



POPE BENEDICT XVI—Pope Benedict XVI acknowledged pilgrims during his general audience in St. Peter's Square at the Vatican Nov. 4, 2009. Pope Benedict died Dec. 31, 2022, at the age of 95 in his residence at the Vatican. (CNS photo/Paul Haring)

Pope Benedict: Eight years as pope capped long ministry as teacher of faith

By *Cindy Wooden*

Vatican City

Retired Pope Benedict XVI, who had an impressive record as a teacher and defender of the basics of Catholic faith, is likely to go down in history books as the first pope in almost 600 years to resign.

He died Dec. 31 at the age of 95, nearly 10 years after leaving the papacy to retire to what he said would be a life of prayer and study.

Pope Francis celebrated his predecessor's funeral Jan. 5 in St. Peter's Square. Matteo Bruni, director of the Vatican press office, said the funeral rites would be simple in keeping with the wishes of the late pope.

As the retired pope neared death, he was given the anointing of the sick Dec. 28 in his residence, Bruni said.

His body was to lie in St. Peter's Basilica beginning Jan. 2 so that people could pay their respects and offer their prayers, he said.

Immediately after the pope died at 9:34 a.m., Bruni said, his personal secretary, Archbishop Georg Ganswein, phoned Pope Francis, who went immediately to the late pope's bedside to pray and to offer condolences to those who had cared for him in the last years of his life.

Archbishop Ganswein told Vatican News Jan. 1 that Pope Benedict's last words were, "Lord, I love you."

It was about 3 a.m. the day he died, the archbishop said. "In a faint voice, but in a clearly discernable way, he said in Italian, 'Lord, I love you!' I was not there at the time, but the nurse told me shortly afterward. These were his last comprehensible words, because afterward he was no longer able to express himself."

THE PAPACY

A close collaborator of Pope St. John Paul II and the theological expert behind many of his major teachings and gestures, Pope Benedict came to the papacy after 24 years heading the doctrinal congregation's work of safeguarding Catholic teaching on faith and morals, correcting the work of some Catholic theologians and ensuring the theological solidity of the documents issued by other Vatican offices.

As Pope, he continued writing as a theologian, but also made historically important gestures to Catholics who had difficulty accepting all of the teachings of the Second Vatican Council, particularly about the liturgy. In 2007, he widened permission to use the "extraordinary" or pre-Vatican II form of the Mass and, a short time later, extended a hand to the traditionalist Society of St. Pius X. Besides

lifting the excommunications of four of the society's bishops who were ordained illicitly in 1988, he launched a long and intense dialogue with the group. In the end, though, the talks broke down.

His papacy, which began when he was 78, was extremely busy for a man who already had a pacemaker and who had wanted to retire to study, write, and pray when he turned 75. He used virtually every medium at his disposal—books and Twitter, sermons and encyclicals—to catechize the faithful on the foundational beliefs and practices of Christianity, ranging from the sermons of St. Augustine to the sign of the cross.

Pope Benedict was the first pope to meet with victims of clerical sexual abuse. He clarified Church laws to expedite cases and mandated that bishops' conferences put in place stringent norms against abuse.

Although he did not expect to travel much, he ended up making 24 trips to six continents and three times presided over World Youth Day mega-gatherings: in Germany in 2005, Australia in 2008, and Spain in 2011.

On a historic visit to the United States in 2008, the Pope brought his own identity into clearer focus for Americans. He set forth a moral challenge on issues ranging from economic justice to abortion. He also

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The next issue of *The Mirror* will be **January 20, 2023**. Sign up to receive the diocesan newspaper via Email in digital format: Contact Debbie Thompson at (417) 866-0841, or Email: dthompson@dioscg.org.





COME, AND YOU WILL SEE

Bp. Edward M. Rice

What are your spiritual non-negotiables?

I participated in the **SEEK23** Conference in St. Louis, MO, for the first time on Jan. 3-6, 2023, and I found it quite rewarding. What is SEEK? It's an opportunity for university students from throughout the world to come together to pray, encourage one another, and learn more about the work of FOCUS missionaries on university campuses. In 1998, the Fellowship of Catholic University Students (FOCUS) began with two missionaries at Benedictine College. Today, more than 861 FOCUS missionaries serve on more than 185 locations across the US, Mexico, and Europe. FOCUS missionaries continue to help our young people go out to all the world and share the good news.

Along with myself there were some 70 students from across our diocese, mostly from Southeast Missouri State University and Missouri State University, but others as well. I was able to meet up with our young people from the diocese as well as celebrate Mass daily with 17,000 other college students. Yes, that is not a typo: there were some 17,000 college students who gave up a week of their Christmas vacation to attend this conference. And on Wednesday evening of the conference, open to anyone, an additional 2,000 came for a night of adoration and confessions.

On Tue., Jan. 3, I was able to meet with all our students and give them a little talk to encourage them in their spiritual growth. What did I tell them? First, it's important to know what you don't know. Each one of us might know the basics of the faith, but there is so much more that we could know. And during this three-year Eucharistic Revival maybe one could learn something more about the Eucharist,

Adoration of the Blessed Sacrament, and the Holy Sacrifice of the Mass. Maybe you could learn more about devotion to the Blessed Mother and the doctrines related to her. Maybe for others, they could learn more about the beauty of the Sacrament of Reconciliation or take time to read from the Catechism. For as much as each one of us might know about the faith, there is so much more we could learn.

PRIMARY FAULT

The next point offered to our young people was the importance of knowing one's primary fault. What is the sin that you fall into most often? Hopefully each one of us can answer that, because when we know our primary fault, then the Holy Spirit enlightens us to know the corresponding virtue that needs to be developed in order to overcome that fault. This highlights the major battles that we fight in the spiritual life—the battle with one's self! Socrates once said, "The unexamined life is not worth living." I think it was Saint Anthony of the Desert who said "The greatest battle is with self." If we cannot identify our primary fault, we are hindered in the process of holiness and growth in the spiritual life.

Finally, I challenged our young people to define their "spiritual non-negotiables." The spiritual non-negotiables for the clergy are laid out for us by the Church. Those non-negotiables include daily Mass, praying the Divine Office as we promised,



DIOCESAN 'SEEKERS'—Bishop Edward M. Rice met with Catholic Campus Ministry students and adult leaders from the Diocese of Springfield-Cape Girardeau attending SEEK23 on Jan. 3 in St. Louis. Also the date of his 36th anniversary of his priesthood ordination, Bp. Rice had dinner and cake with the group to mark his anniversary. (*The Mirror*)

obedience to the bishop, daily rosary, regular confession, spiritual reading, and spiritual direction. What are the spiritual non-negotiables of a college student? Hopefully a commitment to never miss Mass on a Sunday or holy day along with regular celebration of the Sacrament of Reconciliation. These two sacraments accompany us throughout the pilgrimage of faith that we call life. And, as we are called to love God we are also called to love our neighbor through some type of outreach or assistance.

Then, as vocations are discerned and defined, other spiritual obligations such as the rosary, adoration of the Blessed Sacrament, and family time become part of who we are.

With these three thoughts I challenged our young people at the SEEK23 Conference to grow in their faith. And, as I bring this column to an end, I ask all who will read this column to answer the same question, "What are your spiritual non negotiables?"

THANK YOU!

As a final note, I want to say thank you to all those who contributed to the Diocesan Capital Campaign. You may recall that a third of the funds raised was for youth and young adult formation programs. Every college student from our diocese that went to the SEEK23 Conference received financial assistance from the Youth Endowment Fund. And next year, we hope to send more! By the way, next year, the SEEK24 Conference will again be in St. Louis! ©TM

"Joining our prayers to that of Pope Francis, let us pray for peace throughout the world in the New Year."

—BISHOP EDWARD M. RICE



January
PRAYER INTENTION



ANOTHER WALK THROUGH: 'WALKING TOGETHER' by Bishop Emeritus John J. Leibrecht

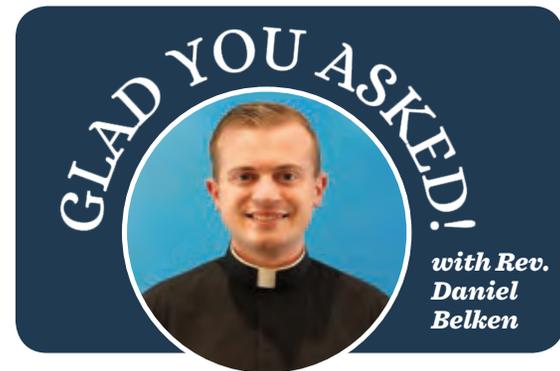
Before his retirement in 2008 as the Fifth Bishop of the Diocese of Springfield-Cape Girardeau, Bishop John Leibrecht wrote a standing column in *The Mirror* entitled, "Walking Together." At the end of each article, Bp. Leibrecht would normally share a funny story referencing his travels to the schools, or time with friends, family, or other bishops. *The Mirror* has decided to share a few of these in an ongoing series entitled, "Another walk through: 'Walking Together.'" We hope you enjoy them.

April 8, 1988 A priest told me recently about the little boy who served Mass. "Have you ever thought about being a priest some day?" he asked the boy. "No," the little guy answered quickly. "Why don't you ask Jesus what He wants you to do," the priest suggested. The boy replied, "I think Jesus wants me to work at Bill's Body Shop!"

April 15, 1988 Did you hear about the two teens touring a modern art gallery? Alone in a room of modern sculpture exhibiting twisted pipes, jagged glass, and tangled shapes, one said: "We better get out of here before they accuse us of wrecking this place!"

April 22, 1988 A few months ago, the pastor of St. Mary Parish in West Plains phoned me. "I have some good news and some bad news," he told me. "Our principal, Sr. Patricia, has just been notified that she will receive a grant of \$23,000 from a charitable foundation to buy a new school bus. That's the good news," Fr. Bill Stanton said. "What's the bad news?," I asked. "I don't know if I can afford the gasoline or a driver for the new bus," he replied.

*St. Mary Catholic School, West Plains, closed in May 2001, at the end of the academic year.



QUESTION: What does it mean to “keep holy the Sabbath”?

to fulfill this obligation, but we are encouraged to do so, mindful of a healthy disposition of soul and state of grace, to enjoy the nourishment that the Eucharistic banquet provides us

an implicit understanding, even in this exception, that there will then be a day of repose taken to substitute when time allows. Through this second part, we are given time to recreate and enjoy leisure in an intentional and regular way, so that we too can be made new, not only by our

Father Belken is the Parochial Vicar (Associate Pastor) of St. Mary Cathedral, Cape Girardeau, and the Lead Chaplain at Notre Dame Regional High School, Cape Girardeau. He also serves the diocese as Associate Director of Worship & Liturgy and as an Associate Vocations Promotor.

ANSWER:

Likely, we're all familiar with the third Commandment to “keep holy the Sabbath day,” which has also been adopted as the first of the five precepts or duties of the Catholic Church. Likely, each of us understands what this is asking, at least on a surface level, but it is always good to be refreshed on what it truly means, not just in letter of law, but in spirit as well.

Fundamentally, this Commandment can be broken down into two parts: First, the requirement to attend Mass on Sundays and holy days of obligation, and second, the necessity to take the sabbath day (now as Sunday, the day of the Lord’s Resurrection) of repose or rest on this same day. If we further break down what these two points mean, then we can get a fuller understanding of why this is not only law, but also positive encouragement by God and the Church as well.

The first part of this commandment is the obligation to attend Mass on Sunday and holy days of obligation. On an external level, we might think that this simply means that we are merely required to be present to the Mass. However, it is important to realize exactly what this is saying. First, it is requiring physical attendance at Mass on all Sundays and holy days of obligation. This directly means that we must be in person at the sacrifice, of course barring any sort of serious illness or impossibility that would not allow for this attendance. Second, in understanding the spirit of what it is saying, this Commandment encourages us not to simply be present in the pews, but actively engaged in prayer in the Sacrifice of the Mass. We are not actually required to receive the Eucharist

on our journey.

The second part of this Commandment is the more nebulous one: to take the sabbath as a day of repose or rest. There is a basic understanding of this in that it means that there would be no servile work done on this day, but this is too negative a view to represent the full extent of what we are being asked to do. If we better understand what is being asked, we are to take a moment to rest, much like what God enjoyed during the work of creation. This gives way to help us to enjoy and cultivate what the Catechism refers to as the enrichment of our “familial, cultural, social, and religious lives” (CCC 2194). There is an exception for those who must perform work of necessity, such as in a public service role. However, there is still



rest, but by the Eucharist and by the Sacrifice of the Mass.

Thus, when we keep holy the Sabbath, we are invited to participate in the Holy Sacrifice of the Mass, and to also take a time of grace to enjoy rest and to enjoy true leisure, so that we

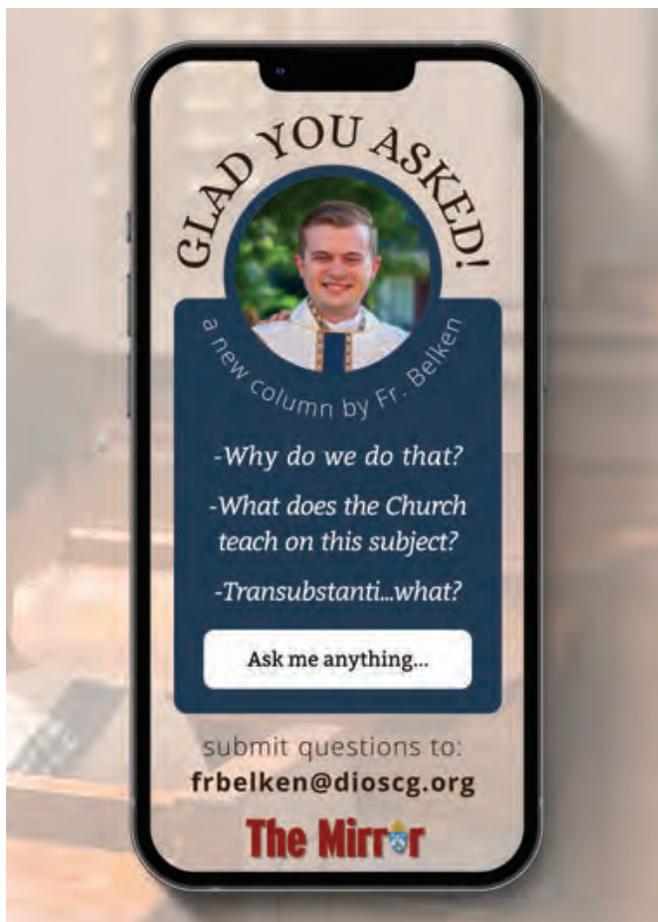
may not simply follow rule or regulation, but truly enjoy life as we are refreshed and replenished by God’s grace. ©TM

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By
George
Weigel

The Catholic Difference

THE TRUE JOSEPH RATZINGER

The Joseph Ratzinger I knew for 35 years — first as prefect of the Congregation for the Doctrine of the Faith, later as Pope Benedict XVI and then Pope Emeritus — was a brilliant, holy man who bore no resemblance to the caricature that was first created by his theological enemies and then set in media concrete.

The cartoon Ratzinger was a grim, relentless ecclesiastical inquisitor/enforcer, “God’s Rottweiler.” The man I knew was a consummate gentleman with a gentle soul, a shy man who nonetheless had a robust sense of humor, and a Mozart lover who was fundamentally a happy person, not a sour crank.

The cartoon Ratzinger was incapable of understanding or appreciating modern thought. The Ratzinger I knew was arguably the most learned man in the world, with an encyclopedic knowledge of Christian theology (Catholic, Orthodox, and Protestant), philosophy (ancient, medieval, and modern), biblical studies (Jewish and Christian), and political theory (classic and contemporary). His mind was luminous and orderly, and when asked a question, he would answer in complete paragraphs — in his third or fourth language.

The cartoon Ratzinger was a political reactionary, discombobulated by the 1968 student protests in Germany and longing for a restoration of the monarchic past; his more vicious enemies hinted at Nazi

sympathies (hence the nasty sobriquet Panzerkardinal). The Ratzinger I knew was the German who, on a state visit to the United Kingdom in 2010, thanked the people of the U.K. for winning the Battle of Britain — a Bavarian Christian Democrat (which would put him slightly left of center in U.S. political terms) whose disdain for Marxism was both theoretical (it made no sense philosophically) and practical (it never worked and was inherently totalitarian and murderous).

The cartoon Ratzinger was the enemy of the Second Vatican Council. The Ratzinger I knew was, in his mid-30s, one of the three most influential and productive theologians at Vatican II — the man who, as CDF prefect, worked in harness with John Paul II to give the Council an authoritative interpretation, which he deepened during his own papacy.

The cartoon Ratzinger was a liturgical troglodyte determined to turn back the clock of liturgical reform. The Ratzinger I knew was deeply influenced, spiritually and theologically, by the 20th-century liturgical movement. Ratzinger became a far more generous pope in his embrace of legitimate liturgical pluralism than his papal successor, because Benedict XVI believed that, out of such a vital pluralism, the noble goals of the liturgical movement that formed him would eventually be realized in a Church empowered by reverent worship for

mission and service.

The cartoon Ratzinger was yesterday’s story, an intellectual throwback whose books would soon gather dust and crumble away, leaving no imprint on the Church or on world culture. The Ratzinger I knew was one of the few contemporary authors who could be certain that his books would be read centuries from now. I also suspect that some of the homilies of this greatest papal preacher since Pope St. Gregory the Great will eventually find their way into the Church’s official daily prayer, the Liturgy of the Hours.

The cartoon Ratzinger craved power. The Ratzinger I knew tried three times to resign his post in the Curia, had zero desire to be pope, told fellow churchmen in 2005 that he was “not a man of *governo* [governance],” and only accepted his election to the papacy in obedience to what he regarded as God’s will, manifest through the overwhelming vote of his brother cardinals.

The cartoon Ratzinger was indifferent to the crisis of clerical sexual abuse. The Ratzinger I knew did as much as anyone, as cardinal prefect of CDF and then as pope, to cleanse the Church of what he brutally and accurately

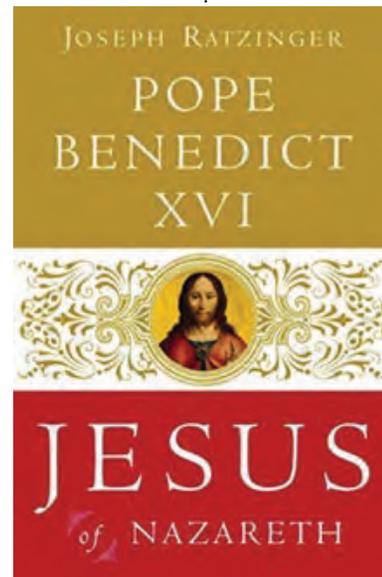
described as “filth.”

The key to the true Joseph Ratzinger, and to his greatness, was the depth of his love for the Lord Jesus — a love refined by an extraordinary theological and exegetical intelligence, manifest in his trilogy, *Jesus of Nazareth*, which he regarded as the capstone of his lifelong scholarly project. In those books, more than six decades of learning were distilled into an account that he hoped would help others to come and love Jesus as he did. For as he insisted

in so many variations on one great theme, “friendship with Jesus Christ” was the beginning, the *sine qua non*, of the Christian life. And fostering that friendship was the whole purpose of the Church.

The last of the monumental figures of 20th-century Catholicism has gone home to God, who will not fail to reward his good servant. ©TM

George Weigel is a Distinguished Senior Fellow and William E. Simon Chair in Catholic Studies at the Ethics and Public Policy Center. George Weigel’s column ‘The Catholic Difference’ is syndicated by the Denver Catholic, the official publication of the Archdiocese of Denver.



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Couples celebrating their 1st, 5th, 10th, 15th, 20th, 25th, 30th, 35th, 40th, 45th, 50th, or 50+ anniversary anytime during 2023, please pre-register for one of the two Diocesan Wedding Anniversary Celebrations and receive a Marriage Anniversary Certificate from Bishop Rice. In addition, those celebrating their 25th or 50th anniversaries will receive an Episcopal Blessing and a special gift from Bishop Rice.

Join us for Mass with Bishop Edward M. Rice, followed by a reception with light Hors D'oeuvres, cake, and punch. These occasions enable all of us to celebrate and affirm the great gift of marriage within our communities.
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Please RSVP by January 20. Register by scanning the QR code, or go to the Family Life page at diosog.org

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St. Joseph Catholic Academy, Springfield, seeks a part-time music and band teacher from 12-3 p.m. on Tuesdays and Thursdays. Hourly wage is dependent on experience and skill set. This is a great opportunity to enjoy small class sizes and a flexible music curriculum. For more information on this Pre-8th grade Catholic school established in 1892, please consult sjcaspringfield.org. To inquire about this employment position, contact Principal Angela Stevens at (417) 425-1627.



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We seek an active Catholic who is dedicated to the growth and mission of Catholic Education.

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- Follows and Implements Diocesan and local policies as well as updates and develops effective local policies and procedures.
- Facilitate and/or participate in advisory boards and committees.
- Oversight of all aspects of the school system business office, including but not limited to: admissions and enrollment, finance, development, buildings and grounds, transportation, technology, etc.
- Build relationships with school, parish, and greater communities.
- Coordinate system calendar and events.
- Collaborate with administrative team to ensure effective school programs.
- Communicate regularly with Pastors and diocesan Superintendent.

About Joplin Area Catholic Schools

Founded in 1885 by the Sisters of Mercy, Joplin Area Catholic Schools is part of the Diocese of Springfield-Cape Girardeau. The system consists of St. Mary Preschool & Elementary, St. Peter the Apostle Middle School, and McAuley Catholic High School, located on two campuses in the Joplin Community. JACS is supported by the parishes of St. Mary Catholic Church, Joplin; St. Peter the Apostle Catholic Church, Joplin; and Sacred Heart Catholic Church, Webb City.

To Apply: Applicants should send a letter of interest and resume to Doretta Fox, dfox@jacsc.org, as well as complete an application, which will be sent to you upon receipt of letter of interest. Applications will be accepted until Jan. 15, 2023, or until filled.

ANNOUNCEMENTS

Belleville, IL—The National Shrine of Our Lady of the Snows will offer a four-part Scripture study series entitled "**Cracking the Code: The Book of Revelation,**" on the following Saturdays: Jan. 14, Jan. 21, Jan. 28 & Feb. 4. In this four-part series, Mark Etling, PhD will guide us as we examine who wrote the Book of Revelation, for whom it was written, why it was written—and the meanings of those weird images! Etling is an adjunct professor at the School for Professional Studies at St. Louis University. Fee is \$40 for the series; \$10 for individual session. Pre-registration is required. This program will be held at the Shrine Visitors Center. Information and registration is available at <https://snows.org/ministries/spiritual-programs/> or call the Shrine at (618) 394-6281.

Belleville, IL—The National Shrine of Our Lady of the Snows, in conjunction with King's House Retreat & Renewal Center, will provide a **video study series**. Based on the book, *Fully Human: Understanding Christian Anthropology*, by Sr. Sara Fairbanks, OP, PhD. Fr. Mark Dean, OMI, of King's House, will host this series. All sessions are Tuesday mornings, 10 a.m.-Noon, and will be held at the Shrine Visitors Center on Jan. 24, Jan. 31, Feb. 7, and Feb. 14. Cost is \$20 for the series; \$5 for individual session. Explore how our encounter with God profoundly shapes our understanding of what it means to be human. We will examine the multi-faceted Christian perspective of humanity's place in the evolving universe. We will also study our origin, purpose, goal, and future destiny. Information and registration is available at <https://snows.org/ministries/spiritual-programs/> or call the Shrine at (618) 394-6281.

Jackson—The Jackson Knights of Columbus #6405 will host a **Fish & Chicken Dinner** on Fri., Jan. 20, 4:30-7 p.m., in the lower KC Hall. Fried

fish, fried chicken, fries, hushpuppies, baked beans, slaw, and homemade mac & cheese: \$13 per person. Dine in or carry-out. For more information, call Dave at (573) 243-5464. A portion of the proceeds will benefit the Immaculate Conception Home & School Association.

Springfield—Beginning Experience of Springfield is offering an eight-week support program, **Coping With Life Alone**, designed to help individuals work through the trauma of losing a spouse through death or divorce. The program will begin Thu., Feb. 16, 6:30 p.m. at St. Elizabeth Ann Seton Church, located at 2200 W. Republic Rd. Beginning Experience programs offer strength and growth through a community of friendship, support and prayer. The program's trained facilitators have themselves experienced divorce or the death of a spouse. The cost of the program is \$30, but financial assistance is available for those in need. Covid-19 protocols will be followed. To pre-register, call Diane at (417) 859-0175, or (870) 688-8829 (cell); or Donna at (417) 529-1085.

Springfield—Springfield Area Perpetual Adoration, hosted at Holy Trinity Chapel, has an **urgent need of Adorers**: Wed., 2 a.m.; Sat., 1 a.m., and Sun., 11 p.m. Substitutes are needed for all hours, please consider joining our substitute list to experience the peace of adoration. For more information or to sign up, please contact Marilyn Gibson at (417) 224-4043.

Springfield—**SAVE THE DATE:** Immaculate Conception PCCW will host a Day of Retreat on Sat., March 25, 9 a.m.-2:30 p.m., for all women of the diocese. The speaker will be Sr. Pauline Nugent, CCVI. More information will be available soon.

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

PRINCIPAL OPENING

Sacred Heart Catholic School, Poplar Bluff, MO

Requirements: Active Catholic, Missouri certification, Master's degree in School Administration (or working toward it), administrative experience preferred, 3-5 years Catholic school experience preferred.

Contact: The Very Rev. Daniel Robles, Sacred Heart Parish, Poplar Bluff, MO (573) 785-9635.



SACRED HEART
CATHOLIC CHURCH AND SCHOOL
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EUCCHARISTIC MIRACLES of the WORLD

The Very Rev.
Shoby Chettiyath, V.G.



EUCCHARISTIC MIRACLE of Ferrara, Italy, 1171

During the national three-year Eucharistic Revival, The Very Rev. Shoby Chettiyath, V.G., the diocesan Vicar General, will write a series of articles exploring the various Eucharistic Miracles of the World. A companion for readers in this series is, "The Eucharistic Miracles of the World," an international exhibition designed and created by Blessed Carlo Acutis, the Servant of God. All rights reserved; used with permission. More information may be found at <http://www.miracolieucaristici.org/en/liste/list.html>.

At each Catholic Mass, following the command of Jesus himself, the celebrant priest raises the host and says, "Take this, all of you, and eat it: This is my body, which will be given up for you." He then lifts the cup and says, "Take this, all of you, and drink from it: This is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me."

The doctrine of Transubstantiation, the teaching that bread and wine are converted into the actual flesh and blood of Jesus Christ, is difficult. When Christ first told his followers of it, many rejected him. But Jesus did not clarify his statement or correct their misunderstanding. He simply repeated his command to the disciples at the Last Supper. Some Christians today still have trouble accepting this teaching.

Throughout history, though, many people have reported miracles that brought them back to the truth. The Church has recognized over 100 Eucharistic miracles, many of which occurred during times of weakened faith in transubstantiation.

Ferrara, Italy, 1171

This Eucharistic miracle took place in Ferrara, in the Basilica of Saint Mary in Vado, on Easter Sunday, March 28, 1171. While celebrating Easter Mass, Fr. Pietro da Verona, the prior of the basilica, reached the moment of breaking the consecrated Host. At this point, he saw that Blood gushed from the Host, staining the ceiling of the crypt above the altar with droplets. In 1595, the crypt was enclosed within a small shrine and is still visible today in the monumental Basilica of Santa Maria in Vado. At the moment of the breaking of the consecrated Host, Blood gushed forth from the Host and threw large drops on the ceiling of the small crypt above the altar. Histories tell of the "holy fear of the celebrant and of the immense wonder of the people who crowded the tiny church." There were many eyewitnesses who told of seeing the Host take on a bloody color



Basilica Of Saint Mary In Vado At Ferrara, Italy

(Photo by I, Saikko/Commons.wikimedia.org)

and having seen in the Host the figure of a Baby.

Bishop Amato of Ferrara and Archbishop Gherardo of Ravenna were immediately informed of the event. They witnessed with their own eyes the

miracle, namely, "the Blood which we saw redden the ceiling of the crypt." The church immediately became a pilgrim destination, and later was rebuilt and expanded on the orders of Duke Ercole d'Este beginning in 1495.

There are numerous testimonies that bear the Miracle, the most important among these is the Bull of Pope Eugene IV (March 30, 1442), in which the Pope refers to the miracle, referring to the testimonies of the faithful and ancient historical sources. The manuscript of Gerardo Cambrense document

is the oldest (1197) which mentions the miracle, and is preserved in the Library Lamberthiana of Canterbury. Another document, dating back to March 6, 1404, is the Bull of Cardinal Migliorati, in which he grants indulgences "to those who visit the church and will pay tribute to the Blood wonders." Even today, on the 28th day of each month in the Basilica, Eucharistic Adoration is celebrated by the Missionaries of the Precious Blood of St. Gaspar del Bufalo, in memory of the miracle. Additionally, each year in preparation of the Solemnity of Corpus Christi, the solemn Forty Hours devotion is celebrated. The 800th anniversary of the Miracle was celebrated in 1971.

The Eucharistic Miracle of Ferrara confirms precisely the words of Jesus and, in fact, strengthens the faith and demonstrates the real presence of the Body and Blood of the Lord in the Eucharistic bread. These facts prodigiously challenge our rationality, which finds it hard to surrender to the supernatural. But, to God nothing is impossible, nor that "In the bread to be concealed from the humanity of Jesus." ©TM

Read more at <http://www.miracolieucaristici.org/en/liste/scheda.html?nat=italia&wh=ferrara&ct=Ferrara,%201171>

The Very Rev. Shoby Chettiyath, V.G., serves as Vicar General, Moderator of the Curia, and Vicar for Religious in the Diocese of Springfield-Cape Girardeau. He is Parochial Administrator of St. Francis of Assisi Parish, in Nixa, MO. For more information, go to <http://www.miracolieucaristici.org/en/liste/list.html>.

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CONTINUED from page 1...

took church recognition of the priestly sex-abuse scandal to a new level, expressing his personal shame at what happened and personally praying with victims.

While still in his 30s, he served as an influential adviser during the Second Vatican Council, 1962-65, and as Pope, he made it a priority to correct what he saw as overly expansive interpretations of Vatican II in favor of readings that stressed the council's continuity with the Church's millennial traditions.

Under his oversight, the Vatican continued to highlight the Church's moral boundaries on issues such as end-of-life medical care, marriage, and homosexuality. But the pope's message to society at large focused less on single issues and more on the risk of losing the basic relationship between the human being and the Creator.

Surprising those who had expected a by-the-book pontificate from a man who had spent so many years as the Vatican's chief doctrinal official, Pope Benedict emphasized that Christianity was a religion of love and not a religion of rules.

The German-born pontiff did not try to match the popularity of Pope St. John Paul, but the millions of people who came to see him in Rome and abroad came to appreciate his smile, his frequent ad-libs, and his ability to speak from the heart.

MEMORABLE STATEMENTS

Some of Pope Benedict's most memorable statements came when he applied simple Gospel values to social issues such as the protection of human life, the environment, and economics. When the global financial crisis worsened in 2008, for example, the Pope insisted that financial institutions must put people before profits. He also reminded people that money and worldly success are passing realities, saying: "Whoever builds his life on these things—on material things, on success, on appearances—is building on sand."

He consistently warned the West that unless its secularized society rediscovered religious values, it could not hope to engage in real dialogue with Muslims and members of other religious traditions.

In his encyclicals and in his books on "Jesus of Nazareth," the Pope honed that message, asking readers to discover the essential connections between sacrificial love, works of charity, a dedication to the truth and the Gospel of Christ.

The retired Pope looked in-depth at his papacy and resignation, his relationships with Pope St. John Paul and Pope Francis and a host of other issues in "Last Testament," a book-length interview with journalist Peter Seewald published in 2016.

In the book, Pope Benedict insisted once again that he was not pressured by anyone or any event to resign and he did

not feel he was running away from any problem. However, he acknowledged "practical governance was not my forte, and this certainly was a weakness."

Insisting "my hour had passed, and I had given all I could," Pope Benedict said he never regretted resigning, but he did regret hurting friends and faithful who were "really distressed and felt forsaken" by his stepping down.

THE POPE EMERITUS

Less than a month after resigning, he already looked frailer and walked with noticeably more difficulty than he did when he left office. The video images released by the Vatican March 23, 2013, when his successor, Pope Francis, visited him at Castel Gandolfo underscored the "diminishing energy" Pope Benedict had said led to his resignation.

Pope Benedict moved to the papal summer villa at Castel Gandolfo Feb. 28, 2013, the day his resignation took effect. He remained at the villa south of Rome for two months—a period that included the conclave that elected Pope Francis as his successor and the first month of the new Pope's pontificate. The retired pope moved back to the Vatican May 2, 2013, living in a monastery remodeled as a residence for him, his secretary, and the consecrated women who cared for his household before and after his resignation.

On his only post-retirement trip outside of Italy, he flew to Germany in June 2020 for a five-day visit with his ailing 96-year-old brother.

Answering questions from reporters on a flight back from Brazil in July 2013, Pope Francis spoke with admiration of the retired pope's humility, intelligence, and prayerfulness. The unusual situation of having a pope and a retired pope both living at the Vatican was working out very well, Pope Francis said. Having the retired pope nearby to consult with, or ask questions of, Pope Francis said, was "like having a grandfather at home—a very wise grandfather."

By the time Pope Benedict had been retired for a year, his daily routine was set. Archbishop Georg Ganswein, his personal secretary, said his days began with Mass, morning prayer, and breakfast. Although mostly hidden from public view, he was not cloistered, but continued welcoming old friends and colleagues, engaging in dialogue or offering spiritual counsel. He spent hours reading and dealing with correspondence before a 4 p.m. stroll in the garden and recitation of the rosary.

In the early days of his retirement, to the delight and surprise of pilgrims and cardinals, Pope Benedict appeared at major events with Pope Francis, including the opening of the Holy Door of St. Peter's Basilica Dec. 8, 2015.

CONTINUED on next page...

THE LIFE OF POPE BENEDICT XVI
OSV news

- APRIL 16, 1927** Joseph Ratzinger is born in Markt am Inn, Germany.
- 1945** With World War II ending, the 18-year-old conscripted soldier deserts from the German army and is held briefly as a U.S. prisoner of war.
- JUNE 29, 1951** He is ordained a priest along with his brother, Georg, and continues his theological studies.
- 1962-1965** Father Ratzinger serves as an expert at the Second Vatican Council.
- 1958-1977** He teaches theology at five German universities.
- MAY 28, 1977** He is ordained a bishop, becoming the archbishop of Munich and Freising, Germany.
- JUNE 27, 1977** Pope Paul VI inducts him into the College of Cardinals.
- APRIL 19, 2005** Cardinal Joseph Ratzinger, 78, elected pope and takes the name Benedict XVI.
- 1981-2005** He serves as prefect of the Vatican Congregation for the Doctrine of the Faith.
- DEC. 22, 2005** In a meeting with top aides at the Vatican, Pope Benedict insists the teaching of the Second Vatican Council must be read in continuity with the church's tradition.
- SEPT. 12, 2006** In a speech about faith and reason at the University of Regensburg, Germany, Pope Benedict cites a historical criticism of violence in Islam, setting off consternation and protests.
- APRIL 15-20, 2008** Pope Benedict visits Washington, New York and the United Nations, meets with victims of clerical sex abuse for first time.
- JULY 7, 2007** Pope Benedict issues an apostolic letter, "Summorum Pontificum," permitting wider use of the 1962 Roman Missal.
- APRIL 16, 2007** The first of what would be a three-volume work, "Jesus of Nazareth," by Pope Benedict goes on sale and is an immediate commercial success.
- JANUARY 2009** With Pope Benedict's approval, the Vatican issues a letter lifting the excommunication of four traditionalist bishops belonging to the Society of St. Pius X to clear the way for reconciliation talks with the group.
- NOV. 4, 2009** With the apostolic constitution "Anglicanorum coetibus," Pope Benedict establishes personal ordinariates for Anglicans entering into full communion with the Catholic Church.
- JULY 15, 2010** With the approval of Pope Benedict, the Vatican releases streamlined procedures for handling accusations of clerical sexual abuse and removing from the priesthood those found guilty.
- FEB. 28, 2013** Pope Benedict, 85, becomes the first pope in almost 600 years to resign; he cited declining strength because of age.
- MAY 1, 2011** Pope Benedict beatifies Pope John Paul II.
- 2013-2022** Lives a "monastic" life of prayer and study, receives visitors in a renovated monastery near the Vatican Gardens. With prompting from Pope Francis, he appears in public for a number of significant church events at the Vatican.
- DEC. 31, 2022** Pope Emeritus Benedict XVI dies at 9:34 a.m. Rome time. His funeral was Jan. 5.

At a June 2016 celebration in the Apostolic Palace, where Pope Benedict once lived and worked, Pope Francis, top officials of the Roman Curia and a few friends gathered with him to mark the 65th anniversary of the retired pontiff's priestly ordination. Pope Francis told Pope Benedict that with him in residence, the monastery in the Vatican Gardens "emanates tranquility, peace, strength, faithfulness, maturity, faith, dedication, and loyalty, which does so much good for me and gives strength to me and to the whole Church."

Pope Benedict replied to Pope Francis, "More than the beauty found in the Vatican Gardens, your goodness is the place where I live; I feel protected."

He prayed that Pope Francis would continue to "lead us all on this path of divine mercy that shows the path of Jesus, to Jesus and to God."

Mercy was a prominent topic in an interview Pope Benedict gave in 2015. The Catholic focus on mercy really began with St. John Paul, the retired pope told Belgian Jesuit Fr. Jacques Servais in the written interview, which was not released until March 2016.

From his experience as a youth during World War II and his ministry under communism in Poland, Pope St. John Paul "affirmed that mercy is the only true and ultimately effective reaction against the power of evil. Only where there is mercy does cruelty end, only there do evil and violence stop," said Pope Benedict, who worked closely with the Polish pope for decades.

"Pope Francis," he said, "is in complete agreement with this line. His pastoral practice is expressed precisely in the fact that he speaks continuously of God's mercy."

Pope Benedict had said he planned to live a "hidden life" in retirement—and to a large extent he did. But when he did make contributions to public discussions, they became headline news. In April 2019, for instance, what he described as "notes" on the clerical sexual abuse crisis were published; and, in January 2020, an essay he wrote on priestly celibacy was published

in a book by Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Sacraments.

In the text on abuse, which the retired pope said was motivated by the February 2019 Vatican summit on the crisis, Pope Benedict traced the abuse crisis to a loss of certainty about faith and morals, especially beginning in the late 1960s. To address the crisis, he wrote, "what is required first and foremost is the renewal of the faith in the reality of Jesus Christ given to us in the Blessed Sacrament."

The 2020 text on celibacy became the center of a media storm, not only because of its content, but also because Catholics were awaiting Pope Francis' official response to the Synod of Bishops for the Amazon and suggestions made there that in remote areas the Church



POPE BENEDICT XVI BY THE NUMBERS

3 conclaves

3 encyclicals

25 foreign trips as pope

45 saints canonized

71 years of priesthood

90 cardinals created

1,300 bishops appointed

could consider ordaining some married men to take the sacraments to Catholics who usually go months without.

Since marriage and priesthood both demand the total devotion and self-giving of a man to his vocation, "it does not seem possible to realize both vocations simultaneously," Pope Benedict wrote in his essay.

The retired Pope's contribution to the discussion became even more controversial when Archbishop Ganswein informed media and the original publisher that while Pope Benedict contributed an essay to Cardinal Sarah's book, he did not want to be listed as co-author of the volume.

As inevitable as his election seemed after Pope St. John Paul died in 2005, Pope Benedict's path to the papacy was long and indirect.

automatically enrolled in the Hitler Youth program, but soon stopped going to meetings. During World War II, he was conscripted into the army, and in the spring of 1945, he deserted his unit and returned home, spending a few months in an Allied prisoner-of-war camp. He returned to the seminary late in 1945 and was ordained six years later, along with his brother.

In a meeting with young people in 2006, the pope said witnessing the brutality of the Nazi regime helped persuade him to become a priest. But he also had to overcome some doubts, he said. For one thing, he asked himself whether he "could faithfully live celibacy" his entire life. He also recognized that his real leanings were toward theology and wondered whether he had the qualities of a good pastor and the ability "to be simple with the simple people."

After a short stint as a parish priest, the future pope began a teaching career and built a reputation as one of the church's foremost theologians. At the Second Vatican Council, he made important contributions as a theological expert and embraced the council's early work. But he began to have misgivings about an emerging anti-Roman bias, the idea of a "church from below" run on a parliamentary model, and the direction of theological research in the Church—criticism that would become even

BIOGRAPHY

Joseph Ratzinger was born April 16, 1927, in the Bavarian town of Marktl am Inn, the third and youngest child of a police officer, Joseph Sr., and his wife, Maria. Young Joseph joined his brother, Georg, at a minor seminary in 1939. Like other young students in Germany at the time, he was



POPE BENEDICT XVI BURIAL RITE

Cardinal Giovanni Battista Re sprinkled holy water on the casket of Pope Benedict XVI during its burial in the crypt of St. Peter's Basilica at the Vatican Jan. 5, 2023.

(CNS photo/Vatican Media)



POPE BENEDICT XVI RITE RECEPTION—Cardinal Mauro Gambetti, archpriest of St. Peter's Basilica, incensed the body of Pope Benedict XVI during a Rite of Reception after the transfer of the body into St. Peter's Basilica in the early morning at the Vatican Jan. 2, 2023. During the three days that Benedict XVI's body was displayed before the main altar of Saint Peter's Basilica, a total of almost 200,000 people filed past it to pay their respects Jan. 2-Jan. 4. (CNS photo/Vatican Media)

sharper in later years.

In a 2005 speech that served as a kind of manifesto for his young papacy, Pope Benedict rejected what he called a “hermeneutic of discontinuity and rupture” in interpreting Vatican II as a radical break with the past. The Pope called instead for reading the council through a “hermeneutic of reform” in continuity with Catholic tradition.

In 1977, St. Paul VI named him archbishop of Munich and Freising and, four years later, Pope St. John Paul called him to head the Congregation for the Doctrine of the Faith, where he wielded great influence on issues such as liberation theology, dissent from Church teachings and pressure for women's ordination. Serving in this role for nearly a quarter century, then-Cardinal Ratzinger earned a reputation in some quarters as a sort of grand inquisitor, seeking to stamp out independent thinking, an image belied by his passion for debate with thinkers inside and outside the Church.

NAMESAKE

As the newly-elected pope in 2005, he explained that he took the name Benedict to evoke the memory of Pope Benedict XV, a “courageous prophet of peace” during World War I, and said he wanted to place his ministry at the service of reconciliation and harmony among peoples.

Like his namesake and his predecessors, he was untiring in his appeals for an end to violence in world trouble spots and for dialogue as the only true and lasting solution

to conflict. Another key to building a better world, he said repeatedly, is to respect the right of each person to seek and to worship God.

A direct appeal to China's communist government to respect the religious freedom of its people was a central part of Pope Benedict's 2007 “Letter to Chinese Catholics.” The letter also pleaded with the faithful on the mainland to work toward reconciliation between communities that had accepted some government control in order to minister openly and those that continued to practice their faith more clandestinely.

In the aftermath of the Sept. 11, 2001, terrorist attacks in the United States and amid reports of rising religious-inspired violence in various parts of the world, Pope Benedict also repeatedly and clearly condemned all violence committed in the name of God.

One of the biggest tests of his papacy came after a lecture at Germany's University of Regensburg, in 2006, when he quoted a Christian medieval emperor who said the prophet Muhammad had brought “things only evil and inhuman, such as his command to spread by the sword the faith he preached.”

Protests in the Muslim world followed, and Pope Benedict apologized that his words had offended Muslims, distancing himself from the text he had quoted. Soon after, he accepted the invitation of an international group of Muslim scholars and leaders to launch a new dialogue initiative, “The Common Word,” looking at teachings that Christians and Muslims share. ©CNS

QUIET RIOT: 5 ‘FIRSTS’ of BENEDICT XVI

By Elizabeth Scalia, OSV News

Benedict surprised the world in many ways in his eight years of papal leadership, not least with his wholly unexpected resignation—the first papal resignation in nearly 600 years, and showing us how a funeral liturgy for a retired pontiff can be ‘simple’ and holy. Let's take a look!

Embracing new media: In 2012, the notion of a Pope embracing social media to encourage the faithful was nearly unthinkable. However, today the @Pontifex (“bridge builder”) handle on Twitter has over 18 million followers. In delving into the “digital continent, as he put it, Benedict waxed enthusiastic over the digital age's “unprecedented opportunities,” while not being so much a means to be used but rather as an environment to be inhabited: new mission territory to evangelize. His advice, was pure Benedict: We are to be like “the risen Jesus when he joined the disciples on the way to Emmaus” (Lk 24:13-35).

The ‘Green Pope’: In 2009, Reporter John Allen wrote of Pope Benedict's “remarkable ecological sensitivity,” in having solar panels installed atop the Vatican's audience hall, also citing Benedict's inclusion of environmental concerns in the 2009 encyclical, “Caritas in Veritate,” where he wrote, “When nature, including the human being, is viewed as the result of mere chance or evolutionary determinism, our sense of responsibility wanes. [We end up] abusing it” (No. 48). Benedict observed that promoting peace in the world relied, in part, on resolving our environmental issues and observed, sagely, “The way humanity treats the environment influences the way it treats itself, and vice versa” (No. 51).

Abuse Reforms: The argument is made that Pope Benedict, both as head of the Holy See's Congregation for the Doctrine of the Faith (CDF) and as Pope, did not do enough to address the sexual abuse crises, whose revelations have been roiling the Church for two decades. In the face of hundreds of thousands of victims throughout the world, it is difficult to know how any Pope could ever do “enough.” But Benedict, while he was still Ratzinger at the CDF, created new rules and procedures to help identify

and prosecute predator priests, codifying them into law in 2010, during his papacy. On Benedict's first Good Friday as pope, he decried the “filth” in the Church, and he was the first pope to personally meet with abuse victims and to apologize to them. Between 2004-2014, the Vatican defrocked 848 priests for rape or abuse-related causes, with Benedict laicizing nearly 400 of them during the last two years of his papacy. His 2010 letter to the anguished and shaken Church in Ireland was moving, prayerful, contrite, and deeply pastoral. Benedict said to Ireland, “You have suffered grievously, and I am truly sorry. I know that nothing can undo the wrong you have endured. ... It is understandable that you find it hard to forgive or be reconciled with the Church. In her name, I openly express the shame and remorse that we all feel. At the same time, I ask you not to lose hope” (No. 6).

Financial Reforms: After the Vatican crafted new transparency laws in 2010, it was Benedict who, in 2011 (and with rumored resistance within the Vatican) brought in Moneyval, the monitoring body created by the Council of Europe in order to counter money laundering and terrorist financing, and let them see the books. “This was the first time the Vatican opened itself to review by an outside body,” wrote Fr. Thomas Reese at the National Catholic Reporter, adding, “Because of Benedict, Moneyval periodically reviews and publicly reports on the Vatican's progress, or lack of it, on financial reform.”

The Pilot Pope: Ending on a slightly lighter note, Pope Benedict XVI was reportedly the first pope ever to fly a helicopter from the Vatican to Castel Gandolfo, the papal summer residence. He never pursued a driver's license, but at some point Joseph Ratzinger became a pilot, licensed to fly small-engine planes or helicopters. There seems to be only one source for the story, so details are sketchy, but hopefully more information on this tidbit will emerge. There is something delightful in imagining this soft-spoken, highly scrutinized man, called “God's Rottweiler” by some, escaping the Vatican to enjoy a bit of playtime in the sky. ©OSV News

Elizabeth Scalia is culture editor at OSV News.

Diocese holds two Memorial Masses for Pope Benedict XVI

Cape Girardeau

Two Memorial Masses celebrated by Bishop Edward Rice were held in the Diocese of Springfield-Cape Girardeau, in remembrance of Pope Emeritus Benedict XVI. They were held in St. Mary Cathedral, Cape Girardeau, on Jan. 6, and on Jan. 9 in St. Agnes Cathedral, Springfield.

In a letter to all clergy, Bishop Edward M. Rice invited the community to remember the life of Benedict at the memorial Mass.

“May he now know the fullness of that prayer as he sees God face-to-face,” Bp. Rice said.

Pope Emeritus Benedict XVI — who died at the age of 95 on Dec. 31 — was known for being a strong theologian and for his many writings on the Catholic faith. Born Joseph Ratzinger, he became Pope April 19, 2005, and resigned Feb. 28, 2013, the first pope to do so in 600 years.

Father Daniel Belken said Benedict, and the way he practiced his faith, particularly how he approached Mass, affected his own vocation as a priest and his approach to the liturgy.

“Whenever he approached it, you could tell just how much care and reverence he had,” Fr. Belken said. Watching the different Masses that came from St. Peter’s, you could really tell that his heart and his soul was in everything, that he really believed what he celebrated, he said.

Pope Benedict inspired “young men and even young women to discern God’s call” to a religious life or priesthood, Fr. Belken said.

Father Belken is Parochial Vicar of St. Mary Cathedral, Cape Girardeau. He also serves the Diocese in the Office of Worship & Liturgy and as an Associate Vocations Promoter.

Father Belken said Benedict offered answers to a person questioning their faith, trying to make sure they were secure in their beliefs.

“He was one that wanted to provide

not only those answers, but he really wanted to provide really solid and really secure faith to those that might have questions in their heart, or might have doubts. He really wanted to provide them with that ability to believe,” Fr. Belken said.

Homily by Bp. Rice

In his spiritual testament written in 2006—a sort of public spiritual will, you might say—Pope Emeritus Benedict gave a beautiful overview of his life. Written one year after he was elected to the papacy, 16 years before his death and seven years before his resignation, he had no idea what the future held for him. Not clueless to the details of life, but rather, seeing his life as part of the larger mystery he faced in union with Christ, he had no idea of the great challenges he would face, especially in trying to renew the Curia and dealing with the abuse crisis throughout the Church.

One year after his election to the papacy, he wrote his last will and testament, to be released after his death. His spiritual testament gives a profound, beautiful insight into the man. There is no insight in his role as Pontiff or from when he served as ambassador or an international spiritual leader or as the Archbishop of Munich or his work in the Congregation for the Doctrine of the Faith. No, reading his testament, we gain insight into a man of faith—a simple faith, passed on to him by his parents.

He begins with a rather poetic, reflective tone, “When at this late hour of my death, I look back

on the decades I have wandered through, I see first of all how much reason I have to give thanks.” What follows is a Litany of Thanksgiving: to God for the gift of life, he gives thanks to God for guarding him through time of confusion, possibly referring to his time of military service during World War II. He thanks God who “picked me up when I began to slip.” He even thanks God for the dark and arduous



Bishop Edward Rice and area priests on the altar of St. Agnes Cathedral, Springfield, during a Memorial Mass on Jan. 9 for Pope Emeritus Benedict XVI. Two Memorial Masses were held in the Diocese of Springfield-Cape Girardeau: one in St. Mary Cathedral, on Jan. 6, in Cape Girardeau, and one Jan. 9 in St. Agnes Cathedral, Springfield. (Photo by Sarah Pittman/The Mirror)

times because God guided him.

From there he gives thanks for his parents: for his father who gave him strong faith, for his mother who gave him a legacy of piety and kindness, as well as to his sister and brother and friends who supported him.

His litany of thanks concludes by giving thanks for the beauty of his homeland, the Bavarian foothills and the Alps and the beauty of Rome and Italy, his second home.

Once this litany of thanksgiving is finished, his humility pours forth: “I ask for forgiveness from the bottom of my heart from all those whom I have wronged in some way.” I was rather stunned and awestruck by the honesty and humility of those words.

“In the midst of so many rapid changes, ‘Stand firm in the faith. Do not be confused,’” Pope Benedict encourages. In the midst of so many rapid changes, “Stand firm in the faith. Do not be confused.” We can well carry those words in our hearts as we move into the new year.

At his resignation in 2013, he cited the rapid changes of the culture as one of the reasons he resigned. He felt incapable of keeping up with the speed of change. But still, he may have recalled the old motto of St. Bruno, “As the world changes, the Cross stands firm.”

He ends his spiritual testament with a simple request: “Pray for me.” Pray for me so that the Lord may admit me to the eternal dwellings, despite all my sins and shortcomings. And that is how it ends—this striking, remarkable testament of faith.

He makes no reference to his role as Pope. He does not mention his work in the Congregation for the Doctrine of the Faith, no mention of his work with the

Catechism. It is as if his career in the Church was of no consequence to him. After reading his testament, I came away with the impression that this could have been written by any person of faith, a fellow pilgrim on the journey. Except for a few specific details, the essence of his spiritual testament could have been written by any one of us.

He was a theologian who wrote intelligent, insightful documents that will bear fruit in the decades to come. Looking at the apathy infecting the world he said, “We are not some casual and meaningless product of evolution. Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary.” He invited us to a deeper appreciation of the beauty of the Sacred Liturgy and his reverence for the Mass will certainly assist in the Eucharistic Revival so needed in our Church today. He challenged us to care for the poor, reminding us, “The closer a person is to God, the closer he is to people.”

He steered the Church through difficult, stormy times and when he thought he could serve no longer and resigned, spending his final years praying for the Church—his last and possibly his greatest gift.

He was a priest, a Bishop, a cardinal, and the 264th successor of St. Peter. At the same time, he was a pilgrim, a fellow Christian, a man on a journey of faith, who did his best to journey with and guide the universal Church.

Eternal rest grant unto him O Lord, and let perpetual light shine upon him. May he rest in peace. Amen. ©TM

Portions of this article were provided by Nathan Gladden and reprinted courtesy of the Southeast Missourian.



REMEMBERING BENEDICT XVI—A photo of Pope Emeritus Benedict was present near the altar in St. Mary Cathedral, Cape Girardeau, for several days leading up to the Memorial Mass held Jan. 6 in remembrance of Pope Emeritus Benedict XVI. (Photo by Nathan Gladden/Southeast Missourian)



By
Fr. Joshua
J. Whitfield

WHAT WE BELIEVE, PART 9:

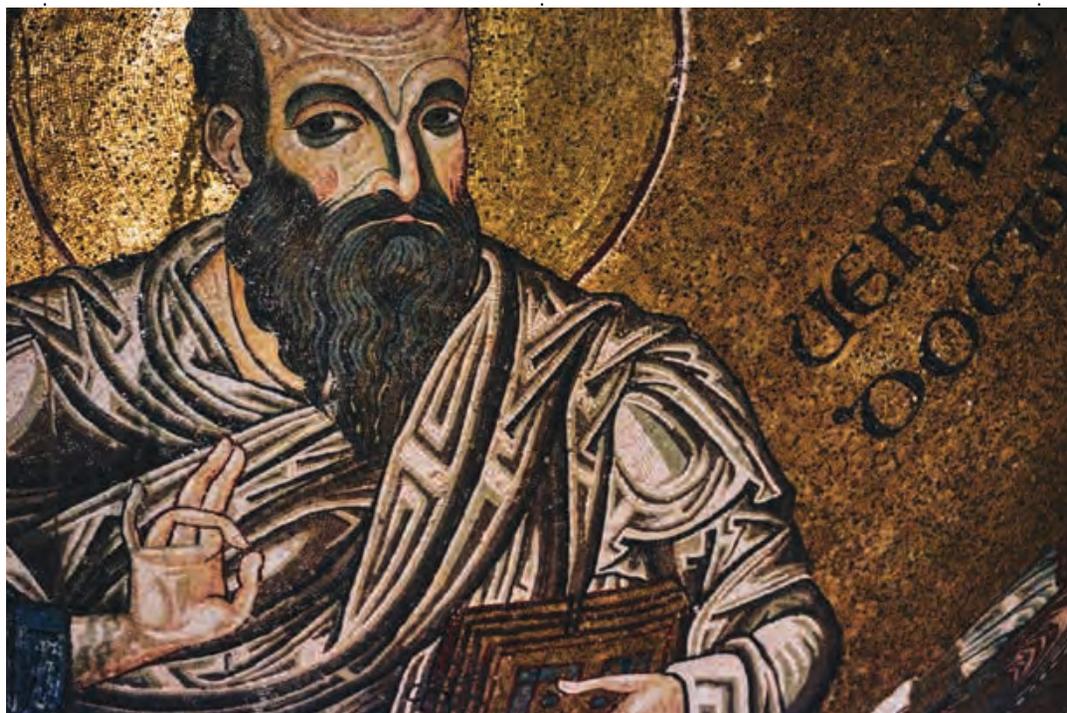
The Earliest Church

Focusing on the Church first not so much as an institution or historical entity, not so much in sociological terms, we must discover the Church is in its nature: that it's the communion the Father, the Son, and the Holy Spirit opened up to believers in Christ. In John 17, Jesus prayed that his disciples would be perfectly one — in and for glory, joy and love — just as the Father and Son are one (see Jn 17:11, 21, 23). This is the essence of the Church, and it is what we must grasp before thinking of the Church in any of its other aspects — historical, cultural, bureaucratic or otherwise. That we first see the Church theologically is essential.

But if this is true, we should be able to discern the Church in its essence over time in the tradition. Jesus of Nazareth prayed that his disciples — from beginning to end — be one in a communion of glory, joy and love. Yet, how is that true of today's Church? Karl Adam, the great German theologian, offered a famous image to help us think of both continuity and change as it pertains to the essence of the Church. He said the Catholic Church relates to both the Gospel and the early Church as a great oak tree relates to the acorn (*The Spirit of Catholicism*, 2). That is, the Church and the Gospel are in organic continuity, two ends of a vast natural process. Which is why the best thing to do, moving on from John 17, is to read the rest of Scripture and then the tradition in order to track that very continuity — that one communion we call the Church.

To begin, then, we should notice what I called earlier the mission for glory — the great trajectory of the evangelical movement beginning in the Trinity. That is, the Father sends the Son while the Son sends the disciples (as the Spirit is also sent by the Father and the Son), who in turn send their disciples, who in turn send theirs, and on and on. This mission for glory is discernible immediately after the Resurrection, first in Jesus' words to Mary Magdalene to "go to my brothers and tell them" (Jn 20:17). Later that first Easter evening, Jesus speaks of the mission for glory again, echoing his prayer to the Father, saying to the disciples, "Peace be with you. As the Father has sent me, so I send you," just before giving them the Holy Spirit and the mission of reconciliation

(Jn 20:21-23). The other Gospels describe this mission as well, most famously perhaps in Matthew — in the so-called Great Commission — where just before his Ascension, Jesus tells his disciples to "make disciples of all nations" (Mt 28:19). Both Mark and Matthew's version say that preaching, teaching and baptism are how disciples are to be made, and Mark even talks about accompanying charismatic signs



GREAT COMMISSION—Saint Paul in mosaic in the Cathedral of Monreale. Before his Ascension, Jesus tells his disciples to "make disciples of all nations" (Mt 28:19). Jesus' instructions to bear him witness "throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8), sends St. Paul to Rome, along with St. Peter; John to Ephesus, Thomas to India, and so on. (Getty Images)

(Mk 16:15-18). That is, how the Church is gathered into one is by means of preaching and sacraments. While more will be said later in this series, when we will explore Scripture, Tradition and the sacraments, at this point it suffices simply to point out that the mission for glory — beginning in the Trinity and which we learned about in John 17 — continues immediately after the resurrection of Jesus. That is, Jesus' desire that his disciples be one does not end with John 17. Rather, it begins.

And it is important to note also that the mission for glory is also geographic. We see this right away in Acts of the Apostles, in Jesus' instructions to the disciples to bear him witness "throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8). The command, basically, is to go north and beyond. Here the various traditions of apostolic missions begin — Peter and Paul to Rome, John to Ephesus, Thomas to India, and so on. Now, this

is important because it shows us that the mission for glory involves a double movement. That is, as the apostolic mission extends outward, enveloping in time the entire globe, God, by that same mission, gathers everyone to him. To put it simply: As the Church spreads out, God gathers in. This belongs to the very mechanics of mission and evangelism. It is why the Church still seeks to bear witness to Christ in all things, from

were devoted to "the prayers," again, something else to explore later. At this point we should remember the first Christians were also good Jews, so they would have been faithful in their daily prayers in the Temple, or at least in direction of the Temple.

Luke also says, "All who believed were together and had all things in common" (Acts 2:44). Now what this exactly means is debated, which is an argument well beyond our discussion. Remember, though, what we are trying to discover — traces of the mission for glory and signs of the oneness Christ prayed for. How was that oneness lived out as Church at the beginning? They held "all things in common." Now, again, we need not get sidetracked by questions as to what exactly this meant, for example, whether this was some form of early Christian communism (which it is not by the way, as we'll discover later). The simple point here is that the early Church had a strong and tangible notion of what it meant to be one. They prayed together, celebrated the Eucharist together, and shared their material resources — it was a real tangible communion and not merely a construct of conceptual or ideological agreement. The Church at this point was lived more than it was conceived. And they lived it "every day," Luke tells us, gathering in homes, for there were as yet no churches. Yet, increasing in numbers and in the Lord's favor, the Church grew — because of what they believed and in whom they believed.

NEXT EDITION:
WHAT WE BELIEVE: PART 10

*The Church
Interpersonal
and Personal*

Father Joshua J. Whitfield is pastor of St. Rita Catholic Community in Dallas and author of "The Crisis of Bad Preaching" (Ave Maria Press, \$17.95) and other books.

"What We Believe, Part 9: The Earliest Church" by Fr. Whitfield is from *simplycatholic.com*, copyright © Our Sunday Visitor; all rights reserved, no other use of this material is authorized.

foreign missions to parish preaching to small acts of personal charity and testimony. It is how we share our faith in Christ, how the Church grows — the one communion of glory, joy and love that Jesus prayed for. This is how it happens.

Now Luke describes what this communion looked like, at least ideally at the start, in Acts of the Apostles. There he tells us the earliest Christians "devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers" (Acts 2:42). This, Luke says, is what the first Christians were up to. First, they were committed to apostolic teaching and fellowship, that is, to the message that the Father sent the Son and that the Son, Jesus of Nazareth, died, rose again, ascended, and will return; and also that the risen Jesus calls us into communion, into oneness. Second, they were devoted to the "breaking of the bread," that is the Eucharist — to be explored further later. And then, they

LOVE COMES FIRST, POPE SAYS IN LETTER ON TEACHING OF St. Francis de Sales

By Cindy Wooden
Vatican City (CNS Rome)

The most important question a Christian can ask when making any decision in life is “where the greatest love is to be found,” Pope Francis wrote in a letter marking the 400th anniversary of St. Francis de Sales, a doctor of the church.

Thinking about the legacy of St. Francis, who was born in France in 1567 and died in 1622, Pope Francis said he was convinced that the French saint’s “flexibility and his farsighted vision have much to say to us,” especially in recognizing the real-life struggles of ordinary people and judging faith by love.

The pope’s letter was titled “Totum Amoris Est” (“Everything Pertains to Love”) and was released by the Vatican Dec. 28, the 400th anniversary of the death of St. Francis de Sales, who was bishop of Geneva, Switzerland, co-founder of the Visitation Sisters and a prolific writer, including of tracts he would slip under the doors of people’s homes.

In a letter that quoted heavily from St. Francis’ books, “Treatise on the Love of God” and “Introduction to the Devout Life,” but also from his own exhortation, “The Joy of the Gospel,” Pope Francis said the saint has much to teach the church today.

“We are challenged to be a church that is outward-looking and free of all worldliness, even as we live in this world, share people’s lives and journey with them in attentive listening and acceptance,” the pope wrote. “That is what Francis de Sales did when he discerned the events of his times with the help of God’s grace.”

“Today he bids us set aside undue concern for ourselves, for our structures and for what society thinks about us, and consider instead the real spiritual needs and expectations of our

people,” the pope said.

Returning in 1602 to Paris, where he previously studied, St. Francis de Sales saw a world

changing around him, the pope said, and he knew that he must respond theologically and pastorally.

“This was certainly not the first time that he had encountered individual fervent Christians, but now things were different,” the pope said. “Paris was no longer the city devastated by the wars of religion that he had known in the years of his education, or by the bitter conflicts that he had seen in the Chablais,” a region on the border of France and Switzerland.

“He encountered something unexpected: a flood ‘of saints, true saints, in great numbers and in all places,’” as St. Francis described them. “There were men and women of culture, professors of the Sorbonne, civil authorities, princes and princesses, servants and maids, men and women religious. A whole world athirst for God in a variety of ways.”

The saintly bishop developed a new approach to spiritual direction, the pope said. “It was a method that renounced all harshness and respected completely the dignity and gifts of a devout soul, whatever its frailties.”

Like the Second Vatican Council would teach 350 years later, the pope wrote, St. Francis de Sales knew that every person was called to holiness and that the call was specific to each person and his or her talents, shortcomings and state in life.

And, he said, the saint knew that the call was a grace, poured out with love.



A LIKENESS OF ST. FRANCIS DE SALES is seen in stained glass at Caldwell Chapel on the campus of The Catholic University of America in Washington May 25, 2021. We celebrate the Memorial of St. Francis de Sales on Jan. 24. (CNS photo/Tyler Orsburn)

“At the same time, this grace never makes us passive. It leads us to realize that God’s love radically precedes us, and that his first gift consists precisely in our acceptance of that love,” the pope wrote. “Each person therefore is responsible for cooperating with his or her own fulfillment, with spreading his or her wings with confident trust before the gust of God’s wind.”

“More important than any kind of useless rigidity or self-absorption,” Pope Francis wrote, St. Francis de Sales encouraged the faithful “to keep asking at every moment, in every decision, in every situation in life, where the greatest love is to be found.”

St. John Paul II, he noted, referred to St. Francis de Sales as the “Doctor of Divine Love,” not primarily because he wrote about divine love, but because “he was an outstanding witness to that love.”

“His writings were no theory concocted behind a desk, far from the concerns of ordinary people,” Pope Francis said. “His teachings were the fruit of a great sensitivity to experience.”

“To live in the midst of the secular city while nurturing the interior life, to combine the desire for perfection with every state of life, and to discover an interior peace that does not separate us from the world but teaches us how to live in it and

Why Is St. Francis De Sales Patron of Journalists?



In 1923, Pope Pius XI proclaimed in a patron of writers and journalists, because he made extensive use of broadsheets and books both in spiritual direction

and in his efforts to convert the Calvinists of the region.

Famous quotes of St. Francis de Sales:

“Start by doing what is necessary, then what is possible, and suddenly you are doing the impossible.”

“For it is in giving that we receive.”

“Remember that when you leave this earth, you can take with you nothing that have received-only what you have given.”

“I have been all things unholy.

to appreciate it, but also to maintain a proper detachment from it — that was the aim of Francis de Sales, and it remains a valuable lesson for men and women in our own time,” the pope wrote. ©OSV News

Papal calendar: 2023 holds important events for Pope Francis

By Cindy Wooden Vatican City (CNS Rome)

Pope Francis will soon pack his bags for his first foreign trip of 2023, a year that promises to be as busy as ever.

The pope, who celebrated his 86th birthday Dec. 17, can move quickly — in a wheelchair — and keeps saying in interviews that a functioning head and heart — not a well-functioning knee — are essential to the exercise of the papacy.

And, so, his appointment book for 2023 is starting to fill up, although he usually agrees to appointments with the caveat of “God willing.”

Several events are already inked in:

- A pastoral visit to violence-torn Congo Jan. 31-Feb. 3, followed by an ecumenical pilgrimage for peace to South Sudan Feb. 3-5 with Anglican Archbishop Justin Welby of Canterbury and the Rev. Iain Greenshields, moderator of the Presbyterian Church of Scotland.
- Pope Francis celebrates his 10th anniversary as pope March 13.
- He is scheduled to join perhaps 1 million young people from around the globe for World Youth Day Aug. 1-6 in Lisbon, Portugal.
- And the first session of the world Synod of Bishops meeting on “synodality” is scheduled for Oct. 4-29 at the Vatican.

His constant pleas for peace in Ukraine will not end until the war does.

And while Pope Francis indicated Dec. 21 that he had reached, or at least was reaching, the end of a series of general audience lessons about spiritual discernment — what it is, how it is done and how the results are

judged — his emphasis on teaching Catholics how to listen to the Holy Spirit when making decisions individually or communally will continue as the synod process does.

In October, saying he did not want to rush the process of discerning how the Holy Spirit is calling the church to grow in “synodality,” the pope announced that the assembly of the Synod of Bishops would take place in two sessions. The gathering scheduled for 2023 is only the first session.

Having published his constitution reforming the Roman Curia in June, Pope Francis is expected to make some changes in the top positions of Curia offices in the coming year.

The normal retirement age for cardinals and bishops working in the Curia is 75, but the pope has often kept cardinals who are prefects of dicasteries in place beyond their 75th birthdays.

The two cardinals likely to retire in 2023 are: Cardinal Luis Ladaria, prefect of the Dicastery for the Doctrine of the Faith, who will be 79 in April and has been in office since 2017; and Cardinal Mauro Piacenza, head of the Apostolic Penitentiary, a Vatican tribunal, who turned 78 in September and has led the office since 2013.

Four other cardinals continue to serve past the age of 75. Cardinal Michael Czerny, prefect of the Dicastery for Promoting Integral Human Development, celebrated his 76th birthday in July. Cardinal Joao Bráz de Aviz will turn 76 in April. Cardinal Kevin J. Farrell, prefect of the Dicastery for Laity, the Family and Life, turned 75 in September. Cardinal Marcello Semeraro, prefect of the Dicastery for



POPE FRANCIS greets the crowd from a wheelchair after praying in front of a Marian statue at the Spanish Steps in Rome Dec. 8, 2022, the feast of the Immaculate Conception. (CNS photo/Paul Haring)

the Causes of Saints, celebrated his 75th birthday Dec. 22.

In 2023 Pope Francis also will hear continuing calls to address the clerical sexual abuse scandal and, especially, to ensure greater consistency in dealing with abusers and greater transparency in how the Vatican has handled the cases.

The case of Jesuit Father Marko Rupnik, the Slovenian artist, will continue to make headlines; in late December the Jesuits asked victims to come forward and published a timeline that showed the Vatican’s doctrinal office in May 2020 confirmed the priest had incurred automatic excommunication for granting sacramental absolution to a woman with whom he had had a sexual relationship. After he formally recognized his abuse and expressed repentance, the excommunication was lifted the same month.

In 2021 another allegation of abuse was made by several women who belonged to the Loyola Community he served as a spiritual adviser in Slovenia; the doctrinal office ruled that the statute of limitations had passed and closed the case. News of his previous excommunication came out only after the second case was dismissed, raising questions about why the statute of limitations was not waived and about whether Pope Francis knew about and

was involved in lifting the previous excommunication.

Returning to Rome from Bahrain in November, Pope Francis told reporters that over the past 20 years, the Catholic Church had made huge efforts to stop hiding abuse cases and simply shuffling abusive priests to new assignments — “an ugly habit,” he said — and “we are moving forward.” ©OSV News



In speaking with Fr. David Hulshof, priest of the Diocese of Springfield-Cape Girardeau on temporary assignment as Director of Apostolic Formation at the Pontifical North American College in Rome, Pope Francis will also meet with a team from NAC on Jan. 14 concerning the apostolic work of the American seminarians in study at the pope’s seminary.



Pray to Protect Human Life!
January 19 - 27, 2023

Resources are available to promote and share the novena in your parish, school, or ministry!

REPECTLIFE.ORG/9-DAYS-FOR-LIFE

9 Days for Life is a novena for the protection of human life. Each day’s intention is accompanied by a short reflection and suggested actions to help build a culture of life.

Participants can download the novena or sign up to receive the daily prayers via email or text message.



Resurrection Catholic Cemetery adds Columbarium

Springfield

With deep gratitude to the generosity of two anonymous financial contributors, Resurrection Cemetery now has a columbarium. The new columbarium was delivered and installed on Fri., Dec. 9, in Resurrection Cemetery, Springfield, MO. The new 100-niche, seven-ton columbarium was made and delivered by Sunset Memorial & Stone, Calgary, Alberta, Canada. William Johnson, owner of Prestressed Casting Co., Springfield, donated a large concrete cross to be placed by the new columbarium. This cross is identical to the one donated by Prestressed Casting Co. for the historic St. Mary's Cemetery, Springfield. Springfield Striping & Sealing was hired for the installation of the cross and the construction of the columbarium pad and

sidewalks to the roads east and west of the site. Construction for the pad included additional space for a future second columbarium. The new columbarium and large cross are placed directly south of the shrine, the site of the annual Memorial Day Mass.

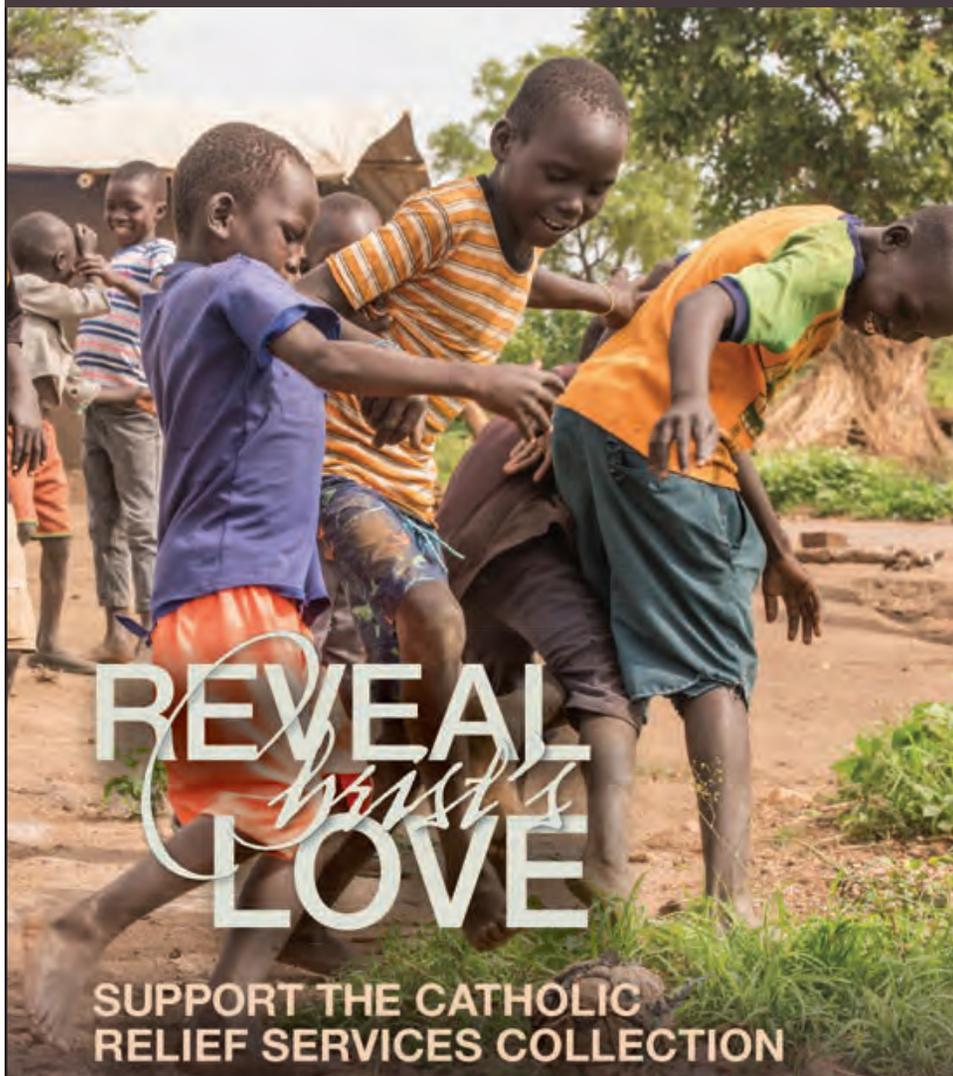
Each niche in the new columbarium can hold two separate urns. The niche prices range from \$1,800 to \$2,700, urns not included, with the higher-priced niches being on the higher rows. For inquiries regarding traditional in-ground burial lots or niche columbarium information, please Email Russ Koeneman, Director of the Catholic Cemeteries of Springfield, at catholiccemeteriesofspringfield@outlook.com. ©TM

Springfield is home to two Catholic cemeteries—historic St. Mary's Cemetery, established in 1873; and Resurrection Cemetery, established in 1959.



COLUMBARIUM & CROSS—A new 100-niche columbarium has been installed at Springfield's Resurrection Cemetery. (Submitted photo)

Second Collection at Masses weekend | Jan. 21-22



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Visit www.usccb.org/committees/church-latin-america for more resources.

#iGiveCatholicTogether will also accept funds for the collection.



DAY OF PRAYER for the Legal Protection of Unborn Children

JAN. 22, 2023

A great prayer for life is urgently needed, a prayer which will rise up throughout the world. Through special initiatives and in daily prayer, may an impassioned plea rise to God, the Creator and lover of life, from every Christian community, from every group and association, from every family and from the heart of every believer.

—Pope Saint John Paul II
'Evangelium Vitae'

For more information or resources on what you can do to support Life at all stages, visit www.usccb.org/pro-life-prayer.



CATHOLIC RADIO AT SEEK—Covenant Radio's Adam Wright spoke to guests Patty Schneier and Bp. Edward M. Rice during a live broadcast from SEEK '23, St. Louis. Covenant Radio serves our diocese in Cape Girardeau and Dexter with Catholic radio stations K232F-94.3 and KHJM-89.1 respectively. *(The Mirror)*



Bishop Edward M. Rice visited the Serra International booth at the 2023 SEEK Conference held in St. Louis. The organization, which promotes and supports vocations to the priesthood, held the image of Bp. Rice on its promotional materials. More on the SEEK conference in Bishop's column this week, page 2. *(The Mirror)*



SEEK23 conference draws thousands

St. Louis

The annual SEEK conference,

hosted by the Fellowship of Catholic University Students (FOCUS), recently drew thousands of Catholics together to adore the Blessed Sacrament, listen to speakers, and celebrate their faith. SEEK23 was held in St. Louis, MO, Jan. 2-6, in America's

Center Convention Complex, and aims to form all those interested in deepening their faith and spreading the Gospel, whether on college campuses or in their home parishes.

Open to students, clergy, parishioners, seminarians, Religious, SEEK is an opportunity to encounter the Gospel anew and to be revived, equipped, and encouraged for the life of faith Christ calls his disciples to live.

Martha Griswold, 34, a FOCUS missionary in

Windsor, CO, said the Eucharistic adoration night, with thousands of Catholics worshipping Jesus in the Eucharist was "one of the closest foretastes of heaven." Javier Lugo, 26, a FOCUS missionary at the University of Miami, agreed, saying SEEK was "like a 'retiro' times a thousand," where the experience of Eucharistic adoration made him feel truly "loved and wanted" by God. ©OSV News



NOTRE DAME HIGH SCHOOL INCOMING FRESHMAN PLACEMENT TEST

The Notre Dame Regional High School Placement Test for the class of 2027 is scheduled for **Saturday, January 14, 2023**. This test is one of several criteria used to assess a student's current math abilities and assure student success in our mathematics curriculum.

All eighth graders interested in taking the exam should report to Notre Dame at **8:00 a.m.** The event should conclude by **10:00 a.m.**
Please bring two #2 pencils and a calculator.

Please register online at: www.notredamehighschool.org/placementtest/

During the test, incoming freshman parents can enjoy coffee and donuts with the Home & School Board for our Morning Mingle. Principal Tim Garner will meet with parents about the next steps toward enrollment.

If you cannot attend on this date, please contact the Counselor's Office at (573) 335-6772, ext. 327 for the availability of future testing dates.

FOR MORE INFORMATION, CONTACT:
Counselor's Office
Notre Dame Regional High School
(573) 335-6772 ext. 327



SEEN ON SOCIAL MEDIA

ST. AGNES CATHEDRAL, SPRINGFIELD, posted this to Facebook on Jan. 5:

FIRST-DAY-BACK-FROM-BREAK VIBES!

WE FEEL THE SAME, CHLOE GIRL!—After a day of Safety/Intruder Training on Jan. 4, the faculty welcomed back students from the Christmas break in St. Agnes Cathedral School, Springfield. Labrador Retriever, Chloe, age 8, is a constant and comforting presence within the St. Agnes family. *(The Mirror)*



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DIOCESE OF SPRINGFIELD-CAPE GIRARDEAU



STUDENTS *perform* 'STAR SEARCH' CHRISTMAS MUSICAL

New Madrid, MO

Immaculate Conception Catholic School's production of "Star Search," a Christmas musical, was presented Dec. 15 for family and friends in Immaculate Conception Church, in New Madrid.

Many "stars" (youth) worked extra hard to shine extra bright so that they would be chosen as the "Star" of Bethlehem, to highlight the birth of Jesus. ©TM



▲ **CHRISTMAS MUSICAL**—On Dec. 15, 2022, youth put on "Star Search," a Christmas musical, for parishioners in Immaculate Conception Parish, New Madrid. (Photo by Jill Bock/Standard Democrat)



▲ **'STAR QUALIFICATIONS'**—The other "stars" take a closer look at the qualifications to be chosen the star to shine on Bethlehem to better understand why Bob (left, Austin Aycock), was selected for the honor during Immaculate Conception School's production of "Star Search." (Photo by Jill Bock/Standard Democrat)



◀ **TOUGH COMPETITION**—Students in Immaculate Conception Catholic School gathered Dec. 15 in the front the altar in Immaculate Conception Church as they prepared to present "Star Search," the Christmas musical, for family and friends, in order to "choose" the "Star" of Bethlehem to herald in the birth of Jesus. (Photo by Jill Bock/Standard Democrat)

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The VIRTUS Protecting God's Children Safe Environment training for adults is available online.

Preregistration is necessary: If you are a new registrant please go to www.virtus.org and click on "first time registrant" on the left, and follow the prompts to register for Online training. Instructions for the registration process can also be found on the Child and Youth Protection Page of the diocesan Website.

www.dioscrg.org/wp-content/uploads/How-to-Register-for-a-VIRTUS-withOnline-Option.pdf

Both in-person and online training sessions are for adults only.

Before engaging in activities involving minors and/or vulnerable adults, new volunteers or employees are required to complete the VIRTUS Protecting God's Children training for adults, submit a current Background Disclosure and Authorization Form, and read, sign and submit the annual Code of Conduct, which are available on the VIRTUS Website and the Diocese of Springfield-Cape Girardeau Child and Youth Protection Webpage: www.dioscrg.org/child-youth-protection/

For more information, please contact the Office of Child and Youth Protection, childandyouthprotection@dioscrg.org; or Bill Holtmeyer, billholtmeyer@dioscrg.org; or Shelly Ferry, sferry@dioscrg.org, (417) 866-0841.

CHURCH TOUR *brings* FAITH COMMUNITIES TOGETHER



Malden, MO

As a community outreach project, St. Ann Catholic Church, in Malden, MO, recently hosted a sing-along with Scripture reading to start the Malden Christmas Church Tour. A choir of young people presented Scripture from the Old and New Testament to tell the story from the prophecy of the coming of Emmanuel, up to the visit of the magi. Each Scripture passage was followed by a corresponding Advent song or Christmas carol. The program was well-attended by people of various denominations, and many voices joined together to praise God. Each guest received a tea light candle holder as a reminder that Jesus is the light of the world. Following the sing-along, the following Malden churches were open for the church tour, refreshments, and fellowship: First General Baptist Church, Stokelan Drive Christian Church, Malden First Assembly of God, First Southern Baptist Church, First Presbyterian Church, First Christian Church, and of course, St. Ann Church. ©TM



CO-ED BASKETBALL *at* GUARDIAN ANGEL *in* ORAN

Oran, MO

A few of the Catholic schools in Deanery 6 have formed an organized competitive basketball program with co-ed teams to enable more students to learn and enjoy the sport. The schools include

Guardian Angel, Oran; St. Denis, Benton; and St. Joseph, Scott City.

Each team played a total of four games, competing against the other schools two times, with one game at home and one game away. There were C & B teams made up of students from grades 3-8 and the referees were typically high school students.

Pictured is the Guardian Angel Redwing C team at the end of the tournament held in St. Joseph, Scott City, on Dec. 20. Thanks go to coaches Amy Pobst and Traci Hency! ©TM



ORAN REDWINGS—The Guardian Angel Redwing C basketball team posed for a photo at the end of the tournament held in St. Joseph, Scott City, on Dec. 20. Amy Pobst and Traci Hency serve the team as coaches.

(Photo by Debbie Gaines)

SAVE THE DATE!



2023 MIDWEST MARCH FOR LIFE



This is the official Missouri ProLife March. All adults and youth are invited to attend on **Wed., April 26, 2023**, in Jefferson City, 8 a.m.- 3 p.m. **More information coming soon on our diocesan Respect Life Webpage.** Diocesan registration for transportation will open on Thu., Jan. 26, 2023. For more information on the 2023 Midwest March for Life, please visit their Webpage.

midwestmarchforlife.com

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SAINT FRANCIS FOUNDATION *begins* GROTTO PROJECT

Cape Girardeau

Saint Francis Foundation is accepting donations toward construction of a grotto in the Healing Arts Garden at Saint Francis Medical Center. The grotto will provide a spiritual environment for visitors to glorify God and strengthen their faith.

In April 1957, a grotto was constructed at Saint Francis Hospital on Good Hope Street to honor Our Lady of Lourdes. The grotto served as the picturesque site for

reflection, prayer, and many nursing commencement exercises throughout the years. However, the Our Lady of Lourdes statue was removed from the grotto when Saint Francis Medical Center was built in 1976.

Through the support of Saint Francis Foundation's Chapel Fund, the Our Lady of Lourdes statue will now be rehomed in the Healing Arts Garden at Saint Francis Medical Center, within a Grotto modeled after the original.

Donations can be made to the Saint Francis Foundation by calling

(573) 331-5133 or visiting www.sfmc.net/foundation/season-of-giving.

Inspired by faith in Jesus Christ, Saint Francis Healthcare System is guided by its Mission to provide a ministry of healing, wellness, quality, and love. Founded by Franciscan Sisters in 1875, the priority remains the same: serve all who enter with dignity, compassion, and joy. Serving nearly 713,000 people across Missouri, Illinois, Kentucky, Tennessee and Arkansas, the focus of Saint Francis Healthcare is on patients' outcomes, experience, and value. ©TM

◀ **OUR LADY OF LOURDES STATUE** in the Healing Arts Garden. (Submitted photo)



You are invited to

The
 GATHERING
 AT THE LANDING

Friday, March 3 -
 Saturday, March 4

to be held at the newly rebuilt

The Landing

110 Front Street Van Buren, Missouri



Keynote Speaker

Bill Donaghy, M.A.
 Senior Lecturer & Content Specialist
 for the Theology of the Body Institute

Bill Donaghy will be speaking on the following topics:

The Theology of the Body and the New Evangelization

The theology of the body is most often cast as an extended teaching on sex and marriage. It is that, but it is also so much more. In this presentation, Bill demonstrates that the theology of the body provides a "lens" through which to view, understand, and share the Gospel message itself. In the process, he demonstrates that the Church's teaching on life and love is not "imposed" from the outside, but corresponds perfectly with the deepest desires of the human heart.

The Genesis of Gender: Rediscovering Who We Are

Our culture continuously asks the question "Who am I?" LGBTQIA? This long list of letters is an attempt to categorize those who feel constricted by the heteronormative binary of male/female. But what does it really mean to be a human person today?



Scan here to register
 Register by Feb. 24th



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Nixa, Bolivar, Verona-Aurora,
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West Plains, Billings,
Springfield-St. Agnes Cathedral,
Montrose, Butler

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* Knights of Columbus ranked #6 in the permanent life insurance category on Forbes 2022 America's Best Insurance Companies list. Forbes partnered with Statista to independently survey more than 16,000 customers who owned at least one insurance policy across 7 insurance product categories.



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To Protect and Heal

THE DIOCESE OF SPRINGFIELD-CAPE GIRARDEAU and its Affiliates promote a zero-tolerance policy regarding sexual misconduct and are committed to creating and maintaining a safe environment for all of God's people, one that is free from any form of sexual misconduct, which is antithetical to the teachings of the Catholic Church.



HOW WE PROTECT AND HEAL

Foster and maintain an atmosphere of trust and safety in its ministry to all minors and adults. We have a responsibility to provide a safe environment and actively protect minors and adults from all forms of abuse and are expected to uphold and maintain the highest standard of professional, ministerial, and moral behavior. Committed to this effort, the diocese pledges to work toward healing and reconciliation for those who have been injured and harmed physically, sexually, emotionally, and spiritually through the sexual misconduct by clergy and any other diocesan personnel.

CREATING A SAFE ENVIRONMENT

Any behavior of a sexual nature that occurs between diocesan personnel and a minor or an adult, which includes: sexual abuse, enticement, exploitation, and any other such behavior, or the appearance of any such behavior, whether in-person, verbal, written, or through the use of technology or other media, that is defined by and contrary to the moral teachings, doctrines, and Canon Law of the Catholic Church; and/or unlawful as described by local, state, and federal laws.

EDUCATION AND TRAINING

Diocesan personnel who regularly engage in activities involving minors or vulnerable adults are required to attend and complete the designated safe environment training. Clergy, employees, catechetical leaders, and other volunteers may be required to read monthly training bulletins, and/or complete other relevant training when assigned and/or requested by their supervisor or by the diocese. Diocesan personnel are required to annually review The Code of Conduct for Clergy, Employees and Adult Volunteers as part of their ongoing training.

BACKGROUND SCREENING

All diocesan personnel over the age of 18 must complete, sign, and submit Background Disclosure and Authorization. The diocese will conduct a national and local criminal background screening of all diocesan personnel. Random and periodic rescreening will be conducted on all diocesan personnel. Thorough reference checks should also be conducted for potential diocesan personnel.

TO REPORT ABUSE:

- ▶ **Any known or suspected ABUSE OR NEGLECT OF A MINOR must first be immediately reported to the Missouri Child Abuse and Neglect Hotline at 800-392-3738.**
- ▶ **Any known or suspected ABUSE OR NEGLECT OF AN ADULT must first be immediately reported to the Missouri Adult Abuse and Neglect Hotline at 800-392-0210.**
- ▶ **In situations of immediate danger, call 911.**

This policy applies to all diocesan personnel, including clergy, seminarians, consecrated religious, diocesan, parish and school employees, and all adult volunteers. Any violation of this policy will be grounds for discipline up to and including termination.

ROMAN CATHOLIC

DIOCESE of SPRINGFIELD-CAPE GIRARDEAU

Office of Child and Youth Protection

