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REMEMBERING OUR DECEASED





"We do not want you to be unaware, brothers, about those who have fallen asleep, so that you may not grieve like the rest, who have no hope.

For if we believe that Jesus died and rose, so too will God, through Jesus, bring with him those who have fallen asleep."

1 Thessalonians 4:13

E W A L OF OUR PARISH





I would like to revisit last Sunday's Gospel reading. Last Sunday we heard our Lord say that love of God and love of neighbor are the summation of all the law and prophets. In light of this truth. where does love of self enter into the equation?

Love of God and love of neighbor is not possible without love of self. Now, do not read what I have not written. There is a distinction between love of self and being in

love with oneself; the former must be embraced and the latter must be avoided. Love of God and love of neighbor will not be fully possible without a healthy, holy, and balanced love of self. So, what does love of self look like?

There are three components to the human person: body, mind, and soul. All three components must be taken care of as best as possible. St. Irenaeus teaches us that, "the glory of God is man fully alive." In light of this, am I fully alive in the eyes of God?

Contemporary culture has been known to be too concerned at times with the human body, but even though society may overemphasize the body, that doesn't mean that the Christian should neglect it. I've often joked that one of the things that I look forward to in the resurrection of the dead on the last day is the gift of a glorified body. While there is nothing wrong with that hope, I still need to do my part to take of my body here and now. The body is holy. The Church teaches us that the body is the temple of the Holy Spirit and it is to be honored even in death. Am I honoring God by taking care of my physical person?

The human mind is a wonderful reflection of our creating God who himself is the ultimate intellect. The mind is one of the areas in which we are created in the image of God in that we have reason and the ability to choose between right and wrong. The mind is an awesome mystery that we will most likely never fully understand. All that being said, it too needs to be taken care of and nurtured. Our intellects need to be allowed to expand and our mental and emotional health must be taken care of. Do we take time to learn new things about God, our neighbors, and ourselves? Do we seek to avoid stress? Do we seek balance in our daily living?

Finally, there is the soul which, along with the mind, is what reflects the divine in each of us. Unlike the body and the mind. the soul is made to be eternal. The soul must be open to God's grace so that it may be continually transformed into a clearer reflection of God. Make no mistake, the overall health of the human person will suffer if the soul is not well. Do I pray daily? Do I make time for God apart from Sunday Mass? Am I actively seeking to grow in holiness?

There is only one of you. There will never be another one of you and no one can take your place. No one is an accident. The fact that you are is the direct result of God's will and you have a purpose in building up the Kingdom of God here and now. Think about that fact and how wonderful that is. In light of that truth, love yourself. Take care of yourself: eat well, sleep well, avoid stress, stay away from harmful behaviors and unhealthy relationships, and pray always. If you don't love yourself, you will never be able to fully answer God's call to love him and your

God loves you; you must love yourself too.

Father Christopher House is the Rector-Pastor of the Cathedral and serves in various leadership roles within the diocesan curia, specifically Chancellor and Vicar Judicial.



INTENTIONS MASS F O R THE UPCOMING W E E K

Monday 6 November

7AM - John Montgomery (John Busciacco)

Tuesday 7 November

7AM - Catherine Staab (Norman and Crystal Wiseman)

Wednesday 8 November

7AM - Mary E. Steil (Steil Family)

Thursday 9 November

7AM - Deceased members of the Legion of Mary (Margaret Lemanski) 5:15PM - Lawrence Bussard (CCNA)

Friday 10 November

7AM - Special Intention for Poor Souls (Holy Angels Parish)

Saturday 11 November

8AM - All Souls

Sunday 12 November

7AM - Cynthia Crispi (John Busciacco)

5:15PM - Agnes Heineman (John and Melinda Kopec)

5:15PM - Dr. David Mack (Friend from Marian Center)

5:15PM - Steve Kinsella (Colleen Cornish)

5:15PM - Joe and Mary Schweska (Tom McGee)

4PM - For the People

10AM - Charles and Mercedes Nesbitt (Kathy Frank) 5PM - Agnes Heineman

(Steve and Elizabeth Ring)

DISCIPLESHIP



Many thanks to a great display of generosity and service from the students and faculty of the Cathedral School Because of their generosity. They have won the Catholic Charities Diocesan School Food Drive and have contributed to help the needy at the Holy Family Food Pantry in Springfield. Their efforts are a great reminder that we all have something we can share from our time, talents, and treasures. A special thank you to the many donors, school families, and parishioners that have made donations to this effort!



"I thought the people in need of food would be happier if they had food" - Hunter, Cathedral Student

"We needed to get food for the poor so they wouldn't be hungry" - Essence, Cathedral Student



WEEKLY COLLECTION INFORMATION OCT 28/29

Envelopes - \$ 4,985.00 Loose - \$ 3,573.36

Maintenance - \$ 181.00 TOTAL: \$ 8,740.36

\$ 7,167.53 short from the amount needed to operate



DISCIPLESHIP



The Life of Blessed Pier Giorgio Frassati, a Saint for our Time

Pier Giorgio Michelangelo Frassati was born in Turin, Italy on April 6, 1901. His mother, Adelaide Ametis, was a painter. His father Alfredo, was the founder and director of the newspaper, "La Stampa," and was influential in Italian politics, holding positions as an Italian Senator and Ambassador to Germany.

At an early age, Pier Giorgio joined the Marian Sodality and the Apostleship of Prayer, and obtained permission to receive daily Communion (which was rare at that time).

He developed a deep spiritual life which he never hesitated to share with his friends. The Holy Eucharist and the Blessed Virgin were the two poles of his world of prayer. At the age of 17, he joined the St. Vincent de Paul Society and dedicated much of his spare time to serving the sick and the needy, caring for orphans, and assisting the demobilized servicemen returning from World War I.

He decided to become a mining engineer, studying at the Royal Polytechnic University of Turin, so he could "serve Christ better among the miners," as he told a friend.

Although he considered his studies his first duty, they did not keep him from social and political activism. In 1919, he joined the Catholic Student Foundation and the organization known as Catholic Action. He became a very active member of the People's Party, which promoted the Catholic Church's social teaching based on the principles of Pope Leo XIII's encyclical letter, Rerum Novarum.

What little he did have, Pier Giorgio gave to help the poor, even using his bus fare for charity and then running home to be on time for meals. The poor and the suffering were his masters, and he was literally their servant, which he considered a privilege. His charity did not simply involve giving something to others, but giving completely of himself. This was fed by daily communion with Christ in the Holy Eucharist and by frequent nocturnal adoration, by meditation on St. Paul's "Hymn of Charity" (I Corinthians 13), and by the writings of St. Catherine of Siena. He often sacrificed vacations at the Frassati summer home in Pollone (outside of Turin) because, as he said, "If everybody leaves Turin, who will take care of the poor?"

In 1921, he was a central figure in Ravenna, enthusiastically helping to organize the first convention of Pax Romana, an association which had as its purpose the unification of all Catholic students throughout the world for the purpose of working together for universal peace.

Mountain climbing was one of his favorite sports. Outings in the mountains, which he organized with his friends, also served as opportunities for his apostolic work. He never lost the chance to

lead his friends to Mass, to the reading of Scripture, and to praying the rosary.

He often went to the theater, to the opera, and to museums. He loved art and music, and could quote whole passages of the poet Dante.

Fondness for the epistles of St. Paul sparked his zeal for fraternal charity, and the fiery sermons of the Renaissance preacher and reformer Girolamo Savonarola and the writings of St. Catherine impelled him in 1922 to join the Lay Dominicans (Third Order of St. Dominic). He chose the name Girolamo after his personal hero, Savonarola. "I am a fervent admirer of this friar, who died

as a saint at the stake," he wrote to a friend.

Like his father, he was strongly anti-Fascist and did nothing to hide his political views. He physically defended the faith at times involved in fights, first with anticlerical Communists and later with Fascists. Participating in a Church-organized demonstration in Rome on one occasion, he stood up to police violence and rallied the other young people by grabbing the group's banner, which the royal guards had knocked out of another student's hands. Pier Giorgio held it even higher, while using the banner's pole to fend off the blows of the guards.

Just before receiving his university degree, Pier Giorgio contracted poliomyelitis, which doctors later speculated he caught from the sick whom he tended. Neglecting his own health because his grandmother was dying, after six days of terrible suffering Pier Giorgio died at the age of 24 on July 4, 1925.

His last preoccupation was for the poor. On the eve of his death, with a paralyzed hand he scribbled a message to a friend, asking him to take the medicine needed for injections to be given to Converso, a poor sick man he had been visiting.

Pier Giorgio's funeral was a triumph. The streets of the city were lined with a multitude of mourners who were unknown to his family -- the poor and the needy whom he had served so unselfishly for seven years. Many of these people, in turn, were surprised to learn that the saintly young man they knew had actually been the heir of the influential Frassati family.

Pope John Paul II, after visiting his original tomb in the family plot in Pollone, said in 1989: "I wanted to pay homage to a young man who was able to witness to Christ with singular effectiveness in this century of ours. When I was a young man, I, too, felt the beneficial influence of his example and, as a student, I was impressed by the force of his testimony."

On May 20, 1990, in St. Peter's Square which was filled with thousands of people, the Pope beatified Pier Giorgio Frassati, calling him the "Man of the Eight Beatitudes."

His mortal remains, found completely intact and incorrupt upon their exhumation on March 31, 1981, were transferred from the family tomb in Pollone to the cathedral in Turin. Many pilgrims, especially students and the young, come to the tomb of Blessed Frassati to seek favors and the courage to follow his example.



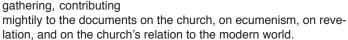
WORLD



Yves Congar and the Meaning of Vatican II

One of the most theologically fascinating and just plain entertaining books I've read in a long time is Yves Congar's My Journal of the Council. Catholics of a certain age will recognize the name, but I'm afraid that most Catholics under the age of fifty might be entirely unaware of the massive contribution made by Congar, a Dominican priest and certainly one of the three or four

most important Catholic theologians of the twentieth centurv. After a tumultuous intellectual career, during which he was, by turns, lionized, vilified, exiled and silenced, Congar found himself, at the age of 58, a peritus, or theological expert at the Second Vatican Council. By most accounts, he proved the most influential theologian at that epic gathering, contributing



Bishop Robert Barron

During the entire course of the Council, from October 1962 to December 1965, Congar kept a meticulous journal of the proceedings, which includes not only detailed accounts of the interventions by various bishops and Cardinals, but also extremely perceptive, often arch, commentaries on the key personalities and the main theological currents of the Council. Several times as I read through the journal, I laughed out loud at Congar's pointed assessments of some of the players: "a bore," "useless," "talks too much." But what most comes through is-if I can risk employing an overused and ambiguous phrase—"the spirit of the Council," by which I mean those seminal ideas and attitudes that found expression in the discussions, debates and texts of Vatican II. Over and again in the pages of Congar's journal, we hear of a church that should be more evangelical and open to the Word of God, of the dangers of clerical triumphalism, of the universal call to holiness, of a liturgy that awakens the active participation of the faithful, of the need for the church to engage the modern world, etc. Attending meeting after meeting and engaging in endless conversations with bishops and theologians, Congar was indefatigably propagating these ideas, which we now take to be commonplace, and the permanent achievement of Vatican II.

As Congar led this charge, his chief opponents were Archbishop Pericle Felice and Cardinal Alfredo Ottaviani, the keepers of the traditional, scholastic form of Catholicism. His principal allies were "progressive" council fathers Cardinal Frings of Cologne and Archbishop Wojtyla of Krakow, as well as fellow periti Karl Rahner, Edward Schillebeeckx, Henri de Lubac, Hans Kung, and a young German theologian named Joseph Ratzinger. As I read the pages of Congar's journal, all of these figures and that very heady time came rather vividly to life. But even as I was caught up in the euphoria of that moment, I couldn't help but think of the

divisions that would later beset that victorious group. Archbishop Wojtyla, of course, later became Pope John Paul II, and he would appoint Joseph Ratzinger (later Pope Benedict XVI) as his chief doctrinal officer. Further, John Paul would create de Lubac and Congar himself as Cardinals, but would preside over a critical investigation of the works of both Kung and Schillebeeckx. Why did these divisions arise in the post-conciliar period?

One way to get a perspective on the split in the victorious party is to look to the beginnings of the theological journal "Communio." In the wake of the council, the triumphant progres-

> sive party formed an international journal called "Concilium," the stated purpose of which was to perpetuate the spirit of the great gathering that had prompted such positive change in the Church. On the board of "Concilium" were Rahner, Kung, Schillebeeckx, de Lubac, Congar, Hans Urs von Balthasar, Ratzinger and many others. But after only a few years, three figures-Balthasar, de Lubac, and Ratzinger-decided to break with "Concilium" and found their own journal, and the reasons they gave to justify this decision are extremely illu-

minating. First, they said, the

board of "Concilium" was claiming to act as a secondary magisterium, or official teaching authority, alongside the bishops. Theologians certainly have a key role to play in the understanding and development of doctrine, but they cannot supplant the bishops' responsibility of holding and teaching the apostolic faith. Secondly, the "Concilium" board wanted to launch Vatican III when the ink on the documents of Vatican II was barely dry. That is to say, they wanted to ride the progressive momentum of Vatican II toward a whole series of reforms-women's ordination, suspension of priestly celibacy, radical reform of the church's sexual ethic, etc.-that were by no means justified by the texts of the council. Thirdly, and in my judgment most significantly, Balthasar, Ratzinger, and de Lubac decried the "Concilium" board's resolve to perpetuate the spirit of the council. Councils, they stated, are sometimes necessary in the life of the Church, but they are also perilous, for they represent moments when the Church throws itself into question and pauses to decide some central issue or controversy. We think readily here of Nicea and Chalcedon, which addressed crucial issues in Christology, or Trent, which wrestled with the challenge of the Reformation. Councils are good and necessary, but the Church also, they contended, turns from them with a certain relief in order to get back to its essential work. The perpetuation of the spirit of the council, they concluded, would be tantamount to a Church in a permanent state of suspense and indecision.

Kung, Schillebeeckx, Rahner, Ratzinger, Congar, de Lubac and Wojtyla were all proud "men of the council." They strenuously fought for the ideals I mentioned earlier. But in the years that followed, they went separate ways-and thereupon hangs a tale still worth pondering as we approach the fiftieth anniversary of the opening of Vatican II.

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ONE LAST THING





For Me, Becoming Christian Meant Becoming Catholic

When my conversion from atheism comes up in conversation, the first question is not usually what made me believe in God or even Christianity in general. Instead, it's nearly always why I chose Catholicism in particular. At this point, I need to issue the following

disclaimer: this is a difficult question to answer. Not because I didn't have good reasons, but because focusing on the "reasons" doesn't accurately portray the miracle of conversion. Like all conversions, I was ultimately drawn into the Church through the mystery of the Holy Spirit. In a way that defies easy explanation, Catholicism chose me as much as I chose Catholicism. An odd but miraculous mishmash of thoughts, insights, mixed motives, experiences, self-discovery, and grace ultimately drew me into the Church of Christ. Of course, knowing that the questioner seeks articulable reasons, I focus on the thoughts and insights part. And my one-line response is: because Catholicism is traditional Christianity.

Oddly, the origins of that insight predate any interest I had in Christianity. As an irreligious teenager, I had little real-life experience of Christianity. I was a first-class European history nerd, however, and so I knew Christian history pretty well. That gave me at least an academic grasp of the major doctrinal differences among Christians. And although I barely cared at first, it was clear to me that Catholics had the best claim to historical, institutional, and doctrinal continuity.

Reading about the Reformation in my AP European History course in high school was eye opening. Although I had read much about the Reformation before, I wasn't particularly interested in the religious side of history, so nothing about it really sunk in. This time, though, it struck me that any Protestant denomination (even the inaptly-named "non-denominational" denominations) could be traced to a moment in history that, at a minimum, came after 1,500 years of Catholic Christianity. A Lutheran's church was founded by Martin Luther in the 16th century. A Calvinist's church was founded by John Calvin around the same time. An Anglican's church was founded by Henry VIII a bit later. A Methodist's church was founded by John Wesley in the 18th century, etc.

I knew, of course, that the Reformers claimed to be restoring traditional Christianity not revolutionizing it. While it would be many years before I discovered the early Church Fathers to completely dispel that assertion, I knew enough about early Christianity to know that this claim was specious. Even to my untrained (and very secular) eye, the first four hundred years of Christianity looked, sounded, and felt very Catholic. Why, in all my books on classical and ancient history, hadn't I read about Christians like the Reformers, protesting against the sacramental system; Church hierarchy; devotion to saints; and monasticism? Why, instead, was I reading about bishops; proto-monks; doctrine-deciding councils; and the "special role" of the Bishop of Rome?

Even the disputes within the early Church sounded Catholic. Take, for example, the Donatist controversy about whether priests who had renounced their faith under Roman persecution could validly administer sacraments after returning to the Church. The early Church vigorously argued with itself over this question. But through it all, no one argued that the whole sacramental system was just a bunch of spiritual signs and symbols lacking any real power to confer grace. The Donatist dispute would have made no sense unless both sides took the reality of sacramental grace for granted.

I recently stumbled upon Wikipedia's Reformation page and noticed two words that subtly betray the point fairly well: "The Protestant position, however, would come to incorporate doctrinal changes such as a complete reliance on Scripture as a source of proper belief and the belief that only faith, and not good deeds, bring salvation." Doctrinal changes. Changes from what? Well, the teachings of the Mother that birthed the Reformers - that organic coalescence of universal Christianity that preceded the Reformation for 15 centuries that we call the Catholic Church. The Reformers were children of Catholic Europe, so it is no surprise that their successors continued to be inescapably haunted by their Catholic past. Think of the English Puritans who banned Christmas celebrations as unbiblical and moved to the New World because the Protestant Church of England was still too Catholic. It was as though Protestant Christians, moving through history, drifted further and further away from what was, love it or hate it, their Catholic roots.

The great Protestant convert John Henry Newman famously said that, "To be deep in history is to cease to be Protestant." From my distant, neutral, and secular perspective, I agreed. My thinking went something like this: if you have to be a Christian (and you probably shouldn't), why wouldn't you be a Catholic?

Just a few months later, that question moved beyond the purely hypothetical realm. Slowly abandoning atheism, I gave Christianity a fair hearing during my senior year of high school. And that was when the Catholic flood gates opened. "It is impossible to be just to the Catholic Church. The moment a man ceases to pull against it he feels a tug towards it. The moment he ceases to shout it down he begins to listen to it with pleasure. The moment he tries to be fair to it he begins to be fond of it." I can't provide a better description of this period of my life than those words from G.K. Chesterton. Delving into Christianity seriously for the first time, I never found a compelling reason to be anything but Catholic. Instead, I found all the reasons in the world: charity, beauty, love, saints, sacraments, wisdom, ritual, and culture all ordered in perfect harmony toward intimacy with God in a way that clearly designated the Catholic Church as the contemporary manifestation of that early Christian Church built upon Peter the Rock. For me, becoming Christian meant becoming Catholic.

Fredric Heidemann lives with his wife and their daughter in the Lansing, Michigan area, where he also works as an attorney. Born and raised in an atheist family, Fredric dismissed religion until his late teenage years when he abandoned atheism. He entered the Catholic Church in 2006 during his freshman year of college and loves sharing his story.

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