



# *Cathedral* WEEKLY

## SOLEMNITY OF THE MOST HOLY TRINITY

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A UNIQUE AND DYNAMIC COMMUNION | BR. SILAS HENDERSON  
SCRIPTURE & TRADITION: THE STORY & THE LIFE | JEFF CAVINS  
CALLED TO COMMUNITY | 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

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

## A Unique and Dynamic Communion

There is an African folk tale about three blind men who examine an elephant to try to determine what sort of animal it might be. One grabs hold of the elephant's tail and exclaims, "This creature is very like a rope." The second man runs his hand over one of the tusks, declaring, "This creature is very like a spear." Finally, the third man, patting the wide, solid side of the elephant, says, "This creature is surely a wall."

Individually, each of the blind men grasped *an aspect* of the majestic creature, but their understanding was limited. But, by sharing their insights, they were given an understanding of elephants that none of them could have alone.

Like the experience of those three men, all of the Church's various celebrations throughout the year work together to help us enter more deeply into the mysteries of salvation and the ways that God has been — and continues to be — at work in the world. This Sunday's celebration honoring the Most Holy Trinity is no exception.

This special day honoring the Holy Trinity was, however, a fairly late addition to the Church's cycle of seasons and feasts. In fact, Pope Alexander II (d. 1077) is said to have objected to having a special day to honor the Holy Trinity because, as he observed, the Holy Trinity is celebrated every Sunday and every day in the Church's prayer. It was Pope John XII who made the Feast of the Holy Trinity part of the official liturgy of the Universal Church in 1334.

Falling as it does on the Sunday after Pentecost, this day honoring the Trinity brings together all the mysteries that we have celebrated during the seasons of Lent and Easter: the creative, saving, and sanctifying work of God that not only freed us from the powers of sin and death, but which also unites us as a community of faith — the Church.

The Solemnity of the Most Holy Trinity also reminds us that the God whom we adore is "one God in the Trinity" and "Trinity in unity" (from The Athanasian Creed), inviting us to consider that all of our relationships are reflections of that unique and dynamic communion that exists within God — the Father, the Son, and the Holy Spirit. By grace, we are constantly being invited to be part of that relationship, to live in the love of God.

We get a sense of this when we recall Jesus' words to his disciples (recounted in the Sunday and weekday Gospels in the days before Pentecost) about his relationship with the Father and the Holy Spirit, whom he promised would come to his followers after his departure. In these beautiful texts, Jesus explains that the promised Spirit, "will take from what is mine and declare it to you." But, as Sister Barbara Reid, O.P., notes, "What is Jesus' is also what is the Father's as Jesus asserts, 'Everything that the Father has is mine.' There is no 'yours and mine' in the Godhead — only 'ours,' as the three interweave in a communion of love in which there is no possessiveness," (from *Abiding Word*, Year A).



In the end, our celebration of Trinity Sunday is an invitation for us to continue to move beyond our selves and our own sense of "mine." In the Mystery of the Most Holy Trinity, God continues to bless us — in the ongoing act of creation, in the freely given gifts of healing and redemption of Christ, and the life-giving Spirit that inspires faith, hope, and love — and invites us to receive the graces and gifts he so freely gives. As Henri Nouwen reflected in *Sabbatical Journey*,

I am deeply convinced that most human suffering comes from broken relationships. Anger, jealousy, resentment, and feelings of rejection all find their source in conflict between people who yearn for unity, community, and a deep sense of belonging. By claiming the Holy Trinity as home for our relational lives, we claim the truth that God gives us what we most desire and offers us the grace to forgive each other for not being perfect in love.

Trinity Sunday reminds us that we are called to extend that invitation to others by sharing what we have received

*A Benedictine monk for nearly 11 years, Br. Silas Henderson, SDS, is an author, retreat leader, and catechist, and former managing editor of Deacon Digest Magazine and Abbey Press Publications. You can find more of Br. Henderson's blogs at [www.fromseason2season.blogspot.com](http://www.fromseason2season.blogspot.com).*

## Announcements

### Grief Share at Cathedral

The Cathedral of the Immaculate Conception in Springfield is hosting Grief Share, a weekly, faith-based, grief support group. If you, or someone you know, would like help and encouragement after the death of a spouse, child, family member, or friend, please join us beginning Thursday, July 2, 6:00pm-8:00pm in the Cathedral School Library (please enter through the atrium doors off 5<sup>th</sup> street parking lot). Grief Share runs for 14 weeks, but guests may join the series at any point and can pick up content they missed during the next cycle. For more information, please visit our website, (<https://spicathedral.org/grief-share/>) or contact Vicki Compton @ 217-522-3342 or or at [vcompton@cathedral.dio.org](mailto:vcompton@cathedral.dio.org).

### BOLT! Vacation Bible School

We're so excited to announce that BOLT VBS is coming to your house on July 7th! With minimal preparation, easy-to-follow instructions, and a video that leads your family step-by-step through each day, BOLT is designed to bring the fun and faith-formation of VBS to your home. Although we wish we could have VBS in person as we do every year, we are so excited to offer this program to our Cathedral families.

If you are interested in participating in BOLT VBS, please register your family by going to <https://spicathedral.org/vacation-bible-school-2020/>. We will be reaching out to those who register with details regarding access to materials and how to run the program all from your home. Registration closes on June 15th, so sign up today! If you have any questions, please feel free to reach out to us by calling the Parish Office at 217-522-3342 or by emailing Haley at [hbentel@cathedral.dio.org](mailto:hbentel@cathedral.dio.org).

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

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## Sunday Reflection

### Come Along with Us

Moses' prayer on Mount Sinai is also our prayer: "O Lord, do come along in our company." It is a prayer that basks in covenantal fidelity and a desire to see God. We do see God – in every person within whom the Son Jesus Christ resides.

- How am I filled with grace by Jesus Christ?
- How can I love God who loves me first?
- What fellowship do I enjoy because of the presence of the Holy Spirit?





## Scripture & Tradition: The Story & the Life

The Bible. For some, the very words evoke feelings of warmth and wisdom, but for many Catholics today, the Bible can be chronologically confusing and its meaning

hard to grasp. How tragic this is in light of the fact that as Pope Leo XIII said, “Scripture is a Letter written by our Heavenly Father” to his children for the purpose of revealing himself to them.

Those who come to the Holy Bible for the first time could expect to open at the beginning of Genesis and read on through to Revelation with the same ease and excitement as reading the novel *Gone With The Wind*. But it doesn’t take the novice long to figure out that the Bible doesn’t read like a popular novel. In fact, it isn’t put together as a sequential narrative; rather the books are grouped by literary types. Consequently, the once-excited inquirer puts the untapped treasure back down on the coffee table with a sigh of “what’s the use?”

### History of Salvation and the World

An important challenge facing the reader is to find and understand the basic storyline of salvation history within the Bible’s pages. We are not talking at this stage about understanding detail, but rather grasping the scope of the divine story, the “big picture.” The Bible, although made up of many stories, contains a single story. In a nutshell, it is about God and his relationship with mankind, the most complex part of his creation, and the true object of his love and affection. It is mankind that would betray God, and yet God, in turn, would die for.

Starting with the first chapters of Genesis on through the book of Revelation, God gradually reveals his plan to re-establish the broken relationship between himself and his treasured creation. It is only in God’s revealed plan that mankind once again finds its intended purpose for being “because man is created by God and for God; and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for” (*Catechism of the Catholic Church*, 27).

It is important for the modern Catholic to understand that, although the Bible is a mystery on one level, it is also a book of history. There should be no misunderstanding—it is true history as opposed to cleverly devised tales. Pope Paul VI said in the Second Vatican Council document, *Directorium Catechisticum Generale* (Sacred Congregation for the Clergy):

“the history of salvation is being accomplished in the midst of the history of the world.”

The Bible gives a wide range of examples of how through word and deed God has entered the life of his people.

### The Narrative Approach

The difficulty facing Bible readers is how to make this personal yet ancient story of salvation history come alive. They must discover the critical plot and, through the guidance of the Church, understand its meaning in order to make it their own story. *Dei Verbum* emphasizes the importance of using the contemporary literary form to search out the meaning of the Sacred Scriptures:

“To search out the intention of the sacred writers, attention should be given, among other things, to ‘literary forms.’ For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture.” (DV 12)



Featured image by Mystic Art Design from Pixabay

The first step to understanding the Bible chronologically as a story is to identify which of the seventy-

three books are of historical nature. The term “historical” refers simply to those books that keep the story moving from one event to another. Not all books in the Bible are historical accounts, some are poetic in nature, some are wisdom literature, and some prophetic. The historical books provide us with continuity or give us an ordered account of connected events from Genesis to Revelation. This is called the narrative approach and was common among early Church Fathers such as St. Ambrose and St. Augustine.

### Becoming Christian

There are twelve historical books in the Old Testament and, for the sake of simplicity; two historical books in the New Testament (Genesis, Exodus, Numbers, Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings, Ezra, Nehemiah, 1 Maccabees, Luke and Acts). These books provide the narrative structure on which all the other books hang.

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Flowing from the written word, the *Catechism* moves into the second pillar, the sacraments and liturgy. What are the sacraments and liturgy in relation to the written word? The sacraments and Liturgy provide us with the means of entering the story declared in the Creed, the first pillar.

“From the time of the apostles, becoming a Christian has been accompanied by a journey and initiation in several stages.” CCC, 1229

Certain essential elements will always have to be present: a proclamation of the Word, acceptance of the gospel entailing conversion, a profession of faith, and baptism itself. Throughout this faith journey, the sacraments provide direct encounters with Christ, resulting in the grace of God, which is the life of the Trinity. The new believer travels through initiation (baptism, confirmation and the Eucharist) and participates in the sacraments of healing (penance and anointing of the sick), and service (holy orders and marriage).

### Life in Christ

Once the new believer is initiated into the story (Creed) through the sacraments they move into life in Christ, the third pillar of the *Catechism*. What is life in Christ in relation to the Creed, Liturgy, and sacraments? Life in Christ is our personal and communal script on how to live. Because the Church is the body of Christ, we live the life of Christ in the world. In this pillar we learn about the moral life, virtues, sin and our relationship with society. With the Ten Commandments as a backdrop, we learn how to conduct ourselves along the journey of faith.

### Prayer

Prayer, which makes up the fourth pillar of the *Catechism*, provides us with the guidelines to fortify a close personal relationship with God. There are several wellsprings where Christ awaits us to enable us to drink deeply of the Holy Spirit; the Word of God, the Liturgy and the theological virtues.

Through prayer we can drink more deeply from the Word of God and participate more fully in the sacramental life. It is in prayer that our bond with God grows deeper and with an understanding of the three previous pillars, our understanding of revelation becomes more profound.

*This is the third and final installment in the Scripture & Tradition series. It was published on the Great Adventure Blog, the Ascension Blog's former home, on April 19, 2015. Both previous installments were 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.*





## Stewardship Activity

### Stewardship of Prayer

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.  
For with your Only Begotten Son and the Holy Spirit  
you are one God, one Lord:  
not in the unity of a single person,  
but in a Trinity of one substance.  
For what you have revealed to us of your glory  
we believe equally of your Son  
and of the Holy Spirit,  
so that, in the confessing of the true and eternal Godhead,  
you might be adored in what is proper to each Person,  
their unity in substance,  
and their equality in majesty.  
For this is praised by Angels and Archangels,  
Cherubim, too, and Seraphim,  
who never cease to cry out each day,  
as with one voice they acclaim:  
Holy, Holy, Holy Lord God of hosts!

### Stewardship of Treasure - May 31st

Envelopes:	\$5,835.00
Easter:	\$40.00
Maintenance:	\$115.00
Total:	\$4,609.00

May EFT: \$23,892.00

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!

## Called to Community

We were created for community. Human beings are not meant to be alone. As each of us grows in our relationship with Jesus, we find ourselves drawn further into community. Our stewardship never reflects just on us, but on the Body of Christ to which we belong.

When speaking to his Father, Jesus always spoke about all of us as a whole. Jesus has a unique relationship with each and every one of us, but he also sees us collectively as one. When the Holy Spirit was sent to assist us until the Second Coming, she ascended upon a multitude, not just one person at a time.



We are called to live a fruitful stewardship way of life. It is by that fruit that we can tell if we are really giving of ourselves in a generous manner. However, the fruits that result from my stewardship and your stewardship will never amount to more than what we can produce together.

As you try ever harder to cultivate what God has given you and offer it back to Him with an increase, what does your relationship with your parish community look like? How has your stewardship helped enable your community to become a clearer reflection of God? It is important to reflect on these things because we can sometimes find ourselves drifting away from community if we are not careful. We are always stronger together. We never want to wake up one day and find ourselves alone.

*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.*