



CATHEDRAL of SAINT PETER

MONTHLY NEWSLETTER

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Providing Nourishment for Body and Soul as We Journey Toward Easter

Lent is a season of preparation in the Catholic faith. It's a time when we take an honest look at our hearts, and prepare for the joy of Easter. This season isn't meant to be burdensome—it's an invitation to grow closer to Christ and make room for what truly matters.

At the Cathedral of St. Peter, parishioners and members of the wider community are invited to gather for Mass, followed by a simple soup

supper and 30 minutes of adult catechesis. These evenings offer nourishment for both body and soul, creating space for learning and reflection as we prepare for the hope and renewal of Easter.

This year's Mass and soup suppers will take place on Wednesdays — Feb. 25, March 4, and March 11. Mass

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“The gathering of the faithful for Mass and for a meal helps us realize our connection to one another. Our adult faith formation helps us all celebrate the liturgy more consciously. All of these things enhance our preparation for the Easter mystery.” — Fr. Godfrey Mullen



Palm Sunday: A Gateway to Holy Week and Stewardship

Palm Sunday, which marks the beginning of Holy Week in the Catholic Church, is a day of profound significance. It commemorates Jesus' triumphant entry into Jerusalem, where crowds waved palm branches and shouted "Hosanna!" as a sign of honor and recognition. While Palm Sunday itself is not directly about stewardship, it holds deep connections to the concept of stewardship and its importance in the Church.

The waving of palm branches by the people of Jerusalem symbolizes the act of giving. The crowd willingly offered their palm branches as a sign of their reverence and respect for Jesus, acknowledging Him as the King who came in the name of the Lord. This act of giving is a reminder of the sacrificial nature of stewardship — the sharing of our time, talents, and treasure in a manner that reflects our commitment to Christ and the well-being of our faith community.

Stewardship of Time: Palm Sunday offers a unique opportunity to reflect on the stewardship of time. In the Catholic faith, time is considered a gift from God, and how it is spent is a reflection of one's stewardship. Just as the crowds in Jerusalem took time to greet Jesus and honor Him, Catholics are encouraged to dedicate their time to acts of worship, service, and reflection. The choice to participate in the liturgical events of Holy Week, including the Palm Sunday procession and Mass, demonstrates a commitment to stewarding time for spiritual growth and communal engagement.

Stewardship of Talent: The crowd's enthusiastic shout of "Hosanna!" on Palm Sunday represents the stewardship of talent. Talents and abilities are God-given gifts, and the crowd's proclamation can be seen as a public expression of their talents used to honor Jesus. Similarly, stewardship encourages individuals to use their unique talents and skills for the betterment of their faith community. Whether through musical talents, organizational skills, or other abilities, we are called to contribute our talents to the service of the Church and its mission.

Stewardship of Treasure: Although the people of Jerusalem did not offer treasure in the form of money, the concept of giving one's possessions and financial resources is

inherent in the act of hospitality and support shown to Jesus. This spirit of generosity and giving is deeply connected to the stewardship of treasure, which encourages Catholics to support the Church financially. The financial contributions made by parishioners enable the Church to carry out its mission, support those in need, and maintain the resources necessary for worship and community service.

In conclusion, Palm Sunday serves as a meaningful gateway into Holy Week, and it holds significant connections to the concept of stewardship. The act of giving and sacrifice demonstrated by the crowds in Jerusalem reflects the principles of stewardship that are central to the Catholic faith. As Catholics wave their own symbolic "palm branches" through the stewardship of time, talent, and treasure, they acknowledge that Jesus is Lord in their lives and the importance of supporting the Church and their faith community. By connecting Palm Sunday to stewardship, we are reminded of the call to emulate Christ's sacrificial love and the willingness to give generously for the greater glory of God.

A Letter from Our Cathedral Rector

Approaching Lent with the Heart of a Steward

Dear Parishioners,

As we continue our journey through the season of Lent, a time of reflection, penance, and spiritual growth, let's remember the importance of examining our stewardship commitments of time, talent, and treasure. This period is not just about giving up certain luxuries, but also about deepening our faith, renewing our commitment to God, and serving others with a generous heart.

Time: Time is a precious gift from God, and how we use it reflects our priorities and values. During Lent, it is essential to allocate more time to prayer, reflection, and service. Consider setting aside moments for daily prayer and Scripture reading. Attend Mass regularly and engage in devotional practices that help you draw closer to God. Additionally, volunteer your time to help those in need within our community. Acts of charity and service are a meaningful way to spend your time during this season.

Talent: Each one of us possesses unique talents and abilities bestowed upon us by God. Lent is a perfect time to reflect on how we can use our talents to further God's



kingdom. Consider sharing your talents with the parish and the broader community. Whether it's through participating in ministries, adopting an ASC Sister, or offering your skills to those in need, your talents can be a source of blessing to others and an expression of your commitment to God.

Treasure: The stewardship of our material resources is a vital aspect of our faith. During Lent, take a closer look at your financial commitments and how you can align them with your faith. Consider increasing your financial support to the parish and charitable organizations that serve those in need. Sacrificing a portion of your financial resources during Lent can be an act of solidarity with the less fortunate and a way to live out the spirit of almsgiving.

Above all, embrace a more profound connection with Christ during this holy season. Use this time to reflect on the significance of Lent and how your stewardship can be a living expression of your faith and love for God.

May this Lenten season be a time of spiritual growth and transformation, as we examine and strengthen our stewardship commitments in the spirit of prayer, fasting, and almsgiving. May we draw closer to God and one another, as we journey towards the joy of Easter.

Peace,

Fr Godfrey OSB

Very Rev. Godfrey Mullen, OSB
Cathedral Rector

Liturgy of the Hours *A Valuable W*

Many Catholics have heard about the Liturgy of the Hours, but don't know what it is. Fr. Godfrey Mullen explains what it is and how it's prayed.

"The Liturgy of the Hours developed through the early centuries of the Church based on the use of the psalms in the Jewish tradition," Fr. Godfrey says. "It includes a heavy reliance on the psalms, along with canticles from the Old and New Testaments.

"It's called 'the Hours' because it occurs seven times a day," he adds.

The Liturgy of the Hours is ordered as follows:

1. Vigils or Office of Readings, which was once called Matins — in the monastery, this is usually done during the night or very early in the morning
2. Lauds or Morning Prayer
3. Terce — at the "third" hour of the day
4. Sext or Midday Prayer — at the "sixth" hour of the day
5. None — at the 'ninth' hour of the day
6. Vespers or Evening Prayer
7. Compline — Night Prayer

"Some monasteries still do all seven hours," Fr. Godfrey says. "Priests and religious typically do five of the hours, leaving out two of the 'little' hours. At the Second

Vatican Council, the desire was for all people of the Church to adopt a familiarity with this beautiful discipline of prayer."

There are different ways to pray the Liturgy of the Hours.

"Midday prayer — Sext — is recited during the Holy Hour on Tuesdays," Fr. Godfrey says. "Seasonally, we often offer sung evening prayer, sometimes from the Liturgy of the Hours books or other times with psalms that we know and love set to music. In every case, the idea is for us to sanctify the day by turning our hearts and minds to God."

As we turn to God in prayer, we deepen our faith.

"The goal is to turn our minds to God, to find in the psalms the inspiration, challenge, and consolation we need," Fr. Godfrey says. "The rhythm of prayer is crucial for all Christians. These 'hours' of prayer help us develop that rhythm — prayer, meal, work, prayer, meal, work, prayer, meal, leisure, prayer."

It may seem like it takes too much time for a busy person to do, but the Liturgy of the Hours is for everyone.

"Everyone is free to pray the Liturgy of the Hours," Fr. Godfrey says. "Perhaps the easiest way to pray is by using the app iBreviary or the website, DivineOffice.com."

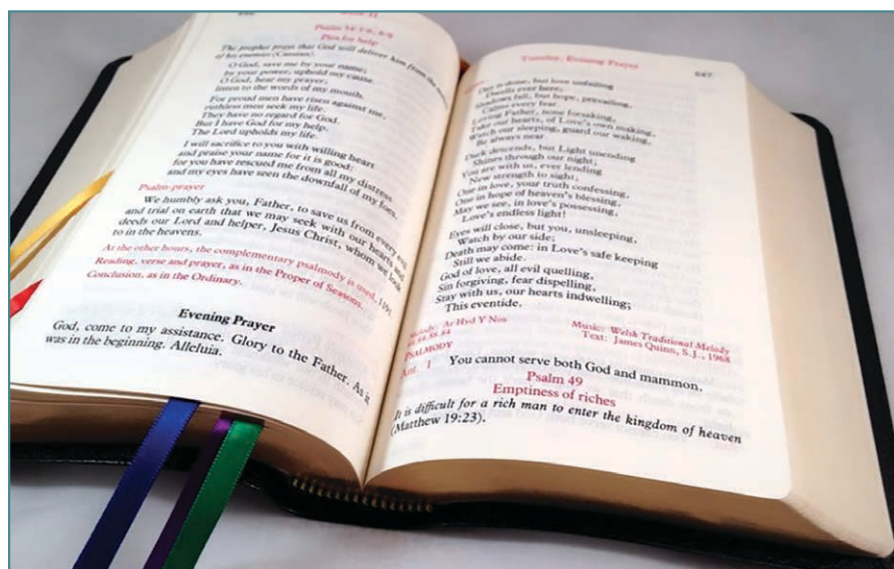
Using those guides, Catholics can unite themselves to the universal Church in prayer and spirit.

Just like the Mass is the same throughout the world, these prayers are of the same focus for all Catholics.

"Aside from the obvious connection of the Scripture, the Liturgy of the Hours really stands alongside the Mass as the other major element of the Church's life of prayer," Fr. Godfrey says.

While it's not a requirement for lay Catholics, the Liturgy of the Hours is required for priests and deacons to pray daily.

"No one is regularly allowed to preach without a public commitment to prayer," Fr. Godfrey says. "Clerics — priests and deacons — accept the obligation to pray the Liturgy



Way to Connect with God in Prayer Daily

“Listening to God’s Word is a major part of our understanding, knowing, and loving Him. The Liturgy of the Hours helps us hear His voice and speak His Word.” — Fr. Godfrey Mullen

of the Hours for and with the Church. That life of prayer should shape us into holier people.”

To strive for holiness, we must both speak and listen to God consistently.

“Listening to God’s Word is a major part of our understanding, knowing, and loving Him,” Fr. Godfrey says. “The Liturgy of the Hours helps us hear His voice and speak His Word.”

This devotion can deepen one’s faith life. While we find ourselves wrapped in the busyness of life, we can center

ourselves on the Lord with the devotion of the Liturgy of the Hours.

“Personally, I find the Liturgy of the Hours to be a rich font of wisdom and peace,” Fr. Godfrey says. “I cannot imagine keeping up with the demands of ministry without that regular rhythm of God’s grace. Sometimes, I realize I’m using verses from a psalm or a reading without even thinking about it. That’s from years of familiarity with the psalms in the Liturgy of the Hours.”

Join Us for the Lenten Mass and Soup Suppers

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begins at 5:15 p.m., followed by a soup supper and a catechesis session.

Fr. Godfrey Mullen, OSB, loves that these evenings provide an opportunity to offer an open door to Catholics from other parishes and our fellow Christians.

“These suppers allow us to show hospitality as disciples of Jesus,” he says.

The suppers were previously held on Fridays, but the schedule proved challenging for the volunteers, as Fridays are a traditional day of fasting from meat. Moving the gatherings to Wednesdays made it easier for those who prepare the meals while also providing a new opportunity for parishioners. The midweek schedule allows people to attend an additional Mass as part of their Lenten observance. Beyond the meal, these evenings foster community and provide time to deepen understanding of the Catholic faith.

“Mass is always the central way that the parish expresses its primary identity,” Fr. Godfrey says. “The spirit of Lent pervades Mass throughout the season and on Wednesday

evenings, too.”

This year’s topic will be interesting — “The Unspoken Parts of the Mass.” We will focus on the parts of the Mass where the priest speaks silently, as well as the gestures of the people. The hope is to offer a deeper understanding of certain parts of the Mass.

The meal includes soup, homemade bread, and sometimes salad and fruit. Volunteers provide the first meal, and there is a sign-up for the others.

“The gathering of the faithful for Mass and for a meal helps us realize our connection to one another,” Fr. Godfrey says. “Our adult faith formation helps us all celebrate the liturgy more consciously. All of these things enhance our preparation for the Easter mystery.”

Watch the bulletin for information on bringing food for these evenings and assisting with the Mass.

A Historical Look at Our LENTEN PRACTICES AND TRADITIONS

When the Season of Lent begins on Ash Wednesday, we enter into a time of preparation, sacrifice, and penance, culminating in Holy Week and the joyous celebrations of Easter. And while the liturgical season of Lent offers us a time for solemn reflection, it is also widely welcomed each year as an opportunity to be drawn ever closer to our faith.

But just how did this penitential season come to be? And how did the reverent hallmarks of Lent — such as fasting and prayer — become so deeply ingrained in our observance of this season?

To understand the Lenten season, it is important to understand the word “Lent” itself, which is derived from two Anglo-Saxon terms: *lencten*, meaning “spring,” and *lenctentid*, which is the term for both “springtide” and “March” — of course, Lent often falls throughout most of March, and during the transition into (and renewal of) the spring season. In Latin, the corresponding term for “Lent,” *quadragesima*, refers to its dating from the 40th day before Easter.

This brings us to another hallmark of the Lenten season — its length of 40 days. However, Lent was not originally observed for this length of time. During the first three centuries of the Christian era, Easter preparations consisted of three days of fasting and prayer. In some places, this preparation was extended into the entire week before Easter — which we now observe as Holy Week. There is also some evidence that, in Rome, Easter preparation was as long as three weeks.

In its early form, Lent was an intense period of spiritual

and liturgical preparation for catechumens who were to be baptized at Easter. At the time, many members of the community observed this period of preparation alongside the catechumens. But, as time passed and more people were baptized as infants, the connection between catechumens and Lenten preparation gave way to a focus on the themes of repentance and fasting during Lent for all Christians.

It was not until the fourth century — upon the legalization of Christianity — that Lent developed into its current length of 40 days, which mirrored the length of Jesus’ fast and temptation, as chronicled in Luke 4:1-13.

Yet, interestingly, the Lenten observations of fasting and prayer did not always take place for 40 consecutive days. For instance, in Jerusalem, fasting was observed for 40 days, Monday through Friday, but not on Saturday or Sunday — thus, Lent lasted for a total of eight weeks. In Rome and the West, fasting took place for six weeks, Monday through Saturday, with Lent being observed over six weeks. The practice of fasting for six days over six weeks eventually prevailed, with Ash Wednesday being instituted to account for 40 fasting days before Easter.

And as the length of Lenten observance developed over time, so did the observance of fasting itself. At first, some areas of the Church abstained from all meat and animal products, while others made exceptions for certain foods, like fish. And while a person was to only have one meal a day, a smaller repast would be allowed so that manual laborers could maintain their strength throughout the day. Eventually, eating meat was allowed throughout the week, save for Ash Wednesday and on Fridays.

In fact, two of our most common and beloved Lenten and Easter traditions — the Shrove Tuesday meal and Easter eggs — developed from these early Lenten observations. Initially, abstinence from dairy products was observed during Lent, with dispensations given if pious works had taken place. Eventually, this particular rule of abstinence was relaxed entirely. Today, pre-Lenten pancake breakfasts, Easter egg decoration, and egg hunts remain as enjoyable seasonal opportunities for fellowship and fun within our parish families!



An Inside Look at Our Liturgy Committee

Working Together to Ensure a Reverent Experience of Prayer

Our sacred spaces and liturgical celebrations are the fruits of careful and thoughtful planning, ensuring that prayer, music, and liturgical practices align with the proper order of the Mass. Through intentional collaboration, the Liturgy Committee at the Cathedral of St. Peter encourages parishioners to enter into deeper prayer and worship during Mass and other important celebrations.

The Liturgy Committee stems from a much broader diocesan Pastoral Plan that started a couple of years ago, spearheaded by Bishop Michael McGovern. This plan, entitled “Servants on Christ’s Mission,” represents a collaborative effort of clergy and laity and identifies four priorities of the diocese — youth and young adult initiatives, family life, faith formation, and revitalization of parish life.

With renewed focus, the Pastoral Council at the Cathedral, led by Fr. Godfrey, got to work. Together, council members took inventory of the current ministries at St. Peter and prioritized additional efforts that supported the diocesan plan. Roughly 85 efforts were identified and naturally fell into groupings that aligned with the pillars of stewardship. Eventually, committees were formed out of this structural inventory. Leonard Haskenhoff was charged with the Liturgy Committee.

“The committees were to oversee like ministries and identify initiatives, provide strategic guidance, and facilitate cross-committee communication and support,” Leonard says.

Volunteers from diverse backgrounds make up the Liturgy Committee, as it represents a variety of ministries, including those that contribute to the Mass, music, choir, and young adult formation. They meet once a month to identify ways to enhance the communal prayer and worship of the parish, especially as the seasons of the

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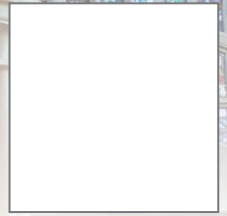
“The ultimate goal of the committee is to provide or enhance a sacred environment that deepens the worshiper’s relationship with Our Lord.”

— Leonard Haskenhoff



CATHEDRAL of SAINT PETER

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An Inside Look at Our Liturgy Committee

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church calendar change.

“We plan faith formation activities, for example, or find ways to offer more opportunities for personal prayer by expanding opportunities for Eucharistic Adoration,” Leonard says. “The ultimate goal of the committee is to provide or enhance a sacred environment that deepens the worshiper’s relationship with Our Lord.”

The collective efforts of the Liturgy Committee remind us that preserving a spirit of reverence is the work of the whole church, comprised of the many talents of the Body of Christ. Even though its work may take place behind the scenes, the Liturgy Committee plays an integral role in creating a reverent and welcoming atmosphere for the entire parish community to share.

If you have any ideas or questions for the Liturgy Committee, or to become involved, please contact the parish office at 618-234-1166.

MASS TIMES

Saturday: 4:00 p.m. | Sunday: 8:00 a.m., 10:30 a.m., 5:00 p.m. | Weekdays: Monday-Friday 6:45 a.m., Thursday 12:00 p.m.

SACRAMENT OF PENANCE (CONFESSIONS)

Monday-Friday: 7:15-7:30 a.m. | Thursday: 6:00-7:00 p.m. | Saturday: 3:00-3:45 p.m.

ADORATION

Tuesday 12:00-1:00 p.m. | Thursday 6:00-7:00 p.m.