were guided by the star's light, it was actually faith and hope that moved them. They did not know where they were going, when the journey would end, or what they would find, but they were called and they went.

This is why the story of the Magi remains relevant for us as disciples. God is always calling to us, many times through the natural realities of our lives, beckoning us to follow the light that leads to him. The path is not always easy, sometimes we do not know where we are going, and maybe we might ask ourselves at times is the journey worth it?

The Magi did indeed find the journey worth it because in presenting their gifts to the Christ child they were given a special gift: the joy that comes from God alone.

Of course, there is a great tragedy in this story and that is Herod and his brutal decision to murder all boys in Bethlehem two years old and younger. God was calling Herod also, not through the star, but through the Magi themselves when they came asking about the new born king, but Herod was closed off to anyone but himself and was only concerned with following his own light. God was not seeking Herod's throne or his kingdom, just his heart.



May the grace of this wonderful Solemnity of the Epiphany teach us to guard against being self-referential and closed off, from thinking that life is all about us and that we have all the answers. May

the grace of God open our eyes in faith to behold the many and varied ways that God's light is calling to us through the challenges and difficulties of this life, to the path that ultimately will lead us to true life in Christ and the joy that he alone gives.

*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



## Stewardship Activity

### Stewardship of Time

Don't rush prayer; leave for Mass an extra 5-10 minutes early to give yourself time before Mass.

### Stewardship of Talents

Make a New Year's resolution to share a talent or interest you have yet to explore!

### Stewardship of Treasure

#### Christmas Eve (24th) & Christmas Day (25th)

Envelopes: \$5,024.00

Loose: \$12,117.97

Maintenance: \$15.00

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Total: \$17,156.97

#### Stewardship of Treasure- December 29th & 30th

Envelopes: \$4,769.50

Loose: \$2,908.35

Maintenance: \$131.00

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Total: \$7,808.85

November EFT (\$17,504.45)

## Sacraments

Are you looking for sacramental information? Please contact the Parish Offices at 522-3342.

## Scripture Questions

First Reading: IS 60:1-6

The prophet Isaiah spoke these words about 500 years before the birth of Christ. In what ways do you see Isaiah's prophecy fulfilled today?

Second Reading: EPH 3:2-3A, 5-6

St. Paul informs the Ephesians that "the mystery made known" to him "by revelation" was that the Gentiles are "coheirs" with the Jews "in the promise in Christ Jesus."

This message was very reluctantly received. Why do you think some people struggle with the idea that God desires to save all people through His Son?

Gospel Reading: MT 2:1-12

Matthew tells us the visit of the magi "greatly troubled" King Herod and all of Jerusalem. Why do you think the good news of Jesus Christ remains a threat to some people even today?



## Everyday Stewardship

"The Story of the Other Wise Man" by Henry Van Dyke was first published in 1895. It tells the fictional story of Artaban, a fourth wise man who began a journey to visit Jesus, the newborn King. Unlike his fellow Magi, he failed to make it there for the birth of Jesus because he kept pausing to help various people in need. In fact, it took him about 33 years of searching before his quest comes to an abrupt end when he is hit in the head with a falling roof shingle. His final breath takes place in Jerusalem near the place where Jesus is being crucified. As he lies dying, he hears the voice of Jesus telling him that the gifts he has given all along the way to "the least of these" he has actually given to Jesus himself.

If you have never read this story or seen the made-for-television movie based on the tale, you really should seek it out. It is a story that reminds us of a profound truth: Jesus himself rests in the lives of all those around us in need. In the story, it was the wise man's constant response to a stewardship call that prevented him from getting where he wanted to go. In the end, where he needed to go was more significant than where he thought he should go.

If we live lives of generosity and graciousness, we may find ourselves on constant detours from the road on which we are traveling. It is in the detours and the unexpected circumstances of our journey that often times we find our true purpose in life. We think God is somewhere we must travel to, when in reality, God is closer than we think in the least likely of places.

-- Tracy Earl Welliver, MTS

*Tracy Earl Welliver works for Liturgical Publications, Inc. and writes on various stewardship topics. This article is used with permission.*





## 7 Saints to Help You Keep Your New Year's Resolutions

I confess: I've never been particularly successful at keeping New Year's resolutions because I'm more successful at finding excuses to ignore them. In years past I've been sidetracked by

crowded gyms, the sniffles, and my general inability to resist temptation. This year, I decided I need some extra help, so I'm turning to the saints. I'm used to asking for the intercession of saints for big concerns, for example, laying my parenting woes at the feet of St. Monica, or asking for St. Peregrine's support for a friend battling cancer. But what about intercession for life's more mundane issues? Studies show we are more successful reaching goals when we enlist the help of a friend, and who better than our saint friends? Here are a few of my resolutions with the saints who will help me stay on track in 2018.

Getting in shape with St. Sebastian, Pope St. John Paul II, and St. Expeditus

Getting more exercise is a perennial New Year's resolution for me. I thought I'd turn to the patron of athletes, St. Sebastian, or Pope St. John Paul II, well known for his athleticism and love of the outdoors. But my gym time flailing doesn't quite rise to the level of athleticism and John Paul II surely has more important intercessions and Sebastian is also the patron of those wishing a saintly death. (While I feel like dying when I exercise, I don't think I'm likely to actually meet my demise and certainly not in a saintly way.) Honestly, my real issue is one of procrastination and lack of motivation. So, I think I need to turn to St. Expeditus, patron of procrastinators. In the early days of the Church, Roman soldier Expeditus, when about to convert to Christianity, was tempted by the devil (in the form of a crow)



telling him to "wait until tomorrow." Expeditus wouldn't be swayed from his goal saying, "No. Today I will become a Christian." That's just the determination I need on those mornings when I'm tempted to say to myself, "Maybe I'll just go to the gym tomorrow."

Being more organized with St. Benedict and St. Zita

Another one of my resolutions this year is to finally get more organized. I've tried old-school to-do lists and digital solutions, but I still feel overwhelmed keeping up with my schedule, my responsibilities, and of course, the stacks of magazines and mail that threaten to swallow up my desk. While St. Expeditus can help with my general procrastination, I might need to consult an organizational expert on this one. I thought of St. Benedict, whose "rules" set out how to efficiently run a monastery. Then I read that Benedict was so strict in his organizational skills that

some of his fellow brothers tried to poison him. Maybe I will ask for his help sparingly. St. Zita, the patron of homemakers and house cleaners might be a gentler and more accessible choice to support me. She managed to keep up with the daunting level of chores her demanding employer required while never missing Mass. And all in the days before dishwashers and washing machines.

Overcoming bad habits with St. Jude and St. Charles Borromeo

A brand new calendar year brings a sense of new possibilities. While your vision of the new-improved-you might not be the same as mine, we all crave the fresh start New Year's resolutions can bring. But if you're like me, after starting strong your enthusiasm and energy flag. Asking a saint to intercede on our behalf is like having an accountability partner, someone who either encountered the same challenges in life or is a role model for the goal we wish to achieve. So maybe you don't need the help of St. Expeditus or St. Zita, but St. Jude, the patron saint of hopeless causes, might be able to support you in your quest to finally quit smoking or St. Charles Borromeo, who was unable to eat what he liked due to stomach issues, can help in your struggle to lose weight. Ask them to intercede for you, trusting that they know the challenges you're facing. It's good to know you have a friend in heaven.

*Susan Anthony is the mother emeritus to three grown sons and blogs with her lifelong friend Anne at [www.yallneedjesusblog.com](http://www.yallneedjesusblog.com). This article is used with permission and found at <https://bustedhalo.com/ministry->*



## Why Goodness Depends on God

One of the commonest observations made by opponents of religion is that we don't need God in order to have a coherent and integral morality. Atheists and agnostics are extremely sensitive to the charge that the rejection of God will conduce automatically to moral chaos. Consequently, they argue that a robust

sense of ethics can be grounded in the consensus of the human community over time or in the intuitions and sensibilities of decent people, etc.

What I would like to do is lay out, in very brief compass, the Catholic understanding of the relationship between morality and the existence of God and to show, thereby, why it is indispensably important for a society that wishes to maintain its moral integrity to maintain, at the same time, a vibrant belief in God.

Why do we do the things that we do? What motivates us ethically? Right now, I am typing words on my keyboard.

Why am I doing that? Well, I want to finish my weekly column. Why do I want to do that? I want to communicate the truth as I see it to an audience who might benefit from it. Why would I want that? Well, I'm convinced that the truth is good in itself. Do you see what we've uncovered by this simple exercise? By searching out the motivation for the act of typing words, we have come to a basic or fundamental good, a value that is worthwhile for its own sake. My acts of typing, writing, and communicating are subordinate, finally, to the intrinsic value of the truth. Take another example. Just before composing that last sentence, I took a swig of water from a plastic bottle on my desk. Why did I do that? Well, I was thirsty and wanted to slake my thirst. But why did I want to do that? Hydrating my system is healthy. Why is health important? Because it sustains my life. Why is life worth pursuing? Well, because life is good in itself. Once more, this analysis of desire has revealed a basic or irreducible good. Catholic moral philosophy recognizes, besides truth and life, other basic values, including friendship, justice, and beauty, and it sees them as the structuring elements of the moral life.

When Pope Benedict XVI complained about a "dictatorship of relativism" and when Catholic philosophers worry over the triumph of the subjective in our culture, they are expressing their concerns that these irreducible values have been forgotten or occluded. In her great meditations on the sovereignty of the good, the Irish philosopher Iris Murdoch strenuously insists that

the authentic good legitimately imposes itself on the human will and is not a creation of that will. At the limit, contemporary subjectivism apotheosizes the will so that it becomes the source of value, but this puffing up of our freedom is actually ruinous, for it prevents the appropriation of the objective values that will truly benefit us.

This "basic goods" theory also grounds the keen Catholic sense that there are certain acts which are intrinsically evil, that is, wrong no matter the circumstances of the act or the motivations of the agent. Slavery, the sexual abuse of children, adultery, racism, murder, etc. are intrinsically evil precisely because they involve direct attacks on basic goods. The moment we unmoor a moral system from these objective values, no act can be designated as intrinsically evil and from that state of affairs moral chaos follows.

So far we have determined the objectivity of the ethical enterprise, but how does God figure into the system? Couldn't an honest secularist hold to objective moral goods but not hold to God's existence? Let's return to our analysis of the will in action. As we saw, the will is motivated, even in its simplest moves, by some sense, perhaps inchoate, of a moral value: truth, life, beauty, justice, etc. But having achieved some worldly good—say of writing this column, or slaking a thirst, or educating a child—the will is only incompletely satisfied. In point of fact, the achievement of some finite good tends to spur the will to want more of that good. Every scientist or philosopher knows that the answering of one question tends to open a hundred new ones; every social activist knows that righting one wrong awakens a desire to right a hundred more. Indeed, no achievement of truth, justice, life, or beauty in this world can satisfy the will, for the will is ordered to each of those goods in its properly unconditioned form. As Bernard Lonergan said, "the mind wants to know everything about everything." And as St. Augustine said, "Lord, you have made us for yourself; therefore our heart is restless until it rests in thee." You've noticed that I've slipped God somewhat slyly into the discussion! But I haven't done so illegitimately, for in the Catholic philosophical tradition, "God" is the name that we give to absolute or unconditioned goodness, justice, truth, and life.

Now we can see the relationship between God and the basic goods that ground the moral life: the latter are reflections of and participations in the former. As C.S. Lewis points out in *Mere Christianity*, the moral absolutes are, therefore, signposts of God. And this is precisely why the negation of God leads by a short route to the negation of moral absolutes and finally to a crass subjectivism. Removing God is tantamount to removing the ground for the basic goods, and once the basic goods have been eliminated, all that is left is the self-legislating and self-creating will. Thus, we should be wary indeed when atheists and agnostics blithely suggest that morality can endure apart from God. Much truer is Dostoyevsky's observation that once God is removed, anything is permissible.

*Bishop Robert Barron is the founder of Word on Fire Catholic Ministries and Auxiliary Bishop of the Archdiocese of Los Angeles.*



## Sharing the Gospel

Isn't God amazing? He made all the stars and planets to move, so every night the sky looks a little different. When God created the world, he planned exactly when the wise men would see the star. He wanted them to find Jesus.

## Let Us Pray

Dear God,

Thank you for making the planets and stars so the wise men could find Jesus. Help me to learn how I can find you in my life, through my actions and thoughts.

Amen.



### Puzzle

Unscramble these words from today's Gospel:

|          |         |       |
|----------|---------|-------|
| wise men | king    | Mary  |
| child    | star    | gifts |
| born     | worship | dream |

wsie mne    w i s e m e n

brno    \_ \_ \_ \_

knig    \_ \_ \_ \_

derma    \_ \_ \_ \_ \_

cildh    \_ \_ \_ \_ \_

wrsohpi    \_ \_ \_ \_ \_

Mrya    \_ \_ \_ \_

gfsti    \_ \_ \_ \_ \_

srta    \_ \_ \_ \_

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### Mission for the Week

Visit a planetarium to learn more about the star of Bethlehem.

PUZZLE GRAPHIC: C020Epiph\_gg8.tif / MISSION HEADING: ggmission.tif



## Growing with the GOSPEL

My Church, My Family and Me

Matthew 2:1-12 ■ Epiphany of the Lord

CYCLE C



### Read the Gospel and Color



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TEXT: C020Epiph\_gg2nd3rd.txt

COLORING GRAPHIC: C020Epiph\_gg5.tif

Name \_\_\_\_\_



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