

SACRED HEART CHURCH
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COLUMBIA, MO 65201

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Heart of the Matter

A Christian Community Building Households of Faith

Volume 9 • Issue 11

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November 2009

Sacred Heart throws High Tea Party

By Peggy Bohnenkamp

It seems a few months back there was a growing desire among some members of our parish to experience some romantic olden days again. And, as nearly always follows the hint of a desire/idea at Sacred Heart, a committee was formed to discuss the matter. The memory of a successful High Tea at Sacred Heart eight years ago, celebrating the 125th Anniversary of the establishment of Sacred Heart Parish Church, captivated the committee's interest. After several planning sessions, Sacred Heart's second High Tea Party was set for Oct. 4 and announced in our bulletin and the Catholic Missourian as open to all. Apparel of the early 1900s was encouraged, but optional.

Approximately 40 properly attired gentlewomen gathered in our Activity Building on that date to partake of tea, refreshments, and entertainment. There was great admiring among the ladies as they viewed each other's more formal dress and especially the flowing hats worn depicting that era. After a period of socialization, tea was served from a large silver urn situated on a lovely decorated banquet table which was laden with dainty sandwiches, cookies, fruit, chocolate muffins, and candies prepared by Sacred Heart's generous lady donors. Ladies were seated at cloth-covered tables on which



The Sacred Heart Tea Sippers Quartet performed at the High Tea. The group consisted of Donna Haley, Gayle Jones, Judy Bryant, and Pat Gerke.

sat centerpieces of elegant tall vases and flowers.

Shortly thereafter, entertainment was introduced, commencing with a piano duet of "Tea for Two," followed by Dana Moore, a guest from Ashland, who enchanted the ladies as she played and sang ukelele melodies, the ukelele being a popular instrument of the late 1800s. The Sacred Heart Tea Sippers Quartet (formerly known as The Tea Bags) next stole our hearts as they sang "Let Me Call You

Sweetheart" and then asked guests to join in on a few other well known, olden songs.

In a change of pace, tongue-in-cheek descriptions of some more specific early 1900 tea parties were rendered from a 1906 book entitled "Bright Ideas for Entertaining." On a touching note and to end the program, a reading was given of "A Christmas Tea." Sister Agnes Schlereth then closed this part of the afternoon by reciting a prayer from "God's Minute," a 1905 prayer book. After the presentation of door prizes to three excited but reserved ladies, an invitation was given to all to partake again of tea and refreshments before departing for the day.

Proper atmosphere for the tea was evident from the array of older quilts displayed on stage as well as the various vintage family pictures and papers that were present to view. Clusters of vintage hats, collections of teapots, and samples of early 1900 clothing completed the decorations.

As for those costumes worn to the tea, a wide variance was noted, although all were in keeping with the time period. Annie Oakley even showed up, dressed true to her image. Fr. Steve Kuhlmann, O.P., also graced our tea for a short time to show us his grandmother's colorful feather hat and tell us of his many memories of her wearing it. Thus it does seem

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Sacred Heart Catholic Community Foundation

The Sacred Heart Catholic Community Foundation was established in January 1998 as a means for individuals and organizations to provide long-term financial stability for the charitable, religious, and educational purposes of Sacred Heart Parish.

The Foundation operates endowments in four areas of focus, which parallel parish commissions:

Administration. The *General Fund* is established to support our parish buildings and facilities; emergency needs; and special projects as well as support to administer the Foundation.

Education. The *Education Endowment* supports youth and adult education programs within our parish.

Liturgy. The *Fr. Edwin Cole Endowment for the Promotion of Liturgical Arts and Preservation of Church Environment* serves as a vehicle for enhancing our liturgy and the sacredness of our church space.

Social Concerns. The *Sr. Agnes Schlereth Social Concerns Endowment* emphasizes the charitable and service activities within the parish and local and global communities.

A volunteer board of directors, all parishioners of Sacred Heart, operates the Foundation. The pastor



Price Phillips and Jack Keene appreciated delicious caramel apple treats after Mass Sept. 20. The Sacred Heart Catholic Community Foundation is hosting "Change of the Seasons" events to create awareness of the Foundation. Parishioners enjoyed Root Beer Floats in June and Apples and Caramel in September. Watch for the Foundation events for Winter and Spring.

and president of the Pastoral Council hold permanent positions on the board as representatives of Sacred Heart parishioners and commissions.

Annual distributions are made from the earnings of gifts. Thereby, Foundation gifts continue to grow and ongoing distributions can be made from each original gift. Foundation gifts are gifts that keep on giving.

In the past the Foundation has provided funding for:

1. Training for Spiritual Directors,
2. Refugees trying to get a start in Columbia,
3. Music for the choir,
4. Children's bibles for religious education, and
5. Emergency cash for the truly needy.

Based on interest, a donor can establish additional endowments in any of these focus areas. The Foundation accepts gifts of cash, stocks and bonds, retirement accounts, charitable remainder trusts, real estate, personal property, and other planned giving methods.

For more information about the Foundation, please contact Fr. Steve Kuhlmann, O.P., at the Parish Office (443-3470) or Paul Kanago (446-7526).

Birthdays

- Nov. 1 Louis Corwin, Teri Keene, Leo Modaff, Emmalee Riney
- Nov. 2 Silvia Onate
- Nov. 3 Laura Beth Cox, Elizabeth Duncan, J.D. Krueger, Judy Morris, Katherine Quinn
- Nov. 4 Terrance Grus, Miriam Hankins, Mary Ann Tveitnes
- Nov. 5 Andrew Cox, Linda Doles, Carry Pudenz, Broderick Ruprecht, Steve Teson
- Nov. 6 Suri Amjad, John Frymire, Shao-Hua He
- Nov. 7 Laura Bentley, Ken Bishop, Jay Ludlam, Rhys McCracken, Jill McIntosh, Andrew Romitti, Judith Schelich
- Nov. 8 Tamara Herman, Emily Peurrung, Anne Quick, Tom Schaefer, Rebecca Sinele, Esther Steinhoff, Nohemi Trujillo
- Nov. 9 Mark Evaniak, Leslie Frymire, Mary Manulik, Madge March-Riley, William Parrish-Edwards, Melissa Renfro, Tita Rogers-Shaw
- Nov. 10 Isabella Dupree, Carl Franks, Christopher Schappe, Tyva Sprouse
- Nov. 11 Allison Anderson
- Nov. 12 Susan Adams, Debbie Bietsch, Cheli Haley, Robert Torres, Lucas Whitworth
- Nov. 13 Joseph Adrian, Ramak Amjad, Jayne Burkett, Adrienne Stolwyk
- Nov. 14 Allan Bohr, Paul Chitwood, Paula Chitwood, Quinn Cunningham, Maria Mendez-Alegria, Braeden Songer, Yolanda Tobar
- Nov. 15 Marie Dishaw, Cindy Gardner, Meron Ghidey, Erin Green, Roman Romitti
- Nov. 16 Sandy Arens, Vincent St. Omer
- Nov. 17 Raphiell Freelon, Justine Morris, Pete Szkolka
- Nov. 18 Darin Glover, Jack Langen, Ryan Naugle
- Nov. 19 James Brown, Joseph Fulca, William Brent McHugh
- Nov. 21 Sheryl Orscheln, Joseph Priesmeyer
- Nov. 23 Helen Girard, Karen Harris, Jeff Mitchell, Carrie Tyler
- Nov. 24 Kelly McGuire, Steve Schultz
- Nov. 25 Janette Trujillo, Deacon John Weaver
- Nov. 26 Josephine Blanchard, Avery Lynn, Henry Wachholz
- Nov. 27 James Farnell, Brian Kimes, Patrick Landeck, Rosa Lopez
- Nov. 28 Abigail Mayhan, Marguerite Myers, Mark Singer
- Nov. 29 Jennifer Brown, Susan O'Neill, Patrick Rackers
- Nov. 30 Kathy Singleton

Eternal Rest

Maxine Andrews

Maxine Mary Andrews began her eternal life Friday, Oct. 9, 2009. She was born June 17, 1924, in East Crandonlet, IL, to Vincent Henry and Emma Schmidt Ferry.

Maxine married Perry J. Andrews Nov. 30, 1946, and they enjoyed 62 years as husband and wife. They raised two children, Gary Andrews, who preceded Maxine in death, and Chris McGavock. They dearly loved

their grandchildren Rick McGavock, Jr.; Dawn Kuntz; Katie McGavock; Scott Andrews; and Taylor Potter; and their great-grandchild Daniel Kuntz.

Maxine's life was celebrated at a Mass of Christian Burial held at Sacred Heart Saturday, Oct. 17. She was then laid to rest at Memorial Park Cemetery. She will continue to live in the loving memory of her husband, daughter, and grandchildren.

Articles in *Heart of the Matter* that address Church teachings or articles of faith are expressions of the author's opinion unless specifically noted otherwise.

Knights of Columbus Council 14414 Handyman Ministry

If you need help with projects around the home or in the yard, call Rick Clawson at (573) 491-3399 or email ClawsonRandG@wmconnect.com.

Payment for the service is not required, but donations are accepted by the council and are used to support the parish.



Angelic symbols in art

By Tim Pingelton

If you spend any time studying paintings of the Renaissance, you will see two types of winged beings in human form: angels and naked babies. They are not one and the same. The European Renaissance (spanning from roughly the 14th to 16th Centuries) was a tumultuous time when both Christian and mythological imagery were popular subjects of art. In fact, Renaissance notable Raphael painted both Christian scenes with angels (as in *The Coronation of the Virgin*, 1503) and mythological scenes with winged naked babies (as in *The Triumph of Galatea*, 1512).

"Angel" is derived from the Hebrew word meaning "one going" or "one sent." Although they appear in both the Old and New testaments (and in several religions), only a few of these messengers are named in the Bible. Saint Gabriel the Archangel, who hails Mary to announce the forthcoming birth of our savior, can be recognized in Renaissance art because he is usually shown holding a white lily, which is a symbol of Mary's purity. Saint Michael the Archangel, who expelled Adam and Eve from the Garden of Eden and who judges people's souls is often shown in Renaissance art wearing armor or holding scales. A third angel, Saint Raphael the Archangel, is noted in the book of Tobias. It is harder to identify Raphael in Renaissance art, but a fish is often painted near him to bring to mind the story of Raphael helping when a fish attacks Tobias (Tobit 11).

The secular, winged naked babies are called *putti* (*putto* in singular). They populate much Renaissance art, especially by Italian painters. If the subject of the painting is non-Christian, then any human figures with

wings are probably putti. The mythological character of Cupid is a common putto in Renaissance art; usually he is hanging out with Venus. Putti usually are nameless and rather unidentifiable, but such characters lacking the symbolism of angels may actually be angels. It gets a little complicated.

Nine different kinds of angels can be found in Renaissance art. Ranking from closest to God out to closest to humans are three choirs: (1) Cherubim, Seraphim, and Thrones; (2) Dominions, Virtues, and Powers; and (3) Principalities, Archangels, and Angels. The book of Ezekiel also mentions Ophanim, which are in the choir with Thrones. The angelic hierarchy differs throughout history and among writers and theologians. Sometimes they are depicted with relevant symbols (e.g., Principalities angels might hold national flags), and sometimes they are not.

In a small way, depictions of both angels and putti in Renaissance painting represent the huge changes taking place in the western world at that time. Working amid Reformation and Counter-Reformation in this era, Renaissance artists strove to highlight the characteristics they found most significant in these subjects.

With their large wings and symbols, angels in Renaissance art are not that hard to identify. Scripture notes that angels, at times, hid their identities when consorting with humankind. Thus, Hebrews 13: 2 advises, "Do not neglect hospitality, for through it some have unknowingly entertained angels." Most of us call to mind the Renaissance portrayal when we consider angels, but it is important to remember that angels can come disguised, and when we least expect them.

The Door is Open!



The Knights of Columbus is an organization of Catholic men (ages 18 and over) founded on the principles of charity, unity, fraternity, and patriotism. For information about Council 1529, contact Tony Speichinger (573-443-8648). Come join us!

Heart of the Matter
Sacred Heart Parish
Columbia, MO

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Editor: Mary Kay Head

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Damien de Veuster - Saint of the lepers

By Bill Caubet

In 2007, I was fortunate enough to visit the Hawaiian island of Molokai. Besides its beauty and isolation, Molokai is known as the home of the Hawaiian leper colony. The colony is still inhabited today and if you feel up to a very long mule ride or hike, you can visit the colony.

Perhaps the colony's most famous occupant was Fr. Damien de Veuster. Fr. Damien is beloved by the Hawaiian people. He was just canonized Oct. 11, 2009. I had the privilege of visiting several of the churches he built on the island, all of which still are active parishes today.

His story begins with his birth Jan. 3, 1840. He was baptized Joseph, the youngest son and seventh of eight children of Frans and Anne-Catherine de Veuster, who were small farmers at Tremeloo, Belgium. His mother would read aloud to the children about the lives of the saints. Three of the children besides himself gave their lives in the service of the Church.

His brother, Auguste, became a religious in the Congregation of the Sacred Hearts of Jesus and Mary and took the name Brother Pamphile.

Joseph followed in his brother's footsteps and entered the Congregation of the Sacred Hearts of Jesus and Mary and took the habit Feb. 2, 1858, under the religious name Brother Damien. His superiors didn't think he was a good candidate for the priesthood because he lacked formal education. However, he was not considered unintelligent. His superiors decided to allow him to become a priest because he learned Latin well from his brother.

During his ecclesiastical studies, he prayed every day in front of a picture of St. Francis Xavier, patron of missionaries, to be sent on a mission. His brother was assigned to the Hawaiian Islands as a missionary, but then became ill. Damien asked to replace his brother, even though he had not yet been ordained. The Congregation gave him permission and after a five-month voyage he arrived in Honolulu Mar. 19, 1864. He was ordained a priest May 21, 1864.

Leprosy was at epidemic levels by the mid 1860s. In 1866, a colony was established on Molokai at which anyone suspected of leprosy was quarantined. In 1873, Bishop Maigret asked if any of his priests would be interested in serving at the leper colony, where many of the faithful were dying and in desperate conditions without the sacraments.

Fr. Damien was ready to be the first to go and on May 10, 1873, the sick and dying of Molokai had their

first priest. Fr. Damien was physically and emotionally strong. He worked hard and overcame his fears of the leprosy. Most importantly, he was a strong priest who provided for the needs of his spiritual children.

He began to build hospitals, orphanages, houses, and all kinds of buildings. By 1888 he had helped to build many of the 374 buildings on the island. Despite the apparent contagiousness of the disease, Hawaiians needed to be touched and affirmed physically.

Fr. Damien saw the horror of the disease first hand, in the horrible smell of rotting flesh. At first he had a terrible repugnance to the rotten odor, the disfigured faces, and the oozing sores. Just as in Jesus' time, lepers were considered untouchables. But Fr. Damien touched and worked with everyone. He would invite people into his house and oftentimes use it as a place for some who had no home. He made flutes for the fingerless, held races with children that had only stumps for feet, and had holes cut in the floor of St. Philomena Church to allow the sick to spit on the ground. He tried as many innovations as possible to help the people in any way that he could.

He not only acted as physician, but healed their souls as well. There were 200 Catholics among the 600 at the settlement upon Fr. Damien's arrival. Within 10 days he had 20 catechumens. The following week he performed 30 baptisms and by the end of his first six months he had 400 catechumens.

In addition to this, he began perpetual Eucharistic adoration at the settlement. This gave the lepers a place to pour out their hearts to the Lord in the midst of their sufferings. Because of his spiritual successes, the Protestants became outraged at "the papist."

Fr. Damien, in the meantime, suffered from terrible loneliness and was unable to go to confession regularly. Because many were fearful of the disease, he had to confess from the shore by shouting to a priest on a ship and then receiving absolution. All his life he begged the bishop and his superiors to send him someone.

By 1883, Fr. Damien had lost the feeling in his leg and redness appeared on his foot – he had contracted leprosy. In 1885, a small leprosy tubercle appeared on the left lobe of his ear and his eyebrows fell off. He wrote letters to his brother and mother informing them of the disease. Upon opening the letter, his mother died of a heart attack. She died with a photo-

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Knights of Columbus Council 14414

The Sacred Heart Parish Knights of Columbus held its regular business meeting Oct. 7 and social meeting at The Rome Oct. 21.

Our council, assisted by Council 1529, conducted the annual Soccer Challenge competition (see below).

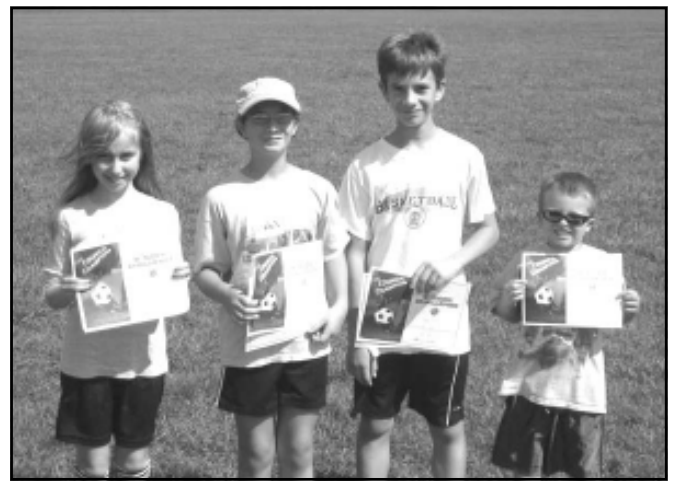
On Saturday, Oct. 24 the first "Scrappy Knights" event was held. Council members prepared meals and catered to the needs of scrap bookers who created heirloom keepsakes from photos and other mementos in a session that lasted all day.

Service to the parish in October consisted of removing the air conditioners from the windows of the



Cassie Hallacy and Pat Andrews at the "Scrappy Knights" event

Parish Office and storing them in the basement, in preparation for the winter heating season.



(From left to right) Katie Lupo, Hanna Goedrich, and Ben Goedrich were District winners in their respective age groups in the first Knights of Columbus-sponsored Soccer Challenge. Matthew Sutter (also pictured) helped with the competition. Members of KC Councils 14414 and 1529 – Chris Drury, Sammie Goedrich, Anthony Lupo, Mike Fulca, Steve Sutter, Matthew Sutter, and Mike Bietsch – helped with the event, which was held at Smithton Middle School. Next year's event will coincide with the annual Sacred Heart Parish Picnic.

CCS News and Updates

By Raelene Head

Another month has flown by and report cards will be coming home soon. You should see them come home in backpack mail Friday, Oct. 30. Don't forget to get your parent/teacher conferences scheduled for Nov. 5. It is a chance to meet with your child's teacher to see how things are going. Remember, you have 15 minutes to meet with the teacher. If you have a concern that is going to take a longer discussion, please schedule a time with your child's teacher instead of trying to squeeze it in at teacher conferences.

The final numbers from the Reading Road Trip fundraiser at school are in. The kids read over 500,000 minutes and raised \$43,000. Tony Spicci sent out an email and this one paragraph really sums it all up: "I

would like to thank everyone for their hard work and dedication to the Fall Fundraiser. CCS is a very unique school and we are blessed with friends and family that care so much about our success. It says a lot when during tough economic times, our community can stage one of its most successful fundraisers. I especially want to thank the CCS Administration for their support and the Read-A-Thon Committee for their time."

The second graders have been busy getting ready to celebrate their first sacrament that they will remember; their first Reconciliation. The Reconciliation Centers at CCS are scheduled for Nov. 2 thru Nov. 4, depending on which teacher they have. The Reconciliation Learning Centers at Sacred Heart are scheduled for Dec 6 from 5

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Windy, with a chance of golf balls

By Gene Gerke

The eighth annual Paul Prost Memorial Golf Tournament was held Monday, Sept. 28. It was a beautiful, blue-sky, sunny day. But wind gusts of over 30 miles per hour had golf balls flying everywhere. Despite the wind, 79 golfers had a great time and more than \$6,000 was raised for the parish building maintenance fund.

This annual tournament is held in memory of Paul Prost, a long time member of the Sacred Heart parish family. The golfers competed for several prizes, and dozens of door prizes were awarded. Businesses and individuals provided sponsorships, products, and prizes in support of the tournament. (See the list of Sponsors and Donations.) Special thanks are due to the Tournament Committee members – Bob Borst, Cathy Coziahr, Gene Gerke, Pat Gerke, Kirk Hankins, Charlene Jayamanne, Paul

Kanago, Colleen Lamond, John Lamond, Trip Moynihan, and Michael Schuster.

The **Paul Prost Memorial Golf Tournament Trophy** and \$500 went to the winning team of Joe Tonnies, Jay Goeser, Tim Dehart, and Caleb Rowden.

Other winners included:

Flight A

2nd Place (\$300): Richard Ditter, Bill Gartner,

Hardeep Bhullar, Mike Little

3rd Place (\$160): John Lamond, Brian Hervey, C. K. Hoenes, Todd Scott

Flight B

1st Place (\$300): Kirk Hankins, Darren Bertrand, Larry Coyner, Robert Hankins

2nd Place (\$160): Rob Quinn, Bo Fraser, Jason Zerrer, Les Borgmeyer

3rd Place (\$80): Dale Verslues, Maurice Schulte, Bill Borgmeyer, Jerry Wilbers

Closest to the Pin: Todd Scott (Free round of golf for four donated by **Columbia Country Club**)

Longest Putt

John Lamond (Hybrid club donated by **ProAm Golf**)

Longest Drive: Dan Roling (Driver donated by **Thomas McGee Insurance Agency**)

Putting Contest: Tim Bennet and Jerry Wilbers (Mizzou football pre-game side line pass donated by **MU Department of Athletics**)

Honesty Award: For carding the highest score, the team of Elyn Forbes, Donna Fannin, Chris Schappe, Chick Orscheln were awarded the annual "Honesty Award." (Four \$25 gift certificates donated by **Les Bourgeois Winery**)

Paul Prost Memorial Golf Tournament – September 2009

Sponsors and Donations

A special thank you to the companies and individuals who supported the tournament.

Signature Sponsor

Prost Builders, Inc.

Hole Sponsors

Bauer Homes, Inc.

Ewers Tires & Service

Gerke & Associates, Inc.

Warren & Debbie Prost

Sacred Heart Church Choir

Hulett Heating and Air Conditioning

Orscheln Industries

Professional Contractors & Engineers

Knights of Columbus, Columbia Council 1529

Missouri Builder Service

Knights of Columbus, Sacred Heart Council 14414

Treeces Philips, LLC

LaBrunerie Financial Services

Imhoff Construction

Thomas McGee Insurance Agency

Paul Land, Plaza Real Estate Services

River Region Credit Union

Beverage Sponsors

N.H. Scheppers Distributing Company (Anheuser-Busch products)

Contest Prizes

Thomas McGee Insurance Agency: Golf club (driver)

Les Bourgeois Winery: Four gift certificates

Columbia Country Club: Round of golf for four

ProAm Golf: Golf club (hybrid club)

Mizzou Department of Athletics: Pre-game side line passes for Iowa State and Baylor football games

Door Prizes

Mizzou Department of Athletics

Salon Rouge

Juice Plus/Charlene Jayamanne

Gerke & Associates, Inc.

McDonalds

Visionworks Marketing & Communications

A. L. Gustin Golf Course

Dogwood Hills Country Club

Eldon Country Club

Deer Chase Golf Club

Railwood Golf Club

Timber Lake Golf Course

Lodge of the Four Seasons

Moberly Country Club

Shakespeare Pizza

Leiby Automotive Service

Prost Builders, Inc.

Paul Prost Memorial Golf Tournament (cont.)



The winning team of Jay Goeser, Joe Tonnies, Tim Dehart, and Caleb Rowden with the tournament trophy.



A family affair – Paul, Lou, and Don Corwin get ready to hit the links.



Chris Schappe, Ellyn Forbes, Donna Fannin, and Chick Orscheln enjoyed a beautiful day on the golf course, and won a great prize.

Parish quarterly financial report released

Please find below the quarterly financial report for Sacred Heart. Remember we are on a July to June fiscal year, so the first quarter is the months of July, August, and September. Notice first of all that we are doing better than we were last year at this time, which says a lot in this weak economy. We do have very generous parishioners and others who support the parish. We have a decent sum in the maintenance reserve account, but much of this was due to a one time gift for the protective glass on our beautiful windows. The windows have been mea-

sured and the frames are being made in New York. The frames will be shipped here, glass added onto the frames, and then finally, toward the end of this year or the beginning of next year, they will be installed on our stained glass windows. The maintenance fund will need a lot of continued support as the conversion of the rectory into the new Gathering Place continues. Thank you again to all who support Sacred Heart Parish.

Fr. Steve Kuhlmann, O.P.
Pastor

Sacred Heart Catholic Church - Statement of Change in Net Assets For the 3 months ended Sept. 30, 2008 and the 3 months ended Sept. 30, 2009

OPERATING ACTIVITIES

Revenues	9/30/2008	9/30/2009	Budget	% Budget
Offertory Collection	\$140,475	\$150,308	\$610,000	25%
Bequests	-	25	-	N/A
Interest Income	162	381	200	191%
Other Admin. Revenue	2,687	3,268	6,300	52%
Weddings	830	753	7,350	10%
Liturgy Revenue	51	7,467	600	1245%
Faith Formation	684	392	2,700	15%
Social & Fundraising	115	9,277	18,100	51%
Hispanic Ministry	110	2,318	8,800	26%
Rental (Education Building)	12,000	11,000	51,500	21%
Diocesan & Other Collections	4,455	3,209	16,000	20%
Total Revenues	161,569	188,398	721,550	26%
Expenses				
Salaries & Taxes	44,960	39,602	131,000	30%
Staff Benefits	20,889	20,576	105,200	20%
Diocesan Assessments	5,649	5,667	45,391	12%
Other Admin. & Oper. Exp.	39,410	43,417	116,500	37%
Salaries & Taxes (Liturgy)	21,162	18,251	68,342	27%
Liturgical Expenses	1,113	2,270	9,300	24%
CCS Assessment	13,067	13,766	124,000	11%
Faith Formation	2,988	3,313	13,250	25%
Poor	2,607	3,004	20,000	15%
Social & Fundraising	1,632	2,342	10,600	22%
Hispanic Ministry	279	1,084	3,500	31%
Diocesan & Other Collections	1,747	3,227	16,000	20%
Total Expenses	155,503	156,520	663,083	24%

Change in Operating Net Assets 6,066 31,879 58,467 55%

MAINTENANCE & RESTORATION ACTIVITIES

Revenues				
Collections & Fundraisers	\$ 16,316	21,124	41,000	52%
Expenses				
Improvements to Buildings	17,669	31,779	200,000	16%
Maintenance & Repair	4,092	12,954	26,500	49%
Total Expenses	21,761	44,733	226,500	20%

Change in Maintenance Restoration Net Assets (5,445) (23,609) (185,500) 13%

Total Change in Net Assets 621 8,269 (127,033) -7%

My journey to the priesthood (continued)

Last month I wrote about my discernment while I was an undergraduate student at the University of Wisconsin, Madison, and my acceptance in the Dominican Order. After a whirlwind trip to Europe I prepared for the novitiate. In brief, the novitiate is boot camp for religious (sisters, brothers, and religious order priests).

The novitiate for the Dominican Province of St.



**Rev. Steven Kuhlmann, O.P.
Sacred Heart Pastor**

Albert the Great is in Denver, CO, at St. Dominic Parish. I

packed a couple of suitcases for the year and headed from Eau Claire, WI, to the airport in Minneapolis, MN, for the flight to Denver. When we got to the ticket counter there was not a seat left in coach so I got bumped up into First Class, a great introduction to a religious life of poverty, chastity, and obedience.

According to Canon Law (the official law of the church) Canon 648 states: "In order that the novitiate be valid, it must include 12 months spent in the community of the novitiate itself." In our province, prospective novices come to Denver a couple of weeks before the start of the official novitiate for a pre-novitiate retreat, as well as to be helping hands for the class that just finished. This overlap also allows the novices who are about to profess their first vows to help the new class get settled in. The new class also helps with hospitality for all of the guests that come in for profession and to help serve the meal and clean up after the reception.

Canon 646 states: "The novitiate, by which life in the institute (religious order) begins, is ordered to this, that the novices better recognize their divine vocation and... that they experience the institute's manner of living, that they be formed in mind and heart by its spirit, and that their intention and suitability be tested." The novitiate is a year of discernment and novices are always asking, "Am I being called to this way of life?"

I don't remember much about our pre-novitiate retreat given to us by a wise Dominican by the name of John Gerlach. He had lots of stories to tell us, but

one thing that I do remember him saying is this: "Brothers beware of jealousy." I don't know why, but for some reason that has been ingrained into my head and it really has been good advice.

After our retreat, my class of eight men began our official novitiate year. We lived in the old convent of the parish with our novice master (the priest in charge of the novitiate) and a religious brother (full member of the order, but not a priest) who worked for the diocese in the religious education office and also served as the assistant novice master. Canon 652 states: "It is for the director and assistants to discern and test the vocation of the novices and to form them gradually to lead correctly the life of perfection proper to the institute."

In addition to the 10 of us in the former convent there was another house next to the church where five more Dominicans lived, including a member of the province who was a retired bishop from the Diocese of Sokoto in Nigeria. In total there were 15 members in the whole community.

The novitiate was not easy. I don't think they are supposed to be easy, as it is a year of trial and discernment. Ten men living in tight quarters at times can be a pressure cooker. We had to learn to live with each other and all of our quirks, as well as share a common bathroom and showers. The novitiate was in an older building and one learned very quickly if you were in the shower and you heard a toilet flush, that you had better move forward unless you wanted to be hit with scalding water. Gradually we learned to yell "flushing" if we heard someone in one of the showers.

One of the most difficult things for me was the transition from a university environment with several groups of people to a more intimate group of ten, many of them older and more mature than I was at the time. Three of us had just finished our undergraduate degrees and the others already had some "real life" experiences. My class even had a diocesan priest who wanted to become a Dominican.

We started every weekday with Mass in the convent chapel, which was also the daily Mass for the parish, so members of the parish would join us. Many of these, but not all, were active retirees who would hang around in the dining room and share treats. We called it the breakfast club. Many of these people lived in the area and opened their homes to us

when we needed to get out of the house for a little while. After Mass we had Morning Prayer, followed by breakfast either with the breakfast club or in our own small kitchen upstairs or at the main parish house.

We had an instructional period for the rest of the morning. Often the class was given by the novice master, but there were a number of invited guests, many of them members of the province, who would come in and spend a week with us. One of those was the psychologist who had reviewed all of our tests that we took when we applied, and who administered a few more while she was at the novitiate. The joke is that between what one has to take during the application process as well as during the novitiate year, that we have to take every psychological instrument devised by humanity. Strange, but I don't remember the Rorschach test; maybe we took it, maybe we didn't.

Toward the end of September the first person left the novitiate. Remember, this is a year of discernment so one can leave at any time and the novice master can dismiss anyone at any time. Every time someone leaves the whole community gathers and the person leaving talks and then everyone is free to respond. As you can imagine, the community changes every time someone leaves. During my year, no one was dismissed, so those who left did so freely and I think that each one made a good decision. I think the next person left later in the fall and another in either December or January.

I found the holidays to be a difficult time as I was used to being home for Thanksgiving, Christmas, and New Year's and I could not be with family during this novitiate year. In the end this was good training because, as a priest, it is difficult to be home for the holidays. The last one to leave during my novitiate year left in the spring, just before the annual novitiate trip around the province. This is a time when the novitiate visits some of the other houses in the province and especially the student community in St. Louis, where the novices who make their first vows go for the next step of their journey. After the tour of the province, we are allowed to go home for the first time and spend a week with family and friends before returning to finish the novitiate year. In my year, we started with eight in the beginning and in the end four of us professed first vows and went to St. Louis.

Fr. Damien

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graph of Fr. Damien and a picture of the Blessed Virgin in her hand.

Fr. Founsel, his superior, would not let Fr. Damien come to Honolulu to go to confession or seek treatment. Hundreds of people, hearing about the plight of Fr. Damien, offered to come to help him. Eventually, the bishop relented and allowed four priests to the settlement.

By that time, Fr. Damien knew death was near. He became bedridden March 23 and on March 30, 1889 he made a general confession and renewed his vows. April 1, he received Viaticum and on April 2, he received his final Anointing. As he lay dying, Fr. Damien told those around him that there were two figures at his bed, one at the head and the other at the foot. It is not known who these figures were, but it is thought they could have been Our Lord Jesus and the Blessed Virgin.

He died April 15, 1889 at the age of 49. He was buried with 2,000 other lepers near St. Philomena's Church. News of Fr. Damien's death arrived at Honolulu the same day and within a month the world knew of it. A monument was built at the settlement in Molokai in 1893.

In 1936, Fr. Damien's body was taken to Belgium and in 1938 the process of his beatification was opened. During the 1940s, a new drug called DDS became successful in curing leprosy. In 1959 the territory of Hawaii became a state and each state was allowed to place two statues of their dead in the capital building of Washington DC. A statue of Fr. Damien was erected.

Fr. Damien was declared Blessed June 4, 1995 and a saint on Oct. 11, 2009. His feast day is celebrated on May 10, but in Hawaii, it is celebrated on April 15. Saint Damien is the unofficial patron saint of those with HIV and AIDS.

CCS News

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p.m. to 7p.m. This is a special time planned for you and your child to attend each center and complete the activities posted. It is a chance to make sure that your child is ready for this sacrament. It is your choice which center you would like to attend.

The Reconciliation Mass for the second graders at CCS at OLL is Nov. 12 at 7 p.m. and the Reconciliation Mass at Sacred Heart is Dec. 16 at 7 p.m. Once again, it is your choice which one you would like for your child to attend, but they will have to go through the Reconciliation centers first.

The fifth graders will be putting on a fall concert in Flanagan Hall Nov. 19 at 7 p.m. Come out and watch Sacred Heart students Austin Torres and Amanda Wiley perform. If it is anything like last year's program, it will be outstanding.

School will not be in session starting Nov. 25 for the Thanksgiving break. The kids will return Nov. 30. I wish everyone a wonderful Thanksgiving.

Spicing up our faith life

My heritage is rural north Iowa. There, when seasoned food is the conversation topic, implied is the single question, how much sugar, salt, or black pepper was employed to flavor the dish. The very mention of seasoning with a little bite, a little more heat, instantly defines you an outsider, someone whose motives and acts, if not suspect, are at minimum strange.



Deacon John Weaver

Admittedly Missouri is now home, but roots are roots. Why do I find myself not only willing but nonchalant about putting Louisiana Hot Sauce on more and more of the foodstuffs I consume? A breakfast of eggs or potatoes that is not red is today a bland, unsatisfying experience.

What changed? Why do I choose to act in a different way? You might posit my taste buds have succumbed to old age. There probably is some truth there. Or maybe eggs from other than North Iowa hens really are bland and boring. Or perhaps I have come to a point in my life where I need to invest a little more effort than before to obtain a satisfying

return. The further I move through life, the more I discover a need to fully immerse myself into any effort. Without additional investment, without additional seasoning, the result now seems just too bland.

At age 25, my idea of Christian stewardship was placing a 20 dollar bill in the Sunday envelope and letting someone else manage the detail. Ten years later, not much changed, other than the envelope now contained multiple rather than single bills. Soon, Catholic guilt increased the number of bills in the envelope to the point of pain.

That's when the newer definition of stewardship was introduced; that whole time, talent, and treasure thing sounded perfect. Perhaps a little time could replace the more painful portion of my treasure. Soon, I experimented exchanging ever more interrelated portions of time, talent, and treasure to accomplish the task at hand. I allowed myself to become involved.

By now the trap was sprung. That thing we all seek called happiness began to derive from those jumbled portions of time, talent, and treasure. And wouldn't you just know, the more highly the mix was seasoned, that is, the more significant the personal investment of time, talent, and treasure, the greater the taste, the greater the happiness I would realize. Indeed, acts of good for others have a little

more hot sauce on them than acts of good for self.

The old blue Baltimore Catechism of my elementary school days taught that God created us to know, love, and serve Him in this world and to be eternally happy with Him in the next. But perhaps John the Evangelist expresses it more precisely. To John and his followers, the kingdom of God is here and now. It surrounds us every day. There is no need to wait for the next world to find happiness.

Jesus Christ is present to us this day. Building households of real faith is a "now" kind of thing. This day's investment in stewardship brings happiness this day. Certainly that joy is not equivalent to being in God's full presence, to finally knowing God face to face, but there is still great joy in recognizing the image of God through Jesus Christ in the faces of those we know, love, and serve in the present time.

As a disciple's need to engage in stewardship is brought to our attention throughout these next months, remember the Louisiana Hot Sauce. Just a little more sauce on whatever you do can produce a big change in the outcome of the dish.

May the God who created us to be of service bring to completion this great, good, and well seasoned work begun in us.

Women religious respond to Vatican inquiry

The Apostolic Visitation of Communities of Women Religious in the U.S.

Part II of a two part series

If you read Part I of this series last month, you have an idea of the scope of this project. We are presently in Phase Two of a four-phase, three-year investigation. You saw some samples of the questions that both members and leaders of women's apostolic religious communities are required to answer. Beginning in spring 2010, Phase Three will involve visits with a number of



**Sr. Francine Koehler, S.S.N.D.
Hispanic Ministries and
Pastoral Care Coordinator**

communities and will sport a price tag of \$1.1 million dollars. The Vatican is asking the American Bishops to foot the bill.

One can only wonder what the impetus was for investigating only the American apostolic congregations and not international orders whose members work here but have their Motherhouses outside the U.S.; nor of the contemplative, cloistered orders. True, vocations have drastically decreased among many communities and any light as to the reasons, as well as suggestions in regard to this issue, would be welcome. Has there been a definable, ongoing source of scandal to the church in recent years? Have the sisters gone too far in taking the call of the Second Vatican Council to heart to renew themselves within the original charism of their foundresses and to remain faithful to the church's deepest mission to serve the poor and marginalized?

How are women religious to respond to this inquisition? If we protest too loudly or resist too publicly, it may appear that we have something to hide or are just plain disobedient. On the other hand,

to just go along with these dictatorial methods of participation may be to enable some hurtful and humiliating practices to continue. Some women are angry outright and stinging in their remarks, such as Mercy Sister Theresa Kane who criticizes the hierarchy as "incapable of equality, co-responsibility in adult behavior." (*National Catholic Reporter*, p. 17, Oct. 16, 2009). Others say it is unnecessary, demeaning, and deflects from more pressing ministry needs among the people they serve. Still others call for dialoguing rather than dictating, and transparency rather than secrecy in sharing the results of the study.

A note about the umbrella organization called the Leadership Conference of Women Religious (LCWR) that represents 95 percent of U.S. Catholic women's congregations: There are 341 religious institutes of women in the United States with approximately 59,000 women religious. The conference's goals are to "develop leadership, promote collaboration within church and society, and serve as a voice for systemic change" (www.lcwr.org). The LCWR is a particular target for the study because the Vatican is concerned that this group of religious leaders has not rigorously complied with the Magisterium's teachings regarding the ordination of women and the relation of the Catholic Church to non-Christian religions.

This quote helped me to understand the prophetic call of religious communities; a call that is not always apparent when one focuses on an issue here and now rather than the big picture: "The waves of religious foundations across history can be read as efforts to move the Church (sometimes kicking and screaming – as many of our founders can attest) to make necessary changes in its theology or functioning. For example, the rise of the early hermits can be considered as a compensation for the absence of martyrdom as a road to sanctity; early monasticism

can be seen as a way of creating "the city of God" during the upheaval of the barbarian invasions; the mendicants addressed the needs of a newly urbanized and commercialized High Middle Ages; the apostolic orders responded to the challenges of the Protestant Reformation. Ideally, religious life in each era is a gift and a challenge for the Church, a force for its adaptation to new societal conditions. As with those called to the maintenance role in the Church, God also calls some persons to devote their lives to helping the Church change and reinvent itself" (Center for the Study of Religious Life, Scholars' Roundtable, May 2009, p. 3).

At their annual conference last August in New Orleans, this group met under the theme "Women of Spirit: Creating in Chaos." The LCWR co-sponsored a recovery project that raised more than \$7 million for restoring the work sites and housing of Catholic sisters that had been destroyed by Hurricane Katrina. Their call and goal for 2010–2015 is beautifully expressed in the following quote from the prologue: "We, the members of the Leadership Conference of Women Religious, believe that God's call is written in the signs of our time. Our foremothers and founders stepped into the chaos and the unknown of their day, trusting in God's good guidance and great providence. In our time, we are called to do the same. Inspired by the radical call of the Gospel, led by God's Spirit and companioned the one another, we embrace our time as holy, our leadership as gift, and our challenges as blessings" (*News For You*, SSND publication September 2009).

I close for now with a few encouraging words as to how my own community, the School Sisters of Notre Dame, is planning to respond. Our own rule and constitutions invite our response to be "discerning, reflective, prayerful, and dialogic" (*You Are*

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The second Pope

By Carl Franks

The second individual or group to accomplish something is rarely remembered as well for the accomplishment as is the first. Perhaps the best remembered second person to do something is Buzz Aldrin, the second man to walk on the moon. But, for example, who was the second man to break the sound barrier? Who was the second winner of the Tour de France? Which team won the second Super Bowl? Who was the second man to scale Mt. Everest? Likewise, for Catholics, hopefully, everyone knows that St. Peter was appointed by Christ as the first Pope. However, who was the second Pope? What do we know about him?

“When Jesus went into the region of Caesarea Philippi he asked his disciples, ‘Who do men say that the Son of Man is?’; Simon Peter said in reply, ‘You are the Messiah, the Son of the living God.’ Jesus said to him in reply, ‘Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.’” (Matt. 16:13; 16-18) For Catholics, Jesus founded the office of the papacy upon both St. Peter himself and his divinely revealed profession of faith. St. Peter carried this mantle of the papacy until his martyrdom in Rome, traditionally dated to either 64 or 67 AD. Our current beloved pope, Benedict XVI, is the 264th successor to St. Peter in the office of the papacy. But, St. Peter had an immediate successor, one whose place in the list of popes (and the continuation of the papacy) has often been overlooked.

The *Liber Pontificalis* (*Book of the Popes*) is an encyclopedic history of the earliest popes, beginning with St. Peter and continuing until the 15th century. The second name in this list of popes is St. Linus, whose reign is recorded as having lasted from 64/67

AD to 76 or 79 AD. St. Irenaeus, in his book *Adversus Haereses* (*Against Heresies*), writes that, “after the Holy Apostles [i.e. Peter and Paul] had founded and set the Church [i.e., in Rome] in order, they gave over the exercise of the episcopal office to Linus. The same Linus is mentioned by St. Paul in his Epistle to Timothy.” In 2 Timothy 4:21. St. Paul wrote, “Try to get here before winter. Eubulus, Pudens, Linus, Claudia, and all the brothers send greetings.” Most of what we know about St. Linus comes from the *Liber Pontificalis*, which records that his home was the central-western Italian region of Tuscany (possibly the town of Volterra) and that Herculaneus was his father’s name. The textual footnote for the New American Bible on 2 Timothy 4:21 states that “western tradition sometimes identified this Linus with the supposed successor of Peter as bishop of Rome, and Claudia as the mother of Linus.” Some sources seem to indicate that his family was of possibly noble origin, though St. Linus supposedly renounced his nobility after being converted by St. Peter himself, and devoting himself to the Fisherman as assistant.

In truth, not much can be known with certainty about St. Linus’ life. For instance, one story, almost certainly apocryphal, involves St. Linus encountering a group of idolaters worshipping in their temple during one of his evangelistic travels. Immediately, the second pope began preaching vigorously to them about the evils and futility of their idol worship. At the end of St. Linus’ sermon, one section of the temple began to collapse, which caused one of the idols to fall among the group of idolaters and break into countless pieces. Needless to say, after having brought their temple crashing down around them, the idolaters unceremoniously drove St. Linus out of their city. Most probably, he lived through the Great Fire of Rome in July, 64 AD and the resulting persecution at the hands of the Emperor Nero (who

had also set the fire).

In exercising his episcopal function, the *Liber* also records the detail that St. Linus personally ordained 15 bishops and 18 priests. Additionally, a single, specific manuscript of the *Liber* says St. Linus “first ordained the celebration of the mass to commemorate the Lord’s passion.” If this is true, our modern liturgy of Easter is possibly traceable directly to St. Linus. Another document, the *Apostolic Constitutions*, claims that St. Linus was ordained by St. Paul, which, if this were the same Linus of 2 Timothy, would stand to reason. The *Liber*, and some other sources, seems to indicate that he died a martyr Sept. 23rd in Rome, which is celebrated as his feast day to this day. He also was reputedly buried beside St. Peter at the foot of Vatican Hill, which, given the discovery of St. Peter’s tomb only last century, may well have a basis in fact, as it is quite possible that many of the earliest popes were buried there. In fact, several sarcophagi dating to the first century were unearthed as far back as 1615 in St. Peter’s Basilica during that 17th century excavation conducted by the Italian Torrigio, who wrote about it in his *La Sacre Grotte Vaticane* (*The Sacred Grotto of the Vatican*).

The life of St. Linus and the true extent of his contribution to the Church may never be fully understood or appreciated. Talk about a tough job... How do you fill the shoes of the first pope picked by Christ himself? One wonders what qualities St. Peter and St. Paul saw in St. Linus. Like many of the figures of the post-apostolic age, the mere fact that he provided a certain stability, preserved what had been handed on to him, and managed to increase the faith, may have been his most important legacy. If nothing else, we can certainly envy St. Linus for his friendships and interactions with both St. Peter and St. Paul.

Another letter concerning the health care debate

From Rick Clawson:

In Ephesians 4:29-32, St. Paul wrote, “Guard against foul talk; let your words be for the improvement of others, as occasion offers, and do good to your listeners, otherwise you will only be grieving the Holy Spirit of God who has marked you with his seal for you to be set free when the day comes. Never have grudges against others, or lose your temper, or raise your voice to anybody, or call each other names, or allow any sort of spitefulness. Be friendly with one another, and kind, forgiving each other as God forgave you in Christ.”

Everyone writing to or for *Heart of the Matter* should write in the spirit of these words.

The column written by Carl Franks in the September issue of *Heart of the Matter*, “The Church and health care reform,” elicited responses from parishioners that revealed very strong differences of opinion concerning the health care debate, and which were printed in the October issue. Instead of participating in a back-and-forth argument on this contentious topic, it would be good to take a moment to reflect on the position of the United States Conference of Catholic Bishops. The following is taken from the bishops’ website, www.usccb.org:

Bishops’ concerns include abortion, conscience, immigrants, affordability.

Reaffirm commitment to work for reform that respects life and dignity of all.

U.S. Bishops: Current Health Care Bills Violate Essential Principles; Will Seek Changes Or Have To Oppose

WASHINGTON – Three chairmen of the bishops’ committees working on health care reform urged the U.S. Congress to improve current health care reform legislation, expressing their “disappointment that progress has not been made on the three priority criteria for health care reform” cited in their previous letters.

The October 8 letter from Bishop William Murphy, Cardinal Justin Rigali and Bishop John Wester reiterated the bishops’ main concerns: that no one should be forced to pay for or participate in an abortion, that health care should be affordable and available to the poor and vulnerable, and that the needs of legal immigrants are met.

Bishop Murphy, Cardinal Rigali and Bishop Wester chair the U.S. bishops’ committees on Domestic Justice and Human Development, Pro-Life Activities and Immigration, respectively.

The bishops reaffirmed their commitment to working with Congress and the Administration toward genuine health care reform, but stated, “If final legislation does not meet our principles, we will have no choice but to oppose the bill.”

“We sincerely hope that the legislation will not fall short of our criteria,” wrote the bishops.

“However, we remain apprehensive when amendments protecting freedom of conscience and ensuring no taxpayer money for abortion are defeated in committee votes.”

The United States Conference of Catholic Bishops (USCCB) has advocated for health care reform for decades. The bishops wrote that “Catholic moral tradition teaches that health care is a basic human right, essential to protecting human life and dignity. Much-needed reform of our health care system must be pursued in ways that serve the life and dignity of all, never in ways that undermine or violate these fundamental values. We will work tirelessly to remedy these central problems and help pass real reform that clearly protects the life, dignity and health of all.”

(The full text of the letter can be found online at: www.usccb.org/sdwp/national/2009-10-08-healthcare-letter-congress.pdf)

The bishops would be derelict in their duty if they did not instruct us concerning the Church’s teachings and how to apply them in our lives. The bishops “‘are authentic teachers’ of the apostolic faith ‘endowed with the authority of Christ’” (Catechism of the Catholic Church, 888). “‘The bishops, as vicars and legates of Christ, govern... by their councils, exhortations, and example...” so as to

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Resolutions for a new Church year

By Jennifer Holland

While we are just getting ready to gear up for Christmas, it seems early to even think about New Year's resolutions. But the church year begins as Advent begins, and so the time to think about our commitments to the Church is upon us. As we head into a new year of grace, let us make a commitment to make our resolutions with hearts and minds full of faith.

In descending order, here are the top resolutions we make for this new year:

10. Get organized – In our society, we tend to value things at way too high a level. When we get things, we feel important and we hold onto the things. Take a tour of your home and look at every item. Does the item own you or do you own the item. Are there things in your home that have become more important or take up more of your space, time, or energy than they should? If so, get rid of them. When you get rid of the things that are cluttering up your life, you are getting organized, refocused, and re-energized; and God might just be able to get in.

9. Volunteer and help others – We are called to be the hands of Christ in this world. How many times do we make a commitment to help others but put the doing at the end of the list. First, I would recommend finding a cause that you are passionate about. Animal lovers can call the Humane Society. People interested in teens can call Big Brothers and Big Sisters or the local high school. If you are interested in feeding the hungry call the food bank. Interested in clothing those who need clothes? Call the clothing pantry. Where ever you feel called to serve, make it a regular commitment and it will be much more difficult to put off. If people are counting on you, you are more likely to get the job done. If all of us start to be the hands of God in the world, what are we capable of doing?

8. Learn something new – If we stop learning, we stop growing. If we stop growing and become complacent, we lose our fire. Without that fire, our faith becomes stagnant. Join a bible study. *Why Catholic?* is going on in parishes throughout the diocese and sign up is just a phone call away. There are bible studies available throughout the year in most parishes that will serve the purpose of opening your mind, expanding your horizons, and encouraging your faith to grow and change. If you don't have time for that, grab a book. For those who need quick fixes, Max Lucado does a good job of opening your mind in just a few pages, or sometimes words. If you want to dig deeper, go find a Scott Hahn book and learn. Read them once and then read them again to learn all they have packed into their books.

7. Find a better job – One of my favorite sayings is "Let us be silent, that we may hear the whisper of God." We are never quiet. Cell phones and Facebook, Twitter, and ipods – the noise of the world is going from the moment we wake up until our heads hit the pillow at night. The life of our kids is the same. I have seen photos of youths marching in parades while texting and in groups where no one is talking to each other, but instead are texting. When do we take the time to pray in silence and truly listen for where God is calling us to be? If the life you are leading is one that causes you to pause, take the time to be silent and listen for where God is calling you to be. You may be amazed at the answers He provides.

6. Quit smoking or drinking – How can this



possibly tie in to God's plan? Simple. When we are consumed with something other than faith or family; we are living outside His plan. Before we were born, God sat with each of us and outlined His plan for our life. He also gave each of us six gifts which would help us to live out that plan. One of those gifts is strength. Now, we all have different bodies and different body masses and types, so the gift of strength to each of us may not seem possible; but it is. The strength God gave us is strength of character. In each of us is the ability to do what is right, whether that be to make the right decisions when faced with a problem or to stop a habit that has become destructive. Take a few minutes every day and pray for the strength God gave you to make a difference in your life.

5. Find my soul mate – If you are in a sacramental marriage, you have done that. When you and your spouse live each day as an image of God on earth and spend each day in selfless love for each other, you have found your soul mate and through that mate, you have found God. If you are in a relationship, ask yourself if the person you are with is one who loves you selflessly. Does he/she make every decision with only your best interest and well being in mind? If yes, grab hold. You have found your soul mate. If the answer is no or if you, yourself are not living in that way with another person, then either look elsewhere or explore what it means to sacramentally love someone. As God loves Jesus and Jesus loves the Church, so you should love your mate and he/she should love you.

4. Enjoy more time with family and friends – Where do you see God? If you are still looking, have a look around to the people you love. His is the hand of the nephew who grabbed yours as you went on a walk. His smile is the smile of the new baby who fell asleep on your shoulder. The friend who reaches out with a hug or words of encouragement is Him. When you spend time with the ones who love you – really love you – you are spending time in His grace and in His love. Spending more quality time with your family and friends is how your batteries are recharged and you find the time to enjoy His love.

3. Reduce debt – Debt leads to stress and stress leads to poor decisions. Poor decisions lead to sin and separate us from God. The further into debt we fall, the harder it is to see the way out. So go ahead and lighten the load. Pray that you can stick to the plan whether it be \$50 a month extra or sticking your daily coffee money into a jar and setting that towards your most pressing debt. Pray. God knows what you need and if you can trust in His plan and

listen to His words, the debt will go away, as will the stress of living under it.

2. Stick to a budget – I love this plan at the beginning of the year. The budget is set and the year begins and everything is going well. Then there is a medical emergency and the contingency fund is exhausted immediately. Then during an ice storm the car is wrecked and it is over. All of that careful planning is out the window? It is easy to lose sight of the goal and in the midst of crisis we fall apart and our pride does not allow us to see the answers. Sometimes, when life sends difficulties, life also sends amazing people who are not out to humiliate you but are there to be the face of God. See them for what they are, whether they are saying, "Here take mine, I don't need it right now;" or "Don't worry about it, you can pay me whenever, I trust you." Sometimes the answer to a crisis is right in front of your face. Make sure you accept with grace and humility. Make a plan and stick to it. Look for creative ways to make the crisis work out and always look to God for the answers.

1. Lose weight and get in better physical shape – What are we really needing here? We are looking for health and longevity. We want to feel good and look good. We want to be able to feel self confident and in our culture, so much of that is tied to our body image. What I do know is that if you weigh 100 pounds, you are beautiful and if you weigh 300 pounds you are beautiful. Each of us is created in the image of God. His mirror does not show the same things ours shows. His mirror looks to the image we are projecting to the world. The love we are showing humanity is His image. The kindness we exhibit to each and every person we meet, whether they meet our standards for acceptable in the mirror or not, is His image. Beauty is not only skin deep, beauty is excreted through every pore of our bodies. The first step is to accept and live up to His image of your beauty, then work on yours and the journey will be much easier.

Women religious

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Sent, General Directory #55). We were all reminded by our General Leadership in Rome that through the whole process "we will stand on" our document approved by Rome, *You Are Sent*, while acknowledging that "we do not live it perfectly."

We will proceed:

With deep trust in God.

With joy and peace in the knowledge of how the Congregation has responded to the call of the Church at the Second Vatican Council.

With confidence... in the directions for our life and mission.

With humility, knowing that... we respond inadequately to these calls of the Church and of the Congregation.

... out of our identity as ecclesial women, with an approved constitution and proper law, possessing the rights and responsibilities that pertain to this identity.

(Message of General Leader Sister Mary Maher, SSND)

My personal prayer is that God may "protect us from all anxiety as we wait in joyful hope" for positive and creative results from this Apostolic Visitation.

People in the Pews: Meet the Nickolaus family



By Sophie Pingelton

Nancy and Charles (Chaz) Nickolaus, along with their two sons, Charlie and Will, of Ashland, may be seen at any of the three Masses here at Sacred Heart, though they prefer 11a.m. Mass. Perhaps they have served your family as their second grade PSR teachers as well.

Chaz is a native of Columbia, MO. He graduated from Hickman High School and the University of Missouri-Columbia. He works for the Missouri Planning Council for the Division of Developmental Disabilities and is a strong advocate for the advancement of people with disabilities. Chaz converted to Catholicism after marriage and having kids. Nancy stated, "He felt very strongly that children should be raised in a home with consistent messages regarding religion: that families should celebrate, pray, and attend services together."

Nancy is a self proclaimed "Air Force brat." She was born in Utah and has lived in Virginia, Nevada, Maryland, and Ohio, among other places, and attended high school in Kansas City. Nancy came to Columbia in 1976 to attend college at Mizzou. She received a Masters in Social Work and works for the Department of Mental Health. Nancy asserts, "I loved Columbia so much that I just never left Boone County."

Both sons attend school at Southern Boone in Ashland. Charlie is 14 years old and plays trumpet in the high school band. He enjoys reading, video games, and music. Will is 10 years old and enjoys soccer, scouts, and choir. "Both are excellent students and in the accelerated learning (EAGLES) program," the boys' proud mother added.

Nancy eloquently stated, in regard to teaching PSR to Sacred Heart's children, "There have been so many times when I have felt overwhelmed by the 'world's situation': kids who are hungry, the war, violent crime... worrying 'what can I do about all of

this?'... the kids just put everything into perspective. One time I asked them about their heroes... I, of course, was thinking Lincoln, or Washington, or a huge sports figure. Here are some of the comments I received:

'My mom is my hero because she reads to me every night and loves me so much.'

'My dad is my hero. He has really big shoulders and he gives me rides on his back and I can see everything from there.'

'My grandpa is my hero because he taught me how to fish. Now my favorite days are when me, my dad, and grandpa go fishing.'

Nancy further interjected, "After doing this in class, I realized adults look at things in too big a way... that if we could focus on the little blessings, we would not feel so overwhelmed, and really it is the simple things in life that matter."

The Nickolaus family has a strong commitment to volunteering. Aside from teaching PSR for six years, all are active within the community. Chaz coaches Will's soccer team and is his son's Webelos den leader. Nancy is very active in the PTA, is a Band Booster, and directs the Buddy Pack program in Ashland. She explained, "This program sends kid-friendly food home over the weekend to those kids who receive breakfast and lunch during the week through the school." Will has done several fund raisers for the Central Missouri Food Bank and Charlie is a frequent Buddy Pack volunteer, loading backpacks with his mom.

The Nickolaus family "loves camping, going to Cardinals games, swimming, reading, and fishing. We live on 14 acres in southern Boone County. We enjoy having friends over for barbeques and bonfires. We love going to Sacred Heart, in part because the small congregation creates a great family atmosphere."

Letter

Continued from page 8

edify, in the spirit of service which is that of their Master" (CCC 894).

We, the laity, are derelict in our Christian duty if we do not allow our faith to influence how we behave in our public lives. "The initiative of lay Christians is necessary especially when the matter involves discovering or inventing the means for permeating social, political, and economic realities with the demands of Christian doctrine and life" (CCC 899).

Regarding health care legislation, all of us should read "Principles of Catholic Social Teaching and Health Care Reform," a joint pastoral statement of Archbishop Joseph F. Naumann and Bishop Robert W. Finn of the Archdiocese of Kansas City in Kansas and the Diocese of Kansas City-St. Joseph, respectively; the document may be accessed on the web at www.archkck.org. Among other things, Bishops Naumann and Finn point out that the Church promotes the principle of "subsidiarity," and that by this principle health care decisions ought to be determined at the lowest level possible, with respect for the inherent dignity and freedom of the individual. Another informative resource is an "Open Letter to Catholics and Catholic Organizations," by Louis C. Breschi, M.D., President of the Catholic Medical Association; the letter is available at www.cathmed.org by following the link "Issues and Resources" to "CMA Statements."

One of the October letters cited the parable of the good Samaritan. The point of the parable, I think, is that the traveler took care of the robbers' victim himself. We would do well to heed the lesson of Matthew 25:31-46, in which Jesus admonishes those on His left that "what you did not do for these least ones, you did not do for me (v. 45). These words are a clear call for personal action. And sacrifice.

Bazaar News

Friday, Dec. 4, 3 p.m to 8 p.m. and Saturday, Dec. 5, 8 a.m. to 4 p.m., run over to the Activity Building and take part in the "Bazaar things" happening there. For those who enjoy a good bidding war, the silent auction will offer many new and exciting items. A table of beautiful baskets provides those who make a purchase with a ready-made, thoughtful basket of goodies, perfect to be placed under any tree. Tickets for the annual drawing will be in the mail and available after weekend Masses. There is a grand prize drawing for yet another amazing quilt and three cash prizes: \$500, \$400, and \$350. The bake sale of fantastic homemade treats will feature the famous peanut brittle so many people seek every year. The rooms will be filled with wonderful handmade crafts, gently used books, and estate jewelry.

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Family Focus

Reconciliation: forgiveness and grace

By Jennifer Holland

It is that time of the year. Second graders are headed into church for a special evening where they will receive their first Reconciliation. As adults, we are encouraged to attend one of the area's Reconciliation Services before Christmas. We are supposed to go to Reconciliation at least once a year and many do during advent and lent. Some haven't gone in many years.

Why receive Reconciliation? We all have heard the story of the prodigal son and learned of the forgiveness of the loving father. For many, the story is nice, but does not get us any closer to the confessional. If God is forgiving, our sincere apology, on our knees in our bedroom at night, should be enough. Many of us are concerned with the embarrassment of having to "fess up" to a person who we know. We have heard that they do not remember what has been said to them and we have heard that they have heard it all before. But what if you really have a whopper to confess? Won't they remember? After all, they are human. And so we stay away another season and let the guilt of not going build along with the time since we have gone.

Let's pretend you have a friend, a very good friend. You have done something that was completely uncalled for that breaks the bond with your friend. You are unsure of how to go about reaching out and fixing the problem. The longer you don't pick up the phone, the harder it is to take that first step towards reconciliation. Pretty soon, the friendship is nothing but a memory of things missed in your past. It is much the same way with reconciliation and God. He is never the one who starts the fight and He constantly begs us to make the move we need to make to be best friends with Him again. We have chosen, through our humanity and free will, to break our relationship with God; to sin. We have turned off our alarm on

Sunday morning and blown off our weekly invitation to that amazing table. We have chosen to not love our neighbors by coveting the wonderful things they have. We have used His name poorly. And we, as a whole, have chosen to not mend the relationship by attending Reconciliation.

And now that we have erred in our ways, it is hard to call Him. Every day, every time we do something that further breaks the relationship, it is harder to knock on the door and apologize. He has asked us to take the step and it is one we really should heed, since we are the ones who broke the bond that He would never break. We chose, and choose daily, to step away from Him through our faults and through our deeds. It is up to us, then to mend the break and we do that through participating in Reconciliation.

So what do we do? We have decided that we are going to ask forgiveness on our terms. We really don't want to go to church and confess. We want to go to the privacy of our room and ask. Would we do that with one of our friends? Would we call someone we had offended and say I need to talk to you in a manner I am comfortable with and on my terms? Of course not. If we really wanted to mend the relationship, we would take a deep breath and take care of the problem face to face. Why then are we unwilling to do the same for God? He has asked us, that when we have sinned, to approach the place where we celebrate the sacrifice that made it possible for us to dare ask for forgiveness. He has asked us to be reminded to look on the image of His son who died that we can be forgiven. He has asked us to confess our sins in the place where the sacrificed body and blood are honored and there, before the cross, on our knees, to promise to try to not separate ourselves from Him again. He wants nothing more than for us to leave that

place and never do anything to break that bond again. When we confess and have asked for our relationship to be restored, we are absolved of our sins and granted the greatest gift we can ever be given: that of grace.

When you receive the Grace of God, you are at that time in full communion with Him. You have done nothing that will cause a break in the relationship you have with Him. You are basking in the glow of His love and ready to take on the world according to the plan He has for you. Now, take a breath of relief and drink in the feeling of not having sin, at least for a moment. His grace gives us the strength to go forth in His name.

So let's step up to the plate and head into the confessional. We will be forgiven of our sins and we will receive the grace of God. When we participate in the sacrament of Reconciliation we mend the break. At the time we receive forgiveness for any and all sins that are sincerely confessed, we are in God's full grace, right next to Him. When a parish participates in the sacrament of Reconciliation, the parish is in the full grace of God. When the Catholic Church participates regularly in the sacrament of Reconciliation, the Church receives the grace of God and is whole.

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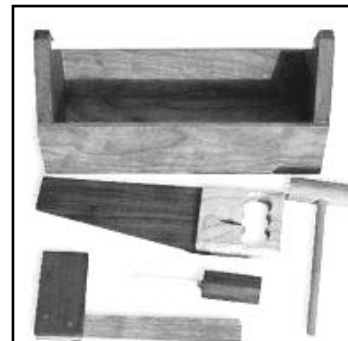
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High Tea

Continued from page 1

beautiful hats have often been the rage of the day and memories of that time were sweet to recall on a Sunday afternoon tea party.

Thanks were graciously extended to the committee by those present, and many compliments were expressed for an enjoyable, refreshing, and pleasurable afternoon. Hopes were also expressed that such an occasion might be offered again in the future.



(Above) Hats were the order of the day along with period clothing. Enjoying the party were Barbara Kingsley, Caroline Harr, Mary Loftus, Jean Soucek, and Stephanie Walker.



(Left) Dana Moore entertained with her ukulele.



(Right) The grandmother of Fr. Steve Kuhlmann, O.P., often wore a feather hat. Fr. Steve brought the hat to show everyone at the gathering.

Robinsons express gratitude to parish

Bill and I wish to thank the body of Christ for carrying us through our recent bumps in the road. Many of you have reached out to us via cards, prayers, visits, flowers, and food lovingly prepared for fragile hearts and backs.

We have been truly blessed and, again, offer our heartfelt thanks. You have surely been an amazing lifeline of hope, support, love, and strength.

God bless you all,
Bill and Jane Robinson

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Parish Celebrations



Augustine Edward Stonebarger, son of Nick and Hannah Stonebarger, was baptized at Sacred Heart at the 8:30 a.m. Mass Sunday, Oct. 11, 2009. Pictured are godparents Ben Prange and Anna Harrell; Fr. Steve Kuhlmann, O.P.; Hannah holding Augustine; and Nick.

Mission Statement

The mission of *Heart of the Matter* is to be a communication tool for Sacred Heart Parish. It is our goal to inform, to instruct, to evangelize, and at times, to amuse readers. We rely on God's grace and on the efforts of many volunteers to fulfill this mission. *Heart of the Matter* is published monthly by Sacred Heart Catholic Church, 1115 Locust St., Columbia, MO 65201, 573/443-3470.

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