

ISSUE NO. 125

12 JANUARY 2020



Cathedral WEEKLY

THE BAPTISM OF THE LORD

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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
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 – January 13

7 am Tonly Forlano, Sr. (John Busciacco)
5:15pm Thomas Rapps (Rosemarie Bates)

Tuesday – January 14

7 am Doris Drea (G. Robin Vota)
5:15 pm Special Intention for Ellen Mattox (Shana Gray)

Wednesday – January 15

7 am Rodney Vlies (Family)
5:15 pm Katherine Muehl (Family)

Thursday – January 16

7 am Anna Gietl (Jeff & Julie Mitchell)
5:15 pm Stanley Kazakaitis (Lou Ann & Carl Corrigan)

Friday – January 17

7 am Helen Call (Craig & Lisa Biegert)
5:15pm Nola Ethel Deming (Betty & Glen Rogers)

Saturday – January 18

8 am Shirley Sankey (Trish Marriott)
4 pm Doris Drea (Mike & Karen Rellihan)

Sunday – January 19

7 am Mary Ann Midden (William Midden)
10 am Deceased Catholic War Veterans (Catholic War Veterans)
5 pm For the People

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



Bethlehem, the Jordan, and Beyond

The time has come for us to move beyond the manger, for white and gold to give way to green. Today we come to the end of the Church's celebration of Christmas with the feast of the Baptism of the Lord and we prepare to enter into the liturgical season of Ordinary Time. This feast jumps us about thirty years forward in the Lord's earthly life and is understood as the event that inaugurates his public ministry. The Scriptures that the Church has chosen for this feast bring us full circle from where our pre-Christmas journey began in Advent, to Christmas Day, and now to the end of this holy season.

Some six weeks ago we began our Advent journey and over the course of that journey we heard those familiar words of the Prophet Isaiah that are proclaimed to us again this Sunday. We might say that in today's feast we are given a recap of what has already been revealed and proclaimed: that God has heard the cry of his people and has responded to that cry in the coming of Christ his son. What was already made known to Mary & Joseph, the Shepherds, Simeon & Anna, and the Magi is made known to a wider audience by the Spirit at the Jordan River when the voice of the Father proclaims of Jesus "This is my beloved Son; with you I am well pleased."

Today's feast is a continuation of last week's celebration of the Epiphany because Christ is once again made known for who is; his identity is not a secret as it is revealed by the Father and his purpose is revealed in his dialogue with John. As with the Magi so now at the Jordan, God continues to make known through Jesus that his life and love are open to all people who will receive him and all who receive him belong to him.

Now that we have celebrated the coming of Jesus at the beginning of the Church year, we are now prepared for the unfolding of another great mystery; the mystery that is life in Christ and what that means for us as his disciples as the events of his passion, death, resurrection, and overall ministry are recounted for us over the rest of the Church year. This mystery of life in Christ is what we are called to contemplate and celebrate each day and in every season. We have been called and chosen to be children of God, not because of any merit of ours, but because of God's great love for us; because of this we should in turn see our lives as something extraordinary.

In Matthew's Gospel for today, Jesus tells John that he must be baptized by him to "fulfill all righteousness." Greater than the light of the star that led the Magi, it is Jesus himself in this act that shows us the way. The Lord goes before us always, the light that shines in the darkness. May we cooperate with the grace given us to never fear or waver in following him.

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

Stewardship Activity

Stewardship of Prayer:

God of Mercy,
unite your Church in the Holy Spirit
that we may serve you with all our hearts
and work together with unselfish love.
Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.

Stewardship of Service:

Are you interested in becoming more involved around the Cathedral in this new year? If so, let us help you! Reach out to the parish office to get connected!

Stewardship of Gifts

Stewardship of Treasure January 4th & 5th

| | |
|--------------|------------|
| Envelopes: | \$6,164.00 |
| Loose: | \$3,963.47 |
| Maintenance: | \$827.00 |

| | |
|--------------|-------------|
| Total: | \$9,136.16 |
| November EFT | \$19,650.30 |

*Did you know you can make a gift online? If you would like to extend a special gift to the Cathedral during this upcoming season go to <https://spicathedral.org/give-online/>. We appreciate your generosity!

Why Was Christ Baptized?

John the Baptist was a mighty prophet, a prophet like the Jews had not seen for hundreds of years. It is easy for modern readers to miss that. John was a very big deal. His message was simple, "Repent. Prepare the way of the Lord." Scripture says that great masses of people from all of Judea came to him. They came to receive his baptism of repentance. They came to publicly say, "We are sinners. We have offended God!"

It must have been powerful to see so many publicly turning towards repentance. But then, something very odd happened. Jesus came from Galilee, and asked John to baptize him as well. Jesus was, is, and always will be God. He is perfect. Jesus asking John to baptize him is backwards. The baptist's own words made it clear that John fully understood this,

"I need to be baptized by you, and yet you are coming to me?" (Matthew 3:14)

It is all wrong, or at least it seems wrong. Jesus has no need of John's baptism. And yet, this is his first recorded act in all four Gospels.

There is obviously something important happening here. We, as readers and followers of Christ, must ask the question, "Why does he do it?" Why does he travel from Galilee to Judea to be baptized by John when he has nothing, personally, to repent for? The short answer? Us.

Not Only His Death but Also His Life

Jesus went to be baptized by John not because he needed it, but because we do. This baptism of repentance was not incidental. It is a major moment. It is part of the righteousness of God that Jesus has come to accomplish. He went to John to take on the baptism of repentance, not for himself, but for us. For humanity. Jesus, in the waters of the Jordan, descended and took on the sin of the world. Benedict XVI puts it this way: Jesus loaded the burden of all mankind's guilt upon his shoulders; he bore it down to the depths of the Jordan. He inaugurated his public activity by stepping into the place of sinners. His inaugural gesture is an anticipation of the Cross (Jesus of Nazareth, Doubleday 2007, 18).

And from that point forward Jesus begins the work of the Cross. Too often when we contemplate the Cross, we see only Christ's passion. Yes, the passion is important, but Christ did not wait until he stood before Pilate to begin his work of salvation. Jesus made it clear at the Jordan that not only is his death for us, but his life as well.

So We Could Be Free

It must be noted that all four Gospels agree that immediately upon his baptism, the Holy Spirit descended upon Jesus ... and something changed. Before the Jordan, Jesus was almost indistinguishable from the other carpenters of his time. Nobody assumed there was anything remarkable about him. There was seemingly very little worth writing down about his life before the Jordan. The Gospel writers give almost no record of it. But, after the Jordan, his life was extraordinary. It was inexplicable. His own family members were baffled by him. People who knew him said things like "isn't this the carpenter's son? Isn't his mother's name, Mary?" (Mark 3:21) Jesus, through it all, claimed,

"I have come down from heaven not to do my will but to do the will of him who sent me." (John 6:38)

It seems that, at the Jordan, the Holy Spirit began to lead Christ in a new way. Christ, having given up the divine prerogative, made himself reliant on the Spirit, and went forth to do the Father's will.

Through this baptism of repentance Jesus inaugurates a new life of grace for humanity, and through his sacrifice on the Cross, he invites us into this new life. Just as Jesus' public life and mission began in the waters of the Jordan, our lives begin through repentance and baptism as well. We should never forget that Jesus lived his life, not as some unattainable goal, but as a template of how we are called to live. Just as the Father, at Jesus' baptism, affirms that Jesus is his "beloved Son, in whom he is well pleased" we too have been made sons and daughters of the Lord through our baptism. Just as the Spirit descended upon Jesus at his baptism, so too does the Spirit come to us at ours. Just as Christ lived his life in union

with the Father, through the Spirit, we too are called to live in union with Christ, through the Holy Spirit. Jesus began the work of the Cross at the Jordan. He walked our human life, carried our sin, so that we can have a share in his life, and live—through him—lives that have been set free from the domination of sin.

Chris Mueller is a youth minister from Murrieta, California. He crafts dynamic talks that communicate the gospel of Jesus Christ in a way that resonates with teen and adult audiences alike.

Chris is the president and founder of Everyday Catholic, an organization that calls Catholic families, young adults, and teens into a deeper relationship with Christ and his Church. Chris and his wife, Christina, live in California with their five children.





The Trinity: Peering into Jesus' Relationship in God

Because of Jesus' sharing of his intimate life of prayer, we know that God is Trinity. Hinted at under various guises in the Old Testament, the Trinity is spoken of in a direct way in both the Gospels and the

New Testament epistles. The Church later articulated what we know about it in clear and precise terms. The Trinity, a communion of divine Persons in utter unity, unveils an eternal foundation to what we mean by saying "God is love." Nevertheless, the Trinity cannot be fully grasped, because God is mystery, far above human comprehension.

The Relationship of the Father and the Son

According to the *Catechism of the Catholic Church*, "In the Old Testament, "son of God" is a title given to the angels, the Chosen People, the children of Israel, and their kings" (no. 441). Yet the Gospels speak often of Jesus as the Son of God in an altogether new and unique sense. Before Jesus' birth, the angel Gabriel said to Mary that Jesus "will be called son of the Most High" (Luke 1:32). At his finding in the Temple, the boy Jesus spoke of being in God's Temple as being "in my Father's house" (Luke 2:49). We find that the devil even tempts Jesus later by saying, "If you are the Son of God, command this stone to become bread" (Luke 4:3).

In John's Gospel, Jesus speaks more directly of what is meant by his unique Sonship:

"For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (John 3:16).

Also, "Whoever has seen me has seen the Father.... Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves" (John 14:9-11). Thus Jesus' divine Sonship is completely unique. The Church understands the Son to proceed eternally from the Father, who is the origin in the Godhead, though the two Persons are equal in divinity.

When Jesus prays, he converses with his Father. In his High Priestly Prayer, he prayed,

"Righteous Father, the world also does not know you, but I know you, and they know that you sent me" (John 17:25).

When he raised Lazarus, "Jesus raised his eyes and said, 'Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me'" (John 11:41-42).

The term *abba* is well-known, even though it is only found once in the Gospels. It is an Aramaic term Jesus used to express

particular affection and intimacy with his Father. It is recorded on the lips of Jesus only at his agony in the garden, where he prayed,

"Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will."
(Mark 14:36).

Typically the Gospels, written in Greek, use the standard Greek word for father—*pater*. But Jesus' original use of *abba* certainly made an impact on the early Christian consciousness since it was carried over twice in the epistles, also as "Abba, Father" (Romans 8:15; Galatians 4:6).

When the disciples asked Jesus for advice in prayer, he instructed them to address God as "Our Father in heaven" (Matthew 6:9). Here Jesus, the natural and eternal Son, shares his Father with us, the Father's adopted children. Thus in the Liturgy, the Lord's Prayer is introduced by these words: "At the Savior's command and formed by divine teaching, we dare to say: Our Father ..." As the Catechism teaches, we only address God as our Father; only Jesus may address God as my Father (no. 443). For this reason, St. Paul writes, "For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, 'Abba, Father!'" (Romans 8:15).

In the Spirit

As St. Paul writes above, it is only in the Spirit that we may cry, "Abba, Father!" He continues, "In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God's will" (Romans 8:26-27). This is what Jesus meant when he said, "I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you. I will not leave you orphans; I will come to you" (John 14:15-18).

Jesus promised to come to the disciples in the Holy Spirit (for more on this subject see my article "Why Jesus Had to Ascend to Heaven"). The Holy Spirit would remain with the disciples, intercede for them, convict them of sin, remind them of Jesus' teachings, comfort them, and help them grow in his ways. Jesus said to his disciples,

"But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming" (John 16:13).

Continued on p. 6

Continued from p. 5

Further, the Holy Spirit would absolve them of sin, utilizing the ministry of the Church. Thus, the risen Christ breathed on the apostles and said, “Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained” (John 20:22-23). The Holy Spirit would also be the force propelling them to salvation. As St. Paul writes, “If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you” (Romans 8:11).

Jesus commanded that his disciples baptize “in the name of the Father, and of the Son, and of the holy Spirit” (Matthew 28:19). Reading the Old Testament in light of Jesus’ revelation of the Holy Spirit, Christians see the Holy Spirit as at work in the act of creation (Genesis 1:2) as well as in providence. Given the divine powers of the Holy Spirit, the Church believes in the full divinity of the Holy Spirit. Further, we understand the Holy Spirit’s mission in time (i.e. sent by the Father and the Son) to be reflective of his eternal procession within the Godhead. Thus the Western Church proclaims that the Holy Spirit proceeds from the Father and the Son.

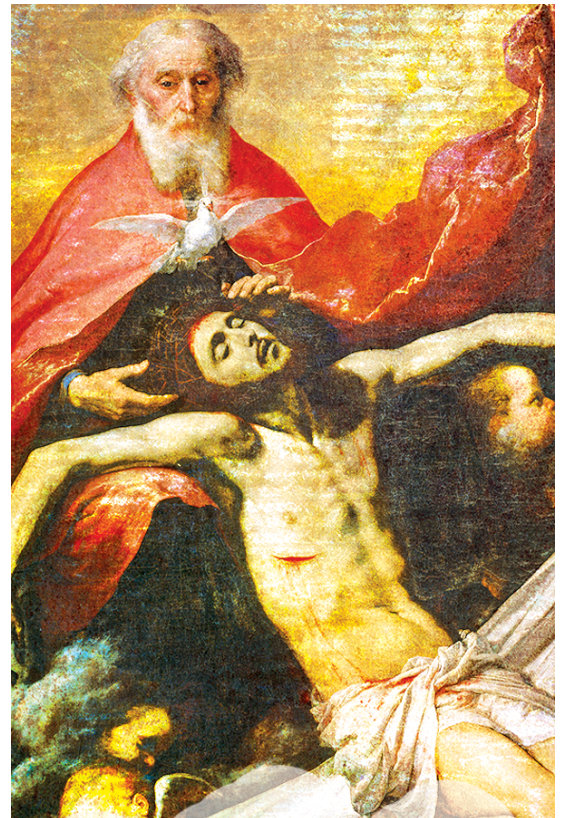
Defined by the Church

As Christians, we have learned to read Scriptures relating to the Father, Son, and Holy Spirit in light of the doctrine of the Trinity. This is an example of reading Scripture according to the analogy of faith (*Catechism*, no. 114). The early Christians understood the Trinity intuitively by faith, but they were not yet able to plainly articulate it. They could, however, sense heresy when something was awry in an interpretation. Out of controversies and debates and aided by the guidance of the Holy Spirit, the Church came over the course of several centuries to the full doctrine of the Trinity. Along the way, the Church even developed the term *person* as we use it today to speak of an individual of a rational nature. The doctrine of the Trinity states that there is one God, three distinct equal divine Persons – Father, Son, and Holy Spirit.

Jesus told his disciples, “Everything that the Father has is mine” (John 16:15). Thus at the Council of Nicea in 325, the bishops defined that the Son is consubstantial with the Father. The bishops professed belief “in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.”

The bishops at Nicea were satisfied to simply profess belief “in the Holy Spirit” until heretics took advantage of the lack of definition to falsely teach that the Holy Spirit is a creature. Thus the First Council of Constantinople in 381 further professed belief “in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.”

The Trinity gives expression to the revolutionary statement from the First Letter of John—“God is love.” There we read, “We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in him” (1 John 4:16). The Father, Son, and Holy Spirit permeate that chapter, lending us the interpretation that God is love because God is Trinity. The mutual love of the Father and the Son eternally bring forth the Holy Spirit; by God’s wise and loving decision, he shared this goodness with creatures.



Love in God is an eternal relationship into which he draws us. For Jesus in the Gospels, the Trinity is a relationship of unspeakable love. Thus, far beyond a mere formula, the Trinity is one of the most fundamental beliefs of the Church and is the mysterious reason that stands behind the countless loving works of God. 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.

Michael J. Ruszala is the author of several religious books, including Lives of the Saints: Volume I and Who Created God? A Teacher’s Guidebook for Answering Children’s Tough Questions about God. He holds a master of arts degree in theology & Christian ministry from Franciscan University of Steubenville. He has served for a number of years as a parish director of religious education, parish music director in the Diocese of Buffalo, and adjunct lecturer in religious studies at Niagara University in Lewiston, NY. For more information about Michael and his books, visit michaeljruszala.com.

4 Ways to Worship Well



We all know the drill. We should go to Mass on Sunday. We should go to Mass on Holy Days. And really, in general, we should worship God more in our daily lives.

Now, consider this: Stop “shoulding on yourself.” Fr. Jim Martin, SJ, wrote that if we are too busy focusing on what we “should” do, then we miss out. When we are too busy worrying about whether we should be in the pew — we are actually missing out on engaging in the worship experience. So skip the “shoulds” and get right to worship. Don’t just think you should go to Mass more. Don’t just try to go to Mass more, be more involved in the worship experience. Here are four ways to help you stick to worship:

Find your worship community.

The church that is most convenient to you may not be the best place for you to worship. An ideal worshiping community is a place where you feel welcomed and you feel comfortable. When you leave the church building, you should think to yourself, “I can’t wait to be back next week!” Finding this worship community may not be easy (ok, it can be downright challenging), but don’t be dismayed. Begin with your own personal “Church Search” and explore some of the different churches and Masses in your area. Ask friends for suggestions and maybe to come with you on your visits.

Explore new ways to worship.

If you have already found a great worship home, then look into some other forms of worship in addition to participating in the Mass, like Liturgy of the Hours, or The Divine Office. The Liturgy of the Hours is the official prayer of the Catholic Church. The liturgy consists of a collection of psalms, prayers, and readings prayed throughout the day at specific times (for example Morning and Evening Prayer). This form of worship is very flexible and you can pray individually or in a group.

You can also try Centering Prayer, a form of silent meditation. If you like the phrase, “Be Still and Know that I am God,” then consider exploring the world of centering prayer. This prayer practice can be done both individually and in a group setting. It does require that one be able to sit in meditative silence for some time (without falling asleep!). If you are looking for convenience, you can download mobile Apps for your smartphone or iPad that provide you with all the prayers for the day. Check out Catholic Calendar or iMissal.

Start your own small faith group.

The goal of a small faith group is to get some of your friends together each week to talk about scripture, faith, and life. This could be a women’s group, a men’s group, a young adult group...really it could be any kind of group you would desire. You might go to daily Mass and meet as a community after or, go out for brunch after Sunday Mass and talk about your Mass experience. If you are an active go-getter or like group gatherings and discussion, this kind of prayer and worship is for you.

Get involved!

The Christian Faithful are called to be full, active, and conscious participants in the liturgy. How can we be more active participants? Try following along with the missal during Mass. Also, consider studying the Sunday readings or daily readings ahead of time. If you feel called to participate in a different way, consider joining a liturgical ministry. Liturgical ministries include being a Eucharistic Minister, a lector (or reader), a music minister, an usher, or even bringing up the gifts. In addition to these “in Mass” ministries, you may want to explore the behind-the-scenes aspects of the Mass. Contact your priest or your liturgical director and ask about being involved in the Liturgy Committee, the group that plans and coordinates all the Masses.



Catholics do not celebrate Mass because we should do it; rather we celebrate the Mass because we need to do it. Coming to the table, hearing scripture, and sharing a meal together are a vital part of our faith life. The Mass gives us the energy and nourishment to go out into the world and live the gospel life every other day of the week. So remember, skip the “shoulds” and determine what you need for a worship-filled life.

Julianne E. Wallace is the director of campus ministry at Alvernia University in Reading, Pennsylvania. She is currently working on a D.Min. in Educational Leadership from Virginia Theological Seminary. She earned an M.T.S. in Word and Worship from the Washington Theological Union in Washington, D.C. and a B.A. in Music Performance from the University of Mary Washington in Virginia. Julianne is passionate about sharing the joy of liturgy with others and helping everyone to worship well.