

Cathedral WEEKLY

PENTECOST SUNDAY

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Cathedral WEEKLY

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

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

THE REVEREND MICHAEL FRIEDEL
PAROCHIAL VICAR

THE REVEREND DOMINIC RANKIN
PAROCHIAL VICAR

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



Happy Birthday to the Church!

Following the Lord's Ascension into heaven, the Apostles were gathered once again in the Upper Room where the Lord had instituted both the Eucharist and the Priesthood at the Last Supper. It was also the place where He first appeared to them following the Resurrection. Tradition tells us that the Apostles were not alone on this particular day and that Mary, the Mother of the Lord, was with them. Jerusalem was filled with Jews who had come to the holy city for the feast of Pentecost, a feast celebrating the wheat harvest that was celebrated seven weeks and one day (50 days) following Passover. That particular day was a day that would forever change the face of the earth.

Before His Ascension, the Lord promised the Apostles that He would send a paraclete, an advocate to be with them always until He returned in glory. It was precisely this advocate for whom the Apostles waited in the Upper Room, when on that Pentecost day, the Lord Jesus fulfilled His promise and the Holy Spirit came upon the Apostles and Mary, appearing as tongues of fire. It was precisely in this moment that the Good News, the Gospel of Jesus Christ, we preparing to break forth into the greater world.

From the Upper Room, the Apostles went forth as new men, as new creations. The grace of the Holy Spirit had forever changed them, transforming their fear and trepidation into courage and zeal. With this gift of the Holy Spirit, they went out and fulfilled the Lord's command to preach the forgiveness of sins, beginning first in Jerusalem. The Acts of the Apostles recounts that some 3,000 people that very day heard the preaching of the Apostles, believed, were baptized, and thus the Church was born.

Today, we, the living stones of the Church, claimed by Christ in baptism and anointed with the Holy Spirit through Confirmation, are called to carry on this mission begun by the Apostles some 2,000 years ago. We who profess the name of Christ are His disciples because we have come to believe in Him, but our discipleship must be transformed into apostleship. The word *apostle* means "one who is sent." The Apostles were the first to be sent but we are called to continue their mission. On this Pentecost Sunday and always, let us open our hearts to the gift of the Holy Spirit who continues to guide the Church. Let us cooperate with the grace of the Spirit that seeks to make us witnesses of the crucified and risen Lord so that through our lives others may come to know and believe in the Lord Jesus and accept His free gift of salvation.

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

Many and One

There are many spiritual gifts and many forms of service. True. But there is one Spirit, one Lord, one God making it all possible. And one Church – many people made one because of Baptism into Christ. He is the Risen One, standing in our midst, saying: "Peace be with you."

- Because of Baptism, what gifts do I have?
- How will these gifts spill over into service, into mercy works?
- How can I share the peace of Christ with one or two others this week?

Being Sent Forth Into the New World

That first Pentecost Sunday found the apostles in the upper room gathered in prayer.

In many ways, we find ourselves in a similar situation as the apostles did on that first Pentecost Sunday.

Many of us are still under stay-at-home orders or are working under restrictions to wear masks and keep our distance from each other. We have not been able to attend Mass since the first weeks of Lent.

In the meantime, our homes have become places of more intense prayer. Not able to gather with our parish community, we watch the Mass on television or broadcast through social media. All the while, our longing to receive Jesus in the Eucharist is growing. We long for the day when we will receive Holy Communion alongside our brothers and sisters in faith.

Just so, the apostles experienced a longing for the Lord. Only ten days earlier, Jesus had ascended into heaven. He was taken from their sight and their only consolation was his promise,

“You will receive power from on high.”

With longing for their Lord, they prayed fervently until the promise was fulfilled on that first Pentecost Sunday.

Saint Luke tells us in the Acts of the Apostles that, on that day, when the apostles preached the good news of Jesus’ resurrection, three thousand were baptized and added to the faith.

Under normal circumstances, those who are preparing to enter the Catholic Church are baptized during the Easter Vigil. However, under the circumstances of this pandemic, many

parishes planned to baptize and confirm new Catholics on Pentecost Sunday. We pray that restrictions have been lifted enough that they can finally receive what their hearts have longed for during this long season of preparation — to be united with Jesus in His Church through the sacraments of initiation.

Baptism on Easter is fitting because, through baptism, Jesus’ victory over sin and death is applied to us. But it is also fitting to baptize on Pentecost, because baptism makes us members of Jesus’ mystical body, the Church, and empowers us to participate in the mission of making Christ known throughout the world. Perhaps the grace of this Pentecost Sunday is that we can discover our calling to spread the gospel wherever we find ourselves.

Before ascending to heaven, Jesus gave his apostles the great commission to go out to all the world. On this Pentecost Sunday, “going out into the world” will look a lot different than it has in the past. We will have to use technology and social media even more than we have to this point. Hopefully, our increased involvement will make Facebook, Twitter, and the other social media platforms more civil and less divisive. What a witness it would be if people sat up and noticed that our content on social media was more loving and positive. What a great thing it would be if they could say, “See how they love one another,” after reading our posts.

We have good news for a world that is growing weary of division, hatred, and negativity. It is the saving message of a God who is with us, who brings good out of all situations, and who loves us unconditionally. It is the good news of a God whose Spirit empowers us to bring light to the dark places of this world and hope to those who despair. He leads us out of confinement, out of fear, to embrace new possibilities.

Douglas Sousa, S.T.L. is an author for Liturgical Publications, Inc., and writes reflections on various topics, including reflections on Sunday readings.





Scripture & Tradition: Bringing Harmony

The perception from the outside is that the Catholic Church is big. I remember those first weeks when my interest in the Church was stimulated by the writings of Pope St.

John Paul II. Before understanding the details of doctrine, liturgy, and Church structure, I was in need of something that would tie together the whole faith. I desperately wanted to see the big picture of the Catholic Faith. Once I began to read the documents of Vatican II, I realized I had come face to face with a gold mine in terms of explaining how all things Catholic fit together. Then, reading the *Catechism of the Catholic Church* further organized and synthesized all the various themes of the Catholic Faith into a structure that I could understand and put into practice in my daily life.

I discovered something important in those early months of seeking God in the Catholic Church. God wants to fully reveal himself to us, he wants us to fully participate in his family and has passed on a structure and methodology that not only reveals him, but also can be maintained throughout the centuries. Truth is not always simple; in fact it can be hard sometimes. This is why it is important for young Christians to work with key foundational Church documents such as the Bible, the *Catechism* and the writings of Vatican II.

Today, many non-Catholic Christians understand divine revelation as a personal exercise, where the individual mines the depths of the sacred text with the help of the Holy Spirit. This simplistic approach seems easy, personal and liberating, but in reality *sola scriptura* complicates the search for truth and leaves the individual with a lack of certitude. The thought of interpreting the most profound book on earth—with no guidance other than a hope that God is somehow leading the reader into a more profound understanding of the world, God, and self—borders on spiritual guessing. If God, who created the complexities of the universe, chose to reveal himself, wouldn't he reveal himself with the same attention to order and detail that went into creation itself? Wouldn't there be order and guidelines?

Handed on by the Apostles

One document that every Christian should be acquainted with is *The Dogmatic Constitution on Divine Revelation*, *Dei Verbum*. *Dei Verbum* is the concise articulation of how we receive divine revelation and grow in our understanding of it. The

document reveals the liberating truth that revelation is not contained in Scripture alone, but is progressive and involves both Sacred Scripture and Sacred Tradition. Starting with the Old Testament, God entrusted himself to a people and began to manifest himself through word and deed. The Old Testament, while written for our instruction, prepared God's people for the coming of Jesus Christ. In the New Testament Christ established the kingdom of God on earth and manifested his Father and himself again by deeds and words. There is a relationship between the two Testaments in that both Testaments are arranged in such a way that "the New Testament is hidden in the Old and the Old is made manifest in the New."

This progression continues after Jesus commissioned the apostles to preach to all men the gospel. The apostles faithfully fulfilled this commission and "handed on what they had received from the lips of Christ, from living with him, and from what He did, or what they had learned through the prompting of the Holy Spirit" (DV, 7). In "order to keep the gospel forever whole, the apostles left bishops as their successors, 'handing over' to them

the authority to teach in their own place."

What was it that was handed on by the apostles to the succeeding generations? *Dei Verbum* tells us "what was handed on by the Apostles includes everything which contributes toward the holiness of life and increase in faith of the people of God; and so the Church, in her teaching, life and worship perpetuates and hands on

to all generations all that she herself is, all that she believes (DV, 8)." This is what constitutes Sacred Tradition.



Featured painting, "The Exhortation to the Apostles" (ca. 1886-1894), by James Tissot sourced from Wikimedia Commons

The Sacred Page

Part of this Sacred Tradition includes the teaching role of the Magisterium of the Church, the bishops in union with the pope. The task of "authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church" (DV, 10). The Magisterium not only hands on the objective truth of the Faith but also provides methods of study that have been carried on for centuries. One point that is important to remember is stated in *Dei Verbum* 12, which states:

"The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith."

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The best example of this harmony, which exists between the elements of the Faith, is seen in the Catechism of the Catholic Church. Within the structure of the Catechism, there is a harmony between the elements of the Faith with sacred theology resting on “the written word of God, together with sacred tradition, as its primary and perpetual foundation” (DV, 24). To go even deeper:

“the sacred page is, as it were, the soul of sacred theology.” (DV, 24).

Christ and the Written Word

We see in the structure of the *Catechism* how the written word of God is the starting point to harmonize each key element of the deposit of faith. To the novice the *Catechism* certainly is an impressive display of the basics of the Catholic Faith, but too often the very teaching structure of the *Catechism* is lost. The *Catechism* is divided into four pillars, organizing the Faith into meaningful divisions: The Creed, Sacraments & Liturgy, Life in Christ, and Prayer.

The first pillar of the *Catechism* is the Creed. The Creed is the Church’s profession of faith. St. Augustine recognized that new believers could not handle the whole of salvation history, so he gave them the Creed as the starting point. The Creed is a distillation of salvation history and was the “rule of faith” for the early believers. It was through the lens of the Creed that the early believers began to see and digest the wonderful revelation contained in Sacred Scripture. The Creed could be thought of as salvation history, from Genesis to Revelation, in a tightly wound

form. This true story of the world is critical to understand because there is a relationship, indeed a harmony, between it and the elements of the Catholic Faith.

This is why “the Church forcefully and specifically exhorts all the Christian faithful to learn the surpassing knowledge of Jesus Christ, by frequent reading of the divine Scriptures. Ignorance of the Scriptures is ignorance of Christ” (CCC, 133). This relationship between the written word of God and knowledge of the Christ is seen in the relationship between the first and third pillars of the *Catechism*. This will be discussed in the third and final part of this series.

This is the second part of the Scripture & Tradition series, originally published as an article in Envoy Magazine. It was republished on The Great Adventure blog, Ascension Blog’s former home, April 18, 2015. The first part was also published in last week’s Weekly, which can be found on our Cathedral website.

Jeff Cavins is passionate about helping people understand Scripture and become disciples of Jesus Christ. Though he was born Catholic, Jeff went to Bible school and served as a Protestant minister for twelve years before reverting to the Catholic Faith. He then quickly became a leading Catholic evangelist and author. Jeff is best-known for creating The Great Adventure Bible study programs published by Ascension, which have been used by hundreds of thousands of people to engage in Scripture in a life-changing way. In addition to The Activated Disciple, some of his other recent projects include his podcast, The Jeff Cavins Show, and the Great Adventure Bible studies, Ephesians: Discover Your Inheritance, and Wisdom: God’s Vision for Life.

Announcements

Holy Mass Livestreams

Did you know you can join us at daily Mass from home? Mass is livestreamed every morning at 7:00am on the Cathedral Facebook page. All Masses are also added to the Cathedral website and can be found at www.spicathedral.org/holy-mass-livestreams/.

You can also join Bishop Paprocki on Sundays at 10:00am for Sunday Mass. These livestreams can be found at www.dio.org/live.

Distribution of Holy Communion

The distribution of Holy Communion at the Cathedral will take place from 8:00AM to 9:00AM and from 11:30AM to 12:30PM on Sundays until we are able to return to the celebration of Holy Mass. Holy Communion will be distributed at three stations: in the vestibule of the Cathedral, at the Sixth Street entrance of the Cathedral atrium, and at the Fifth Street entrance of the Cathedral atrium. For more detailed instructions, please visit our website (<https://spicathedral.org/blog/2020/05/15/pandemic-holy-communion-distribution/>).

In addition to the times for Sunday distribution, Holy Communion will be distributed following the 7:00AM livestreamed Mass. The distribution will take place at the atrium entrance off of 5th Street from 7:45AM to 8:15AM, Monday thru Saturday. Please contact the Parish Office at 217-522-3342 with any questions.

For other important information and announcements, please visit <https://spicathedral.org/blog/category/announcements/>.

Stewardship Activity

Stewardship of Prayer

Holy Spirit

Come like a mighty rushing wind

And awaken us out of our complacency

Our apathy, our indifference.

Disturb us

For we are too content

To let things go on as they are,

And to let people go on not knowing you.

Penetrate the closed gates of our hearts

And make us live again.

O Holy Spirit, create among us

A mighty Christian revolution

And cast the fear of the unknown

Out of our lives.

Amen.

Stewardship of Treasure - May 24th

Envelopes: \$4,454.00

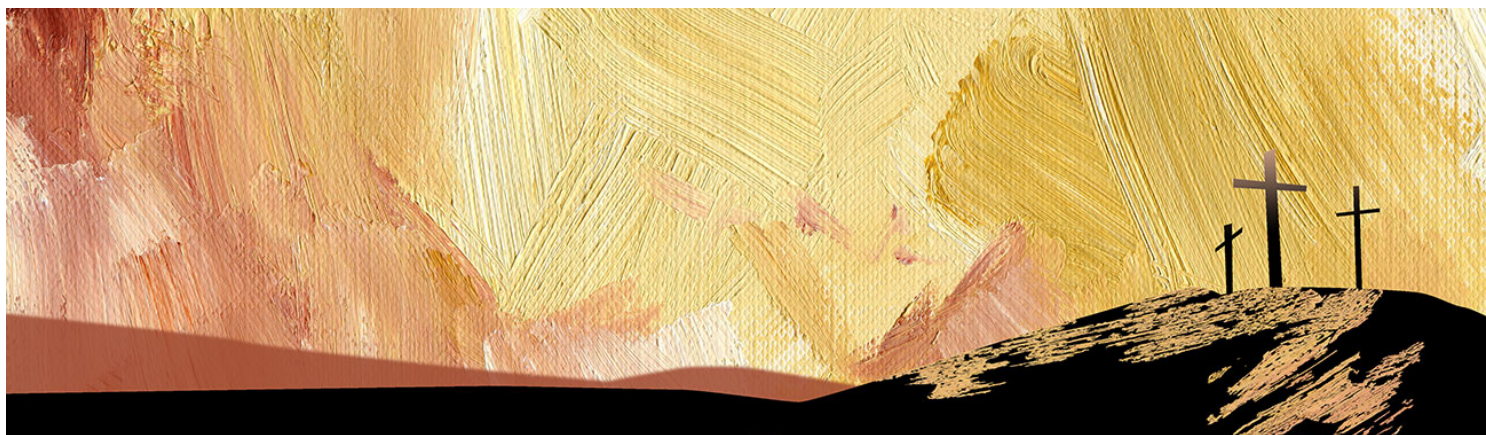
Easter: \$45.00

Maintenance: \$110.00

Total: \$4,609.00

April EFT: \$25,664.80

Did you know you can still make a gift online? If you would like to extend a special gift to the Cathedral, please visit <https://spicathedral.org/give-online/>. We appreciate your generosity!



Everlasting Easter

The Easter season is almost over. This season is always a tougher one for us Catholics. We get Advent and Lent: preparation. We are on board with Christmas, mainly because we like to keep up our decorations until someone tells us the exact day we must take them down. But Easter as a season is a bit more difficult to observe. The rest of the world has moved on. There are no Easter eggs left in store windows and all those religious movies on television have given way to reruns or season-ending episodes. It just feels like Easter anywhere ... except in the Church.

The truth is that it should feel like Easter all year-round in the Church. Every Sunday, we celebrate a mini-Easter. Our Lord is ALIVE! He is risen and alive, and we need to celebrate. We also need to be about the work of the Lord. We are an Easter people who bear witness to his resurrection through our stewardship. If he had never risen, then we would be called to nothing by no one. But he lives! As this Easter season is drawing to a close, it is prudent to reflect on what his death and resurrection mean for each of us. How has it changed us? How does it motivate us? It doesn't look like Easter in most corners of the world, so it is up to us to bring a little Easter to every place we go and to everyone we meet.

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.