



# Heart of the Matter

A Christian Community Building Households of Faith

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December 2009

## Celebrating those who have departed

By Mary Kay Head

All Soul's Day is celebrated Nov. 2, just after All Saint's Day, and solemnly commemorates the faithful departed, i.e. those who die in God's faith and friendship. Catholics believe that not all those who die in God's grace are immediately ready for the Beatific Vision, i.e. the reality and goodness of God and heaven, so they must be purified of "lesser faults" and the temporal effects of sin. The Catholic Church calls this purification of the elect, "purgatory."

The Catholic teaching on Purgatory essentially requires belief in two realities: 1) that there will be a purification of believers prior to entering heaven and 2) that the prayers and Masses of the faithful in some way benefit those in the state of purification.

As to the duration, place, and exact nature of this purification, the Church has no official dogma, although Saint Augustine and others used fire as a way to explain the nature of the purification. Many faithful Catholics, including Pope Benedict XVI, grant that Purgatory may be an existential state as opposed to a temporal place. In other words, Purgatory may be something we experience instantaneously, because it is outside of the confines of created time and space.

Many non-Catholics, including C.S. Lewis, have believed in Purgatory. The official dogma of Purgatory is hardly offensive, even if the popular understanding of it has led to confusion. As a more everyday explanation, many liken Purgatory to a place or state where one gets "cleaned up" before entering into the presence of Almighty God.

The Church prays for, and remembers, the faithful departed throughout the entire year. However, All Souls is the general, solemn, day of commemoration, when the Church remembers, prays for, and offers Masses for the faithful departed in the state of purification. Typically Christians will take this day to offer prayers on behalf of their departed relatives and friends.

Christians have been praying for their departed brothers and sisters since the earliest days of Christianity. Early liturgies and inscriptions on catacomb walls attest to the ancientness of prayers for the dead. Praying for the dead is actually borrowed from Judaism, as indicated in 2 Maccabees 12:41-42. In the New Testament, St Paul prays for mercy for his departed friend Onesiphorus (2 Timothy 1:18). Early Christian writers Tertullian and St. Cyprian testify to the regular practice of praying



Kathy Teeple lights a candle in memory of Betty Morris.

for the souls of the departed. Tertullian justified the practice based on custom and Tradition, and not on explicit scriptural teaching. This demonstrates that Christians believed that their prayers could somehow have a positive effect on the souls of departed  
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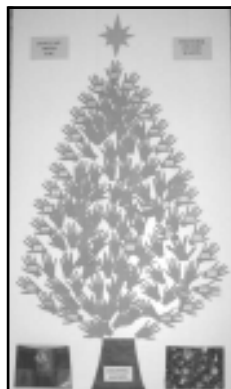
## Helping Hands

By Jennifer Holland

*I was hungry and you gave me food.* It is so easy for us to write a check to the food pantry and call it good, our duty done. That is not what Christ called us to do. Our hands need to feel the heat from the grill. The blisters on our fingers should be from the knife we were wielding while cutting veggies. We don't worry about how our hair looks under the nets we put on. We shouldn't worry about our manicure being ruined from the dishes we wash. Christ fed them all when they came to Him. They never went home hungry; He wouldn't let them.

*Was thirsty and you gave me drink.* God made water in the desert when His people were thirsty. Christ walked on water and was baptized in water. He went into the desert where He was deprived of water. As He died, He was denied water. It is estimated that more than one billion people live every day without clean drinking water. We turn on the water and drink. We turn on the faucet and cook. We draw a bath and clean our bodies. We play in clean water while more than one billion people have none. If you want to make a change, start with water. If we can provide clean drinking water for the world to drink, what could we do towards ending diseases or starvation?

*A stranger and you welcomed me.* Today, we don't know who lives next door to us. We don't



The Sacred Heart Helping Hands Tree

know the names of the children one block away. If someone is handling a loved one too harshly, we turn the other way and walk or drive away quickly. We don't want to get involved. We must. We are called by Christ to know our neighbors. We are called to welcome all who we do not know. The new kid in school, the people we have never seen who sit next to us in church, the ones who move in down the street, all are strangers. Christ has asked us to be His

hands, feet, and voice. If we have our heads down and we keep to ourselves, we are not welcoming or evangelizing.

*Naked and you clothed me.* With six people in our home and four of them growing, we have tubs of clothes in storage. The children have the clothing they are wearing, clothing for the season yet to come, and clothing that is waiting for them to be big enough. We go through clothes when we can't possibly fit any more in our closets to see what we don't wear any more. We throw away anything with even the tiniest stain and we keep buying more. And then are the shoes. One of my sons has four coats – my husband has five. And yet, every day people go without a coat or shoes or their only shirt has a hole or they keep their legs crossed so we can't see the worn out spot in their pants. We can do so much for those who don't have. This season, go out and buy  
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**Attention!**  
**PSR Parents**  
ALL students grade 8 and below  
now meet Sunday mornings,  
9:50-10:50 a.m.

## Birthdays

- Dec. 1 John Elias, Mary Loftus, Nicholas Otterbacher, Bud Smith, Sheila Thomeczek
- Dec. 2 Jeanne Bequette, Michael Bietsch, Ruth Gillum, Kevin Lorenz, Brad McCracken
- Dec. 4 Andrew Kittle, Clara Grace Linhares
- Dec. 5 Eugenia Anyanwu, Don Branch
- Dec. 6 Braydon DeClue, Kenneth Kovarik
- Dec. 7 Beulah Gauen, Hannah Grewach, Lauren McGuire, Shawn Naugle, Katie Sutter
- Dec. 9 Braden Bartlett, John Bequette, Leocadia Miller, Mario Perez, Johnette Seibel, Steve Webb
- Dec. 10 William Burkett, Barbara Kingsley
- Dec. 12 Douglas Clawson, Charlotte Smarr, Kate-Anne Vitt-Buntin
- Dec. 13 Stephen Dullard, Juan Mendez, Jr., Sadie Sarrazin, Michael Schuster, William Stephens
- Dec. 14 Lowell Arnold, Norma McCulley, Phillip Moritz, Angil Romitti
- Dec. 15 Christina Frymire, Calyn Gakinya, Ian McDonald, Maria Paugh, Sonia Potts, Kyle Pudenz
- Dec. 16 Margaret Barbero, Madonna Ferris, Brian Neuner
- Dec. 17 Ogechi Anyanwu, Michael Peplow, Sarah Schappe
- Dec. 18 Curtis Bourgeois, Joseph Camille, Donna Haley, Bianca Randazzo, Mary Beth Steckel
- Dec. 19 Michael Musket, Cole Riney, Jon Sarrazin, Nat Scavone
- Dec. 20 Taylor Heath, Andrew Miller, Jeanus Pratte, Thomas Quintana
- Dec. 21 Dorothy Mountjoy, Elizabeth Quetsch, John Taylor
- Dec. 22 Charles Gooch
- Dec. 23 John Crane, Andrea Hoehn
- Dec. 24 Theresa Musket
- Dec. 25 Jan Jeffries
- Dec. 26 Robert Doyen, Mark Thomas
- Dec. 27 Jennifer Borisenko, Robin Cadwell, Fabio Chaddad
- Dec. 28 Anna Mae Clawson, Glenda Kelly, Leanna Krogmann, Mel Smarr
- Dec. 29 Katherine Keevins, Kathryn Miller, Caroline Neuner
- Dec. 30 Joseph Bindbeutel, Ronel Ghidey, Andrew Jayamanne, Dennis Mueller, Trish Schmitt, Aileen Schwartz
- Dec. 31 Julie Kalaitzandonakes, Mary Quintana, Nicholas Whitworth

## Eternal Rest

### Mercedes Rakestraw

Mercedes Heinen Rakestraw began her eternal life Monday, Nov. 9, 2009. She was born March 28, 1918, in New York City to Dr. Paul C. and Encarnacion Maestu Heinen. She married William Charles Rakestraw Feb. 4, 1938.

Mercedes was involved in many volunteer organizations. Her dedication to Leader Dogs for the Blind, the Franklin Women's Club, the Capuchin Kitchen, and her church were major parts of her life.

Her expression of love for her family and friends was shown in many ways and will be cherished through the beautiful sweaters, afghans, and other treasures she created.

Mercedes is survived by her daughter and son-in-law, Patricia and Dr. John Cowden, as well as by seven grandchildren and 34 great-grandchildren. Her love, talents, beauty, and courage will be missed by all who knew her. May she now enjoy eternal peace and happiness in the presence of the Lord.

### Susan Norman

Susan Ann Norman began her eternal life Thursday, Nov. 5, 2009. She was born Aug. 17, 1945, in Rochester, MN, the second child of John Philip and Jeanette Norman.

Susan loved to travel and she loved working with plants and flowers. She tended a garden at her home, which won the honor of "Yard of the Month" more than once. She loved her family and had a special place in her heart for her niece and nephews.

Susan was a very caring individual. She chose to allow others to

benefit from her charity as she left her body to science. Family and many friends gathered at one of her favorite places, Superior Garden Center, to visit, share memories, and celebrate the life of a woman who will be truly missed. Such a gathering most certainly would have brought a twinkle to her eyes and a smile to her lips.

Susan will live on in the hearts and memories of all she touched. May she now enjoy eternal peace and happiness in the presence of the Lord.

## CCS News and Updates

### By Raelene Head

The sixth grade held their Greek exhibition Tuesday, Nov. 10 in Flanagan Hall. The kids learned all about Greek culture in an integrated curriculum. The exhibit started out with a display of all their hard work; Sophie Spicci displayed a model of Pandora's Box, Kaitlin Head displayed a model of a labyrinth, and Ben Holland displayed a model of a catapult. The kids were also dressed in Greek style clothing. Then they put on a program that highlighted some of the writing projects that they had completed and was wrapped up with a Greek fashion show. Sophie did an excellent job as co-emcee; Kaitlin read her Greek myth, "Why MU hates KU;" and Ben Holland was one of the many models in the fashion show. It was a great program.

I just wanted to give everyone a quick reminder to check all the tags on sweatshirts and jackets. If you haven't labeled them with a Sharpie permanent marker, please do so they can find their way back home if they get lost. If you are missing one, stop by "lost and found" in the office. There is a large pile being collected there. The next order for CCS sweatshirts and jackets will be after Christmas. You must return an order form and a check to the office. Order forms are available in the school office.

If you are interested in a wonderful Christmas concert, plan on stopping by Our Lady of Lourdes Church Dec.

13 at 2 p.m. and watch many of our younger parishioners perform. In Kindergarten there is Bridget Bartlett, Meg Duncan, Ian McDonald, George Nickolaus, Matt Sutter, & Canyon Torres. The first graders are Elizabeth Andriano, Kennedy Martin, Madeleine Morris, and Caroline Neuner. The second graders are Sarah Doles, Logan Head, Augusta Nickolaus, Brandon Torres, and Bailey Holland. If it is anything like the past Christmas programs, it will be very enjoyable. If you can't make it to that one, please feel free to try to make it to the third and fourth grade Christmas Program Dec. 10 at 7 p.m. in Our Lady of Lourdes Church. The fourth graders in this program are Johanna Nickolaus, Franciele Quinn, Stephanie & Natalia Szarnecki, and Clayton Neuner.

Other important dates for December include: Dec. 9 – Spirit Day and early dismissal at 2p.m.; Dec. 18 is the last day of school before the start of Christmas Break (it is also another Spirit Shirt Day). The kids will go back to school Jan. 4. Also keep in mind that every Friday for the rest of the school year the kids get to wear their Reading Road Trip shirts with either blue jeans or uniform pants for reaching their fund raising goals.

I wish everyone a wonderful Advent season, Merry Christmas, and Happy New Year. After the holidays we hope to get together for a CCS/Sacred Heart social. One idea in the works is a Family Game Night. Watch for details.



Ben Holland



Sophie Spicci



Kaitlin Head

### *Heart of the Matter*

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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.

**2009 Advent - Christmas Schedule**

- Dec. 8 Solemnity of the Immaculate Conception – Masses at 7:30 a.m. and 6:30 p.m.
- Dec. 12 Feast of Our Lady of Guadalupe – Mañanitas at 5:30 a.m., followed by Mass and fellowship Holy Hour for Life, 9 a.m.
- Dec. 14 Reconciliation, Our Lady of Lourdes – 7 p.m.
- Dec. 17 Reconciliation and Holy Hour, Sacred Heart – 7 p.m.
- Dec. 22 Reconciliation, St. Thomas More Newman Center – 7 p.m.
- Dec. 24 Family Mass at 4:30 p.m. Candlelight Mass at 7:30 p.m. Late Mass – Lessons and Carols at 10 p.m.; Mass at 10:30 p.m.
- Dec. 25 Bi-lingual Mass at 9 a.m.
- Dec. 26/27 Feast of the Holy Family of Jesus, Mary & Joseph – regular week-end Mass schedule
- Dec. 31 Vigil Mass of Anticipation at 6 p.m. (Holy Day)
- Jan. 1 Solemnity of the Blessed Virgin Mary, the Mother of God (Holy Day) – Mass at 9 a.m.
- Jan. 2/3 Epiphany – regular week-end Mass schedule



**Parish to Celebrate  
the Feast of  
Our Lady of Guadalupe,  
Patroness of the Americas**

The shrine of Our Lady of Guadalupe near Mexico City is the most celebrated place of pilgrimage in America. On Dec. 9, 1531, the Blessed Virgin Mary appeared to St. Juan Diego, an Indian convert, at Mount Tepeyac. She left him with an image of herself imprinted upon his cloak. Devotion to Mary under the title “Our Lady of Guadalupe” continues to increase and today she is venerated as patroness of all the Americas.

Her feast day is Dec. 12.

**The Hispanic community of Sacred Heart Parish  
invites you to celebrate  
the Feast of Our Lady of Guadalupe  
Saturday, Dec. 12, 2009.**

Mañanitas begin at 5:30 a.m. with a candle lit procession from the Activity Building to church, followed by Mass and breakfast/fiesta in the Activity Building.

**Knights of Columbus Council 14414**

The Sacred Heart Knights of Columbus council held our regular business meeting Nov. 4 and our social meeting at the Broadway Brewery Nov. 18. Parish support activities during the month included installation of a projection screen in the Activity Building, moving a freezer from the rectory to the Activity Building, and assisting Keith Miller in

the rectory renovation project by moving furniture and other materials out of the way so that construction may proceed.

The Handyman Ministry did some fall leaf removal at a parishioner’s home, minor wood work repair in another parishioner’s home, and began a project of outdoor deck repair at a parishioner’s cabin.

**St Damien - revisited**

By Bill Caubet

I’m sure there are many people who come into our lives and inspire us to achieve things we may not have held to be possible. My dad was my role model. For better or worse, he formed the person I am today. When asked, “What do you want to be when you grow up?,” like many young boys I answered “I want to be just like Dad.” My father spent his career in the Army and he was very proud to serve our nation. I was like his “Mini Me” and made sure I saluted him and obeyed all his orders; of course our favorite game was playing Army. Just think of all the people you’ve met in your life. I’m sure there are a few that you aspire to imitate. And just imagine that among those people, there are some who look at you and say “I want to be just like you when I grow up.” That’s pretty humbling isn’t it?

Well, what does any of this have to do with St. Damien de Veuster? I think it is more than coincidence that Fr. Damien was canonized in the middle of the current Health Care debate. To refresh our memories, let us recall that the U.S. Bishops have identified several key principles with regard to the health care debate. The one that applies to our current discussion is the inclusion of effective measures to safeguard the health of legal immigrants and their family members. The bishops have made their position quite

clear: a Catholic position that respects the dignity of the most vulnerable in our society.

And isn’t the position taken by the U.S. Bishops the embodiment of St. Damien’s life? He went to places that others would not consider – isolated islands in the middle of a vast ocean. He went there to care for those who were outcast and forgotten, those who were exiled and repressed by society. St. Damien was committed to the principle that no one should die alone and forgotten.

Now, wouldn’t St. Damien make a good role model for us? I’m not saying that we need to care for lepers. But we don’t have to go far to find the forgotten or the lonely. They may be as close as our families or neighbors, and as disciples of Christ, we are called, as was St. Damien, to lift despair, to protect, and to provide hope for those we would call outcasts. St. Damien loved to such an extent that he took the form of those he served – a leper. Jesus loved to such an extent that he took the form of those he served – a human. What wonderful role models. Very few of us will be canonized as saints and there is only one Son of God, but we can and should seek to develop those characteristics that make saints and to be a little bit more like Jesus. Then we will be like those of whom it is said “I want to be just like you.”

**YEAREND GIVING**

During this time of the year many make contributions to charity as acts of both stewardship and generosity. Sometimes a year-end tax-deduction has value too. If you are one of those households, I call your attention to the following list of possible recipients of your generosity:

- \* Catholic Stewardship Appeal, supporting the ongoing work of the Jefferson City Diocese.
- \* Grateful Memories... Faithful Future Diocesan Capital Campaign, most especially Columbia’s own Fr. Tolton High School
- \* Sacred Heart Church Maintenance & Restoration Fund
- \* Sacred Heart Church Operating Fund for the ongoing support of the parish
- \* Any of the Sacred Heart Catholic Community Foundation Endowment Funds –
  1. Poor, Displaced, and Refugee Households
  2. Liturgical Art and Environment
  3. Catholic Faith Formation
  4. Social and Community Concerns
  5. General Needs

The Foundation is intended primarily to support the long term needs of the parish and its ministries. Only the return on investment of the various endowment funds is disbursed in support of its mission.

Here is some potential good news for the elders in our community. You can accomplish a tax-free IRA Charitable Rollover. As part of the Emergency Stabilization Act of 2008, individuals age 70 1/2 or older may transfer any amount up to \$100,000 from a traditional or Roth IRA directly to Sacred Heart Parish or the Sacred Heart Catholic Community Foundation or any other IRS recognized non-profit charity without claiming this transfer as income. The legislation expires Dec. 31, 2009, so these tax-free transfers can only be made until the end of this year.

Fr. Steve

**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](mailto:ClawsonRandG@wmconnect.com).

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



# Sacred Heart Parish School of Religion classes, 2009-2010



**Grades K & 1** – Front: Greta Frymire, Braedan Songer, Betsy Spell, and Grace Urban. Back: aide Kay Frymire, catechist Tina Frymire, Sean Keene, Vincent Leonard, Seamus Pratt, Leslie Frymire, and catechist Amy Langen.



**Grade 2** – James Langen, catechist Nancy Nickolaus, Grace Spell, Mary Grace Grover, Sam Spell, Grace Cunningham, Elsa Dickerson, Kathleen Leonard, Zane Nichols, and catechist Chaz Nickolaus. Not pictured are Zoe Giblin, Katie Miller, and Matt Szkolka.



**Grades 3 & 4** – Front: Josie Pratte, Anna Spell, Margaret Pingelton, Will Nickolaus, and Lizzie Costain. Back: Evan Borst, Quinn Cunningham, catechist Beth Cunningham, and Katherine Lanken.



**Grades 5 & 6** – Jack Langen and Jackie Leonard with catechists Joanne Rotert and Mike Fulca. Not pictured are Eddie Pingelton and Laura Beth Cox.



(Left) **Grades 7 & 8** – Alyssa Borst, aide Corrine Hubbard, catechist Robin Hubbard, Joe Fulca, Erika Costain, and Graham Riffle.

# Chef's Corner: Pumpkin Pie

By Mike McGowan

Everybody likes pie, but if you are going to make a pie, you have to make a pie crust first.

## Pie Crust

2 ½ cups pastry flour or all purpose flour  
1 teaspoon salt  
4 ounces (1 stick) unsalted butter  
4 ounces lard  
½ cup very cold water  
Optional: ¼ teaspoon baking powder and 1  
tablespoon apple cider vinegar

The important part about making a flaky crust is to not develop the gluten in the flour, so you need to work the dough as little as possible, keep everything cold so the fat remains separate from the flour, and give everything a rest at each step along the way. You can cut the shortening into the flour with your hands, two knives, or a pastry blender, but I use a food processor because it is easy.

This recipe makes two one-crust pies or one two-crust pie. Put 2 ½ cups of pastry flour or all purpose flour in a bowl. Add 1 teaspoon salt and ¼ teaspoon baking powder. If using a food processor, pulse several times to mix the dry ingredients.

For the shortening I use ½ butter and ½ lard. You can use all butter or half vegetable shortening if you prefer. Just be sure the fat you are using is very cold. You'll need eight ounces total, so that is the equivalent of two sticks of butter. I buy lard in a one pound brick shaped like a pound of butter. I cut it

lengthwise in half and then flip it 90 degrees and cut it in half again, so I have four sticks just like butter. Keep your lard in the refrigerator or freezer so it is cold for pie making. Take a stick of butter and a stick of lard and cut them in half lengthwise. Rotate them 90 degrees and cut them in half lengthwise again so each one is now four skinny sticks. Place the two stacks next to each other and cut crossways so you now have dice. Scatter the dice on top of the flour mixture. Pulse the mixture until the fat and flour mix, but only until the lumps of shortening are pea-sized. This is only three or four pulses. You don't want to overwork the dough. The fat and flour have to stay somewhat separate to make flaky layers. Take the skinny tube out of the food processor top and pour one tablespoon apple cider vinegar down the hole. (The baking powder and vinegar are optional but they supposedly make the crust more tender. I don't know if this is true but it works for me so I keep doing it.) Now pulse the dough while adding ½ cup of very cold water. Keep pulsing until the dough comes together but no longer. Dump the dough out on a floured board and press the dough into a disk. Cut the disk in half and shape each half into a disk, wrap in plastic wrap, and put in the refrigerator to rest.

After the dough has a chance to relax, roll it out on a floured board. I have a piece of marble that I use and a marble rolling pin, but just about anything will work. You can even use a wine bottle for a

rolling pin. Flatten the disk and roll from the center of the disk outwards. Rotate 90 degrees and roll again from the center out. Occasionally pick up the dough and flip it over, adding a little more flour to the board if necessary. This keeps it from sticking. Roll it out until the dough is an inch or two larger than the diameter of your pie plate. You can put your hand, palm down, flat on the dough and easily feel how thick it is. When the disk is big enough, place the pie plate upside down on the dough and cut the dough with a paring knife in a circle an inch or two larger than the pie pan. Place the pie pan right side up on the counter. Now I always had trouble getting the dough into the pie plate without tearing it until I discovered the secret. Fold the dough in half and then fold the half in half again so you have a quarter circle of dough. It is now easy to pick up and place it in the pie plate where you can unfold and press it into the corners. Roll the edges under and press into a nice shape if making a one crust pie. If you are making a two crust pie, wait until you put the top crust on and then roll them together to seal and they form the pretty edge. You can form a nice crimped edge by pushing the index finger tip of your right hand against the slightly separated tips of the index finger and thumb of your left hand. Put the completed pie shell back in the refrigerator to rest.

After the shell has chilled you can proceed with the filling.

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## A Savior from what?

By Carl Franks

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

St. Luke's account of the Christmas story in Chapter 2 is probably the most familiar to most of us, if for no other reason than Linus' famous recitation of it at the end of *A Charlie Brown Christmas*.

But, the key word in this passage is "savior." Since Jesus is the Christ (Greek for "anointed one" from the Hebrew for "Messiah"), from what is He saving us? The simple answer is Hell. If Hell did not exist, there would be no need for a savior and, therefore, no need for a Christmas. But, what does Sacred Scripture say and the Church teach about Hell?

Our English word "hell" comes, via Anglo-Saxon, from the Old Norse "hel," which denoted both the name of the goddess or giantess who presided over it (the half-white, half black-blue daughter of the giantess/witch Angrbotha and Loki, the trickster god) and the physical place itself. In the New Testament, St. Peter taught, in 2 Peter 2: 4, that "God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment." Similarly, Our Lord himself described this place of torment graphically, if succinctly, in Matthew 18: 9, "If your eye causes you to stumble, pluck it out and throw it from you. It is better for you to enter life with one eye, than to have two eyes and be cast into the fiery hell." Again, Our Lord said, in Matthew 10: 28, "Do not fear those who kill the body but are unable to kill

the soul; but rather fear Him who is able to destroy both soul and body in hell." The New Testament conception of Hell is as a place of eternal judgment and torment for Satan, the fallen angels, and for those who are unrepentant in their sins against God. Our Lord knew only too well the threat posed to us by these demonic, supernatural forces, and he warned the disciples in no uncertain terms about them. "But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!" (Luke 14: 5)

The Catechism of the Catholic Church, paragraph 633, teaches, "Scripture calls the abode of the dead, to which the dead Christ went down, 'hell' – Sheol in Hebrew or Hades in Greek – because those who are there are deprived of the vision of God. Such is the case for all the dead, whether evil or righteous, while they await the Redeemer: which does not mean that their lot is identical, as Jesus shows through the parable of the poor man Lazarus who was received into 'Abraham's bosom': 'It is precisely these holy souls, who awaited their Savior in Abraham's bosom, whom Christ the Lord delivered when he descended into hell.' Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him." This paragraph of the Catechism discusses what is known as the "Harrowing of Hell," that period of time when Christ was in the tomb after the Crucifixion but before the Resurrection. The important thing to note is that Hell is very real. In fact, the Catechism continues, in paragraph 1035, that "the teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, 'eternal fire.' The chief punishment of hell is eternal separation from God, in whom alone

man can possess the life and happiness for which he was created and for which he longs." Sacred Scripture speaks of two distinct judgments: the specific, when we know our eternal destiny immediately after death, and the general, which will take place at the end of time.

Eternal separation from God is by no means what He desires for us. "God predestines no one to go to hell; for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end. In the Eucharistic liturgy and in the daily prayers of her faithful, the Church implores the mercy of God, who does not want 'any to perish, but all to come to repentance' " (CCC §1037). Mortal sin consists in an action which destroys sanctifying grace in the soul. This sanctifying grace, according to the Catholic Encyclopedia, "is a supernatural gift of God to intellectual creatures (men, angels) for their eternal salvation, whether the latter be furthered and attained through salutary acts or a state of holiness. Eternal salvation itself consists in heavenly bliss resulting from the intuitive knowledge of the Triune God, who to the one not endowed with grace 'inhabitheth light inaccessible' (1 Timothy 6:16).

Though it may seem unusual to think of Hell at Christmas, the cute Nativity scenes, the picturesque Medieval and Baroque portraits of the Holy Family and angels on Christmas cards, the festive aspects of the season belie a very serious purpose behind it all. If man were not fallen in his own nature and subject to powerful supernatural forces all around him, there would be no need for a savior. It is ironic, really, that the pure, innocent child born in the stable at Christmas would become the publically humiliated, executed man 33 years later, all to save us from Hell.

I wish you all a blessed, joyous Christmas and a happy, prosperous New Year.

# The holidays and religious life

As I mentioned last month, the holidays in the novitiate was a difficult time for me because I was away from my family for the first time during this special season. This actually was good training for the rest of my life and both I, myself, and my family have had to adjust and be creative over the years.

I don't remember much about Thanksgiving in the novitiate other than the entire community of Domini-



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

cans shared a meal together. I do remember longing to be

home with family. Christmas was even tougher. The Masses, especially Christmas Eve, were wonderful and prayerful. Several of us novices, including myself, sang in the choir. Christmas Day there was another Mass in the morning and then the novitiate community celebrated our own Christmas Mass in the chapel of the novitiate using the readings for the Mass during the Day.

There are actually four different Masses with different prayers and readings for Christmas: Vigil, Midnight, Dawn, and Day. After the Mass in the morning we went to the tree and opened gifts. I was used to a family tree with lots of gifts but this year there was one small gift for most of us from home. I later found out the novice master sent a letter to our families telling them that they could send one small gift. In addition to that, we had a small exchange amongst ourselves, each one getting a gift for the person picked earlier out of a hat. This was a very different experience for me.

During my seminary years, Thanksgiving was always during the meat of the fall semester, so we all stayed together and had a meal prepared by some members of the community. Fr. Frank Quinn, O.P.,

the liturgy professor, was a gourmet cook and during my years in the seminary he always got a crew together and cooked for Thanksgiving. I remember one year his crew made corn bread from scratch the night before so that they could tear it up in the morning as part of the stuffing. After an early afternoon meal, Fr. Quinn and his crew would create a turkey hash that was often better tasting than the main event of the day.

After a little breather at Thanksgiving we got back to our studies. We stayed in community until the day after Christmas, at which time we were allowed to go home for a couple of weeks.

Christmas in the seminary was a joyful time. We were on an academic schedule; so we had just finished a semester, which often ended with a big term paper, and in some classes even an exam on top of that. The few days from the end of the semester until Christmas were a welcome chance to relax and get a few gifts to take home. Rather than eat in the dining room of Jesuit Hall where we lived, a group from the community would cook and prepare a meal and we enjoyed it in our community room. The friars from the other house in St. Louis also joined us. Many of these friars were older and we called them (with great affection) "the uncles."

After a day of celebrating with the community, we were free to go home. My parents at the time lived in Eau Claire, WI, so someone would take me to the airport in St. Louis and I would fly into Minneapolis-St. Paul and then take a small commuter plane into Eau Claire. The plane was so small that the beverage service was the co-pilot throwing a can of soda to you and maybe a small packet of nuts. If I remember correctly, this all happened before we took off. Depending upon what time I arrived in town, Kuhlmann Family Christmas was either Dec. 26 or 27. My last year in the seminary, when I was a deacon, my internship location was Minneapolis. Because that is close to Eau Claire, my

supervisor, Fr. Tom, the associate pastor of the parish in Minneapolis and I drove to my parents home after the last Mass and had Christmas Dinner with my parents.

Fr. Tom was a diocesan priest in Colorado for a number of years before coming into the order and, believe it or not, he was a novitiate classmate of mine. Because he was already ordained when he entered the order, he stayed in St. Louis for two years for a little theological update and then was sent to the parish in Minneapolis. I remember this night well because after dinner we went downstairs and Fr. Tom noticed the family pictures on the wall. One of them was the classic 1960's black and white wedding photo of my mother in her dress and he said "Betty do you still have that dress?" My mother said "yes" and then "why?" Tom had the idea of making a stole out of it for my ordination, which would take place in May. So that was the beginning of the vestment with the gold bars and the fancy beadwork. That was the first one. Many years later, the creative liturgist at the Newman Center at Purdue, where I was before coming to Columbia, took some of the scraps and with a few additions created two more stoles. By this time two of my three brothers were engaged to be married in a few months, so they spent some time with their respective in-laws for Christmas. Fr. Tom left late on Christmas day and either on Dec. 26 or 27 we once again had Kuhlmann Family Christmas.

My first year after ordination, Kuhlmann Family Christmas was some time after Christmas and I think it may have even been close to New Years Day. My second year I had just become an uncle and my parents grandparents, so we all gathered at my brother's home near Milwaukee in the middle of December and anticipated Christmas with a new baby boy in the family. I remember we were crowded but joyful as every room and couch was

**Continued on page 8**

## The Advent of change

Last August I was privileged to attend the "Music in the Liturgy Workshop" at Conception Abbey. The cost of my attendance at the workshop was sponsored by the Sacred Heart Foundation, the people who hand out delicious treats occasionally after Mass. It was a wonderful experience. Every morning began with Lauds in the beautifully renovated Basilica



**Eilyn Forbes**  
**Director of Liturgy and Music**

of the Immaculate Conception and ended with Vespers. As

the monks entered the sanctuary, the chanted psalm/antiphon began and the mystical beauty of the singing transported all in attendance to the roots of our Catholic music heritage, Gregorian chant. In the Catholic Bishop's recent document on music in divine worship, "Sing to the Lord," particular recognition is given to this distinctive method of singing. "Gregorian chant is uniquely the Church's own music. Chant is a living connection with our forebears in the faith, the traditional music of the Roman rite, a sign of communion with the universal

Church, a bond of unity across cultures, a means for diverse communities to participate together in song, and a summons to contemplative participation in the Liturgy."

As beautiful as it may be, it is not the easiest music to sing and, written in its original form, is a challenge to even the most skilled musicians today. Through the years it has been modified, written in standard notation to make it more accessible to all. This however, in the end, reduced the free flowing ebb and sway of the chant, in some cases, to a metered line sounding very much like every other musical form. Today you rarely find it being sung except in cloistered or monastic settings, or occasionally by choirs.

While it may take another few years or decades to return to our musical roots, other ideas were presented to revisit some singing opportunities that have been lost or replaced during the centuries. One of them is singing the Entrance Antiphon as the processional, replaced in most congregations today by an opening hymn.

Most of you will receive this issue of the Heart of the Matter after the first Sunday of Advent. You may have noticed something new with the song accompanying the entrance procession. It may have

sounded much like a Responsorial Psalm in that it has a refrain sung by all and verses sung by a solo cantor. But for those of you who would find this interesting, the verses for the antiphon for the first Sunday of Advent are actually from Jeremiah 31:10-14. The Entrance Antiphons for the third and fourth Sundays of Advent are from Psalms 96 and 72, respectively. You also may have noticed that once the procession of ministers was fully on the altar, the music ended. The practice of singing all verses of an opening hymn is perfectly understandable to this liturgist. Often it is the last verse of a hymn that ties it to the liturgy of the day. However, singing in Catholic liturgy is meant to accompany an action, in this case the procession. When the procession is ended, the singing should end. This will be our goal in the weeks and months to come.

If you haven't already signed up to be a part of the Advent Wreath lighting ceremony, please consider doing so. Families, friends, individuals; anyone who would like to participate is welcome. Anytime we involve ourselves more fully in the liturgy we are rewarded by a deepening of faith and a connection to the fundamentals of worship and the community as a whole.

Have a Blessed Advent!

# An Old Testament example for behavior today

There is a Hebrew testament reading for the Thirty-third Week of Ordinary Time taken from the Second Book of Maccabees. The reading focuses on a Jewish scribe named Eleazar, a man described as foremost in his profession, of advanced age and noble appearance. The current King prescribed everyone to eat a portion of ritual meat, an act in conflict with Mosaic Law. Eleazar refused. His long-time



**Deacon John Weaver**

friends urged him to at least make a pretext of eating to escape death at the hands of the King's executioners. But to quote scripture, "Eleazar made up his mind in a noble manner, worthy of his years, the dignity of his advanced age, the merited distinction of his gray hair, and of the admirable life he had lived from childhood; and so he declared that above all he would be loyal to the holy laws given by God."

So where am I headed with this story? I need to back up a few days, to time-traveling a portion of Green Meadows Parkway. On one side of the roadway was a pasture where sheep were grazing. A white board fence outlined the pasture and many of the sheep pushed their heads between the bottom two fence rails, stretching and straining necks to

reach the meal staged just outside the fence. I'm not much of a grass expert – the green in my yard comes from weeds – but I confess the grass inside the fence looked just as tasty as the grass on the outside. Perhaps the unrestricted was even a little more lush than the forbidden.

It didn't seem material to the straining sheep that if they would take a moment, step back and survey the circumstances, they might realize that inside the fence was more beneficial than the objective they actually sought. Eleazar likely would counsel the sheep as he did his well-intentioned but misguided friends, saying to them: "At our age it would be unbecoming to make such a pretense; many young people would think I had gone over to an alien religion. If I pretend for the sake of an additional brief moment of life, then they would be led astray by me, and I would bring shame and dishonor on my old age."

Each of us reaches a milestone in life where we hopefully possess maturity sufficient to distinguish the foolish from the good, the fundamentally flawed from the basic truth. If we live each day pretending life on the fence's other side is superior to ours, we condemn ourselves, through our own fraudulent expectations, to that sham result regardless of fact or promise.

Eleazar reasoned this way, "Even if, for the time being, I avoid the punishment of men, I shall never, whether alive or dead, escape the hands of the Almighty. Therefore, by manfully giving up my life

now, I will prove myself worthy of my old age, and I will leave to the young a noble example of how to die willingly and generously for the revered and holy laws."

Sometimes the correct outcome for the entire community is not the apparent, or at least immediate, best outcome for us personally. Hopefully, the gift many of us receive as long time members of this faith community is wisdom and understanding sufficient to choose the best for those newer members soon tasked with the continued building up of God's kingdom, especially here at Sacred Heart.

Some might say the day ended poorly for Eleazar; those friends before who had been kindly disposed became hostile to his apparent utter madness. Yet before the final death blows he groaned, "The Lord in his holy knowledge knows full well that, although I could have escaped death, I am not only enduring terrible pain in my body from this scourging, but also suffering it with joy in my soul because of my devotion to him."

This is how Eleazar died, leaving in his death a model of courage and an unforgettable example of virtue, not only for the young but for all. May we who have long enjoyed and long gained directly from this faith community of Sacred Heart now be the underpinning, encouragement, and stimulation guiding our younger or newer members as they accept the charge to be a Christian community building households of faith.

## The power of language

Often we read about lawsuits regarding discrimination of some kind – racial, ethnic, cultural, sexual, etc. As someone who ministers on a daily basis with people of other cultures, I need to be especially vigilant in my behavior and also in my written and spoken language. If I am not aware of how my language is perceived, I can unknowingly offend, categorize, or stereotype another person. If I begin with a profound respect for the dignity of each person, I am less likely to fall into language and vocabulary that shows a racial or



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

cultural bias.

I share with you some helpful guidelines I found to examine our language when dealing with people of various heritages. Even though these guidelines are adapted from a report dating a decade ago from a subcommittee on multiculturalism of my religious community, I find them even more relevant today in our ever-growing diverse neighborhoods and societies.

1. Be aware of words, images, and situations that suggest that all or most members of a racial or ethnic group are the same. Such stereotypes are offensive and insupportable. We know that such attributes may be found in all groups and individuals.

Example: A writer who describes Mexican children as "well dressed" may be uncon-

sciously portraying an exception to a mental image of a "poor" or "unkept" Mexican.

2. Avoid qualifiers that reinforce racial and ethnic stereotypes. A qualifier is added information that suggests an exception to the rule.

Example: "The intelligent black students were guests of the dean." Would you ever write "the intelligent white students...?"

3. Be aware of language that, to some people, has questionable racial or ethnic connotations.

Examples:

1) "culturally deprived" or "culturally disadvantaged" – These terms may imply superiority of one culture over another. In fact, people so labeled can be just the opposite, being able to move from one language/culture to another with ease.

2) – "minority" This word used to be accurate in North America. It will be interesting to see the results of the 2010 census to see if and where this usage would be accurate.

3) "non-white" – This word implies that white is the standard. In North America we never use "non-black" or "non-yellow."

4. Avoid patronizing and tokenism toward any racial or ethnic group.

Example: I translate for a member of the Board of the Central Missouri Community Action who is Hispanic. The board is required to have a number of low-income members on the board. I observed that one is a black woman and one is my Hispanic friend. I am not aware if they have a Caucasian member who meets this criterion or not.

Example: The annual Pentecost Multicultural celebration we plan at Sacred Heart has as its objective to recognize and appreciate the richness of the diversity of our parish community, and not to be interpreted as cultural tokenism.

I would like to conclude with a prayer I have adapted from previous Pentecost celebrations, combined with a longing for the healing warmth of the sun after four straight days of cold rain.

*Come Holy Spirit!*

*Open us to the wonder, beauty, and dignity of the diversity found in each culture, in each face, and of each experience we have of the other among us.*

*Come heal the divisions that keep us from seeing the face of Christ in all men, women, and children.*

*Come, free us to stand with and for those who must leave their own lands in order to find work, security, and welcome in a new land, one that has enough to share.*

*May the rain come and wash away the ancient grudges, the bitter hatreds held and nurtured over generations.*

*Let the warmth of the Sun heal us wherever we are broken; let it burn away the fog so that we can see beyond labels, beyond accents, gender, or skin color.*

*May we learn to share the joys and feel the sorrows of others, and to realize that in you, all people are our brothers and sisters.*

*Come, O Holy Spirit, show us the way.*

## Departed

Continued from page 1

believers.

In the early days, departed Christians' names were placed on diptychs (hinged tablets folding together to protect writing on the waxed surfaces). In the sixth century, Benedictine communities held commemorations for the departed on the feast of Pentecost. All Souls' Day became a universal festival largely on account of the influence of Odilo of Cluny in AD 998, when he commanded its annual celebration in the Benedictine houses of his congregation. This soon spread to the Carthusian congregations as well. The day was celebrated on various days, including Oct. 15 in 12th century Milan. Today all Western Catholics celebrate All Souls' Day Nov. 2, as do many Anglicans and Lutherans.

Initially, many Protestant reformers rejected All Souls' Day because of the theology behind the feast (Purgatory and prayers/Masses for the dead), but the feast is now being celebrated in many Protestant communities, in many cases with a sub-Catholic theology of Purgatory. Some Protestants even pray for the dead; many Anglican liturgies include such prayers. While the Eastern Churches lack a clearly defined doctrine of Purgatory, they still regularly pray for the departed. (See the Oxford Dictionary of the Christian Church and The Catholic Source Book for more information.)

There are many customs associated with All Souls' Day and these vary greatly from culture to culture. In Mexico they celebrate All Souls' Day as "el dia de los muertos," or "the day of the dead." Customs include going to a graveyard to have a picnic, eating skull-shaped candy, and leaving food out for dead relatives. The practice of leaving food



Parishioners come forward to add a light for loved ones.

out for dead relatives is interesting, but not exactly Catholic theology. If all of this seems a little morbid, remember that all cultures deal with death in different manners. The Western aversion to anything related to death is not present in other cultures.

In the Philippines, they celebrate "Memorial Day" based loosely on All Souls' Day. Customs include praying novenas for the holy souls, and ornately decorating relatives' graves. On the eve of All Souls (i.e. the evening of All Saints' Day), partiers go door-to-door, requesting gifts and singing a traditional verse representing the liberation of holy souls from Purgatory.

In Hungary the day is known as "Halottak Napja," "the day of the dead," and a common custom is inviting orphans into the family and giving them food, clothes, and toys.

In rural Poland, a legend developed that at midnight on All Souls' Day a great light shone on the local parish. This light was said to be the holy souls of departed parishioners gathered to pray for their release from Purgatory at the altars of their former earthly parishes. After this, the souls were said to return to scenes from their earthly life and work, visiting homes and other places. As a sign of welcome, Poles leave their windows and doors ajar on the night of All Souls' Day. All of these customs show the wide variety of traditions related to All Souls' Day.

At Sacred Heart a beautiful tradition was begun by our beloved Sister JoAnn Schmidt. At the celebration of Mass, after the homily, time is set aside to remember those who have gone before us. As a bell is rung, the name of a deceased parishioner or family member is read. A member of the family or a friend comes forward to light a candle in his or her memory. This is repeated for each individual who died during the past year. Following this, all those present are invited to come forward to light a candle in memory of their loved ones. This celebration of remembrance is both beautiful and very moving.

This past year, Sacred Heart bid farewell to 11 individuals who began their eternal lives. These are William Aloysius Cedar, Gabriel Ayo, Melissa Slavitt, James Mitchell, Raymond Albert Heath, Kenneth J. Patton, Betty Morris, Martin Carignan, Paul Wilson Frazier, Maxine Andrews, and James Dowdell. While saddened by their earthly departure, their initiation into the communion of saints was warmly celebrated.



Mass continues as the candles remind us of the many who are specifically remembered at this time.

## Fr. Steve

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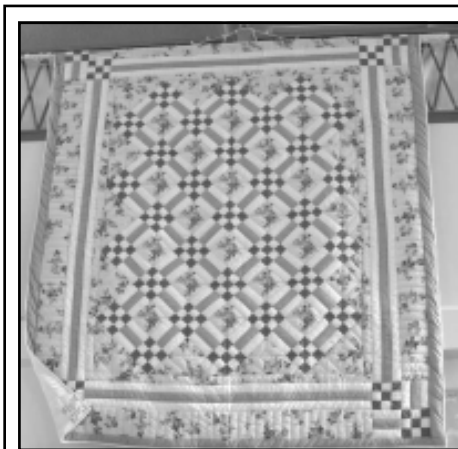
occupied in the night.

After three years in a parish, I taught high school for a couple of years and so, like the students, got a nice little break over the holidays. By this time my parents had moved to North Carolina, so these two years I went to my brother's in Milwaukee, who by now had a second boy in the family.

During my three years in New Mexico I never got home for the holidays, so I enjoyed the New Mexico Christmas experience with the luminaries. During the next 6 years when I was at Purdue I would often spend a few days up north with my brother and his family; not always at Christmas but during the holiday season. The Newman Center at Purdue is even larger than the one here in Columbia and there were always at least three priests on staff during my time there. With a staff of three, one of us was often able to get away at Christmas. My first two years there I was the only one who had nephews close, so I went to my brother's in Milwaukee where there were now three boys in his household.

Because Columbia is far from both Milwaukee and North Carolina, I have not been home for Christmas during my time here. But I do try to get away after the first of the year to visit friends in Chicago and then from there I go to Milwaukee for a day or two to spend a little time with my brother and his family. My youngest brother lives near Milwaukee and when I am there he often stops by. My third brother lives with his wife and son in western Wisconsin, as far north as Minneapolis. The only time I have seen him and his wife during the holidays was that early Christmas after my first nephew was born.

In short, since I have been in the order, "home for the holidays" has rarely been at the home of my parents and only every now and then at the home of my brother. I have, however, often been with other adopted families through the years.



This beautiful quilt, handmade by ladies of the parish, is the grand prize in the 2009 Christmas Bazaar raffle. The lucky winner will be drawn Sunday morning, Dec. 13, 2009. Drawings will also be made for \$500, \$400, and \$350 cash prizes. The 2009 Sacred Heart Parish Christmas Bazaar will be Friday, Dec. 4, from 3-8 p.m. and Saturday, Dec. 5, from 8 a.m. to 4 p.m. in the parish Activity Building.

# People in the Pews: Meet the Cunninghams

By Sophie Pingelton

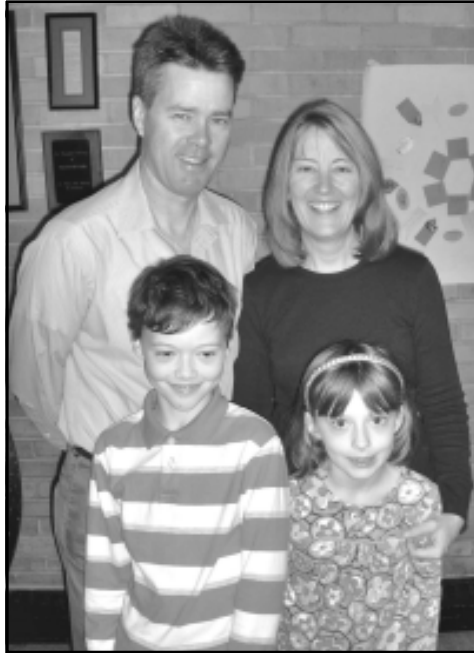
“... and the Emmy Award from the National Academy of Television Arts and Sciences for the Historical Documentary goes to... Beth Pike Cunningham.” The Missouri State Employee of the Month is sitting right next to her, husband Frank Cunningham. (Oh my, I think that may “up” my status just knowing these two.) Beth, her husband Frank, and children Quinn and Grace usually attend 8:30 am Mass on Sundays.

Frank grew up in St. Louis and attended the University of Missouri-Columbia. They attended college at the same time, although didn’t know each other. Shortly after Frank received his engineering degree, he traveled the country before working at a bike shop in Scottsdale, AZ. He then began a “real engineer” job in Houston, TX and then one in Maryland. He made his way back to St. Louis, MO, and wound up back in Columbia where he worked as an estimator for Walsh Insulation in New Bloomfield, MO.

Beth and Frank met each other through mutual friends in 1996 and were married a year later. Frank worked for the state of Missouri for about 12 years as an energy engineer and received Missouri State Employee of the Month last year by helping to reduce energy costs at several state facilities. Frank recently took a job with the City of Columbia Water and Light Department and works in a new position that is designed to help local businesses and large industrial customers reduce their energy costs.

Beth was born in Columbia. Her parents (Don and Betty Pike) had been members here at Sacred Heart, as well as Our Lady of Lourdes, before moving the family to Washington, MO in 1976. Beth’s uncle, Francis Pike, lives here in Columbia and has been a long-time parishioner of Sacred Heart. Beth returned to Columbia to go to journalism school at the University of Missouri “and pretty much stayed in Columbia, though I did spend a short time living in New York,” she said. She works as a freelance television and video producer, covering a range of stories and programs for various network news and entertainment programs. Beth stated, “I might be covering the aftermath of a tornado for NBC news, working on a capture story for America’s Most Wanted, or get a call to interview the Osmond Brothers in Branson, MO, for Entertainment Tonight. I never know where I’ll land. My favorite work projects are writing/directing/editing both historical and cultural documentaries.”

Regarding Beth’s Emmy, she elaborated that she “co-produced/directed and wrote a 58 minute program for the Missouri Press Association, titled, ‘Trustees for the Public-200 Years of Missouri Newspapers.’” The documentary aired this past year on all of the PBS stations in Missouri, as well as several in Illinois. “It was an honor being nominated, and while I thought our program was solid in



Frank, Beth, Quinn, and Grace Cunningham

its production and story-telling, I was still very surprised to receive the award, as we had stiff competition. My colleagues and I just stared and looked at each other when our documentary was announced as the winner, and my husband had to nudge me to walk up and receive the statuette on stage. It was a surreal evening and a lot of fun winning the Emmy Award.”

The Cunninghams “enjoy being outdoors, riding our bicycles, and exploring.” Quinn, a fourth grader at Shepard Elementary, plays the piano and viola and is a Cub Scout. Grace, a second grader, also plays piano and is a Brownie. Both children play “soccer, softball/baseball, and basketball – whatever is in season.” Frank coaches soccer and is a co-den leader for Quinn’s Cub Scout den, while Beth coaches basketball and assists with the Brownie troop.

Beth sings in the church choir and teaches PSR. She added, “We very much enjoy the friendships and community of faith we have found at Sacred Heart. Coming to Mass on Sunday is an important part of our week together as a family. Our children look forward to singing at Mass and PSR classes afterwards. I’m inspired by the children who teach me at PSR – it’s a shared learning experience with my third and fourth grade class, and I learn something new about my faith each time I meet with the children. We have such smart and thoughtful children at our church, and it’s a joy to get to know some of them better.”

# Good King Wenceslaus

By Tim Pingelton

*“Good King Wenceslaus looked out, on the Feast of Stephen,  
When the snow lay round about, deep and crisp and even;  
Brightly shone the moon that night, tho’ the frost was cruel,  
When a poor man came in sight, gath’ring winter fuel.”*

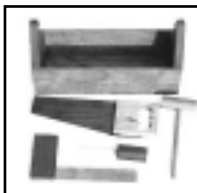
In this Christmas tune, the good king sees a peasant gathering wood in the snowy forest. The king asks his assistant to gather wood and food for this impoverished stranger, but the helper soon complains of the intense cold. The assistant is then warmed by merely walking in King Wenceslaus’ footprints in the snow, and the peasant is presumably saved. The lyrics (penned about 150 years ago) in all five verses of “Good King Wenceslaus” might not be familiar to everyone, but the tune conjures the spirit of Christmastime to many.

While the historical King Wenceslaus did prove to be a benevolent ruler, the lyrics of this carol are not based on any actual known incident. The tune, moreover, is based on “Tempus adest florum” (translated as “Spring has unwrapped her flowers”), a 13th Century Swedish melody marking the arrival of Spring. Another bit of misinformation in the Christmas carol is that King Wenceslaus was not a king but a duke. Superseding his royal title, however, is his Christian title: Saint Wenceslaus.

Despite having a pagan mother, Wenceslaus (907-935) was raised in the Christian faith. He became a duke in Bohemia (now the Czech Republic) by age 18. He strongly embraced Christianity, installing priests in churches to administer the Latin (rather than local Slavic) rites. Saint Wenceslaus led a pious life and established the notable Saint Vitus Cathedral in Prague. He also exiled his mother because of her attempts at promoting pagan practices. This eventually led to his death when, at the urging of his mother, Wenceslaus’ younger brother, Boleslaus, murdered the young duke (the year of his death is recorded variously as 929 or 935). Boleslaus later repented and raised his own children in the Christian faith.

Because of Saint Wenceslaus’ benevolence, numerous good deeds, and reported miracles associated with St Vitus cathedral (where the saint’s relics rest), he became patron saint of Bohemia. His feast day is Sept. 28. After centuries of renovations, St. Vitus Cathedral still stands as guardian of Saint Wenceslaus’ remains. It is the largest castle in this castle-rich region and, much like the life of Saint Wenceslaus, it combines state functions with religious duties. Several door panels in this cathedral depict Saint Wenceslaus giving alms to the poor. Perhaps these door panels (crafted in the 16th Century) gave rise to the lyrics of the Christmas carol.

*“In his master’s steps he trod, where the snow lay dinted;  
Heat was in the very sod which the saint had printed.  
Therefore, Christian men, be sure, wealth or rank possessing,  
Ye who now will bless the poor, shall yourselves find blessing.”*



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## Pumpkin pie

Continued from page 5

### Pumpkin Pie

Get a pumpkin or large winter squash. You need one bred for eating. (Pumpkins bred for decoration are very stringy and have very poor flavor.) Look for ones such as Winter Luxury Pie, Small Sugar, Hubbard, Cushaw, Red Kuri, Futsu; or Australian blues such as Triamble, Jrrahdale, Queensland Blue, and Australian Butter. Patronize your local farmers market to find good eating pumpkins. Eating pumpkins, winter squash, and sweet potatoes are interchangeable in cooking.

Cut the top out of the pumpkin and scrape out the seeds or cut the squash in half and scrape out the seeds. Place on an oiled sheet pan, cut side down if cut in half, and place in a 350 degree oven until the pumpkin slumps. Take out of the oven and, when cool enough to handle, scrape the flesh off the skin. Or, if you want a short cut, open a can of pumpkin.

Grind up ginger snaps and pecans in the food processor so you have about 1/3 cup of each; the amount is not critical. Spread the ginger snap pecan mixture across the bottom and partway up the sides of a prepared, unbaked pie crust, and press into the dough.

- 2 cups pumpkin
- 3/4 cup brown sugar
- 1 teaspoon ground ginger
- 1 1/2 teaspoons ground cinnamon
- 1/4 teaspoon ground cloves
- 1/2 teaspoon fresh grated nutmeg
- 1/2 teaspoon salt

Put the above ingredients in a saucepan and heat to a sputtering simmer. Reduce the heat to low and cook, stirring constantly until the mixture gets thick and shiny. Scrape into a food processor and process about 1 minute. With the motor on add:

- 3/4 cup milk
- 3/4 cup heavy cream

Add 2 eggs, one at a time, pulsing until incorporated. Add 2 teaspoons real vanilla extract and pulse. Pour the mixture into the pie shell and bake in a preheated 375 degree oven for 50 to 60 minutes, until a knife inserted in the filling comes out almost clean. The filling will still jiggle but will have a jelly-like consistency and the center will be puffed up. Place on a rack to cool. Leftovers are good for breakfast.

(This recipe is a combination of *Rose Levy The Pie and Pastry Bible* and *Joy of Cooking*, with a little bit of me thrown in.)

## Helping Hands

Continued from page 1

new outfits for the family on the next block whose clothes are threadbare and just leave them. No glory. No praise. Just the knowledge that you have done the right thing. Go to the maternity store and instead of buying a new outfit for yourself, send a new outfit every month to the home for mothers who opt to keep their babies; instead of yet another outfit in the kids' closet, let them pick one out for a newborn baby of one of those mothers. Christ came into the world and was wrapped in swaddling clothing; He hung on the cross naked while soldiers gambled over His clothing.

*Ill and you cared for me.* Doctors and nurses, EMT's, respite care workers, neonatal intensive care unit workers are people we know are doing God's work. We also need to help those who are caring daily for elderly parents or have been blessed with a child with disabilities. Offer to take some duties for a day from those who are caring for the ill. Someday we will all be caring for someone we love who is ill and will pray to be treated the way we treated others. We can care for the ill and we can care for those who are caring for the ill. Christ never turned away someone who was ill. He laid on hands. He prayed and He instructed. He also treated them with dignity. Not only do we care for the ill because He told us to, but we can look to His example as how we are called to treat the ill with dignity.

*In prison and you visited me.* They have sinned. There are qualities in them we want to avoid. What they have done we cannot condone. Nor were we given the right to condemn. The prisoners who hung with Christ were treated as they asked to be treated. The unrepentant sinner was left to fend for himself. The repentant sinner will be helped into heaven. The woman who sinned was forgiven, but only after facing a crowd of those who thought they were better – only to learn they were the same in His eyes. Unless you have committed a mortal sin and not been repentant, we are all in the same boat. We have all offended Him. We have all done things

to break the bond between ourselves and God. We are called to be a good example. We are called to visit those in prison.

While we are not called to brag about our accomplishments and works of mercy, we can write them down and add them to the Helping Hands Tree in the Activity Building. Each helping hand fills in the tree. Soon, the tree will have no space left where we can see through. Maybe we will even place layer upon layer and have a tree so full of the helping hands of good deeds that they will begin to fall to the ground. They will not be forgotten ever by those whom we serve. The Helping Hands Tree is filling in with the good deeds that represent the ways in which we are serving the world as Jesus called us to do.

Remember, "Christ has no body now on earth but yours, no hands but yours, no feet but yours; yours are the eyes through which to look out with Christ's compassion to the world; yours are the feet with which He is to go about doing good; yours are the hands with which He is to bless men now." Have a blessed season and make everything you do something that is done in His name.

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Family Focus

# The Word became flesh

By Jennifer Holland

In the temple was a room, secluded from the rest of the temple. It was called the Holiest of Holies and even the High Priest was only allowed access once a year. In the sacred room was God himself. Man, by nature, is sinful and therefore not worthy to even enter the presence of God. God's eyes are not able to tolerate sin. One day a year, on the Day of Atonement, the priest washed himself and put on special clothing. He lit incense so that the smoke would act as a veil to shield him from being in God's presence directly and he always brought blood with him as a sacrifice to atone for sins.

And then the Word was made flesh. The Great One was born of Mary and received nourishment from her body.

He was the one who said, "I am who Am." No name was given, no title. If He had said "I am who is" it would have implied that He was only in the present. If He had said "I am who was" we would have had a God who was in the past. Even the phrase "I am who will be" would have been an implication of a reign in the future. Instead, we have the great I Am. He always is. He always was and He always will be.

In the Jewish faith, there is a fear of disrespect being shown to God. When His name is written, often a letter will be left out to avoid having His name being destroyed, misused, or disrespected in any way. It is also forbidden to use the name of the Lord in vain. To avoid this mistake, His name was rarely used.

His birth changed all that. I Am became the one who "will be called, *Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace,*" (Isaiah 9:6) and all of heaven rejoiced.

Exodus 3 describes God as being a bush that was burning but was not consumed by flames. As Moses approached this anomaly, a voice came out of the bush and told him to "Take off your sandals, for the place where you are standing is holy ground." Then he said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." At this, Moses hid his face, because he was afraid to look at God. He was afraid that by seeing the face of God, Moses, with all of his sins, would no longer be able to live. Remember that God was thought to be unapproachable because He could not tolerate sin. And so, with the birth of an infant in Bethlehem, we move from

a burning bush that Moses was afraid to look upon to the tiny hands curled around His mother's finger; long lashes lying on His cheeks as He slept.

We are preparing to celebrate the birth of God. Too often we think of a nativity scene and do not grasp the wonder of what we are experiencing. In that "Yes" we went from a God whose face no one could look upon for fear our sin would cause self destruction to the child held by Simeon who said he had seen salvation. We were able to move from not even wanting to speak His holy name for fear of offending to calling Him brother and Father. In one minute, the voice in the bush became the voice no one could get enough of. The word spoken from a bush – feared, high, and mighty – became flesh that hungered, was thirsty, and was tempted by sin.

In Mass we bow our heads when we say the phrase, "born of the Virgin Mary and became man." In that moment we honor that the word became flesh and in becoming flesh, ours became more important. No longer are we just the vessel for a soul who is trying to escape and return to heaven. Our existence here, as humans, has meaning and purpose or

God would not have become one of us. In that, "Yes" the entire course of our existence became important. He did not descend from a cloud as a man, but came into this world through the womb of Our Mother. He was a dependent infant. He was a toddler just learning to walk. He was a young child demanding independence from His mother's skirts. He grew up in temple, learning the stories He had helped to write. He played in the creek and learned the trade of His father. The monotony of every day was so important that He did it all. He sat and enjoyed a good meal. He laughed at jokes and cried when He fell down. If this life was not important, God Himself would never have bothered to live it.

This Christmas season, it is time to celebrate humanity. Look upon not just our body but the flesh and soul of all those around us and celebrate, as heaven did the existence of each and every one of us. Make a new commitment to living in this life, in this body, and be glad that God himself finds everything about us beautiful. The season of Advent is one of preparing for His birth and rejoicing in the moment when heaven meets earth and the Word becomes flesh.



**Stephanie Aragón**, daughter of Sylvia and Rigoberto Aragón, celebrated Quinceañera at Sacred Heart at the 1 p.m. Mass, Sunday, Nov. 8, 2009.



(Left) **Matthew and Katherine Bietsch** had their wedding convalidated at Sacred Heart at the 4:30 p.m. Mass Saturday, Nov. 7, 2009. The couple were married in a civil ceremony at Les Bourgeois, June 13, 2009. Matthew is the son of Mike and Debbie Bietsch and Katherine is the daughter of Harry and Nancy Limbach, all of Columbia.

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## Parish Celebrations



**Julianna Elyssa Mackey**, daughter of Jonathan and Linda Mackey, was baptized at Sacred Heart at the 4:30 p.m. Mass, Saturday, Nov. 14, 2009. Pictured are godfather James Garner; Jonathan; Fr. Steve Kuhlmann, O.P.; Linda holding Julianna; and godparents Bob and Doris Rankin.



**Gavin Green**, son of Robert and Beth Green, was baptized at Sacred Heart at the 11 a.m. Mass, Sunday, Oct. 18, 2009. Pictured are godparents Ted and Monica Korba; Beth holding Gavin; Fr. Steve Kuhlmann, O.P.; and Robert holding big brother Tyler.



**Norah Louise Priesmeyer**, daughter of Shawn and Lacy Priesmeyer, was baptized at Sacred Heart at the 11 a.m. Mass, Sunday, Nov. 8, 2009. Pictured are parents Shawn and Lacy holding Norah; Fr. Steve Kuhlmann, O.P.; and godparents Scott & Stephanie Priesmeyer.



**Julissa Gonzalez-Pedroza**, daughter of Luis Gonzalez and Rosa Maria Pedroza, was baptized at Sacred Heart at the 1 p.m. Mass, Sunday, Oct. 25, 2009. Pictured with Julissa and her parents are godparents Oscar De Leon and Margarita Gonzalez; and Fr. Steve Kuhlmann, O.P.



(Left) **Madeline Elizabeth Nardoni**, daughter of Mark and Jennifer Nardoni, was baptized at Sacred Heart at the 4:30 p.m. Mass, Saturday, Nov. 21, 2009. Pictured are Fr. Steve Kuhlmann, O.P.; godfather Tim Nardoni; Jennifer holding Madeline; Mark; godmother Natalie Bell; and Deacon John Weaver.

## 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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