



FAITHFUL CO-RESPONSIBLE FOR EVANGELIZATION *and* MISSION IN THE CHURCH



CLERGY DISCUSSION SYNOD—Clergy of the Diocese of Springfield-Cape Girardeau recently discussed the fruits of the diocesan consultative sessions for the Synod on Synodality. Fifty-nine of the 83 parishes and missions of southern Missouri made their voices heard during listening sessions held throughout the Diocese. *(The Mirror)*

by Paula Wright

Springfield

In May 2021, Pope Francis introduced the two-year process of listening and dialogue called the Synod on Synodality. This synod is a call for all God's people to pray, reflect, converse, and discern. This synod is not just a convening of Bishops reflecting on a particular topic and advising the Pope. Through listening and sharing together, the Church seeks to understand the Holy Spirit's will.

"...The objective of the current Synod is to listen, as the entire People of God, to what the Holy Spirit is saying to the Church. We do so by listening together to the Word of God in Scripture and the living Tradition of the Church, and then by listening to one another, and especially to those at the margins, discerning the signs of the times" (Vademecum for the Synod on Synodality #1.3).

As part of the Synod, every parish and Catholic Campus Ministry Center in the Diocese were invited to host in-person synodal dialogue sessions. In addition, parishioners were invited to participate with announcements made on social media and bulletins. From March through May, parishes, Catholic Campus Ministries, and religious sisters from around the diocese met in groups during Synod Consultation Meetings to share and listen.

"Last year, Bishop Rice rolled out the new *Norms for the Parish Pastoral Council*, while issuing the call for councils

to help their pastors and parishes to 'move from maintenance to mission,'" said Lynn Melendez, Director of the Office of Evangelization, Family Life and Youth Ministry and Diocesan Coordinator for the Synod on Synodality. "Shortly after the roll out, the diocese was given an invitation from Pope Francis to engage in the *Synod on Synodality*. The invitation was gladly accepted. We recognized that the Synod would offer parishes the opportunity to engage the larger congregation in dialogues about how we can better fulfill our diocesan priorities of 'growing in holiness, forming intentional disciples, and being sent forth to witness.' In pursuing these priorities, the diocese will be moving from maintenance to mission,"

For some, this was a first-time experience of synodality and they expressed their enjoyment in having constructive dialogue with their fellow parishioners. Although there were a few strong emotions and disagreements, respectful and empathetic dialogue seemed to be consistent throughout. Many parishes expressed the desire to utilize a synodal process on a continual basis as they plan for future ministry within the parish and outreach to the community. In total, 59 of the 83 parishes and mission churches held consultation sessions. Three out of four college campus ministry groups also held sessions. Additionally, the religious sisters of the diocese gathered for a day of reflection and dialogue.

WORLDWIDE DISCUSSION

Through participation in the synodal process, the parishes and institutions of the Diocese of Springfield-Cape Girardeau were able to both contribute to the worldwide discussion on synodality and use the process to further explore and develop its diocesan priorities and future planning.

The consultation sessions throughout southern Missouri provided opportunities for communities to draw together and share from their experiences. Respectful, empathetic conversations opened hearts and minds to the Holy Spirit, fostering a sense of hope in the future of the Church. Even through disagreements, many understood and acknowledged the common desire to live a faithful life in Christ and to be able to draw others into a relationship with Christ through the Catholic Church.

As a diocese, common insights from the numerous dialogues of synodal participants included:

- **Agreement that the Holy Mass and the Sacraments are primary sources of encounter with Christ, and a path to growth in holiness and discipleship.**

Participants made note of their appreciation for having a priest who takes the time to prepare homilies which are inspirational and educational. There was much dialogue

Continued on page 6...



The next issue of *The Mirror* will be **November 11, 2022**. 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

Eucharistic Revival is opportunity to deepen connection to Jesus

I recently undertook a tour of the diocese, celebrating Mass in a different deanery each day along with adoration of the Blessed Sacrament. The diocesan Eucharistic Pilgrimage of which I speak was Sun., Sept. 25-Sat., Oct. 1, and is part of the three-year Eucharist Revival of the US Bishops, during which it is our hope to deepen our understanding of the holy sacrifice of the Mass along with a more profound appreciation of Eucharistic Adoration.

If I would ask each one of you, “What are the most important words that the priest recites during Mass,” what would you say? I would hope that we would all say the same thing – most important words the priest recites are the words of Jesus himself, “This is my body... This is my blood.”

It is with those words that the Miracle of the Mass occurs. Paragraph 1413 of the *Catechism of the Catholic Church* (CCC) explains, Those words, pronounced over the bread and wine become the moment of the “consecration,” where the “Transubstantiation” occurs of the bread and wine into the Body and Blood of Christ. The miracle is that while in its appearance, it **still looks like bread and wine**, and still has the **properties of bread and wine**, and still has the same **color and taste**, in its **inner substance there is a change, thus the word Trans-substantiation, into the Body and Blood of Christ**—Christ himself, living and glorious, present in a true, real, and substantial manner—his body and his blood, with his soul and his divinity.

That is why of all the sacraments, the Eucharist is called the Most Blessed Sacrament.

So, certainly it could be said

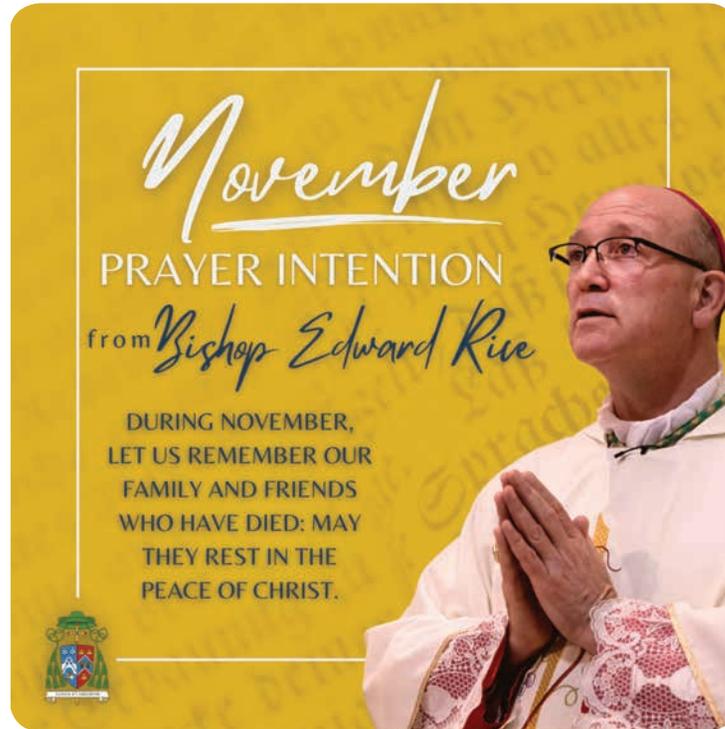
that the words of consecration that results in transubstantiation, “This is my body... This is my blood,” are the most important words that the priest recites at Mass.

At the same time, I don’t think that is the full answer. If we just left it at that, the consecration would have been a **one-time event**. I think the fullest answer would be, “This is my body... This is my blood... **Do this in memory of me.**” With that mandate to repeat His actions and words, every Mass celebrated draws us into His life, His death, and His resurrection as He intercedes in the presence of the Father.

UNENDING SACRIFICE

I’ve often said I’ve only memorized one sentence from the Catechism, from paragraph 27, “The desire for God is written in the human heart... And God never ceases to draw us to himself.” But I also have other favorites that I have memorized. Paragraph 1370, “**In the Eucharist the Church is as it were at the foot of the Cross with Mary, united with the offering and intercession of Christ.**” And because of that, **we are not spectators at the Mass**, watching what the priest does. No, every one of us is united with the sacrifice of Christ and along with Christ, we are offered to the Father.

You think that you are, for example, in Saint Agnes Cathedral on Jefferson Avenue in Springfield, Missouri. No, you are not – you are at **Calvary**, at the **foot of the Cross at this moment**



with Mary – united with the offering of Jesus with the opportunity to offer up your own joys and sorrows to Almighty God. Some people think we re-crucify Christ at Mass. No, Christ was sacrificed once and for all. His is the perfect and unending sacrifice. He continually offers Himself to the Father.

But, with that mandate, “Do this in memory of me,” Christ **fulfills his promise to be with us until the end of time**. Christ becomes our **food for the journey**. Christ **never abandons us**, is always with us: **reserved in the tabernacle and invites us to come to him** at Mass and in Adoration, making it possible for all generations of Christians to be united with his offering. 1368. That is why the Catechism refers to the Mass as the “Mass of all ages.” At every Mass, “**The altar represents the body of Christ and the body of Christ is on the altar;**” thus uniting Holy

Thursday, Good Friday, and the Resurrection in one great act of offering to the Father.

And of course, if that is the Miracle of the Mass—that Jesus is present to us in his Body and Blood in the form of bread and wine—the **Marvel of the Mass is that we, when properly disposed, are privileged to receive him**. We recognize how unworthy we may be, that is why we say the words of the Centurion, “Lord, I am not worthy,” and yet we also hear the words, “Take and eat.” When we receive Christ in the Eucharist, **we do something that the Angels, being pure spirit, cannot do. In a sense, the Angels are jealous of us.**

BENEFITS OF COMMUNION

What are the benefits of receiving Holy Communion? A deeper union with Christ – the forgiveness of venial sins – strength to fight and preserve us from mortal sin – and receiving Christ in his Eucharist helps us to recognize and respond to Christ in the poor. May we never be like the man in the Gospel who ignored Lazarus in his poverty.

St. John Vianney said, “There is nothing so great as the Eucharist. If God had something more precious, he would have given it to us.”

St. Pius X, our diocesan co-patron said, “Holy Communion is the shortest and safest way to heaven.”

I end with the quote from Pope St. John Paul II, “The Church and the world have a great need for Eucharistic worship. Jesus awaits us in the sacrament of love...Let our adoration never cease.” ©TM



CCSOMO Second Collection is November 20

In the Gospel of Matthew, we hear the words, “For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and

you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.” Every day across our Diocese, Catholic Charities of Southern Missouri reaches out to the homeless, the hungry, and the hopeless.

During the Nov. 20 weekend Masses, right before Thanksgiving, we have an opportunity to come together as a Catholic community to put our faith into action through the annual Second Collection for Catholic Charities. As the charitable arm of the Diocese, Catholic Charities of Southern Missouri works one-on-one with individuals and families to provide the help and hope they need to achieve long-term success. Thousands of people are assisted each

year through the many programs and services of Catholic Charities, due in large part to the generosity of donors such as yourself.

As Bishop, I am proud of the work Catholic Charities provides in the name of all Catholics across southern Missouri. Catholic Charities provides housing and employment services for homeless veterans and their families; pregnancy and parenting support; homeless prevention; crisis maternity care and housing; credit and financial counseling; job training; support services for the developmentally disabled, and more. The message from His Holiness Pope Francis on the First World Day of the Poor from the Apostle John is more important now than ever, “Let us love, not with words, but with deeds.”

As One Church, East to West, join me on **November 20** and make a donation so that we may continue to provide lasting change by Reaching Out, Providing Hope, and Changing Lives. *Thank you!*



VEN Y VERÁS

Obispo Edward M. Rice

El Avivamiento Eucarístico es una oportunidad para profundizar en la conexión con Jesús

Recientemente emprendí una gira por la diócesis, celebrando la Misa en un decanato diferente cada día, junto con la adoración del Santísimo Sacramento. La Peregrinación Eucarística Diocesana de la que hablo tuvo lugar del domingo 25 de septiembre al sábado 1 de octubre, y forma parte del avivamiento eucarístico de tres años de los obispos de EE.UU., durante el cual esperamos profundizar en nuestra comprensión del santo sacrificio de la Misa junto con una apreciación más profunda de la adoración eucarística.

Si yo quisiera preguntar a cada uno de ustedes, “¿Cuáles son las palabras más importantes que el sacerdote recita durante la Misa?”, ¿qué dirían? Espero que todos digamos lo mismo: las palabras más importantes que recita el sacerdote son las del propio Jesús, “**Esto es mi cuerpo... Esto es mi sangre**”.

Con esas palabras se produce el Milagro de la Misa. El párrafo 1413 del Catecismo de la Iglesia Católica (CIC) explica: Esas palabras, pronunciadas sobre el pan y el vino, se convierten en el momento de la “consagración”, donde se produce la “transubstanciación” del pan y el vino en el Cuerpo y la Sangre de Cristo. El milagro es que mientras en su apariencia **todavía se ve como pan y vino**, y todavía tiene **las propiedades del pan y del vino**, y todavía tiene el mismo **color y sabor**, en su **sustancia interior hay un cambio, así la palabra trans-substanciación, en el Cuerpo y Sangre de Cristo**: Cristo mismo, vivo y glorioso, presente de manera verdadera, real y sustancial; su cuerpo y su sangre, con su alma y su divinidad.

Por eso, de todos los sacramentos, la Eucaristía se llama el Santísimo Sacramento.

Así que, ciertamente se podría decir que las palabras de consagración que resultan en la transubstanciación, “Este es mi cuerpo... Esta es mi sangre”, son las palabras más importantes que el sacerdote recita en la Misa.

Al mismo tiempo, no creo que esa sea la respuesta completa. Si lo dejamos así, la consagración habría sido un **acontecimiento único**. Creo que la respuesta más completa sería: “Este es mi cuerpo... Esta es mi sangre... **Hagan esto en memoria mía**”. Con ese mandato de repetir sus acciones y palabras, cada Misa celebrada nos introduce en su vida, su muerte y su resurrección, mientras Él intercede en la presencia del Padre.

SACRIFICIO ETERNO

A menudo he dicho que sólo he memorizado una frase del Catecismo, del párrafo 27: “El deseo de Dios está inscrito en el corazón del hombre... y Dios no cesa de atraer al hombre hacia sí”. Pero también tengo otros favoritos que he memorizado. Párrafo 1370: “**En la Eucaristía, la Iglesia, con María, está como al pie de la cruz, unida a la ofrenda y a la intercesión de Cristo**”. Y por eso **no somos espectadores de la Misa** observando lo que hace el sacerdote. No, cada uno de nosotros está unido al sacrificio de Cristo y, junto con Cristo, somos ofrecidos al Padre.

Por ejemplo, ustedes piensan que están en la catedral de Santa Inés, en la avenida Jefferson de Springfield, Missouri. No, ustedes no están ahí:

están en el **Calvario, al pie de la cruz en este momento con María**, unidos a la ofrenda de Jesús con la oportunidad de ofrecer sus alegrías y tristezas a Dios todopoderoso. Algunos piensan que volvemos a crucificar a Cristo en la Misa. No, Cristo fue sacrificado de una vez por todas. El suyo es el sacrificio perfecto e interminable. Él se ofrece continuamente al Padre.

Pero, con ese mandato, “hagan esto en memoria mía”, Cristo **cumple su promesa de estar con nosotros hasta el final de los tiempos**. Cristo se convierte en **nuestro alimento para el camino**. Cristo **nunca nos abandona**, está siempre con nosotros: **reservado en el tabernáculo y nos invita a venir a él** en la Misa y en la Adoración, haciendo posible que todas las generaciones de cristianos se unan a su ofrenda. 1368. Por eso el Catecismo se refiere a la Misa como la “Misa de todas las generaciones”. En cada Misa “**el altar representa el cuerpo de Cristo y el cuerpo de Cristo está sobre el altar**”, uniendo así el Jueves Santo, el Viernes Santo y la Resurrección en un gran acto de ofrenda al Padre.

Y, por supuesto, si ése es el Milagro de la Misa —que Jesús se nos haga presente en su Cuerpo y Sangre en forma de pan y vino—, la **Maravilla de la Misa es que nosotros, cuando estamos bien dispuestos, tenemos el**

privilegio de recibirlo. Reconocemos lo indignos que podemos ser, por eso decimos las palabras del Centurión: “Señor, no soy digno”, y sin embargo también escuchamos las palabras: “Tomen y coman”. Cuando recibimos a Cristo en la Eucaristía, **hacemos algo que los Ángeles, siendo espíritu puro, no pueden hacer. En cierto sentido, los Ángeles están celosos de nosotros**.

BENEFICIOS DE LA COMUNIÓN

¿Cuáles son los beneficios de recibir la Sagrada Comunión? Una unión más profunda con Cristo, el perdón de los pecados veniales, la fuerza para luchar y preservarnos del

pecado mortal, y recibir a Cristo en su Eucaristía nos ayuda a reconocer y responder a Cristo en los pobres. Que nunca seamos como el hombre del Evangelio que ignoró a Lázaro en su pobreza.

San Juan Vianney decía: “No hay nada tan grande como la Eucaristía. Si Dios tuviera algo más precioso, nos lo habría dado”.

San Pío X, nuestro copatrono diocesano, dijo: “La Sagrada Comunión es el camino más corto y seguro al cielo”.

Termino con la cita del Papa San Juan Pablo II: “La Iglesia y el mundo tienen una gran necesidad del culto eucarístico... Jesús nos espera en este sacramento del amor... No cese nunca nuestra adoración”. ©TM

La Iglesia y el mundo tienen una gran necesidad del culto eucarístico. Jesús nos espera en este sacramento del amor... No cese nunca nuestra adoración.



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.

December 11, 1987 This week on the Feast of Our Lady of Guadalupe, December 12th, I celebrate my third anniversary as bishop with you. These years have been, without doubt, the best three years of my life! I thank God and all of you for the happiness I have found in living and working with you. My anniversary day will be spent at the Trappist Monastery in Ava with Fr. Basil Pennington and participants in his seminar on Prayer. My Mass will be offered for you and your families.

December 18, 1987 Christmas can be a difficult time for some people. Can you do something for or with someone to make Christmas happy? This question reminds me of the story of the little guy who was asked to take the part of the Bethlehem innkeeper in a Nativity school play. Happy to have the part, he was nevertheless disappointed he had only one line: “There is no room at the inn.” He did quite well the night of the play, but his sense of compassion must have gotten the best of him. After saying to Mary and Joseph, “There is no room at the inn,” he added, “but come in anyway for something to eat!”

January 1, 1988 Recently, after Mass at St. Eustachius Parish, in Portageville, I talked with a man who was showing several pictures to a group of people. “These are my grandchildren,” he said enthusiastically to me as he passed the pictures my way. “You really look proud,” I told him. “I am, Bishop,” he replied. “Frankly, I wish all my children had been born grandchildren!”



EUCCHARISTIC MIRACLES
of the WORLD

The Very Rev. Shoby Chettyyath, V.G.



THE EUCCHARISTIC MIRACLE
of Middleburg-Lovanio, Belgium, 1374

During the national three-year Eucharistic Revival, The Very Rev. Shoby Chettyyath, 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.miracolieucaaristici.org/en/liste/list.html>.

Why do we believe that Jesus is physically present in the Eucharist? Because He told us so. On Holy Thursday evening, He took bread blessed and broke it, gave it to the disciples and said: "This is my Body." Likewise, the cup after supper, saying, "This cup, which is poured out for you, is the New Covenant in my Blood." Jesus told us: This is my Body; this is my Blood. Therefore, it has been the constant teaching of the Church from the very beginning.

During the Eucharistic Prayer of the Mass, the bread and wine are changed into the Body and Blood of Christ, as the Church has always taught. The Eucharistic miracle at Middleburg-Lovanio, Belgium, actually is one of the best example for this change, transubstantiation.

This Eucharistic miracle happened in 1374 in *St. Peter Church in Middleburg*. When the priest was distributing the holy Communion, the consecrated Host changed into Flesh from which the blood flowed. In his book, *Le Sacrement du Miracle de Louvain*, Joseph Wils, a Professor of the Catholic University of Louvain, described all the contemporary documents and testimonies about this miracle

A noble and faithful Catholic woman lived in Middleburg. She was well known by everybody for her great faith and devotion to the Eucharist. During the Lent of 1374, as she did every year in her house, she began to do penance in preparation for the coming of Easter. A few days before, a new male servant by the

name of Jan was hired. He had not gone to confession for many years, in spite of the dissolute life he was living.

The woman invited all the household staff to go to Mass. So as not to disappoint her, Jan did not dare oppose this invitation. He attended the whole Eucharistic celebration, and when it was time to receive Holy Communion, the man approached the altar with much superficiality. As soon as he received the Host on his tongue, the Sacrament changed into bleeding Flesh. At once Jan took the Particle from his mouth; Blood dripped from the Sacred Flesh onto the cloth covering the altar rail. The priest realized at once what was happening, and with great emotion, carefully placed the miraculous Particle in a vessel inside the tabernacle. Jan repented and confessed his sin before everyone. From that day on, he led an exemplary life and nourished a great devotion to the Most Blessed Sacrament until his death. All the church and civil authorities of the city were informed of the miraculous event. After diligent investigation, the Church authorized the cult of this miraculous event.

Our Catholic teaching that the Eucharist is the Body and Blood of Jesus, not bread and wine, is clearly taught in the Bible and throughout the 2,000-year tradition of the Church.

The teaching of Jesus in the sixth chapter of John's Gospel is very clear: "Amen, amen I say to you, unless you eat the flesh of the Son of Man and drink His blood you do not have life within you.



Whoever eats My flesh and drinks My blood has eternal life and I will raise him up on the last day. For My flesh is true food and My blood is true drink. Whoever eats My flesh and drinks My blood remains in Me and I in him" (John 6:53-56).

The early Church took this teaching seriously. In his first letter to the Corinthians, St. Paul says, "Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the Body and Blood of the Lord... for anyone who eats and drinks without discerning the body, eats and drinks judgment on himself" (1 Corinthians 11:27, 29). Paul's statement makes sense only if the bread and wine have become the real Body and Blood of Christ.

The Council of Trent in 1551 declared, "The sacrament of the Most Holy Eucharist is contained truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and consequently the whole Christ."

Let us adore Him. ©TM

The Very Rev. Shoby Chettyyath, 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.

30TH
ANNIVERSARY

CONGRATULATIONS

Fr. Patrick Teter

Fr. Patrick Teter will celebrate the 30th anniversary of his priesthood ordination on Nov. 21. He is Pastor of St. Mary Parish, in Lamar, and St. Patrick Mission Church, in Greenfield.



Happy Anniversary, Fr. Teter!

35
ANNIVERSARY

CONGRATULATIONS

Fr. John Braun

Fr. John Braun will celebrate the 35th anniversary of his priesthood ordination on Nov. 27. He is currently retired and living in Cape Girardeau.



Happy Anniversary, Fr. Braun!

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ANNOUNCEMENTS

Cape Girardeau—The Cathedral of St. Mary of the Annunciation PCCW will hold its annual **Craft & Bake Sale**, Sat., Nov. 12, 8:30 a.m.-6 p.m., and Sun., Nov. 13, 7 a.m.-12 p.m., in the St. Mary Catholic School gym. Homemade craft items, candy, and baked goods, including cinnamon rolls.

Deanery 6—The Council of Catholic Women will hold its **quarterly meeting** Tue., Nov. 15, in St. John Parish, Leopold. Rosary at 5 p.m., Mass will begin at 5:20 p.m. Meeting will follow in the school cafeteria with a dinner of soup, sandwiches, and cookies. Workshops for Leadership, Service, and Spirituality Commission will be held. For more information, please contact Ruth Heather, (573) 270-4844.

Dexter—Sacred Heart Parish will host its annual **Turkey & Ham Dinner**, Sun., Nov. 6, 11 a.m.-1 p.m., in the parish hall. Served buffet-style, menu includes turkey and dressing, ham, mashed potatoes & gravy, green beans, corn, slaw, rolls, coffee, tea, lemonade, and dessert. Adults-\$10; children, ages 6-10 yrs.-\$5; under age 6, free, carry-out is available.

Jackson—The Jackson Knights of Columbus Ladies Auxiliary will host a **Bunco Bash**, Sun., Nov. 6, in the Upper KC Hall, located at 3305 N. High St. Registration begins at 12:30 p.m., and play starts at 1 p.m. Entry fee is \$10/player. Pre-registration is not required. Prizes and snacks will be provided; drinks available for purchase. Proceeds will be used to fund scholarship program, and various other organizations, such as Options for Women, Birthright, and Special Olympics. For more information, contact Donna at (573) 243-5464 or jacksonkcaux@gmail.com.

Leopold—St. John Church will participate in the **Country Christmas Home Tour**, Sun., Dec. 18, 1-4 p.m. You are invited to tour the beautifully decorated homes, then visit St. John Church to listen to Christmas organ music, 3-4 p.m.; afterward, enjoy homemade soups and cookies in the school cafeteria. Tickets are \$10 and are available the day of the tour at any of the homes, or may be purchased in advance at the Leopold Store, or The Bank of Missouri, and Beussink Family Dentistry, in Marble Hill. A portion of the proceeds will be shared with the church youth group. For more information, please call Geri Geringer, (573) 208-6445.

New Hamburg—St. Lawrence **Fall Dinner & Country Store** will be held Sun., Nov. 6, 10:30 a.m.-1:30 p.m., in the St. Lawrence Parish Center. Served buffet-style, menu includes turkey & dressing, cranberry sauce, sweet potatoes, buttered potatoes, slaw, green beans, homemade desserts, and drink. Adults-\$12; children, ages 6-12 yrs.-\$5; under age 5, free; carry-out is available.

Poplar Bluff—Sacred Heart PCCW will host its **100th Annual St. Anne's Bazaar**, Sat., Nov. 5, 7:30 a.m.-3 p.m., in the Parish Center, located at 123 N 8th. Booths for Arts & Crafts, Sewing, Christmas Shop, Baked Goods, including the Walz family bread, Country Store, This & That Gift Booth, Homemade Candy Gift boxes, Jewelry, Religious Goods, and White Elephant. The Guadalupe Group will be selling tamales. Homemade cinnamon rolls for breakfast and

a lunch of broccoli soup, sandwiches, and chili will be served. Proceeds support altar & parish needs, parish school, and charities. For more information, contact Gail Fox, (573) 413-4434, or Cassie Willey, (573) 429-1824.

Springfield—St. Agnes Cathedral Parish will host a **Holiday Market**, Sat., Nov. 5, 9 a.m.-4 p.m., and Sun., Nov. 6, 8:30 a.m.-1 p.m., in the school gymnasium, located in The Catholic Center. There will be a variety of vendors with candles, cards, religious items, Norwex, Tupperware, paintings, many handmade items, and baked goods. John Carpenter will be there with his books.

Springfield—St. Elizabeth Ann Seton Parish Council of Catholic Women will have its **14th Annual Fall Bazaar**, Sat., Nov. 5, 9 a.m.-6 p.m., and Sun., 8 a.m.-2 p.m. Many vendors available with handmade embroidery, knitted and crocheted items, Christmas décor, Jordan Essentials skincare, Party Lite, Tupperware, painted wood, glass items, handmade jewelry, religious items, pecans and walnuts will be sold by the Lion's Club, and much more. Visit the dining room for lunch; chili, soup, frito pie, hot dogs, and many more items. Proceeds support LifeHouse Crisis Maternity Home, seminarians, and other ministries within the parish.

Springfield—Immaculate Conception PCCW will have its **Holiday Sale**, Sat., Nov. 12, 8 a.m.-6 p.m., and Sun., Nov. 13, 8 a.m.-1 p.m. Start your Christmas shopping at our huge white elephant & bake sale. A lunch of sandwiches, soups, & desserts will also be available.

Springfield—Holy Trinity PCCW will have its **Fall Bazaar**, Sat., Nov. 12, 9 a.m.-5 p.m., and Sun., Nov. 13, 9 a.m.-12 p.m. Vendors will offer a variety of items; including original artwork and crafts, children and baby hats, blankets, and clothing. Christmas gifts and décor, jewelry, skin care, candles. Home baked goods, candy, and hand-crafted items will be available. White Elephant Sale and gardening booth with lots of houseplants. Lunch will be available on Saturday from the KofC: smoked meat sandwich, coleslaw, chips, beverage, and dessert. Breakfast will be available on Sunday from the KofC: pancakes, scrambled eggs, biscuits & gravy, bacon, fruit, coffee, & juice.

Springfield—Springfield Area Perpetual Adoration, hosted at Holy Trinity Chapel has an **urgent need of Adorers**: Mon. at 11 p.m.; Sat. at 1 a.m. & 2 p.m., and Sun. at 11 p.m. Substitutes are needed for all hours. For more information or to sign up, please contact Marilyn Gibson at (417) 224-4043. *"By standing before the Eucharistic Christ, we become holy,"* Bl. Carlos Acutis.

Webb City—Sacred Heart Catholic Church, located at 909 N. Madison St. will have its **73rd Annual Turkey Dinner**, Sat., Nov. 5, 12-7 p.m., and Sun., Nov. 6, 12-5 p.m. Adults-\$10; children-\$5. For more details visit www.sacredheartwebbcity.org.

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

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Continued from page 1...

regarding the concept of what a beautiful and engaging liturgy would look like and sound like.

- **The parish needs to become a more inviting and welcoming place especially for visitors, new parishioners, those who have walked away from parish life, and the marginalized.** All people should be welcomed free of judgment. Participants want to reach out and welcome those whose life is currently not reflecting a lived faith/discipleship, but they are unsure of how to do that without compromising on Church teaching. Catholics desire ongoing formation in Catholic teaching and in how to evangelize.
- **There is an overwhelming desire to build community in parishes.** Covid-19 restrictions have been especially hard on those parishes that already lacked a sense of community and it made it easier for people to walk away from the Church and not return. Synod participants desire more small-group opportunities to foster relationships and build community with others, to better accompany one another through their challenges in life, and to continue growing in the faith together.
- **There is great concern for parents that are not regularly attending Mass and/or participating in parish activities with their children.** There was recognition of the need to reconnect with young single adults, young parents, and with the teenage youth to invite them back and to journey better with them. Participants are unsure about how to reach them, but there is a desire



RELIGIOUS PARTICIPATE IN SYNOD—During their winter gathering with Bp. Edward M. Rice, the consecrated religious of the Diocese of Springfield-Cape Girardeau discussed the Synod on Synodality and participated in the diocesan consultative process. *(The Mirror)*

to explore this issue and come up with ideas.

- **Consultation participants expressed frustrations over the contradiction and opposition in what is stated (or has gone unstated) by various Church leaders, sighting that it causes confusion and division for Catholics and others.** An example, is the ongoing issue of whether or not to distribute Communion to politicians that publicly seem to disregard Church teaching on issues. Additionally, it is believed that some Bishops and priests live hypocritical lives delivering a silent message that sets examples contrary to Church teaching. Participants would like Church leaders to more boldly speak out on societal and political issues which involve morals and justice. Tough issues should be discussed from the pulpit.
- **Many participants (particularly from the**

western and mid-section of the diocese) described the challenges of being a minority religious group in local communities. Other religious groups distrust Catholics and have many misconceptions about the beliefs and practices of Catholics. Participants expressed the desire to learn more about the Bible, more apologetics, and some practical steps to evangelizing and building relationships with other faith groups in their communities.

“Most parishes reported a very positive experience in participating in the Synod on Synodality,” Melendez said. “Having respectful conversations allowed people to learn from one another’s experiences. Some found comfort in sharing common ground with fellow parishioners, while others were challenged to see the Church from a new or different perspective. The time for dialogue helped foster a sense of community which many have been missing in the Church.”

“What amazed me is how well

our parishioners did participate,” said Fr. Daniel Hirtz, Pastor of St. Catherine Parish in Piedmont; St. George Mission Church, Van Buren; and Our Lady of Sorrows Mission Church, Williamsville. “On the other side of the coin, it was a disappointing experience of really encouraging each parishioner to invite someone else (to the sessions); we even gave a name and telephone number for calling an inactive member, and then getting no response. Overall, I think they (parishioners) feel like the Church is listening.”

In general, the Synod was an empowering experience for participants. When the dialogues moved

quickly from phrases such as “the pastor should do ...” or “the parish should do...” to “we should do...”-type discussions, participants began to commit to the idea of “WE are the Church.” Persons acknowledged their co-responsibility for evangelization and mission in the Church. These dialogues will further motivate and equip our parishes to “Move from Maintenance to Mission” throughout the Diocese of Springfield-Cape Girardeau.

Now that the initial listening phase is complete, the next phase we’re in is the Continental Phase, which runs from September 2022 to March 2023. The final “Universal Church Phase” will culminate in the traditional assembly of the Synod of Bishops in the Vatican in October 2023.

Want to see more? All local parish Synod Consultation Meeting findings, the overview sent by the diocese to the USCCB, the Episcopal Region IX report, and the US National Synthesis, may all be found on the diocesan Website at <https://dioscg.org/synod-on-synodality/>.

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November 29, 2022

Diocese of Springfield-Cape Girardeau

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celebrates and recognizes the following ordination anniversaries in November:

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Rev. John Braun, Nov. 27, 35 yrs.

Rev. David Miller, Nov. 27, 41 yrs.

Rev. Randy Tochtrop, Nov. 29, 26 yrs.





Synod on Synodality: Vatican Reveals Framework for Next Stage of Discussions

The text notes diverse challenges the Church faces worldwide, such as increased secularization, forced conversion and religious persecution, lack of structures for people with disabilities, and clericalism.

by Hannah Brockhaus/CNA

Vatican

The Vatican revealed on Thursday a key document to guide the next stage of discussions in the Synod on Synodality.

The working document, titled “Enlarge the space of your tent,” covers issues across a broad spectrum, from the clergy sexual abuse crisis to Christian unity. The text calls for “a Church capable of radical inclusion” and says that many synod reports raised questions about the inclusion and role of women, young people, the poor, people identifying as LGBTQ, and the divorced and remarried.

The 44-page working document is officially called the DCS (Document for the Continental Stage). It summarizes the reports shared with the Vatican by bishops’ conferences, religious congregations, departments of the Roman Curia, lay movements, and other groups and individuals.

Published on Oct. 27, the document aims to be “the privileged instrument through which the dialogue of the local Churches among themselves and with the universal Church can take place during the Continental Stage.”

The text notes diverse challenges the Church faces worldwide, such as increased secularization, forced conversion and religious persecution, lack of structures for people with disabilities, and clericalism.

It identifies the celebration of the Mass, whether according to the pre-Vatican II missal or the post-Vatican II liturgy, and access to the Eucharist, as “knots of conflict” in the Church and cites a great “diversity of opinion” on the subject of priestly ordination for women, which some reports called for and others considered “a closed issue.”

“Enlarge the space of your tent” is “not a conclusive document,” but meant to spark dialogue and arouse feedback on what should be the priorities for

discussion during the first session of the Synod of Bishops in October 2023.

The text will operate as an outline for the next stage of synod discussions: The Continental Assemblies, to be held on different continents between January

All Catholic dioceses are asked to provide feedback on these questions. Diocesan feedback will be collected and synthesized by bishops’ conferences, who will share responses with the Continental Assembly.

document produced by the Continental Assembly to ensure that it is the “fruit of an authentically synodal journey.”

The Vatican published “Enlarge the space of your tent” one year into the three-year global synodal process.

Synod leadership, an advisory committee, and around 30 hand-selected people drafted the working document in September at a retreat house outside Rome in Frascati, Italy.

The continental phase of the Synod on Synodality follows the local stage, in which parishes and dioceses held listening sessions and solicited feedback from Catholics on the future of the Church. The document is filled with direct quotations from the reports sent by bishops’ conferences around the world, summarizing the feedback from the diocesan stage of the Synod on Synodality.

For example, the Southern African Catholic Bishops’ Conference wrote in its report: “Southern Africa is also impacted by the international trends of

secularization, individualization, and relativism. Issues such as the Church’s teaching on abortion, contraception, ordination of women, married clergy, celibacy, divorce and remarriage, Holy Communion, homosexuality, LGBTQIA+ were raised up across the dioceses both rural and urban. There were of course differing views on these and it is not possible to give a definitive community stance on any of these issues.”

Pope Francis recently announced his decision to extend the Synod on Synodality to 2024. Following the Continental Phase, the Synod of Bishops will meet in Rome in October 2023 and October 2024.

The feedback from the seven Continental Assemblies on the Document for the Continental Stage (DCS), will be used as the basis for another Instrumentum Laboris, or working document, that will be completed in June 2023 to guide the Synod of Bishops’ discussion. ©CNA



(Photo: Vatican Media / VM)

and March 2023.

In particular, the document presents three reflection questions to which Continental Assemblies will need to respond after people have read and prayed over its content:

Which intuitions resonate most strongly with the lived experiences and realities of the Church in your continent? Which experiences are new, or illuminating to you?

What substantial tensions or divergences emerge as particularly important in your continent’s perspective? Consequently, what are the questions or issues that should be addressed and considered in the next steps of the process?

Looking at what emerges from the previous two questions, what are the priorities, recurring themes, and calls to action that can be shared with other local Churches around the world and discussed during the First Session of the Synodal Assembly in October 2023?

The Continental Assemblies will meet between January and March 2023. According to the document, they should be made up of representatives from the entire People of God, with particular attention paid to ensuring the participation of women, young people, people living in poverty, representatives of other religions, and people with no religious affiliation.

Each Continental Assembly is required to submit a Final Document of no more than 20 pages, providing the region’s response to the three reflection questions by Mar. 31, 2023.

“Their task will be to draw up a list of priorities, upon which the First Session of the XVI Ordinary General Assembly of the Synod of Bishops, which will be held from 4 to Oct. 29 2023, will carry out their discernment,” the document says.

Bishops are also asked to meet to “collegially reread” the synod experience and validate and approve the final

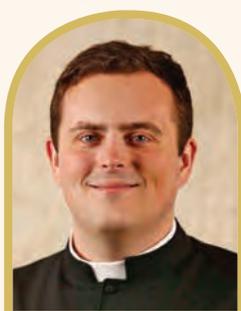
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Theology 2
Sacred Heart School of Theology
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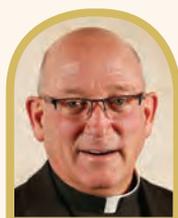
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Jesse Thompson
Pre-Theology (PDP)
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Wyatt McFall
College
Conception Seminary
St. Elizabeth Ann Seton, Springfield



The Most Rev. Edward M. Rice
Bishop
Diocese of Springfield-Cape Girardeau

Into your hands I commend my soul,
...for *I love you, Lord*

– excerpt from *The Prayer of Abandonment*,
Bl. Charles de Foucauld



Rev. Scott N. Sunnenberg
Director of Vocations
& Seminarians



Fr. Brian Straus
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Promoter
frstraus@dioscg.org



Fr. Allen Kirchner
Regional Vocation
Promoter
frkirchner@scspk12.org



Fr. Joseph Stoverink
Regional Vocation
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fr.stoverink@gmail.com



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fatheralex@svparish.com

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Photos by Bruce Stidham

NATIONAL VOCATIONS AWARENESS WEEK, NOV. 6-12, 2022



CONSECRATED RELIGIOUS –Bishop Edward M. Rice met with many consecrated women religious in Mountain View in early 2022. There are women representing approximately 21 different religious congregations that minister in the Diocese of Springfield-Cape Girardeau. *(The Mirror)*



National Vocation Awareness Week (NVAW), celebrated Nov. 6-12, 2022 is an annual week-long celebration of the Catholic Church in the United States dedicated to promoting vocations to the priesthood, diaconate, and consecrated life through prayer and education, and to renew our prayers and support for those who are considering one of these particular vocations.

The Benedictines of Mary, Queen of Apostles, live near Ava, MO. On Sept. 3, Bishop Edward Rice received the vows of Sr. Gemma Rose (R) and invested Sr. Mary Pia (L) with the habit in St. Joseph Church, Springfield. Bishop was also able to greet newly-solemn professed Sr. Maria Battista, OSB, who made her final profession at the community's motherhouse near Gower, MO a few weeks prior! *(The Mirror)*

For young people in our community, may they respond generously with open hearts and willing spirits if the Lord calls them to the priesthood, diaconate, or consecrated life.

We pray to the Lord ...



By
Fr. Joshua
J. Whitfield

WHAT WE BELIEVE, PART 4:

The Church Born at Night for Eternal Life

If you want to discover the DNA of the Church, read the Gospel of John 17. If you want to understand the Church, it is essential to understand this prayer of Christ. So, taking a closer look at it is vital.

“When Jesus had said this, he raised his eyes to heaven and said, ‘Father, the hour has come. Give glory to your son, so that your Son may glorify you...’” (Jn 17:1). What precedes this prayer, what Jesus “had said,” is John 13-16, which biblical scholars call Christ “farewell” or “last” discourse. It is what Jesus said to his disciples at the Last Supper, as John records it. Other great figures in history had farewell discourses (Socrates and Moses, for instance), so Jesus is no different in that regard. We often put great importance upon a person’s final words, certainly those of a great person. And that’s what these chapters from John are. This is Christ’s farewell wisdom, farewell hope, his farewell words to the Twelve — one of whom left early to betray him while the rest (except, maybe, for John) would soon run away in fear. Christ’s farewell discourse ends with this prayer, prayed by a man who would soon be alone.

Christ begins his great prayer in John 17 by lifting his eyes in prayer to his Father, the heavenly Father. Now Jesus, a Palestinian Jew, when speaking of his heavenly Father, Abba, means the God of Israel, YHWH, the Holy One. That he calls God his Father immediately says something about the intimacy Jesus claims to have with the God of Israel. We see this earlier in John when Jesus healed a man on the Sabbath; his excuse for doing so was that his Father worked on the Sabbath and so must he (Jn 5:17). Jesus is even more blunt later in the Gospel when he says, “The Father and I are one,” and also when he tells Philip that whoever has seen Jesus has “seen the Father” (Jn 10:30; 14:9). In this prayer, however — as to be explored more fully below — Jesus describes this relationship in terms of glory.

He says, “the hour has come ...”

Now, if you know anything about John’s Gospel, you know that repeatedly Jesus said that his hour had not yet come — as at the wedding at Cana (Jn 2:1-12). Yet, at the beginning of the farewell discourse, and again here, the hour has come. It’s the hour of his death, his Passion.

THE HOUR HAS COME

But what does he say the hour is for? The hour has come to give “glory to your son, so that your son may glorify you.” Now, at the very least, this reveals something of the character of Jesus. From an earthly perspective, he’s an utter failure. From a worldly view, he’s lost. As John says elsewhere in the Gospel, “it was night” (Jn 13:30). Or, in Luke’s Gospel, the hour of the “power of darkness” (Lk 22:53). From one point of view, one could say Jesus is at the end of his rope, that the movement is over. Yet, in this hour of darkness, betrayal, and failure, what does Jesus talk about? Glory. This reveals something about who this Jesus is. If I were in his situation, I wouldn’t talk about glory. Would you? I would likely curse my terrible predicament and look for any way out.

But not Jesus. He is different. He prays. And it is in his prayer in the darkness that we discover this beautiful theological image of Jesus glorifying his Father while at the same time the Father glorifies him — a mutual giving of glory. Now, thinking of glory in an ordinary sense, as in honor, we can learn something from Jesus here. We often think of the glory of God as if it must take ours away, that if we glorify God, then somehow our glory fades. We think glory is subject to scarcity. But that is not what Jesus’s prayer suggests. “Glorify your Son that the Son may glorify you.” Jesus’s glory is the Father’s glory and the Father’s glory is Jesus’s glory, just as your glory is God’s glory and God’s glory is your glory. Glory is given to God, not at your expense, but for your flourishing.

But, really, this is a side point, because Jesus is not talking about just ordinary glory, but about the mutual relationship of “Godness” and grace, which the Son and the Father share. Again, within the larger context of John’s Gospel, we understand “glory” here to mean the visible majesty and power of God, in Hebrew his *kābōd*, which in the Word made flesh such glory was seen (Jn 1:14). Recalling this sense of glory, given that



Jesus is praying like this just before his crucifixion, one can wonder what he thinks of the scourging and death that awaits him. Perhaps, that it will be not humiliation and defeat, but the manifestation of God: “When you lift up the Son of Man, then you will know that I AM,” he said earlier (Jn 8:28). Perhaps that’s what Jesus means by glory here, this strange glory, this murder that’ll make the final Friday of his earthly life forever good.

“...Just as you gave him authority over all people, so that you may give

eternal life to all you gave him...” (Jn 17:2). Now, again, from a worldly view, this man is a loser. He’s about to meet Pilate, who will condemn him to death. Pilate has real authority, not Jesus. Yet, here’s Jesus saying he has “authority over all people.” Paul will talk about this later in the New Testament when he says Jesus is raised up above all “principalities and powers,” and given a “name that is above every name” (Col 1:16; Phil. 2:9). This expresses early Christian belief that Jesus is “Lord,” which as referenced in another of these pieces, is a belief which was remarkably provocative. So, Jesus understands within himself that he’s been given authority over all flesh from the Holy One of Israel. But, what for?

The Greek word translated “authority” is *exousia*, and it is an interesting word. It is related to “power,” *dunamis* in Greek. In that *exousia* describes the ability or right to exercise power, that is, *exousia* manifests itself in *dunamis*. Now this is important because *exousia* often names God’s creative power, and here we see that same power also belongs to Jesus. St. Thomas Aquinas, reading this passage, said that is what all this talk of mutual glorification was about, “that whatever the Son has, he has from the Father.” That is, this authority is not merely delegated to Jesus, but is exercised by him personally because the Father and the Son are one. And the purpose of this authority is not to crush you or put



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CONTEMPLATIVE

you down, or to defeat Pilate once and for all. Rather, the authority of Jesus is a life-giving authority, bestowed from his life in the Father to believers for eternal life. Jesus here is talking about the how of new birth (Jn 3:3). “But to those who did accept him he gave power to become the children of God, to those who believe in his name” (Jn 1:12). And, again, to recall the context of this prayer, it is simply remarkable. At the very beginning of this prayer to his Father on this dark night, what Jesus is praying for is not the glory and power that comes from the Pilates of the world, but from God. Jesus sees himself in a relationship of glory with his Father. He is not cursing his fate nor complaining about Pilate. Rather, he is talking about glory and authority and eternal life.

ONLY TRUE GOD

But what is eternal life? Jesus answers the question: “Now this is eternal life, that they should know you the only true God...” (Jn 17:3). This is a very Jewish way of putting it. From the very beginning, the Hebrews wanted to “see” and “know” God. Moses asked to see God’s glory, but God told him he could not see his face and live (Ex 33:20). The prophets talked about the “knowledge” (ydc) of God; it is the same root word used to name sexual intimacy between husband and wife. The Israelites hoped for an analogous intimacy with God. Hosea, for instance, used such imagery to describe the marriage covenant between God and Israel—“I will espouse you in fidelity and you shall know the Lord” (Hos 2:22). Jeremiah dreamed of a new covenant by which all shall know the Lord, “from least to greatest” (Jer 31:34). To talk about knowledge of God was to talk about direct, intimate experience of him.

Jesus here is simply praying as a good Jew, acknowledging that knowledge of God means life — eternal life because God is eternal.

But, then Jesus adds something: “... and the one whom you sent, Jesus Christ” (Jn 17:3). We are nearing now to the radical nature of the Christian claim. St. Gregory of Nazianzus said that this was the verse to “overthrow” the gods.[2] To have eternal life is to know the Holy One of Israel, the Eternal One — and Jesus Christ. This is the very substance of the Gospel, that eternal life is knowing YHWH and his Son. Now, of course, the Church took a long time to theologially describe this relationship between the Son and the Father — using words like *Trinitas* and *homoousios* — but that is another story. What matters here — and what must suffice for now — is simply to notice the glory Jesus talks about and prays for, and which he shares with the Father. And that it’s a glory that in turn shines on us — we who believe, who know Jesus, Son of God.

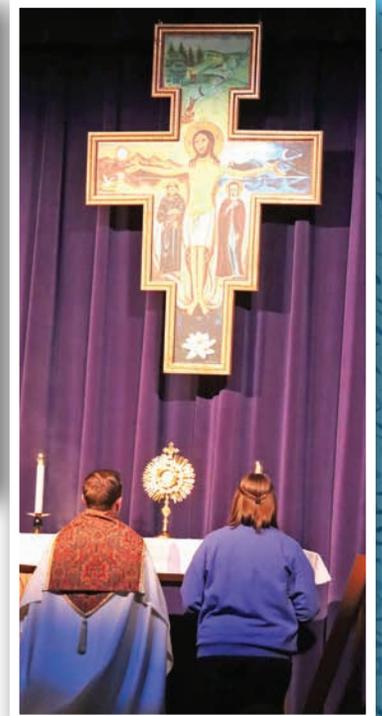
**NEXT EDITION:
WHAT WE BELIEVE: PART 5**

The Church of Glory & Love (Jn 17:4-10)

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 4: The Church Born at Night for Eternal Life” by Fr. Whitfield is from *simplycatholic.com*, copyright © Our Sunday Visitor; all rights reserved, no other use of this material is authorized.

PRAISE, WORSHIP, ADORATION held in Notre Dame Regional High School



EUCHARIST—On Oct. 18, Bp. Edward M. Rice and area clergy participated with students in a Praise, Worship, and Adoration event at Notre Dame Regional High School, Cape Girardeau. Father Daniel Belken led the procession of the Eucharist and Benediction, and Fr. Rick Jones and Fr. Alex Sutachan heard confessions. During this three-year Eucharistic Revival, Bp. Rice and other priests have been talking about the benefits of Adoration and spreading awareness of its practice in deepening one’s prayer life and devotion to our Lord present in the Eucharist. (Photo by Jordan Eastridge/ The Mirror)

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RSVP to Fr. Alex Sutachan at fatheralex@svparish.com

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By Julie Asher,
Catholic News Service

Washington

A good Catholic meddles in politics, offering the best of himself, so that those who govern can govern.”

With the US midterm elections just around the corner, it seems timely to recall these words from a homily Pope Francis delivered at a daily Mass in 2013.

The pope also reminded Catholics of the church’s social teaching that politics serves the common good and is “one of the highest forms of charity.”

Bishop Andrew H. Cozzens of Crookston, MN, quoted the pope in a recent column on the elections and the faithful’s civic duty to vote.

“Civic engagement is part of the task of discipleship. It is part of the vocation of all God’s faithful who are called by Jesus to be the ‘salt of the earth’ and the ‘light of the world,’” the bishop wrote in his column in *Our Northland Diocese*, Crookston’s diocesan newspaper.

“Though contemporary politics may indeed be distasteful at times, and darkened by a flawed understanding of the human person, this is all the more reason for Christians to bring the good news into public life in whatever way we can,” he said. “This is not a duty that any of us can delegate.”

“The *Catechism of the Catholic Church* reminds us that it is every person’s responsibility, as far as possible, to promote the common good through participation in public life,” he added.

On Nov. 8, voters will go to the polls to choose lawmakers at the local, state, and federal levels. All 435 seats in the US House, 35 seats in the US Senate, and 36 governorships are on the ballot.

Some of the ISSUES

Voters also will face a host of ballot initiatives, from tax questions to education reform to how to address homelessness.

Abortion is on the ballot in five states: California, Michigan, and Vermont have proposed constitutional amendments to affirm “a right to abortion and reproductive freedom.” A “yes” vote on Kentucky’s measure

would guarantee there is no constitutional right to abortion in that state. The Montana measure would require doctors to try to save the life of infants “born alive at any state of development.”

Polls show that the **economy** is a top issue for voters. They’re worried about the rising cost of food and other goods, gas and housing.

A recent survey of Catholics by RealClear Opinion Research in partnership with EWTN showed that 89% of them feel their finances “had been significantly impacted or affected to some degree by the rising cost of gas and other goods,” said a July 14 analysis by RealClear Politics.

Another top issue among voters is the **nation’s crime rate**. In its mid-year crime report released July 28, the Council on Criminal Justice said homicides and some other violent crimes dropped slightly for the first half of 2022, but the homicide rate was still 39% higher than it was during the first half of 2019.

Thefts and robberies in major cities increased by around 20% in the same time period, according to the council, which examined crime data from 29 cities.

Voters also say they are concerned about **energy policy, immigration, and a surge in drug overdose deaths** involving fentanyl and methamphetamine coming across the US-Mexico border.

On Oct. 19, US Customs and Border Protection reported that since the beginning of fiscal year 2022, Border Patrol agents in the San Diego sector alone seized more than 1,000 pounds of fentanyl, an approximate 200% increase over the previous year.

The RealClear Opinion/EWTN national survey showed that 59% of all Catholics feel “the country is on the wrong track, including 68% of white Catholics and 45% of Latino Catholics, compared to 24% who thought it’s headed in the right direction,” the RealClear Politics analysis said.

It added that on average, most recent polls by RealClear Politics show that 75.1% of all voters “believe the country is off course,” with just 18% saying “it’s on target.”

A 2013 quote from Pope Francis REMINDS CATHOLICS OF THEIR DUTY TO VOTE

This survey of 1,757 Catholic likely voters was conducted online in English and Spanish from June 15 to 23.

It showed 65% of Catholics “acknowledged that abortion conflicts with Catholic teaching and that a vast majority of Catholics oppose unfettered access to abortion,” said the analysis by RealClear Politics. “In the last two years, though, slightly more of these voters have shifted away from the church’s strict opposition to abortion.”

Faithful CITIZENSHIP

To help Catholics sort through the ballot issues and their choices for public offices, the US bishops offer guidance in their quadrennial election document, “Forming Consciences for Faithful Citizenship: A Call to Political Responsibility.”

It does not tell Catholics how to vote but how to “form their consciences, apply a consistent moral framework to issues facing the nation and world, and shape their choices in elections in the light of Catholic social teaching.”

The document has been offered as a guide to Catholic voters every presidential election year since 1976. It

has been updated and revised at four-year intervals to reflect changes in the issues confronting the country since it first appeared.

The first part outlines the responsibility of Catholics to incorporate Catholic teaching as they consider their vote as well as their support for myriad public policy issues that confront society.

Part two outlines policy positions of the bishops on numerous issues. Topics addressed include human life and dignity, promoting peace, marriage and family, religious freedom, economic justice, health care, migration, Catholic education, promoting justice and countering violence, combating unjust discrimination, care for the environment, communications, media and culture, and global solidarity.

Part three lists goals for Catholics’ participation in political life, whether they are citizens, candidates or public officials. Notably, it invites Catholics to assess moral and ethical questions emanating from public policy issues. It also lists nine goals for Catholics to weigh in public life.

“Faithful Citizenship” also draws

Statement of the Missouri Catholic Conference on Amendment 3 (*Recreational Marijuana*)

We, the Catholic Bishops of Missouri, issue this statement to express our concerns with Amendment 3, which would legalize the recreational use of marijuana in the state. We believe that marijuana legalization will negatively impact Missouri families, health outcomes, communities, and workers. While some are focused on the increased state revenues that will be generated by a taxable marijuana industry, we are concerned with the social costs of increased marijuana usage. Although usage will be restricted to age 21 and older, legalization sends the message that marijuana is safe and socially acceptable. Many states that have legalized marijuana have the highest teen usage rates. We know that regular marijuana use has been connected to respiratory problems; mental health issues (including increased anxiety and suicidal thoughts); and learning, memory, and attention loss. We are also concerned with how legalization could impact the state’s workforce. In addition to impacting worker productivity and safety, increased marijuana use could hinder individuals’ ability to find or keep meaningful employment, especially in jobs that require drug testing. Pope Francis has said that reducing drug addiction “will not be achieved by the liberalization of drug use.” Instead, we must address those underlying social and economic issues that can lead to substance abuse. For these reasons, we urge Catholics and all persons of good will to oppose Amendment 3.



CATHOLIC BISHOPS OF MISSOURI



**Catholics Care.
Catholics Vote.**

**Catholics Care.
Catholics Vote.**

from the teaching of Pope Francis, Pope Emeritus Benedict XVI, Pope St. John Paul II, Pope St. John XXIII, the Second Vatican Council, and the *Compendium of the Social Doctrine of the Church*.

During their general assembly in November 2019, the US bishops approved a new introduction for "Faithful Citizenship."

It reminds Catholics that "we bring the richness of our faith to the public square" and that "faith and reason inform our efforts to affirm both the dignity of the human person and the common good of all."

"We recognize that the thrust of the document and the challenges it addresses remain relevant today," the introduction says. "At the same time, some challenges have become even more pronounced. Pope Francis has continued

to draw attention to important issues such as migration, xenophobia, racism, abortion, global conflict, and care for creation. In the United States and around the world, many challenges demand our attention."

"The threat of abortion remains our preeminent priority because it directly attacks life itself, because it takes place within the sanctuary of the family, and because of the number of lives destroyed," it says.

"At the same time," it continues, "we cannot dismiss or ignore other serious threats to human life and dignity such as racism, the environmental crisis, poverty, and the death penalty."

"Everyone living in this country is called to participate in public life and contribute to the common good," it adds.

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ATTENTION: ADULT CATHOLIC MEN

You are invited to the Southeast Missouri...



CATHOLIC MAN NIGHT
Men Meeting Jesus

Thursday, Nov. 3 | 6:30-9:00 pm

Immaculate Conception, Jackson, MO

An evening of Adoration, Confession, & a Manly Meal with discussion to follow.

To help plan for food, please RSVP to SEMOCatholicManNight@gmail.com 'SEMO Catholic Man Night' on Facebook or text to 573-275-5214



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We would like to invite parents, relatives, neighbors and friends of our students who have served or are currently serving in the Armed Forces to eat breakfast with your loved one and be honored at our program. We would love to have you wear or bring your uniform if possible!

ALL VETERANS ARE WELCOME!

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

THURSDAY

10 NOVEMBER 2022

BREAKFAST WILL BE SERVED FROM 7:30-8:15
ASSEMBLY WILL BEGIN AT 8:15

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Please send a 4 x 6 picture of the veteran (In uniform if possible) so we can display it during the breakfast and assembly. Email it to Rebecca Peters at rebecca.jo.peters@gmail.com. Please include the Veteran's name, branch of the Military, years of service, rank, and relationship to the student. Thank you!



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- Free of charge!

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Talk to your parish priest or register online!



What to expect?

- ✓ Time with Bishop Rice, priests, & seminarians
- ✓ Time for personal prayer, Adoration, & Confession
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- ✓ Q&A with seminarians
- ✓ Talks and small group discussions

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Students celebrate patron with service

Benton, MO

Recalling their patron saint, students in St. Denis Catholic School and Church celebrated the feast of St. Denis with service projects, field trips, and a dinner on Sat., Oct. 8.

A student read at Mass, “We would like to welcome everyone to Mass today. Sunday (Oct. 9) is the feast day of St. Denis, our parish and school patron saint. Our mission is to serve others. Blessed Mother Teresa tells us, ‘Faith in action is love—and love in action—is service.’”

St. Denis School youth had the opportunity to show their faith in action and love in action on Oct. 8 as grades 6th through 8th served the Sikeston Food pantry, making 575 boxes for distribution. Pre-school, Kindergarten, first, and second grades went to Begg’s Pumpkin Patch. The 3rd through 5th graders helped supervise the youth on their field trip to Beggs Pumpkin Patch. Fr. Bala Swamy Govindu serves as Pastor of St. Denis Parish, Benton, and St. Lawrence Parish in New Hamburg. ©TM



2022 Virtual MCC Annual Assembly

Episodes:

Faithful Citizenship:
Bishop Shawn McKnight (Diocese of Jefferson City) discusses how Catholics can form their consciences in order to answer the Church’s call to faithful citizenship.

Consistent Life Ethic:
Amiee Murphy describes why she created Rehumanize International, a nonpartisan organization dedicated to ending all aggressive violence against humans.

Biodiesel’s Impact on Climate Change:
Donnell Rehagen, CEO of Clean Fuels Alliance America, discusses the impact biodiesel fuel has on the environment, public health, and the state of Missouri.



Immigration and The Church:
Marie Kenyon, attorney and director of the Peace and Justice Commission for the Archdiocese of St. Louis, details her experience at the border and explains how Catholics are called to support immigrants and the law.

History of Catholic Education:
Mike Hoey, former director of the MCC, explains the history of the Blaine Amendment in Missouri and how its anti-Catholic language kick-started the MCC’s role in defending Catholic education in the state.

Available Now!

mocatholic.org

ANNUAL ASSEMBLY *once again in virtual format*

Jefferson City

The 2022 MCC Annual Assembly, hosted again in a virtual format, is now live on the Missouri Catholic Conference (MCC) Website!

The newest MCC from the Capitol podcast series features five episodes; topics include faithful citizenship, consistent life ethic, immigration, the history of Catholic education, and biodiesel’s impact on climate change.

We are pleased to begin with a video message from Archbishop Mitchell T. Rozanski of the Archdiocese of St. Louis, who reflects on these ideas and the call for Catholics to engage in them.

All podcasts are available now on your favorite listening app or on the MCC website’s Annual Assembly page: <https://mocatholic.org/news-and-events/annual-assembly-2022>.

If you need a shorter link for Twitter, use this: <https://bit.ly/3e9BmgI>. ©TM

DIOCESAN LITURGY CONFERENCE

on
Sacred Music
and *Ministries for the Mass*

Saturday, November 5, 2022
9:00 am-2:30 pm
Holy Trinity Parish, Springfield



All current and potential parish Music Leaders, Choir Members, Musicians, Readers, Server Trainers, Extraordinary Ministers of Holy Communion, Liturgical Coordinators, Sacristans, and those interested in the liturgical life of the parish *are invited!*



KEYNOTE SPEAKER: Denis McNamara, Ph.D. is Associate Professor and Executive Director of the Center for Beauty and Culture at Benedictine College. He holds a BA in the History of Art from Yale University and a PhD in Architectural History from the University of Virginia. From 2000 to 2019 he was a faculty member at the Liturgical Institute of the University of Saint Mary of the Lake. He served as Associate Professor of Sacramental Aesthetics, Academic Director, Liturgy Director, and Music Director.

Lunch will be provided. Cost is \$10 per person. Advance registration is requested. Register at https://dioscg.formstack.com/forms/liturgical_conference or scan the QR Code.




Protecting God's Children®
For Adults

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.dioscg.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.dioscg.org/child-youth-protection/

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



Canon Law Society of America Conference held in Cleveland

Fr. Vince Bertrand recently attended the 84th Canon Law Society of America Conference in Cleveland, where presenter Bishop Robert Barron spoke. Joining canon lawyers from all over the US and beyond, numerous presentations were heard on new canonical legislation, tribunal practices, and relevant pastoral issues. Each provided valuable insights into best practices for the Diocese of Springfield-Cape Girardeau. Father Bertrand serves the Diocesan Tribunal as adjutant Judicial Vicar and Judge. ©TM



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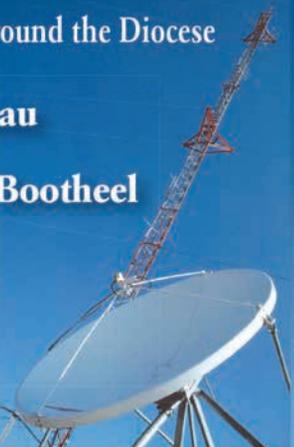
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NOVEMBER 20

SECOND COLLECTION

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CATHOLIC CHARITIES of SOUTHERN MISSOURI

Frequently Asked Questions About Catholic Charities of Southern Missouri

In Pope Francis' message for the Sixth World Day of the Poor, he reminds us Christ became poor to show solidarity with our brothers and sisters in need (2 Cor 8:9). That solidarity extends to all Catholics today.

One of the ways we stand together with the poor across the Diocese of Springfield-Cape Girardeau is through the programs and services of Catholic Charities of Southern Missouri (CCSOMO). As Catholics, we believe every family deserves a home, every veteran deserves restored pride, and every mother deserves a new beginning. Lasting change starts with you. Together we can put our faith into action.

What is CCSOMO, and how was it started?

CCSOMO was incorporated in 2009 as a 501(c)3 charitable nonprofit after diocesan and community leaders studied the needs of vulnerable populations across southern Missouri and found support for creating a local Catholic Charities agency. The result of this work was the creation of CCSOMO, the charitable arm of the Diocese. Over the years, tens of thousands of our brothers and sisters have been helped by the programs and services offered through Catholic Charities.

What is CCSOMO's mission?

Motivated by the love of Christ, it seeks to improve the lives of the vulnerable by providing quality, compassionate social services which meet local needs.

Who does CCSOMO serve?

Covering the 39 most southern counties of the state, CCSOMO serves our

brothers and sisters in need regardless of their ethnicity, background, or faith. Those typically served include homeless pregnant mothers, the unsheltered, the developmentally disabled, low-income seniors, homeless veterans, veteran families, struggling new mothers and fathers, people with high barriers to employment, people impacted by the COVID pandemic, and more. CCSOMO always seeks new ways to help underserved populations by providing needed services unavailable elsewhere in the community.

Does CCSOMO deploy its services?

CCCSOMO walks alongside families and individuals to help them reach their full potential. Case managers help clients identify barriers to self-sufficiency and support them as they work toward achieving it for themselves and their families. All Catholic Charities programs have one common goal: to lead people to long-term success and brighter futures! This is what makes CCSOMO unique among many other agencies.

CCSOMO is on the front lines of the mission to reduce poverty. This mission is advanced by identifying growing needs across the Diocese and implementing programs and services to help. CCSOMO offers over 15 programs and services that meet local needs to carry out this mission.

How do my gifts to CCSOMO support the work of the Church, and how is it connected to the Diocese/Church?

CCSOMO follows Catholic Social Teaching in all of its programs, services, and operational standards. This means the many opportunities through Catholic Charities to put your faith into action through contributions of time, talent, and financial resources, connect you directly with Christ's call for solidarity with the poor, and the mission of his Church.

CCSOMO is a separate nonprofit from the Diocese and does not receive direct funding from it or from the Diocesan Development Fund. However, as one Church, East to West,

we are united to help people in need and support each other in our essential work. Together we continue *Reaching out, Providing hope, Changing lives.*

What are the needs in southern Missouri?

CCSOMO's 39-county service area is home to nine of the 10 poorest counties in Missouri, many of which are rural. The pandemic has forced many people to seek help for the first time while the plight of the poor, who struggled before the pandemic, has worsened. CCSOMO's mission to lift our brothers and sisters out of poverty has grown along with their insecurity.

Where can I find out more?

Enclosed in this edition of *The Mirror*, is a copy of *Reaching Out*, CCSOMO's quarterly newsletter. You can also visit CCSOMO's Website at www.ccsomo.org, or call (417) 720-4213, to schedule meetings, presentations, or tours to answer questions.

How can I help?

CCCSOMO has many opportunities for people of all ages to get involved. Volunteers are an essential part of the agency's work, and CCSOMO has a variety of ways people can assist.

Monetary donations of all sizes are one of the most significant ways people can help ensure Catholic Charities can continue to provide critical services across the Diocese.

To give, please visit CCSOMO's Website at www.ccsomo.org, use the QR Code below, or call (417) 720-4213.



HOME REPAIR PROGRAM for low-income seniors—After double-hip replacement surgery, Marilyn (right) needed to make her bathroom safe. She got that help from CCSOMO. (Photo by John Farmer de la Torre/CCSOMO)

Catholic Charities of Southern Missouri provides these programs and services in the name of all Catholics

HOUSING PROGRAMS

Community Re-entry Housing Assistance
Homeless and Homelessness Prevention Services
Financial & HUD-certified Housing Counseling
Rent, Mortgage, & Utilities Assistance

HOME REPAIR & WORKFORCE DEVELOPMENT PROGRAMS

Purpose Home Repair
Income Qualifying Home Repair Grants
Construction Pre-apprentice & On-the-Job Training

MATERNAL & FAMILY PROGRAMS

Dedicated Dads
Healthy Moms, Healthy Babies
LifeHouse Crisis Maternity Home and AfterCare

VETERANS PROGRAMS

Homeless Veterans Reintegration (HVRP)
Supportive Services for Veteran Families (SSVF)

OTHER PROGRAMS & SERVICES

Consumer Credit Counseling Service of the Ozarks
Disaster Preparedness & Long-term Recovery
SNAP Application Assistance
Support Coordination for the Developmentally Disabled

CCSOMO is widely recognized for its work. In 2021, for example, CCSOMO was named **Charitable Nonprofit of the Year** by the *Springfield Business Journal* (SBJ), "for uninterrupted service delivery and innovative new programs alleviating suffering due to the pandemic." These included opening an emergency shelter for homeless families and women in need of medical respite, and a non-congregant shelter for homeless individuals convalescing with COVID-19. In 2020, CCSOMO was a *Catholic Charities USA Innovation Challenge* National Finalist. In 2019, CCSOMO volunteer Jana Hukriede of Springfield was named by CCUSA as its *National Volunteer of the Year*.

