



Epiphany of the Lord: Traditions remind that ‘in receiving,’ we are called to give

By Maria-Pia Negro Chin

OSV News

After preparing for the birth of Jesus with *posadas*, live Nativity scenes, midnight Masses, and *Nochebuena* (Christmas Eve) traditions, thousands in the United States will continue the Christmas season by celebrating *Epifanía*, or Epiphany.

Epifanía, or “the manifestation of the Lord,” celebrates Jesus making himself known to the whole world, said Alejandro Aguilera-Titus, assistant director of Hispanic affairs for the USCCB’s Secretariat for Cultural Diversity in the Church.

In many parishes, there are reenactments of the “Wise Men from the East” prostrating themselves before the child in Bethlehem, as the Gospel according to St. Matthew describes. These Three Kings or Magi—traditionally known as Melchior, Gaspar (or Caspar), and Balthasar—remind everyone of the importance of pausing to contemplate the love and mercy of God made flesh in the Christ Child.

When the figures of the Magi approach the manger, it becomes clear—especially to the little ones in the house—that Jesus is “the king of kings,” Aguilera-Titus said.

“We come together as a community,” said Wanda Vásquez, Archdiocese of New York’s director of the Office of Hispanic Ministry. “We celebrate in prayer,

reflecting on the birth of our Jesus—anticipating the Magi’s coming.”

Vásquez said that in Puerto Rico and many parts of the Caribbean, all traditions focus on Jesus’ birth, rather than on characters like Santa Claus or elves.

Christ in a manger

While Christmas Eve and Christmas center on Christ’s birth, gifts are traditionally reserved for Epiphany. This tradition was inherited from Spain, and thousands of Catholics from Latin America celebrate it differently. Some children put shoes under the tree, others under beds, and even food and water are left for the Magi’s camels. What these traditions have in common is the centrality of the Christ child in the manger, prompting contemplation of how God’s promise is fulfilled.

As part of the Epiphany tradition, the *Rosca de Reyes*, an ornate circular loaf with candied fruit and a plastic figure of a child representing the newborn Jesus, is shared.

“Whoever gets the little doll has to make the tamales on Candlemas Day,” explained Aguilera-Titus.

“For many,” Vásquez said, “Christmas doesn’t end until the Presentation of the Lord at the temple,” also known as Candlemas.

In addition to the opportunity to delve into the words of the

▶ Continued on page 10...



The next issue of **The Mirror** will be **January 5, 2024**. 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

Declaration remains firm on the doctrine of the Church

The following letter was issued by Bishop Rice to all clergy of the Diocese of Springfield-Cape Girardeau on Dec. 21, 2023. He wanted to issue it to all the Faithful as well, as his column in this issue of the diocesan newspaper:

Dear Bishop, Monsignors, Fathers, and Deacons,

The recent release of *"Fiducia Supplicans,"* (*"Supplicating Trust"*), has led the media to report erroneous headlines regarding the blessing of same-sex unions. To that end, I want to write directly to all the clergy of the diocese, offering an insight into this document.

For those who have read it, I identified 17 direct or indirect affirmations of the traditional understanding of the Sacrament of Marriage as between a man and a woman. I think this is so important to clarify that I am going to outline my references.

Beginning in the Declaration by Victor Manuel Cardinal Fernandez, Prefect of the Dicastery for the Doctrine of the Faith, His Eminence states, "This declaration remains firm on the traditional doctrine of the Church about marriage, not allowing any type of liturgical rite or blessing similar to a liturgical rite that can create confusion. (1) Any blessing would not "officially validate their status or change(ing) in any way the Church's perennial teaching on marriage." (2)

Paragraph three of the Introduction recognizes, "the document and its

consistency with the Church's perennial teaching." (3) Paragraph 4 states, "it is a matter of avoiding that 'something that is not marriage is being recognized as marriage.'" (4) "Therefore, rites and prayers that could create confusion between what constitutes marriage—which is the "exclusive, stable, and indissoluble union between a man and a woman, naturally opened to the generation of children"—and what contradicts it are inadmissible" (5). This conviction is grounded in the perennial Catholic doctrine of marriage; It is only in this context that sexual relations find their natural, proper, and fully human meaning. The Church's doctrine on this point remains firm." (6)

It is also the "understanding of marriage that is offered by the Gospel..." (7) The Church does not have the power to impart blessings on unions of persons of the same sex." (8) Further, "the blessing given by the ordained minister is tied directly to the specific union of a man and a woman, who establish an exclusive and indissoluble covenant by their consent." (9) This fact allows us to highlight the risk of confusing a blessing given to any other union with the right that is proper to the Sacrament of Marriage." (10) Further, "A blessing requires that what is blessed be conformed to God's will, as expressed in the teachings of the Church" (11) ...such a blessing should "not convey an erroneous conception of marriage." (12) Paragraph 30 highlights the need to avoid "all serious

forms of scandal and confusion among the faithful ... although in a (civil) union that cannot be compared in any way to marriage." (13)

Finally, paragraphs 31-39, are clear that a blessing should "avoid producing confusion with the blessing proper to the Sacrament of Marriage, (14) should not become a liturgical or semi-liturgical act, (15) neither provide for

nor promote a ritual for the blessing of couples in an irregular situation, (16) and to avoid any form of confusion or scandal ... never imparted in concurrence with the ceremony of a civil union and not even in connection with them: clothing, gestures, words proper to a wedding." (17)

With so many affirmations of traditional, sacramental marriage between a man and a woman, why the outrageous headlines? Well, you can blame it on sloppy journalism and "click bait" sensationalism. The Holy Father is asking for a "fatherly and pastoral approach" and compares the blessing to the use of "sacramentals." "The request for a blessing, thus, expresses and nurtures openness to the transcendence, mercy, and closeness to God," (18) the "desire to entrust themselves to the Lord and his mercy, to invoke his help, and to be guided to a greater understanding of his plan of love and of truth." (19) However, being pastoral can sometimes be sloppy, confusing.

Twice, the phrase, "faithful people of God," is used in the document. I assume that such faithful people of God desire to live according to the Church's moral law. Whether one is heterosexual or homosexual, in the confessional we hear of the struggles people have regarding chastity and when one expresses sorrow for sin and the desire to sin no more, we offer the mercy of God through absolution. The question is whether a "same sex couple" who are "faithful people of God," would identify themselves to a priest and ask for a blessing? Paragraph 31 is important here. "These forms of blessings express a supplication that God may grant those aids that come from the impulses of his Spirit—what classical theology calls, "actual grace"—so that human relationships may mature and grow in fidelity to the Gospel; that they may be freed from their imperfections and frailties, and that they may express themselves in an ever increasing dimension of the divine love." (20)

Is that what a couple would intend when they would come up and ask for a blessing from a priest or deacon? Are they asking that their imperfections and frailties mature and grow in fidelity to the Gospel? Paragraph 40 further states, "there is no intention to legitimize anything, but rather to open one's life to God, to ask for his help to live better, and also to invoke the Holy Spirit so

that the values of the Gospel may be lived with greater faithfulness." (21) Again, the question is whether that is the intention of a couple who would ask for a blessing or are they simply looking for some type of validation of their lifestyle? Any blessing requested would be spontaneous, non-liturgical with a simple gesture, asking the Lord to help the people to "live better."

The document rightly states, "The Church is thus the sacrament of God's infinite love. Therefore, even when a person's relationship with God is clouded by sin, he can always ask for a blessing ..." (22) In addition, such a request "is an opportunity for a renewed proclamation of the *kerygma*, an invitation to draw ever closer to the love of Christ." (23)

In the days and weeks to come, many more will weigh in on the consequences of this document. For now, let us be at peace and convey to our people that the Sacrament of Marriage within the Church and our teachings regarding sexuality remain unchanged.

+The Most Rev. Edward M. Rice

"Fiducia Supplicans" may be viewed in its entirety by searching its title at <https://www.vatican.va>. A news story on the release of *"Fiducia Supplicans,"* may be found on p. 4 of this issue of **The Mirror**.

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[1] Fernandez, Victor Manuel Cardinal, Dicastery for the Doctrine of the Faith, Declaration: *"Fiducia Supplicans"* (*"Supplicating Trust"*), On the Pastoral Meaning of Blessings; Presentation, par. 3 (18 December 2023).
[2] *Ibid.*, par. 4.
[3] Fernandez, Victor Manuel Cardinal; Matteo, Armando Monsignor; Dicastery for the Doctrine of the Faith, Declaration: *"Fiducia Supplicans"* (*"Supplicating Trust"*), On the Pastoral Meaning of Blessings; Introduction, par. 3 (18

December 2023).
[4] *Ibid.*, par. 4.
[5] *Ibid.*, par. 4.
[6] *Ibid.*, par. 4.
[7] *Ibid.*, par. 5.
[8] *Ibid.*, par. 5.
[9] *Ibid.*, par. 6.
[10] *Ibid.*, par. 6.
[11] *Ibid.*, par. 9.
[12] *Ibid.*, par. 26.
[13] *Ibid.*, par. 30.
[14] *Ibid.*, par. 31.
[15] *Ibid.*, par. 36.
[16] *Ibid.*, par. 38.
[17] *Ibid.*, par. 39.
[18] *Ibid.*, par. 33.
[19] *Ibid.*, par. 30.
[20] *Ibid.*, par. 31.
[21] *Ibid.*, par. 40.
[22] *Ibid.*, par. 43.
[23] *Ibid.*, par. 44.



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.

May 25, 1990 At a lecture series, a very poor speaker was on the platform. As he was speaking, people in the audience began to get up and leave. After a while, only one man was left. The speaker finally stopped to ask the man why he remained until the end. "I'm the next speaker," was the reply.

June 8, 1990 One of our Catholic school principals told me recently about a little third grader who, at home, told her parents that she was learning at school about puberty. The surprised parents asked their daughter what she knew about it. "Well," she said, "puberty is the place where people go before they can go to heaven."

June 22, 1990 Another definition of a vacation: a period of time and relaxation when you take twice the clothes and half the money needed.



**VEN Y
VERÁS**

Obispo Edward M. Rice

La Declaración se mantiene firme en la doctrina de la Iglesia

La siguiente carta fue emitida por el Obispo Rice a todo el clero de la Diócesis de Springfield-Cape Girardeau el 21 de diciembre de 2023. Quiso hacerla llegar también a todos los fieles, como su columna en este número del periódico diocesano:

Querido Obispo, Monseñores, Padres y Diáconos,

La reciente publicación de *"Fiducia Supplicans"* ("La confianza suplicante") ha llevado a los medios de comunicación a publicar titulares erróneos sobre la bendición de las uniones entre personas del mismo sexo. Para ello, quiero escribir directamente a todo el clero de la diócesis, ofreciendo una visión de este documento.

Para aquellos que lo han leído, he identificado 17 afirmaciones directas o indirectas de la comprensión tradicional del Sacramento del Matrimonio como entre un hombre y una mujer. Creo que es tan importante aclarar esto que voy a esbozar las referencias de mis párrafos.

Comenzando en la Declaración del Cardenal Víctor Manuel Fernández, Prefecto del Dicasterio para la Doctrina de la Fe, Su Eminencia afirma: "La presente Declaración se mantiene firme en la doctrina tradicional de la Iglesia sobre el matrimonio, no permitiendo ningún tipo de rito litúrgico o bendición similar a un rito litúrgico que pueda causar confusión" (1). Ninguna bendición "convalida oficialmente su status ni altera en modo alguno la enseñanza perenne de la Iglesia sobre el Matrimonio" (2).

El párrafo tres de la Introducción reconoce "la claridad de este documento y su coherencia con la constante enseñanza de la Iglesia" (3). El párrafo 4 establece: "Se trata de evitar que 'se reconoce como matrimonio algo que no lo es'" (4). "Por lo tanto son inadmisibles ritos y oraciones que puedan crear confusión entre lo que es constitutivo del matrimonio, como 'unión exclusiva, estable e indisoluble entre un varón y una mujer, naturalmente abierta a engendrar hijos'" (5). "Esta convicción está fundada sobre la perenne doctrina católica del matrimonio. Solo en este contexto las relaciones sexuales encuentran su sentido natural, adecuado y plenamente humano. La doctrina de la Iglesia sobre este punto se mantiene firme" (6).

Esta es también "la comprensión del matrimonio ofrecida por el Evangelio..." (7). "La Iglesia no tiene el poder de impartir la bendición a uniones entre personas del mismo sexo" (8). Además, "la bendición del ministro ordenado está directamente conectada a la unión específica de un hombre y de una mujer que, con su consentimiento establecen una alianza exclusiva e indisoluble" (9). "Esto nos permite evidenciar mejor el riesgo de confundir una bendición, dada a

cualquier otra unión, con el rito propio del sacramento del matrimonio" (10). Además, "la bendición requiere que aquello que se bendice sea conforme a la voluntad de Dios manifestada en las enseñanzas de la Iglesia" (11). Esta bendición "no transmit[e] una concepción equivocada del matrimonio" (12). El párrafo 30 destaca la necesidad de evitar "formas graves de escándalo o confusión entre los fieles... aunque estén en una unión (civil) que en modo alguno puede parangonarse al matrimonio" (13).

Por último, los párrafos 31-39 dejan claro que una bendición no debe "producir confusión con la bendición propia del sacramento del matrimonio" (14), evitando que se conviertan en un acto litúrgico o semi-litúrgico (15). Por esta razón, no se debe ni promover ni prever un ritual para las bendiciones de parejas en una situación irregular (16), para evitar cualquier forma de confusión o de escándalo... esta bendición nunca se realizará al mismo tiempo que los ritos civiles de unión, ni tampoco en conexión con ellos" (17).

Con tantas afirmaciones sobre el matrimonio tradicional y sacramental entre un hombre y una mujer, ¿a qué vienen estos titulares escandalosos? Bueno, puedes echarle la culpa al periodismo chapucero y al sensacionalismo "click bait". El Santo Padre pide un "enfoque paternal y pastoral" y compara la bendición con el uso de "sacramentales". "La petición de una bendición expresa y alimenta la apertura a la trascendencia, la piedad y la cercanía a Dios" (18), "desean encomendarse al Señor y a su misericordia, invocar su ayuda, dejarse guiar hacia una mayor comprensión de su designio de amor y de vida" (19). Sin embargo, ser pastoral a veces puede ser descuidado, confuso.

En el documento se utiliza dos veces la expresión "pueblo fiel de Dios". Supongo que ese pueblo fiel a Dios desea vivir de acuerdo con la ley moral de la Iglesia. Tanto si uno es heterosexual como homosexual, en el confesionario oímos hablar de las luchas que tienen las personas con respecto a la castidad y cuando uno expresa el dolor por el pecado y el deseo de no pecar más, ofrecemos la misericordia de Dios a través de la absolución. La cuestión es si una "pareja del mismo sexo", que es "pueblo fiel de Dios", se identificaría ante un sacerdote y pediría una bendición. El párrafo 31 es importante en este caso. "Estas formas de bendición expresan una súplica a Dios para que conceda aquellas ayudas que provienen de los impulsos de su Espíritu - que la teología clásica llama 'gracias actuales' - para que las relaciones humanas puedan madurar y crecer en la fidelidad al mensaje del Evangelio,

liberarse de sus imperfecciones y fragilidades y expresarse en la dimensión siempre más grande del amor divino" (20).

¿Es eso lo que pretende una pareja cuando se acerca a pedir la bendición de un sacerdote o un diácono? ¿Piden que sus imperfecciones y fragilidades maduren y crezcan en fidelidad al Evangelio? El párrafo 40 establece, además: "no se pretende legitimar nada, sino sólo abrir la propia vida a Dios, pedir su ayuda para vivir mejor e invocar también al Espíritu Santo para que se vivan con mayor fidelidad los valores del Evangelio" (21). De nuevo, la pregunta es si esa es la intención de una pareja que pide una bendición o si simplemente buscan algún tipo de validación de su estilo de vida. Cualquier bendición solicitada sería espontánea, no litúrgica, con un simple gesto, pidiendo al Señor que ayude a la gente a "vivir mejor".

El documento afirma con razón: "la Iglesia es el sacramento del amor infinito de Dios. Por eso, cuando la relación con Dios está enturbiada por el pecado, siempre se puede pedir una bendición" (22). Además, dicho pedido "será la ocasión para un renovado anuncio del *kerygma*, una invitación a acercarse siempre más al amor de Cristo" (23). La bendición podría ser tan sencilla como la frase utilizada el Miércoles de Ceniza: "Arrepíentete y cree en el Evangelio".

En los próximos días y semanas, muchos más opinarán sobre las consecuencias de este documento. Por ahora, estemos en paz y transmitamos a nuestro pueblo que el Sacramento del Matrimonio dentro de la Iglesia y nuestras enseñanzas en materia de sexualidad permanecen inalterables.

+The Most Rev. Edward M. Rice

"*Fiducia Supplicans*" puede verse íntegramente buscando su título en <https://www.vatican.va>. En la página 4 de este número de *The Mirror* encontrará una noticia sobre la publicación de "Fiducia Supplicans". ©TM

- [1] Fernández, Víctor Manuel Cardenal, Dicasterio para la Doctrina de la Fe, Declaración: "*Fiducia Supplicans*" ("*La confianza suplicante*"), Sobre el sentido pastoral de las bendiciones; Presentación, párr. 3 (18 de diciembre de 2023).
[2] *Ibid.*, párr. 4.
[3] Fernández, Víctor Manuel Cardenal; Matteo, Armando Monseñor; Dicasterio para la Doctrina de la Fe, Declaración: "*Fiducia Supplicans*" ("*La confianza suplicante*"), Sobre el sentido pastoral de las bendiciones;
[4] *Ibid.*, párr. 4.
[5] *Ibid.*, párr. 4.
[6] *Ibid.*, párr. 4.
[7] *Ibid.*, párr. 5.
[8] *Ibid.*, párr. 5.
[9] *Ibid.*, párr. 6.
[10] *Ibid.*, párr. 6.
[11] *Ibid.*, párr. 9.
[12] *Ibid.*, párr. 26.
[13] *Ibid.*, párr. 30.
[14] *Ibid.*, párr. 31.
[15] *Ibid.*, párr. 36.
[16] *Ibid.*, párr. 38.
[17] *Ibid.*, párr. 39.
[18] *Ibid.*, párr. 33.
[19] *Ibid.*, párr. 30.
[20] *Ibid.*, párr. 31.
[21] *Ibid.*, párr. 40.
[22] *Ibid.*, párr. 43.
[23] *Ibid.*, párr. 44.



Dec. 24, 2023 - Jan. 5, 2024



HOLIDAY CALENDAR

Bishop Edward M. Rice

SUN., DEC. 24

FOURTH SUNDAY OF ADVENT / CHRISTMAS EVE

2 p.m. US Medical Center for Federal Prisoners, Mass with offenders, Springfield

11 p.m. Christmas Eve Mass, St. Agnes Cathedral, Springfield

MON., DEC. 25

SOLEMNITY OF THE NATIVITY OF THE LORD / CHRISTMAS

8 a.m. The Nativity of the Lord, Christmas Day Mass, St. Agnes Cathedral, Springfield

TUE., DEC. 26

6 p.m. Mass to launch the Year of the Sacred Heart, 350th Anniversary of the Revelation of the Sacred Heart of Jesus to St. Margaret Mary Alacoque, St. John Parish, Leopold

WED., DEC. 27

FEAST OF ST. JOHN, APOSTLE & EVANGELIST

7:15 a.m. Mass, St. John Parish, Leopold
4:30 p.m. Confessions & Mass, St. Agnes Cathedral, Springfield

SAT., DEC. 30

4 p.m. Mass to celebrate the Feast of St. Sylvester, St. Sylvester Mission Church, Eminence

SUN., DEC. 31

FEAST OF THE HOLY FAMILY / NEW YEAR'S EVE

11 p.m. Holy Hour & Midnight Mass for Solemnity of Mary, Holy Mother of God, St. Mary Cathedral, Cape Girardeau

MON., JAN. 1-FRI., JAN. 5, 2024

SEEK Conference, St. Louis

HOLIDAY CALENDAR

Bishop Emeritus John Leibrecht

MON., DEC. 25

CHRISTMAS DAY MASS

11 a.m. Immaculate Conception Parish, Springfield

God's love forms basis for gestures of blessing; doctrine remains firm

The Vatican offered a narrow set of conditions under which a priest or deacon could give a blessing to a same-sex or other unmarried couple, making it clear the Church does not consider their unions a marriage but also recognizing how anyone can ask for a blessing when they are seeking God's assistance, mercy, and grace.

By Cindy Wooden

Vatican City

A Catholic priest can bless a gay or other unmarried couple as long as it is not a formal liturgical blessing and does not give the impression that the Catholic Church is blessing the union as if it were a marriage, the Vatican doctrinal office said.

The request for a blessing can express and nurture "openness to the transcendence, mercy and closeness to God in a thousand concrete circumstances of life, which is no small thing in the world in which we live. It is a seed of the Holy Spirit that must be nurtured, not hindered," the Dicastery for the Doctrine of the Faith said in a formal declaration published Dec. 18.

The document, "Fiducia Supplicans" ("Supplicating Trust") was subtitled, "On the pastoral meaning of blessings," and was approved by Pope Francis during an audience with Card. Víctor Manuel Fernández, dicastery prefect, Dec. 18.

In his introductory note, Card. Fernández said questions about a priest blessing a LGBTQ+ or other unmarried couple had been sent to the doctrinal office repeatedly over the past few years.

The need for a fuller explanation of blessings became clear, he wrote, after Pope Francis responded to the "dubia" or questions of several cardinals in a letter released in early October.

In his letter, the Pope insisted marriage is an "exclusive, stable, and indissoluble union between a man and a woman, naturally open to conceiving children," which is why the Church "avoids all kinds of rites or sacramentals that could contradict this conviction and imply that it is recognizing as a marriage something that is not."

At the same time, the Pope said, "pastoral prudence must adequately discern if there are forms of blessing, solicited by one or various persons, that

don't transmit a mistaken concept of marriage."

Cardinal Fernández said the declaration "remains firm on the traditional doctrine of the Church about marriage, not allowing any type of liturgical rite or blessing similar to a liturgical rite that can create confusion," but it also explores the "pastoral meaning of blessings" in a way that opens "the possibility of blessing couples in irregular situations and same-sex couples without officially validating their status or changing in any way the Church's perennial teaching on marriage."

The Church "remains firm" in teaching that marriage can be contracted only between one woman and one man, he said, and continues to insist that "rites and prayers that could create



▲ **POPE FRANCIS** shares a laugh with Cardinal Víctor Manuel Fernández, right, prefect of the Dicastery for the Doctrine of the Faith, and Msgr. Armando Matteo. (CNS photo/Vatican Media)

confusion" about a marriage and another form of relationship "are inadmissible."

But in Catholic tradition, blessings go well beyond the formal ritual used in marriage and other sacraments.

"Blessings are among the most widespread and evolving sacramentals. Indeed, they lead us to grasp God's presence in all the events of life and remind us that, even in the use of created things, human beings are invited to seek God, to love him, and to serve him faithfully," the declaration said. That is why people, meals, rosaries, homes, pets, and myriad other things can be and are blessed on various occasions.

"From a strictly liturgical point of view," the declaration said, "a blessing



▲ **POPE FRANCIS** poses for a photo with Msgr. Armando Matteo, left, secretary of the doctrinal section of the Dicastery for the Doctrine of the Faith, and Cardinal Víctor Manuel Fernández, dicastery prefect, during a meeting in the library of the Apostolic Palace at the Vatican Dec. 18, 2023. (CNS photo/Vatican Media)

requires that what is blessed be conformed to God's will, as expressed in the teachings of the Church," which is why the then-doctrinal congregation in 2021 excluded the possibility of blessing gay couples.

But, the new document said, Catholics should "avoid the risk of reducing the meaning of blessings" to their formal, liturgical use because that "would lead us to expect the same moral conditions for a simple blessing that are called for in the reception of the sacraments."

"Indeed, there is the danger that a pastoral gesture that is so beloved and widespread will be subjected to too many moral prerequisites, which, under the claim of control, could overshadow the unconditional power of God's love that forms the basis for the gesture of blessing," it said.

A person who asks for God's blessing, the declaration said, "shows himself to be in need of God's saving presence in his life and one who asks for a blessing from the Church recognizes the latter as a sacrament of the salvation that God offers."

The Church, it said, should be grateful when people ask for a blessing and should see it as a sign that they know they need God's help.

"When people ask for a blessing, an exhaustive moral analysis should not be placed as a precondition for conferring it. For, those seeking a blessing should not be required to have prior moral perfection," it said.

At the same time, the declaration insisted that the Mass is not the proper

setting for the less formal forms of blessing that could include the blessing of a gay couple, and it repeated that "it is not appropriate for a diocese, a bishops' conference" or other Church structure to issue a formal blessing prayer or ritual for unwed couples.

The blessing also

should not be given "in concurrence" with a civil marriage ceremony to avoid appearing as a sort of Church blessing of the civil union.

However, it said, a priest or deacon could "join in the prayer of those persons who, although in a union that cannot be compared in any way to a marriage, desire to entrust themselves to the Lord and his mercy, to invoke his help and to be guided to a greater understanding of his plan of love and of truth."

"The Declaration issued today by the Vatican's Dicastery for the Doctrine of the Faith (DDF) articulated a distinction between liturgical (sacramental) blessings, and pastoral blessings, which may be given to persons who desire God's loving grace in their lives," said Chieko Noguchi, USCCB's Executive Director of Public Affairs "The Church's teaching on marriage has not changed, and this declaration affirms that, while also making an effort to accompany people through the imparting of pastoral blessings because each of us needs God's healing love and mercy in our lives." ©CNS

The Church should be grateful when people ask for a blessing and should see it as a sign that they know they need God's help.

NEXT ISSUE...

WHAT WE BELIEVE, PART 34: Baptism in the Early Church

Fr. Joshua J. Whitfield's column, **What We Believe**, will return in the **January 5** issue of *The Mirror*.

SANTA WANTS TO MEET YOUR TAILOR



NOW THAT'S A CHRISTMAS SUIT—Bishop Edward Rice is pictured Dec. 14 with a festive Fr. Benedict Pham, CRM, at the annual Ecumenical Service and Dinner at the Congregation of the Mother of the Redeemer in Carthage, MO. As good neighbors, each year the congregation hosts Carthage city leadership and other guests on its campus around Christmas. *(The Mirror)*

ANNOUNCEMENTS

Lebanon—St. Francis de Sales Parish will offer a **Eucharist Revival seven-week study**, “Jesus and the Eucharist,” beginning Wed., Jan. 10, 2024, 9:45 a.m., or an evening class at 6 p.m., in the Mumford building basement, located at 345 Grand Ave. For more information, contact Elizabeth Hempel, (417) 531-1399.

Sikeston—St. Francis Xavier Parish will begin a **Eucharistic seven-week study**, “Jesus and the Eucharist,” beginning the week of Jan. 21, 2024. Sessions will be offered Sunday, 4-6 p.m., and Thursday, 1:30-3:30 p.m., or 6:30-8:30 p.m. For questions or additional information, contact Toni Grojean, (573) 258-1172.

Springfield—Come and be present before our Lord during **Springfield’s Area Perpetual Adoration**. Hosted at Holy Trinity Chapel, there is an urgent need of Adorers on Wednesdays, 7 p.m. and Saturday, 8 a.m. and 9 a.m. Substitutes are needed for all hours. For more information, or to sign up, please contact Marilyn Gibson at (417) 224-4043. Please consider spending time with our Lord in Adoration of the Blessed Sacrament. **Adoration will suspend for the Christmas holiday beginning Wed., Dec. 20, at 8 a.m. and will resume at 1 p.m. on Tue., Jan. 02, 2024.**

Springfield—**Praise & Worship Prayer Group** meets every Thursday, 6:30-8 p.m., and offers a great opportunity to come together in praise, fellowship, and is a wonderful way to learn more about our faith. All are welcome to join us in St. Elizabeth Ann Seton Parish, 2200 W. Republic Rd., and participate in a time of praise, inspired teaching, and adoration of the Blessed Sacrament. For more information, contact Shelly Pichler at (417) 838-2730.

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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Couples celebrating their 1st, 5th, 10th, 15th, 20th, 25th, 30th, 35th, 40th, 45th, 50th, or 50+ anniversary anytime during 2024, 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.

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HAPPY NEW YEAR, LOSERS!

BY CARDINAL
TIMOTHY M. DOLAN

It took place only a couple of days after I was ordained in 2001 an auxiliary bishop of my home Archdiocese of St. Louis. De Smet Jesuit High School had invited me to offer the opening Mass of the school year, and I was very much looking forward to it.

Until, that is, the president of the student body rose to welcome me: “Bishop Dolan, we’re glad you’re here ... even though you are a big loser!”

There were gasps! Saddened, concerned faces of the faculty and sweat from me. Then, he went on: “Yes, you are a loser. But, you’re in good company. So am I; so are all of us students here. The world thinks we’re all nerds, filled with stupid ideals about faith, morality, the Church, prayer, virtue, love, and eternal life. And they can’t understand why we would follow the biggest loser of them all—Jesus—rejected and ridiculed on a cross, a big flop. It’s good to welcome another loser, Bishop Dolan. You remind us that, in reality, we are all winners, that Jesus is our victor, that the church is our first-place team.”

As is obvious, I’ve never forgotten that stunning welcome.

That comes to mind as our country has decided that our advocacy for the life of the innocent, fragile baby in the womb is a lost cause. Our exhilaration at the long-fought-for-and-awaited overturning of the calamitous Roe v Wade decision of January 22, 1973, has turned into depression as we watch state-after-state consider protection for the extremes of abortion on demand.

“You’re losers,” the well-oiled abortionists snicker, applauded by those who consider themselves “winners”—much of Hollywood, corporate millionaires, academics, the news media, and poll-reading politicians.

They have a point. It can seem pretty bleak. True, there are encouraging facts as well, like the strong preference of



CARDINAL TIMOTHY M. DOLAN of New York, delivering the keynote address Aug. 2, 2022, during the States Dinner at the 140th Knights of Columbus Supreme Convention in Nashville, TN. (CNS photo/Andy Telli, Tennessee Register)

high school students brag about using assault weapons on their classmates; that so many risk their health, and even their life, with illegal drugs; that aggression, weapons, slaughter, and war is commonplace, the convenient answer to any problem.

Why are we surprised? If, as Pope Francis reminds us, we can “throw away” the little baby in the sanctuary of the womb, or “hire a hitman to remove that life deemed inconvenient,” how can we shudder at the other examples—suicide, mass shootings, drugs, war, violence—of the “culture of death.”

Those who push abortion on demand are the actual losers. The baby aborted always loses; the mom—

and dad—suffer a sense of loss, even when they deny or suppress it; countries lose as we enter a demographic winter; and culture is defeated as the sacredness of human life is jackbooted.

Ask no more why our society has become coarse, raw, vitriolic, violent, callous.

As Mother Teresa observed, “A nation that allows and promotes the killing of innocent pre-born babies is the poorest in the world.”

A new year is before us; in 2024 let us “losers” move from the grief of Good Friday to the resurrected Truth of Easter Sunday. Life wins. It’s time for the baby to win. ©TM

Cardinal Timothy M. Dolan is the Archbishop of New York.

most Americans for limits on abortion, and support for lifegiving alternative measures such as adoption, and help for moms with a crisis pregnancy.

Still, it doesn’t look good. It actually kind of looks like Good Friday afternoon, with many passionate pro-lifers worried and frustrated, and well-intentioned allies wondering if we should give-up and just accept the reality that we’ve lost this noble cause.

It’s time for us “losers” to buck-up. In Nativity scenes all around us, we

see the Holy Infant come into less than ideal circumstances and are reminded that our cause—protection

of innocent, fragile human life, the tiny infant in the womb—remains the most pressing issue of justice and civil rights in our beloved country.

We “losers” know that abortion on demand—protected by law, for any reason or none at all—up to the actual birth of the baby, financed by our taxes (and forced upon the majority of physicians and nurses deeply opposed to it) is nothing less than a national shame and tragedy and it must be changed if civilization is to endure.

Why are we shocked when we read that the rate of suicides is so high; that

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The Most Rev. Edward M. Rice, Jan. 3, 37 yrs. Jan. 13, 13 yrs. of his Episcopal Consecration



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Diocese of Springfield-Cape Girardeau



Faithful to the teaching and pastoral guidelines of the Roman Catholic Church, **EnCourage** is a ministry dedicated to the spiritual needs of parents, siblings, adult children, and other relatives and friends of persons who identify as LGBTQ+, or who experience same-sex attractions, or gender discordance. **Courage** is a ministry that offers pastoral support and fellowship opportunities to men and women experiencing same-sex attractions or gender discordance, who choose to live a chaste life.



If you are experiencing same-sex attractions or gender discordance, or if you know of someone who is struggling with these experiences, contact the diocesan chaplain, Deacon Al Stoverink, at southernmccourage@gmail.com or call/text him at (573) 987-0551. You can also access information resources and help through the Courage International Website at www.couragerc.org, or by contacting the Courage International Offices at office@couragerc.org or (203) 803-1564.




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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.

JANUARY 22:
Day of Prayer for the Legal Protection of Unborn Children



 **Join Bishop Rice for**
HOLY MASS & ROSARY

Mon., January 22, 2024 5:30 p.m. Mass, Rosary (and Hot Chocolate afterward) <i>St. Agnes Cathedral, Springfield</i>	Fri., January 26, 2024 5:15 p.m. Mass, Rosary (and Hot Chocolate afterward) <i>St. Mary Cathedral, Springfield</i>
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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 St. John Paul II, Evangelium Vitae

Office of Respect Life for the Diocese of Springfield-Cape Girardeau
dioscrg.org/respect-life

PASTORAL APPOINTMENTS *issued by* BISHOP RICE

Springfield, MO

On Dec. 15, 2023, Bishop Edward M. Rice announced the following pastoral assignments.

“Please keep these priests, the deacon, and seminarian in your prayers as they adjust to their new assignments,” Bishop Rice said. “Please pray too, for their former parishioners and new parishioners during this time of transition.”

PAROCHIAL ADMINISTRATOR

Reverend Alex Sutachan is appointed Parochial Administrator of St. Michael the Archangel Parish, in Fredericktown, effective Jan. 17, 2024. He will continue as Chaplain of Notre Dame Regional High School and as a diocesan Regional Vocation Promoter. He concludes his assignment as Parochial Vicar of St. Vincent de Paul Parish, in Cape Girardeau.



SUTACHAN

Reverend Rick Jones will conclude his assignment as Parochial Administrator of St. Michael the Archangel Parish, in Fredericktown, effective Jan. 16, 2024. He will continue as Pastor of St. Vincent de Paul Parish, in Cape Girardeau and as diocesan Director of the Clergy Continuing Formation Committee.



JONES

DIOCESAN DIRECTOR OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Effective Jan. 31, 2024, **Rev. Glenn Eftink**, will conclude his assignment as diocesan Director of the Society for the Propagation of the Faith. He will continue his role as Pastor of St. Joseph Parish, in Advance.



EFTINK

Deacon Mark Kiblinger is appointed as diocesan Director of the Society for the Propagation of the Faith and will continue to serve as a Diocesan Delegate to the MCC Public Policy Committee, and as Associate Director to the diocesan Office of Permanent Diaconate. Please send correspondence regarding the Society for the Propagation of the Faith to Deacon Kiblinger at his office at St. Vincent de Paul Parish, Cape Girardeau.



KIBLINGER

VOCATION DIRECTOR

Effective July 2024, **The Very Rev. Scott Sunnenberg**, will conclude his assignment as diocesan Director of Vocations and Seminarians. Beginning in January 2024, he will mentor the new Vocation Director, while continuing to serve as Pastor of Sacred Heart Parish, Bolivar, and St. Catherine of Siena Mission Church, in Humansville, and as Dean of Deanery 3 of the Diocese.



SUNNENBERG

Beginning in January 2024, **Rev. Joseph Stoverink** will be mentored by the current Director of Vocations and Seminarians, and is being named as potential Vocation Director until the annual clergy assignments are announced in July. Reverend Stoverink will continue to serve as Parochial Administrator of St. John Vianney Parish, Mountain View; Sacred Heart Parish, Willow Springs; and St. Sylvester Mission Church, in Eminence.



STOVERINK

SEMINARIAN PASTORAL INTERNSHIP

Effective Jan. 12, 2024, diocesan seminarian **Daniel Dunn** is assigned to St. Vincent de Paul Parish, in Cape Girardeau, for pastoral experience. ©TM



DUNN

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Reagan Barklage Students for Life
Brandy Meeks Vitae Foundation
Melissa Ohden Abortion Survivors Network
Ivy Almon Support After Abortion
Dr. Wes Fowler Missouri Baptist Convention
(More speakers to be announced)

Break-out Sessions: Students for Life Youth Rally
Abortion-related Ballot Measure Updates

 **Information:** Springfield Diocese: jtran@dioscg.org
Kansas City/St. Joseph Diocese: sheppard@diocesekc-sj.org
St. Louis Diocese: prolife@archstl.org

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AI must serve human potential, not compete against it, pope says

By Carol Glatz

Vatican City

All forms of artificial intelligence should be used to alleviate human suffering, promote integral development and help end wars and conflicts, not increase inequality and injustice in the world, Pope Francis said in his message for World Peace Day 2024.

“Artificial intelligence ought to serve our best human potential and our highest aspirations, not compete with them,” the pope said in his message for the Jan. 1 commemoration. The message, “Artificial Intelligence and Peace,” was addressed to all men and women in the world, and in particular to heads of state and government and the leaders of the different religions and civil society. It was released Dec. 14 at a Vatican news conference.

The pope’s message highlighted the “need to strengthen or, if necessary, to establish bodies charged with examining the ethical issues arising in this field and protecting the rights of those who employ forms of artificial intelligence or are affected by them.” The impact of any form of artificial intelligence “depends not only on its technical design, but also on the aims and interests of its owners and developers, and on the situations in which it will be employed,” he said. Positive outcomes “will only be achieved if we show ourselves capable of acting responsibly and respect such fundamental human values as ‘inclusion, transparency, security, equity, privacy and reliability,’” the pope added.

Science and technology, embodiments of human intelligence, stand as testaments to our creative potential. However, there are some risks we should reflect on and act upon if we want this progress to build a path towards peace for all.

The rise of technology, especially artificial intelligence (AI), is transforming our world in significant ways (digital tools are reshaping how we communicate, learn, and interact in our daily lives). Behind the scenes, algorithms on the internet gather data, influencing our habits without us even realizing it.

It’s important to recognize that the development of AI isn’t neutral; it’s influenced by cultural values and choices. AI isn’t a one-size-fits-all term; it covers various technologies trying to imitate human cognitive abilities.

We need responsible actions guided by values like transparency, security, and equity.

We can’t just assume that those creating AI have our best interests in mind.

As technology expands, we must develop it responsibly, keeping in mind human dignity and the well-being of all.

Artificial intelligence, particularly through machine learning, is already reshaping societies and influencing cultures.

While offering exciting possibilities, concerns arise regarding its reliability, as AI devices can produce seemingly coherent yet misleading content. This poses serious challenges, from disinformation campaigns to risks in privacy and discrimination, potentially fueling conflicts and hindering the pursuit of peace. Responsible navigation of these challenges is crucial for ensuring the positive impact of AI on our world.

The vast amount of data analyzed by artificial intelligences doesn’t guarantee impartiality; algorithms can perpetuate biases and injustices present in their origins. “Intelligent” machines, while efficient, are ultimately directed by human values. The risk lies in unclear decision criteria, concealed

responsibility, and a potential escape from community-focused obligations. The obsessive pursuit of overcoming limits through technology can lead to a “technological dictatorship” and a loss of control over ourselves.

Systems of categorization and evaluation of individuals managed by artificial intelligence give them a capacity for control and influence over the social fabric, which risks causing inequalities and generating power conflicts. The principles of ethics, the essential values of human being and their fundamental rights cannot be determined and evaluated by algorithms, but by people, with related supervisory and accountability tools.

In the workplace, the intrusion of AI poses risks to livelihoods, demanding a focus on respect for the intrinsic dignity of labor.

Ethical questions also arise in the armaments sector, especially with the development of Lethal Autonomous Weapon Systems. Adequate human oversight is essential — autonomous weapon systems can never be morally responsible subjects.

If used ethically, artificial intelligence could enhance human development, introducing innovations in agriculture, education, and culture. The measure of true humanity lies in how we treat the least among us.

The development of a technology that respects and serves human dignity has clear ramifications for our educational institutions and the world of culture.

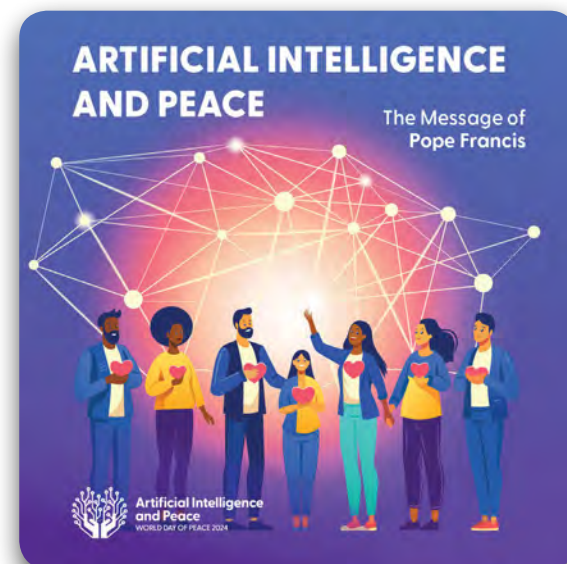
Education in the use of forms of artificial intelligence should aim above all at promoting critical thinking.

The human family must also consider the threat of their irresponsible development and use, and consequently the need for adequate systems of regulation and oversight.

The global community of nations should work together in order to adopt a binding international treaty that



WORLD DAY OF PEACE
Jan. 1, 2024



regulates the development and use of artificial intelligence in its many forms.

In the quest for normative models that can provide ethical guidance to developers of digital technologies, it is indispensable to identify the human values that should undergird the efforts of societies to formulate, adopt and enforce such regulatory frameworks.

The full text of the papal message is available in English at:


<https://www.vatican.va/content/francesco/en/messages/peace/documents/20231208-messaggio-57giornatamondiale-pace2024.html>

In Spanish: <https://www.vatican.va/content/francesco/es/messages/peace/documents/20231208-messaggio-57giornatamondiale-pace2024.html>

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► EPIPHANY // *Continued from page 1...*

Bible, Aguilera-Titus said, Epiphany celebrations are ways to make “Christian living more present in the home and within the community of faith, in the temple.”

“Everyone is looking for God from their culture, from their tradition,” said Humberto Ramos, parish life director at Epiphany Church in South El Monte, CA.

He estimates that about 2,000 people—not including children—will come to celebrate Epiphany, the parish’s patronal feast, with a big festival where people dressed as kings bring candy to the children.

He reflected on the gifts brought to the baby Jesus, “incense for God, gold for the King, and myrrh for the one who will die,” as said the fifth-century doctor of the Church St. Peter Chrysologus.

Gifts to be shared

In addition to the traditional rosca, Ramos said, his parishioners observe another Mexican tradition, the “levantada,” or lifting, of the Christ Child from the crèche. A godfather or godmother—typically those who found the baby in the rosca—would dress the image of Baby Jesus in ornate clothes so that it will be ready on Candlemas Day, where it will be blessed and “lifted” from the crib amid prayers.

“It’s what we learned from our parents, in our homes, and it’s something

that leads to having an experience and an expression of God, of Christ in your home,” Aguilera-Titus said.

The date of Epiphany is Jan. 6–12 days after the Nativity—but, **in the United States, the celebration of Epiphany will be observed in 2024 on Sunday, Jan. 7.**

Father Jose Cruz Alvarez, pastor of Sacred Heart in the South Bronx, NY, told OSV News that although in the past the pandemic had curtailed many of the typical celebrations, his

parishioners were looking forward to reviving their Epiphany traditions in 2023. With the support of a sponsoring parish, the “kings” were able to hand out gifts at the Mass for the children in the neighborhood. This upcoming Christmas season, the sponsoring parish will provide a smaller token—possibly gloves, scarfs, or hats—to the children, which will include 300 children

from the parish’s religious education program.

The physical gifts during the Christmas season—Epiphany included—are a reminder that “in receiving, I am called to give a little bit of what God himself has given me,” said Fr. Cruz.

©OSV News

Maria-Pia Negro Chin is the Spanish editor for OSV News.



In his homily (reported Jan. 6, 2018), Pope Francis called on the faithful to be like the Magi, who, he said, continued to look at the sky, took risks, and set out bearing gifts for Christ.

“If we want to find Jesus, we have to overcome our fear of taking risks, our self-satisfaction, and our indolent refusal to ask anything more of life. We need to take risks simply to meet a child.

“Those risks are immensely worth the effort, since in finding that child, in discovering his tenderness and love, we rediscover ourselves,” he said.

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PROJECT RACHEL
Abortion Healing Ministry

What is it?

Project Rachel is the Catholic Church’s ministry of love, support, and healing for those who have been involved in abortion. To implement that ministry, our Diocese has created an integrated network of services, including pastoral counseling, support groups, retreats, opportunities for sacramental forgiveness, and referrals to licensed mental health professionals.

Why are we doing it?

It’s normal to grieve a pregnancy loss, but the loss of a child by abortion can create a hole so deep in one’s heart that it may seem the emptiness can never be filled. With the forgiveness, hope, and healing provided through Project Rachel Ministries, many women and men have returned to a loving relationship with God.

Hurting? Confidentially call (417)242-9300 or email ProjectRachel@dioscg.org.

How do people get help?

Women and men who have been involved in abortion are invited to contact the diocesan Project Rachel Ministry to receive free, compassionate and confidential help. Call (417) 242-9300 or Email projectrachel@dioscg.org to learn more. A list of ministry resources is available at hopeafterabortion.com.

For more information,

Contact **Kim Brayman**, Program Coordinator
Office of Family Life
Diocese of Springfield-Cape Girardeau
601 S. Jefferson Ave., Springfield, MO 65806-3143
kbrayman@dioscg.org
417.866.0841 (office) | 417.866.1140 (fax)



Catholic Charities of Southern Missouri

Merry Christmas from CCSOMO! As 2023 comes to a close, we want to thank you for your continued support of our mission as we aim to *Reach Out, Provide Hope, & Change Lives.*

As you prepare for year-end giving, we ask that you prayerfully consider a gift to CCSOMO.



2023 LifeHouse Baby



CCSOMO Leadership Team

YEAR-END GIFTS

Your gift to CCSOMO supports *all six of our programs:*

- Developmental Disability Services: 1,029 served**
- Disaster Relief Services: 152 served**
- Construction Services: 550 served**
- Housing Services: 677 served**
- Maternal & Family Programs: 322 served**
- Veterans Services: 218 served**

One-time and monthly donation options are available. A monthly gift from your family to Catholic Charities will make a difference for all of our programs. Want to donate online? Scan the QR code for all donation options.

TAX CREDITS

Make a gift to CCSOMO and reduce your tax liability! CCSOMO has three tax credit programs available for 2023 state income taxes.

Maternity Home Tax Credits

70% tax credits for individuals with personal income

Neighborhood Assistance Program

70% tax credits for individuals with business income

Affordable Housing Assistance Program

55% tax credits for individuals with business income



For more information, contact:

Suzanne Cronkhite | scronkhite@ccsomo.org

Rhea Keller | rkeller@ccsomo.org

417-720-4213 | ccsomo.org

THANK YOU TO OUR 2023 DONORS!

The entire staff at Catholic Charities of Southern Missouri extends our heartfelt thanks to all those who supported us in 2023. Your generosity drives our mission forward and enables us to continue providing compassionate social services to the most vulnerable in our community.



SACRED HEART PILGRIMAGE



Dec. 27, 2023 – Dec. 27, 2024



JOIN THE Diocesan Sacred Heart Pilgrimage Challenge!



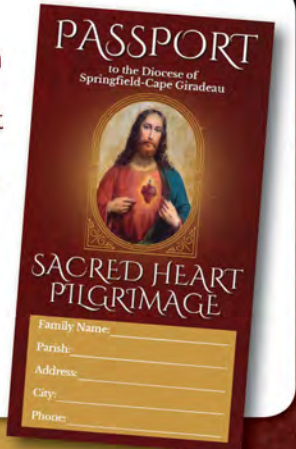
This year marks the **350th anniversary of the first apparition of the Sacred Heart** to the young French nun, St. Margaret Mary Alacoque, who belonged to the Order of the Visitation of Our Lady.

In honor of this special anniversary, **Bishop Edward M. Rice has invited all parishioners of the Diocese of Springfield-Cape Girardeau to participate in a pilgrimage to all 12 parishes named after the Sacred Heart.** Limited Edition

Sacred Heart "Passports" are available to be downloaded and printed off at home, with each parish and location listed.

At each parish, you will find a Sacred Heart Station where you can stamp your passport, find a prayer guide to use during your visit, sign the guest book, and take home resources to grow your devotion to the Sacred Heart.

Participate in this fruitful (and fun!) pilgrimage across our beautiful diocese with your family, friends, classmates, or on your own!



Making the Sacred Heart Pilgrimage



SCAN QR CODE for Sacred Heart prayers, Pilgrimage information or to download an official Sacred Heart Pilgrimage Passport!

