

Cathedral OF THE *Immaculate Conception*

FEBRUARY 28, 2021 | 2ND SUNDAY OF LENT



524 EAST LAWRENCE AVENUE, SPRINGFIELD, IL 62703
CATHEDRAL PARISH OFFICE: 217-522-3342
WWW.SPICATHEDRAL.ORG

FOUNDED IN 1839 | DEDICATED IN 1928 | BUILT ON FAITH, RENEWED IN HOPE IN 2009

Cathedral Weekly

VOLUME 3 ISSUE 9

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

THE VERY REVEREND BRIAN C. ALFORD, V.E.
RECTOR

THE REVEREND PETER CHINEKE
PAROCHIAL VICAR

THE REVEREND DOMINIC RANKIN
IN RESIDENCE

THE REVEREND DOMINIC VAHLING
PAROCHIAL VICAR

DEACON IRVIN LAWRENCE SMITH

DEACON T. SCOTT KEEN

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

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

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

MARK GIFFORD
DIRECTOR OF MUSIC
MGIFFORD@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

Sunday Masses

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

Welcome to the Cathedral of the Immaculate Conception!

On behalf of our bishop, the Most Reverend Thomas John Paprocki, our parishioners, deacons, and priests, we 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.

We hope that your visit to our Cathedral is one of grace and beauty and that you feel at home in the mother church. We 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!

Diocesan Victim Assistance is available. For the Diocesan Victim Assistance Coordinator, please call 217-321-1155.

Please remember that if you or a loved one is in the hospital, a nursing home or home-bound, to contact the Parish Office or Sr. Francella at 217-522-3342 x 142.



Renouncing Sin

Last week, I proposed as the theme for our reflections during Lent that of the difference between being a true follower of Christ and simply an admirer. Let us reconsider the point made by Kierkegaard describing one who is only an admirer: "he renounces nothing."

First of all, what does it mean to renounce something? I came across a definition from the Cambridge Dictionary that I really like. It defines 'renounce' in this way: "to say formally or publicly that you no longer own, support, believe in, or have a connection with something."

Working backward through this definition, we see that there is an object to be renounced.

During this season of Lent (and during this month during which we are focusing on the Sacrament of Reconciliation), what we want to renounce is sin. Sin is something with which we freely choose to associate ourselves. For something to be a sin, we choose to do something that is contrary to God's will. We see this in a portion of the definition of sin given in the Glossary of the Catechism of the Catholic Church: "Sin is a deliberate thought, word, deed, or omission contrary to the eternal law of God."

Let us proceed to the first part of the definition of the word 'renounce'. To renounce involves a formal or public proclamation of our no longer wanting to be associated with our sins. We will do this in a general way publicly at the Easter Vigil or Easter Sunday, when, in place of the Creed, we will renew our baptismal promises. One of the options for this renewal begins with the question: "Do you renounce sin, so as to live in the freedom of the children of God?" Assuredly, we will all respond with a hearty "I do", but will it be said of us that our response is indeed true? In order for it to be so, we have to be willing to renounce each and every one of our sins. A common response to that by some people is to say: "I tell God I am sorry in my heart" and that alone is sufficient to renounce our sins. While we should indeed tell God that we are sorry for our sins, we cannot overlook what the Scriptures themselves say on this topic. After the Resurrection, Jesus says the following words to His Apostles:

Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." (Jn 20:21-23)

The Church has understood this to be one of the principal Scriptural foundations for our belief in the Sacrament of Reconciliation, which is how Christ intended for us to *formally* renounce our individual sins to Him through the means He Himself has chosen, the Apostles and their successors (bishops) and those who share in this ministry of reconciliation (priests).

If you are still trying to determine if you are a follower or just an admirer of Christ, ask whether you are willing to renounce your sins by going to Confession this Lent. If not, you may just be an admirer, who claims to renounce sin in general, but is unwilling to do so specifically in the formal way that Christ (whom we claim to follow) intends for those who follow Him as His disciples "in Spirit and in truth." (Jn 4:24)

Father Alford is the Rector of the Cathedral and serves in the diocesan curia as the Vicar for Clergy, Consecrated Life, and Vocations.

Mass Intentions

Monday, March 1

7am - Rosemary Long
(Lou Ann & Carl Corrigan)
12:05pm - Sophia E. Bartoletti
(Bartoletti Family)
5:15pm - Pat Sumpter
(Linda Pierceall)

Tuesday, March 2

7am - Anna A. Eleyidath
(Augustine Eleyidath)
12:05pm - Bruce Scopel
(Rebecca & Woody Woodhull)
5:15pm - Bettie Rapps
(D. Vandrew)

Wednesday, March 3

7am - Patricia Scherrills
(Friends & Family)
12:05pm - Jean Greenwald Reno
(Jim & Sandy Bloom)
5:15pm - Truman Flatt
(Phil Flatt)

Thursday, March 4

7am - George Friedel
(Linda Sabol)
12:05pm - Joseph A. DelGiorno
(Lou Ann & Carl Corrigan)
5:15pm - Eugene Nalesnik
(Fr. Augustine Tolton Council
16126)

Friday, March 5

7am - Catherine Ponce
(Ed & Frances Brown)
12:05pm - Patricia Scherrills
(Al & Bobbi Lewis)
5:15pm - Betty Rapps
(Lou Ann & Carl Corrigan)

Saturday, March 6

8am - Sophia E. Bartoletti
(Bartoletti Family)
4pm - Deceased Members of the
McGee, Schweska & Kaufman
Families (Susan Ochoa)

Sunday, March 7

7am - Deceased Members of the
Bee Family (Mark & Sharon Price)
10am - Charles & Mercedes
Nesbitt (Kathy Frank)
5pm - For the People



The Seal of Confession

This past month, we have explored the Church's belief around the sacrament of Penance. One aspect of the Church's practice which fascinates many people is the seal of Confession. This seal means that any sins confessed to a priest in the context of the sacrament are absolutely private and cannot be disclosed to anyone for any reason. The seal is of great spiritual benefit to those who go to Confession. Here is what the Catechism says about the seal.

"Given the delicacy and greatness of this ministry and the respect due to persons, the Church declares that every priest who hears confessions is bound under very severe penalties to keep absolute secrecy

regarding the sins that his penitents have confessed to him. He can make no use of knowledge that confession gives him about penitents' lives.⁷² This secret, which admits of no exceptions, is called the "sacramental seal," because what the penitent has made known to the priest remains "sealed" by the sacrament" (Paragraph 1467).

The reason the seal of confession exists is so that people who want to receive forgiveness from God feel free to do so without human judgment. I can attest that in my few months as a priest, the seal of confession has given great freedom to many people to bring their burdens to the Lord, knowing that I would not disclose the details of their life to anybody.

Every once in a while, we hear in the media about countries or states that try to pass a law forcing priests to disclose knowledge they received in the context of confession. These laws usually don't get passed either by the legislators or by the court systems because this is seen as a violation of religious freedom. And it's not just Catholics that this applies to. In the United States, we all have the right to private spiritual counsel from a pastoral minister. Even if the state were to pass a law forcing us to disclose some people's sins, no Catholic priest would do so, no matter the temporal consequences.

There are times when priests have questions about how to advise people who come to him in confession. In this case, a priest will usually call another priest and explain the situation in generic terms, not even disclosing if the person is a man or a woman. When I was in the seminary, I had several practice confession sessions with my classmates and teachers. In the course of our learning about the sacrament, our professors shared many stories and examples from confessions they had heard, which was very helpful for us. However, most of these priests were from different states and had been priests for decades. There is no chance of mistakenly revealing someone's identity in these situations.

Priests sometimes talk about their ability to forget sins which were brought to them during Confession. The first reason for this is that most confessions are heard behind the screen, so we don't even know the identity of the one confessing. We also hear a lot of confessions, and most people deal with the same problems, so very few confessions are absolutely unique. However, it is not as if the Holy Spirit does a memory wipe on us when we walk out of the confessional. And it is good for us to remember some things because as priests the Church asks us to pray and do penance for those whose sins we have forgiven in confession.

The Catechism quote above said that the seal is in place due to the "greatness of this ministry." It truly is a great ministry to be a servant of God's mercy and forgive sins in Jesus' name as a Catholic priest. Here at the Cathedral, we offer many times for confessions, and we never go a day without somebody coming to the parish to be reconciled to God. The Sacrament of Penance truly is a gift straight from the pierced heart of Jesus Christ. May we all accept this gift with open arms!

Father Dominic Vahling is a newly ordained priest. He serves as parochial vicar at the Cathedral of the Immaculate Conception and as co-chaplain of Sacred Heart-Griffin High School.

Stewardship of Treasure February 13th & 14th

Envelopes:	\$4,394.00
Loose:	\$655.00
<u>Maintenance:</u>	<u>\$305.00</u>
Total:	\$5,354.00

January EFT: \$22,068.45

Stewardship of Treasure February 20th & 21st

Envelopes:	\$4,653.00
Loose:	\$2,320.00
<u>Maintenance:</u>	<u>\$295.00</u>
Total:	\$7,268.00

January EFT: \$22,068.45

Online Giving: If you would like to extend a special gift to the Cathedral, please visit our website. Our parish is grateful for your continued support.
Thank you!



St. Felicity and St. Perpetua: Stories of Sanctity and Souls

Feast Day: March 7th

Towards the end of 419, St. Augustine had just received (by the good monk Renatus) two different pieces of correspondence: first, a book written against his teaching on human souls by a certain Vincentius Victor, and second, a letter from a fellow bishop, Optatus, asking for his opinion on the same question. In his tract written in response, Augustine surprises us by returning again and again to the story of Sts. Perpetua and Felicity.

St. Felicity and Perpetua have remained in the Church's Litany of Saints and First Eucharistic Prayer for more than a millennia and a half for good reason! The early document, "The Passion of Saints Felicity and Perpetua" was a compilation of Felicity's own vivid diary, the memories of Saturus, their mentor in the faith, all edited into a moving story by no less a figure than Tertullian. (He, by the way, had earned the title "the father of Latin/Western Christianity", after inventing the word "Trinity" and giving us that tremendous phrase: *"the blood of the martyrs is the seed of the church."*) This story of the martyrdom, courage, sacrifice, and love of the young noblewoman Felicity, and her servant, Perpetua, was rightly beloved by the Church, *but* when they started reading it in place of scripture during the Mass, Augustine had to intervene!

Still, St. Augustine was not in the habit of tossing irrelevant, if popular, topics into his treatises. Hence, as we continue to read "A Treatise On The Soul And Its Origin", we find him returning to their story. The Bishop of Hippo knows that *stories matter* – they form us, and our faith – and so he wants to teach his faithful how to understand this one. He first examines [I.12.X] the example of Dinocrates, St. Perpetua's little brother. In her journal, written, Perpetua tells us, in fetters, the 22 year old vividly recounts [III.3] a dream she had of him, miserable and marred by the cancer that had taken him from their family at the age of seven. She perceives that Dinocrates is next to a pool of water, which she knows would save and refresh him, yet is too elevated for him to reach, so as she dreams, she desperately begins to pray. Light fills the gloom and the pool comes within his reach, *"And when he was satisfied, he went away from the water to play joyously, after the manner of children, and I awoke. Then I understood that he was translated from the place of punishment."*

St. Augustine knows that some Christians think this means baptism is not necessary after all – but points out that Jesus tells us *"Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."* [John 3:3] – whereas others (remember Victor?) argue that the unbaptized can enter the house of God ... but it is not "real" heaven. To that, Augustine quips back: *"on what terms does [Victor] presume that he is to enter into the kingdom of heaven, when from that kingdom he excludes the house of the King Himself, in what part soever He pleases?"* [I4.X.] If Jesus tells us baptism is necessary, we must take Him at His word, though at the same time leaving the hard cases up to His mercy and power, which does go beyond what we have been given in the sacraments.

Yet Augustine's teaching on souls returns again to St. Perpetua later in his treatise [IV.27], when he comments on a different dream she tells us of, this one on "the day before that on which we were to fight" [III.2] (that is, the beautiful day of their brutal martyrdom), in which she sees herself in the arena, but in the guise of a male gladiator, turned over not to beasts but to this horrible, evil, giant enemy. She fights, and bests, him, *"Then I awoke, and perceived that I was not to fight with beasts, but against the devil. Still I knew that the victory was awaiting me."* [IV.3] Perpetua was right. The horrors and indignity of the arena would be a direct attack upon her, and the others, by the Evil One, *and*, she would conquer through the blood of the Lamb. Augustine, though, knows that some read this story as some sort of revelation that, in eternity, women will be turned into men, or souls are masculine once you remove the body, or some such nonsense. But these fools, he retorts, forget about Dinocrates' injury remaining after his death. If Perpetua's visions depict the situation after death, then was his *soul* wounded by cancer? If so, is not this just another way that they have rejected Jesus' words: *"do not fear those who kill the body but cannot kill the soul"* [Matthew 10:28]?

No, these dreams invite us deeper into our faith, but they do not redefine what Christ tells us. Men are men, women are women; both are called to courage, and love, and martyrdom, and sanctity, and heaven, though in different ways.

*Fr. Dominic Rankin is sometimes loquacious.
His ever-changing bio will return next week.*



Mosaic of Sts. Perpetua and Felicity, Basilica of the National Shrine of the Immaculate Conception, Washington DC. CNS Photo by Chaz Muth.

SUNDAY ANNOUNCEMENTS



Around the Cathedral

Second Collection: Helping Hands

Next week's second collection will be for Helping Hands. When you support Helping Hands of Springfield, you help people in our community, who are experiencing homelessness, regain their health and housing. You give a person a safe place to stay in Emergency Shelter while he looks for a job and an apartment, and gets the health care he needs to become independent again. You provide a Permanent Supported Housing apartment, and a case manager, for a person with disabilities so she stays safe and attends all her doctor's appointments. You protect an elderly person who can't manage her own money by providing her with a responsible Representative Payee who ensures her basic needs are always met. You cover the first month's rent for a person who lost his job and just needs a "hand up" to prevent him from becoming homeless. In short, you make a difference in the lives of our neighbors who are in need. All these amazing things – and more – are happening in our community every day because people like you generously provide resources for Helping Hands. For more information on Helping Hands of Springfield, please visit www.helpinghandsofspringfield.org

Always in Our Prayers

In an effort to remember and continue to pray for our Cathedral parishioners even when they are no longer able to attend Mass, we invite our parishioners, or their families, to contact the Cathedral Parish office with the name of an individual who is confined to their home or a resident of a group living facility. Their information will be listed in the Cathedral Weekly. We will not share the address of an individual who is confined to their home, but will list the name of any facility that an individual lives in. Please contact the church office 217-522-3342 with the name of an individual to be added to the list as well as when a name is to be removed from the list.

Better Meals in Madagascar

In Madagascar, half of all children are undernourished. That means 50% of kids won't grow to reach their full potential. But communities are changing this by focusing on improving health and nutrition. What role has food played in your life? How can you help those who lack access to enough nutritious food. Visit crsricebowl.org to learn more.

Suffering as a Means of Healing and Spiritual Maturity

Jesus calls every one of us to follow him. While we try to follow this call, our utter rejection of suffering impedes our genuine experience of love – because suffering and love are mysteriously inseparable that a rejection of one is a denial of the other. Hence, Pope Benedict XVI, in his encyclical letter, *Spe Salvi*, states that "it is when we attempt to avoid suffering by withdrawing from anything that might involve hurt, when we try to spare ourselves the effort and pain of pursuing truth, love, and goodness, that we drift into a life of emptiness, in which there may be almost no pain, but the dark sensation of meaninglessness and abandonment is all the greater. Join Fr. Peter as he offers short reflections on suffering as a means of healing and spiritual maturity. Wednesdays, March 10th & 24th @ 7:00PM, Cathedral Atrium

"For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me" Mt 25:35

What does the Gospel demand of us in living out this passage? Join Deacon Mick Palazzolo and Erica Smith as they help us understand how to respond to the needs of our neighbors who are chronically homeless. Monday, March 1 @ 7:00pm, Cathedral Atrium

Soul Soup Supper

Looking for dinner this week? Join the women of the CCCW on Wednesday, March 3 from 6:00pm-6:45pm in the atrium for a Lenten soup supper! There will be a discussion on the work of Catholic Relief Services, as well as how the CRS Rice Bowl supports the mission of CRS each Lent.

Mask Mandate in Effect

As you may be aware, the Mayor of Springfield has issued a Mask Mandate for all public spaces in the City of Springfield, which includes religious houses of worship. The mandate requires that masks be worn at all times when in a public space. The mayor has indicated that those individuals who are in violation of this mandate will be assessed a \$50 fine for each violation, and the institution (that is, this church) will be assessed a \$250 fine for the first offense, with subsequent offenses incurring a \$500 fine. The mandate went into effect on November 18. Please be advised that the dispensation from the obligation to attend Sunday Mass remains in effect. Thank you for your cooperation in observing this mandate here at the Cathedral.

SUNDAY ANNOUNCEMENTS



Around the Diocese

Model Patients Wanted

Pregnant and looking for a free ultrasound? We will soon be holding an ultrasound training at First Step and we are in need of ladies that are expecting and will be between 6-20 weeks along during the last week of February. If you are interested in being one of our models, please call 217-523-0100 today to set up an appointment that will take place February 22nd-25th. Feel free to spread the word to help us with this training so we can better serve our patients!

A Lenten Evening for Couples

Have you been unable or reluctant to attend mass or normal devotional practices of the Church during COVID? Grow closer to the Lord together as a couple this holy season with Lenten dinner recipes, an edifying short film, and a Couple's Lenten Habit Tracker & Devotional. Go to <https://datenight.communio.org/register-for-lent-date-night/> to learn more and to sign up.

Walking with Moms in Need: A Year of Service

Parishes are encouraged to participate in a year-long initiative - Walking with Moms in Need: A Year of Service. This initiative begins March 25, 2021, the anniversary of Pope St. John Paul II's landmark pro-life encyclical - Evangelium Vitae (The Gospel of Life), and ends March 25, 2022. This is a nationwide effort to focus on the needs of pregnant and parenting moms of young children in our parishes and our neighborhoods. Get more information about this Year of Service by going to the Office for Pro-Life, Missions, and Special Ministries webpage, or calling the office: 217-321-1161.

Journey with Us This Lent!

Go to www.dio.org/lent as we feature six stories of people who will challenge you and offer you six challenges that will change you! A new story and new challenge will come every week during Lent.

Faith Community Nursing Program

Are you looking for a way to serve your parish while using your skills as a registered nurse? Faith Community Nurses draw a closer link between the church and healthcare communities by acting as health educators and counselors to a parish. Carle is offering an online Spring training course.

Contact the parish office if you are interested in using your healing gifts to serve the Cathedral community. Call Carle at 217-365-5495 for more information.

Employment Opportunity: Parish Maintenance Worker

The Cathedral is looking for a full-time parish maintenance worker. The maintenance position provides cleaning and maintenance for all buildings of the parish and grounds. This position ensures an attractive, sanitary and safe environment for staff, parishioners, and visitors. The maintenance position also performs a variety of special cleaning operations and oversees the preparation of facilities for parish and liturgical activities.

For a full job description, qualifications, and information on how to apply, please visit <https://www.dio.org/jobs/maintenance-worker-cathedral.html>

We Want to Share Your Great Photos!

Got a great photo? Whether it's of school life, parish life, or home life, the Diocese of Springfield in Illinois is wanting to promote Catholic life in action. Through Catholic Times, social media, videos, or marketing materials, the Diocese of Springfield in Illinois wants to share your great photo to spread the joy diocesan-wide. Submit your photo or photos by going to www.dio.org/submitphoto.