

ISSUE NO. 105

25 AUGUST 2019



Cathedral

WEEKLY

TWENTY-FIRST SUNDAY IN ORDINARY TIME

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Cathedral WEEKLY

THE MOST REVEREND THOMAS JOHN PAPROCKI
NINTH BISHOP
OF SPRINGFIELD IN ILLINOIS

THE VERY REVEREND CHRISTOPHER A. HOUSE, V.J.
RECTOR

THE REVEREND MICHAEL FRIEDEL
PAROCHIAL VICAR

THE REVEREND DOMINIC RANKIN
PAROCHIAL VICAR

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DEACON T. SCOTT KEEN

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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
Adoration: Tuesdays & Thursdays 4PM to 5PM

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

Please remember that if you or a loved one is in the hospital, a nursing home or home-bound, to contact the Parish offices or Sr. Francella at 522-3342 x 142. Hospitals may know you are Catholic, but not know you are from Cathedral. We would be happy to visit.

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

Monday – August 26

7 AM MARY ANN MIDDEN (WILLIAM MIDDEN)
5:15 PM BILL CRUMLY (MICHAEL & MARY BELFORD)

Tuesday – August 27

7 AM JOHN VOGT, JR. (BILL VOGT)
5:15 PM DORIS DREA (TIMOTHY ZAJICEK)

Wednesday – August 28

7 AM BRADLEY SELVAGGIO (GENNY SEVERINO)
5:15 PM SPECIAL INTENTION (JEANNETTE GIANNONE)

Thursday – August 29

7 AM SPECIAL INTENTION FOR THANKSGIVING
(CATHEDRAL PILGRIMS OF THE HOLY LAND)
5:15 PM MIKE MULLIGAN (TERRY & EILEEN JENSEN)

Friday – August 30

7 AM JOSEPHINE CONRAD (BERNIE ELY)
5:15 PM SPECIAL INTENTION (TERRY & EILEEN JENSEN)

Saturday – August 31

8 AM SHELBY HOHIMER (LINDA PIERCELL)
4 PM FOR THE PEOPLE

Sunday – September 1

7 AM MARY ANN MIDDEN (WILLIAM MIDDEN)
10 AM ROBERT & DORIS HAWTHORNE (BRIAN HEATHERTON)
5 PM AGNES HAYNER (JUDY O'SHEA)



Very Reverend Christopher A. House
Rector

Stewardship Activity

Stewardship of Time & Talents

What gifts do I have which I have simply taken for granted? What talents do I have that people around me would find useful?

Stewardship of Treasure

August 10th & 11th

Envelopes:	\$7,021.00
Loose:	\$2,676.50
Maintenance:	\$85.00

Total:	\$7,373.50
July EFT	(\$17,870.60)



The Power of a Parent's Prayer

This Tuesday, August 27th, is the liturgical remembrance of St. Monica, the mother of St. Augustine. If you have a chance to visit Rome, go to the Church of St. Augustine off of the Piazza Navona and there you will find her tomb, where her relics were brought to Rome in the fifteenth century.

St. Monica was born in modern day Algeria in the fourth century. Her life was marked with both tears and faith-filled devotion. Monica, a devout Christian, married a pagan named Patricius who was known for his fierce temper, which he apparently got from his mother who lived with the couple after their marriage.

Tradition tells us that the tempers of both Patricius and his mother constantly flared at each other, robbing St. Monica of much peace. The couple had three children, two boys and a girl, Augustine being the eldest.

Patricius died when Augustine was seventeen, both Patricius and his mother having been successfully converted to Christianity by St. Monica one year earlier. Monica's tears, however, were not at an end. Augustine was sent to school in Carthage after his father's death. Still having never been baptized because of his father's earlier refusal, Augustine fell into the false religion of Manicheanism while there.



From the time Augustine arrived in Carthage, his life continued on a trajectory contrary to the Christian life. At Monica's behest, Augustine ended a fifteen-year affair that he had with a woman, which produced a son, Adeodatus. Augustine agreed to an arranged marriage that was to take place in two years' time, but the Lord had something else in mind. The following year, at the age of 31, after years of prayers and tears on the part of Monica, Augustine was converted to the faith by the grace of God and the spiritual care of St. Ambrose, bishop of Milan. Later, Augustine would eventually be ordained a priest and bishop.

Following his baptism, Monica and Augustine believe that the Lord was calling them to spread the faith in Africa, but six months later, as the pair were making their way to the continent, Monica died just outside of Rome. In his great autobiographical work *Confessions*, Augustine recounted one of their final conversations as his mother was dying. Monica said: *Son, as far as I am concerned, nothing in this life now gives me any pleasure. I do not know why I am still here, since I have no further hopes in the world. I did have one reason for wanting to live a little longer: to see you become a Catholic Christian before I died. God has lavished his gifts on me in that respect, for I know that you have even renounced earthly happiness to be his servant. So what am I doing here?*

By all accounts, Augustine had lived a life void of God for much of his younger years, but Monica never gave up hope in the Lord's power to save. At a time of the Lord's choosing, the hardness of Augustine's heart was broken and he would eventually become one of the greatest theologians and saints in the Church's history. I offer this short sketch of Monica's life with her son Augustine especially for those parents who are grieved by their children's lack of practice of, or departure from, the faith. Many times through the years I have been asked by parents in this situation what they should do and my response has always been based on St. Monica's actions: love them, pray for them, and continue to be an example of faith for them.

This Tuesday evening, August 27th, as the Church celebrates the memory of St. Monica, we will offer a special holy hour **in the Cathedral at 7PM** for children, and for their parents, who have fallen away from the practice of the faith. As we will be spending this time in prayer before the Lord in adoration of the Blessed Sacrament, I have no doubt that St. Monica, St. Augustine, our Blessed Mother, St. Joseph, and all the Saints will be offering their prayers as well from their places in heaven for these special intentions.

In remembering St. Monica the Church prays: *O God, who console the sorrowful and who mercifully accepted the motherly tears of Saint Monica for the conversion of her son Augustine, grant us, through the intercession of them both, that we may bitterly regret our sins and find the grace of your pardon. Through Christ our Lord. Amen.*

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



Love Is Easy Until It's Tested

"Father, forgive them, they know not what they do" (Luke 22:34).

The love of God wasn't proven when God created the world in Genesis 1.

That happened about a thousand chapters later. "He proved his love by dying for us." (See Romans 5:8).

The same is true for us. Love is easy until it's tested. When it requires sacrifice, it's proven.

It's easy to love people until we meet...those people. It's easy to love our enemies until we actually have enemies. Heck, it's easy to be a parent until we have kids!

Authentic love demands that we speak the truth even at the risk of being crucified for it, because love doesn't stand by silently as people fall into the darkness of sin. It calls us to open our hearts to those who disagree with how we see the world, even at the risk of being hurt by them. Love pushes us out of our comfort zones into places we'd rather not go to serve the poor. Love demands that we stop asking "how can my wife/parent/sibling be better" and start asking "how can I make my wife/parent/sibling the happiest in the world? Love demands death to self.

It's enjoyable to love when it's easy! Jesus said it himself. "If you love those who love you, what reward will you get? Are not even the tax collectors and sinners doing that?" Think about it: even Hitler was probably all smiles when he was playing golf with his closest friends! But God "causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." Every. Single. Day. That's how we're called to love. The early Christians didn't convert the world by words alone, but by their love in the face of pain.

The early Christians had it far worse than us. On any given Sunday one could go to the Roman Coliseum and see fellow believers being eaten by lions to the loud cheers of their neighbors. Worship and catechesis took place in secret.

They had good reasons to be angry! Very angry. They had every right to flee the world. But they didn't. They spoke truth to power. They fought for their rightful place in society. They spoke out. St. Paul was as crafty as a lawyer when he was on trial. Christians engaged all levels of society from standing up for the dignity of the poor to St. Sebastian's legendary face-to-face confrontation with the emperor, for which he was pierced with arrows. They didn't budge an inch when it came to the evils of their day. Countless Christians faced death rather than offering a single pinch of incense as worship to the emperor.

But more than resisting the powers that be, they resisted the enemy within. They resisted the natural tendency to categorize the world as "us" verses "them." For the saints, the only "us" was humankind, the only "them" was the devil and his legions. They

weren't like other prisoners when they were executed. They didn't curse at those who tortured them. They forgave. The early Christians were able to engage the world as much with their love as with the truth. That's why Christendom was born within 300 years of Christ's death.

If they hadn't followed the example of Jesus, who could dine with sinners and forgive his murderers, Christianity would've ended in the Coliseum as soon as the last Catholic was eaten for lunch.

"I say to you, love your enemies."

Spend a minute reflecting on who it's most difficult for you to love, and make a choice to do something concrete and generous for that person. And if it's someone you can't be in contact with for some reason, try a simple prayer, even if it's through gritting teeth, "Lord Jesus, I ask you to bless (insert the person who hurt you most) in every way! Most of all with saving grace and the discovery of YOU." Pray that daily until you mean it.

If you love like that, not only will you change the world, you'll change.

Archbishop Charles Chaput has called Chris Stefanick "one of the most engaging young defenders of the Christian faith on the scene today." Chris speaks to over 50,000 teens, young adults, and parents every year. His website can be found at RealLifeCatholic.com. Chris Stefanick will be presenting REBOOT at the Cathedral on Sept. 19th at 7PM. All are welcome! Grab your tickets (\$25) today! Each tickets includes a night of transformation with Chris, books, resources, and so much more! This blog piece originally appeared here: <http://www.ncregister.com/blog/cstefanick/love-is-easy-until-its-tested>



FAMILY FAITH FORMATION



A Catechist Perspective

What does God look like? Why do we have to go to Mass? Why can't I watch that movie? As a parent and PSR teacher, I have at times been stumped by questions kids have asked about God and our faith. Children come up with really interesting and important questions that provide great insights into their spiritual lives and deserve thoughtful and meaningful answers. The adults who know the children best -- parents, grandparents, other family members, and close family friends -- are in the best position to address their questions in a way that will increase their love and understanding of God. In company with other families, Family Faith Formation will help you build the tools and knowledge to deal with those challenging questions and will be a wonderful opportunity to learn how to encourage your children's questions and help them (and you) grow spiritually.

Jane Fornoff
Cathedral parishioner, catechist, choir member and
Alpha leader

Ready to Sign-up?

To sign-up, please go to the website at <https://spicathedral.org/family-of-faith/>. You will also find more information and the calendar available on that page.

Teaching Meetings

All adults of the parish are invited to attend the monthly teaching sessions, but special invitation is extended to parents, grandparents, aunts, uncles, guardians, young couples preparing for marriage - anyone who has or will have responsibility for passing on the faith to children.

September 8

The Role of Parents in Faith Formation, 6:15-7:30 PM

October 6

What is Faith? Who is God? 6:15-7:30 PM

November 3

Created in God's Image, 6:15-7:30 PM

December 1

Annunciation, Immaculate Conception, 6:15-7:00 PM

January 12

Who Is Jesus, 6:15-7:30 PM

February 9

Paschal Mystery, 6:15-7:30 PM

March 8

The Holy Spirit, 6:15-7:30 PM

April 5

Marks of the Church, Communion of Saints, 6:15-7:30 PM

May 3

The Way of the Creed, 6:15-7:30 PM

Additional Questions

If you have questions, please contact Daphne Southern at daphnesouthern69@yahoo.com or 638-2805.





Road Trips and the Journey of the Mass

I have loved being on the road ever since I was young. Each summer my scout troop—Troop 110 from Barberton, Ohio—put on summer camps for us around Ohio, West Virginia, and Pennsylvania. These camps always meant the chance of going on a road trip. There was something exciting, refreshing about

going to the store and buying snacks which we usually weren't allowed to buy, getting into the car, and heading off to a new, somewhat unknown destination. Certainly, the ending location was the reason for the trip, but the journey it took to get there, for me, was always one of the most enjoyable parts of camp. I know that not everyone loves going on road trips, and the reasons people have for their displeasure with them can be understandable. Yet, why for some people is being crammed together in a car on the road for multiple hours so enjoyable? Having the right perspective can help for the greater appreciation and enjoyment of a good road trip.

For a majority of the year, most of us operate within the same fifteen-to-twenty mile circles. We drive the same roads, see the same signs and billboards, visit the same stores and coffee shops, run or cycle by the same houses on the same routes, and encounter, generally, the same people on a daily or weekly basis.

Eventually, this ocular routine can become less and less stimulating and even uninteresting, which can translate to a numbing of our normally excited and inspirational selves. Going on road trip takes us outside the circle and breaks away from what has become normal, even uninterestingly so. We see different things—roads, trees, signs, buildings, and cities. We breathe different air, walk into different coffee shops and stores, and encounter new people we know are operating within their own twenty-mile circles.

There is a freshness in being in a new place, and this freshness can transport us to a different mental place as well. When we are in a new place we can begin to think new thoughts. We can set aside struggles and challenges we have with certain people and situations as we experience reality in a renewed way.

The Church's Eucharistic liturgy, especially when it is done well, takes us outside of what is normal; it takes us to a realm beyond our earthly, temporal space. In the liturgy, we see different things, smell different things, hear different things than we would on a normal morning. Going to Mass on Sunday breaks us outside of



our normal daily routine and for a good reason. It is a reminder that encountering God is an encounter with the Being who is mystical and otherworldly, yet can be found in our everyday experience.

In *The Wellspring of Worship*, a masterpiece on the cosmic depth of the liturgy, Jean Corbon states, "The church of stone or wood that we enter in order to share in the eternal liturgy is indeed a space within our world; it is set apart, however, because it is a space that the Resurrection has burst open." Our churches are designed in a specific, intentional, beautiful, and incarnational way to help our minds and hearts journey to God. For this reason, the church building, the place of encounter with God, should look drastically different than its surroundings, inside and out. These places should help transport us—mentally and spiritually, body and soul—to an otherly place, a place outside of space and time, yet one within our own world.

Just as driving in the car down the road for hours can be grueling to some and transforming for others, liturgy can be transforming for some and grueling for others. Some of the reasons people have for not liking the work of liturgy are even understandable... but only if they misunderstand the purpose of the liturgy and struggle to truly enter into the ritual.

If we really allow ourselves to enter into a road trip—the newness of the sights, the smell of the fresh air, the conversation with friends—it can be an enjoyable experience. After a great road trip we can come back to our lives with a fresh energy and perspective, maybe seeing our

normal routine in a new way.

Similarly, entering more deeply into the Mass can change our experience of the Mass completely. Instead of a weekly spiritual chore, entering into the Eucharistic liturgy can be a refreshing part of our day or week, a brief spiritual road trip where we are transported body and soul, but only if we have such an approach. By having the right perspective and appreciation of what liturgy is and can do in our lives, the liturgy becomes not a task to be done, an appointment to be checked off, but a rejuvenating spiritual journey. The destination then lies in taking the fruit of that journey back out into our normal, often routinized, everyday life.

Deacon David Stavarz is a transitional deacon for the Diocese of Cleveland. He is a graduate of Borromeo College Seminary and is currently finishing his formation at St. Mary Graduate Seminary, in Cleveland, Ohio. Fr. David hopes to be a priest of the diocese in May of 2019. This article originally appeared here: <https://www.wordonfire.org/resources/blog/road-trips-and-the-journey-of-the-mass/5819/>

STEWARDSHIP: PRAYER



Embracing a Stewardship Way of Life



In preparation for the Season of Stewardship this fall, let's reflect on stewardship as a way of life. The four pillars: *Prayer, Formation, Hospitality, and Service* create the framework and model for our Parish mission. We support *prayer* through offering daily Mass, Confessions, regular Adoration hours, and celebrating the Eucharist together each weekend. We support *formation* through our adult faith formation series, welcoming not only Cathedral parishioners, but guests from throughout the Diocese. We offer *hospitality* through our Alpha series, from welcoming our guests to providing a home-cooked meal. We share in *service* through the year-long efforts of ministries like the Cathedral Council of Catholic Women or the Knights of Columbus, Father Augustine Tolton Council. In so many ways the Cathedral is supporting the four pillars of stewardship to help in answering the call to discipleship.

What does that calling look like for you? When the offertory takes place at Mass are you only concerned about an envelope or something deeper? The

Offertory is a time for prayerful discernment on one's commitment to a stewardship way of life. Ask yourself these three questions:

- Who can I pray for this week?
- How can I serve this week?
- What can I generously give this week?

Most importantly...why does this matter or what is the value of stewardship? I think that is a fair question to ask. In today's culture we are always seeking answers, validation, or reasoning behind where we spend our time and money. For example, recently the most common question about the REBOOT event is the ticket price; "Well, what do I get?" It is common to seek the value in something. However, value is really in the eye of the beholder. What one person might see as value added, might be lost on another. At the REBOOT event each person will have the opportunity to leave with three books, resources, and more swag. That might be valuable to some, while others would find Chris Stefanick's inspirational words the real value. How about the value in time? Ultimately, if you join us at REBOOT, or when you join us for a faith formation program, or if you join us for Mass...you are saying it is *worth your time*. *Time is not renewable. We never get it back and that is why it is so valuable. Where and with whom you spend your time is often a reflection of what you value.*

So, where do you spend your time? When we learn about individual stewardship we commonly hear the phrases, "time, talent and treasure" or "prayer, service, and giving" used. Why is "time" and "prayer" listed first every time in the sequence? Because your *time with God* is the *most important*. It is fundamental in a steward's life. It is ultimately the most important relationship we should be nurturing with our time. Spending time at a faith formation event is *time with God*. Spending time serving with a ministry is *time with God*. Spending time in our sacred space at Adoration or Mass is *spending time with God*. It is the source and spirit behind all activities of steward. It is rare I come in contact with someone who has an active faith life, but doesn't contribute their service or gifts to the church.

I remember one Sunday while I was staying after Mass and doing the "Catholic loitering" thing, I noticed my daughter across the room staring at the Crucifix in the Cathedral Atrium. Now, if you have met my daughter you would quickly agree that she is a high-energy gal (geez, I wonder where she gets that from!) and doesn't always stand still. But, as she was standing there fixed upon the Crucifix, she stood still...for 30 seconds...a minute...now, two minutes in...and I am curious. I approach her and said, "Gracey, everything okay?" She responded, "Why would anyone hurt Jesus?" At that moment, I stood still, frozen in place and time. In that moment I realized that these God-sized questions were going to be coming my way as a mother. Some I would be able to answer easily, some would be far more difficult. How does one prepare for these questions? Easy. It takes God-sized time with Him in order to answer the God sized questions. The time I set aside in my daily routine for God, is a positive return on my relationships as a mom, wife, friend, sister, daughter. If I truly care for these relationships, I would need to consider the importance of nurturing my relationship with God. He is the source and summit that flows through me and into all of these other relationships I value.



Consider where you spend your time this week. How can we support you in finding time to pray? How can we help you in your prayer life?

Katie Price is the stewardship coordinator for the Cathedral of the Immaculate Conception and the Director of Discipleship and Stewardship for the Diocese of Illinois.