

ISSUE NO. 76

3 FEBRUARY 2019

Cathedral

WEEKLY

FOURTH SUNDAY IN ORDINARY TIME

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Cathedral WEEKLY

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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 4 February

7 AM -Mary Ann Midden (William Midden)

5:15PM - William F. Logan (Lisa Logan & Family)

Tuesday 5 February

7 AM -Betty Edgar (St. Elizabeth School)

5:15PM - Kara Leigh Smith (Friends from ISBE)

Wednesday 6 February

7 AM -Special Intention for Lost Souls (CCCW)

5:15 PM - Sarah McGee (Tom McGee)

Thursday 7 February

7 AM -Russell Steil, Sr. (Steil Family)

5:15 PM - Roseanne Hopwood (Kay & Dick King)

Friday 8 February

7 AM -Gertrude Rutkowski (Barbara & Lance Todoroff) 5:15 PM - Ralph Walter, Sr. (Jean Moss & Ralph Walter)

Saturday 9 February

8 AM -Mrs. Mary Ratna Kumari Pandity (Suseila Pandity) 4 PM - Becky Morgan (Carol Gilbert)

Sunday 10 February

7 AM -Mary Ann Midden (William Midden) 10 AM - For the People

5 PM - Bart Rotherham (Rotherham Family)

Like the Cathedral Weekly? Share this copy with a friend!



What Do I Do In Adoration?

As perhaps most of you have seen in our Weekly, we are reintroducing Adoration to our parish, beginning Tuesday, February 5. These “Holy Hours” will take place from 4 pm to 5 pm on Tuesdays and Thursdays, concluding with Benediction before the 5:15 pm daily Mass (the Sacrament of Confession will still be offered from 4:15 pm to 5 pm).

It’s an exciting opportunity to commit ourselves—and our parish—to spending *intentional* time away from the busyness and distractions of daily life to be with our Lord, who asked His disciples, “*Could you not watch with me for one hour?*”

But all of this begs the question: what is Adoration and what do I do for a whole hour before our Lord? (Don’t worry—we’ve all thought it!)

What we commonly call “Adoration” is actually properly termed “Eucharistic Exposition,” which consists of exposing the Blessed Sacrament in a monstrance (from the Latin *monstrare*, which just means “to show”). At the beginning of the hour, then, a priest or deacon will expose our Eucharistic Lord in the monstrance, sing a hymn, and proclaim a reading from Scripture. The faithful are then invited to pray in silence in the presence of Jesus, which—admittedly—can be a little intimidating if you’ve never done it before.

So what is “proper” in spending an hour with our Lord, exposed at the altar? Well, the short answer is: prayer! However that looks for you. Some might find it easy to recollect themselves, sitting quietly in the Lord’s presence. Meditation, most simply put, is just being with the Lord, relating your joys and your sorrows to Him, delighting in Him even as He delights in you.

But for some (and I would argue most, especially as our culture has devalued quiet and calm in favor of the fast-paced and attention-getting), this is not an easy practice. Conversing with our Lord should be our primary focus, no doubt. But here are a few tips for when the silence becomes challenging and you’re tempted to quit—a few spiritual practices which can be an aid to your prayer:

- Many find it helpful to bring a list of people or things they have promised to pray for.
- If you’re an extrovert and external processor like me, you might find it helpful to write your prayers in the form of a journal (for me, at least, this practice usually keeps my mind from wandering to my to-do list or the otherwise trivial things that pop into my mind and helps me focus on praying at length on one particular person, situation, passage of Scripture, or grace).
- Bringing a Bible and practicing the age-old art of *lectio divina* (“Ok Google: what is *lectio divina*?”) can be another way of getting in touch with God through His revealed Word.

• Spiritual reading is also a great way to spend a part of your holy hour, engaged in the lives of the saints or reading a classic on prayer or the spiritual life.

Honestly, how you spend your time in Adoration is secondary. What is primary is that you spend time with our Lord, who desires us no matter how distracted we come and pursues us now matter how far we stray.

When I was in college (before I entered seminary), a priest once told me: if you want to be holy, spend an hour in Adoration every day and come to daily Mass; it will change your life. I can honestly say that the effects weren’t immediate or even perceptible. But the Lord did change my life. He has a way of doing that, if we let Him.

Father Michael Friedel is a Parochial Vicar at the Cathedral.



STEWARDSHIP



Stewardship Activity

Stewardship of Time

Is it time to make a retreat? A faith-based retreat can recenter your life around Jesus. Consider making a retreat to reconnect and rejuvenate.

Stewardship of Talents

We are looking for Alpha bakers! If you are willing, please let us know if you would like to bring brownies or cookies to Alpha on Monday evenings.

Stewardship of Treasure Jan. 26 & 27th

Envelopes:	\$4,842.65
Loose:	\$2,286.00
Maintenance:	\$85.00

Total:	\$7,213.65
December EFT	(\$18,934.45)

Sacraments

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

Scripture Questions

First Reading: JER 1:4-5, 17-19

Jeremiah was called to be a prophet during one of the darkest periods in Israel's history - the 6th century B.C. exile into Babylon. But the Lord assured Jeremiah of divine providence. When have you experienced God's guidance and protection at a difficult time in your life?

Second Reading: 1 COR 12:31 — 13:13

Paul taught the Christians in Corinth that of the three virtues (faith, hope, and love), the greatest virtue is love. In what ways do you think Paul is right?

Gospel Reading: LK 4:21-30

In Luke's account of the rejection at Nazareth, Jesus is violently resisted by his fellow villagers. "They were all filled with fury and drove him out of the town." Why do you think these people were so angry with Jesus?



Why I Serve

Hello. My name is Kevin Keen. I am a Lector at the 7:00am Sunday mass. I transferred to Cathedral as a parishioner many years ago from Sacred Heart Church in the St. Katherine Drexel parish. There, I served as a reader and thoroughly enjoyed my experience there.

After transferring to Cathedral, I wanted to continue this service, but was intimidated by its size and grandeur. I quickly discovered however that in a church large or small, God's message remains the same. The delivery of that message was the same as well.

I summoned the courage and volunteered to read and have doing so ever since. Reading at mass makes me feel like part of the "team" that shares the good news each week. Realizing that I am sharing the stories of our Lord, I take pride in my delivery and am humbled to participate in this role.

I encourage anyone who might consider becoming a lector to give it a try. Don't let the size of the church or the number of people you address influence your decision. As the ad says, "Just do it" You'll be glad you did.

Kevin Keen is a Cathedral Parishioner involved in many ministries, including liturgical ministry and the Fr. Augustine Tolton Knights of Columbus Council.

Thank you Knights!

The Fr. Augustine Tolton Knights of Columbus Council 16126 donated a check for \$660.27 during their telethon today with funds collected from our annual Individuals with Disabilities Campaign, AKA, "Tootsie Roll Drive" which we held in the fall at White Oaks Mall. Thank you to everyone who supported from the Cathedral community!

In the photo from the council is Grand Knight Kevin Keen and Trustee Stephen Williamson.





Faithful Friendship with the Poor and Service as Community

How we do something is just as important as why we do it. As Christians, we are well aware of the injunction to serve the poorest and the most vulnerable. The prophets of Israel continually challenged the Hebrew people with this message and berated them for ignoring it. Our Lord Jesus himself makes it the criteria for judgment and distinction between the “sheep” and the “goats” in the twenty-fifth chapter of Matthew’s Gospel. “...when I was hungry ... thirsty ... a stranger ... naked ... sick ... in prison ...”

In a general sense, we have the “why” down. It is important to serve the poor. God wants us to. We will be judged on how we treat others. Our awareness of the dignity of the human person calls us to service. We have received so we, in turn, must give. Christ has a love for the poor so we, as his disciples, must also love the poor. There are blessings and life to be found in serving the poor. These and many more reasons make up the “why” of service.



The “how” is of more debate. Are the poor best served by advocating for justice, lobbying Congress, developing programs, volunteering at a soup kitchen, requiring service hours, helping people to help themselves, attending a fundraiser or adopting a child for a Christmas Angel Tree? Should we stick with just immediate needs or, as the moral tale goes, head upstream in order to determine the source and font of the unease and violence of poverty? When it comes to the “how” things seem to quickly get very complicated – even political and partisan.

I do not pretend a full answer to the “how” of serving the poor. But I would like to propose two helpful principles in guiding service to the poor that I, personally, have learned from the Community of Sant’Egidio; both of which, I believe, are firmly rooted in the gospel message. The first is faithful friendship with the poor and the second is service as a community.

It is a truism that there are unintended consequences to all actions we take, even the most altruistic and kind-hearted. More and more often, I find myself wondering if many of our common

approaches to service to the poor might actually have the effect of highlighting the poor as a “means to an end” rather than as a person and therefore, a possible friend. We go to the nursing home to get our service hours. We participate in a Thanksgiving Day meal or a Christmas gift program in order to feel and understand what the season is about. We serve the poor to get God’s favor. Clubs, fraternities, schools, organizations and businesses get recognition for what they do for the disadvantaged.

I do not mean to downplay the great good that is occurring and also the sincere effort but I would like to raise a simple question: “Why not the possibility of simple friendship with the poor?” Is it so strange a concept? When the poor are viewed solely as a means to an end then, yes, it is a strange concept and one that a right thinking person would not even bother with. When it is recognized that friendship is possible well, then that changes

things. Friends have expectations, friends make demands, true friendship takes time, commitment and faithful presence to grow yet friendship also fulfills a deep yearning of every human heart and true friendship affords a unique and important dynamic in helping oneself grow in authentic personhood. In the Community of Sant’Egidio it is said that the only thing the poor have to give is their desire that we return. Is this not the human condition before God?

Service to the poor that affords, encourages and even “structures in” the possibility of friendship should be a guiding principle of all Christian service. The term “structures in” might need some development. Let me do so by sharing an example. Every Christmas, the communities of Sant’Egidio are encouraged to offer a Christmas Day Meal or “Pranzo” for the poor. The community in Johnson City, TN has done this for a few years now. After the first year I proudly reported that we had offered a nice buffet style dinner for a good number of people. A little later Paola, the community president in the U.S., gently encouraged me to consider for the next year a sit-down style dinner with the poor being served as if they were at a restaurant - probably a common experience for many people but not so common for the poor. How we do things is important. Can we look at what we do, can we tweak it in such a way that dignity is acknowledged and therefore friendship is possible? It may take a little more effort, a little more creativity on our part to “structure in” for the possibility for friendship but this little bit extra does set a truly important tone and perspective.

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As far as I know, Jesus never sent any person out alone on mission. When disciples went out on mission, sent by our Lord, they went out as at least two. There is value in community and there is value in serving the poor as a community. When I serve with others I have someone to share my thoughts with, I have someone to share a word or an insight when I might be lacking, I have another to share concern with and think new possibilities – other sets of eyes and ears, other hearts to care and minds to imagine. When I am alone in my service I have none of this. Recognizing how our Lord himself sent out his disciples in community, Sant'Egidio encourages service and friendship with the poor to be lived as community and not alone and individual. On our own we are too easily lost and too easily disillusioned. Service can easily become rigid and perfunctory. My experience is that a moment with the poor often has an Emmaus dynamic to

it – the Lord is present but we often only recognize him in hindsight as our hearts burn within us and as we share together. It is good for disciples to serve together and it is good for disciples to share together. Apparently, Jesus thought so.

How we do something is just as important as why. Faithful friendship with the poor and serving as community are two truly important components of the “how” of Christian service.

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. Fr. Cummins holds a Masters of Divinity and Licentiate in Sacred Theology from the University of St. Mary of the Lake (Mundelein Seminary) in Chicago.



5 Psalms for When You're Sick

For many of us, as we move through the new year, our thoughts turn to getting healthy by watching what we eat and hitting the gym. But the reality of winter presents us with some health challenges, as contagious illnesses like colds and the flu make their annual rounds. When we get sick in the winter months, darker days and colder weather can compound

the misery of the experience.

Whether you're laid low with something acute, like the flu, or something chronic you struggle with all year long, it can be tough to find comfort for your soul when your body feels so wretched. Thankfully, the Bible offers a wealth of encouragement for such times. If you've ever read the Book of Psalms, you know that these ancient prayers of praise (and sometimes even anger or despair) resonate on a deep level even today. Though you may have read the psalms in the midst of other trials in the past, perhaps it's time for a fresh look at how they can serve as a source of hope and comfort for illness. Here are five psalms to turn to when you're sick.

Psalm 6: God hears us

Sometimes when you don't feel well, don't you just want someone to commiserate with you? If you can't call upon loved ones to share the pain of your illness, try praying along with David, the author of Psalm 6. This biblical “man after God's own heart” knew well the burden of unrelenting affliction. In this totally relatable cry for mercy, he pleads with God, “O Lord, heal me, for my bones are in agony. My soul is in anguish. How long, O Lord, how long?” The psalm ends with the helpful reminder that “the Lord has heard my cry for mercy; the Lord accepts my prayer.”

We, too, can rest in the knowledge that no matter how God may choose to answer, he does hear and accept our prayers.

Psalm 38: You're not in this alone

Though most psalms point to God's enduring faithfulness and eventual deliverance, they don't all end neatly tied up with a bow. But that doesn't mean they don't still bring comfort. I personally find enormous amount of encouragement in Psalm 38, where David offers up a litany of his sufferings. “There is no health in my body,” he laments. His wounds “fester and are loathsome,” his back “is filled with searing pain.” To me, it's good to read that my suffering is not unique. There's solidarity in remembering that even (or especially) God's beloved saints have endured illnesses just as bad—or far worse—than mine.

Psalm 41: God is Healer

Psalm 41 contains perhaps the most comforting verse in all of Scripture for anyone struggling with sickness: “The Lord will sustain him on his sickbed and restore him from his bed of illness.” While we know that God doesn't heal every illness—and when he does, it's always on his own timeline—this psalm testifies to the sustaining grace he offers our souls when our bodies fail us.

Psalm 35: Fight back against illness

In Psalm 35, David asks the Lord to “contend with those who contend with me”—meaning King Saul's army that pursued David as he fled through the desert. But in my own life, I like to use this psalm as a rallying cry against the invading agents that assault my body during a sickness. I picture the “attackers gathered against me when I was unaware” as the bacteria or virus that's making me sick. And I pray that, like David's pursuers, they may they be scattered far away. In a final, beautiful affirmation, this psalm ends by declaring that God loves it when his children are healthy: “The Lord delights in the well-being of his servant.”

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Psalm 73: Don't compare and despair

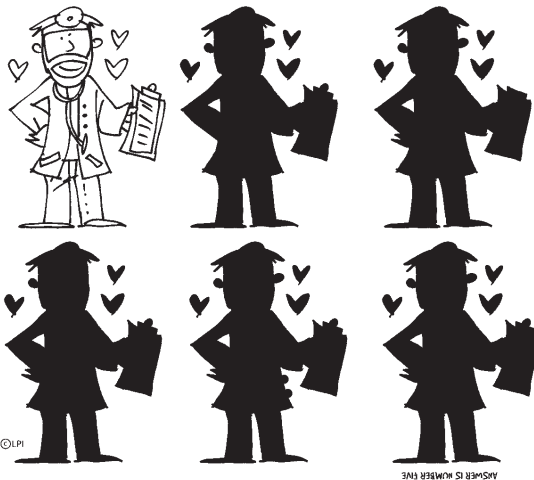
When I'm sick, it's all too easy to look at others who feel fine and get jealous or resentful. Why am I the one stuck here suffering?, I wonder. It's not fair! The writer of Psalm 73 apparently felt the same way. "They have no struggles; their bodies are healthy and strong," he notes about those around him. Still, by the psalm's end, he circles back to the truth of God's perpetual presence: "Yet I am always with you; you hold me by my right hand." He even finds peace in detaching from the comparison trap: "But, as for me, it is good to be near God. I have made the Sovereign Lord my refuge."

The psalms not only offer encouragement for recovery from sickness, but remind us that suffering is part of the human condition. God's understanding of—and compassion for—sickness comes through loud and clear in these ancient poems. May you find comfort and healing as you read them during an illness.

Sarah Garone is a Catholic wife, mom, nutritionist, food blogger, and freelance writer in Mesa, Arizona. When she's not cooking up something healthy and delicious in the kitchen (or cooking up ideas for writing), you can find her sharing recipes and reflections at "A Love Letter to Food." (<http://alovelettertofood.com/>)

Puzzle

Find the right shadow.



Mission for the Week

Has anyone ever hurt your feelings because you love God? Pray for that person, and keep doing what is right.

PUZZLE GRAPHIC: C072OT4_gg8.tif / MISSION HEADING: ggmission.tif



Growing with the GOSPEL



Luke 4:21-30 ■ 4th Sunday in Ordinary Time

CYCLE C

Read the Gospel and Color



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