

ISSUE NO. 113

20 OCTOBER 2019

BAPTIZED AND SENT

BAUTIZADOS Y ENVIADOS

The Society for the Propagation of the Faith La
Sociedad para la Propagación de la Fe



WORLD
MISSION
SUNDAY

DOMINGO
MUNDIAL
DE LAS
MISIONES

missio.org

Cathedral
WEEKLY

TWENTY-NINTH SUNDAY IN ORDINARY TIME

PERSISTENCE IN PRAYER | FR. CHRISTOPHER HOUSE
WHY IS GOD SO DEMANDING OF US? | CHRIS HAZELL

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

DEACON IRVIN LAWRENCE SMITH

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!



Very Reverend Christopher A. House
Rector

Mass Intentions for the Upcoming Week

Monday – October 21

7 AM HELEN CALL (KIMBERLY CRAIG)
5:15PM MRS. MARY RATNA KUMARI PANDITY
(SUSEELA PANDITY)

Tuesday – October 22

7 AM ALICE BATES (BATES FAMILY)
5:15PM BARBARA HANSEN (FRIENDS & FAMILY)

Wednesday – October 23

7 AM SOPHIA E. BARTOLETTI (BARTOLETTI FAMILY)
5:15 PM MARY ANN MIDDEN (WILLIAM MIDDEN)

Thursday – October 24

7 AM DECEASED MEMBERS OF VINCENT DARRIGO
FAMILIES (JEANNETTE GIANNONE)
5:15 PM KARA LEIGH SMITH (FRIENDS FROM ISBE)

Friday – October 25

7 AM Ed Barth (MARIE WYANT)
5:15 PM ANNA SHEEHAN (KAREN FERNANDES)

Saturday – October 26

8 AM DORIS DREA (RHILAND RHODA CHAMPLEY)
4 PM FOR THE PEOPLE

Sunday – October 27

7 AM MARY ANN MIDDEN (WILLIAM MIDDEN)
10 AM ALBERT CRISPI (JOHN BUSCIACCO)
5 PM BILL CRUMLY (JEANNE & JACK MCCARTHY)



Persistence in Prayer

I feel like I have written a lot about prayer lately, even though it only been a handful of times over a few months, but it is a theme that the Scriptures keep returning to in our Sunday readings. The various returns to the theme of prayer are not accidental or coincidental but are meant to remind us that prayer is a vital aspect to any true disciple's daily living.

This Sunday, St. Luke recounts for us Jesus's telling the parable of the dishonest judge. He tells us that while this judge fears neither God nor anyone else, there is a widow who is an exception. We do not know anything really about this woman. We might think of her as tough and tenacious but that is purely conjecture. We know that she is persistent in her appeals to this judge. We also know that she is not being unreasonable because Jesus tells us that all she is asking for is justice.

And what is justice? The traditional philosophical definition for justice is rendering to each what each one deserves. Once again, in light of that definition, we can argue that this widow is being completely reasonable. Jesus tells us in this parable that the judge, while not moved by justice, is moved by fear of physical harm from the widow. It is because of that fear that he will ultimately render a just decision for the widow and the widow's persistence will pay off.

This parable is an analogy for prayer. In light of that I pose the following questions for all of us: Do I pray? Do I pray frequently? Why do I pray? Do I truly believe in the power of prayer? I ask these questions in light of Jesus's comments following the parable. God wants our prayers. He wants us to approach him and faith and trust in his love for us. The last statement is key regarding this parable; again, God wants us to trust in his love for us.

The dishonest judge is motivated by fear to answer the woman's pleas. God is not motivated by fear or our perception of merit or because he owes us anything. God hears our pleas and he answers us because of one great fact and that fact is that he loves us with a love that is total and unconditional. God truly does hear and answer every prayer; sometimes he does so in the way that we want him to and

sometimes not, but even in those times our prayer is answered with the gift of his grace that will help us to accept his will over our own.



Now, for the last question: do we believe this? So often we allow fear, disappointment, anger, a false sense of self-righteousness, and many other things to hamper our trust in God's great love for us, and that he will *always* act for our ultimate good. As I read this passage from Luke, I find a certain sadness in Jesus's last question: but when the Son of Man comes, will he find faith on earth?

Jesus fully comprehends the greatness of the Father's love for us. Are we willing to let go and trust in that love?

Let us be persistent in our prayer, never fearing to approach the Lord with

humble and faithful hearts, knowing that our God is a God who loves us and who is always attentive to our pleas. Prayer may not give us what we want but it will give us grace and the more grace that we are open to receiving the better people, the better disciples we will be.

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



October
2019

EXTRAORDINARY MISSIONARY MONTH OCTOBER 2019

Fourth Dimension: Missionary Charity

Hopefully, over these last four weeks, you have been growing in your personal relationship with Christ, learning from the testimonies of missionary saints and witnesses to the faith and deepening your theology of mission. Now, we come to the last topic of this study: missionary charity. Missionary charity constitutes the tangible, concrete steps to how we live out our missionary call, loving our brothers and sisters around the world. So, what do we do with what we have learned? How do we support the missionary action of the Church, in particular the mission *ad gentes* (to the nations)?

The answer comes from Pope Pius XII *"From the beginning holy Church by her very nature has been compelled to spread the Word of God everywhere, and in fulfilling this obligation to which she knows not how to be unfaithful she has never ceased to ask for a threefold assistance from her children: namely, prayers, material aid, and, in some cases, the gift of themselves"* Fidei Donum (48)

Prayer is the most important action we can do to support the mission of the Church. Most likely, you recognize the importance of prayer but maybe still do not find this answer to be satisfying. You may be thinking, "But, I want to do something. What can I do?" I understand where this is coming from. My question to that is, "When did prayer no longer mean 'doing' something -- or doing enough?" Being completely honest with yourself, how often do you think to intentionally pray for missionaries - those who are embracing a new people, way of life, culture, etc. -- all to proclaim the Good News of Jesus Christ? Or how often do you pray for those who have never heard the name of Jesus or those who have heard the name of Jesus but still do not believe?

Material Support is essential if we are to spread the Good News to the ends of the earth. Let us not hesitate to talk about this. We cannot grow as Christian disciples and hide this part of our lives. Missionaries leave their home, family, and friends, often sacrificing their comforts to spread the Gospel. Missionaries are working in desperately poor places where the love of Christ is manifestly shown in love of neighbor. You too can join in the sacrifices of missionaries and offer them up for the salvation of souls. Today is World Mission Sunday -- give extravagantly and do not count the cost!

Gift of Self In Luke's Gospel, Jesus says, *"The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest"* (10:2). While most of us are called to support the Church through prayer and sacrifice, some are called to give their whole self through being a missionary. Perhaps it is too late for you, perhaps it is not. Family Mission Company provides a way for individuals or whole families to serve in the Missions. Could this be right for your family? If not, have you ever considered that your child or grandchild may be called to serve in the Missions? Allow this to be a possibility for that child's life!

A special thank you to Vicki Compton for providing these reflections and for her encouragement to live out our call to discipleship through Catholic Missions! Thank you, Vicki!

Week Four Challenge

Be bold in your prayer -- believe that prayer has real power! Every day this week, pray intentionally for missionaries and for your increased generosity in supporting them through your own financial gifts. Commit to making this prayer part of your daily routine.

Question to Ponder

Even if we are not called to go to another country, we are all called to be missionary disciples through our baptism How might you be a missionary disciple right here in Central Illinois?



Why Is God So Demanding of Us?

From a very young age we're taught the value of accruing knowledge, relationships, popularity, and success—a storing up and clutching onto good things that can help us sail effectively toward a happy life. We're groomed not

to dispense of anything we own or acquire that has value, but instead to cultivate it, protect it, hold onto it with tireless resolve. What we have and collect—our education, gifts and talents, intellect, possessions—we are expected to use strategically to our advantage. We become hoarders so we can navigate the world and be victorious within it.

From a rational vantage point, it makes complete sense. It seems an absolutely necessary mindset to have in order to be successful in the world. These things, in their goodness, can point to God and allow for happiness. When I review the many good things in my life—my family, group of friends, job, health, home in San Diego, access to delicious food at will—sometimes I'm met with an overwhelming sense of comfort and contentment. For me, such a realization invites me to thank God, acknowledging that such things can work as refreshment on life's journey. These moments, as good and nourishing as they can be, though, also have the capacity to dim my reliance on God. I can easily take comfort in the things around me, becoming resistant in handing them over to God should he ask for them.

Take, Lord, and receive all my liberty,
my memory, my understanding
and my entire will,
All I have and call my own.
You have given all to me.
To you, Lord, I return it.
Everything is yours; do with it what you will.
Give me only your love and your grace.
That is enough for me.

— *The Suspice*, St. Ignatius of Loyola

This prayer from St. Ignatius is one of the most difficult prayers to say. I can muster the effort to rattle off the words, half-heartedly and with shallow earnestness, but to pray them from the heart—to say and mean them in their fullest—is very difficult for me. I don't know if I've ever been able to say those words and truly mean them. There is something inside me that tears when I say them, tempting me to rein in the words.



If we scramble to store up things in this world without a firm anchoring to God we begin to ironically lose these things anyways. Our memory can be held captive by regret and denial. Our understanding can become clouded, darkened by the ceaseless motion to grasp at our own notion of happiness. And our liberty and will—the very vehicles that allow for our freedom and autonomy—can become enslaved to anxiety, worry, and fear. We can replace our authentic selves—children loved by God—with a composite of excess possessions and shallow accomplishments. We may only become what we earned, what we were given by others, what the world says we are after a stringent accounting of our “assets.” The whole becomes buried by its parts.

An article in *Psychology Today* titled “*Is the Intense Pressure to Succeed Sabotaging Our Children?*” examines the stress placed on children to do well academically. The article serves as a somber warning against the unmitigated pressure placed on many students today to gain admittance to a good college in order to set themselves up for a successful career and life.

Tragically, a failure to meet such a lofty goal can sometimes even result in suicide:

There are so many alternative roads to happiness and fulfillment beyond acquiring wealth and driving a fancy sports car. Why do so many people in our society put a premium on the superficial value of material possessions and status symbols? Everyone knows that friends, family, being healthy, and having a sense of purpose are ultimately the most important things in life and the keys to fulfillment.

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Continued from p. 5

This article only highlights stress placed on students in regard to their schooling. Of course, this same mindset that idolizes a harrowing drive toward success spans across all ages and facets of our culture.

Yet Christianity stands athwart the blinded quest to accrue and collect. It speaks instead of returning back to a childlike state of dependence, offering up all we own to a loving Father. It calls for a radically different way of understanding our identity and place in the world.

But how can we expect to give away our liberty, memory, understanding, and will? Aren't those the very things that constitute our unique being? They are the crux of our identity, the intersecting of those four aspects of our person literally makes us who we are—and give us the capacity to procure a self-directed and happy life. St. Ignatius' prayer calls to mind the hard-to-swallow words of John the Baptist: "[Christ] must increase; I must decrease." Some in our culture may be familiar with the phrase—reading it and repeating it with a feathery understanding. However, entering into a state of decrease—a state of relinquishing our freedom, gifts, and very identity—for the sake of God is a monumentally countercultural thing. Of course, the God we proclaim does not exist within a zero sum paradigm. Our loss, for the sake of him, is never truly a loss. It becomes a gain. And as we concede our identity—at least the one we've clumsily crafted for ourselves—we learn that he puts the pieces of who we are back together in the right order. We begin to see ourselves as we are: we begin to see we are worthy simply because God says so, emphatically.

The question still remains: Why do many of us struggle to pray and mean the words of *The Suspice*? If we trust that God will reward us a hundredfold, then where is the holdup? If I'm honest, it's still a problem of trust. And when I do manage to say the words and mean them, as much as possible, I still struggle to allow God to do with my offering what he wills as opposed to what I will. I can be guilty of assuming that if I give up my understanding, then I'll receive back my understanding times one hundred in return. It becomes a conditional relinquishing. I'll do that God, only if you do this.

Of course, maybe he will reward us as we hope, and we can be certain by our faith and understanding of God that he will bless us in some way (as the phrase goes, God will never be outdone in generosity), but the blessing may not come in more

understanding. That may only come in the life after this one. Or perhaps, it may come in the form of a deeper faith that doesn't always question God's ways—not a blind, irrational faith, but one that accepts the limits of human understanding and the lack of clarity to see what God is really up to.

Although we do not give everything to God and ask for nothing; we still always ask for his love and grace. We find that when we understand what it is we're asking for, the eternal love of an infinite God and his manifestation in our lives, the exchange is quite unequal—infinately so. We offer what measly gifts we can to God, measly gifts that we cling onto with furious might at times, in exchange for the whole of God's being.

St. Ignatius' prayer remains an invitation to let God bless us even more than he already has. In giving ourselves to him, we allow him to use us as he needs—as his divine instruments, his loving children. It may be in the way we had hoped, or it may come through suffering, but regardless, it will come with tremendous blessings. And as we all know, sooner or later, we all do give up our liberty, understanding, memory, and will at that hour of death. The question then becomes, as Henri J.M. Nouwen reminds us in his book, *The Only Necessary Thing: Living a Prayerful Life*, this: When we do lose them and have nothing left to offer to God, will we stand before him with open hands of trust, or clenched fists of fear?



"Dear God,
I am so afraid to open my clenched fists!
Who will I be when I have nothing left to hold on to?
Who will I be when I stand before you with empty hands?
Please help me to gradually open my hands
and to discover that I am not what I own,
but what you want to give me."

—Henri J.M. Nouwen, *The Only Necessary Thing: Living a Prayerful Life*

Chris Hazell is the founder of *The Call Collective*, a blog exploring the intersection between faith, culture and creativity. He holds bachelors' degrees in English and Economics from UCLA and currently works as a Lead Content Strategist for Point Loma Nazarene University.

The Season of Stewardship

The Season of Stewardship is kicking off next weekend, Oct. 27th and all are welcome to join us in this discernment process. As the Diocese continues to move towards activating disciples, this parish is engaging in the four pillars to support that effort: prayer, hospitality, service, and formation.

You are probably witness to the many ways the Cathedral has embraced the four pillars:

Prayer: Daily Mass, Adoration, daily Confessions, liturgical celebrations...

Hospitality: Alpha program, greeters, program hospitality, Reboot

Service: Habitat for Humanity, CCCW projects and more...

Formation: Year-long formation program led by the priests and on-going adult faith formation series...

There is A LOT going on in the spirit of stewardship at Cathedral!

For those in the parish who may be new to a Season of Stewardship or stewardship practices in general, we would like to take some time to answer the most common questions presented to us. If you have any further questions or comments, please reach out to us!

What is the Season of Stewardship?

The Season of Stewardship is a discernment process that invites each of us and our households to prayerfully discerning our commitment to a stewardship way of life through offering time in prayer, service, and generosity.

Activating 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. In your stewardship tool kit, you might be thinking about:

Who can I pray for this week?

How can I serve this week?

How much can I give this week?

In preparation for the Season of Stewardship kicking off next fall, start to consider a radical change in your life. Why radical? Jesus was a radical! From his healing ministry, to his willingness to love the sinner, to his preaching in the Temple, he was a radical in prayer, service, hospitality and formation! He was the first steward and our example of a life lived through stewardship practices. Join him this year, become a radical, become an intentional disciple! We hope you will join us!

Who can participate in the Season of Stewardship?

Anyone can participate in the Season of Stewardship by filling out a Good Faith Intention Card. If you are interested in joining the parish, you may make known that intention on the card.

I am not a member of the Cathedral, though...

The Cathedral is the mother church of the Diocese, so in a way we are all participants in the stewardship of the Cathedral. If you are interested in going to any of our faith formation programs, Cathedral concerts, or the like, please know your participation is encouraged and welcomed!

I filled out a card last year, do I have to again this year?

Our hope is that everyone was contacted and engaged in the areas of their interests last year. However, your interest or availability may have changed over the last year, so we ask you to fill out this discernment card each year and make another visible commitment to practicing stewardship. Please know, we will always do our best to connect you to the ministries that interest you or help you in stewarding your gifts to the parish.

But, I am nervous about getting involved or I don't know where my talents would best serve the parish...

It is easy for us to say, "Don't be nervous," but please, don't be! Pray about your participation and offering up those nerves or fears to the Lord. He will help guide you in this discernment process if you turn to Him!

Stewardship Activity

Stewardship of Prayer:

Looking for a great video on the Rosary for this month?

Check out: <https://www.youtube.com/watch?v=jhL2i31EF90>

Stewardship of Service

What talent can you share with the Cathedral? Think of what your interests and talents are and consider sharing those with us during the upcoming Season of Stewardship-kicking off Oct. 27th!

Stewardship of Gifts- October 12th & 13th

Envelopes:	\$5,035.00
Loose:	\$2,569.62
Maintenance:	\$140.00

Total:	\$7,744.62
September EFT	\$18,509.60

Please keep Talary Alexyeya Cante Santos & Neydi Jazelyn Cante Santos in your prayers as they were just welcomed to the faith through the celebration of their Baptism!