

ISSUE No. XIII

33RD SUNDAY IN ORDINARY TIME

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# *Cathedral* WEEKLY

## A TIME TO GIVE THANKS

WITH RELATIVISM, THERE IS NO RIGHT OR WRONG | DOCTOR EDWARD SRI  
ECCLESIAE PRO PAUPERIBUS | DUNCAN G. STROIK

# Cathedral WEEKLY

THE MOST REVEREND THOMAS JOHN PAPROCKI  
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OF SPRINGFIELD IN ILLINOIS

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AUSTIN M. D. QUICK  
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Father,  
In this season of gratitude  
and abundance, we give You thanks  
for our many blessings  
as we pray for all who struggle  
with hunger and want.  
Be with them in the dark of night,  
when all hope seems lost.  
Keep their faith strong  
as they await relief.  
And let Your goodness flow  
through our hearts and hands  
as we reach out to one another  
in the full, true joy  
of Thanksgiving in Christ.  
Amen

## IMPORTANT NOTICE:

Due to the Thanksgiving holiday, the parish offices will be closed on  
Thanksgiving Day and the following Friday.

There will only be a 9AM Mass on Thanksgiving Day,  
and on Friday, there will only be the 7AM Mass with no 5:15PM Mass.

***We wish you and your family a happy and healthy, Christ-filled Thanksgiving!***

Front Cover:  
*Pieta* (1876) by William-Adolphe Bouguereau

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# RENEWAL OF OUR PARISH



## The First Thanksgiving

Many of us will celebrate the annual tradition of this coming Thursday as Thanksgiving Day. Our national tradition goes back to 1621 to the giving of thanks by pilgrims and their Native American neighbors at Plymouth (although history argues that many of the details of the first Thanksgiving are more myth than anything else). The tradition continued through the years finally being fixed by President Lincoln by decree in 1863 that a national day of thanksgiving should occur on the last Thursday of November. The date was fixed again in 1941 by an act of Congress declaring that the fourth Thursday of November would be the date for Thanksgiving each year. This was a compromise between Republicans and Democrats. President Roosevelt had wanted Thanksgiving on the second to the last Thursday of November to provide for a longer Christmas shopping season to help the American economy. Republicans wanted to keep Thanksgiving on last Thursday of November, as Lincoln had declared, as an honor to the former president. The compromise allowed for both sides to get what they wanted, depending on how many Thursdays were in November in a given year.

No matter what Thursday the holiday is celebrated on, what is important is why the day is celebrated. This is the one federal holiday that is designated as a day of offering thanks to God for the gifts and blessings that he has bestowed on the nation. While many of us will gather with family and friends to give thanks in the afternoon or evening, I invite you to first come to Mass at the Cathedral at 9:00AM as there is no better way to celebrate Thanksgiving than with thanksgiving. It is through the prayer of the Mass that we are given the Eucharist and the Mass is sometimes referred to as the Eucharistic Sacrifice. The work *Eucharist*

in Greek means "thanksgiving." Every time we gather for the Mass, we are gathering to offer thanksgiving to God for his goodness, his mercy, and his love.

Long before the pilgrims at Plymouth gathered for the "first" Thanksgiving, thanksgiving had already been offered on these American shores in the Mass. When that happened exactly, no one is quite sure. If you ask the Irish they will tell you it was by St. Brendan all the way back around the year 512 (one of the windows on the south side of the Cathedral commemorates this tradition). We know that Mass was offered on Epiphany on the island of Hispaniola as a part of Columbus's second voyage in 1494. Finally, most likely by 1498, Henry Cabot's expedition was exploring Newfoundland and Augustinian friars were among those in his party so Mass was surely offered on the continent.

What is important for us is the need for our lives to be marked by thanksgiving. Thanksgiving must be a way of life for the Christian and not simply a day on the calendar. Acknowledging that God is the giver of all good gifts and that our talents and resourcefulness emanate from him keeps us humble and open to receiving the continued graces that he wants to bestow on us. On behalf of Bishop Paprocki, Father Maher, Father Stock, Deacon Smith, Deacon Keen, and all of the Cathedral Parish and School staff, I wish you and yours a blessed and happy Thanksgiving. God bless you!

*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.*

## WEEKLY COLLECTION INFORMATION NOV 11/12

Envelopes - \$5,154.00    Loose - \$ 5,983.30  
Maintenance - \$2,158.00    TOTAL: \$ 13,205.30

**\$ 2,702.59 short from the amount  
needed to operate**

## MASS INTENTIONS FOR THE UPCOMING WEEK

### Monday 20 November

7AM - Catherine Staab (Norman and Crystal Wiseman)

5:15PM - Agnes Heineman (Steve and Elizabeth Ring)

### Tuesday 21 November

7AM - Steve Kinsella (Colleen Cornish)

5:15PM - Dr. William Coughlin (Linda Pierceall)

### Wednesday 22 November

7AM - Glen Deming Rogers (Glen and Betty Rogers)

5:15PM - Delia Gonzalez (Bob Barber)

### Thursday 23 November

**THANKSGIVING DAY**    No 7AM or 5:15PM Mass

9AM - Barbara McGee (Family)

### Friday 24 November

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

5:15PM - NO MASS

### Saturday 25 November

8AM - Catherine Staab (Robert and Angela Williams)

4PM - Frank and Mary Matheis (Rita Messinger)

### Sunday 26 November

7AM - John and Edith Bakalar    10AM - For the People

5PM - Rovey and Casey Families (Bonnie Casey)



## With Relativism, There is No Right or Wrong

Relativism isn't just a bad idea. It's ruining people's lives

If we're going to be successful in motivating others to rise above the relativistic culture, we need to help them see what Pope Francis has

observed: *"Relativism wounds people."*

The ideas at the center of a relativistic outlook are dangerous. Just as bad math can lead to faulty engineering and unsafe buildings and bridges, moral relativism can cause harmful effects in people's lives, encouraging people to do things that will hurt themselves and others.

We can see this especially in the relativistic culture's view of freedom.

Authentic freedom is the ability to perform actions of high quality. It's *for* something. If I possess the skills of violin playing, I'm free to play the violin with excellence. If I possess the skills of race-car driving, I'm free to race the car around the track at high speeds.

And if I possess the life skills known as the virtues, I am free to give the best of myself in my relationships and thus find happiness. Virtue gives me the freedom to love other people.

But the modern notion of freedom supporting the relativistic outlook is self-centered. It's simply the ability to make choices. It's merely about being free *from* anyone controlling me. How one chooses to use his freedom, however, doesn't matter. There are no good or bad choices. It doesn't matter *what* one chooses; all that matters is *that* one chooses: "It's my life. I'm free to do whatever I want to do with my life. Don't tell me what to do."

### A Tale of Two Marriages

A true story about two married couples who lived in the same neighborhood at the same time can highlight the world of difference between these two views of freedom. One young couple had been happily married for several years with two children when the wife was diagnosed with terminal cancer. She quickly lost the ability to walk and knew she'd be in a wheelchair for the remainder of her life. This wasn't what her husband was expecting when they got married. The emotional and financial pressure was too much.

He wanted a different kind of life. So, in the middle of her battle with cancer, he left his wife and kids for another woman.

According to the modern view of freedom, we can't say what he did was wrong because that's his choice. There are no right or wrong choices, this mindset says. Maybe you wouldn't do that, but we all should celebrate his freedom: He's free to do whatever he wants. And if he wants to leave his dying wife and kids, that's his free choice.

Just blocks away was another couple. The wife was diagnosed with an aggressive form of multiple sclerosis. She also quickly lost mobility and had to be pushed in a wheelchair for the rest of her life. But her situation was more incapacitating. She couldn't bathe herself, clothe herself or feed herself. She couldn't even speak.

Her husband was just hitting his stride in his business, but decided to retire early so that he could take care of his slowly dying wife. He went through practically all of his savings, fully realizing that he would not have much left for himself in his golden years. But that didn't matter. He lovingly poured his life out for her in her remaining years, serving her, feeding her, bathing her and dressing her. Every day he'd take his wife outside for walks in the neighborhood. He constantly read to her and talked to her, telling her about the weather, their friends and family, what was happening in the world and her favorite baseball team — even though she could not say a single word back. For years, he never had even one conversation with the love of his life. But he was always by her side, all the way to the end.

### Hero of Your Life

The tale of these two couples encapsulates the main contrasts between the classical and relativistic worldviews. Both husbands saw their life story take an unanticipated turn. And at that pivotal moment, one revealed himself to be a hero, while the other walked away from love and his responsibility to his family. One lived a kind of life we might expect an individualistic, relativistic culture to produce. The other rose above the mainstream and reminds us of what true greatness is all about.

His life was not about him — it was about giving himself to others, most especially his wife.

Relativism allows people to justify selfish acts that hurt other people. If there is no right or wrong, then I am free to do whatever I want with my life — no matter what consequences there might be for the poor, the unborn and the people God has placed in my life, whether friends, co-workers, family or, in this case, a dying wife and the kids who will be left behind.

But when we fail to give people a moral compass for their lives and instead train them in the relativistic view of freedom, we shouldn't be surprised when selfish acts like this occur and people get hurt in our culture. For relativism isn't just a bad idea. It wounds people.

*Dr. Edward Sri a professor of theology and Vice President of Mission and Outreach at the [Augustine Institute](#) in Denver, Colorado.*

*Sri is also a founding leader with Curtis Martin of FOCUS (Fellowship of Catholic University Students).*

*He resides with his wife Elizabeth and their eight children in Littleton, Colorado.*

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## Never forget the bloody horrors of the English Reformation

Amid "celebrations" of the  
Reformation's 500th anniversary,  
we should remember the mass  
persecutions of 16th century England

Martin Luther was a theologian. If you read the Ninety-Five Theses he reputedly tacked up on the door of Wittenberg's Schlosskirche in October 1517, it is clear his interest lay in the nature of sin, repentance, absolution, penance and salvation. Whatever else his wider agenda was — or became — his initial arguments were presented as scriptural debate on the revealed path to salvation.

The English Reformation, on the other hand, had no basis in theological debate. King Henry VIII despised Luther and all he stood for. Henry's robust defence of the seven sacraments in the *Assertio septem sacramentorum* of 1521 was the first royal refutation of Luther's ideas, and it did not pull its punches, using phrases like "filthy villain" and "deadly venom". In recognition of its vigour, Pope Leo X granted Henry the title "Defender of the Faith", and the book went through multiple reprints.

A decade later, Henry's mind had moved on from the sacraments, and was preoccupied with the politics of the bedchamber and his dynasty. When Pope Clement VII refused to annul Henry's marriage to Katherine of Aragon, Henry concluded that the most effective solution would be to sideline the Holy See.

Once settled on the plan, it all got going in 1533.

In January, Henry bigamously married Anne Boleyn, his pregnant mistress. In March, on Passion Sunday, the relatively unknown Protestant-leaning Thomas Cranmer was consecrated 69th Archbishop of Canterbury. In April, Parliament passed the Act in Restraint of Appeals, cutting off all legal recourse to Rome. And in May, Cranmer pronounced the long-desired annulment of Henry's marriage to Katherine, then presided over Anne's coronation.

Henry now had what he wanted. But his new wife had come at a high cost. He had changed the country's religion to get her, and now he had to implement the new faith nationwide. What Henry needed were loyal lawyers and theologians to reshape the religion.

In Thomas Cromwell, he found the former. And in Cranmer the latter. Cromwell began enriching himself by pillaging and razing the monasteries. Cranmer legitimized [sic] Henry's every move spiritually. Henry was secure in the knowledge he had ambitious fixers around him, but what about the response of the rest of the country? It quickly became apparent that despite passing the Act of Supremacy in 1534 making himself head of the English Church (*Ecclesia Anglicana*), legislation alone was not going to

be sufficient to ensure the cooperation of the English people. Nor were Cranmer's sermons and those of the other new bishops. With little alternative, Henry resorted to the most basic tool of his power: violence.

Burning people for heresy was an option, but it would raise a few eyebrows. The problem was that Henry largely believed in the same traditional theology that his people did. He had not changed his views from the time of writing the *Assertio*. This ruled out widespread heresy trials. The solution his circle came up with was more radical.

Treason was originally a common law offence, but put on to a statutory basis by King Edward III in the Treason Act 1351. (It is still in force, although heavily modified, and last used in 1945 against William Joyce, "Lord Haw-Haw".)

The punishment for high treason was hanging, drawing, and quartering — first recorded in 1238 for an "educated man-at-arms" (*armiger literatus*) who tried to assassinate King Henry III. Other famous early victims included Dafydd ap Gruffydd in 1283 and William Wallace in 1305. The victim was drawn (dragged) to the place of execution on a hurdle or sledge. There he was hanged (slowly strangled), and while alive his genitals were cut off, his abdomen was sliced open, his bowels were pulled out, and they were burned in front of him. Once dead, he was cut down, beheaded, sliced into quarters, and a section sent to each of the four corners of the kingdom for public display. For a woman, the punishment was burning and quartering.

Henry's first victim was a 28-year-old nun, Elizabeth Barton. She had visions which earned her a following among leading clergymen, and she had even enjoyed an audience with Henry. However, when her prophecies spoke of the wrong Henry was doing by abandoning Katherine and marrying Anne, she crossed a line. Her visions, in fact, suited Cranmer, as condemning her gave him the chance to damage some of her theologically conservative clergy supporters. He and Cromwell obtained her confession to having faked trances, to heresy, and to treason. On April 20, 1534 she was hanged and beheaded at Tyburn along with five of her supporters (two monks, two friars, and a secular priest). Her head was then spiked on London Bridge, making her the only woman in English history to suffer this fate.

As the new religion was promulgated from London, there was deep resentment in the countryside. Particular objection was taken to Cranmer's "Ten Articles" of 1536 (the new church's canon of beliefs), to Cromwell's ransacking of the monasteries, and to his attempts to increase his personal power in the north.

On October 1, 1536, people gathered at Louth in Lincolnshire. Others joined and, before they knew it, thousands had occupied Lincoln demanding an end to the changes. Henry countered with threats of military reprisals, and the uprising melted away. In the aftermath, Nicholas Melton ("Captain Cobbler"), the vicar of St James's in Louth where the uprising began, and its other leading figures, were duly hanged, drawn and quartered.



Henry VIII  
1491-1491

*Continued on Page 6...*

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Further north, 40,000 people from Yorkshire, Durham, Northumberland, and Lancashire took York, demanding a return to the old ways. This was the famous "Pilgrimage of Grace". After securing the surrender of 300 men guarding the royal castle at Pontefract, the pilgrims were led by royal representatives to believe their requests had been met. They stood down, and then the reprisals began. Some 220 to 250 were executed, including the leaders: Robert Aske and Baron Darcy of Templehurst, as well as Sir Francis Bigod, who led a simultaneous uprising in Cumberland and Westmorland.

Wriothseley's Chronicle confirmed that hanging, drawing, and quartering was performed in more or less the traditional way at this time. One terse description reads that the victim was, "hanged, membred, bowelled, headed, and quartered". One of the most shocking executions was that of Margaret Pole, the 67-year-old Countess of Salisbury, who was beheaded without trial in 1541 because Henry was furious with her son, Cardinal Reginald Pole, who had slipped abroad.

Not all were executed for treason. A limited number of heresy trials were brought. In the case of John Forest, a senior member of the Franciscan community at Greenwich, Cromwell and Cranmer accused him of identifying the church in the creed with the Church of Rome. When he persisted in this belief, he was burned at Smithfield in the presence of Cromwell, Cranmer and Latimer.

Henry was followed on the throne by three of his children: Edward VI (1547–53, son of Jane Seymour), Mary I (1553–8, daughter of Katherine of Aragon) and Elizabeth I (1558–1603, daughter of Anne Boleyn). At Whitsun 1549, when Edward had been on the throne two years, Cranmer introduced the first compulsory Anglican compendium of liturgy: the Book of Common Prayer, and it led to riots in the West Country. There was a specific complaint against the imposition of a text in English, as Catholic spiritual and devotional literature in Cornish was well established.

Edward sent in loyal retainers, bolstered by German and Italian mercenaries. At Clist Heath the troops of John Russell, Earl of Bedford, bound, gagged and slit the throats of 900. By the time the uprising was suppressed, an estimated 5,500 West Country people lay dead.

Heresy trials continued to be useful against Catholics and the wrong sort of Protestants. On May 2, 1550, Cranmer was involved in the burning at Smithfield of Joan Bocher, an Anabaptist from Kent. The following year, Cranmer, Ridley, and Coverdale all tried George van Parris, a member of the Strangers' Church, resulting in him being burned at Smithfield on April 25. After Edward came Mary and a Catholic restoration. According to Foxe's *Book of Martyrs*, her administration executed 289 Protestants for heresy. When Elizabeth came to the throne, she passed

the 1559 Act of Supremacy to restore the English church. But there were still plenty who were anguished by the changes. In 1569, the Earls of Northumberland and Westmorland mobilised the Northern Uprising in support of Mary, Queen of Scots, but it was soon crushed, with 450 of its participants executed.

In response, on February 25, 1570, Pope Pius V issued the bull *Regnans in excelsis* excommunicating Elizabeth, and threatening an anathema on all who obeyed her. A harsh anti-Catholic crackdown in England followed, and to ease the persecution Pope Gregory XIII softened the bull in 1580 by permitting provisional obedience until present circumstances changed. But the damage was done.

Elizabeth unleashed a mass persecution. By 1585 tensions were so high that any priest ordained after 1559 found on English soil was automatically guilty of treason, as was anyone who sheltered him.

Despite the harsh penalties, the priests still came. Perhaps nothing sums up the missionary spirit better than Campion's "Brag", delivered as a defence before his execution at Tyburn in 1581: Be it known to you that we have made a league ... cheerfully to carry the cross you shall lay

upon us, and never to despair your recovery, while we have a man left to enjoy your Tyburn, or to be racked with your torments, or consumed with your prisons. The expense is reckoned, the enterprise is begun; it is of God, it cannot be withstood.

The Anglican cleric William Harrison said that Henry VIII executed 72,000 "great thieves, petty thieves and rogues". It is not now possible to know whether these numbers are accurate, or whether they include those who opposed the new Tudor church.

Although accounts of Reformation violence have traditionally focused on "Bloody" Mary's victims — gorily catalogued in Foxe's polemical *Book of Martyrs* — the reality was not nearly so one dimensional. Henry, Edward, and Elizabeth's policies demonstrate that the entire family imposed its religious will on the country by force, top down, and with the complicity and assistance of their religious and judicial establishment.

The fractures and wounds caused by this interminable religious violence not only marred their reigns, but also spilled over into the following centuries, leading to the Civil War, the regicide of Charles I, the Revolution of 1688 and the Jacobite uprisings. Although Henry must have gone to his grave with little concept of what was to follow, the blood price for his dynastic ambitions was still being paid by the British people more than 200 years later.

*Dr. Dominic Selwood was awarded his masters in history from the Sorbonne in Paris and his doctorate from Oxford. He is a Fellow of the Royal Historical Society and a Fellow of the Royal Society of Arts. His previous books include The Apocalypse Fire, Spies, Sadists, and Sorcerers, Knights of the Cloister, and The Sword of Moses.*

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This work originated in The Catholic Herald.*



Thomas Cromwell  
1485-1540



## Ecclesiae Pro Pauperibus

We all know that the poor need food and clothing, decent education and good jobs. But what about their spiritual and cultural needs?

Can a church building serve the poor spiritually through the material? It is an expensive proposition, but I would suggest the answer is yes. Which leads us to the question, how can we design a church for the poor?

First, consider what a church for the poor is not: it is not a church for ascetic monks, who take a vow of poverty, spend their days in prayer, and prefer the simple beauty of the cloister to the richness and chaos of the world. On the contrary, a church for the poor should be seen as a place for full-blooded laypeople who need to be drawn into the building through material and tactile means. It is a respite from the world that offers a glimpse of the heavenly Jerusalem to those living in Nineveh.

A church for the poor does not have paintings of abstract or ugly figures but is full of beautiful images of holy men and women who overcame their sinfulness to draw close to God. Even more important, a church for the poor shows the poor their mother who comforts and their God Who forgives. A church for the poor is full of signs, symbols, and sacraments: outward signs of inward grace. It cannot be a place where the sacrament of salvation is hidden away, for it should be raised up like Christ on the cross offering His body for our healing.

A house for the poor should not be a modernist structure inspired by the machine, for the poor are surrounded and even enslaved by the machine and the technological. It is rather a building inspired by the human body, the New Adam, and the richness of His creation. Those whose lives may touch on angst and suffering do not need a contorted building exhibiting disharmony and atonality. Instead they need an architecture of healing, which through proportions, materials, and spiritual light brings joy to the heart. A church that is welcoming to those in the state of poverty should not be a theatre church where the visitor is forced to be on stage. Their dignity is respected by allowing them to sit where they want, even if that means in the back or in a side chapel. The lighting cannot be so bright that one's deficiencies are revealed to others; there should be a place for prayerful shadow.

"[Saint] Peter teaches us to look to the poor through the eyes of faith and to give them that which is most precious: the power of the name of Jesus. This is what he did with the paralytic; he gave him what he had, which was Jesus." - Pope Francis, Angelus Address June 29, 2014, Solemnity of Saints Peter and Paul

A church for the poor is not hidden away in the suburbs or on a highway where it may never be seen and is difficult to get to. It should be placed where the poor are — near the poor villages or the destitute city neighborhoods and in prominent places like downtowns or city parks where the poor sometimes travel. A

church for the poor does not close its school just because it is under-enrolled or in financial difficulty. Caritas understands that service to those in need is not optional, nor is it meant to be cheap and easy. In the same way, dioceses should seek creative ways for inner-city parishes to remain open even when finances would argue otherwise. One thinks of Our Lady of the Angels and its school, located in a tough Chicago neighborhood and re-opened by Cardinal George and Franciscan Bob Lombardo after being closed for fifteen years.

A church for the poor should not look impoverished. It is one of the few public buildings that those without status or money are always welcome to enter. The poor may not often visit the art museum, the symphony hall, or the stately hotel. However, a worthy church can give the poor the experience of art, fine music, and nobility that the rich and middle class are happy to pay for. And in this way the Church acknowledges that high culture should be even for those who have nothing. Bishop Suger probably had it right when he rebuilt Saint Denis and invested in beautiful vessels, altars, and statues to draw the gaze of the common folk towards the mysteries of the faith.

A church for the poor is not only for the poor, it is for all — both rich and poor, proud and humble. Are there iconographical elements that might draw the needy and inspire others to give? Perhaps images of poverty in the lives of holy saints such as Francis, Dominic, Mother Teresa, and many others. Along with these, a church for the poor should have murals, stained glass, and side altars portraying the centrality of poverty in the life of Christ: The King is born in a stable, and His family must immigrate to a foreign land to survive. He displays compassion for the poor, the leper, the widow, and the mother. He raises the dead. He lives as a mendicant, reliant on the generosity of others for food and lodging (from both priests and tax collectors). He introduces many parables — like the widow's mite or the prodigal son — that speak powerfully to all those in hunger and poverty.

But can the poor or the uneducated understand these images or appreciate beauty? When the poor see beauty they see God. Why? Because "beauty" is God's middle name.

What building can better point the poor towards Christ than a church: a house of God that welcomes them, embraces them, and lifts them up.

*Duncan G. Stroik is a practicing architect, author, and Professor of Architecture at the University of Notre Dame. His built work includes the Our Lady of the Most Holy Trinity Chapel in Santa Paula, California, the Shrine Church of Our Lady of Guadalupe in LaCrosse, Wisconsin, and the Cathedral of Saint Joseph in Sioux Falls, South Dakota. Prof. Stroik is the author of The Church Building as a Sacred Place: Beauty, Transcendence and the Eternal, and edits the journal Sacred Architecture Journal.*

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Roman Catholic Church in Rwanda