



Heart of the Matter

A Christian Community Building Households of Faith

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Sr. Francine accepts position in Branson, MO

By Mary Kay Head

Sacred Heart has been very blessed in recent years with the dedicated service of religious sisters from several communities. Each of these very talented women has endeared herself in the hearts of the parishioners. Now we prepare to bid farewell to the last of these women as Sr. Francine Koehler, SSND, prepares to take up residence in Branson.

Why would she leave? She has done so much for Sacred Heart in general and for the Spanish community in particular, what will happen now? Knowing Sr. Francine, this was not a decision made quickly or without discernment.

Quoting from *You Are Sent*, the rule of the School Sisters of Notre Dame, "Like Mother Theresa, our foundress, we are ready to serve wherever we are called." And, "In community we strive together to seek and do God's will."

"These quotes from my community's rule and constitution," said Sr. Francine, "help describe how this community of apostolic women religious hears God's call to serve."

Sr. Francine is presently completing six years of service at Sacred Heart. In dialog with her commu-

nity, she has been evaluating her time here and has concluded that now is the time to move on. "Leaving people I have come to know and love has always been the most difficult aspect of my vow of obedience," she said. Part of the charism of this community of Sisters as educators is to enable persons to reach the fullness of their potential, to equip them to discover and use their own gifts for the building up of the community. Then they are free to respond to other urgent needs.

Sr. Francine shared some of the timely circumstances that precipitated her discernment of a new ministry.

In 2004 she was hired for Hispanic ministry, to which she dedicated most of her time, and to pastoral care. Since the departure of Sr. Pat Hall last year, she had assumed some of the Parish School of Religion work, which was more than her time and energy

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Sr. Francine Koehler with members of an Hispanic *Why Catholic?* small group. In front, from the left, are Genoveva Podolak, Wilfred Fonseca, Sr. Francine, and Angela Robertson. In back are Elizabeth Uribe, María and Jesse Eicholt, Joseph Otabela, and Heriberto Uribe.

Five to be initiated at the Easter Vigil

By Mary Kay Head

Each year the Spirit inflames the hearts of more individuals to search for something missing in their lives. This search leads some to Sacred Heart, to explore the Catholic faith, to determine whether this is the missing link they are seeking. Though not the answer for every inquirer, some believe they have found the right path to follow.

This year Sacred Heart will welcome five new members into the Church at the Easter Vigil Mass. They were introduced to the parish community back in December when the Rite of Welcoming was celebrated. At that time they shared their reasons for wanting to join the Catholic faith, and they were signed with the cross of our salvation. The Community was asked to pray for them as they journeyed through this initiation process.

Since this rite, they have been dismissed from the assembly each weekend after the homily and ventured forth to further delve into the readings of the day and learn more about the Catholic faith. On the



Bishop John Gaydos took time to pose with the Elect and Candidates from Sacred Heart along with family members and sponsors. Pictured are Anne and Neil Trent; Dennis Bernhardt; Mary Hurt; Bishop John Gaydos; John Bryan; Deven McDonald; Kylee Rooney; Stephen, Kristina, and Sullivan Cravens; and Anne Justine Morris.

first Sunday of Lent they came before the community again to be sent to the seat of the diocese, the cathedral in Jefferson City, to be met by the Bishop and to celebrate the Rite of Election and continued conversion.

Our Elect and Candidates have come before the community again as they participated in the three scrutinies and the exorcisms. They are now approaching the celebration of initiation, which will take place at the Easter Vigil Mass. All in the faith community are invited to come to celebrate with them as they join us as full members of the Catholic faith.

One of the Elect, Neil Trent, will be Baptized; and four Candidates, Dennis Bernhardt, Devin McDonald, Kylee Rooney, and Stephen Cravens will make a Profession of Faith. All five will then be Confirmed and receive their First Communion. Let us welcome

them wholeheartedly as we all continue to journey together toward the salvation so freely offered through the Paschal Mystery we celebrate.

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Birthdays

April 1	Dorothy Burks, Zac Fitzgerald
April 2	Amanda Smith
April 3	Myra Aud, Jane Brenton, Maureen Brown, Gay Guffey, Kellen Rotert
April 4	David White
April 5	Mario Ballinas, Jeana Bishop, Meta Kanago, Thomas McAreavy, Mary Moore, Barbara Musket, Tara Sapp, Karen Witt
April 6	Celestine Anyanwu
April 7	Andrew Horner, Rachel Kinney, Susan McKarns
April 8	Janice Clawson, Terese Dishaw, Christina Landeck, Fred Lewis, Betty Smith
April 9	Seth Holland, Gerald Smith, Becky Songer
April 10	Filomena Colace, Piper McHugh, Sean Priesmeyer
April 11	Laura Frymire, Julie Stansfield, Les Steinhoff
April 12	Jewel Fitzgibbon, Yvonne Hermann, Alice Hopkins, Patrick King, Margaret Pingelton
April 13	Sheila Bauer, Cyndy Chapman, Deborah Dailey, Matthew Garner, Anthony Jayamanne, Dian Kittle, Anastasia Schmaltz, Karl Dustin Schreiber, Valerie Sheahan
April 14	Jim Bohnenkamp, John Fresen, LaVerne Kowalski, Julianne Ludlam, Kevin Miller, Cameron Naugle
April 15	James Quick, Sandy Rausch
April 16	Norman Cox, Andrew Given
April 17	Dave Rotert
April 18	Rosa Maria Caubet, Kaelyn Kovarik, Joseph McCormack
April 19	Kyler Brown; William Cupp; Cherie Gillum; Emily Glaubitz; Charles Nickolaus, Jr.; Jane Stephens
April 20	David Ledoux
April 21	Fessahaie Ghidey, Mildred Neumann, Richard Schmaltz, Mark Schnelt, Lowell Wilkinson, Chuck Wilson
April 22	Paul Dickerson, Francis Grellner, Jacob Kovarik, Duane Wolfe
April 23	Betty Beasley, John Cooley, Jesse Eickholt, Austin Gardner
April 24	Nancy Burkett, Marilyn Cheetham, James Head, Ron Meyer, Morgan Smarr, Lisa Smith, Matthew Sutter
April 25	Jonathan Green, Joan Longwell, Christian Luetkemeyer, Francis Moynihan, Curtis Quick, Helen Ross, Roberta Satalowich, Marge Trainor
April 26	Michael Fulca, Lillian Gavett
April 27	Karrisa Grellner, Christina Krenzel, Vince Miller, Gary Naugle
April 28	James Crosby, Martha Eberhard, Justin Naydyhor, Tom Seibel, Steve Sutter
April 29	Elizabeth Best, Harper McHugh, Edith Naugle, Julian Quinn
April 30	Maria Mendez, Carolyn Oliver

Eternal Rest

Robert Beasley

Robert L. Beasley began eternal life Thursday, March 11, 2010. He was born March 6, 1929, in Poplar Bluff, MO, to Frank and Zula Mae Beasley. He married his high school sweetheart, Betty Lepp, in July 1951.

Bob never forgot the first time he saw Betty. He was taking piano lessons from the sisters at the convent who taught at the school Betty attended. Through this connection, he made the cast in the Catholic school musical, Sue Bonnet Sue, and Betty was the cutest chorus girl he'd ever seen. They became high school sweethearts and married after they graduated from college.

A graduate of the University of Missouri School of Journalism, Bob worked for the Columbia Tribune as well as newspapers in Dubuque, IA, and Madison, WI, and was a freelance writer and photographer from 1951 to 1957. He then joined Farmland Industries in Kansas City, retiring in 1984 as Senior Vice President and first CEO of Farmland World Trade. He had become a vital force in modern cooperative development in the United States.

His work took him around the globe several times. In 1984 he became the first American to head the International Cooperative Alliance, which had just moved its headquarters from London to Switzerland, where he and Betty lived from 1984 until 1988. During this time Bob reversed the deficit status and developed a professional and skilled staff for the organization.

Bob then spent time at the World

Bank in Washington, working to improve the bank's cooperative policies and procedures. In 1989 he became a senior associate at a consulting firm in Washington, where he counted among his clients governments and governmental agencies from the United States, Japan, Hungary, Poland, and international corporations.

He was a featured speaker at meetings in at least seven countries, was invited to the White House by three different presidents, and addressed the United Nations General Assembly.

He retired to Columbia 1993. He cherished his wife and their two children above all, sharing an amazing life of more than 58 years of marriage.

In his "retirement", he taught a creative writing course in the University's Lifespan Learning Program and taught a Peace Studies course. He served on the Ellis Fischel Cancer Center Advisory Board, chaired the Gist International Seminar series at the University, and served on the local balloon board.

Bob is survived by his wife Betty and their children, Ann Ortman of St. Louis and Rob Beasley of Kansas City.

A private memorial service was held, and a celebration of life was held Sunday, March 21, 2010, at the University Club.

Bob spent his life in service to others. May he now enjoy eternal peace and happiness in the presence of God.

CCS News and Updates

By Raelene Head

Spring break is just around the corner. The frogs have started to sing in the evening, and it snowed on March 20. Spring in Missouri – you've got to love it.

A lot is happening at CCS at the moment. The school budget has been sent to the OLL finance committee for approval and then will go to the OLL parish council. At this time, it only has a 3% increase over last year. Most of this is due to expenses that the diocese covered in the past but now the schools are required to cover, and to scheduled replacement of text books. There also will be a small increase in the semester fees that are scheduled to occur every two years.

The search for the principal position is going well and several

applications have been received.

Interviews for this position will be starting soon. And the spring elections for two new board members from OLL parish will soon occur. Applications for the board are due by April 9.

For your information, the Columbia Catholic School Board is made up of six members from Our Lady of Lourdes parish, one from Newman Center, one from Sacred Heart, and three ex-officio members: the OLL pastor, the CCS principal, and the Home and School President. Each year two spots open up on the CCS School Board, to be filled from OLL parish. Newman Center and Sacred Heart positions are filled in accordance with their respective parish rules. The terms of service are for three years starting July 1 and ending June 30.

CCS - Coming Up

April activities at CCS include:

April 6	Report cards go home
April 14	Spirit Day, 2 p.m. dismissal Seventh grade field trip to Truman Library
April 16	Spring concert of theater music
April 21-22	Kindergarten screenings, Flanagan Hall
April 23	Diocesan sketch day
April 24	Diocesan speech meet
April 26-30	Teacher appreciation week

Heart of the Matter

Sacred Heart Parish, Columbia, MO

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Why consider an Catholic education

By Julie Deles Stansfield

Fundraising for Fr. Tolton Catholic High School is at a critical stage.

Deciding to support a Catholic High School is not always an easy decision for people. My decision is based on my Catholic High School education at a small rural high school, St. Pius X in Festus, MO. As a transfer student from a public grade school, my change in school systems was not based on academics. My grades were fine and my academic education was fairly equal at both places. The whole family was switched because my parents were looking for a kinder, gentler, environment. The public school did not provide this. Most of my siblings blossomed with the change, while I only tolerated it.

One of the senior classes I tolerated was called "Death and Dying." It reminds me of the bible passage, "When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put

aside childish things" (1 Corinthians 13:11). It was an adult topic, because we were no longer children and not yet adults. My father died soon after I took this class. Emotionally and spiritually it was a very dark time. For a shy young adult, enduring the throngs of people at the wake in a time of grief, it was surreal. It was only the beginning of many trials. Many years later my former religion teacher surprised me. He used my remarks at the wake in most of his subsequent religion classes. I had no memory of the events. He had asked me at the wake how things were going and I had replied, "This is one heck of a final (exam)."

Catholic education for me is about giving children and young adults the tools to weather the difficulties that life gives us. Where do you start to solve a problem you've never encountered? Life's real problems are rarely centered around the same kinds of questions I can handily answer on

standardized tests. The Catholic Church has an educational method that has been tested for thousands of years. Its strength is educating average people to make good choices. It is a method that works for many people. It has helped me. The opportunity to help even one teenager that is soon to be an adult is worthwhile to me.

Mother Teresa is quoted as saying, "There are no great things, only small things with great love." The majority of money for the Catholic High School has been donated in surprisingly small amounts of \$10 and \$20 dollars a month. This is big money in part because there are so many people that have given. Some people can give more and do. Some give less. Every gift is important. That's not just me, its in the Bible. Someone recently asked me if I was a "good Catholic." The answer is, not always. Thank goodness the Catholic Church doesn't only want "good" Catholics, because the pews would be empty. We all

struggle with life and the desire to be better Catholics as well as better children, teenagers, and adults. Helping a young adult feel self-important and yet recognize the need to improve is an invaluable gift.

Please give what you can. Consider it a gift to a young adult who will soon be an adult with adult problems.

Pledge cards can be obtained from both the Sacred Heart Parish Office at (573) 443-3470 and from the high school office at (573) 445-7700. Several volunteers have offered to hand deliver cards. Using volunteers will save postage and help answer questions. Ideally every pledge card will be returned. This helps keep track of who has been asked and who yet needs to be asked. It is a private affair. I don't want to know what you give. Please return your cards directly to the office.

Feel free to catch me or my husband John after Mass if you have questions.

An American Catholic in Copenhagen

By Mike Urban

A week before Christmas, far from my family and stuck on a Swedish train in the middle of a snowstorm waiting for the bridge to Denmark to be cleared of ice, I found myself talking to government officials from Liberia and Nigeria about long-term drought trends in Africa. We were all headed to the same place, the Bella Center in Copenhagen where negotiations were ongoing to try and generate an international strategy to address changes in climate worldwide. What struck me most about the discussion was the level to which these officials were familiar with scientific forecasts and how a changing climate is expected to affect the people and environment in their countries. They were well aware that a changing climate will leave certain parts of the world such as theirs more vulnerable to drought, to failing crops, to hunger and political instability.

It all began a few weeks before when I learned I had been selected to be an official observer for the Association of American Geographers at the Copenhagen talks. As an observer, I would be allowed open access to the negotiation sessions which were sponsored by the United Nations. In return, I would report back what I saw and heard in order to stimulate discussion about some of the science and policy issues being debated at these meetings and how they might affect the U.S., Missouri, and our own research in Geography.

The talks themselves were set up almost 20 years ago when an international treaty, the UN Framework

Convention on Climate Change (UNFCCC), was ratified by 192 nations around the world. The U.S. took the lead by being the first industrialized country to ratify a treaty on climate change when Pres. George H.W. Bush signed the agreement Oct. 13, 1992. Concern was fueled by international interest in a pattern of long-term observations indicating a warming trend in global average temperatures and significant accumulations of greenhouse gases in the atmosphere. At the time, the issue was not seen as primarily political. The treaty itself was negotiated by the Bush administration and approved by a bipartisan majority of the U.S. Senate.

While often confused in the media, the difference between climate and weather is pretty simple. Weather is event driven while climate is trend driven. Because of this distinction, there is a certain level of statistical uncertainty (noise) built into the description of climate and climate changes. We are all familiar with similar everyday phenomenon based on probability. In baseball, a batting average represents the statistical probability that a player will get a hit when he steps into the batter's box. Batting average does not determine what the outcome of any single event (each at-bat) will be; it simply describes the likelihood of what will happen based on previous at-bats. Each at-bat contributes information that is then used to calculate a new average. Each at-bat is a single event and the average is a statistical means of describing the group as a whole. For example, while it would be

unusual for Albert Pujols to go hitless over a period of a few games in June, it does not mean that he is over-the-hill and washed up as a player.

As the weather turned cold and it started to snow on the first day of spring, I heard people laughing at the idea that the climate can be warming when it feels so cold. But this is a misunderstanding of the statistical basis for climate. Like batting average or free-throw percentage, climate is based on examining the cumulative record, not individual events. Climate is not weather. A predicted change in climate means that certain weather events are expected to become more likely, more probable, more frequent. It is a change in patterns, not individual events. Despite the fact that organizations such as the US National Academy of Sciences, the American Meteorological Society, the American Geophysical Union, and the American Association for the Advancement of Science have formally stated that climate change is not just real but traceable to human behavior, recent discussion concerning climate change in the U.S. has become more political than science-based. Under these circumstances, it is easy for us to remain indifferent to the broader issue of climate change.

But as Catholics, the Vatican tells us that there is a greater moral element to all of this. As Sr. Francine Koehler pointed out in her article last month, Pope Benedict XVI stated on New Year's Day that it is morally irresponsible to remain indifferent or turn a blind eye to significant and widespread environmental problems such as

climate change. In a document published almost a decade ago, the U.S. bishops plead for prudent action:

In facing climate change, what we already know requires a response; it cannot be easily dismissed. Significant levels of scientific consensus—even in a situation with less than full certainty, where the consequences of not acting are serious—justifies, indeed can obligate, our taking action intended to avert potential dangers. In other words, if enough evidence indicates that the present course of action could jeopardize humankind's well-being, prudence dictates taking mitigating or preventative action.

More recently, Pope Benedict, in his encyclical *Caritas in Veritate*, connects the state of the environment to our "responsibility towards the poor, towards future generations and towards humanity as a whole." These messages from the church are consistent and clear.

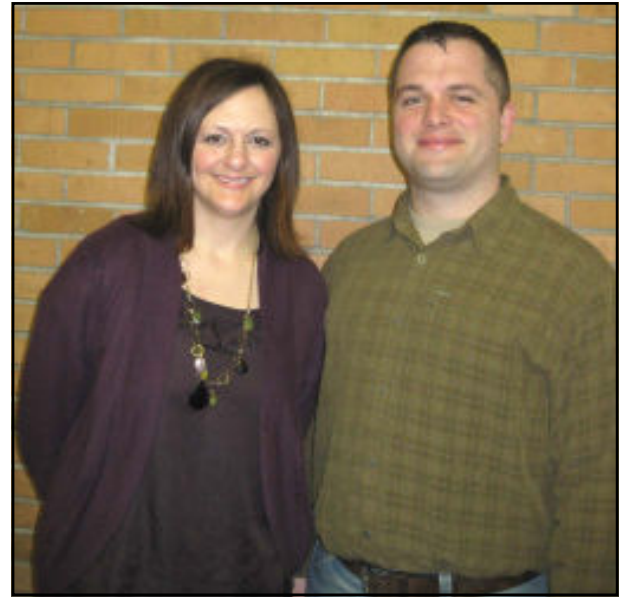
Normally we define our community as those people immediately surrounding us. All of us would pitch in and help if one of the families in our parish experienced some natural disaster. But what is the best way to act when the church tells us our community is broader than Sacred Heart Parish and science identifies a catastrophic threat to the existence of the most vulnerable in that community? One clear lesson I took from Copenhagen is that we are all in this together – climate change is a structural problem that requires a structural solution. How do we express our shared responsibility for the vulnerable, the poor, and the future as Catholics?

Five to be initiated into the Church

Continued from page 1



Candidates and their sponsors were called forward, joining the Elect and his godparent, to be sent from the parish to the cathedral to celebrate the Rite of Election and Continued Conversion.



Kristina and Stephen Cravens

Candidate Stephen Cravens is originally from Columbia, and has moved back home after serving in the Army. He is a Gunsmithing Technical Specialist for Midway Arms Inc. He and his wife Kristina have one child, their son Sullivan who recently turned one. He enjoys watching movies and spending time with his family. Stephen's sponsor is his wife, Kristina, who describes him as the most amazing husband and father and a person who has always had great faith in God.



John Bryan and Deven McDonald

Candidate Deven McDonald is originally from Des Moines, IA, and has lived in Columbia for 25 years. He is a forklift operator for Pepsi Cola Company. He is married to Theresa and they have three children – Ian who is 6, Monica who is 14, and Rick who is 21. Deven enjoys playing roller hockey, biking and hiking with family, and weight lifting. He has a passion for music, from Mozart to Lincoln Park, from The Who to BB King, whatever his mood calls for. He is a fan of the St. Louis Blues, the Green Bay Packers, and the Oakland Raiders, and, of course, of his kids as he enjoys watching them play soccer, softball, football, and basketball. Deven is sponsored by John Bryan, who describes Deven as a Christian gentleman who is trying to live his faith, and as a wonderful husband and role model for his children.



Neil Trent signs the page to be a part of the diocesan Book of the Elect, it will be kept in the cathedral in Jefferson City.

Five to be initiated (cont.)



Bishop Gaydos greets John Bell and Neil Trent as Deacon John Weaver looks on.



Anne Morris and Kylee Rooney

Candidate Kylee Rooney is originally from Marceline, MO. She received her undergraduate degree from the University of Missouri and returned to Columbia after graduate school. She is currently employed with the Art and Archeology Department at the university. She enjoys hiking, reading, art history, architecture, and spending time with her boss's young children. Kylee is sponsored by Anne Justine Morris.



Dennis Bernhardt and Mary Hurt

Candidate Dennis Bernhardt has lived in Columbia for 40 years. He is a Life and Disability Claims Supervisor at Shelter Insurance. He has three adult children – Joanna, Stephen, and David – and five grandchildren, with another on the way. In his spare time Dennis enjoys hunting, playing classical guitar, woodworking, carpentry, and spending time with family. Dennis's sponsor is Mary Hurt.



Neil Trent and John Bell

Elect Neil Trent is originally from St. Louis. He came to Columbia to attend the University of Missouri and has lived here for 22 years. He is a Radiology Manager at the University Hospital and Clinics. He and his wife Anne have a daughter, Bria. In his spare time he enjoys attending sporting events, watching movies, and biking on various trails. Neil's godfather is John Bell.

Seminary, year three

After a long and tough summer of Clinical Pastoral Education and a much needed couple of weeks of vacation at my parents' home in Eau Claire, WI, it was time to hit the books for another academic year. Classes were tough in year three but I was ready for them. I was now into the core classes of both the Master of Divinity Degree and the Master of Arts in Theology. The Master of Divinity is



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

the professional degree for parish ministry and a degree

that all candidates for the priesthood complete.

When I was at Aquinas Institute there were some lay people in this program as well as many like myself who were preparing themselves for ordination. The Master of Divinity is a broad degree requiring more credits than most master's programs in other fields of study. The Master of Arts in Theology is an academically intense program and is the degree that many high school teachers obtain. It is also the minimum degree needed to teach at the post secondary level.

In the fall I took the hardest Master of Divinity Scripture class which was "Luke Acts and the Synoptic Tradition." *Synoptic* is a word that means "to see together" and the synoptic tradition refers to the fact that the Gospel of Mark provides the outline for the Gospels of Luke and Matthew. The Gospel of John is unique and in an orbit of its own. Mark is the shortest Gospel and most scripture scholars argue that it was the first one written. Mark is the

Gospel to which Matthew and Luke added other material. Among scripture scholars there is a minority that will argue that Mark is a condensation and not the first written.

In the fall I also took the required special studies course for the Master of Arts in Theology. Because my area for the Master of Arts was preaching, my class was "Theology of Proclamation." This course was similar to a "capstone" course. In addition, I took my first class in Canon Law and another course entitled "Preaching the Word: History."

After my last paper was turned in it was time for Christmas break. Remember that I had written earlier how the first part of Christmas break, from the end of the academic semester through Christmas Day, was always spent in community. Then after Christmas we students went home for a couple of weeks. After my visit with family it was time for spring semester.

In the spring I took the hardest preaching class for the Master of Divinity, "Liturgical Preaching." In this course I had to prepare a homily every week. Every week, one half of the class preached in front of the class and the professor. As you can guess, everyone critiqued those who preached their homilies to the class. In addition, we had a separate meeting with the professor every time we preached. I also took another class in Canon Law and Ecclesiology, which is the theology of the Church, and a class on the Psalms at Kenrick Seminary (the diocesan seminary in St. Louis), as I needed another Old Testament class.

The celebration of the Triduum (Holy Thursday, Good Friday, Easter Vigil, and Easter) is one of things that I remember most from my days in the seminary. For those days the community became

very monastic and spent extra time in the chapel. Extra community prayer times were added as there was prayer at Midday as well as the Office of Readings in the morning. When we did pray we added extra chants into the Liturgy of the Hours. For the big Triduum liturgies, brothers went to the churches where we attended Sunday Mass. I went to an African American parish on the north side of town which really celebrated Good Friday with lots of music and passion.

The third year is also the time when we discerned whether or not we wanted to make solemn vows – vows until death. The members of the community who had already made solemn vows had to approve the request for vows. Needless to say, these brothers took a good, hard look at the third year class.

After the third academic year the summer assignment was more flexible than the previous two. After my third year there was a provincial chapter, which always involves a change of leadership. I was asked to be a secretary for the chapter and, as one can guess, this involves taking notes at the session and lots of paperwork. We Dominicans are a democratic order, so think about the entire behind-the-scenes work and paperwork that goes on in Congress or in the State Assembly and you can get an idea of the work of a chapter secretary. This summer I also took a philosophy class as a reading course.

The third year class had to make a retreat in preparation for solemn vows, so my fellow classmates and I did ours together at the Dominican Sisters' Motherhouse in Sinsinawa WI. Sinsinawa is in the southwest corner of the state, very close to Dubuque, IA. After the retreat I went home for a **Continued on page 10**

The winds of change

"The only thing constant is God and change." That statement challenged my young mind many years ago and still does today. It's been surfacing in my consciousness often the past several months as we get ever closer to the new translation of the Roman Missal becoming a reality. The United States Conference of Catholic Bishops has given its final



**Ellyn Forbes
Director of Liturgy and Music**

approval to the English translation. We now await the

recognitio of the Holy See in order to begin implementation of the liturgical text in the next two years. What does this mean to the person in the pew? Change.

The first translation from the Latin to the vernacular is now almost 40 years old. We owe those who labored with this task the gratitude of a grateful Church. They helped the faithful pray the Mass in English for the first time in history, putting into words a mystery which cannot be expressed. Most of the prayers of the Mass are hundreds of years old and when we pray them we stand with the Church throughout the centuries. The new translation strives to honor the intent of the original prayer, express it with a "vigorous vocabulary" and translate it in a style that can be proclaimed on sight and

understood on hearing. But regardless of what we believe in our hearts, it will still be change.

Yes, we will be out of our comfort zone for awhile. As we try to incorporate the new texts into our worship, it will take time before they roll off our tongues like the familiar responses with which we are so comfortable. There will probably be some awkward moments as the old responses tumble out accidentally. (I for one have been saying "And also with you" for a good number of years.) But like most things, with repetition, they will gradually become more natural. Still, I know that this will be difficult for many.

I ran across this prayer recently that I would like to share with you. Because the only thing constant is God and change, this is a prayer for all times and occasions.

Prayer to Accept Change

Just when I thought I had it all figured out, Lord, things change again.

When will I be able to rest in the comfort of knowing what comes next?

You, who transcend all time,
Who created the stars
and set them in place,
you, who are ageless
yet known in every age,

grant me the grace to accept
the changes that are happening.

Empty my heart of anxiety,
and fill it instead with wonder and awe.
Release me from the chains
of complacency,
and bind me to your ever-moving Spirit.

When the things I believed to be
permanent and stable
are left by the wayside,
enfold me in your undying love
that I may remember
in whom all things are bound.

When fear of something new paralyzes me,
and grief cripples me with anger
over the loss of what had been,
send your angels to give me
a gentle push
over that frightening edge
into the unknown,
so that I may learn to trust in you.

For you alone are eternal.
You alone are enduring.
You alone are the everlasting Lord.
And in you alone will this restless world find peace.

Amen.

God's Easter promise is peace and joy

Nothing is consumed as quickly as time nowadays. Christmas seems like yesterday while Easter is here now. It does little good to measure in units of minutes, hours, or even days. The shortest valid unit of measure in my life now is weeks.

Easter of last year marked my full time return to the community of Sacred Heart from my assignment at the Shrine of St. Patrick. It has been an unbe-



Deacon John Weaver

lievably short and extraordinary year for me. A year filled with life forming and life changing events and memories. It was a year of infant blessing and Commendation of the Dying, baptism and baptism preparation, funerals and funeral vigils, marriages and annulment petitions. My children found new employment and new residences. I made new acquaintances and said goodbye to old familiar ones.

There is a definite recognizable cycle here; newness and maturity, birth and death, friendship

and separation, joy and sadness. There is beginning and growth, there is aging and completion. Does not our entire life follow this pattern? Surely it is true that this is simply part of our humanness. Change is indeed inevitable. There is no astounding revelation here. Most of us already recognize our lives as journey rather than destination. Just yesterday this concept of a constant, ongoing journey toward eternal life presented itself once again during the formation session for the adults entering into full communion with the Church.

Especially during this Easter season, it is well to recognize that our perception of this life cycle is often ill-formed. The transition is not one of life to death but of death into life. We do not proceed from joy to sadness; rather our Creator wants us to move from sadness to joy. This is the remarkable Pascal mystery. We start with the trials, the suffering. We struggle. Our personal inability and lack of control confront us. We die through failure. We simply are unable to succeed acting alone. But then we are resurrected to begin anew. God's ever-present Easter promise lifts us up and out of the morass we continually create for ourselves.

Defeat, dejection, and long lasting grief or

sadness have no place in Christian life. We have been promised that our journey need not end at the bottom of the cycle. God's plan is for us to achieve and experience life at the summit, not the valley. Saint John reminds us "*we have an Advocate with the Father, Jesus Christ the righteous one. He is expiation for our sins, and not for our sins only, but for those of the whole world.*" This is the real deal. This is hope that springs from faith. This is God's eternal promise. This is God's Easter promise.

The tomb is empty, the massive rock is rolled aside, and the path to new life is clearly visible now. Our challenge, the renewed challenge for each of us, is to accept and live the great gift unconditionally offered to us.

Certainly many of you enjoyed this promise and gift throughout the last year, and hopefully many more of us will experience Christ's peace and joy throughout the next 12 months.

Your community and personal generosity, kindness and consideration have surely bridged many of the ravines I created for myself during these past 12 months. Thank you for your care, service, concern, love, and support. May God's Easter promise live large in your life too.

Confirmed in the Spirit - June 10, 2010

So who are our candidates for Confirmation this year? Who is preparing them?

By default, because of Sr. Pat Hall's absence, I was chosen to be part of the Confirmation Team this year. I must say it has been quite a rewarding and interesting experience working with five other very busy and dedicated parishioners. Some of these folks have helped with Confirma-



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

tion in 2008, so they have a little experience in this area. The team members are: Paul Kanago, Keith Miller, Mike Urban, Dian Kittle, Faviola Gomez, and me. Our professions are Certified Financial Planner, Architect, Associate Professor of Geography, Nurse, Facilities Manager at Parkade Center, and Pastoral Hispanic Minister. Deacon John Weaver serves as convener of the team and staff contact person.

To quote some of them about their experience of serving on the Confirmation Team:

"This group of young adults has taught me a lot! I pray that someday they will be able to say the same." - Paul Kanago

I do it "for the kids. I have known many of the boys in this class since I was taller, stronger, faster, and could smoke them all in basketball. That is no longer the case and I wanted one more chance with them... Instilling the love and trust in God is probably the most important role I've played as a father, teacher, mentor, and coach." - Keith Miller

"I did it because Sr. Francine invited me. It is a great way to get more involved and to learn more about my religion." - Faviola Gomez

This is the first year that the English speaking and

Spanish speaking candidates have been integrated into the same sessions. And it is a sign of the times that the numbers of each language group are even - seven and seven.

In their last formal session led by Paul Kanago, the candidates were asked to choose a paper with a statement and question. The group helped that person with a few ideas and then he or she was given time to write their response. I would like to share with you a few of the questions and their responses.

1. "I am well if you are well; I am well so we are well." (This is a Zimbabwe response to the greeting "How are you?") What is the meaning behind this greeting in regard to unity and community?

Marcos Rios wrote: "If one person is well, even if the other is not well, then they will both feel well because there is a balance in community. A community is a group of people who help one another whenever things are not going right."

2. "In what ways are the members of our confirmation group different from one another and what in our lives serves to separate us from one another?"

Sadie Sarrazin wrote: "Whenever you are in a community, there are bound to be differences. People in this community are different in their upbringing, childhood experiences, race, culture, and language. These are the main things that separate members of a community. However, these separations don't have to be negative. Through our differences, we can grow to accept others and have different perspectives in life. God wants us all to be united, even if we are different."

3. "What would it be like to have God be your closest friend? How would that look? What would that feel like?"

Jonathan Rife writes: "God may already be your best friend because God works through people and

things you experience in your life. Through Catholicism, God tries to be your best friend; He wants to get close to you in your life and help you in good and bad times anyway He can. God wants to keep you safe and secure and He wants to always be a guiding force in your life, a best friend."

4. "When you were baptized, you were baptized in water. When you are confirmed you will be baptized in the Holy Spirit. What does that mean?"

Rhys McCracken writes: "When you are baptized with water you are physically brought into the Church as a child that can't grasp the concept of the Holy Spirit. When you are confirmed and baptized in the Holy Spirit, it shows a great amount of maturity and adulthood, which then gives a solid commitment and acceptance into the Catholic Church."

5. "When Jesus said 'You shall be my witness,' what does it mean to be a true witness to Christ in the world?"

Maggie Lopez wrote: "Jesus was trying to tell us that we are able to follow him by spreading God's word. To be a true witness of Christ in the world is to guide others on the right path, represented by the Catholic Church, as adults teaching others about our religion and God's word. Helping others when they need us is following in the footsteps of Jesus. We should be concerned about people... who need physical or spiritual help." (translation)

Other Confirmandi are: AJ Miller, Tim Quetch, Abby Eckerle, Rosa Espinoza, Michael Musket, Ana Hernandez, Thalia Mendez, Juan Carlos Muniz, and Juan Pablo Sanchez. We hope to introduce them to you further in future issues of *Heart of the Matter*.

For now, when you see them serving at parish celebrations or events for their service hours, please thank them and let them know you are praying for them as they continue their preparation to be fully initiated as mature Catholic members of our Sacred Heart/Sagrado Corazón faith community.

Sr. Francine

Continued from page 1

would allow.

She observed how the Hispanic community was developing its own leaders. She was still needed as an overall coordinator, but they themselves could carry out many responsibilities.

Fr. Mark Paraday, O.P., who is fluent in Spanish and experienced in ministering with Hispanic people, recently joined the Dominican community in Columbia. He is serving part time at Sacred Heart. It is hoped that he will assume more responsibility for the Hispanic ministry as he becomes more acquainted with them.

She became aware of a ministry opening in the Springfield-Cape Girardeau diocese that was seeking someone with her experience and gifts. The Catholic parish in Branson and its mission in Forsyth have not had a religious in the area for over 15 years.

This move would place her three hours closer to her extended faith community of School Sisters of Notre Dame, who often meet in Springfield.

As one knows when considering a career move, when things line up in such a way, it is like God pointing the way. Sr. Francine had a very big part in developing the Catholic Hispanic community in Columbia, and has empowered them to use their own gifts in the participation and continued building of their faith community.

In addition, Justo Gonzalez from the Jefferson City diocese is willing to serve as a resource person in the search for a bilingual Coordinator of Hispanic Ministries. He is also writing a grant for funding for this ministry to the Church Extension Society. Sr. Francine has again written to our neighboring parishes, Our Lady of Lourdes and St. Thomas More Newman Center, asking for financial support and collaboration in regard to Hispanic ministry in Columbia and the surrounding area.

As noted at the beginning, Sacred Heart has been very blessed by the service of these religious women. Perhaps we took this blessing for granted. Learning of a parish that has had no religious sisters for over 15 years, we certainly should thank God for our blessings. But it is hard to say goodbye.

We lost Sister JoAnn Schmidt, a Benedictine, when God called her home, and many of the behind-the-scenes duties she performed are still needing attention. Sr. Pat Hall, a School Sister of Notre Dame, left as the parish finances dwindled, leaving many responsibilities to be assumed by others. Sr. Agnes Schlereth, a Sister of the Most Precious Blood, recently retired, leaving many openings in parish outreach to be filled. As she leaves, going too is her sister, Sr. Isabelle Schlereth, also a Sister of the Most Precious Blood, who has assisted in the parish as she enjoyed her own retirement. And Sr. Francine Koehler, a School Sister of Notre Dame, leaves in mid-July to apply her gifts and talents in an area that has a great need for her.

Sacred Heart thanks each and every one of the dear Sisters who have shared with Sacred Heart. Their ministry here has been greatly appreciated. They may be gone, but are certainly not forgotten. May God continue to bless them in all of their endeavors.

My journey to the diaconate, part 3

By Bill Caubet

Last month, I told you about how I came to be interested in the diaconate. The start of my journey to the diaconate began in 2004 in the Diocese of Metuchen after a discussion of my calling with my wife and pastor and a lot of prayer. The Diocese of Metuchen covers four counties in central New Jersey. There are about 600,000 Catholics in a population of 1.4 million in those four counties. There are 109 parishes and my parish at the time had about 4,000 families. There were three priests and four deacons to serve the parish.

The next step was completing that extremely long and detailed application. I think the task of filling out that application was designed as a test to eliminate anyone who wasn't truly serious about the diaconate. Since a wife's consent is required for her husband to enter into the formation program and to be ordained, she also had to complete a lengthy application. The Diaconate Office wants to be sure that the wife of a prospective deacon understands the extent of her spouse's commitment and her role in supporting his ministry as an ordained deacon. Wives are an important part of this ministry and my wife has supported and encouraged me during my formation.

The first year of formation was spent in discernment, including personal interviews of myself and my wife by a deacon and his wife, and a priest. Then there was an eight hour psychological test that made me question my sanity, followed by home visits, letters of recommendation and a physical exam. There also were workshops throughout the year to help us discern our vocation. We started with about 80 discerners and the number dwindled with each meeting until there were 36 men admitted to the Formation Class of 2010.

The formation program in New Jersey met twice a week for two different classes including Sacred Scripture and its' interpretation; the theology of the

Old and New Testaments; the relationship between Scripture and Tradition; and the use of Scripture in preaching. There were classes in Church history, fundamental theology, dogmatic theology, Christology, Christian morality and ethics, spiritual theology, liturgy, and canon law. In addition to the formal class work, we began preaching, a frightening task considering we had never preached before. And all this was on top of our day jobs. There were always books to read, papers to write, and homilies to prepare.

I found the classes to be interesting, but as the years went by, I became more and more disillusioned with my formation. I seemed to have lost God in all that academic work. I didn't feel His presence in my studies and I began to question my vocation. At the same time, the economy took a turn for the worse and I was faced with the reality of losing my job. I understand how Mother Theresa felt in her darkest days; I too seemed to be without hope. I tried to understand that all this was somehow going to turn out alright. I applied for some jobs, but rarely heard back from employers.

And then one day, out of the blue, I received a call from the University of Missouri. I had applied almost six months before and forgotten all about it. A phone interview led to an invitation for a personal interview. I got in contact with the Diaconate Office here in the Diocese of Jefferson City and found much to my surprise that the formation class here was on the very same schedule as my class in New Jersey. God is so good! Not only did I get a job at University Hospital, but I would be able to finish the formation that would lead to ordination. God has brought me to this wonderful parish of Sacred Heart where I have met many kind and welcoming people. God willing – and the bishop or my wife doesn't object – I soon will be honored to serve you as a permanent deacon.

Next month: Ordination!

Fund raising for Fr. Tolton High School off to an encouraging start

By Jennifer Holland

To date, \$700,000 in pledges have been received from the new pledge drive and every pledge gets us closer to the building going up.

The following is part of a message from Bishop John Gaydos this week: "I have approved the Executive Committee's recommendation to begin a nationwide search for the school's president/principal, request bids for site excavation, and have the architect draw up the buildings detailed plans and specifications."

It is also time to get your team together for the Fr. Tolton Regional Catholic High School Golf Tournament. The tournament benefits the Scholarship Endowment Fund. Bishop Gaydos will offer the opening prayer and blessing and Norm Stewart is the honorary chairman. Here are the details:

Date: Monday, May 24

Location: Country Club of Missouri

Format: Four Person scramble @ \$150/Individual or \$600/Team

Contact: GregG@SmithMoore.com

Knights of Columbus Council 14414

The Sacred Heart Knights of Columbus Council held our regular meeting in the Activity Building March 3. Our social meeting was held at Flat Branch March 17.

Activities during the month included providing soups for the March 10 parish soup supper; helping with the March 12 Salmon Supper; and filling

various roles for the 8:30 a.m. Mass March 28 such as Communion and Hospitality Ministers, Lector, and Director of Worship. We also sold T-shirts with a St. Patrick's Day theme as a fund raiser; the shirts had been designed by the Newman Center KCs.

The Handyman Ministry did a minor repair on a piece of furniture for a parishioner.

Knights of Columbus Council 14414

Handyman Ministry

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

The Nephilim

By Carl Franks

One of the topics I cover in my World Literature I classes is Sacred Texts. My textbook has selections from several examples of texts that various cultures and groups consider as sacred, such as the New Testament, the Koran, the Bhagavad Gita, and the Old Testament. One of the selections in the textbook is Noah's Flood from Genesis, chapters six through nine. One of the more obscure yet fascinating references in the Flood narrative is in Ch. 6: 1 – 4, to an enigmatic race known as the Nephilim. Who were the Nephilim? What can we know about them?

The beginning of Genesis 6 (the justification for the Flood) describes the origin of the Nephilim. "When men began to multiply on earth and daughters were born to them, the sons of heaven saw how beautiful the daughters of man were, and so they took for their wives as many of them as they chose... At that time the Nephilim appeared on earth (as well as later), after the sons of heaven had intercourse with the daughters of man, who bore them sons. They were the heroes of old, the men of renown" (1 – 2; 4). The textual notes for the New American Bible – Saint Joseph Edition (NAB) describe Genesis 6: 1 – 4 as "apparently a fragment of an old legend that borrowed much from ancient mythology." The editors believe that it was incorporated to explain the existence of giants in ancient Palestine. According to Dr. Michael Heiser, "nephilim" appears to derive from the Aramaic "naphil," meaning "giant," though others as plausibly argue that it derives from the Hebrew "nephilim," meaning "fallen ones." Yet, verse 2 also mentions "the sons of heaven" as separate from the Nephilim. The NAB textual note lists alternate translations of "the sons of the gods" and "the sons of God" (which the New Jerusalem Bible [NJB] uses) for the editors' idea of "the celestial beings of mythology." (Alternatively, others, notably St. Augustine, believe the sons of heaven / sons of God to be human males

from Seth's lineage because, according to Deuteronomy 14: 1, they were in a covenantal relationship with God.) Thus, it appears the Nephilim were the offspring of the sons of heaven / sons of God (whatever, in fact, they were) and human females.

Arguably, the Nephilim were destroyed during the Flood, since God's purpose was to cleanse the Earth, but it is interesting to note that God "saw how great was man's wickedness on earth, [and he] regretted that he had made man on the earth" (Gen. 6: 5 - 6). Now, as offspring of the sons of heaven / sons of God and human females, the Nephilim were not fully human. Further, as Dr. Heiser observes, nowhere does Genesis describe the Nephilim as affected by Adam and Eve's sin. And, as verses 5 and 6 make clear, it was man with whom God was agitated. Additionally, as verse 4 says, the Nephilim appeared "as well as later." Could the Nephilim plausibly have been spared the effects of the Flood (i.e. death)?

Interestingly, in Numbers 13, God commanded Moses to send scouts "to reconnoiter the land of Canaan, which I am giving the Israelites" (Num. 13: 2). Led by Joshua himself, the group of twelve returned forty days later with descriptions, among others, of the "descendants of the Anakim" (vss. 22 & 28). Later, a few members of the group told the Israelites, "The land that we explored is a country that consumes its inhabitants. And all the people we saw there are huge men, veritable giants, the Anakim were a race of giants; we felt like mere grasshoppers, and so we must have seemed to them" (Num. 13: 32 – 33). The NAB textual note for verse 33 lists the word for "giant" as "nephilim." The NJB renders verse 33 as, "Yes, and we saw giants there (the sons of Anak, descendants of the Giants). We felt like grasshoppers, and so we seemed to them." Since the Anakim were the descendants of the Nephilim, it would appear to confirm that the

Nephilim, in some way, did survive the Flood. The name Anakim means "long necked," they were descended from Arba (Joshua 15: 13), and Anak seems to have been the name of a race divided into at least three families or tribes (Joshua 15: 14) is about all that can definitively be said about them.

Though the objects of fear to many, the Anakim, however, had their continuing problems with Joshua. "At that time, Joshua penetrated the mountain regions and exterminated the Anakim in Hebron, Debir, Anab, the entire mountain region of Judah, and the entire mountain region of Israel. Joshua fulfilled the doom on them and on their cities, so that no Anakim were left in the land of the Israelites. However, some survived in Gaza, in Gath, and in Ashdod" (Joshua 11: 21 – 22). Later, Caleb, who had accompanied Joshua on the mission in Numbers 13, discussing his portion of the land of Canaan, argued before Joshua, "Give me, therefore, this mountain region which the Lord promised me that day, as you yourself heard. True, the Anakim are there, with large fortified cities, but if the Lord is with me I shall be able to drive them out, as the Lord promised" (Joshua 14: 12). Joshua, at God's expressed command, "gave Caleb, son of Jephunneh, a portion among the Judahites, namely, Kiriath-arba (Arba was the father of Anak), that is Hebron. And Caleb drove out from there the three Anakim, the descendants of Anak: Sheshai, Ahiman, and Talmai" (Joshua 15: 13 – 14). The last explicit mention of Anak / Anakim in the Old Testament is in Judges 1: 20, where Caleb's exploits are recounted.

The story of the Nephilim is continued and amplified greatly in the Old Testament apocryphal books of The Book of Jubilees and The Book of Enoch, both of which are available in full on the internet. Though non-canonical, both Jubilees and Enoch make fascinating reading, if nothing else, for their attempts to fill in the gaps of the canonical texts.

When is Easter?

By Tim Pingelton

Easter, the date when we celebrate the resurrection of Jesus Christ, is a "moveable feast," in which its date is not fixed from year to year. We celebrate the Easter feast on the first Sunday after the first full moon after the vernal equinox. This date, however, has not been consistent in all parts of the world or throughout history. Differing interpretations of when Lent ends has led to intense debate.

Christ's resurrection was celebrated at various dates until almost two centuries after Jesus' crucifixion. Nisan is the first month of the Jewish ecclesiastical calendar, and some celebrated Passover on the 15th day of that month (marking the exodus of Jews from Egypt). Easter was likewise celebrated, no matter what day of the week that fell on. Many Christians felt that this high feast should be celebrated on a Sunday, the Lord's Day. The last Christian holdouts to use the Jewish date to celebrate Easter were located in Asia Minor.

In the Third Century there arose Christians in

Syria who celebrated Easter on the Sunday after Passover. At the same time in the Middle East the calculation of Nisan was reinterpreted and became inconsistent. The matter was discussed at the Council of Nicaea in 325 and Roman emperor Constantine urged that all Christians celebrate Easter on the same Sunday. In certain years, calculating the vernal equinox varied between Rome and Alexandria, so a compromise had to be agreed upon.

Another discrepancy arose when, in the Sixth Century, British and Irish Christians determined the date of the Easter feast in a manner similar to that of the holdouts in Asia Minor. This was documented by the Venerable Bede and, in 664, the Synod of Whitby (England) urged Celtic churches to observe Easter on the same day as the rest of the Christian world.

Easter can occur only between March 21 and April 25, inclusive. In 2011, Easter will fall on April 24. Easter will occur on the earliest possible date in the year 2160 and on the latest possible date in 2138.

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People in the Pews: Meet the Sosas

By Sophie Pingelton

Moises and Maria Sosa and their family can be seen at 1 p.m. Spanish Mass typically and at a multitude of Sacred Heart Hispanic activities.

Moises and Maria met at a Cinco de Mayo celebration in Jefferson City. Moises, an exchange student at the time, was one of the folkloric dancers visiting from St. Louis. Their budding relationship endured the trial of long distance romance when he returned to his native Dominican Republic. The couple was married in 2005 at Our Lady of Guadalupe in St. Louis, MO.

Maria, originally from Mexico, had visited friends and later moved to Columbia from Los Angeles for work in 1995. "I love Columbia. I thought this would be a good place for my kids. Columbia has treated me so well."

Maria sells Avon products from home as well as catalog merchandise from Linens' Vianny, which offers a variety of beautiful Mexican linens, and Illusion, a well known Mexican women's lingerie and clothing company. Maria stated, "I like how this is working for me. I can be home with my family while making some money and helping contribute to my country, Mexico, as well."

Maria also proudly added, "It took eight long years but I got my degree from Columbia College in Business Administration and Management. That has always been a dream for me. I am almost more proud of the GED I received when I lived in Los Angeles though. I was taking English classes and received my GED within six months with three little ones at home. At the time, it seemed like an even bigger accomplishment." Maria has worked for the University of Missouri-Columbia and for Attorney General Chris Koster in the recent past. Maria works in the parish office on Monday mornings as well.

Moises works at Boone Hospital and acts as a coordinator of the Hispanic prayer group.



Moises, Maria, Moises, and Samuel Sosa

The couple is very active at Sacred Heart. Moises plays piano for the choir at the Spanish Mass on Sundays and Maria "sings in the choir when the baby will let me," Maria laughed. Moises and Maria also lead a *Why Catholic?* class called "Grupo Plentitud," assisted by friend Lucy Santana, on Saturdays at 5 p.m., followed by a prayer time at 6:30 p.m. and referred to as "Grupo de Oracion - Sangre de Cristo." Maria added, "Fr. Mark Paraday has joined us and has been instructing us to learn more about the gifts. And, of course, Sr. Francine has been just wonderful. They are both angels." Every Monday evening the Sosas get together with many from the prayer group to pray the Rosary in Spanish together. "Different people host it each week at their houses and there is always food involved. It's a lot of fun."

Maria eagerly added, "Right now we are very busy and excited about a two day retreat that will be

here at Sacred Heart June 19-20. It is called 'Retiro Espiritual' and is for the Spanish community in the entire diocese. Everyone is welcome though. We have a musician 'Darwin' from Texas lined up who is great. One of the speakers for the retreat will be Justo Gonzalez, the director for the Spanish Ministries for the Jefferson City diocese. Moises is coordinating it all. It's going to be awesome."

"We are also excited that my husband's brother and his family will be here visiting from the Dominican Republic for little Sammy's baptism April 18. They will be the sponsors or 'padrinos.'"

Children include 19-year-old Alex who works at Dollar General in Fulton; 17-year-old Irais, currently living in Los Angeles; 16-year-old Gabby, a student at Hickman High School who enjoys spending time with good friend Brianna and her baby brother; five-year-old Moises, who is a pre-schooler at Parkade Elementary; and lastly is little five-and-a-half-month-old Samuel (Sammy), the baby.

The family enjoys watching movies together at home and cooking together with their good family friend, Carlos Mendez. "Both Moises and Carlos are very good cooks," said Maria, who added that, "I am so happy to have a brother, Luis Mendez in town as well as my sister, Nohemi Truhillo, who helps me so much with the prayer and Rosary group."

Maria so eloquently finished with, "You can accomplish so many things but you come to a point when you realize the most important thing is family. Sometimes you lose a lot of good things until you realize this. You can earn a lot of money or maybe get a degree but what matters most is your family. Until you realize this, you won't get the peace that you need in your life."

Fr. Steve

Continued from page 6

couple of weeks. While there, in preparation for solemn vows, I disbursed my worldly goods. This meant, among other things, closing my bank accounts and collecting my stock certificates so that I could transfer them to the order.



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WHY CATHOLIC? JOURNEY THROUGH THE CATECHISM

As part of the Diocese of Jefferson City's ongoing *Why Catholic?* experience, half-day retreats will be offered in April in several nearby locations. The theme of the retreats will be "Discovering God in the Ordinary." The facilitator will be Sr. Marie Cooper of RENEW International. The retreats will provide an opportunity for adults to reflect on God's love and presence as experienced in everyday life and in each person. There is no cost and no need to register.

The nearest retreats will be held as follows:
Moberly - Saturday, April 10, 9 a.m.-noon,
St. Pius X Church Undercroft
Jefferson City - Sunday, April 11, 1-4 p.m.,
Immaculate Conception Church



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!

Family Focus

A deeper look at the Mass - Part 3

By Jennifer Holland

Shhhh. Can you hear the Holy Spirit whispering to you from the pages of the Lectionary? She is trying to. As the pages rustle and the congregation sits down, the Holy Spirit is ready for some real work to begin. Since the words of the Bible are the words of God, there is something in there every day that you can hear and take home with you.

But first we must sit. Sitting is the posture of those who are ready to learn. Luke 2:46 is part of the story of Jesus as a boy in the Temple. He is sitting with them, listening and asking questions. In the story of the loaves and the fish, Jesus orders the crowd to sit down before He shares with them. We sit so we can hear and learn.

Sitting and listening to the words of God is preparation for Communion. We hear the words of God and reflect on them. Once we have heard the word of God and reflected while listening for the voice of the Holy Spirit, we ask Jesus to become a part of us, further solidifying our communion with the Trinity. So to come and listen to the Liturgy of the Word is to help make Mass whole. We have first asked for forgiveness, eliminating the space between ourselves and God, we then sit and listen to His word in preparation for Him becoming a part of us. The Mass is a complete package and an offering of God to us in this intimate setting. Our active participation is our part of the deal.

In the Catholic Lectionary there are three reading cycles, labeled A, B, and C. In this three year cycle nearly the entirety of the bible is read.

The first reading is usually from the Old Testament, the words of God from the beginning of time. The responsorial hymn, sung between the first and second readings is often one of the psalms. The second reading is usually from the epistles of the New Testament. And the Gospel is from the Gospels of Matthew, Mark, Luke, or John. The first reading and the Gospel

are put together to help get a lesson across. Often the second reading does not have anything to do with the other two.

We stand to sing the Alleluia (except during lent). The Alleluia is an ancient prayer and comes to us from Hebrew; the word means "praise Yahweh." It is believed to be the song of the angels whose chief job is to worship at the feet of God in heaven. It is, therefore, a term of great joy and our use of the Alleluia during Mass is a way of participating in the angels' worship. It is also a reminder that the Kingdom of Heaven is already established on earth, in the form of the Church, and that our participation in Mass is a participation in heaven.

Then we cross ourselves in a different way. We make the sign of the cross on our foreheads, on our lips, and over our hearts. At one time the sign of the cross was a full-bodied experience and was done constantly. One made the sign of the cross before leaving the house, before going to bed, before eating... pretty much every time it could be done. When we sign on our foreheads we ask that words we are about to hear from God are constantly in our minds. We sign on our lips that the words be on our lips. And we sign on our hearts that the words of God always be there.

We remain standing for the Gospel. We stand to honor Christ and to show we are ready to go out and practice what we hear. When a new person enters the room, we stand to greet and show our respect. If a person of importance entered the room where we were, we would not even consider remaining seated. So we stand when the Gospel is read as a show of honor and respect for the presence of Christ through His words and actions. At the conclusion of the Gospel we proclaim, "Praise to you Lord Jesus Christ" as another acknowledgment of the importance of His words.

For many, now comes the hard part. It is time to listen. Does the


homily come from a riveting, passionate priest or deacon who weekly connects with the people in the pews by bringing the message of all three readings into focus? Or is the delivery less than spectacular? Boring or uninspired, meaningful or weak, powerful or pathetic, the homily may be just what you need and the Holy Spirit is there reaching out to each of us, begging us to hear, internalize, and act on the words we hear.

Now it is time for us to stand and pray and, as a whole, pledge our beliefs. Accounts as early as 400 AD say that the apostles themselves composed the Creed on Pentecost, but that tradition does have a few holes. It was added to the Mass about 1,000 years ago. What we do know for sure is that it is a means for the people to

pledge what we believe. Everything contained in the Creed is a point of Church doctrine. These points are not up for discussion or debate. They are what we are. The beliefs contained are the things we believe as Catholics. We do not say these things to be in sync with the apostles, we say these things as disciples ourselves pledging what we believe, as has been done for 2,000 years.

And now we make our needs known to God. We pray for the needs of the Church, for the faithful decisions of public authorities, and for the needs of the world. We pray for the needs of those who are oppressed, and then for the local community. Finally, a few moments of silence are added for us to add our own intentions.

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Parish Celebrations



(Left) **Tate Matthew Stone**, son of Ryan and Marianne Stone, was baptized at Sacred Heart during the 4:30 p.m. Mass Saturday, March 13, 2010. Pictured are godparents Kurt and Kristina Stone; Marianne holding Tate; big brother Baxter; Ryan holding big sister Madeleine; and Fr. Steve Kuhlmann, O.P.

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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Annual Salmon Supper well attended


March 12 was the date of the annual Salmon Supper at Sacred Heart. This year shrimp was added to the menu, to be served with the salmon or separately. Many parishioners as well as others from the community came to enjoy the restaurant-style meal, complete with waiters and waitresses to see that each diner was served in style. The meal was delicious and the service was exemplary.



Dinner guests filled the tables from 5:30 p.m. through 7:30 p.m. to enjoy the cuisine.



(Left) Andrew Cox and Emily Rife were but two of the many who served the dinner guests.


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