

ISSUE NO. 117

17 NOVEMBER 2019

# *Cathedral* WEEKLY

THIRTY-THIRD SUNDAY IN ORDINARY TIME

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EVANGELIZATION CATECHESIS, AND THE ART OF TODDLER CAR SEAT NEGOTIATION | KELLY TRAMONTIN

# Cathedral WEEKLY

THE MOST REVEREND THOMAS JOHN PAPROCKI  
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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 – November 18

7 AM MARY ANN MIDDEN (WILLIAM MIDDEN)  
5:15PM ERIC GUNTHER (BILL HALLER)

### Tuesday – November 19

7 AM BONNIE DONNALS (THE EDWARDS)  
5:15PM JOHN D. SULLIVAN (JAN NORRIS)

### Wednesday – November 20

7AM DORIS DREA (MIKE & KAREN RELLIHAN)  
5:15PM CATHERINE STAAB (FR. EDGAR)

### Thursday – November 21

7AM MRS. MARY RATNA KUMARI PANDITY (SUSEELA PANDITY)  
5:15 PM WILLIAM F. LOGAN (LISA LOGAN & FAMILY)

### Friday – November 22

7AM MADISON JOY RHOADS (CAROL MORGAN)  
5:15PM BILL CRUMLY (MICHAEL & MARY BELFORD)

### Saturday – November 23

8 AM RALPH WALTER, SR.  
(JEAN MOSS & RALPH WALTER)  
4 PM FOR THE PEOPLE

### Sunday – November 24

7 AM MARY ANN MIDDEN (WILLIAM MIDDEN)  
10 AM CYNTHIA CRISPI (JOHN BUSCIACCO)  
5 PM DORIS DREA (RALPH & LINDA ANTLE)



## Ice and Snow, Bless the Lord!

One of my earliest memories is that of wonder as I clomped out, cocooned in boots, snow-pants, coat, and gloves, into our snow-covered backyard as my dad shoveled a walkway to the garage. It was the most snow I had ever seen – about a foot I guess – and I was only a few years old, so the piles of frozen flakes reached beyond my waist. It wasn't quite Israelites-through-the-Red-Sea astonishing, but the memory sticks in my mind strongly to this day. Perhaps now I find the onset of cold weather less thrilling than I did as a 4-year-old, but I still am struck by wonder each year with the first snowfall. Only God can recreate an entire landscape over the course of an hour as He does with a snowfall, painting and purifying the grime and grayness of November away with the

heaven-sent flurries that filled the sky these past weeks. This week, with plenty of winter confronting us outside, I wanted to take a glance through scripture to see what it might reveal to us of God.

The purity of a fresh snowfall is the image called upon by the repentant David in Psalm 51 as he begs the Lord to forgive the ugly selfishness of his adultery with Bathsheba and murder of Uriah, her husband. It evokes not just a request for pardon, but his beseeching prayer that his heart might be recreated in the Lord's love. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Even the purity of snow falls short in describing the Lord's forgiveness. His redemption is not just a covering over of our sins, but a renewal of ourselves to their depths, especially in those places of our hearts wounded and warped by sin. Isaiah uses the same image, but now the snow-filled-sky become a pledge from God Himself of salvific forgiveness: "though your sins are like scarlet, they shall be as white as snow" (Isaiah 1:18). As angels filled the December sky above Bethlehem, this promise began to be fulfilled, and it is in the glorious brilliance of Christ transfigured on Mt. Tabor, and the snow-white angels standing by the tomb on the morn of the Resurrection, that mark the definitive advent of Divine redemption.

More astonishing than a state-wide cleansing God completes with an afternoon snow flurry is the transformation He brings about our souls through the supernatural cleansing in one confession. And even more joyous than the most perfect of snowfalls is the rejoicing of all of heaven when we come to Him with repentance!

Psalm 148 transposes the blustering of winter weather into a hymn of praise to the Lord. "Praise the Lord from the earth, you sea monsters and all deeps, fire and hail, snow and frost, stormy wind fulfilling his command! Mountains and all hills, fruit trees and all cedars! Beasts and all cattle, creeping things and flying birds!" Our praise, the psalmist admonishes us, is not merely a spiritual or interior one, but includes and joins with the tangible and visible praise of the natural world. Yet our prayer can be even more inspired by the greater beauty of creation in its continual correspondence with God's providential will. Just as "even the wind and seas obey Him", so our praise gives even greater glory to God when it is not only an act of piety and adoration, but of obedience. As our worship corresponds more and more closely to His revelation and example, re-presenting His Sacrifice, in memory of Him, our earthly lives are transposed more and more to the worship of heaven.

Just as snow does more than cover over a cityscape, but actually is a small way of creation following the will of its Creator, so snow and frost image not only God's desire to purify and cleanse our lives, but the bringing of our lives and hearts into conformity with His. Man, made in God's image and likeness, with His grace is not only re-created in that original image, but invited to do so in obedient freedom. Our lives become a splendid icon of God Himself.



As we close in on our last weeks of this liturgical year and our readings look ever more towards the definitive, glorious, second coming of Christ marked by "awesome sights and mighty signs ... from the sky", perhaps our recent surprising snowfalls could be a reminder of His loving desire to come now, today, into our hearts and lives.

For as the rain and the snow come down from heaven, and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I intend, and prosper in the thing for which I sent it (Isaiah 55:10–11).

*Father Dominic Rankin is a Parochial Vicar for the Cathedral of the Immaculate Conception.*





## Evangelization for Introverts

And here it is. The deliverable. The mission: Go, make disciples of all nations.

In other words, evangelize. Yikes! To Catholics that's a scary word bringing to mind images of people on street corners, telling us the end of the world is near (Chicken Little anyone?) or people going door to door with religious pamphlets. (How many of us have dashed back into the house and pretended to not be home when we see them coming down the block?) It just doesn't sit well with us. Evangelize.

Can't we just be private and quiet about our faith? Isn't it between each of us and God anyway? Don't we hear every Ash Wednesday that when we give alms, fast, and pray that we should do it in secret and not on the streets to win the praise of others (Matthew 6:1-6)? Don't we frequently hear the quote from St. Francis of Assisi to preach the gospel always and if necessary use words? My heart did a joyful dance when I heard that. Rejoice introverts! All we need to do is live a good life and voila—evangelization!

Turns out St. Francis didn't say that, though. St. Francis was a holy man whose actions reflected the Lord's love but he didn't shy away from speaking about the gospel. Unfortunately, this quote has given people permission to not talk about the gospel for fear of being seen as a kook. It's a safe bet that none of us are living so holy a life that our actions are enough. Jesus used lots of words; sometimes the same ones over and over. We are sheep after all.

Nope, Jesus didn't tell us to take the easy way out. He didn't say "just focus on yourself, learn some dogma, watch some videos, read some books." He said, "Go, make disciples!" Those were his parting words. After everything that happened, he told us to do one thing: make disciples. One thing. He told us we may be hated and persecuted (Matthew 5:11-12). But he also told us, "I am with you always until the end of the age" (Matthew 28:20). Extroverts and Introverts

Some of the best evangelizers I know describe themselves as extreme extroverts. They are souls who love, love, love being around people. The idea of being home alone reading a book is anathema to them. They spend the day with people and then the evening and the next day and they never seem to tire of personal interaction. Extroverts get energy from others. A crowd ... good. A

party ... good. The doorbell rings ... friends! A day home alone ... purgatory.

Introverts are the opposite. Those of us who identify as such can be very happy spending a quiet day at home. The more the merrier ... nope. A good book by the fireplace ... bliss. I love being around people, but they make me so very tired. If my co-workers were in the office every day, I might need to find a new job. Happily two days a week they are off-site and I can re-charge for their return, which is no end of fun and exhaustion. If I don't get quiet, down-time I get twitchy and angry.

What to do? How does an introvert go and make disciples? It would be tiresome.



Evangelization, going on mission so to speak, is imperative. The Catechism of the Catholic Church reinforces Christ's directive. While God doesn't need us to evangelize, "the Church still has the obligation and also the sacred right to evangelize all men" (CCC 848). Well, we can think to ourselves, it's the job of the Church, as in the parish down the road and priests. Whew. Again, nope. "Lay people also fulfill their prophetic mission by evangelization, that is, the proclamation of Christ by word and the testimony of life. For lay people, this evangelization . . . acquires a specific property and

*peculiar efficacy because it is accomplished in the ordinary circumstances of the world."*  
CCC 905

## Practical Application

My question has two parts: how should I evangelize and how will I be able to? Giving a talk at a conference a la Fr. Mike Schmitz is not my gift. While I enjoy conferences, I usually leave early and once even spent time in a room designated for people who need a quiet space. I enjoy social events, but more is not merrier. Once there are greater than six people around the table, I stop adding to the conversation because there is someone more gregarious than I who is handling it.

I know I need to use words because I'm not holy enough to skate by on action alone, but what does that look like? Evangelization has many forms. God is smart; he gives us gifts to help out. Charisms are given by the Holy Spirit to assist in building his kingdom. Not all require an extroverted personality type. (An aside: A charism is different from talent. When a person is working within a charism, what he or she is doing enables others to experience God.)

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## Genuine Relationship

If we are to evangelize, we need to be in contact with other people but it doesn't have to be a party. Evangelization is relational and most effectively done over time with one person at a time—a boon for introverts who operate well in a one on one situation. One of the best ways to evangelize is to walk alongside someone as he or she explores faith. It's spiritual friendship done over coffee, while on a walk, even over the phone. What's important is building a genuine relationship with a person and being open to discussing faith. Maybe that means slipping in comments about what your faith means to you. Maybe it's more direct and you know someone who is looking to discuss Jesus. Whatever it looks like, it means being relational and remembering that the person in front of you is not a project, but a human person. We don't need to be experts. We aren't leading the person, merely walking with him or her. The Holy Spirit does the heavy lifting. If asked a question you don't have an answer to, that's OK. Commit to looking for the answer, maybe together. Words are needed but they don't have to be fancy or inspiring or big; they need to be yours and if you're uncertain what they will be, the Holy Spirit will provide.

Most important, we should remember that we are not doing our own work, we are doing God's work. He knows who he wants us to invest in and, if we consecrate it to him, he will give us the words we need and the time we need to say them.



## Evangelization Catechesis, and the Art of Toddler Car Seat Negotiation

When I was finishing my graduate studies in theology, I imagined that I would spend my days as a theologian in

an office surrounded by leather-bound books pouring over the translation of a particular Scripture passage, or I'd be in a classroom scrawling on a dusty chalkboard some phrase in Classical Hebrew script, or I'd be lecturing in a hall about the historical-critical method's place in the rich history of biblical hermeneutics. It's funny now, I think I imagined myself as a feminist theologian version of Indiana Jones.

I never thought that I would spend an inordinate amount of my adult life repeating the same phrase over and over and over again: "Get in your car seat!" Most of the time, it was followed with an affectionate "Please?" Sometimes it was followed with an equally affectionate "Or else." Nevertheless, I found myself repeating this phrase multiple times a day to multiple children. As life would have it, I ended up taking a different route than I had earlier imagined: teaching theology to high school students, volunteering in youth ministry, falling in love, getting married, having kids . . . very un-like Dr. Indiana Jones. I wouldn't change a thing, but sometimes I struggled to find the greater meaning in my day-to-day challenges as a parent of two toddlers.

As Pope Paul VI made clear in his 1974 encyclical on evangelization, *Evangelii Nuntiandi*:

"Nevertheless [witness] always remains insufficient, because even the finest witness will prove ineffective in the long run if it is not explained, justified . . . and made explicit by a clear and unequivocal proclamation of the Lord Jesus. The Good News proclaimed by the witness of life sooner or later has to be proclaimed by the word of life. There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed."

EN 22

Amen.

*Merridith Frediani's perfect day includes prayer, writing, unrushed morning coffee, reading, tending to dahlias, and playing Sheephead with her husband and three teenagers. She loves leading small faith groups for moms and looking for God in the silly and ordinary. She blogs and writes for her local Catholic Herald in Milwaukee.*

Like many parents, the car seat is where I had some of my biggest battles. Physically, emotionally, mentally—the car seat was our daily battleground. I, the parent, fought for the virtues of safety, order, responsibility, and obedience. My children fought for independence, comfort, control, and (I think, sometimes) just for fun. It was on one particularly hot August day in the middle of a busy grocery store parking lot that a thought occurred to me.

"Georgie," I say, "can you get in your car seat so I can buckle you up?" "Mmm. No." (Not surprising, but at least she made it seem like she was considering my request.) "G," I continue as sweetly and calmly as possible, "would you like me to teach you how to work the buckles so you can do it all by yourself?" Her five-year-old eyes lit up. "Yeah!" she said as she practically jumped into her car seat.



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So I taught her. I spent the next ten minutes or so showing her how to work her arms into the straps, which metal pieces go into where, how to listen for the “click,” and how to check to make sure she’s in safely. I let her do everything—even when it was ninety degrees, someone was waiting for my spot, it took her little hands two minutes to get the latches to engage, and my three-year-old had broken into a box of goldfish crackers. I wanted to give her ownership of the process and that meant I had to step back a little. Now, before you report me to CPS, of course, I also verified that she was in safely, but only after she was finished. If she missed something, or if an adjustment had to be made, I lovingly pointed it out and allowed her to fix the problem before offering help. The point was that she was now armed with the information, she was in control, she had the ability to do it on her own.

My Instagram-worthy teaching moment had passed and, alas, I was never awarded that “Parent of the Year” trophy when I got home. However, the next morning when it was time to go to the library something wonderful happened. Georgie walked to the car, climbed into her car seat, and buckled herself in. She did the same thing later that afternoon, and again that evening, and all the next day. Every time she would proudly proclaim, “It’s okay Mommy, I got this.” Seriously, where was that trophy? But it’s what happened next that really made me stop and think. Georgie started to ask questions: she wanted to know why she had a special seat in the car, who made the car seat, how does it work, why is it against the rules for her not to use one, when could she sit in the front seat? She was going deeper into her understanding of this daily ritual. And so we had conversations.

We talked about the whys and the hows surrounding this small but meaningful part of her life. And then? She started sharing her newfound knowledge . . . to everyone. Her teachers, the lady at the bank, our neighbor walking his dog: Georgie would stop them all and say, “I buckle myself into my car seat. It’s important. It’s the law because it keeps me safe. Do you want to watch?” The other afternoon, she turned to her sister and asked, “Clemmy, would you like me to teach you how to buckle your car seat? I can show you. It’s a little tricky but I think you can do it.” She had come full circle. A month earlier she had no control; she was forced into this daily procedure with no say of her own. But now?

She had become a teacher. By allowing my daughter to participate in the car seat “ritual” on her own, to ask questions, and to share her knowledge, she now felt in control and grew to enjoy the process—even to the point where she wanted to help others find that joy.

I thought to myself: Shouldn’t evangelization and catechesis be the same as these car seat negotiations?

As evangelizers, and additionally as catechists, shouldn’t we take a similar approach to bringing people into the faith—especially when it comes to children, youths, and young adults? As any well-seasoned parent will tell you, a surefire way to turn any kid off from something is by telling or, even worse, forcing them to do it—much like my struggle with the car seat. How can we get the unchurched/de-churched/unaffiliated as excited and passionate about the faith as my daughter now is about car safety? I think the answer lies somewhere at the intersection of giving up a little control, modeling the faith with intention, patience, and grace. We have immense challenges ahead of us when it comes to evangelizing the younger generations today. They are incredibly headstrong and independent—difficult to convince unless it originates as their own idea. This is due, in part, to both their biology and the culture of their generations—factors that we have no real control over. While this “hands-off” approach may not appeal to older generations, the facts of our situation are clear: we need to change our approach if we want to grow the young Church. This doesn’t require a dumbing down of the doctrine nor does it mean ignoring or fundamentally changing Church teaching—it requires us to adapt our evangelizing/teaching style to one that suits the culture.

Obviously, putting a child in a car seat and fostering their Catholic faith are entirely different things, but the way that I choose to approach them is the same: I allow my children to have some sense of ownership, some control, and some sense of understanding rather than force them to complete the task that they do not fully understand. This puts a lot of pressure on me as a parent and teacher. I need to have the patience, I need to take the time, and I need to have the answers to their questions (or at least be able to look them up online). Truthfully, it might be easier to just say “Do it” or “Because I say so,” but then the end result is not the same: the child is in their car seat and the rosary is said, but they have learned to resist or even hate the process because they are forced to do it. I cannot help but wonder what it would look like if we adopted the same approach with the evangelization and catechesis of our young adults today. Would the attention to the sacraments change, would youth participation in the Church be increased, would belief in Church teachings be stronger, would the practice of the rosary or Eucharistic Adoration be more commonplace if we adopted this different teaching style?

*Kelly Tramontin is a professional wife, mother, theologian. She studied Theology at Loyola Marymount University where she earned her Masters degree in 2010. She currently lives in Los Angeles with her husband and two daughters.*



## Stewardship In Action

Over the past few days, if you are a registered parishioner of Cathedral, you should have received information regarding our Season of Stewardship and a commitment card in the mail. This commitment card is what we are asking every Cathedral household to complete and return. If you are not registered and would like to fill out the card, we invite you to do so online at <https://spicathedral.org/stewardship-form/>. Everyone is invited to commit to a stewardship way of life and in the process grow deeper in their relationship to Jesus.

So you might be asking, why a commitment card? Why can't I just make my promise to the Lord? Why would anyone need to know? To answer this, first think about our expression of faith. Intentional discipleship is an outward sign of God's love and mercy in the world. Going to Mass, making the sign of the cross, are signals to people around you that you believe in Him. The Sacraments are a visible sign of God's love and blessings in all of our lives. The way

we act in our daily lives, our charity or service, is a visible sign of God's hands and feet in the world. It is through our words, actions, and commitments that we all share the responsibility of discipleship and evangelization in the world.

Secondly, think about other commitments you have made. Have you ever tried to loose weight or make some type of serious change in your life? I have found that when I write down this commitment, and make it known to others, the likelihood of me



reaching my goal is significantly higher. Cathedral wants to accompany you! The staff members are committed to helping you connect your faith to stewardship through prayer, service, or giving.

Third, think about the offertory. It is the invitation during the Mass in which we have the opportunity to discern our stewardship for the week ahead. It is our invitation to respond. If you are like me, sometimes it is challenging because we might contribute online, so we are unsure what to "place" as our offering. But, the Season of Stewardship challenges each of us to look at this part of the

Mass differently. It challenges us to consider our commitment to stewardship in all ways of discipleship. We adults serve as examples to the young people around us. While I contribute online, my daughter contributes via her allowance and places something in the basket. She knows that Mommy places her gifts in the "online basket" and looks forward to doing that too, one day! Then, she is reminded to consider who she can be praying for this week and how she can help someone this week. It is a great spiritual exercise for family stewardship!

We hope you prayerfully discern your commitment to stewardship as a way of life and place the commitment card in the basket the next time you are at Mass, fill out the form online, or send the form to the Parish Offices.

*If you have any questions regarding the Season of Stewardship or your participation in stewardship at the Cathedral, please contact Katie Price in the Parish Offices at [kprice@cathedral.dio.org](mailto:kprice@cathedral.dio.org) or call the Parish Offices at 522-3342.*

## Stewardship Activity

### Stewardship of Prayer:

As we approach the holiday season, please keep in mind those who need our prayers of healing, comfort, and companionship.

### Stewardship of Service

During the Season of Advent we may need more assistance with liturgical ministry, please watch the Ministry Scheduler Pro calendar closely to see if you can help!

### Stewardship of Gifts- November 9th & 10th

Envelopes:	\$6,284.00
Loose:	\$3,335.24
Maintenance:	\$1,287.00

Total:	\$10,906.24
October EFT	\$17,897.70

*Please keep in your prayers Alexander Patrick Bergman who recently celebrated his Baptism and Mr. & Mrs. Nicholas & Teresa Gray who recently celebrated the Sacrament of Marriage at the Cathedral.*

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