



Cathedral WEEKLY

PALM SUNDAY

MY GOD, WHY HAVE YOU ABANDONED ME? | FR. CHRISTOPHER HOUSE
GOD'S LOVING PLAN | ANGIE WINDNAGLE
YOUR ESSENTIAL GUIDE TO THE TRIDUUM | JULIANNE E. WALLACE
WHAT SACRIFICE LOOKS LIKE | TRACY EARL WELLIVER

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

VICKI DHABALT COMPTON
COORDINATOR OF FAITH FORMATION AND MISSION
VCOMPTON@CATHEDRAL.DIO.ORG

LISA A. DUFFEY
CATHEDRAL SECRETARY
LDUFFEY@CATHEDRAL.DIO.ORG

MARK GIFFORD
DIRECTOR OF MUSIC
MGIFFORD@CATHEDRAL.DIO.ORG

HALEY BENTEL
COORDINATOR OF COMMUNICATIONS
HBENTEL@CATHEDRAL.DIO.ORG

BILL VOGT
OFFICE AND PLANT MANAGER
BVOGT@CATHEDRAL.DIO.ORG

SR. FRANCELLE VYVERMAN, O.P.
MINISTRY TO THE SICK
SFRANCELLE@CATHEDRAL.DIO.ORG

524 East Lawrence Springfield, IL 62703
Cathedral Parish Office: 217-522-3342
Website: www.spicathedral.org

Mass Times: Saturday - 4:00pm; Sunday - 7:00am, 10:00am, & 5:00pm
Weekday Masses: Monday through Friday - 7:00am & 5:15pm; Saturday - 8:00am
Reconciliation: Monday through Friday - 4:15pm-5:00pm; Saturday - 9:00am-10:00am & 2:30pm-3:30pm; Sunday - 4:00pm-4:45pm
Adoration: Tuesday & Thursday - 4:00pm to 5:00pm

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 217-522-3342 x 142.

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



My God, Why Have You Abandoned Me?

This year's liturgical reading cycle focuses on Matthew's Gospel, thus the Passion Narrative that is presented to us this Palm Sunday. Matthew, like Luke, relies heavily on Mark's Gospel. Luke's Passion Narrative, however, has a different feel than Mark's narrative. Luke's narrative shows us a Jesus who ministers to those around Him to the very end; as grim as the narrative is, it is immersed with compassion and light. That is not the same feeling that is elicited from Matthew's Passion Narrative. Like Mark's narrative, from which Matthew greatly draws, Matthew's narrative is dark with a sense of swirling and impending doom around Jesus. Towards the end of Matthew's narrative, he records the Lord crying out in the words of Psalm 22: *My God, my God, why have you abandoned me* (Ps 22: 2)?

As I read again Matthew's Passion Narrative recently, I must admit that I noticed the weight of the darkness more than in times past. For the past several weeks, we have gradually seen our lives upended by a growing darkness, an invisible enemy that seems to draw nearer and nearer. We call that enemy COVID-19. For many people the anxiety is real concerning worry over the health of those we love, job security, financial resources, and how life might change on the other side of this pandemic. In moments like these we may find ourselves making these words of Psalm 22 our own. But there is more to know with this Psalm.

The Church prays this Psalm every year on Palm Sunday, no matter whether the Passion Narrative is from Matthew, Mark, or Luke. What we hear every year is the beginning of the Psalm; we do not hear the whole Psalm, we do not hear how it ends. The same is true with the Passion Narrative; we hear the beginning of the culmination of the Paschal Mystery but we have to wait a week to hear how it ends, even though *we know* how it ends.

If you read the whole of Psalm 22, you will find that the prayer turns from one of fear and the sense of anxious abandonment to a prayer of praise and thanksgiving. Psalm 22 has four parts and the turn happens with the beginning of part three. Part two ends with the verses: *deliver my soul from the sword, my life from the grip of the dog. Save me from the lion's mouth, my poor life from the horns of wild bulls* (vv 21-22). And then shortly after, in verse 25, the Psalmist prays: *For he has not spurned or disdained the misery of this poor wretch, did not turn away from me, but heard me when I cried out*. Ultimately, Psalm 22 becomes a prayer of praise to God who hears the cries of His faithful and comes to them in their need.

Men and women far more learned in the Scriptures than I am will argue over what the context was when Jesus made the prayer of Psalm 22 His own. For me this year, the Psalm is made new. Yes, we face an enemy and our peril is real, but just as real is the God we believe in and His power to save. Cast your cares, your fears, and your anxieties on the Lord. He will hear you and respond with the fullness of His grace. Just like with the end of the Passion Narratives, we truly are not in suspense since we know how the story ends. The same is true with this current cross as with all other manifestations of the Cross: the ultimate victory belongs to God to those who place their hope in 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.

Sunday Reflection

Being Humble

Jesus Christ shows us how to be humble today. So humble, that he "emptied himself". This brought on entry into Jerusalem, passion, death, burial, and risen life.

- How will I, an empty and humble self, do some mercy work this Holy Week?
- How will I be a sign of humility to the elect preparing for Baptism at week's end?
- Let me save the times and come to be Church for the celebrations of Holy Thursday, Good Friday, Holy Saturday, and Easter.

God's Loving Plan

When I was expecting my second son, I remember spending hours poring over decisions on his birth and what I wanted things to look like. Every step of the labor and delivery process was already planned out in my mind. So, when at 40 weeks pregnant and ready to make this plan reality, I experienced a partial placental abruption, I was completely blindsided. Everything that I had anticipated for his birth was undone and I was sent on a completely new path in that single moment. In God's providential care, my son was born healthy. There was so much suffering that came from that birth, but that moment was also a vital turning point for me as a mother and Catholic and I wouldn't change it. God allowed it all for a good I couldn't see yet. I learned the profound lesson that our ways are very often not God's ways.

This Lent, our entire world has learned a similar lesson at a much larger scale. Many of us planned to spend our days preparing for the Lord's Passion and Resurrection in a very specific way. Like many of my friends, I had mapped out exactly what I was fasting from and the spiritual practices I would be implementing in order to create a little curated Lenten journey I thought fit to help prepare my heart for these holy days. However, this year we have seen in God's providential care that he has allowed a new way to be carved out for many Catholics this year. A way that God may see fit to call even more hearts to conversion as the world navigates the immense challenges of a pandemic. We've been called to give up far more than most had planned. At the same time we've been called to renew our hope and trust in the God who sees beyond any earthly suffering, not as a passive spectator but as the one who took on flesh in order to feel deeply the pangs of human suffering, in order to redeem it. At the end of Lent many of us are realizing God's plans were not our plans, and His plans will bear so much more fruit even if we don't see it yet.

The canticle in the second reading helps us commit to heart this reality: no matter how deep our suffering is or how tragic our world becomes, no matter how many plans are disrupted, we have a God who is so profoundly on our side that nobility and earthly power mean nothing to Him. He has literally cloaked Himself in the weight of our sin and sorrow in order to save us and ensure we get back to Him. If I had planned for a king to save the world, the last thing I would plan is a suffering servant who had to endure a horrendous death. But in His mercy and goodness, God planned a way that would convince even the hardest heart that we are never alone, and we will someday be in paradise with Him if we remain faithful and trust in Him.

Author Fr. Jacques Philippe teaches us about this trust in his book "Fire & Light" when he says:

"To the extent we have riches or place our trust in security and human support, we can't really practice hope, which consists in counting on God alone. God sometimes permits us to go through trials, the loss of some of our security, even lamentable falls, in order that we learn in the end to count on nothing but Him and His mercy. Peter is a good example: he had to fall, denying Christ during his Passion, in order to learn not to lean on his own virtues, his own courage, the momentum of human enthusiasm, but only on the love of Jesus."

Let us welcome Palm Sunday and our Lord's Passion this year with new hearts that have been formed by God's will, even if it didn't come as we had planned, leaning into the love of Christ and his wounded heart.

Angie Windnagle, BSC is an author for Liturgical Publications, Inc. and writes reflections on the Sunday readings.



Your Essential Guide to the Triduum

The Triduum is the time of the Church year when we celebrate the passion, death, and resurrection of Jesus Christ. This three-day celebration begins with the Holy Thursday Mass and continues on Good Friday with the Liturgy of the Lord's Passion. At the end of this liturgy, we leave the church in silence, waiting to celebrate the glory of our Lord's resurrection. Then, on Saturday at sundown, the Church re-gathers to celebrate the final, and most grand moment of the Triduum: the Resurrection of our Lord.

The Triduum is somewhat like a three-day prayer marathon, and if you are a novice there may be some rituals that are unfamiliar to you. This guide will help you walk and pray through the liturgies of the Triduum.

Holy Thursday

The Mass on Holy Thursday is commonly known as the Feast of the Lord's Supper. This Mass is a time for Catholics to remember the Last Supper where Jesus and his apostles gathered to celebrate Passover. In the Holy Thursday celebration, two ritual actions stand out among the rest:

The Washing of the Feet

At the Last Supper, Jesus took a basin and a towel, got down on his hands and knees and washed the feet of all of his apostles. After this action, he commanded the apostles, "I have given you a model to follow, so that as I have done for you, you should also do" (John 13:15). This is Jesus' commandment: Just as Jesus has been a servant to his apostles, so the apostles must go out into the world and be servants to everyone around them.



We are called to do the same in our daily lives. Well, we are not called literally to wash each other's feet (though sometimes that may be the case). The action of washing one another's feet reminds us of the call to humble servitude. Foot washing is not a re-enactment or re-creation of a past event, but rather, it is a commemorative action that reminds us that God calls us first and foremost to be servants to others in our daily lives.

The ritual washing of the feet can take place in many ways. Some churches choose to have 12 people, who represent the apostles, have their feet washed by the priest presiding over the celebration. Other churches invite the entire gathered community to have its feet washed (this particular tradition is very powerful because everyone is invited to come and have their feet washed by someone else in their community). However the ritual takes shape, foot washing should always be a reminder that Christ has called us to be servants to the entire world.

The Celebration of the Eucharist and the Eucharistic Procession

At the very first Last Supper, Jesus also instituted the Eucharist for the Church. At this Holy Thursday celebration, we are reminded of who we are in Jesus Christ and that, through the sacrament of the Eucharist, we are and we become even more the Body of Christ together.

At the conclusion of the Holy Thursday celebration, there is no concluding prayer. Once the celebration of the Eucharist is completed, there is a Eucharistic Procession (where the Eucharist that is left from Communion is processed to a Chapel of Reservation). This procession to the Chapel of Reservation reminds us of Jesus' time in the garden of Gethsemane when he prayed so fervently through the night. The entire community is invited to join in this procession and then join in the silent prayer and adoration until night prayer is prayed and the Eucharist is put in the Tabernacle. The gathered community leaves in silence only to return in prayer the next day for the Good Friday celebration.

Reflection Questions for Holy Thursday:

- Who are those people who need our help the most?
- Am I willing to get down on my own hands and knees and help those who are unable to help themselves?
- What does the sacrament of the Eucharist mean to me?

Good Friday: Liturgy of the Lord's Passion

In this solemn celebration, we remember the Passion and Death of Our Lord. The service is marked by several important rituals including the proclaiming of the Passion according to John, the Veneration of the Cross, an extended form of General Intercessions, and finally, the distribution of Communion (reserved from the Holy Thursday celebration of

the Eucharist).

The Veneration of the Cross

It seems strange that in the Good Friday liturgy Catholics choose to venerate, or show reverence to, the very instrument that was used to crucify Jesus. The Veneration of the Cross reminds us that through this Cross, the Glory of the resurrection emerges. So, on Good Friday, we come forward to show our great reverence and respect for the Cross. People have various traditions when they approach the Cross. Sometimes they kiss the Cross, kneel before the Cross, or even just touch it in some fashion. As you participate in this ritual, venerate the Cross in whatever way feels most normal. And most of all, just take in the experience of the gathered community coming so close to such a tragic, but integral, event in our faith.

Continued on pg. 6

Continued from pg. 5

The General Intercessions

If you enjoy spiritual aerobics, then this ritual is for you! In this expanded form of General Intercessions, the presider and the deacon work together to pray 10 intercessions. These intercessions are the same intercessions the entire Church prays on Good Friday, and they include praying for the Holy Church, praying for the unity of all Christians, praying for the Jewish people, praying for people who do not believe in Christ or in God, praying for people in public office, and praying for people who are suffering or facing difficult times. These prayers recognize how universal our Church is and that we should be aware of all of the faiths and traditions in the world that are different from our own.

Reflection Questions for Good Friday:

- What does the death of Jesus mean to me?
- What does it mean to “Glory in the Cross”?

The Easter Vigil

The celebration of the Easter Vigil tells the whole story of our salvation — from creation to resurrection and beyond.

Because of all the ritual moments, this service tends to be on the lengthy side (an average Easter Vigil will last at least 2-2 1/2 hours). But don't let the length of the celebration detract you from participating. The Easter Vigil includes the lighting of the Easter Fire and Paschal Candle (the large candle that we will use

throughout the year), the singing of the Exsultet (the Easter Proclamation), the expanded Liturgy of the Word that traces time through Salvation History (the story of our Salvation), the Liturgy of Initiation (where new people come into the Church), and the celebration of the Holy Eucharist. All these rituals come together for one purpose: to remember and recall the saving deeds of our God on our behalf. Here's an explanation of two moments from the celebration.

The Singing of the Exsultet

The Exsultet, or the Easter Proclamation, is a hymn that is sung by a deacon, priest, or cantor. This hymn speaks of how God has interceded in our lives on our behalf. The Exsultet especially recalls the Holy Night when Jesus Christ rose from the dead. What makes this moment particularly dramatic is that the Exsultet is sung in a church lit only with the light of the Paschal Candle and other smaller candles, which people are holding. In order to pray this hymn along with the deacon, priest, or cantor,

try reflecting on the words of the hymn throughout Holy Saturday.

The Liturgy of the Word

The Liturgy of the Word for the Easter Vigil is comprised of nine readings and seven responsorial psalms. The first reading begins with the story of Creation and then, each subsequent reading recounts the story of our faith lives through history. You'll hear the story of Issac and Abraham, the story of Moses and the Exodus, and more. All of these readings lead up to the singing of the Gloria when all the lights come on in the church, and then the final reading, the Resurrection of Christ, is proclaimed. Why so many readings? Again, like the singing of the Exsultet, the readings recount the many ways in which God has interceded on our behalf throughout history.

Most churches do not do the entire set of nine readings (for time's sake). But keep in mind that the point is to recall how God has interceded on humanity's behalf from the very beginning of time and that through this Easter Vigil we celebrate that God is present and always working in our lives, even still today.

Reflection Questions for the Easter Vigil:

- How has God interceded in my life?
- After hearing the Resurrection story, what events do I see in my own life that are in need of new life, in need of resurrection?
- How can I carry on the story of the resurrection to others?



Easter

Throughout these three days, we experience the highs and lows in our faith, ending with the ultimate high — the new life of the resurrection. The Easter Season begins with the Easter Vigil, and we enter a time (50 days) when endless “Alleluias” will ring out throughout all of our liturgical celebrations. May you experience the joy of new life in your own way this Easter Season. Have a happy and blessed Easter!

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.

CRS Rice Bowl Prayer of the Week

Heavenly Father, we pray for our communities, that we do not deny the reality of our most vulnerable brothers and sisters, but that we see in their suffering the suffering of Christ that redeems us. We pray in your name. Amen.



Comfort Music from the Cathedral

You can find hymns, psalms, and other liturgical music posted online daily by our very own Mark Gifford! Comfort Music from the Cathedral can be found in two places:

Facebook: Sacred Sounds Sacred Spaces

YouTube: Sacred Sounds Sacred Spaces

Act of Spiritual Communion

My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

What Sacrifice Looks Like

What does sacrifice look like?

I think of those who serve in the Armed Forces. They have sacrificed much for my freedom and to work towards real peace in our world. I think of those in service to our Church: priests, deacons, and religious. Their lives are dedicated to prayer and good works so that the Good News might not only be preached but be seen in the love they display toward God and their fellow brothers and sisters. I think of parents who stay up long nights with sick children and then one day find themselves staying up even longer as they wait for them to return home. I think of teachers who work hard to educate the next generation of citizens with low salaries and little respect.



I can see sacrifice all around me. I think you can see it, too, if you look. However, I also see too many seeking to get ahead at the expense of others. I see those who have so much and only crave for more. I see those caught up in themselves to the point where families fall apart, friendships disappear, and people literally die from a lack of compassion. I see many who have forgotten where all their gifts in this world came from, if they even knew in the first place.

I think of all those who sacrifice and see all those who do the opposite. May our eyes see more of those who are generous. May we never focus on those who have forsaken others more than those who have given freely to others. May the witness of true sacrifice show us the way to the Father and to a world full of His love.

Tracy Earl Welliver is currently the Director of Parish Community and Engagement for LPI where he manages the company's coaching and consulting efforts. He has spoken on and coached dioceses, parishes, and individuals on stewardship, engagement, strengths, and discipleship all over North America, Australia, and New Zealand.