

In Focus

The Jesse Tree An Advent Custom at St. Patrick's

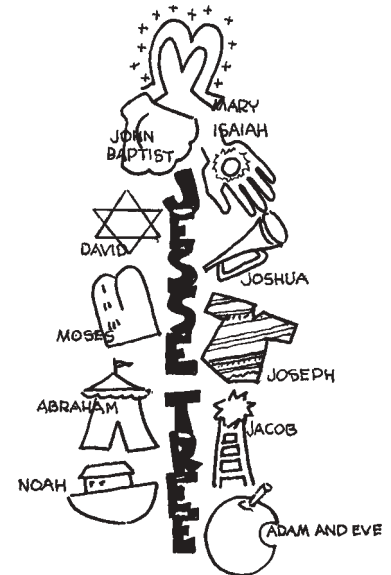
The Jesse Tree derives its name from Isaiah 11:1, "A shoot will spring from the stump of Jesse, and a branch out of his roots." It serves to connect the Advent Season with the faithfulness of God across 4000 years of history, tracing the ancestry of Jesus.

Carol Retz, children's program coordinator, explains how the Jesse Tree is implemented at St. Patrick's: "Jesse was the father of David, Israel's greatest king. God promises a discouraged nation that the glory they remember from David's time will come to them again. They will have another king from Jesse's family, in whose reign the whole earth will know God. We see that promise fulfilled in Jesus. So we put up a

Jesse Tree and decorate it with reminders of how God prepared the world for that kingdom.

"The focus is on Jesus. A Bible story is read and a symbol from that story is placed on the Jesse Tree, reminding us how God prepared the world for the birth of Jesus in the stories of Noah, Jacob, Abraham and Sarah, Joseph, Moses, Joshua, David, John the Baptist, and finally the birth of Jesus to Mary.

"Every year the children in our religious education classes talk about these stories, pray, and prepare symbols to hang on the Jesse Tree as reminders. As they do, God's promises across those 4000 years are shared and carried on to others."



Fr. George Wuellner's conception of the Jesse Tree

Parish Mission a time of special grace for St. Patrick's

St. Patrick's Centennial celebrations will be highlighted by what may be viewed in later years as one of the more significant events in the history of the parish—the Parish Mission, to be held Dec. 7-12. Although much has already been said and written about the upcoming Mission, many questions continue to be asked. The Mission planners hope that the following responses help parishioners to plan to participate in the Mission, thereby strengthening our faith community.

What is a Mission?

A Mission is a time to put aside the hectic matters of the world and to seek God, a time of special grace



when we are called to a deeper relationship with God, a time to listen to God, a time for personal growth,

spiritual refreshment, and invigoration of our faith.

Who should come to a Mission?

A Mission is for everyone in the parish, for people of all ages and at any stage in life, especially for those who want to know more about the Church today and to discover how to allow God a more active role in our everyday experiences with family, work, and leisure.

Why is St. Patrick's having a Mission just now?

A Mission is a way for St. Patrick's to thank God for a hundred years of blessings on our faith community. A Mission is also a way for the parish to

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*Parish Mission
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focus together on spiritual development as a community, bringing as it does parishioners from our several Mass times to worship and fellowship as a unified body.

What form will our Mission take?

The Mission will begin during parish Masses on Dec. 7 and 8. On December 9-12, Mass will be celebrated at 7 p.m., with homilies given by the Mission director, Fr. Robert Gielow. He will share how, "in the midst of it all, ... I still ... believe, pray, care, and experience the joy of the Lord."

Following each evening's Mass there will be fellowship with refreshments in the main hall of the parish center. During that time Fr. Gielow will be available for questions and discussion with parishioners.

A special Healing Mass is planned, on Thursday, Dec. 12, at 12:10 p.m., during which the Anointing of the Sick will be offered.

All other parish functions and activities will be suspended during Mission Week.

Who is Fr. Robert Gielow?

Fr. Robert Gielow, C.M. (he prefers to be called Fr. Bob), was born in LaSalle (Ill.) in 1943. He entered the Vincentian Fathers and Brothers novitiate in 1961 and completed his theology studies at DeAndreis Seminary in Lemont (Ill.). He was ordained to the priesthood in May 1971.

Fr. Bob earned a Bachelor's degree in Philosophy (St. Mary's Seminary, Perryville), followed by Master's degrees in Counseling (Southwest Missouri State), in Divinity and Religious Studies (DePaul University), and in Pastoral Studies (Loyola University).

He has served on the faculties of Regina Cleri Seminary and DePaul University, where he also served as Director of Campus Ministry and Director of Athletics. He later was appointed Director of Vocations for the Midwest Province of the Vincentians until he joined the Vincentian Parish Mission Team in

1987.

The Vincentian Parish Mission was begun by St. Vincent de Paul in seventeenth-century France as a means of evangelization among the people of God. It continues today through the auspices of the Vincentian Parish Mission Center.

Will there be anything special about the Mass during the Mission?

Yes! First of all, there will be Fr. Bob's inspirational homilies. And you will also have the opportunity to hear the Children's Choir, the Teen Choir, and the Funeral Schola, along with the Sunday choirs.

Is anything planned for the fellowship period after Mass?

Yes! Fr. Bob plans to be available for approach by parishioners who want to raise questions or discuss something in particular with him. And each evening will feature a theme for the refreshments; some that have been mentioned are "Sundaes on Monday," "Kids' Favorites," and (of course) "Chocolate."

If I need a ride, is there someone I can call?

Yes! Sign-up sheets will be posted, but you may also call the parish office (367-2665). If you can offer a ride, you might note that fact.

Will babysitting services be available?

Yes! St. Patrick's CREW and students from St. Thomas More High School will provide babysitting services in the parish center during the evening Masses.

What accommodation is being made for the hearing impaired?

Therese Rear will interpret in sign language for those who find this helpful.

What are the most important questions I should ask myself about the Parish Mission?

Is growing spiritually closer to God, both personally and as a member of my faith community, worth making a sacrifice of my time in order to participate in the Parish Mission?

Is the Mission a way for me to demonstrate to everyone, especially to children, that God and the Church

are more important to me than the demands of my daily routine?

By participating in the Parish Mission will I demonstrate to Fr. Remm—and all the staff—how much I care about all they do for our parish?

If the answer to any or all of these questions is "yes," then the conclusion to be drawn is obvious, isn't it? The Parish Mission provides the opportunity, you provide the investment of yourself in the process.



Q: Why does the priest kiss the altar at the beginning of Mass?

A: For Catholics, the altar is not simply a piece of furniture. It is loaded with all kinds of symbolism. Along with the pulpit, or ambo, where the Word of God is proclaimed, the altar is the focal point of our meeting with God the Father in and through Jesus Christ.

The General Instruction of the Roman Missal explains: "The altar, where the sacrifice of the cross is made present under sacramental signs, is also the table of the Lord. The people of God are called together to share in this table. Thus the altar is the center of the thanksgiving accomplished in the Eucharist."

The Church extends this further by referring to the altar not only as the place of renewing the sacrifice of Jesus, but as Jesus himself. He is the "altar" in which the sacrifice of the new covenant took place, and in whom that sacrifice is continually re-offered until the end of time. "As he gave himself into your hands for our salvation, he showed himself to be the priest, the altar, and the lamb of sacrifice" (fifth Easter preface to the Eucharistic Prayer).

This is why the Church sees the altar (not the crucifix nor even the tabernacle) as the focal point where we gather to celebrate the Eucharist. It is also why tradition has called for the bishop, priest, and deacon to venerate the altar, usually with a kiss, at the start of every Mass.

Can lions and lambs lie down together?

The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them (Isaiah 11:6).

The image of the “peaceable kingdom,” given to us by Isaiah, turns up now and again on Christmas cards. Although one may argue about the fanciful nature of the imagery, it carries an urgent message for us today, when the word from those in high places suggests that starting a war is a way to build peace.

“Peace has to do with the fullness of things,” writes Wendy Wright (in *The Vigil*), “with lion and lamb lying down together, not a world without lions.” Peace, traced to its Hebrew roots, is *shalom*, which implies not simply the absence of conflict but also the blessings of God. Are we to kill or cage all the “lions”

rather than learn to live with them?

The peace that Jesus came to give has nothing to do with feeling invulnerable and in control. The peace of Christ that “surpasses all understanding” has more to do with accepting our radical spiritual poverty. Feelings of peace will come and go; the real



peace that comes with being in right relationship with God is the peace that matters.

We experience peace most fully when we give it to others. Each of us has opportunities to make peace—at

home, at work, at school, or anywhere we encounter dissension. Wherever people are learning and growing, conflict is inevitable. Lions and lambs may lie down together, but they will probably keep a wary eye on each other. Rather than eliminating conflict by suppressing one of the elements, we are invited to negotiate it creatively.

We are never going to persuade lions to change their habits and become like lambs, nor will we ever convince lambs to act like lions. Peace is not about converting others to think the way we do, nor is it about surrendering our beliefs simply to avoid conflict. But peace is impossible without forgiveness. As our hearts become more like the heart of the compassionate Christ, we will embrace the joy and sorrow, the sacredness and sin, within ourselves—and then within the world.

Then, and only then, will lion and lamb be able to lie down in peace together.

Betty Conerty hosts St. Patrick's Seniors Group

More than 60 St. Patrick's seniors braved the chilly weather on Oct. 17 for Betty Conerty's third annual “Cookout on the Farm.” This event has become a favorite with the Seniors Group, who were welcomed by a blazing bonfire as they entered the property.

Fr. Remm greeted everyone, thanked Betty for her generous hospitality, and gave the blessing. Several seniors roasted hot dogs over the fire before joining others in the heated garage, where tables had been set up. After filling plates with potato salad, beans, chips, more hot dogs, samores (of course) and two other desserts, and cups of hot cider, cocoa, or coffee, everyone sat down to relax, converse, and eat.

After a brief business discussion, Walter Splittstoesser gave a slide presentation that took the group “In the Footsteps of Paul.” He outlined St. Paul's journeys through Greece

and Turkey, ending with his imprisonment and death in Rome. Paul also spent considerable time at Corinth and Ephesus, which were shown to the group in slides.

The Seniors Group gathers four times a year for fun and fellowship. If you'd like to find out more about the group or how to join it, call Shirley or Walter Splittstoesser (367-3330).



Holy Cross Newsline

Holy Cross School hosted its two annual Halloween events: Kindergartners through



fifth-graders enjoyed a party on Saturday, Oct. 26, at the school, complete with a "Haunted Hallway," pumpkin decorating contest, cake walk, and games. The sixth- through eighth-graders went to Kaufman Lake on Friday, Oct. 25, for games, hayride, and a dance.

Msgr. Hallin celebrated an all-school Mass on All Saints Day. Fourth-graders researched saints in October. Each student chose a particular saint, wrote a report, drew a picture for the report, prepared a speech, and then presented their speech to various homerooms during the morning. They processed into church for Mass dressed as their saints.

Report cards for the first quarter were sent home during the first week of November, and parent-teacher conferences were held at the school Nov. 7-8. At the conferences parents were given the results of their children's Terra Nova tests.

On Nov. 15 principal Ms. Costello and all the teachers traveled to Peoria for instruction in a national sexual abuse prevention program designed to equip Catholic schoolteachers for detecting, preventing, and responding to abuse. The program, called "Protecting God's Children," is one of the VIRTUS programs created by the National Catholic Risk Retention Group, Inc., and sponsored by the Diocese of Peoria. Bishop Jenky describes it as "an education program designed to help our diocese, on an ongoing basis, do a better job protecting children."

Grandparents and Special Friends Day will be held at Holy Cross School Wednesday, Nov. 27. On that day grandparents and special friends can visit the children's classrooms, attend the all-school Mass with children, and meet in the parish center for refreshments and entertainment provided by

some of the students. School will dismiss at noon that day and resume on Monday, Dec. 2, after the Thanksgiving weekend.

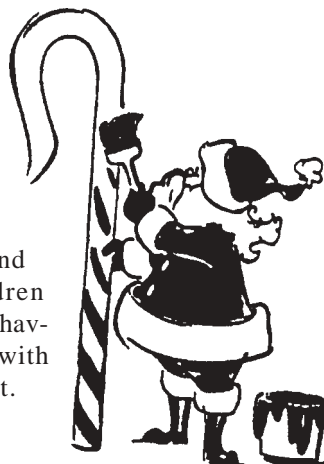
Lunch with Santa

Seeing Santa at the mall or downtown celebrations may be a treat, but just think how much more your children and grandchildren will enjoy having lunch with Santa at St. Patrick's!

Santa is coming to lunch with children of all ages and their grownups at noon on Sunday, Dec. 15, in the main hall of the parish center. There will also be time for youngsters to visit with Santa and have their pictures taken with him.

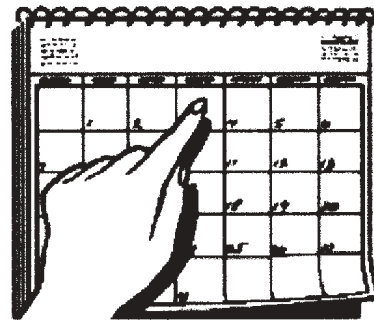
Lunch consists of pizza, fruit, cookies, and a drink. Games and crafts are also planned.

So that enough food and crafts can be provided for all who come, the Social Committee (sponsors of this popular annual visit with Santa) asks



that you purchase your tickets ahead of time. Tickets, \$5/child and \$3/adult, can be purchased on Sundays during Coffee Shop, after Children's Liturgy, and on weekdays at the parish office.

Make a date



Tuesday, Dec. 3: First Reconciliation service, 6 p.m., for second-graders and their families.

Sunday, Dec. 15: Lunch with Santa, sponsored by the Social Committee, noon to 3 p.m. in the main hall. Admission by tickets purchased in advance only, available at Coffee Shop and from the parish office.

Monday, Dec. 16: Communal Reconciliation service at Holy Cross Church, 7 p.m.

Tuesday, Dec. 17: Communal Reconciliation service at St. Patrick's Church, 7 p.m.

Wednesday, Dec. 18: Communal Reconciliation service at St.



in our parish library

You can make a Jesse Tree part of your own Advent family tradition. The Jesse Tree recalls the family tree of Jesus through the stories that are part of Jesus' heritage. Two books in our parish library that can give you ideas for creating your own Jesse Tree are:

The Jesse Tree, by Marlene Konrady, and *Advent Begins at Home*, compiled by David Polek and Rita Anderhub.

You'll find these and other Advent-related materials in the call number area 263.1. They are together on a shelf, with a sign.

Our thanks to all who have donated books to the parish library this year, among them Sr. Charlene, Ann Burke, Richard Bronson, and Jim Mayer. Your donations are greatly appreciated! They have added new and useful materials to the parish library.

If you have trouble locating books or other materials in the library, or want to know whether the library has something on a subject of interest to you, call Frances Drone-Silvers (398-1458), parish library coordinator. She will be pleased to help you.

“O” Antiphons: Countdown to Christmas

Beginning eight days before Christmas, the O Antiphons bring us through the centuries from the promise made to Adam and Eve in the Garden of Eden to the fulfillment of that promise in the Christ Child born to Mary in Bethlehem. This series of invocations, from the ancient prayer of the Church, appears in an abbreviated form as verses for the Gospel Acclamation and are contained in the familiar Advent hymn “O Come, O Come, Emmanuel.” During these days before Christmas then, let us join in prayer with all the expectant world and cry out with one voice to the Lord:

Tuesday, Dec. 17: O Sapientia

“O Wisdom, O holy Word of God, you govern all creation with your strong yet tender care. Come and show your people the way to salvation.”

Wednesday, Dec. 18: O Adonai

“O sacred Lord of ancient Israel, who showed yourself to Moses in the burning bush, who gave him the holy law on Sinai mountain: come, stretch out your mighty hand to set us free.”

Thursday, Dec. 19: O Radix Jesse

“O Flower of Jesse’s stem, you have been raised up as a sign for all peoples; kings stand silent in your presence; the nations bow down in worship before you. Come! Let nothing keep you from coming to our aid.”

Friday, Dec. 20: O Clavis David

“O Key of David, O royal Power of Israel, controlling at your will the gate of heaven: come, break down the prison walls of death for those who dwell in darkness and in the shadow of death, and lead your captive people into freedom.”

Saturday, Dec. 21: O Oriens

“O Radiant Dawn, splendor of eternal light, sun of justice: come, shine on those who dwell in darkness and the shadow of death.”

Sunday, Dec. 22: O Rex Gentium

“O King of all the nations, the only joy of every human heart; O Keystone of the mighty arch of time, come and save the creatures you fashioned from the dust.”

Monday, Dec. 23: O Emmanuel

“O Emmanuel, king and lawgiver, desire of the nations, Savior of all people, come and set us free, Lord our God.”

Tuesday, Dec. 24: Come, O Lord, delay no longer!

“When the sun rises in the morning sky, you will see the King of kings coming forth from the Father like a radiant bridegroom from the bridal chamber.”

Wednesday, Dec. 25: Christ the Lord is born today!

“Today the Savior has appeared! Earth echoes songs of angel choirs, archangels’ joyful praise. Today on earth his friends exult: *Glory to God in the highest! Alleluia!*”




Mass for Healing on Dec. 12

One of the events during the Parish Mission is of special interest to senior citizens, those who are suffering from serious illness, and their friends. On Thursday, Dec. 12, Fr. Bob Gielow will preside at a Mass for Healing at 12:10 p.m. The sacrament of the Anointing of the Sick will be offered during this Mass, an opportunity for parishioners who are unable to go out at night to participate in the Parish Mission in a very special way.

Following the Mass, St. Patrick’s Guild is hosting a luncheon. All are welcome to come and to join in friendship and caroling. If you are coming to the Mass to be anointed, please come to the luncheon as their guest. Others are invited to bring a vegetable or dessert to share—the Guild is providing the meat and potatoes.

Even if you think this event isn’t for you, consider taking some time out of your day to come. Bring a friend who isn’t able to get out very often. Or contact Mary Long (367-2665) with an offer to bring someone who could not otherwise attend. Or come even just to pray with those who are ill or aged.

We are fortunate to have the Anointing of the Sick during the Parish Mission. When we celebrate this sacrament at Sunday Masses, two priests are needed because of the number who come forward for anointing, and because of the shortage of priests it is difficult to arrange for a second priest to help at each of the Masses. So don’t miss this opportunity to pray with and for those of our parish seeking healing, or to seek healing for yourself.



Deadline for submission of information, articles and news items for the November issue of *In Focus* is December 8.

It happened here!

Twenty years ago: December 1982

Construction of the addition to the parish center, referred to at the time



as the pastoral ministry center, was well ahead of schedule, according to Tim Kerestes, parishioner and site architect for Isaksen and Matzdorff, largely due to a combination of fine fall weather, good management, keeping as many workers on the job as possible, and the workers' own interest in the job. According to Tim, "This is a job where it gets late too early because what's going on doesn't seem like work." The addition provided space for the secretary's office, reception area, multipurpose room, lounge, and offices for staff, as well as a finished basement and a lift to move people and supplies from one level to another.

Fifteen years ago: December 1987

Two new programs had their beginnings at St. Patrick's. The *We Care* program was introduced as a discussion/support group for those with the care of or responsibility for an aging relative while trying to maintain their own spiritual, family, and career life. And St. Patrick's, along with other parishes in the Champaign/Danville vicariate, participated in a diocesan vocational program called *I Am Waiting to Be Asked*. Homilies in January and February were to focus on vocations to ministry, and listeners were asked to suggest parishioners for ministry in the parish.

Ten years ago: November 1992

Bishop Myers approved St. Patrick's new Religious Education Foundation, whose purpose was to provide tuition support for parishioners' children enrolled at Holy Cross

School and additional funding for St. Patrick's religious education program.

Virginia Alane and Cecilia Weir co-chaired the Guild's Trees of Christmas display. Many parishioners had worked for several months making decorations appropriate for the traditions of the 24 countries represented.

Ten years ago: December 1992

Joseph Youakim's slide presentation followed the route of Mary and Joseph's journey from Nazareth to Bethlehem and explored the geography, history, and culture of Bethlehem, the place of Jesus' birth.

Cindy Mottin (now Kelly) was introduced as coordinator of the parish's junior high religious education program, Rosemary Mathy as coordinator of the family life program.

Five years ago: November 1997

During the campaign for the Catholic high school proposed for the C-U area, members of each parish were asked to suggest a name for the school. From the hundreds suggested, the one chosen was St. Thomas More. (What name did you suggest?)

Fund-raising efforts for the Kitchen Renovation Fund were successful, enabling planners to schedule work beginning in January 1998.

Sr. Lori Kirchman, O.P., was introduced as Music Director, succeeding Steve Peet.

Cliff Maduzia told how losing his job led him to think of others' needs and to set up a food rescue program to supply food to local shelters. (Cliff continues this ministry as a permanent deacon ordained to service at St. Patrick's.)

Five years ago: December 1997

Fr. Gene Kane was introduced as a retired priest who would assist Fr. Remm with Mass and the sacraments at St. Patrick's. In introducing himself to parishioners at Mass, he commented frankly and freely about his experiences in the Twelve Step program for alcoholics and urged those caught up in this addic-

tion to seek him out for counsel and encouragement.



The North Pole Expedition was the Guild's holiday display and sale of handmade ornaments and baked goods, coupled with a lively Christmas auction led by Barbara Peckham.



St. Patrick's In Focus is published on the last weekend of the month in Urbana, Illinois. News items and information may be submitted by mid-month for the next issue. Written materials must include the name and telephone number of the writer.

Please leave news items in the Communications Committee mail bin in the parish center, or call a committee member. All submissions are subject to review and/or editing by the committee and staff. By-lines are generally omitted.

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Articles and information for this issue were contributed by Jan Bellington, Mary Lee Brady, Artha Chamberlain, Judy Conover, Mary Rose Cottingham, Frances Drone-Silvers, Denise Freidhof, Jane Lawrence, Mary Lou Menches, Ellen Noonan, Carol Retz, Leslie Risatti, Cathy Salika, Shirley Splittstoesser, Linda Weber, Peggy Whelan, Stan Yanchus. Jesse Tree illustration by Fr. George Wuellner. "Before/after" photos of the church by Tony Schutz. This issue was pagged by John Colombo.

The Good Samaritans helped me cope with cancer

By Jane Lawrence

Imagine being a 45-year-old non-smoking secretary in reasonably good health and being told you have lung cancer! The word "adenocarcinoma" leapt off the page as the lung specialist turned to talk with me after he had looked over the report one final time. Carcinoma, you see, means cancer.

I felt as if I had suddenly been plopped into some unknown universe without a map, a place where everybody spoke a language I couldn't understand. I just wanted things back to

normal. How could I possibly cope with this devastating illness and still maintain my independence?

In the weeks leading up to surgery, I found that by the time I prepared a meal, I was too tired to eat it. I ordered fast food deliveries because it took far less energy than shopping for groceries and cleaning up the kitchen. Working became impossible. That was just the physical part of the illness. Sometimes I was too frightened to stay by myself, and a very dear friend would come get me. Her family did their best to comfort and encourage me, and she and I would talk for hours on end. Then I could finally sleep.

As I began to accept that I had a life-threatening illness, and when I later learned I would need chemotherapy and radiation because of the extent of the disease, I was still scared, but I began to move from an intellectual understanding to a heart-felt understanding that God gives us the graces to deal with whatever happens in our lives. There is a popular song on Christian airwaves that has as part of its refrain the phrase "Our God is an awesome God." Eventually I understood that through these graces we receive from our awesome God, no matter what the outcome of my illness, I would be OK, and so would my daughter, who was a freshman in college at the time.



Given my extremely independent nature, however, I found it difficult to ask family and friends for help for the days and weeks ahead. I should have known better than to fret. Our awesome God had a plan. He

prompted family and friends to call me and ask what they could do to help. Our awesome God also used this opportunity to teach me even more about humility and allowing myself to be loved unconditionally through a ministry started here at St. Patrick's nearly a year ago, about the same

time I was diagnosed with cancer, called the Good Samaritan ministry.

The Good Samaritans is a group of parishioners who act on their shared belief that sometimes it takes a coordinated effort of many people giving some of their Time and Talent to see a person through a crisis. I don't recall how Jan Bellington got my name, but that's OK—I'm glad she did. She contacted me to say that she had been told I was very ill and that Good Samaritans volunteers wanted to help however they could. She went on to explain the ministry. I was hesitant to accept this offer until she helped me understand that I would not be imposing on anyone. Together we came up with a list of things she could ask the volunteers to help with.

Some volunteers ran errands, brought in meals, or took me to Mass if I needed a ride. Some phoned, visited, or sent cards and notes as their part of the ministry. Jan checked in several times to make sure everything was going as planned, or to see if I needed additional help. In addition, I am positive that many of the Good Samaritans who were not physical caregivers were praying for me.

Thanks you, Good Samaritans, one and all, for every kindness you have shown to aid my recovery! I've tried but cannot put into words what a relief it was for me to know that I

could concentrate on getting well mentally and emotionally as well as physically because many daily needs were being tended to. Your ongoing concern demonstrates why God has called you to this special ministry. You have even given me the inspiration to reconsider what good it does me to try to be as independent as I used to be.

I encourage anyone at St. Patrick's in need of some outside assistance to call on the Good Samaritans. Jan is the coordinator, and she can be reached by calling 344-8668.

P.S.: I am pleased to report that follow-up scans, X rays, and blood work show no sign of cancer. I am also working full-time again. Indeed, our God is an *awesome* God!



Welcome to new parishioners Erin Crook, Dean and Nancy Olson, Nike Lynn Turner and Josh Baker.

Farewell to parishioners Neil LeCrone, Lester and Marilu Lundeen, Holly and Richard Wyninger.

Congratulations to recently married couples Kathryn Lynne Clifton and Todd Michael Esker, Shannon Nicole Clarkson and Anthony James Everett.

Welcome to those recently baptized into our faith community: Jonah Matthew Hall, Kiel Nathaniel Hall, Jenna Claire Schaefer, Sophia Marie Urban, Nathan Cade Baker.

Please pray for deceased parishioners Betty Lynne Saathoff, Doris Rita Nelson.

St. Edmund Campion, patron of printers

Edmund Campion was born in London in 1540, the son of a printer-bookseller. He was a brilliant young man and was given a scholarship to St. John's College, Oxford, when he was fifteen; at seventeen, he became an Oxford Fellow. His brilliance brought him to the attention of Queen Elizabeth. He took the Oath of Supremacy acknowledging Elizabeth head of the Church in England and became an Anglican deacon in 1564.

Doubts about his position continually beset Edmund, and in 1569 he went to Ireland, where further study convinced him he had been in error. He returned to Catholicism but was forced into exile because of the persecutions that followed Queen Elizabeth's excommunication by Pope Pius V. He fled to France, where he became a Jesuit, and in 1580 he returned to England as a missionary.

Edmund ministered to Catholics who were in hiding and published "underground" pamphlets, including his autobiographical "Brag," which was written as a presentation of his case if he were captured. After a yearlong intensive manhunt, Edmund was betrayed and captured. He refused offered rich inducements to apostatize and was consequently convicted of treason. On Dec. 1, 1581, he was hung, drawn, and quartered. In 1970 Pope Paul VI canonized Edmund as one of forty English and Welsh martyrs. On Dec. 1, the day he passed from life to Life, the Church commemorates his courage, his perseverance, and his use of the printed word in the service of truth and justice.

What is my vocation?

The questions below, developed by the National Coalition for Catholic Vocations, may be helpful to anyone thinking about a vocation, whether as priest, religious, married, or single person.

- What do I want most in life?
- What are my greatest fears and deepest hopes?
- When I imagine myself married or single, what feelings arise in my heart?
- When I imagine myself as a sister, brother, or priest, what feelings arise in my heart?
- What gifts would I bring to religious life, married life, single life?
- Can I name my feelings about God, myself, the world?



A Prayer for Vocations

Lord Jesus, your Mother Mary continues to shine as one who fully responded to God's call. May young people today be graced to follow her example of doing God's will. Help them to understand the joy that comes from serving God and others.

Enable parents to transmit their faith to their children through word and example. May they encourage their sons and daughters to seek and follow God's call, especially to the priesthood and consecrated life.

Quick fixin's from the kitchen of . . .

Denise Freidhof

Cheddar Chowder

- 2 c boiling water
- ° c thinly sliced carrots
- ˘ t pepper
- 2 c thinly sliced potatoes
- 1 ° t salt
- 1 c cubed ham

Simmer all ingredients (except the ham) for 10-15 minutes in a 2-quart saucepan. Meanwhile, prepare a white sauce:

- ˘ c margarine
- ˘ c flour
- 2 c milk
- 2 c shredded cheddar cheese

Whisk while heating slowly, until mixture is creamy. Add the white sauce, then the ham, to the vegetables. Heat until very hot, but **do not boil**.



The Transformation of St. Patrick's Church in 2002

For all the planners,
architects,
movers,
painters,
roofers,
cleaners,
electricians,
carpenters,
professionals and volunteers alike,
O Lord,
we are truly thankful!



C-U Catholics discuss clergy sex abuse crisis

On Sept. 25 Catholics from C-U gathered at St. Patrick's for a "listening session," during which participants voiced their concerns about the clergy sex abuse crisis. By all accounts it was a successful evening, attended by approximately forty lay people from St. Patrick's, St. Matthew's, Holy Cross, and St. Mary's, and 5 clergy.

Discussion began in six small groups and led to a large-group sharing of the common themes that emerged from each. The sponsors of the event were pleased to note that both listening to and sharing of concerns took place with the utmost compassion and respect.

The range of concerns was considerable and indicative of thoughtful reflection. They were shared in detail with Bishop Jenky by letter on the eve of his attendance at the most recent bishops conference this November.

A detailed summary of concerns raised by participants follows:

1. Past abuses of power; lack of leadership within the Church's hierarchy; its breaking promises to "take care of" the problem; its tolerance of, even cowardice in dealing with, the problem; how the response of Church leaders has made a very bad situation so much worse

2. Disappointment, if not anger, that Church leaders guilty of "cover-ups" have still not been held accountable for their misdeeds, that they have not yet taken responsibility for the harm they caused

3. Fear of the laity's "giving up" on the Church; disappointment in a leadership that puts the interests of the hierarchy and the institutional Church before the needs of those it serves; hierarchy's rigid insistence on putting preservation of its power first

4. The impact on our children, their future relationship with priests, and their views/attitudes toward the Church

5. Injury to the entire Mystical Body and betrayal of us all; the need

for more justice, across the board, for children, parents, adults, nuns, honorable priests, etc.; concern for the course of healing for the entire Church

6. The Church hierarchy's extreme mistrust of the laity and sharing "power" with it; how this creates a climate that enables sexual abuse and other breaches to occur; the need to decentralize the operation of a diocese while still preserving the ultimate authority of the bishop

7. The price laity and parish congregations have paid when known abusers are transferred to their new parishes, the lack of justice for these innocent faithful; the need for full disclosure regarding an accused priest's history when transferred to a new parish—and procedures to ensure that abuse does not happen again

8. The need for increased dialogue between victims and the Church; the responsibility to make victims and their needs a priority and the Church's failure to do so thus far

9. The extreme difficulty experienced by victims in accessing pastoral care; given the mobility of victims as they move from one home to another, the need for a unified and consistently implemented plan in dioceses nationwide to provide for those who have been injured

10. The Church's loss of moral high ground on *all* contemporary issues, such as abortion, war, etc.

11. Support for the policy of "one strike and you're out" of public ministry; still, a concern that contemporary standards are being imposed on our assessment of behaviors occurring in the past

12. Too much emphasis on protecting priests from false allegations, though due process is their right and the obligation of the Church to provide it

13. The need to preserve and faithfully adhere to teachings of the Church, which speak clearly to the heinousness of these offenses and how they should be responded to, when investigating and responding to credible allegations

14. Concern about how an accused priest's reputation and ministry will

be restored if accusations prove false

15. Sensitive and compassionate recognition that perpetrators are, typically, victims themselves, and a meaningful Church commitment to end this evil everywhere

16. The need for education on all fronts to prevent child sexual abuse; as a matter of social action and for the protection of our children; need for the Church to become a leader in educating our bishops and their faithful, even the nation, about sexual abuse in our churches, seminaries, homes, and communities

17. The need for more information about abuse issues from the Church, not the secular media

18. The negative impact on recruitment of seminarians as well as their spiritual and emotional health and future ministries

19. The need for standardization and normative criteria among all seminaries regarding standards for applicants and practices that will and will not be tolerated during preparation for the priesthood

20. The need to examine the Church's often unhealthy attitudes about sexual expression

If you would like to participate in future events addressing this issue, please contact the Social Action Committee.