

The Mirror

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DIOCESE OF SPRINGFIELD - CAPE GIRARDEAU

November 19, 2004

COMMENTARY

*Thanksgiving:
'The duty of
all nations'*

By Samuel K. Atchison

Despite criticism, pope met with Arafat 12 times

Palestinian leader dead at 75

By John Thavis
Vatican City

Pope John Paul II considered Yasser Arafat the legitimate leader of the Palestinian people and thought his long struggle for a Palestinian homeland merited moral support. Arafat died Nov. 11 in a Paris military hospital.

Primarily for those reasons, the pope met with Arafat 12 times, despite harsh criticism from Israeli and Jewish leaders and questions from many others.

Their encounters included a historic visit to Arafat's headquarters in Bethlehem, West Bank, in 2000, during the pope's Holy Land pilgrimage. On that occasion, a beaming Arafat placed a medal around the pope's neck to honor the pontiff for supporting the Palestinian cause.

Under Arafat's leadership, the Vatican opened diplomatic ties with the Palestinian National Authority, paralleling the Holy See's diplomatic relations with Israel. In 2000, the Vatican sealed a groundbreaking "fundamental agreement" with the Palestinian leadership regarding church rights in Palestinian territories.

Now, Vatican officials want to make sure Arafat's successor will honor



PALESTINIAN LEADER YASSER ARAFAT MEETING POPE—Pope John Paul II talked with Palestinian leader Yasser Arafat during a private audience in the Vatican in this Dec. 19, 1996, file photo. Arafat died Nov. 11. A Nobel peace laureate, he was unable to shake off his image as a terrorist and supporter of violence. (CNS photo from Reuters)

those agreements and keep the channels of dialogue open with the Christian minority in the Holy Land.

"We have no objective reason to be concerned. The best-known Palestinian candidates are generally moderates who have already had contact with the Holy See," one informed Vatican official said Nov. 10, the day before Arafat's death in Paris.

"But there is also a chance, given the current tensions, that instead of moderates, the more extremist people will move in. ... We hope that, because we all learn from history, the Palestinian people who have suffered so much will know how to choose leaders who can get them out of the present situation," the official said.

In a sense, other Vatican officials said, Arafat's death marks a potential turning point for the Middle East peace process.

In recent weeks, these officials have expressed the growing conviction that peace talks would make little progress as long as the present Israeli

and Palestinian leadership remained in place.

"At least now things are in movement. Whether it will go for the better or the worse remains to be seen," said one official.

Perhaps more than anyone who has come through the Vatican's doorway in recent years, Arafat represented a public relations problem for Pope John Paul.

Their first encounter in 1982

See Arafat / 11

George Washington issued the first Thanksgiving proclamation on Oct. 3, 1789: "Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor. ... Now, therefore, do I recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these states to the service of that great and glorious Being who is the beneficent author of all that was, that is, or that will be."

As a student of history, I am repeatedly amazed at the degree to which the early leaders of our nation acknowledged and depended on God. Not only was there a recognition of a divine presence and of his sovereignty, but there was also a very clear understanding of human weakness, mortality, and sin.

This collective understanding is all the more impressive when one considers the breadth of religious expression within the nascent US, as well as the degree to which rationalism had come to influence religious life and thought.

From the Puritans and Baptists in New England, to the Quakers in Pennsylvania, and the Presbyterians in New Jersey, the American colonies reflected a potpourri of religious perspectives influencing not only religious and philosophical thought, but social and political ideas as well. Indeed, one of the strongest theological arguments for supporting the American Revolution was the notion that civil and religious liberty was ordained by God, and resistance to British tyranny was, in the words of Boston pastor Jonathan Mayhew, a "glorious" Christian duty.

Interestingly, among the religious groups that held most keenly to this idea were the Presbyterians, whose participation in the evangelical movement known as the Great Awakening placed them in the forefront of

See Thanksgiving / 6

INSIDE

Catholic identity, mapping our future: The implications of the CARA report 7-10

Diocesan history available 16

Ice cream? Catholic? It's all about discipline

I read recently that many inanimate objects should be considered to have a gender. For example, a Ziploc Bag should be viewed as male because it holds everything in tightly, but you can see right through it.

A sponge is female because it is soft, squeezable, and retains water.

Might nonliving things also have religion? A hammer might be considered Catholic because it is hard-headed, not afraid to beat on a specific point, and can be used by the left or the right.

Junk mail would not be Catholic, as it shows up at your door without an invitation and you know what's in it before relegating it to recycle.

A yardstick: Catholic. Can be used to measure accuracy at the same time it can be a source of discipline.

Cable TV: probably Catholic. You can surf from channel to channel until you find something appealing. Also, asks to be paid every month.

Ice cream: obviously Catholic.



UNCLE DAN

Dan Morris



Comes in many flavors—and is delightfully understandable and fulfilling to persons of any age and of any social, educational, or financial status.

A Yanni CD: not Catholic. While it sounds soothing at first, eventually the thin sameness dawns on you.

A computer: Catholic. People want to update it and shroud it in complexity, yet it all is based on simple basics—such as 1s or 0s.

Peanut butter: probably Catholic. Once you get it on you there's not much you can do to keep from spreading it all over. Messy, but pleasant.

Army tank: not Catholic. Provides false sense of security to those inside, and it's designed to run things over if they are inconveniently in the way.

Hard-boiled egg: Catholic. Especially fun at Easter, but good for you the whole year.

Tennis racket: not likely Catholic since it makes a swooshing sound while in use and does its best work when adding spin or lobbing just out of reach.

Road atlas: definitely Catholic. You can find directions to where you want to go or where you would like to be or to where everything is, and you realize how little time you have to see or understand it all.

Eraser: predominantly Catholic since it serves as a reminder that mistakes can be made—and then corrected. ©CNS

It was a potluck blessed by good cooks, and we were stuffed when the birthday cake appeared.

The cake was a work of art from The French Oven bakery. As the silky chocolate and delicate sugar flowers were placed on the coffee table in front of me, my will power evaporated.

I was sitting beside the “birthday boy,” chatting about his habit of getting up at 3:30 a.m. in order to get to the gym by 4 so that he could beat the crowds and get the equipment he wanted.

“It’s all about discipline,” he repeated several times, as if a mantra that he sometimes needed on a snowy early morning. “It’s all about discipline.”

Not even the recognition of my own lack of discipline ruined that cake. It was extraordinary.

But so was the man sitting next to me. Fr. LeRoy Clementich was being feted on his 80th birthday. This Holy Cross priest, a former college and high school teacher, was past retirement age when he first volunteered, more than 10 years ago, to work in the Archdiocese of Anchorage.

He was a great “find” for our Alaskan church because besides his view of life and faith, his energy, and his talent as a homilist and writer, he’s a pilot. At 80 he can still be found flying a Cherokee 180 to rural churches without resident priests.

Catholic Extension recently lauded Fr. Clementich on their Web site in a series called “Hidden Heroes,” which highlights people who work in quiet and remarkable ways in the US missions. Fr. Clem, as he’s known locally, is such a hero.

It’s not a good idea to compare myself to anyone, let alone a hero, but I couldn’t help thinking about the kind

FOR THE JOURNEY

Effie Caldarola



of discipline he has and comparing it to my own. Although Fr. Clem must have some good genes going for him, clearly his discipline of exercise has contributed to his ability to serve the people of Christ into old age.

What gives us the power to discipline ourselves? And why does discipline sometimes elude us?

Why do I have a fairly good morning prayer discipline, but lack the resolve to lose the pounds I complain about? Why am I disciplined about meeting writing deadlines, but not about exercising?

“Sometimes it’s hard, but as soon as I get my shoelaces tied I’m ready,” Fr. Clem told me as we savored his cake.

It occurred to me that as a mother I was up many a night at 3 a.m., 4 a.m., midnight, or all three! First, there were all those nighttime feedings. Later I often was awakened by a frightened little person or by the sounds of a sick child. Still later there were drowsy evenings staying up reading to make sure curfew was met.

As I sat by Fr. Clem, I thought about the mother’s mantra, “It’s all about flexibility.”

I know Fr. Clem has something to teach me. Half the battle with discipline is to identify what really matters to me, to see the value of focusing on my own goals, and making a plan to achieve them.

It’s all about discipline. ©CNS

Sunday into Monday and back again

Ed Willock, editor of the now defunct Catholic monthly *Integrity*, seemed many years ago to delight in jogging the consciences of readers from the world of business with verse-barbs such as the following: “Mr. Business went to Mass; he never missed a Sunday. But Mr. Business went to hell for what he did on Monday!”

That dart still draws a chuckle, as it did when I included it in a talk a few weeks ago in Phoenix, AZ, in St. Francis Xavier Church where parishioners wanted to reflect on the relevance of religious faith to their weekday business and professional responsibilities. “Sunday Into Monday” was the theme of a two-day parish retreat following preaching on that theme at all the Sunday Masses.

Whether it hits as a dart or a harpoon, the Willock barb on the one hand is wide of the mark in this period, with its rising sense among Catholics of

LOOKING AROUND

Fr. William J. Byron, SJ



a vocation to business. But it is right on target in these days of press reports of the problems of Enron, WorldCom, Arthur Andersen, and so many others who made the business ethics hit parade over the past several years.

What is the relevance of religious faith to the workaday world? This is a question for all believers, not just Catholics.

Rabbi Abraham Joshua Heschel remarked 30 years ago that the problem for contemporary believers is not to figure out “how to worship in the catacombs, but how to remain human in the skyscrapers.”

The qualities needed for that, in my view, are the same values listed by St. Paul in his Letter to the Galatians (5:22-23). He told newcomers to the faith that the evidence or “fruit” of the Holy Spirit’s presence in themselves and their communities (workplaces included) was this set of nine virtues: “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.”

So the Sunday challenge for worshipers is to internalize the positive (and fully human) Pauline values that can be carried over into the workplace on Monday morning.

Eucharistic communities gather on Sunday to “remember the Lord in the breaking of the bread.” They approach the altar “with bread” (the Latin words are “cum pane”). In expressing their praise and thanks to God, worshipers experience a companionship with one another.

How to carry that companionship back to “the company,” to the Monday-morning workplace, is another way of inquiring about the relevance of religious faith to business practice.

It helps if one thinks of oneself as “called” by God to whatever he or she does “for a living” during the week. It also helps if you imagine the Offertory procession beginning on Monday morning and moving day by day through the week, picking up along the way gifts from God—“fruit of the earth and the work of human hands”—to be offered back to God in grateful praise with the bread and wine presented at the altar on Sunday.

From that altar, you take the nourishment you need to carry the “fruit of the Spirit” back into the workplace or to other settings where, by God’s grace, you spend your weekday life in fidelity to the vocation that is yours. ©CNS

Off to Rome for 'ad limina'

To Rome
This will be my fourth "ad limina" visit to Rome as bishop of Springfield-Cape Girardeau. The Latin phrase means "to the threshold." At five-year intervals, each diocesan bishop goes to Rome to meet the Holy Father, celebrate Mass at the tombs of St. Peter and St. Paul, and meet with the leadership of the various congregations assisting the pope in his responsibilities. I depart for Rome on Nov. 20 and will return Nov. 28.

Prior to the "ad limina" visit, an extensive written report is sent to the Holy See describing the previous five years of Catholic life in the diocese. Included in the report are these topics: the reception of the sacraments, including Mass attendance; enrollments in Catholic schools and religion programs for Catholic youngsters in public schools; the ministry of priests, deacons, religious sisters and brothers, and lay leaders; the number of children baptized; the number of adults who have become Catholic; ways of helping the poor; seminarians and vocations to the religious life; the financial condition of the diocese. This report goes to the appropriate congregation for study and comment: for instance, school and parish school of religion reports go to the Congregation for Catholic Education, the report on priests and deacons goes to the Congregation for the Clergy.

Each "ad limina" visit provides private time with the Holy Father. On

WALKING TOGETHER

Bp. John J. Leibrecht



my first visit, Pope John Paul II asked how Catholics in southern Missouri relate to their many Protestant brothers and sisters. We talked especially about relationships with Baptists, the Assemblies of God, and fundamentalist Christians in southern Missouri.

At the second "ad limina" visit the Holy Father said, "You come from an area of much farming and ranching. How are the farmers and ranchers taking care of God's earth?" We then got into a discussion about the teachings of the church on care of the earth and the environment.

Catholic colleges and universities in the US was the topic of my third visit with Pope John Paul II. At that particular time, I was chairing a committee for the National Conference of Catholic Bishops on the Catholic identity and mission of our institutions of higher education. I assured the pope that the conference would have a final report within a year or two and that was accomplished.

I'm not sure what the pope might discuss on this visit, but the conversation will be briefer than usual because

of his health. Time with Pope John Paul II, no matter its length, is truly memorable. And I deeply appreciate his apostolic blessing.

While in Rome, I will also be meeting two of our diocesan priests. Fr. David Hulshof is in Rome on sabbatical with priests from other dioceses. The two of us will celebrate Mass on Tuesday morning, Nov. 23, at the altar of St. Pius X who is patron of our diocese. It was Pius X, you may recall, who encouraged first Communion at the earlier age of seven rather than at eleven or twelve, customary at the time.

I will also be meeting with Fr. (Lt. Col.) Mitchell Wilk, an Army chaplain stationed in Germany who fortuitously will be on business in Rome during my "ad limina". It will be good seeing him to congratulate him personally on his promotion from major.

I look forward to my visit to the Holy See because I am able to report to the pope and his associates in the congregations the many blessings God continues to shower upon us in the Diocese of Springfield-Cape Girardeau. The "ad limina" visit includes Thanksgiving Day, so I'll not only celebrate the blessings of our nation but will also thank God for all of you who, in your own vocations, live your Catholic beliefs faithfully and witness to it among those with whom you live.

Knights of Columbus
 Congratulations to KC Council

7442, the Bp. Fulton Sheen Council, which celebrated its 25th anniversary at Sacred Heart Church in Willow Springs on Sunday afternoon, Oct. 31. All of us present for the occasion were honored that State Deputy Ron Wood and other dignitaries were able to be with us. Special recognition was given to Fr. Sherman Wall, OMI, Sacred Heart pastor, who has been council chaplain for the past 19 years. May Council 7442 continue its fraternal work!

On Thursday evening, Nov. 4, I joined with KC Council 8931 in Bolivar to honor the priests, deacons, religious sisters, and brothers serving in that area of the diocese. Several KC councils schedule annual "recognition dinners" and I am grateful that they sponsor such affirming occasions. The Knights of Columbus help promote vocations to the priesthood and consecrated life, and I pray that many other Catholics, especially parents and grandparents, do likewise.

On the other hand

I asked the woman who got on the elevator at the medical center how she was. "Not very well," she replied. Then she continued: "Last week I celebrated my 58th birthday. My mother, who gets a bit confused at times, sent me a birthday card congratulating me on my 85th birthday. She got the numbers backwards." After a slight pause, the woman smiled and said, "As a 58-year-old, I'm not doing very well. But for 85, I'm in pretty good shape." ©TM

Christ is our freely chosen king

Feast of Christ the King
The last week of the liturgical year begins today, Nov. 21, with the solemn Feast of Christ the King. It is also the Thirty-Fourth Sunday in Ordinary Time. We are reminded that Christ is not only our freely chosen king but he is also our redeemer and good shepherd.

The idea of having a king as a ruler does not make much sense to many of us in this day and age. Most nations are democratic and our American culture does not accept well the idea of kingship. We have become so taken with the idea of our autonomy that we tend to bristle at the thought of someone else giving us orders. Yet Christians acknowledge Christ as their king, and believe that they will follow him into the eternal kingdom of God as he promised.

So what is the nature of Christ's kingship? He does not have a royal palace with "changing of the guard." He is not the kind of king our culture is familiar with. Today's readings emphasize a different kind of kingship. In Hebron David is hailed as king of Israel (2 Samuel 5:1-3). However, Jesus

LIVING THE WORD

Nov. 21 - Nov. 27

Fr. Bobby Manso



is anointed king on the wood of his cross (Luke 23:35-43). Through his cross we have passed from darkness into the kingdom of light (Colossians 1:12-20). Instead of his servants serving him, Christ, our king, reverses the roles. Our Redeemer King brings salvation to the world through his life, death, and resurrection. By virtue of our baptism, we have become children of God, and through our lived faith, we accept his kingship.

As his followers, the question for us is, do we listen to the voice of our King? Do we follow his teachings and commands? Christ is our messianic king; let's listen to him.

Memorial: St. Cecilia
 The Memorial of St. Cecilia, virgin and martyr, is Nov. 22. She was born

around the third century and is known as the patroness of sacred music.

Memorial: St. Andrew Dung-Lac and companions

The Memorial of St. Andrew Dung-Lac and his companions is Nov. 24. In the course of the 17th, 18th, and 19th centuries in Vietnam, about 130,000 Christians were martyred.



Many of them were killed either by strangulation or decapitation during the reigns of Emperors Minh-Mang and Tu-Duc. Today we celebrate the memorial of 117 of these Vietnamese martyrs who were canonized on June 19, 1988, by Pope John Paul II. As we remember these men who lost their lives on the account of their belief in Christ, we also pray for the church in Vietnam.

Thanksgiving Day

We celebrate Thanksgiving Day, a civil holiday, on Nov. 25. On this day we are reminded of God's generosity and graciousness. As we gather together with families and friends, we continue to thank and bless God for his wondrous deeds (Sirach 50:22-24; 1 Corinthians 1:3-9). God continues to heal us of our affliction, making us members of his household (Luke 17:11-19). As we show our gratitude to a generous God, let's make a list of things for which we are thankful. Let's share with others our accomplishments and successes. A genuine thanksgiving entails the spirit of sharing. Happy Thanksgiving!

We begin the season of Advent next Sunday, Nov. 28. ©TM

Advent paths, part 2

These resources will help families establish traditions designed to help children to discover the true gift of Christmas.

Liguori offers:

Advent Is for Children:

Stories, Activities, Prayers by Julie Kelemen gives basic information through creative lessons featuring stories, puzzles, and activities.

Every Day of Advent and Christmas: A Book of Activities for Children, Year A offers activities based on the Sunday Scripture—a Jesse Tree, an Advent wreath and calendar, puzzles, coloring pages, and games.

Advent Begins at Home by Fr. David Polek, CSsR and Rita Anderhub features family prayers and activities like making an Advent wreath or praying together daily, and creating a Christ mobile.

Liturgical Press recommends:

Family Celebrations:

Advent and Christmas by Jane Beaton, Wanda Doppler, Greg Gallagher, and Betty Hardy suggests celebrations designed to bring family members closer to one another and to the real meaning of the season.

Pauline Books features:

Living and Celebrating Our Catholic Customs and Traditions: The Advent-Christmas Book by Joan Marie Arbogast is the



BOOK

Edited by: Joan Ward

answer for teachers and parents who want to keep Christ in Christmas and create meaningful traditions with kid-friendly crafts, gifts, and recipes.

Jesse Tree Kit: An Advent Project for Family, Classroom or Parish, written and illustrated by Lynn M. Simms and Betsy Walker, includes two options: instructions to prepare an actual tree with designs for do-it-yourself three-dimensional ornaments, or a Jesse Tree Poster with pre-drawn ornaments to be colored and attached. Kit also includes a short history of the Jesse Tree, suggested Scripture verses for each ornament, and a Jesse Tree prayer service. ◆

Touching shows this week

Sat., Nov. 20, 8-10 p.m.
CST (Hallmark)

Love's Enduring Promise

The sequel to "Love Comes Softly" continues some years later, after the birth of two sons, Aaron and Arnie. Driven by values of faith and family, this is a quality program.

Sun., Nov. 21, 7-9 p.m.
CST (TNT)

The Wool Cap

Drama about a mute building superintendent with a tortured past, whose troubled life is set on the road to recovery after he befriends a young girl abandoned by her mother.

Sun., Nov. 21, 8-9:30 p.m.
CST (PBS)

Touching the Void

Docudrama chronicles the ill-fated expedition of two mountain climbers trying to scale a treacherous peak in the Andes. This is an incredible tale of endurance and the will to survive.

Mon., Nov. 22, 7-8 p.m.
CST (Animal Planet)

Growing Up Penguin

Zookeepers who are trying to save her species help an endangered penguin chick named Bonita begin her journey toward adulthood.



Wed., Nov. 24, 8-9 p.m.
CST (Fox)

Kelly, Ruben, & Fantasia: Home for Christmas

"American Idol" winners will perform classic holiday songs in this musical special.

Thur., Nov. 25, 8-11 a.m.
CST (NBC)

The Macy's Thanksgiving Day Parade

A 78-year tradition ushers in the holiday season with this march down Broadway, including the floats, marching bands, and character balloons that have made the parade a perennial favorite.

Thur., Nov. 25, 7-7:30 p.m.
CST (ABC)

A Charlie Brown Thanksgiving

In this animated holiday classic, everyone's favorite blockhead arranges a Thanksgiving dinner for the Peanuts gang, but the caterers, Snoopy and Woodstock, prepare toast and popcorn for the main dish.

Thur., Nov. 25, 9-10 p.m.
CST (NBC)

The 'Seinfeld' Story

Jerry Seinfeld hosts a retrospective of the sitcom with highlights from classic episodes and interviews with the show's cast and creators. ◆

TELEVISION

Edited by: Recy Moore

Tues., Nov. 23, 9-10 p.m.

CST (PBS)
Los Angeles Now

"Independent Lens" offers a fresh, candid portrait of the future of America's second-largest and most multicultural city.

Wed., Nov. 24, 7-8 p.m.
CST (NBC)

Tim McGraw: Here and Now

McGraw incorporates performances from his two recent concerts in Green Bay, WI, including duets with Faith Hill and Nelly and an appearance by Green Bay Packers' quarterback Brett Favre.

Family fantasy showcases boy's self-discovery

The Polar Express

Tom Hanks

Warner Brothers

In recent years, many Christmas-themed movies have displayed a lamentable Scrooge-like cynicism toward the holiday. Thankfully, director Robert Zemeckis has taken a different track with "The Polar Express" (Warner Brothers), a visually captivating family fantasy about a young boy's journey of self-discovery aboard a magical train bound for the North Pole.

Based on the beloved children's novel of the same title by Chris Van Allsburg, the film is a Christmas present for the young and the young at heart; a beautifully told fairy tale whose heartwarming sen-

MOVIE

Reviewed by: David DiCerto

Edited by: William Bishop

timent is quite welcome.

The film utilizes a cutting-edge computer animation technique called "performance capture" that digitally translates the movements and facial expressions of live actors into digital characters. The imaginative end result looks somewhere between animation and live action. The process allows star Tom Hanks to play five separate roles in the movie.

The tale opens on Christmas Eve, with the story's unnamed hero (a young boy



'THE POLAR EXPRESS'—Scene from the animated movie "The Polar Express." *The USCCB classification is A-I—general patronage. The MPAA rating is G—general audience.*

(CNS photo from Warner Bros.)

performed by Hanks, but voiced by Daryl Sabara) lying awake in his bed, awaiting the arrival of Santa, whose existence he has begun to doubt. Drifting off to sleep, he is

roused by the loud rumblings of a train pulling up to his front yard. Rushing outside, he is met by the enchanted train's conductor (performed and voiced by Hanks) who ushers

him aboard the train bound for the North Pole.

Tinged with menace, the film's storybook images are, at once, both beautiful and haunting, and Alan Silvestri's score is appropriately wistful. Noticeable by their absence are any mentions of the spiritual significance of Christmas, especially given that the story involves rediscovering the "true meaning" of the holiday. However, while the movie remains outwardly secular, its underlying message is profoundly faith-friendly." So, for a holiday treat, jump aboard "The Polar Express."

The USCCB classification is A-I—general patronage. The MPAA rating is G—general audiences. ◆



CCHD weekend is Nov. 20 and 21

By Julie Pettyjohn
Springfield

The Catholic Campaign for Human Development (CCHD) is an anti-poverty, social justice program established by the US Conference of Catholic Bishops (USCCB) in 1970. The primary source of funding for CCHD comes from one annual drive in all US parishes during the same weekend. This year parishioners will have the opportunity to donate money for CCHD Nov. 20 and Nov. 21.

The Diocese of Springfield-Cape Girardeau was recently recognized in the "CCHD Connection" newsletter for outstanding success with the 2003 CCHD collection. The diocese ranked fourth nationally in per-Catholic giving. Additionally, it was noted that the diocese increased giving in 2003, as compared to 2002, by 39.7 percent.

From the total collections throughout this diocese, 25 percent stays in the diocese for self-help projects, which are approved for funding by the Diocesan Peace and Justice Commission. The remaining 75 percent of the money is sent to the national level to be used for grants, economic development, and educational programs. In other words, the diocese benefits from both—

money kept locally and support through the national CCHD, by means of money received from grants.

The CCHD is the nation's largest private funder of community-based, self-help projects. This year the national office of CCHD provided close to \$9 million to 330 projects throughout the US. During its 34-year history, CCHD has donated over \$270 million to more than 4,000 community-based projects nationwide.

According to Don Emge, director of social ministry for the diocese, "National CCHD is the only national grant given to the Missouri Farmers Union." Emge said five co-ops in the diocese presently benefit from CCHD: a vegetable growers co-op in the Bootheel of Missouri; a vegetable growers co-op in Mountain Grove; a timber co-op in Doniphan; a goat and sheep co-op in West Plains; and a pork producing co-op in Mountain View.

There are two main criteria, Emge said, that must be met in order to receive a CCHD national grant: First, the group or project must address the root causes of poverty. Simply providing a service is not enough. Emge said one goal of CCHD is "to empower low-income people to take control of their lives." One way to empower workers is to see that

they are paid a fair wage and are trained in new skills, so that they are capable of seeking employment elsewhere, if they so choose. Second, to be approved for a national grant, one-half of the board within each co-op has to be made up of low-income people who are recipients of the service of the project.

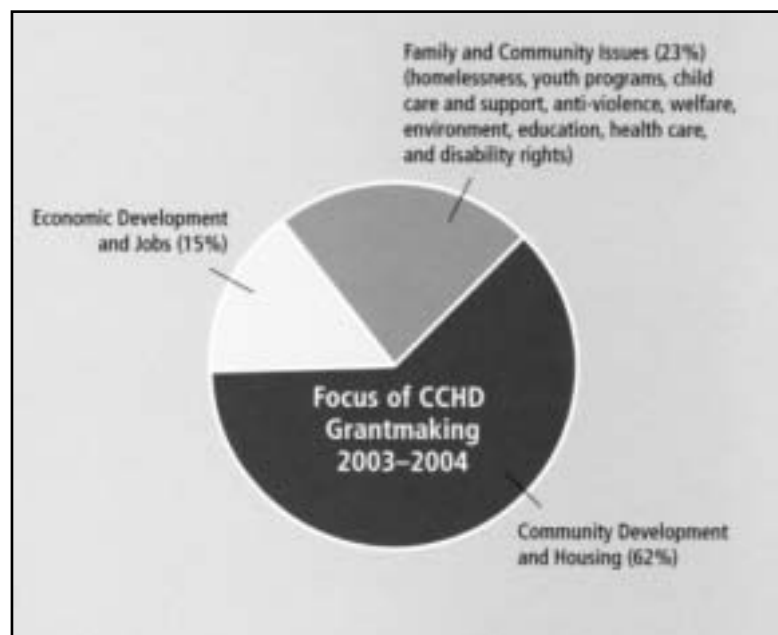
Emge said, "One focus of the Missouri Farmers Union is to help small farmers compete with larger multinational companies. This way," Emge said,

"small farmers are able to grow and prosper."

The money kept locally from the 2003 CCHD collection was distributed to five groups within the diocese who had applied for funding through the diocesan office of social ministry. Money was awarded to: Child Enhancement Program, Whole Kids Outreach, Ellington; Families in Crisis, Migrant Whole Health Outreach, Kennett; Families in Crisis, Whole Health Outreach, Ellington;

Migrant Farmworkers Project, Legal Aid of Western Missouri, serving Monett and Kennett; and Joseph's Workshop, The Kitchen, Inc., Springfield.

As Fr. Robert J. Vitillo, CCHD executive director, expressed in a letter to Emge and Bp. John J. Leibrecht: "Your generosity is even more significant during these difficult times of increasing poverty in our country. Your partnership is essential to help reverse this trend and break the cycle of poverty." ©TM



**BREAK THE CYCLE OF POVERTY
BUILD COMMUNITY**

Join the Church in bringing a lasting end to poverty across our nation. Please give to the
Catholic Campaign for Human Development.

For more information, or to get involved in the work of CCHD, call the Catholic Campaign for Human Development at **800-946-4CHD** or visit our website: www.usccb.org/cchd.

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Safe Environment in-service

Schedule

Nov. 27 9:30 a.m.-noon De Paul Center, Cape Girardeau
Dec. 18 1-4 p.m. Sacred Heart, Poplar Bluff

For more information call (417) 866-0841

Thanksgiving: 'The duty of all nations'

From Page 1

Protestant church leadership for the next 50 years.

Presbyterian pastor John

Witherspoon,

the president of

the College of New Jersey

(now Princeton University)

and the only clergyman to

sign the Declaration of

Independence, influenced an

entire generation of American

patriots, including Aaron Burr

and James Madison.

Yet, at the same time

that evangelical and political

zeal was taking the colonies by

storm, rationalism—the idea

that reason, rather than

empiricism or spiritual revela-

tion, was the only valid basis

for belief—began to make its

presence known.

As expressed through the

concept of higher criticism,

where the biblical texts are

examined through the lens of

the latest philological, histori-

cal, and archaeological

research—rationalism rejected

the notion of divine inspira-

tion in the development of

the Bible. Aside from its obvi-

ous theological implications,

this had the effect of reinforc-

ing class distinctions within

the church, because the con-
cept of higher reason separat-
ed the well-educated from the

simple faith of

the common

people.

Yet, in the

wake of a literal revolution in

theological, social, and politi-

cal thought, George

Washington argued that "it is

the duty of all nations to

acknowledge the providence

of Almighty God, to obey his

will, to be grateful for his ben-

efits, and humbly to implore

his protection and favor."

Having led the

Continental Army to victory

over a stronger, better

equipped, and well-organized

foe, Washington understood

as no other the existence of

the miraculous. He understood

as well that though victorious

in battle against the British,

the young American nation

was still vulnerable to attack

from without as well as sedi-

tion from within.

In view of this, and on

the recommendation of a joint

resolution from Congress,

Washington thus set aside a

day of "public thanksgiving

and prayer ... to be devoted by

the people ... to the service of

that great and glorious Being"
under whose authority they
had obtained refuge.

More than two centuries

later, American wealth and

might are the envy of the

world, and the poor and

oppressed flock to our shores.

Yet the social, political, and

religious turmoil that charac-

terized the nation's birth

remains with us to this day.

And, in the wake of Sept. 11,

our vulnerability to physical

attack is ever on our minds.

Thus, the words of

Washington's Thanksgiving

proclamation have more cur-

rency than ever. "It remains

the duty of our nation to

acknowledge God, obey his

will, be grateful for his bene-

fits, and humbly implore his
protection and favor."

Samuel K. Atchison is an ordained minister and has worked as a policy analyst and social worker to the homeless. He currently is a prison chaplain in Trenton, NJ., and a fellow of the George H. Gallup International Institute in Princeton, NJ. ©RNS

ANNOUNCEMENTS

Parishes and organizations are invited to submit notices of future events to be printed in the Announcements. They will be printed on a space-available basis. There is no fee.

Diocese-wide—A bus caravan will travel to Washington, DC, for the annual March For Life, Jan. 22-25, 2005. Buses will leave Springfield and pick up passengers in Cape Girardeau. Cost is \$125.00. For more information call Kathleen Keese, (573) 334-7298, Rosie SanPaolo, (417) 883-0617, or Carl Schimek, (417) 725-9444.

Benton—St. Denis Home & School is seeking vendors for its fifth annual Winter Wonderland of Treasures, to be held Sat., Dec. 4., in the parish center. \$10 for an 8' x 8' booth. For more information, send a SASE to Treasures, PO Box 503, Benton MO, 63736-0503.

Springfield—The Secular

Franciscans will gather Sat., Nov. 20, 1 p.m., in Holy Trinity Parish Center. For more information contact Jose Tirado, (417) 869-4628.

Springfield—Singles Reaching Out (SRO) will host a scavenger hunt Sat., Nov. 20, 6:30 p.m., in Holy Trinity Parish Center. Bring a favorite fall dessert to share. For more information call Carolyn, (417) 882-4754, or Jack, (417) 865-7217.

Springfield—Immaculate Conception Parish Women's Council will host a bazaar and bake sale Sat., Nov. 20, 8 a.m.-5:30 p.m., and Sun., Nov. 21, 8 a.m.-1 p.m., in the school gym. Crafts, silent auction, white elephants. For more

information contact Dianne Hendley, (417) 889-1554.

Springfield—The Vitae Caring Foundation will host its 9th annual Pro-Life Benefit Dinner Thurs., Dec. 2, 6:30-9 p.m., in the University Plaza Convention Center. Guest speaker is Michael Reagan, radio host and son of former president Ronald Reagan. Seating is limited; reservations required by Nov. 25. For more information or reservations call Lori, (800) 393-5791.

Springfield—Catholic Campus Ministries will sponsor the 16th annual Jack Frost Run/Walk Sat., Dec. 4, 9 a.m., at the O'Reilly Student Center. Entry fee \$10 in advance; \$12 on day of race. For more information or to register call (417) 865-0802 or visit www.ccm847.org.

Subiaco, AR—Subiaco Academy, a Catholic college preparatory residential school for boys grades 9-12, will host an Open House Discovery Day for interested students and parents Sun., Dec. 5, 8 a.m.-4 p.m. Campus tours, conferences with administrators and faculty, and entrance exam available. For more information contact the Admissions Office, (800) 364-7824 or (479) 934-1025, or e-mail admissions@subi.org.

The Mirror Announcement Policy: The Mirror will print announcements of future events if: (1) the announcement must be of diocesan or regional significance and not pertaining to only a particular parish; (2) the name of the event, the place, the time, the day, and the date is due in The Mirror office by 9 a.m. a minimum of 10 days before the first indicated publishing date; (3) announcements cannot be received over the telephone; (4) announcements should be no more than 20-30 words in length; (5) the announcer must indicate in which issue(s) the announcement is to appear; (6) area codes should be given with telephone numbers; (7) all announcements are subject to editing and approval by the editor. E-mail announcements to jward@dioscg.org; FAX (417) 866-1140.

Marriage Encounter



for couples who want to revitalize their Christian marriages by examining their relationships with each other, God, the church, and the world

Marriage Encounter Weekends — 2005:
(a three-day weekend at a local hotel)

- ♥ Fort Leonard Wood — Jan. 21-23; Open to all couples; conducted by military couples and a bishop of the Archdiocese for the Military Services, USA
- ♥ Cape Girardeau — Feb. 25-27
- ♥ St. Louis Area — Feb. 11-13; Mar. 18-20; Apr. 29—May 1; July 15-17; Aug. 12-14; Sept. 23-25; Dec. 2-4

Marriage Encounter Experiences — 2005
(Two consecutive Sundays and two weekday evenings in between)

- ♥ St. Louis Area — Feb. 20, 22, 23, and 27; Nov. 6 and 13, weekdays to be determined.

For more information or to enroll call (314) 469-7317,
or visit www.stl-wwme.org

Suggested Web site of the week

Check out this site to learn more about the free courses offered by Catholic Home Study Service (CHSS). Fr. Oscar Lukefahr, CM, author and frequent columnist in *The Mirror*, is the director of Catholic Home Study Service.

www.amm.org/chss.htm

The study service is sponsored by the Vincentian community and the Missouri Knights of Columbus. It is based at St. Mary's of the Barrens, historic motherhouse of the Vincentian Community in America.

In this edition The Mirror On-Line

Conclave: Pope's 'electoral college' has moral values, no exit polls

Bishops approve plan to limit conference priorities, projects

End of 'Catholic vote'? Other categories may predict election better

Abuse crisis has hurt morale of church employees, says McChesney

Vatican conference reinforces church commitment to palliative care

www.the-mirror.org

Separated by miles, circumstances, yet one in faith

By Julie Pettyjohn
Springfield

Ask three persons in a pew to look at a stained glass window. Then, with eyes closed, ask them to share what they saw. One might mention a predominant color. Another may describe the picture. The third could describe a spiritual connection, a message felt while studying the window. Which is correct?

In our diocese, spread across 25,719 square miles and including 39 counties, it is likely that a parishioner attending St. Elizabeth Ann Seton Parish, Springfield, may describe being Catholic differently from a person in Sacred Heart Parish, Caruthersville, or another from St. Vincent de Paul Parish, Cape Girardeau. When a person attends the same church every week and focuses his or her attention on the needs of the community in a particular

city or rural area, that one area may become "church" for that person. Yet, as a universal church, we are called to look beyond a situation in one locale and to be a regional community, a diocesan community, a global community.

But how well do we know our neighbors? Do we know who we, Catholics in the Diocese of Springfield-Cape Girardeau, are?

The May 28 issue of *The Mirror* published "Diocese at a Glance," a study of the diocese conducted by the Center for Applied Research in the Apostolate (CARA) of Georgetown University. The study was commissioned in order to gain key information that would lead to greater awareness and understanding of one another. The hope is that with this understanding, we will be equipped to meet the needs and the challenges of the future.

Data used for the study is from *Churches and Church Membership: 2000*, collected by the Association of Statisticians for American Religious Bodies and published by the Glenmary Research Center in 2002. (The CARA study is available on the diocesan Web site, dioscg.org, as well as *The Mirror On-line*, www.the-mirror.org.)

The CARA report was only the beginning. A number of people have been studying the findings and planning the next steps. As part of that process, portions of the CARA report have been divided into four areas to be explored within a four-part series in *The Mirror*. The bishop has asked parish councils to use these articles and other tools to assess the challenges and needs within each parish.

Diversity

One word used frequently to describe the diocese is diverse. Several directors of



ONE IN FAITH—Fr. Daniel Robles, pastor, St. Lawrence Parish, Monett, eagerly accepts the gifts from St. Lawrence School students during a recent school Mass. Being a part of a religious minority in southern Missouri has few ill-effects on the strong Catholic community in Monett. "I feel so proud to be Catholic and to teach my faith," Fr. Robles said. (Photo by J. Graham)

diocesan departments and ministries were recently interviewed concerning their particular area of expertise, and they all mentioned the differences relating to population, experiences, and challenges for Catholics in the diocese.

Fr. Bobby Manso, diocesan director of worship and pastor of St. Joseph Parish, Billings, said there is diversity even among the priests. "In the past five years," Fr. Manso said, "all the priests ordained within the diocese were foreign-born, with the exception of Fr. Scott Sunnenberg." He continued, "But in spite of our differences in places of birth and culture we are one, incorporated into the body of Christ by virtue of our baptism."

Fr. Manso said the universality of the Catholic Church allows one to follow the liturgical sequence in any Catholic church in any location. The language may be different, Fr. Manso said, and "the flavor may be different. Even in our diocese the ethnic groups add cultural flavor by means of

dancing, singing, posture, hugging. Yet the theology of the Mass is the same wherever you go."

Recy Moore, diocesan director of communications, remarked upon the ethnic diversity as well. She said she finds it fascinating to go from one parish to another and recognize different energy; yet, "we have unity," she said, "a common bond of what it is like to be Catholic."

Moore said one great thing about our diocese is that she finds no labels placed upon people from within the church. Diversity is celebrated. "We have it all right here," Moore said. "Nobody has to travel far to experience some of the celebrations of various traditions."

Catholic population

Of the total population within boundaries of the diocese, 5 percent of the population is Catholic. That figure, however, is an over-all average and not representative of each county. (See Map, pp. 8-9.) The CARA study clearly shows that the Catholic population varies throughout the diocese. In several counties only 1 percent is identified as Catholic. In contrast, Scott County is measured as 16 percent Catholic, and Cape Girardeau County is noted as 15 percent Catholic.

Race and ethnicity

The Hispanic population

has more than doubled since 1990. However, that is still only 2 percent of the 59,000 Catholics in the diocese. (The present Catholic population is 63,000.) But, as Don Emge, diocesan director of social ministry, noted, again the numbers are not spread proportionately throughout the counties. Emge said the Hispanic population is concentrated in areas like Kennett, Monett, Aurora, Verona, and Noel.

According to Troy Casteel, diocesan director of family ministries, race and ethnicity trends are considered when making decisions regarding marriage preparation and sacramental needs. For example, Casteel said that in Mexico it is not uncommon to have civil marriages first.

"We have to be sensitive to their cultural practices," Casteel said. "We also have to be sensitive legally and liturgically." Casteel said the office of family ministries has studied and determined what to do, for example, when there is an absence of proper documentation.

Regarding the 4 percent population of Catholic African-Americans noted in the CARA study, Emge said not to look at the overall average alone. Further examination shows that the African-American population is represented, for the most part, in Pemiscott, Mississippi, and New Madrid Counties.

Age

Age structure is another significant factor to consider. The CARA study reported that the diocese has a relatively large older population, age 65 and over. It also stated: "The sandwich generation in the diocese has a relative larger responsibility placed upon

Catholic identity, mapping our future:

- ☐ Nov. 19 Identity
- Jan. 21 Race & ethnicity
- Feb. 18 Aging
- March 18 Poverty

A four-part series exploring the implications of the CARA report

See Separated By Miles / 10

Catholic identity, mapping our future:

A four-part series exploring the implications of the CARA report

Youth: Keys to the kingdom

By Julie Pettyjohn
Springfield

"But Jesus said, 'Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these'" (Mt 19:14).

A statistical summary for 2003 shows that there were 706 infants baptized in the Diocese of Springfield-Cape Girardeau. There were 376 marriages. Students in Catholic elementary schools numbered 3,686, and 959 students were enrolled in Catholic high schools. As of September 2004, 202 couples had been registered for marriage preparation classes.

Children, youth, engaged couples, families—all are a vital part of the church. Recently, several people with an interest in ministries to young people were interviewed to discuss who our young people are and what challenges they face. All this was in response to the recent study by the Center for Applied Research in the Apostolate (CARA) from Georgetown University. Those interviewed were: Leon Witt, superintendent of schools; Leigh Sterten, director of youth ministry; Troy Casteel, director of family ministries; and Sr. Rosalie Digenan, DC, director of religious education.

In 2000 there were about 59,000 Catholics within the diocese, which made up about 5 percent of the total population within the 39 counties represented. In regard to many facets of our Catholic population, this diocese is one of great diversity. The distribution of Catholics, of poverty, of ethnicity, of age is nowhere near equivalent throughout the counties. As Sr. Digenan commented, in Holy Trinity Parish, Shell Knob, there are only two children enrolled in the parish school of religion and none at the high school level.

Sr. Digenan said, especially in places with very low Catholic population, children feel threatened in public school, and they are often called to defend their faith.

Witt said, "There are pockets in small areas (where persons of other faith denominations) don't understand what 'Catholic' is." There are established prejudices there. Witt suggested that one problem is we don't have a strong identity in those areas. "Catholic schools help with identity," Witt added.

Sterten said that some youth have related to her stories about teachers



CATHOLIC IDENTITY—Youth at session 5 of Camp Re-NEW-All participated in an activity called the "roller coaster" led by diocesan seminarian Steve Fowler. Begun 25 years ago, about 500 campers attend the hugely popular summer sessions of Camp Re-NEW-All where they are able to identify and connect with other far-flung Catholic youth of the diocese.

(Photo by A. Leonard)

within their public schools using history and other school subjects to express how Catholics are wrong, even to the extreme of suggesting Catholics have no possibility of salvation.

Witt spoke of the growing Hispanic population and the prejudices faced by children. "They may suffer prejudice because they are Hispanic. Then, they must bear the prejudice of being Catholic. Some of them feel isolated and contend with a fear of not fitting in." Witt added, "I am concerned, but I see us reaching out to them."

Casteel mentioned that the Diocesan Council on Family Ministries has had to take a close look at the diocese's stance on baptizing children whose parents do not have proper documentation. He said they want to be sensitive to the Hispanic culture, but they had to examine the legalities and the liturgical aspects. Casteel said in the case of baptism, "our position is that we do not deny the child that grace even if there are questions."

Geographically, the diocese spreads across 25,719 square miles. Witt said the east side of the diocese has more Catholic elementary schools.

"Along I-55," he said, "there are nine parish elementary schools. Then there are larger schools in Cape Girardeau and Jackson." Witt said when he is driving from the west to the east, school to school across the diocese, once he passes Springfield, it is a three-hour drive until he sees another Catholic school.

Sterten said the summer's Camp Re-NEW-All is an important program that fosters Catholic identity, beginning with children going into fifth grade. The camp has a 25-year history. "Now we have kids who were campers coming back as staff," Sterten said. There are about 500 campers per summer. Two years ago another session was added because all kids youth signed up could not attend due to limited bed space.

When Sterten took the position of director of youth ministry 11 years ago, she set a goal to foster Catholic identity among the youth. Parishes with few teens did not feel that identity

and a connection with other youth in the diocese. So Sterten planned the first annual Diocesan Youth Conference in 1994. They now have 400-500 Catholic teenagers and adults in attendance. According to Sterten, close to one-half of the parishes are represented.

The diocesan youth conference is held each spring in West Plains. Students of any faith are welcome, but they are predominantly Catholic. Sterten said they have keynote speakers, workshops, prayer every morning, Mass, and fun things to do like a dance.

Sterten said in the beginning she used to see more differences in the youth from various regions. That was evident, for example, in their preference of music. Some liked country

music, and others liked rock-and-roll. There was more variety in clothing, too, Sterten remarked. But that is less apparent now.

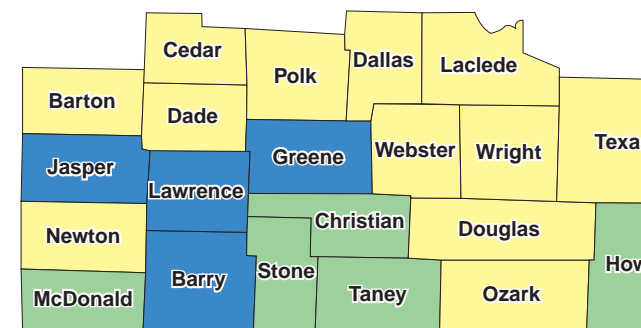
The most powerful portion of the weekend besides the closing liturgy, according to Sterten, is a time before Mass when a handful of teens take the opportunity to share a witness talk. They speak about what it is like to be a Catholic in southern Missouri and what challenges they face.

"It affirms them to be able to share their story, but it also lets others know they are not the only ones having that experience or challenge or struggle," Sterten said.

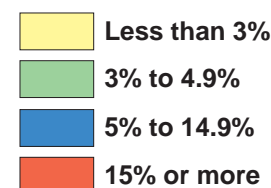
About 200 from this diocese attended a national high school youth conference this year. "It is exciting and fun," Sterten said, "but some say they enjoy our diocesan gathering better because there are less people." About 25,000 people attend the national conference.

"It's funny," Sterten shared, "a few years ago I got to work with kids from New York. They felt uncomfortable and afraid of so much open space that is experienced by those of us in southern Missouri." ©TM

Percent Catholic of the Diocese of Springfield



Percent Catholic of the total population



Catholic identity, mapping our future: A four-

Being Catholic in southern Missouri *Part of a religious minority*

By Melissa Gray
Monett, MO

From the plains in western Missouri, to the Ozark Plateau, over the St. Francois Mountains and straight on through to the Mississippi Alluvial Plain, rich with cotton, soybeans, and rice, southern Missouri presents a diverse landscape. The geography itself isn't the only thing diverse; the people also represent varied backgrounds and beliefs.

Located in the middle of what many refer to as the Bible Belt, an area where Protestant fundamentalism is widely practiced, Catholics in the Diocese of Springfield-Cape Girardeau make up only 5 percent of the total population. According to the 2000 Census, there were just over 1.2 million people living in the 39 counties that constitute the diocese, with one-fifth of that number living in Greene County. Overall, the counties in the diocese range from being less than 3 percent Catholic to 15

percent or more.

Being part of a religious minority is a relatively new experience for Fr. Daniel Robles, pastor, St. Lawrence Parish, Monett. Born and raised in Mexico, a predominantly Catholic country, he finds southern Missouri different.

"I think that being Catholic is really the same everywhere; we are one church," Fr. Robles said. "From the perspective of pastoral work, it is more of a challenge here. We know that we are a minority, not only in southern Missouri but in the US. But I feel that our pastoral work and our spiritual work seem to be in the middle of all of the Christian communities, and I feel us all working together."

Reaching out to the entire community, not just those within the parish or local church, is something that makes Fr. Robles very happy, as illustrated with the special collections taken throughout the year, whether for the Missions, the Diocesan

Development Fund, or Operation Rice Bowl. "We help not only those in the parish community, but all in need," he said.

"We need to be authentic, we need to live our faith in the vision that all-in-all we are Christian, never comparing ourselves to one another," Fr. Robles said. "I feel so proud to be Catholic and to teach my faith."

One of the best examples of the global nature of the church is found in Our Lady of the Cove Parish, Kimberling City. Fr. Mark J. Binder, pastor, sees the majority of his parishioners as transplants from other parts of the country. Drawn to the lakes area to

retire or for employment, the population in the area is booming. According to the 2000 census, the total population in Stone County grew by 9,580 people between 1990-2000, a 50 percent increase.

"Here we have a big Catholic population, but everyone is from somewhere else. We are like a big parish, transplanted," Fr. Binder said. "We have a greatness or interconnectedness because the church is what it is in the world. When we get together, we get together because the Catholic identity is the glue that brings us all together."

One thing that all of the parishioners in Our Lady of the Cove have in common is that they have truly fallen in love with the Ozarks, the lakes, the music possibilities, and the atmosphere. Although Stone County is less than 5 percent Catholic, the ecumenical spirit is strong.

There seems to be a really good relationship here among the other churches and church leaders for us to all work together and be community-oriented, Fr. Binder said. "Where religion comes up there are, and can be, challenges; but where Christian service comes up, that is something people can come together on, and people do appreciate the Catholic help."

Fr. John M. Harth, pastor, Guardian Angel Parish, Oran, served in Joplin, El Dorado Springs, Stockton, Neosho, Seneca, and Noel before arriving in predominantly Catholic Scott County. "Here the population is the largest in terms of being Catholic of any concentration in the diocese by percentage," Fr. Harth said.

"There are seven parishes within 15 miles of here, and that is really different as compared to other parts of the diocese," Fr. Harth continued. "There are not as many converts, and the people have a longer history of Catholicism in their lives, mostly because of family backgrounds."

Whether or not it is easier to be a Catholic in an area that is predominantly Catholic is something of which Fr. Harth is unsure. Due to the high concentration of Catholics in Scott County, many things don't need as much explanation, like Ash Wednesday or fasting during Lent. In areas with fewer Catholics, Fr. Harth feels that the faithful are many times forced to think about their Catholicism more because it is not part of society in general.

"It is different because in the broader community, rather than the minority denomination, we are the majority. We really work to not look at things on just a local scale, but on a broader scale of what it means to be part of the church and deal with issues in the US and around the world," Fr. Harth said. "Being Catholic here is different than in other parts of the diocese I have served. That is not a good thing or a bad thing, just different."

Anti-Catholicism

Being part of the minority is something that June Cole, director of religious education, Sacred Heart Parish, Salem, has experienced first-hand in Missouri. The daughter of a military man who married a military man, Cole has lived all over the world. Born in Los Angeles, CA, to a Baptist mother and a Catholic father, Cole was raised with an attitude of tolerance for others.

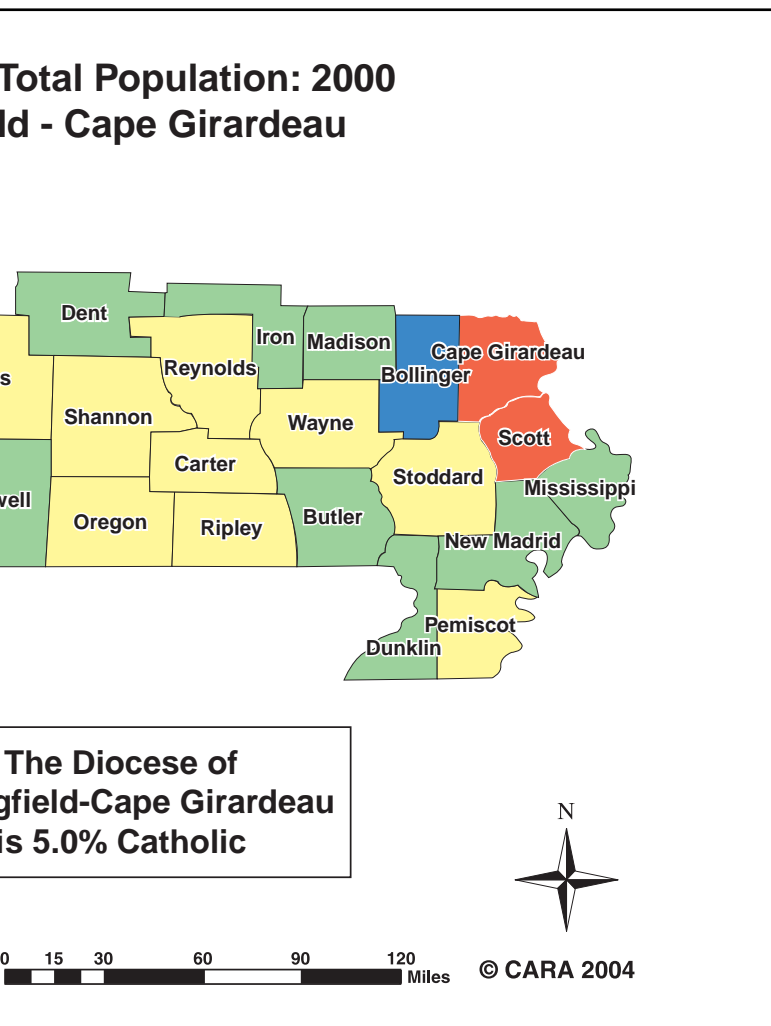
"Life is good here on the whole. It is a beautiful area, and I hope the good Lord allows us to stay here because I like it a lot," Cole said. "But I have never experienced anti-Catholic sentiment like I have here."

As long as discussions don't lean toward religion or politics, life can be pretty easy for Cole. "I don't know if I am looked down on, and have never had any open conflict; I just feel sometimes that because of my beliefs I am 'tolerated'," she said.

Overcoming the anti-Catholic sentiment is something Cole has done, and she works diligently to help others do the same. "I listen to their conflict, because a lot of our young people do run into anti-Catholic sentiment, so I try to teach them to truly love their faith," she said.

"By teaching them to be strong in their faith I know they will overcome anything," Cole said. "I was raised in a place of tolerance and my faith has been a constant. It is easier to live it now, and I know that when others are strong in their faith it will be for them too."

Just as the landscape varies so widely across the diocese, so do the experiences and backgrounds of the faithful. The common denominator is that they all are part of the church of Springfield-Cape Girardeau, witnessing their values and their faith daily to their neighbors, the national church, and the worldwide community ©TM



part series exploring the implications of the CARA report

Separated by miles, circumstances, yet one in faith

From Page 7

them, as they may be in a situation of caring for young children and aging parents at the same time."

Emge said in many areas of our diocese, the Catholic population does not have long roots, people who have been there for generations. "This is something for parish councils to reflect on," Emge said. Some counties have had a long-term Catholic community, but others have not.

"Along the Arkansas border, for example," Emge said, "you see an influx of retirees coming from areas with a greater percentage of Catholics. ...People who come from St. Louis can be very frustrated," Emge said, referring to the challenges of moving from an area with more Catholic presence to one of minority.

Emge mentioned Shell Knob, Forsyth, and Branson as some examples where many retirees are found. When Emge visits with people from these areas, he said, they have told him "they came here because the cost of land was lower, the real estate taxes were lower, and they can build a retirement home cheaper here than in the north. Also, they like the beauty of the Ozarks and opportunities for fishing and hunting," Emge said.

Children, teens, young engaged couples—all these must be considered, as well, when reflecting on future approaches to ministry and church growth. (See "Youth: Keys to the Kingdom," p. 8)

Rural or urban

The CARA report told us that about 53 percent of our total population lives in rural areas. This is true mostly throughout the middle section of the diocese.

This contrasts significantly with Greene County, which is reported as being about 82 percent urban. Jasper County is 75 percent urban, and Cape Girardeau County about 70 percent urban.

Not surprisingly, Jasper and Greene Counties show large growth in their Hispanic population. Cities often attract immigrants, mainly for reasons of employment.

Poverty

Poverty rates vary dramatically from county to county. Emge said, "By government statistics, four counties represent the least poverty—Christian, Cape Girardeau, Newton, and Greene Counties."

CARA reported that one in six persons in our diocese lives in poverty, compared to one in ten in the US as a whole. The highest poverty level for the diocese was found in Pemiscot County, followed by Shannon County and Carter County.

CARA used family characteristics, such as family size and age, combined with family income to determine whether a family was statistically poor. The report stated: "In 1999, the poverty threshold for a family of four with two children under the age of 18 was \$16,895."

Emge said particularly in rural areas, the levels of education is also a concern.

Challenges

What challenges does this represent to the church?

Some parishes may recognize the need to offer more Spanish-speaking Masses. And as Casteel mentioned, a qualitatively different approach may need to be taken in regard to marriage preparation and baptism.

Counties populated with older individuals may need to consider elderly outreach programs. Emge said the older population is concerned about quality healthcare. According to Emge, "If some rural counties do not offer emergency rooms, helicopters, and helicopter pads, this may cause some to consider moving to other counties."

Family ministries and Rite of Christian Initiation of Adults (RCIA) programs have all ready recognized a trend which affects their ministries: a great number of marriages between Catholics and non-Catholics. This happens more frequently in a predominantly Protestant population.

Casteel said being in the minority also has implications for the church's process of annulments. Catholics, he said, are familiar with the teaching, "but interfaith couples sometimes feel imposed upon."

How does 5 percent of a population effectively minister to the needs of the poor? According to Emge, "Catholicism gets practiced differently where the Catholics are a minority. Being small and spread out, we have not established our own (Catholic) charities. We are more decentralized," he said. "We do much of it ecumenically, and we don't make a big to-do about how much the Catholics give." Emge added, "And when we serve the poor, we never ask, 'Are you Catholic?'"

Emge continued, "Also, people in the local parish ministries come together to serve the poor, the elderly, the homebound, but a lot of ministry is done under the radar and without a great deal of recognition." He emphasized that with a 5 percent population, "we do fantastic work."

According to Emge, this

diocese does not have a large number of staff or institutions, as one might find in a diocese with a larger percentage of Catholics. "When parishioners see a need, they jump in and do it," he said.

Bp. John J. Leibrecht wrote in his 1988 pastoral letter, "Sharing God's Life Together: Being Catholic in the Bible Belt":

"Show your thankfulness to

God by strengthening your commitments to live the Catholic life in a way which shows his loving presence and action within your lives. Rejoice in your Catholic faith. In prayer, realize more clearly what a blessing it already is, and what it can grow to be in your lives."

In a broad sense, this is the real challenge to the Diocese of Springfield-Cape Girardeau. ©TM

Quick facts from CARA

- Diocese covers 25,719 square miles and 39 counties
- As reported in 2000, about 59,000 Catholics (5 percent of total population)
- 93 percent are Anglo
- 3 percent are African-American
- 2 percent are of Hispanic origin
- The population is growing and changing
- Significant increase in retirees, mostly in southwest portion
- Hispanic population increased by 248 percent between 1990-2000, mostly in western edge of diocese
- About 53 percent of Catholic population lives in rural areas
- Most own their own homes; about 29 percent rent
- One in six Catholics lives in poverty
- Christian County is one of the more affluent counties in the diocese
- Pemiscot County has the highest rate of poverty

Catholic identity, mapping our future:

A four-part series exploring the implications of the CARA report

Bp. Skylstad elected president of US bishops' conference

By Jerry Filteau
Washington

The US Conference of Catholic Bishops (USCCB) Nov. 15 elected Bp. William S. Skylstad of Spokane, WA, as USCCB president for the next three years.

At the end of the bishops' Nov. 15-18 meeting in Washington, he succeeds Bp. Wilton D. Gregory of Belleville, IL, who over the past three years guided the country's bishops through the crisis of clergy sexual abuse of minors, widely regarded as the worst crisis facing the US Catholic Church in its history.

Bp. Skylstad, 70, was vice president of the bishops' conference under Bp. Gregory.

He was elected from among 10 presidential nominees on the first ballot, receiving 120 votes out of 232 cast.

Card. Francis E. George of Chicago was elected vice president of the conference. Under conference rules, the remaining nine presidential candidates run for vice president; the cardinal was elected on the third ballot with 118 votes out of 230 cast.

The third ballot for vice president was a runoff between Card. George and Bp. Donald W. Wuerl of Pittsburgh, the other candidate who had received the highest number of votes in the second vice presidential ballot.

Card. George is the first cardinal to be elected president or vice president of the conference since 1971. Archbishop of Chicago since 1997, he was made a cardinal in 1998. He first became a bishop when he was named to head the Yakima Diocese. He then was head of the Portland Archdiocese from 1996 until his appointment to Chicago.

The new USCCB president has been a bishop since 1977, when he was installed as head the Diocese of Yakima, WA. He was named to head the Spokane Diocese in March 1990.

Less than two weeks before his election, Bp. Skylstad announced, after a collapse of mediation efforts with clergy sexual abuse victims in the Spokane Diocese, that the diocese would enter Chapter 11 federal bankruptcy protection proceedings by Nov. 29 to deal as fairly as possible with all abuse victims.

That decision—making Spokane the third US diocese to announce bankruptcy proceedings, after Portland, OR, and Tucson, AZ—led to wide media speculation that Bp. Skylstad might withdraw from candidacy or not be elected, despite the bishops' usual practice of electing their vice president to the presidency.

An experienced ecumenist and articulator of Catholic social policy, Bp. Skylstad is also known for his

outreach to Hispanic migrant farmworkers.

He has been Catholic co-chairman of the US Catholic-Methodist theological dialogue and headed the US bishops' Committee on Domestic Policy.

He was a key figure in the development of the 2001 environmental pastoral letter titled "The Columbia River Watershed: Caring for the Common Good," by 12 Catholic bishops of the US Pacific Northwest and British Columbia, Canada.

Less than a month before the bishops' Nov. 15-18 meeting, he was one of the conveners of a major national Catholic scholars' conference on the environment, human dignity, and the poor in Owatonna, MN.

As chairman of the bishops' Committee on Domestic Policy in the late 1990s, he took strong stands opposing capital punishment, even in the case of Timothy McVeigh, who was convicted of the 1995 bombing of the Oklahoma City federal building that killed 168 people.

"Our passions cry out for vengeance" against McVeigh, he said in 1997. "However, we as bishops believe that to execute Mr. McVeigh would tragically perpetuate a terrible cycle of violence and further diminish respect for life."

Under Bp. Skylstad, the domestic policy committee

also issued statements supporting a higher minimum wage and opposing cutbacks in welfare benefits.

He headed a subcommittee of that committee which drafted guidelines for practices to be observed in Catholic-related hospitals where employees were trying to unionize. Those guidelines had a significant impact on labor relations in a number of Catholic hospitals in California.

The subcommittee's 1999 working paper, "A Fair and Just Workplace," recommended establishing an environment, free of pressure, intimidation, false information, or misleading claims, in which workers can make an informed, free choice about whether to be represented by a union or not.

The subcommittee membership included bishops, union representatives, Catholic health administrators and women religious. In presenting the working paper, Bp. Skylstad expressed hope that it "may be a road map for avoiding future conflict" in Catholic health



NEW PRESIDENT OF BISHOPS' CONFERENCE ACKNOWLEDGES APPLAUSE—Bp. William S. Skylstad of Spokane, WA, acknowledged applause after being elected the next president of the US Conference of Catholic Bishops during the bishops' general meeting in Washington Nov. 15.
(CNS photo by N. Wiehner)

facilities.

During his term as co-chairman of the US Catholic-Methodist Dialogue, the group issued a 64-page guide of dialogue themes, common prayer, Bible study and resources for joint activities for use by local Catholic and Methodist congregations.

Bp. Skylstad has been a supporter of getting local congregations involved in ecumenical dialogue so that people at the parish level can be "very up front and honest" about issues and obstacles to unity.

Bp. Skylstad was born Mar. 2, 1934, in Omak, WA. He graduated from the Pontifical College Josephinum in Columbus, OH, and was ordained to the priesthood in 1960 for the Spokane Diocese.

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Despite criticism, pope met with Arafat 12 times

From Page 1

prompted harsh criticism by Jewish groups who considered the Palestinian leader a terrorist.

At the time, Arafat called the papal encounter "very warm, very important, a historic meeting."

Jewish leaders continued to object when the pope met Arafat again in 1988 and 1990. On both occasions, the pontiff encouraged Palestinian and Israeli leadership to explore new paths to peace, saying Palestinians and Jews have the right to a safe and secure

homeland.

From his very first meeting with Arafat, the pope also emphasized that a solution to the Palestinian problem "excluded recourse to violence in any form."

Particularly in recent years, which saw a huge increase in Israeli military actions and Palestinian terrorist attacks, Vatican officials watched in disappointment as Arafat was unable to rein in the more militant Palestinian groups.

"On both sides, there has been a shortage of leaders will-

ing to ask sacrifices of their people and lead them forward," one Vatican expert said recently.

He said that in private talks, the Vatican had been clear with Palestinian leaders, telling them there is no way they can make peace unless they can keep their own militias under control. At the same time, the Vatican has been equally critical of Israel's military actions in the occupied territories, he said.

The pope's last meeting with Arafat came in October 2001, during a dramatic escalation in Israeli-Palestinian vio-

lence that included several Palestinian suicide bombings.

During their encounter, Arafat kissed the pope's hand, told the pontiff the Palestinian people want peace, and condemned every form of terrorism, according to a Vatican statement.

The pope told Arafat that everyone should abandon their weapons and return to negotiations.

Two months later, Arafat's compound at Ramallah was surrounded by Israeli tanks, and the Palestinian leader remained a virtual prisoner

there for almost all of the last three years.

Part of the Vatican's interest in future Palestinian leadership lies in its concern for the approximately 40,000 Christians who live in the Palestinian territories. Although a draft Palestinian constitution envisioned a lay state, it also declared Islam the official religion.

One Vatican official said Arafat always kept the Christian community in mind, and that a future Palestinian leader would be expected to do the same.

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Don't be labeled

Labels. Don't ya just love 'em? For one moment during your freshman year of high school you got excited about the new Lara Croft Tomb Raider game, and now for the rest of your high school life you are a "gamer."

You spaced out the fact that your teacher had been calling your name, and now you are eternally an "airhead."

Here are a few more names that have been passed out to unsuspecting high schoolers over the last five decades, labels never shaken but always dreaded.

Jock: an athlete, especially in college or one characterized by excessive concern for machismo.

Nerd: a foolish, inept, or unattractive person or a person who is single-minded or accomplished in scientific or technical pursuits but is felt to be socially inept.

Dork: a stupid, inept, or foolish person.

Slacker: one lacking in diligence or due care or concern.

Geek: a person who is single-minded or accomplished in scientific or technical pursuits but is felt to be socially inept.

Player: someone romantically involved with many people.

Skaters: skateboard types; long hair, long shorts, alternative T-shirts, music.

Friends, peers, classmates, and even teachers love to assign labels to others, defining them with one word—and eliminating the need actually to get to know them.

He may be athletic but he may love Shakespeare and listen to Bob Dylan. He's not defined by one word.

We are made up of an array of talents and thoughts and likes and dislikes. And we change, we adapt. We define ourselves.

COMING OF AGE

Kase Johnstun



I came up with many odd and also contradictory terms to describe myself:

God-loving, college football fanatic, creative writer, stylish, dorky, gamer, duathlete, people person, introvert, cynic, optimist, family member, friend, music lover, person with great personal hygiene, person with poor cleaning habits, uncle, godparent, child, lover of fine foods, expert on cheeseburgers and fries.

Peers define us, label us, segregate us, and talk to us or avoid us because of labels, and it doesn't end when high school ends, so now is the time to define yourself. Then just ignore those labels.

There are many ways to avoid the one-word labels. I am pretty happy with the crazy collage of personality contradictions I have come up with (although classmates from high school probably still think of me the same way they used to).

When I began to define myself as a teen, I have to admit that "God-loving" wasn't the first term I thought of. I grew into it. It quickly became first on the list because it encompassed so many attributes I didn't have to write down, for instance: a giver, a forgiver, a person who may not always succeed but tries to be honest and a person who also tries not to label the kid sitting next to me.

So let's start from there: "I am a God loving ..."

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Acceptance is key

Accepting God's will is the goal of a healthy spiritual life. Acceptance is what it means to be holy.

Holiness is not the reward of a lifetime of loving service. We give a lifetime of loving service because we are holy. Holiness is not what happens to us if we are kind and forgiving. We are kind and forgiving because we are holy. Acceptance is key.

Those who have attained any degree of holiness have done so because they have a basic disposition to do God's will. This also implies a willingness to accept what he allows to happen to us, even when we do not fully understand it at the time.

Lots of bad things happen to good people. There is an abundance of misery and injustice in the world. Acceptance doesn't mean that we should become absolutely passive. It is normal to complain when we are getting pushed around.

If one is disposed to do God's will, however, then one learns to accept the kingdom of God despite the negativity all around us. ("Thy will be done," "Thy kingdom come.") The soul is in the right disposition for further growth when it reacts with faith, not emotions.

There will be doubt and confusion all the way along. Even the saints lived in emotional turmoil as they tried to lift up their spirits and stay the course. This constant effort to do God's will, accepting what is unavoidable, is a sure sign of holiness. We are gaining heaven one day at a time.

Fr. Thomas Merton, the Trappist monk who wrote *Seven Storey Mountain*, was no stranger to controversy and suffering. He wrote a helpful book on solitude in which he revealed his interior struggle. Here is a lovely prayer from that book:

SPIRITUALITY FOR TODAY

Fr. John Catoir



"My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself. The fact that I think I am following your will does not mean that I am actually doing so. But I believe the desire to please you actually does in fact please you. And I hope that I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do that, you will lead me by the right road. Though I may seem lost and in the shadow of death, I will not fear, for you are ever with me, and you will never leave me to face my perils alone."

This humble prayer expresses what most of us feel so often in our spiritual lives. We are always trying to rise above the confusion and doubt. Rising to the level of cheerful acquiescence takes time, but with God's grace it is possible.

We know with certainty that he loves us with an infinite love and wants to give us a share in his happiness. Trust him. Think much more about his love and much less about your unworthiness.

And if in the process of fighting against injustice or correcting abuses you get burned by the opposition, don't be discouraged. As the song goes, "Just pick yourself up, brush yourself off, and start all over again."

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Don't rush Christmas, celebrate Thanksgiving

"Christmas decorations are abundantly displayed in stores and we haven't even celebrated Thanksgiving yet!" is a phrase I often hear. Regardless of the wonder of the Christmas season, I like to first celebrate our Thanksgiving holiday, recognizing the need to give God ample thanks for all he has given me.

Thanksgiving is a part of my favorite season of fall.

The air of fall carries its own fragrance. Unlike the flowery smell of spring, it exudes a dusty, rustic scent—clean, crisp, and exhilarating. All these signs are reminiscent of the entrance to the Thanksgiving holiday.

When celebrating Thanksgiving, remember the hardships of the pilgrims at Plymouth Colony, which ultimately led to their celebrating the harvest, and particularly freedom of reli-

REFLECTIONS

Ellen Shuck



gion, in the year 1621. In their joy they invited the friendly Indian chief, Massasoit, who brought 90 braves to the feast. According to my *World Book Encyclopedia* it lasted for three days. Wow!

The fourth Thursday in November was later proclaimed as Thanksgiving Day to commemorate the reasons for which people were grateful. A primary motivation in 1623 was relief from drought and the delivery of awaited supplies from Europe. I wonder why all people now aren't

more motivated to thank God. Good health, friends, housing, jobs, and family are all reasons for rejoicing.

I possess wonderful childhood memories of Thanksgiving Day celebrated in our house. I can still smell the spicy scent of mom's hot pumpkin pie. The turkey was served with cornbread stuffing, sweet potatoes, and cranberry sauce. Green beans and potatoes were also on the menu. I drool when I think back on those Thanksgiving dinners. Dad and mom enjoyed every moment because all their kids were present at the table. The meal always began with a Protestant blessing from my grandmother, Annie Russ, or a Catholic blessing from my dad.

When weather permitted my brother would quail hunt on those usually chilly, hazy, Thanksgiving afternoons. Christmas was seldom mentioned on that day. We simply enjoyed

being with family—eating, conversing, and occasionally napping or watching the football game.

All the wonderful offerings of the fall and Thanksgiving season are too spectacular and important to overlook—allowing the premature, commercialized Christmas season to overshadow them. The day after Thanksgiving is considered the busiest shopping day of the year and many eagerly await the Christmas sales. But rather than anticipating shopping on the day after Thanksgiving, we should focus our attention anew on the habit of thanking God for his gifts every day, not just on Thanksgiving.

Ellen Shuck is director of religious education in St. Mary Cathedral Parish, Cape Girardeau. A freelance writer, she is frequently featured in The Southeast Missourian.

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Editor's note: During the Year of the Eucharist, The Mirror will publish a once-a-month segment to showcase stories of ordinary people written in their own words concerning the Eucharist. Remember that you are reading stories; these are not theological treatise. The holy Eucharist is a sacrament, a mystery. We can talk about the Eucharist in theological terms, abstract terms, or we can share our experiences of the Eucharist in very personal terms. What is shared here are simple accounts of experiences of people involving the holy Eucharist. We should read them gently and patiently with that in mind.

O I always want to be with you
ne day I was very miserable.

Everything seemed to be going wrong. I felt that everyone was against me, and that they were blaming me for things I didn't do. I felt like nobody loved me, nobody appreciated me, that I was just nothing, a nobody. The day seemed dark and cold.

Feeling very downhearted, miserable, and hopeless, I went to morning Mass before I went to work. Where else could I go? Where else could I find a friend, if not in the Lord himself?

I was a little bit late for Mass, so I sat in the back of the church. When I knelt down, I saw the people in front of me, all praying devoutly. Surely they were all good, holy, nice, and popular people who were loved by family and friends. I knew they all loved the Lord, and the Lord loved them all. As these thoughts swirled in my head, I felt even more hopeless, forlorn, and alone.

If ordinary people didn't love me, I wondered how the Lord, who is adored and loved by almost everyone, could love me. How could he love me, a sinner, a nobody in people's eyes?

Feeling sad and miserable, I went to Communion. While walking toward the priest, I prayed sadly, "Lord, You love all these good people, do you love me too? Me too?"

Called in joy

Stories of the holy Eucharist

When I went back to my seat, I heard him say in my heart, so gently, patient and loving, "See, this is proof that I love you. When two people love each other they want to be together always. Remember when you were first married and when you hugged your husband, you wanted to melt in him so you both would be one person, not two? My love is much, much greater. I love you so much that I always want to be with you. So, I make myself become this little bread for you to eat. Your body will digest it, and every cell of your body will absorb it. Then I will be in you, and you in me. We will be one, and we shall always be together."

Could there be a more perfect union in this world? I became very still, feeling full of awe and wonder. I didn't even dare to think. I just knelt down and prayed, "Thank you Lord, thank you. I love you, too. Help me to love you, and love everyone for you."

I went to work with joy in my heart. Everything seemed bright and peaceful, and my heart was singing. It doesn't matter anymore if nobody loves, appreciates, or knows me. The lord, the king of heaven, Jesus my savior, loves me. He loves me so much that he wants to be with me all the time. He makes himself become food, so he can be united with me. That's so wonderful and beyond my understanding, but I know it's all that matters. I can go on doing my duties as well as I can, and be nice to every one, no matter what they think of me, for him.

—Margaretha M. Ryantini,
Jakarta, Indonesia



My faith's journey

In high school, I met a cute girl with a dark-haired ponytail. She stole my heart. One night when I came to call, her mom met me at the door and told me, "The family is saying the rosary and you'll have to wait till we finish." As an Anglican, I listened intently to the repetition of prayers. This happened a few more times and I began to ask questions.

Soon her father asked me if I would like to go to Benediction on Sunday night at seven o'clock. I went and was amazed at what I saw in the dimly lit Stella Maris Church. It was a revelation to experience the mystery of the Eucharist on display and the reverence shown during this event.

Years passed, I joined the military and went away, returning on occasion. Often I would think of the Catholic Church and it's beautiful prayers. I would reflect how special I felt in that environment. On one visit home, I met Claudette again. We chatted and went our separate ways, but corresponded regularly. After a time, I asked her

father for her hand in marriage, and he agreed. My experience with the Catholic faith had planted a seed in me,

and I started the process to become Catholic with a military chaplain. We set a marriage date and were married in October of 1958. On my wedding day I received holy Communion for the first time. How vividly I remember that special moment.

We had four children and under the guidance of Claudette, our family practiced the faith she had grown to love. I was always grateful for this formation process that helped me

to grow deeper in my faith. Naturally, the eucharistic celebration became important to me, and I began to attend Mass daily. There was no doubt the Holy Spirit was influencing me during this period. I prayed for an opportunity to be more involved within the church, but being naturally shy, I never pursued it. I talked but never started "walking the talk."

However, during this period, things started to happen. I started taking theology courses at the local university. I discovered the Third Order Franciscans, I went on my first retreat, and I was introduced to soup kitchens and prison ministry. Finally, one day, a priest asked if I would consider becoming a deacon.

I had to discern about it for quite awhile. Even though I had been a Catholic for several years by now and was quite comfortable with our faith, I was humbled and never felt worthy. I discussed this at great length with my wife, and we finally decided to begin the four-year formation after going through the screening process.

At the time we both were working, and often found the process difficult. We enjoyed the other couples and the instructors very much though, and our faith deepened. We both agreed that this was what we wanted to do. In 1995, I was ordained and retired from my regular work to devote full time to the ministry of service. Daily Mass, the

Eucharist, and rosary are all essential to my faith journey. They sustain both of us to meet the challenges we are faced with daily. I thank God for the gift of a strong Catholic family who introduced me to the Eucharist in the Catholic Church.

When I preach at a parish or hospital eucharistic celebration, and when I preside at the exposition of the Blessed Sacrament and Benediction, I celebrate the presence of Jesus in the Eucharist. But, I remind myself that as Christians we are what we eat, and through the Eucharist we become Jesus for those we serve. In the words of Mother Teresa, "We do it with Jesus, to Jesus, and for Jesus." We are eucharistic people!

As I reflect back to my first introduction to Benediction, my first Eucharist on my wedding day, and the gentle way that Jesus has nurtured me along my faith journey, I know that I have been blessed.

—Deacon Lee Winchester,
Ottawa, Ontario, Canada

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"In a variety of ways she (Church) joyfully experiences the constant fulfillment of the promise: 'Lo, I am with you always, to the close of the age' (Mt 28:20), but in the holy Eucharist, through the changing of bread and wine into the body and blood of the Lord, she rejoices in this presence with unique intensity."

—From "Ecclesia de Eucharistia," by Pope John Paul II.



Do you have a story of the Eucharist?

Mail it to "Called in joy" c/o The Mirror, 601 S. Jefferson Ave., Springfield, MO 65806-3143 or E-mail it to leidson@diosc.org.

Catholic Charities ranked third-largest nonprofit in US

ALEXANDRIA, VA—The Catholic Charities network has been ranked third among the nation's largest nonprofits by *The NonProfit Times*. The Catholic Charities network, which includes more than 1,400 local agencies and institutions nationwide, moved up one slot from its fourth-position ranking last year. To be included in the "NPT 100," nonprofits must raise at least 10 percent of their total revenue from public sources, such as individual donors and foundations. The Catholic Charities

network also moved closer to the top 10 in *The Chronicle of Philanthropy's* annual "Philanthropy 400." The network moved up two slots from 13th in 2002 to the 11th position in 2004. The *Chronicle* bases its rankings on the amount of private support received by nonprofits. Catholic Charities agencies provide a myriad of vital services in their communities, ranging from day care and counseling to food and housing. In 2003, local Catholic Charities agencies provided help for nearly seven million people, regardless of religious backgrounds. The combined revenue of the Catholic Charities network for 2003 was \$2,858,623,665. Nearly 90 percent of these funds was spent on programs and services. The network's expenses, such as programs and services, for 2003 were \$2,861,694,876. ©CNA

month for almost two years of renovation. The Basilica of the Assumption in Baltimore will close after Nov. 21 services and probably open in the late summer of 2006, the Associated Press reported. Officials of the Archdiocese of Baltimore had considered keeping the building open during the \$32 million restoration and modernization, but chose to close it temporarily for safety and cost reasons. The parishioners of the cathedral will meet for services in a church several blocks away. The building was designed by Benjamin Henry Latrobe, who also was the architect of the US Capitol. Restoration work to the building's exterior and interior is expected to be completed in time to mark the 200th anniversary of the year original construction started, 1806. ©RNS

celebrated by Bp. Michael R. Cote of Norwich, was held in honor of US National Guard members and reserves from all branches of the military. Abp. Edwin F. O'Brien of the American Archdiocese for the Military Services, delivered the homily on the theme of just war. St. Augustine's philosophy of "benevolent severity" is as necessary now as it was in the early centuries of Christianity, Abp. O'Brien said. Goodness can come, and at times can only come, out of violence that is used as a last resort to defend and protect others. "The church sadly recognizes that war is sometimes necessary," he said, "and when all is said and done, the final responsibility rests with those who have responsibility for the common good." Retired Navy Capt. John Donlon of Noank told the *Day* newspaper afterward that the archbishop's perspective is one that military personnel of all ages and religions need to hear more often. Many veterans and their families joined in the celebration. Members of the Coast Guard, Army, Navy, Air Force, and Marines served as lectors, sang, and presented the gifts. Marine Cpl. Kemaphoom "Ahn" Chanawongse of Waterford, who died in battle at the start

War is sometimes necessary, says archbishop at annual military Mass

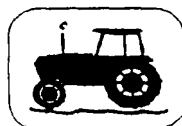
NORWICH, CT—Hundreds of Catholics in the US military and their families gathered for the 13th annual Red, White, and Blue Mass in St. Patrick's Cathedral in Norwich Nov. 7. The Mass,

Historic Basilica to close for renovation

BALTIMORE—The nation's first Roman Catholic cathedral will close this

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of the Iraq war, was one of 15 men and women commemorated that day. ©CNA

Man sentenced to 20 years for cathedral arson

SAVANNAH, GA—A Superior Court judge sentenced Stuart Vincent Smith Nov. 8 to 20 years in prison for attempting to burn down the Cathedral of St. John the Baptist. Smith pleaded guilty to charges of arson, aggravated assault, vandalism to a place of worship, possession of a firearm during commission of a crime, and carrying a firearm to a public gathering. Smith committed the crimes Oct. 7, 2003. Damage to the church totaled \$365,000. ©CNA

Activist for laborers receives national award

WASHINGTON—A Guam-born 27-year-old man who has challenged labor practices in California that exploit workers and immigrants is the 2004 recipient of the Cardinal Bernardin New

Leadership Award. Donald De Leon was chosen for the award over seven other finalists. The annual award, presented by the Catholic Campaign for Human Development (CCHD), honors young Catholics who demonstrate leadership in fighting poverty and injustice in the US. CCHD is a national program of the US bishops' conference that provides grants to community-based self-help groups that are addressing the root causes of poverty. De Leon has staffed the Interfaith Council on Religions, Race, Economic, and Social Justice in San Jose, CA, since 2002. In that capacity, he has been involved in numerous campaigns to support workers and their rights. ©Zenit

Bishops call for day of prayer for peace

SANTO DOMINGO, Dominican Republic—The Bishops Conference of the Dominican Republic has called for a day of prayer to be held Nov. 21 for peace in the country. The bishops said they are

concerned about the growing wave of violence sweeping the country, and they are calling on society to "use all means at our disposal" to put an end to the situation. The statement says the causes of the violence stem from unemployment and poor education, the consumption and trafficking of drugs, immorality, drug and alcohol addiction, addiction to gambling, as well as bad administration of justice and impunity. The bishops exhort the faithful "to unite their prayers that God will enlighten the minds of all those who commit violence and will fill their hearts with good will." The statement also proposes that the disarmament of citizens continue, that gun licenses be reviewed, and those without one not be allowed to purchase weapons. ©CNA

UN criticizes Poland's abortion laws

WARSAW, Poland—The UN criticized Poland's abortion laws in a recent

report, stating that they are too strict and that they may lead women to risk their lives as they seek illegal and unsafe abortions. Poland's current leftist pro-abortion government expects the UN report to reopen a public debate on abortion. Under Poland's 1993 legislation, abortion is only allowed if a woman was raped, the pregnancy threatens her life, or if the fetus is damaged. It replaced decades of free access to abortion under communism. Doctors who perform illegal abortions now face up to three years in jail. The current government hopes to change that. A bill that would allow women access to abortion up to the 12th week of pregnancy is due for a first reading in parliament but no date has yet been set. But Catholic and other pro-life groups are outraged by the UN report and attempts in parliament to increase access to abortion. Some pro-abortion groups estimate that there are up to 200,000 illegal abortions performed in Poland each year. ©CNA



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By Leslie A. Eidson
Springfield

Retired diocesan director of communications Marilyn Vydra is almost ready to give up her part-time job. Close to two years of work has finally reached fruition as the diocesan history, *The Catholic Church in Southern Missouri: 1956-2006*, is near completion. Orders for the history of the Diocese of Springfield-Cape Girardeau are being taken in local parishes.

As part of the celebration surrounding the 50th anniversary of the founding of the diocese in 1956, a compendium of its beginnings was commissioned. Vydra has served as the diocesan history coordinator and chief researcher.

The 144-page, full-color pictorial

history is on sale now for \$25. Parishes are being asked to place orders and submit one-third payment of the total cost of the order as a down payment. Anyone interested in purchasing *The Catholic Church in Southern Missouri* is asked to contact the local parish and to do so quickly! The deadline for orders is Dec. 15.

The initial purchase price of the hardbound history is \$25, however any future orders will be filled at a higher cost. For every 10 books ordered, one book will be provided to the parish free of charge.

The history was published by Editions du Signe in France and written by Sister of Notre Dame Loretta Pastva. Editions du Signe is no stranger to publishing diocesan histories. Founded 15 years ago, it has published 50 diocesan histories in the US alone. Du Signe pres-

ident, Christian Riehl, has been in Catholic publishing for more than 30 years.

The diocesan history was not put together without significant legwork and tenacity of Vydra, whose main source of information was the parishes, the diocesan archives, and *The Mirror* files.

"This has been a most rewarding project," Vydra said with obvious pride. "I've been inspired by the faith journey of Catholics in southern Missouri. Their determination to keep and pass on the Catholic faith to their children and their children's children is evident in the histories of the parishes."

A diocesan history advisory committee was formed early on in the process. Its six members were recruited based on longevity in the diocese and familiarity with its history: Msgr. John Westhues, first chancellor for the Diocese of Springfield-Cape Girardeau (now senior priest in residence in St. Agnes Cathedral Parish, Springfield); Msgr. Raymond Orf, who labored in the middle of the diocese just prior to and after the founding of the diocese (now senior priest in residence, Immaculate Conception Parish, Springfield); Fr. Bob Landewe, a native of Leopold, MO (now pastor, St. Susanne parish, Mount Vernon, MO); Fr. Jim Unterreiner, a native of Poplar Bluff, MO (now pastor, Ste. Marie du Lac Parish, Ironton, MO); Jacqueline Gahm, a former president of the Diocesan Council of Catholic Women; and Rosina San Paolo, retired secretary from The Catholic Center and founder of "Voice for Life."

The Roman Catholic Diocese of Springfield-Cape Girardeau observes its golden anniversary in 2006. But the Catholic Church in southern Missouri goes back much farther, beginning earlier with the Spanish explorers.

"This book is particularly well documented with old archive photographs and documents," Du Signe production manager Marc de Jong said. "It puts emphasis on the people who built

up the faith in that part of the country rather than just depicting the history of monuments and buildings."

Prior to 1956 when the Diocese of Springfield-Cape Girardeau was established by Pope Pius XII, the 20 eastern counties of southern Missouri were part of the Archdiocese of St. Louis (founded in 1826) and the 19 western counties were part of the Diocese of Kansas City (established in 1880).

"The first small communities of faithful who lived the Catholic faith in Missouri developed with time into parish communities," Bp. John J. Leibrecht notes in the history's foreword.

Vydra points out the obvious evangelization opportunities surrounding the project. "The history is ideal for people seeking a home in our church through RCIA, and as gifts for the newly-baptized. Really, it is perfect for anyone who wants to familiarize themselves with the church in southern Missouri," she said.

Parishes have a full-color draft to show those who want to order the book. It should arrive by July, 2005, just in time for the opening ceremonies marking the diocese's golden anniversary.

"The Catholic Church in Southern Missouri" looks at history in two ways, first through the ministries during the tenure of the five bishops. Second, through the parishes, which are arranged in order of their founding within the text of the history. The photo-rich layout balances the text.

"Fifty years of history, comparatively brief as it is, cannot be adequately related in these pages," Bp. Leibrecht said. "The text and photos tell only some of that story, enough I trust, to witness that the Lord's commission to his disciples continues to be carried out."



Order by Dec. 15!



SAMPLE PAGE—A sample page (left) of the 144-page, full-color *The Catholic Church in Southern Missouri: 1956-2006* is shown. The hardbound diocesan history may be ordered in local parishes for \$25. Order deadline is Dec. 15. (TM photo)