During the Sacred Triduum—the days of Holy Thursday through Easter Sunday—the strangest thing will occur. Millions of Christians throughout the world will gather to honor the humiliation, torture, and crucifixion of Jesus Christ. In a global culture that usually celebrates power, strength, and beauty, this public veneration of something so horrible is always a little shocking. Could it be that what people find so absolutely compelling about the Passion narrative is the vulnerability of God? In the Christ event, God leaves the safety and glory of heaven, in a certain sense, and embraces the limitations of our human condition, coming to know in the flesh, both the glory and tragedy of our nature without ever having sinned. In the last week of his life, Jesus completely hands himself over to us. In the foot-washing and the Eucharist, in the scourging and the crucifixion, the Son of God loves us completely without restrictions, conditions, or limits. Whether we accept, reject, or ignore this Divine Love, Jesus never changes his fundamental stance toward us.

In Roman and Greek mythology, the gods are always conspiring to manipulate humanity to serve their often-selfish ends and egotistical schemes. In Christ, we encounter the surprising subversion of this oppressive game. God serves us! In absolute humility, availability, vulnerability and mercy, God has come to love, pardon and save us.

The weakness of the cross, the simplicity of the Eucharist, the tenderness of the foot washing, the love that seeks to embrace a traitor, a thief and a coward is so beyond the grasp of power politics, the swirl of social hubris and the world of earthly grasping that it takes our breath away. No wonder that kings would be speechless in the presence of the Suffering Servant, as Isaiah proclaims.

If God could become that poor, humble, and vulnerable to love me, how can I ever stand on my own self-importance? This week, we celebrate the strangest things: weakness becomes strength, love conquers fear, miserable despair transforms into resurrected hope, and perpetual death gives way to eternal life, and it’s all because a naked criminal was thrown down on a cross 2,000 years ago, and he embraced it as if it were his marriage bed.

We should let the Lord love us during Holy Week. The palm we held on Palm Sunday should be a symbol of our praise, reverence, and love for the humble Master who has saved and set us free. The Mass of the Lord’s Supper on Holy Thursday evening is an opportunity to taste the surprising grace of the Eucharist and surrender to the consolation of the foot washing. Listening to the Passion and venerating the cross on Good Friday gives us the opportunity to embrace the cross in our own lives, no matter what form it may take. Know that the mystery of

Brothers and sisters:
Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin. So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

—Good Friday of the Lord’s Passion, Heb 4:14-16; 5:7-9, April 7, 2023.

The shocking, strange, and powerful events of Holy Week should lead us to tears and laughter, gratitude and praise, humble awareness of our weakness, and joyful acclamation of God’s victory. The Triduum is a time for God to break open our hearts, so that the gracious torrent of Divine Mercy that flows from the side of the crucified Christ will wash us clean, forgive our sins, and fashion us ever more deeply in the new creation of the Lord’s saving death and resurrection.

Bishop Donald J. Hying is Bishop of the Diocese of Madison, WI. Illustration by Shutterstock.
N ext week we mark the beautiful days of Holy Week. As I say every year, just because we refer to this week as “holy,” doesn’t necessarily mean that it will be unless we approach them with some intentionality. The beautiful ceremonies of Holy Week can come and go, and the week can be no different from any other week of the year. How sad that would be! So, let’s dig in and make it indeed a holy Holy Week!

It always touches my heart to receive the palms on Palm Sunday, and hear “hosanna in the highest” juxtaposed to the cry “Crucify Him.” To hear the mandate to love one another, accompanied by the washing of the feet, the institution of the Eucharist and the priesthood truly makes Holy Thursday “holy.” And what can we say of Good Friday? To watch people come up one-by-one, to embrace, to kiss, to touch, or offer an act of reverence to the cross of Christ is one of the most profound moments in which a person can participate. As I watch people coming up to the Cross, I see those who are dealing with illness, loss; I see parents with newborn children, all different circumstances, as they file up one-by-one to have their moment to give reverence to the cross of Christ. We recognize that Christ died for each one of us and that makes that Friday so “Good.”

The somber, quiet mood of Holy Saturday gives us time to reflect on our own death, and just how fragile life is, and how we should treat each other with care. And as the sun begins to set, we prepare for the Easter Vigil, where we proclaim the resurrection of Christ and our share in that resurrection. I say it again, just because we call it Holy Week doesn’t mean it will be holy. We each have to do our part. First, we have to show up, participate, and let go of all the things that distract us and focus on the beautiful events that will unfold for us during these sacred days of Palm Sunday, Holy Thursday, Good Friday, and the celebration of Easter. It is my privilege to pray for all of you daily, and in a special way, I will remember you during the celebrations of Holy Week and the Easter Season. May each heart know the joy of the risen Christ during the 50 days of Easter!

**EUCHARISTIC ANTIPHON**

“O Sacrament most holy, O Sacrament divine! All praise and all Thanksgiving be every moment Thine.” If you have been at a Mass with me recently you may have noticed that I have been singing this little verse as a meditation after the reception of Holy Communion, if time allows. While the song was included in an Italian prayer book in the 19th century, it became popular in Ireland and other places with various melodies and verses. I am going to make this particular verse the official antiphon for our Eucharistic Revival throughout the diocese, and it is my hope that every Catholic will know this song by heart. It is my typical practice to intone this verse a low note and then repeat it twice more, going up a third each time so that by the third time, it is a crescendo reverberating throughout the church. The other two verses have a simple, beautiful summary of eucharistic theology. The second verse, “Now come, all you who labor and sorrow and in pain, come, eat this bread from heaven; thy peace and strength regain.” And the third verse is classic, “Lord Jesus, we adore Thee, our victim and our priest, whose precious Blood and Body become our Sacred Feast.”

I ask all of our choirs and musicians to teach this to our parishioners. How beautiful if all of our First Communion classes could sing these three verses as a meditation after the reception of their First Holy Communion. The beauty of this song is in its simple, straightforward theology. The organ is not needed, no piano, no accompaniment—just the voices of God’s people who believe in the true presence of Christ in the Eucharist, singing that beautiful refrain in an act of worship. Let us remember the words of Pope St. John Paul II, “May our adoration never cease.”

To everyone: a blessed Holy Week!

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**COLUMN**

**COME, AND YOU WILL SEE**

_Bp. Edward M. Rice_

May your heart know the risen Christ!

**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.

**October 21, 1988**  Several years ago, I met with the Sisters who live and work in our diocese. One of the Sisters told me about a conversation she had with two, small non-Catholic girls. Sister was trying to explain what it means to be a nun—a woman religious. The one girl eventually said to the other, “I think she’s married to God!”

**November 4, 1988**  During my recent visit at St. Henry Parish, in Charleston, a father was talking proudly to me about his three-year-old daughter. At dinner time the day before, he told her to go wash her hands before coming to the table. “No,” she clearly said. “What did you say?” the father asked slowly and with some firmness in his voice. “You know,” the little girl said, “I think it’s a good idea!”

**November 18, 1988**  Preparing her second graders for First Penance, Sister took the children over to church to make them more familiar with the reconciliation room. She said to one of the boys, “Go over ahead of us and hold open the church door until we are all inside.” The boy performed his duty gladly and finally closing the church door, asked Sister, “Does this mean I’m going to be a priest?”

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**MONK**

_Cistercian_

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**COLUMBIA**

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L a semana que viene celebraremos los hermosos días de la Semana Santa. Como digo todos los años, solo porque nos referimos a esta semana como “santa”, no significa necesariamente que lo será a menos que nos acerquemos a ellos con cierta intencionalidad. Las bellas ceremonias de la Semana Santa pueden ir y venir, y la semana puede no ser diferente de cualquier otra semana del año. ¡Qué triste sería! Así que, ¡hagamos que sea realmente una semana del año! ¡Qué triste sería! Así que, ¡hagamos que sea realmente una santa Semana Santa!

Siempre me conmueve recibir las palmas el Domingo de Ramos, y oír el “hosanna en las alturas” yuxtapuesto al grito “Crucifícalo”. Escuchar el mandato de amarnos los unos a los otros, acompañados por el lavado de los pies, la institución de la Eucaristía y el sacerdocio hacen verdaderamente “santo” el Jueves Santo. ¿Y qué podemos decir del Viernes Santo? Ver “santo” el Jueves Santo. ¿Y qué podemos decir del Viernes Santo? Ver “santo” el Jueves Santo. ¿Y qué podemos decir del Viernes Santo? Ver “santo” el Jueves Santo.

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Mientras veo a la gente subir a la Cruz, veo a aquellos que están lidiando con la enfermedad, la pérdida; veo a padres con hijos recién nacidos, de todas las circunstancias, mientras se presentan uno a uno para tener su momento de reverenciar la cruz de Cristo. Reconocemos que Cristo murió por cada uno de nosotros y eso hace que ese viernes sea tan “santo”.

El ambiente sombrío y tranquilo del Sábado Santo nos da tiempo para reflexionar sobre nuestra propia muerte, sobre lo frágil que es la vida y sobre cómo debemos tratarnos con cuidado. Y cuando el sol comienza a ponerse, nos preparamos para la vigilía de la noche, que será santa. Estamos llamados a ponerse, nos preparamos para la vigilía de la noche, que será santa. Estamos llamados a ponerse, nos preparamos para la vigilía de la noche, que será santa. Estamos llamados a ponerse, nos preparamos para la vigilía de la noche, que será santa. Estamos llamados a ponerse, nos preparamos para la vigilía de la noche, que será santa.

Durante estos días sagrados del Domingo de Ramos, el Jueves Santo, el Viernes Santo y la celebración de la Pascua. Es mi privilegio orar por todos ustedes diariamente, y de una manera especial, los recordaré durante las celebraciones de la Semana Santa y el tiempo de Pascua. ¡Que cada corazón conozca la alegría de Cristo resucitado durante los 50 días de Pascua!

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CCSOMO receives American Rescue Plan Act funding

Catholic Charities of Southern Missouri (CCSOMO) is pleased to announce its selection as a recipient of a $2,500,000 competitive award through the Community Revitalization Grant Program from the Missouri Department of Economic Development (DED). Funded through the American Rescue Plan Act (ARPA), and part of Governor Mike Parson’s 2023 budget plan, the awards are intended to address local community needs.

The award will support CCSOMO’s LifeHouse Crisis Maternity Home, currently under construction in Cape Girardeau. This transitional housing program will serve homeless pregnant women over the age of 18 and their young children.

CCSOMO’s decade of success with its Springfield LifeHouse location provides the model that supports the birth of healthy babies and leads mothers toward self-sufficiency and independence.

“This funding fulfills an investment in the Cape Girardeau region and demonstrates the power of partnerships as we work to provide services for those vulnerable and in need,” states Ken Palermo, CCSOMO Executive Director.

Through the generosity of countless community members, and the support of the Mabee Foundation, the Children’s Trust Fund, the Federal Home Loan Bank, and this award, LifeHouse Cape is on track to welcome its first residents in early 2024.

JACKSON
Youth & Family Director sought in Jackson Immaculate Conception Parish, in Jackson, is currently accepting applications for a Youth and Family Director. Applicants must be a practicing Catholic. Interested applicants should contact Fr. Randy Tochtrop at (573) 243-3182 or Email pastor@icjacksonmo.com.

KELSO
St. Augustine Catholic School seeks a Jr. High English teacher for the 2023-2024 school year and for two part-time teachers’ assistants or the infant room for the 2023-2024 school year. For an application or questions, please call Fr. Randy Tochtrop at (573) 264-4644. Applications may be found at stkelso.org.

MONETT
St. Lawrence Catholic School is seeking a third/fourth grade teacher for the 2023-2024 school year. Interested individuals should be appropriately certified. Catholic candidates preferred. Our school is small and family oriented, and vested in providing our students a quality education that is grounded in the teachings of our faith. Interested persons may contact Tracy Welch at (417) 235-3721 or Email twelch@stlawrencecatholicschool.com.

Diocese seeks CHIEF FINANCIAL OFFICER

The Diocese of Springfield-Cape Girardeau seeks qualified applicants to fill the position as Chief Financial Officer (CFO). The CFO serves by Canonical appointment according to Canon 494, which states a Chief Finance Officer is to be expert in financial matters and distinguished for honesty and integrity. The position is responsible for the overall financial management of the Diocese under the authority of the Bishop, ensuring that all financial systems and controls reflect best practices, as well as implementing financial controls. The position also manages all human resources activities and manages hiring processes for The Catholic Center. The CFO accomplishes fiscal management and oversight in collaboration with the Bishop and the Diocesan Finance Council. The CFO supervises and directs the diocesan Finance Office staff.

Applicant must be a practicing Roman Catholic. A master’s degree in accounting, finance, economics, or business administration is preferred. In lieu of a master’s degree, five years experience in a supervisory position providing leadership, direction, and training to staff is required. Previous employment for a nonprofit organization is helpful.

This is a full-time, exempt position. The diocesan office (The Catholic Center) is located in Springfield, MO. Compensation includes competitive salary and excellent benefits.

Diocese seeks DIOCESAN ASSOCIATE DIRECTOR of YOUTH and YOUNG ADULT MINISTRY

The Diocese of Springfield-Cape Girardeau seeks qualified applicants to fill a position working in collaboration with the Diocesan Director of Youth Formation to develop and implement diocesan policies and programs related to Youth and Young Adult Ministry that will promote the three priorities of the diocesan Mutually Shared Vision: “Growing in Holiness, Forming Intentional Disciples, and Being Sent to Witness.” Applicants must be a practicing Roman Catholic. Employment or volunteer experience in youth or campus ministry at a parish, university, Catholic school, or diocese is required. Degree in Pastoral Ministry, Theology, Catechesis, Catholic Education or other related degree is preferred but other training and experience will be considered.

This is a full-time, exempt position. Evening and weekend hours, as well as extensive travel driving across the diocese will be required. Compensation includes competitive salary, excellent health benefits and retirement plan based on diocesan guidelines.

To request an application packet for either position, including a detailed job description, please contact Jan Smith at The Catholic Center, jansmith@dioscg.org, or call (417) 866-0841.
ANNOUNCEMENTS

Buffalo—St. William Parish Council of Catholic Women will have its annual Yard, Plant & Bake Sale on Thu., May 4 and Fri., May 5, 8 a.m.-5 p.m., in the St. William Church hall, located at 404 N. Locust St.

Everton—Beginning Experience will hold its 2023 Recovery Weekend Retreat for Divorced, Separated, Widowed, at 6:30 p.m. on Fri., April 28, through 4 p.m. on Sun., April 30, at the Maranath Retreat Center. Join us for this quiet, reflective & spiritual weekend, designed to be a time of closure on the past and renewed hope for the future. For more information, call Diane, (417) 859-0175, or (870) 688-8829 (cell); Barb, (417) 827-3641; or Donna, (417) 529-1059. Cost is $110 for double occupancy, $165 for single occupancy (when available), and includes lodging & meals. Please pre-register by Fri., April 21.

Forsyth—Our Lady of the Ozarks Catholic Church will hold its Spring Rummage & Bake Sale, Thu., April 27, 7 a.m.-4 p.m., Fri., April 28, 8 a.m.-4 p.m., and Sat., April 29, 8 a.m.-noon-$5 Bag Sale. Quality furniture, household items, collectibles, jewelry, clothing, books, home décor, baked goods, and more. Proceeds benefit the parish as well as local organizations and charities. This sale is worth the drive!

Leopold—St. John Parish Council of Catholic Women will have a Rummage Sale, Thu., May 4, 7 a.m.-6 p.m., Fri., May 5, 7 a.m.-6 p.m., and Sat., May 6, 7 a.m.-Noon, in the Leopold KC Hall. Items priced to sell! For more information or questions, please contact Geri at (573) 208-6445.

Marshfield—The Parish Council of Catholic Women will hold its annual Rummage Sale, Thu., May 4, 7 a.m.-5 p.m.; Fri., May 5, 8 a.m.-5 p.m.; and Sat., May 6, 8-11 a.m.-5 p.m. Bag Sale. Donations of clean & working household items, jewelry, clothing, toys, outdoor items, holiday décor, antiques and furniture are being accepted on Mon., May 1 and Tue., May 2, at the parish hall, sorry no TVs, computers, exercise equipment, paint, or chemicals can be accepted. Proceeds will benefit supported charities including Vitas Foundation, Catholic Relief Services, Parish Youth Group, Catholic Charities of Southern Missouri, Camp Re-NEW-ALL, Missouri Right to Life, Webster County Victims Assistance Program, and St. Vincent de Paul Society.

Monett—The Parish Council of Catholic Women will host its annual Spring Salad Luncheon, Wed., April 26, 11 a.m.-1 p.m., at the Parish Hall. Cost is $10 per person, and this includes your dessert and drink. Vendor space is available. If interested, contact Linda at (417) 235-4702.

Piedmont—Please join parishioners at St. Catherine of Siena Parish in celebrating its 150th Anniversary on Sun., April 30, at 5 p.m. Mass. For more information, please contact Fr. Dan Hirtz at (573) 247-0277.

Springfield—Springfield Area Perpetual Adoration, hosted in Holy Trinity Parish Chapel, has an urgent need of Adorers: Wed., 2 a.m. & 3 a.m.; Sat., 1 a.m.; and Sun., 1 a.m., and 11 p.m. Substitutes are needed for all hours. Please consider joining our substitute list to experience the peace of adoration. For more information or to sign up, please contact Marilyn Gibson at (417) 224-4043.

Sunday Flyer

CAPE GIRARDEAU—St. Vincent de Paul Parish Men’s Association will host Fish Fries, 5-7 p.m., every Friday of Lent in the St. Vincent de Paul School Gym.

GLENNONVILLE—St. Jerome Knights of Columbus Council #1572 will have a Lenten Fish Fry, 4:30-7 p.m., every Friday during Lent at the KC Hall, located at 12936 CR 116, Campbell. Dine-in or carry-out.

JACKSON—The Knights of Columbus #6605 will have a Fish & Chicken Dinner, 4:30-7:30 p.m., every Friday of Lent, in the lower KC Hall. Dine-in or carry-out.

JOPLIN—The Knights of Columbus Council #977 will have a Lenten Fish Fry, 5-7 p.m., every Friday during Lent at St. Peter the Apostle Church. Dine-in or carry-out (drive-thru lane).

KIMBERLING CITY—Our Lady of the Cove will have a Fish Fry Friday, 4-6:30 p.m., on Mac. 31. Dine-in or carry-out. Sponsored by the Knights of Columbus Council and Parish Council of Catholic Women.

LEBANON—The Knights of Columbus Council #6871 will have a Fish Fry, 5-7 p.m., on Fri., Mar. 31, in the St. Francis de Sales Catholic Church Family Center at 345 Grand Ave.

NIXA—The St. Francis of Assisi Knights of Columbus will host a Traditional Fish Fry, 4:30-7 p.m., every Friday during Lent. For more info, call (417) 551-1135. First Responders eat FREE! Arrive in uniform OR be able to provide ID (Member only. Families of First Responders pay regular price). Priests and Deacons also eat FREE!

OZARK—St. Joseph the Worker Knights of Columbus will host a Fish Fry-Day, 5-7 p.m., every Friday of Lent. Kids ages 5 & under get a FREE spaghetti-only plate!

POPLAR BLUFF—The Knights of Columbus Council #1706 will have a Fish Fry, 4:30-7:30 (or until we run out) every Friday during Lent at the Knights Hall, located at 2280 Grand Ave.

SIKESTON—The Knights of Columbus, St. Francis Xavier Parish will have their annual Lenten Fish Fry, 11 a.m.-1 p.m. and 4-7 p.m., on Fri., Mar. 31 at the KC Hall, located on East Tanner St. Tickets may be purchased at the parish office or from any Knights of Columbus Member.

SPRINGFIELD—Knights of Columbus Council #11182 will host a Fish Fry at Catholic Campus Ministries, O’Reilly Catholic Student Center, 5-7 p.m., Fri., Mar. 31.

SPRINGFIELD—St. Elizabeth Ann Seton Parish will have Lenten Fish Fry Fridays, 3:30-7 p.m., every Friday of Lent. Please plan to join to support various parish groups.

SPRINGFIELD—Immaculate Conception Parish will have a Fish Fry, every Friday of Lent. Each week benefits a different parish organization/cause: Mar. 31-SVDP.

SPRINGFIELD—Sacred Heart Parish will host a Soup Supper & Stations of the Cross, 6 p.m., every Friday of Lent. Stations of the Cross begin at 7 p.m. (bilingual).

SPRINGFIELD—St. Joseph Parish will host a Soup Supper & Stations of the Cross, 5:30 p.m., every Friday of Lent. Confessions are offered during the Stations and will close with Benediction.

Sacramento—Sacramento Catholic Church Family Center at 345 Grand Ave.

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The Characteristics of Vatican II

Why did Pope St. John XXIII call the Second Vatican Council? And what was the Council about? Taking stock of the state of theology and the life of the Church in the 20th century, one could suggest several reasons. At the end of the day, though, it should be remembered and taken seriously that John XXIII claimed the Holy Spirit’s inspiration for calling the Council. It is quite reasonable to suggest — and also helpful to remember — this: that Vatican II was the work of the Spirit.

Before exploring the answer to this question any further, though, we should admit that Vatican II, even today, evokes a wide range of emotions. Some, for instance, think Vatican II the worst thing to happen to the Church. With it came innovations and departures from the ancient faith so horrific, it’s claimed, that many have broken away or fallen away from the Church because of it. However, on the other end, others think Vatican II changed all the mean and nasty things about Catholicism, freeing modern Catholics to be good secular people and more on the margins of Catholic society converted to Catholicism from the Episcopal Church. This “Christian Unity Octave” by the 1920s and 1930s would be celebrated all over the Catholic world; by midcentury, Protestant bodies too would join in this endeavor of prayer. And so, that John XXIII called Vatican II at this time hints at what he hoped would be a major focus of the Council — healing the unity of Christians.

But, of course, there was much more to it than that. Exploring the “why” of Vatican II, one place to begin is to read John XXIII’s opening address to the Council from October 1962. “Our duty is not only to guard this precious treasure,” he said, “but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us.” His hope was that the Church would offer a fresh presentation of the Catholic faith in “perfect conformity with the Council’s documents — reading them well. And you don’t have to be a theologian to do that; you just have to know how to read.

But still, what was the Council about? Speaking personally, as a former Anglican, I’ve always thought it to be significant that the Council was called on Jan. 25 — the feast of the Conversion of St. Paul. You see, this feast concludes the Week of Prayer for Christian Unity, a week in which Christians worldwide pray for the reunification of Christian believers. It was begun as the “Christian Unity Octave” by Father Paul Wattson and the Society of the Atonement just after he and other members of the society converted to Catholicism from the Episcopal Church. This “Christian Unity Octave” by the 1920s and 1930s would be celebrated all over the Catholic world; by midcentury, Protestant bodies too would join in this endeavor of prayer. And so, that John XXIII called Vatican II at this time hints at what he hoped would be a major focus of the Council — healing the unity of Christians.

Remember John 17.

“We might ask John XXIII, ‘Why did you decide to call the Council?’” Whitfield said. “He would have responded, ‘I didn’t choose this, but God did.’ God was the planner of the Church, and God is the planner of the future.”

By Fr. Joshua J. Whitfield

The ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another. Now what John XXIII was saying is that it’s not the Faith that’s changing, but the presentation of the Faith. He said the Church must think about the delivery of the Faith, finding ways to articulate the Faith in a reasonable, sophisticated manner that is neither fideism nor fundamentalism. John XXIII had a great deal of trust in the reasonableness of faith. The Church wasn’t meant to retreat from the world; quite the contrary. The Council’s task was to take the deposit of faith and deliver it to the world in an authentic way, without intellectual cowardice or bravado but, he said, in a “predominantly pastoral” way. That is, Vatican II wasn’t primarily about articulating theology or doctrine — as, say, in the Council of Nicaea when the fathers articulated the divinity of Christ (homoousios) — but about the pastoral articulation of the Faith.

One feature, different from other ecumenical councils, indicating this new pastoral approach is that Vatican II communicated in an entirely new idiom. It promulgated no disciplinary canons, for example, although it did inaugurate the revision of the Code of Canon Law that would come to...
fruitation in 1983. Vatican II pronounced no anathemas as did the Council of Trent. The tone of the documents of Vatican II are completely different. They are persuasive and evocative — conversational. That is, the texts are dialogical. *Quod patria et episcoporum* — the Council’s Pastoral Constitution on the Church in the Modern World — for example, reads like an invitation to the world to talk about truth, goodness and peace. It’s a profoundly hopeful and open document, not defensive or condemning.

John O’Malley’s indispensable book on the Council, “What Happened at Vatican II,” notes the common characteristics of Vatican II summed up in three concepts — *aggiornamento*, the development of doctrine and ressourcement. The first idea, and the one associated most readily with Vatican II is *aggiornamento*, which can mean “updating” or “refreshing.” It means something like what John XXIII meant when he said he wanted to “open the windows of the Church and let some fresh air in.” It’s what he talked about in his opening address — not changing the Faith at all but refreshing it, updating it.

The other characteristic of Vatican II — the development of doctrine — is an idea associated with the work of St. John Henry Newman, who is in a sense one of the intellectual fathers of Vatican II. He wasn’t present at the Council. He had been dead for 70 years by the time it began. One of the most famous modern converts to Catholicism — from the Church of England — he was a great theologian and man of letters. His book, “An Essay on the Development of Christian Doctrine,” which he wrote while still in the process of converting to Catholicism, made a simple but profound observation about the Christian faith. And that is — although there is the deposit of faith, revealed truth from Scripture and the Holy Spirit — the articulation of the faith develops over time. Now this idea for many was and remains controversial. Fundamentalists, of course, hate it. Many Eastern Orthodox theologians don’t much care for it either. But Newman’s point was basically this: Christian doctrine is sharpened, better articulated, and is expressed more clearly as it needs to be over time. Take, for example, the dogma of the Trinity. We believe that God is Father, Son and Holy Spirit. However, that dogma wasn’t fully articulated until 381. Why? Because, as Newman pointed out, there wasn’t any reason to articulate it fully until a fight broke out about it. The Church articulated definitively the full divinity of the Holy Spirit only when Arius started causing trouble by questioning it. And after Nicaea, people were questioning the divinity of the Holy Spirit — they were called pneumatomachians, meaning “Spirit-fighters” — forcing the Church to articulate more clearly her belief in the Holy Spirit. And so, as history progresses, doctrine is better articulated. That’s what Newman meant by “development,” and it was an idea fundamental to Vatican II.

The last concept intrinsic to council, ressourcement, came about from around the turn of the 20th century, among theologians mainly in France who started doing theology in a new way. This new way — associated with Jesuits like Henri de Lubac and Gaston Fessard and Dominicans such as Marie-Dominique Chenu and Yves Congar — came to be called nouvelle théologie. But it was a way of doing theology that really wasn’t new at all; it was just different for its time. Sarah Shortall’s book, “Soldiers of God in a Secular World,” tells the story of this important theological movement. Neo-Scholasticism dominated theology in the 19th and early 20th centuries, and that was theology done propositionally, so to speak. That is, one defined terms and logically placed one’s propositions in logical order. The theologians of this nouvelle théologie, however, were committed to ressourcement, which simply means “return to the sources.” To understand the deposit of the faith and to articulate it theologically, these theologians went back to Scripture and to the early Fathers of the Church. Essentially, their method was this: If you want to know something about the Eucharist — for instance, transubstantiation — how should you study it? Well, you begin with the sources, with the Eucharist as it’s treated in Scripture. Then you explore what the early theologians believed and taught; then study the eucharistic controversies of the 10th century, and so on. By that method, exploring the sources of the Christian faith, a person can better understand what the Church means when it uses the word “transubstantiation.” And that’s better than simply taking a word and defining it in unhistorical abstraction — like “transubstantiation is X.” You see the difference? Ressourcement is a return to the sources that better helps us understand how ideas took shape within history. And it was a new way of doing theology in the first half of the 20th century, and one which shaped not just Vatican II but the whole of modern Catholicism.
by Matthew Henderson

Over 400 men attended the 4th Annual Catholic Men’s Conference of Southwest Missouri in Springfield Catholic High School on Sat., Feb. 25. Bishop Edward Rice began the day by offering Mass, Adoration, and an impassioned message about the underappreciated value of the Eucharist, highlighting the present National Eucharistic Revival.

The Mass unites us with Christ and one another, Bishop Rice explained. Due to the eternal nature of the Mass, he said, we are united to Catholics of every generation as well as the entire population of Heaven.

“The same Mass that was offered in the catacombs, that’s the same Mass that is celebrated here today,” he said. “The priest is never alone when he celebrates the Mass. It is only due to our limited ability to comprehend that we don’t see the angels cry out, ‘Holy, holy, holy!’”

**PRAYER & HOLINESS KEY TO EVANGELISM**

Keynote speaker Matthew Leonard challenged every man to share his faith. “For human beings, this is impossible, but for God, all things are possible.”

Leonard explained that prayer is like a ladder you climb to get closer to God, “Pray without ceasing.”

He encouraged men to grow in holiness by building a personal relationship with God through a commitment to consistent prayer. “Prayer is like a ladder you climb to get closer to God,” Leonard said.

Leonard—who is a convert to Catholicism and the son of an Evangelical pastor—taught about three traditional types of prayer: vocal, meditative, and contemplative.

“Holiness is the bonfire that draws people in from the cold, dark night of sin,” he said. “Want your kids to come back to the faith? Get holy! … When you do, you become a magnet. They want what you’ve got, and they will come to you. That’s how conversion happens.”

**FOCUS ON SMALL GROUPS**

This year’s men’s conference also delivered a special focus on grassroots community building.

“The life of a team sport,” Leonard said, referencing social isolation which often hurts men. “We need each other. Too many of us think we can do this alone and we can’t. We [can] [need] help.”

Leonard joined conference organizers in encouraging attendees to meet regularly with other Catholic men to provide each other with encouragement, shared knowledge, and accountability.

Men had the chance to practice open, honest dialogue with pre-written discussion questions during a lunchtime break-out session. After lunch, some men even volunteered to hold one of these “small open, honest dialogue with pre-written discussion questions during a lunchtime break-out session. After lunch, some men even volunteered to hold one of these “small
Human composting, alkaline hydrolysis not acceptable for burial, say U.S. bishops

By Gina Christian, OSV News

Two new alternatives to burial and cremation fail to comply with the Catholic Church’s teaching on respect for the bodies of the dead, the US Conference of Catholic Bishops’ Committee on Doctrine said.

In a March 23 statement, the committee said it had evaluated human composting and alkaline hydrolysis, and concluded that both “fail to satisfy the Church’s requirements for proper respect for the bodies of the dead.”

The methods, which rapidly accelerate decomposition, have gained support in recent years as “eco-friendly” forms of treating human remains.

In human composting, the body of the departed is placed in a metal bin with plant material to enable microbes and bacteria, along with heat and oxygen, to break down bones and tissues. The resulting mixture is then offered for lawn or garden use.

Alkaline hydrolysis dissolves the body in some 100 gallons of water and alkali under high temperature and pressure. Within hours, the body is dissolved, except for some bone material which is then dried and pulverized.

Unlike flame-based cremation, which uses intense heat to reduce human remains to ashes, human composting and alkaline hydrolysis do not “show adequate respect for the human body, nor express hope in the resurrection,” said the bishops in the seven-page document that accompanied their statement.

Burial is “the most fitting way to express faith and hope in the resurrection of the body,” wrote the bishops, quoting the 2016 instruction “Ad resurgendum cum Christo: regarding the burial of the deceased and the conservation of the ashes in the case of cremation” by the Congregation for the Doctrine of the Faith. The congregation is now the Dicastery for the Doctrine of the Faith.

According to the 2016 instruction, flame-based cremation is permissible, so long as the ashes are gathered and laid to rest in a sacred place, rather than being stored at home, distributed among loved ones, encased in jewelry, or scattered broadly.

In contrast, both human composting and alkaline hydrolysis leave nothing that could be properly interred, said the US bishops.

Following alkaline hydrolysis, “there are about 100 gallons of liquid into which the greater part of the body has been dissolved, and this liquid has been treated as wastewater,” they wrote. “At the end of the human composting process (there is) ... nothing distinguishably left of the body to be laid to rest in a sacred place.”

Currently, six US states—California, Colorado, New York, Oregon, Vermont, and Washington—permit human composting. The Maryland Senate is currently considering similar legislation.

Katrina Spade, founder and CEO of Seattle-based Recompose, the self-described “first human composting company in the world,” said in a 2021 video interview that “you’re not human anywhere at the end of this process.”

Alkaline hydrolysis is legal in several states as well, with the
Over the centuries at several times, the Real Presence has been doubted by priests. So don’t be hard on yourself if that has happened in your own life to any degree: know that our Holy God will give you ways to strengthen your faith and not leave you an orphan of the Truth. First, have faith and trust in Jesus, as the Catholic Church teaches a dogma based on Scripture and tradition and explains: “By the grace to see his hand in the Miracles of our Holy God will give you the strength. The student must have a strong grasp of the English language and foreign language. The student must also have excellent scores in mathematics, science, and English, and foreign language. The student must have a minimum GPA of 3.750, a minimum ACT score of 29, or a minimum SAT score of 1,280, be ranked in the top 10 percent of the class and take high-level courses in mathematics, science, English, and foreign language. The student must also have excellent attendance, be an exemplary school citizen, and be involved in the school activity program.

The 2023 program is the 29th Annual Missouri Scholars 100 recognition. For additional information on the program, contact MoASSP at (573) 445-5071.

The Missouri Scholars 100 is a state-wide program that honors 100 of Missouri’s top academic students in the graduating class of 2023. Students will be recognized at a luncheon at the Holiday Inn Executive Center in Columbia, MO, on Sun., April 30, 2023.

The Missouri Scholar 100 is a program sponsored by the Missouri Association of Secondary School Principals. Schools across Missouri nominated candidates for this statewide recognition. The selection is based primarily on a formula using the student’s grade point average and ACT or SAT score. Each student nominated had to first meet the criteria of an “Academic Decathlon,” which included 10 “events” designed to ensure the student’s academic strength. The student must have a minimum GPA of 3.750, a minimum ACT score of 29, or a minimum SAT score of 1,280, be ranked in the top 10 percent of the class and take high-level courses in mathematics, science, English, and foreign language. The student must also have excellent attendance, be an exemplary school citizen, and be involved in the school activity program.

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

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**National Eucharistic Revival** aims to form disciples on mission with new Easter series

Washington (OSV News)

The National Eucharistic Revival announced it will release what it called the “first-of-its-kind” mystagogy series of weekly catechetical reflections throughout the Easter season to “invite all Catholics deeper into the mysteries of Christ by reflecting on the truth, goodness and beauty of the Mass,” a news release on the series said.

“Mystagogy” is an intentional deepening of a disciple of Jesus Christ’s understanding of the faith following the reception of the sacraments. The term also refers to the period between Easter and Pentecost, following a new Catholic’s reception into the church at the Easter Vigil, where he or she reflects more deeply on the sacraments and this new life of following Christ.

The new series, titled “Beautiful Light: A Paschal Mystagogy,” is being offered through the Heart of the Revival Newsletter, a weekly publication of the National Eucharistic Revival, which was established in June 2022 to provide resources to reaffirm and deepen the Eucharistic faith of Catholics across the country.

It begins April 13, the Thursday before Divine Mercy Sunday, and runs through May 25, which is the Thursday before Divine Mercy Sunday, and runs through May 25, which is the Thursday before Pentecost.

Seven prominent Catholics are writing articles for the series: Archbishop Charles C. Thompson of Indianapolis; Sr. Maria Miguel Wright of the Dominican Sisters of Mary, Mother of the Eucharist; biblical scholar and author Jeff Cavins; Abp. J. Peter Belken; Canadian priest and author Fr. Harrison Ayre; Katelyn Javier, coordinator for Adult Formation and Hispanic catechesis for the Washington Archdiocese; and Abp. Timothy P. Broglio of the Archdiocese for the Military Services, USA, who is president of the US Conference of Catholic Bishops (USCCB).

The newsletter (accessed at eucharisticrevival.org/heart-of-the-revival-newsletter) offers various resources, videos, stories, and reflections from voices in every corner of the church. It also is a channel to communicate events, special announcements, and highlights from grassroots developments throughout the United States in support of the National Eucharistic Revival.

"Whether you are just joining the church at Easter Vigil this year or have been Catholic your entire life, this series is for you,” said Sr. Alicia Torres, a Franciscan of the Eucharist of Chicago, who is a National Eucharistic Revival executive team member.

"Each and every one of us is not a static being—we grow and develop. So, too, does our faith,” she said in a March 20 statement announcing the new series.

"At every age and stage of life, Jesus invites us to discover the joy of friendship with him. For Catholics, this happens in a most special way during Mass—‘the source and summit of the Christian life,’” Sr. Torres said. "Many of us haven’t had the chance to really explore the beauty and mystery God invites us into at Mass. That is the goal of ‘Beautiful Light’: to give every Catholic a chance to go deeper this Easter season.”

**Mystery of Christ**

Often associated with the Order (formerly Rite) of Christian Initiation for Adults, or OCIA, “mystagogy” comes from the Greek word meaning “to lead through the mysteries.”

The Catechism of the Catholic Church describes mystagogy as a “liturgical catechesis that aims to initiate people into the mystery of Christ” (CCC 1075).

In a Feb. 14, 2019, address Pope Francis said, “Mystagogy: this is a suitable way to enter the mystery of the liturgy, in the living encounter with the crucified and risen Lord. Mystagogy means discovering the new life we have received in the people of God through the Sacraments, and continually rediscovering the beauty of renewing it.”

“The National Eucharistic Revival involves an intentional effort to both evangelize and catechize, predicated on the long-standing Catholic belief in the Real Presence of Jesus Christ—His Body and Blood, Soul and Divinity—in the Eucharist,” said Abp. Thompson, who is the author of the first reflection in the “Beautiful Light” series.

"Rooted in the invitation to a personal encounter with Jesus, every baptized person is called to a life of holiness and mission as a missionary disciple in Him,” he said. “This mystagogy series provides a special opportunity to link our Catholic faith in the Eucharist with the daily lived experience of Christian witness and service to others.”

The Archdiocese of Indianapolis is the host of the upcoming 2024 National Eucharistic Congress, the culmination of the three-year National Eucharistic Revival. ©OSV News

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**MAKE THE TRIP** — The 10th National Eucharistic Congress, the first on US soil in 83 years, will take place in Indianapolis, IN, on July 17-21, 2024. Individuals, families, and parish groups may register to attend. Registration pricing to attend the congress varies by the number of passes purchased. Note: Hotel, food, and transportation are an additional cost. The Diocese of Springfield-Cape Girardeau will reserve buses to help with transportation to Indianapolis and information on bus transportation will be sent out to parishes as soon as those buses are contracted. For more information and to reserve your spot, go to https://www.eucharisticcongress.org/.

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**BISHOP ANNOUNCES THREE PASTORAL APPOINTMENTS**

In a letter dated March 2, 2023, Bp. Edward M. Rice appointed Very Rev. Allan Saunders as Parish Administrator of St. Denis Parish, in Benton, and St. Lawrence Parish, in New Hamburg, in addition to his current assignment as Pastor of St. Mary of the Annunciation Cathedral in Cape Girardeau and Old St. Vincent Chapel of Ease, Cape Girardeau. This appointment was effective March 13, 2023. Fr. Daniel Belken has been appointed as Sacramental Priest of St. Denis Parish, Benton, and St. Lawrence Parish, New Hamburg, effective March 13, 2023. Fr. Belken will reside at the rectory of St. Denis Parish.

In a letter dated March 2, 2023, Bp. Edward M. Rice appointed Sr. Alicia Torres, a Franciscan of the Eucharist of Chicago, who is a National Eucharistic Revival executive team member.

In a letter dated March 2, 2023, Bp. Edward M. Rice appointed Father Audrey Troya as Parochial Vicar (Associate Pastor) of St. John Parish, Leopold, assisting the pastor, Fr. Antoney Thekkanath, VC. Fr. Naduchirayil’s appointment was effective Jan. 11, 2023.

By D.D. Emmons

The Church makes use of three holy oils: the oil of the sick, the oil of the catechumens and the holy chrism oil. The first two are blessed, and the bishop consecrates the third, ordinarily during the annual Chrism Mass. Each has a distinctive purpose in the Church.

OIL OF THE SICK
The oil of the sick, which is pure olive oil, is used for the Sacrament of the Anointing of the Sick. While ideally celebrated with the community during the Mass for the anointing of the sick, this sacrament can be administered any time and in any place. The priest lays hands on the sick or elderly person, says special prayers and anoints the person by placing oil in the form of a cross on the forehead and hands.

Through this sacrament, God gives the sick person grace and strength to bear the illness or infirmity. In addition, many Catholics have witnessed the power of this anointing to bring spiritual, emotional and even physical healing.

OIL OF THE CATECHUMENS
Both adults and infants prior to baptism are anointed with the oil of the catechumens, which is also pure olive oil. For adults, this pre-baptismal anointing often takes place during a special initiation ceremony when the person begins to prepare for the Sacrament of Baptism. At the beginning of the process known as the Rite of Christian Initiation for Adults (RCIA), each person preparing for initiation is anointed with the oil of the catechumens.

This rite most often takes place during Mass, prior to holy Communion. The priest or deacon anoints the catechumens. Then he prays that God will instill them with wisdom for discernment and with the strength necessary to avoid evil during their inquiry into the Catholic faith and their preparation for a life with Christ.

In a similar way, an infant is anointed just before receiving the waters of baptism. This anointing is to help the child ward off evil, avoid temptation and possess the faith necessary to carry the cross of Christ throughout life.

HOLY CHRISM OIL
The third oil, holy chrism oil, is olive oil mixed with balsam. The oil symbolizes strength, and the fragrant balsam represents the “aroma of Christ” (2 Cor 2:15). Anointing with chrism oil signifies the gift of the Holy Spirit. It is used to consecrate someone or something to God’s service.

Each year we witness the use of the holy chrism when young people are confirmed, and at the Easter Vigil when adults are confirmed after baptism. The bishop traces the Sign of the Cross with chrism oil on the forehead of the one being confirmed and says, “[Name], be sealed with the gift of the Holy Spirit.”

Chrism oil is also part of the baptismal rite. Following an infant’s baptism with water and before he receives the white garment, the cross with chrism oil is traced on the crown of the child’s head, marking him as a Christian. Anointing on the head is also administered at the baptism of an adult if the person does not immediately receive the Sacrament of Confirmation.

Holy chrism oil is used as well during the ordination of a priest (the Sacrament of Holy Orders) and the consecration of a bishop. It is the anointing used in the consecration of a church and the blessing of an altar and the vessels used at Mass.

THE CHRISM MASS
Each year the local bishop blesses enough new oils for every parish during the Chrism Mass. The holy oils are then transported to individual parishes, where they are available for use during that year. Though the bishop cannot be physically present at every baptism or confirmation in his diocese, he can be symbolically present through the holy oils he blesses.

After the Liturgy of the Word, the blessing of the oils takes place. In a formal procession, olive oil is brought forward in special urns; the oil of the sick is presented first, next the oil of the catechumens, and finally oil for the holy chrism. The bishop prays over and blesses each oil individually.

The ritual for creating and consecrating the holy chrism is different from the others. To make it, the bishop mixes oil from the balsam plant with the olive oil, breathes on the mixed oil to signify the presence of the Holy Spirit, and then says a prayer to consecrate it. Once blessed in this way, the chrism and the other oils are no longer ordinary ointments. Instead, they are a holy, precious gift from God to the Church, signifying cleansing and strengthening, healing and comfort, and the life-giving grace of the Holy Spirit.
Pope confirms ‘Vos estis lux mundi’ procedures against abuse

Pope Francis promulgates an updated version of the Church’s norms to prevent and counter sexual abuse against minors and vulnerable adults, harmonizing various legislative reforms introduced since 2019 and extending the norms to cover lay leaders of international associations of the faithful recognized by the Holy See.

Vatican News

Following nearly four years of experimentation and extensive consultation with bishops and the Dicasteries of the Roman Curia, Pope Francis has definitively promulgated procedures to prevent and counter sexual abuse within the Catholic Church.

The updated version of the motu proprio Vos estis lux mundi was published on Saturday, and enters into force on 30 April. It replaces the previous version published in May 2019, and confirms the Church’s desire to continue to combat crimes of sexual abuse.

Leaders of lay associations

The most significant change introduced in the new version of the normative text concerns the provisions in “Title II” which lay out the responsibilities of bishops, religious superiors, and clerics in charge of a particular Church or Prelature.

The updated text specifies that “the lay faithful who are or have been moderators of international associations of the faithful recognized or created by the Apostolic See [are responsible] for acts committed” while they were in office.

Various other modifications were introduced to harmonize the procedural text against abuse with other normative reforms introduced between 2019 and the present. These include the revision of the motu proprio Sacramentorum sanctitatis tutela (norms amended in 2021), changes made to Book VI of the Code of Canon Law (2021 reform), and the new Constitution on the Roman Curia Praedicate Evangelium (promulgated in 2022).

Vulnerable adults and abuse reporting

One notable modification regards the inclusion of “vulnerable” adults in the normative text.

The previous version referred to “sexual acts with a minor or a vulnerable person”. However, the updated text speaks of “a crime against the Sixth Commandment of the Decalogue committed with a minor, or with a person who habitually has an imperfect use of reason, or with a vulnerable adult.”

Another change concerns the protection of the person who submits a report of alleged abuse.

Whereas the earlier text stated that no constraint of silence may be imposed on the person who reports alleged abuse, this protection has now been extended to “the person who claims to have been offended and those who were witnesses.”

Additionally, the text strengthens calls to safeguard “the legitimate protection of the good name and privacy of all persons involved,” as well as the presumption of innocence for those who are under investigation during the period in which determinations of responsibility are underway.

The updated version of Vos estis lux mundi also specifies that dioceses and eparchies must operate an “organisation or office” (the earlier version spoke in general about a “stable system”) which is easily accessible to the public in order to receive reports of cases of abuse.

It also clarifies that the task of proceeding with the investigation lies under the responsibility of the bishop or Ordinary of the place where the reported events allegedly took place.

Abuse of authority

The procedures introduced in 2019 set out precise guidelines on how to deal with reports of abuse and ensure that bishops and religious superiors—who now including lay people with responsibility for international associations—are held accountable and are obliged through a universally-established legal precept to report abuse of which they have become aware.

The document includes, and continues to include, not only abuse and violence against children and vulnerable adults, but also covers sexual violence and harassment resulting from the abuse of authority.

Therefore, the obligation to report also includes cases of violence against religious women by clerics, as well as cases of harassment of adult seminarians or novices. ©Vatican News
Mercy Named One of Fortune Magazine’s Most Innovative Companies for 2023

By Mardi Taylor Springfield

Mercy’s heritage of innovating to improve patient care has been recognized by Fortune magazine, which named Mercy to its list of America’s Most Innovative Companies 2023. “Innovation is part of our DNA. The Sisters of Mercy were always looking to offer better patient care and make access to health care easier, and we continue to blaze that trail,” said Steve Kazimirowski, Mercy’s president and chief executive officer. “Mercy was the first in the world to open a virtual care center in 2015, after being among the first in the US to stand up an integrated electronic health record that made it easier for providers and patients to track health information across facilities and state lines. In the past year, we have added TUG robots to assist staff with some tasks to lighten caregivers’ workloads and allow them more time at the bedside with patients and worked with Mayo Clinic to identify life-threatening diseases earlier. “As technology changes, we will use the very latest tools for our patients and co-workers,” Mackin continued. “This may mean connecting a doctor with a patient who is a thousand miles away or giving nurses the flexibility to sign up for an extra shift with a click of a button. We are honored to be recognized for our ongoing commitment to innovation.”

Fortune magazine and Statista Inc., a world-leading statistics portal and industry ranking provider, selected America’s Most Innovative Companies 2023 based on product innovation, process innovation, and innovation culture, with experts in various fields and more than 25,000 members of the workforce participating nationwide.

For the evaluation of the innovation culture and the internal view of process innovation, Statista deployed Online surveys where employees could score their own company on a scale system.

In 2022 alone, Mercy has embraced high-tech changes that have put it at the forefront of modern health care. Here are some of the newest innovations at Mercy:

- Mayo Clinic collaboration—uses data science to pinpoint diseases earlier and transform health care to a more proactive, preventative and wellness care focused model.
- Mercy Works on Demand—a first-of-its-kind platform that allows nurses to pick up extra shifts when available.
- Mercy Hospital @ Home—an innovative approach gives select patients the option to receive care from the comfort of home with in-person and virtual support.
- MCED testing—a new blood test pinpoints more than 50 different types of cancer earlier than ever before.
- TUG robots—robots assist staff with linen, meal and other deliveries for patients.
- PCORI collaboration—initiative speeds patient access to improved care.

“Our intentional investments in technology architecture and integration, along with data standards, governance, and science, have positioned Mercy to rapidly deploy artificial intelligence, machine learning, natural language processing and automation to bring technology and data directly to the bedside,” said Joe Kelly, executive vice president, transformation and business development officer. “We are already seeing its impact today, and it will quickly become a force multiplier for how we deliver care, positively affecting all those we are privileged to serve. I am deeply excited about what’s happening now and what is still to come.”

The Fortune award comes on the heels of Mercy receiving NRC Health’s Excellence in Patient Experience Award in 2022 as a top large health system in the country. In addition, Mercy was recognized as one of the nation’s “Most Wired” for the 19th time by the College of Healthcare Information Management Executives, and named one of the best hospitals and surgery centers for billing ethics by The Leapfrog Group and Money magazine.

Mercy is a highly integrated, multi-state health care system including more than 40 acute care, managed and specialty (heart, children’s, orthopedic and rehab) hospitals, convenient and urgent care locations, imaging centers and pharmacies. Mercy has 900 physician practices and outpatient facilities, 4,000 Mercy Clinic physicians and advanced practitioners, and more than 40,000 co-workers serving patients and families across Arkansas, Kansas, Missouri, and Oklahoma. Mercy also has clinics, outpatient services and outreach ministries in Arkansas, Louisiana, Mississippi, and Texas.

Divine Mercy Sunday: April 16, 2023

Divine Mercy Sunday is the First Sunday after Easter and parishes within the diocese will be holding Divine Mercy Holy Hour and the Divine Mercy Chaplet. The following parishes will be celebrating Divine Mercy Sunday on Sunday, April 16:

OLD ST. VINCENT CHAPEL OF EAST, CAPE GIRARDEAU
Corner of William & Main Streets
2:00 PM - Confessions & Adoration
3:00 PM - 4:00 PM - Divine Mercy Holy Hour

IMMACULATE CONCEPTION PARISH, JACKSON
3:00 PM - 4:00 PM - Divine Mercy Holy Hour with Adoration, including the Chaplet and Confessions, closing with Benediction.

Jesus appeared to St. Faustina in a vision, with his right hand raised in a blessing and his left touching his garment above his heart. Red and white rays emanate from his heart, symbolizing the blood and water that was poured out for our salvation and our sanctification. The Lord requested that “Jesus, I trust in You” be inscribed under his image. Jesus asked that his image be painted and venerated throughout the world: “I promise that the soul that will venerate this image will not perish” (Diary, no. 48) and “By means of this image I will grant many graces to souls” (Diary, no. 742). On May 5, 2000, five days after the canonization of St. Faustina, the Vatican decreed that the Second Sunday of Easter would henceforth be known as Divine Mercy Sunday.

The Chaplet was also given to St. Faustina with this promise: “Encourage souls to say the chaplet which I have given you” (Diary, no. 1541). “Whoever will recite it will receive great mercy at the hour of death. ... Even if there were a sinner most hardened, if he were to recite this chaplet only once, he would receive grace from My infinite mercy. I desire that the whole world know My infinite mercy” (Diary, no. 687).

For more information about Divine Mercy Sunday and the Divine Mercy Chaplet, visit the United States Conference of Catholic Bishops site at: https://www.usccb.org/prolife/divine-mercy

DIOCESAN NEWS
March 31, 2023

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Glennonville, MO

Junior Beta Club students from St. Teresa Catholic School recently returned from the Missouri Junior Beta Club State Convention, held March 1 & 2, in Branson. Junior Beta Club is for youth in grades 4-8, promoting the ideals of academic achievement, character, service, and leadership.

“Our tiny school walked away with 37 state titles,” said Kimberly Lynn, Principal, “including our Beta Sponsor Gwen Olinger receiving the highest honor: The John W. Harris Educator of Excellence Award!”

Only 55 teachers received that honor nationally!

The National Junior Beta Club is an honor organization that recognizes outstanding academic achievement, promotes strong moral character and social responsibility, encourages service to others, fosters leadership skills, and provides settings for you to develop strong interpersonal skills. The Beta Club motto is, “Let Us Lead By Serving Others.”

OUTLINE OF AWARDS

Campaign Skit: 2nd Place, 4th and 5th Grade
Elementary Book Battle: 5th Place, Brody Moore, Aiden DesPres, and Cooper Olinger
Elementary Robotics Showcase: 3rd Place, Ella Hogan, Chase Simpson, and Jonas Heiser
4th Grade Science: 2nd Place, Broody Moore
5th Grade Science: 4th Place, Jace Thompson
Elementary Sculpture: 5th Place, Aiden DesPres
Elementary Spelling Bee: 3rd Place, Aiden DesPres
Elementary Fiber Arts: 5th Place, Rylee Anderson
Elementary Quilling: 5th Place, Ella Hogan
Elementary Jewelry: 5th Place, Ella Hogan
Elementary Mixed Media: 2nd Place, Ava Collins
Elementary Recycled Art: 4th Place, Axel Lynn
Elementary Painting: 4th Place, Axel Lynn

Elementary On-site Drawing: 5th Place, Axel Lynn
Elementary Speech: 2nd Place, Aiden DesPres
Elementary Musicology: 2nd Place, Ava Collins, Josie Middleton, Eve Clark, Kelsey Kerperien
Elementary Performing Arts Duo: Champion, Aiden DesPres and Eve Clark
Elementary Apparel: 4th Place, Ella Hogan
Elementary 2-Dimensional Design: 3rd Place, Josie Middleton and Kelsey Kerperien
Elementary Trading Pin: 4th Place, Josie Middleton
Elementary Songfest, Champion, Jace Thompson, Josie Middleton, Eve Clark, Kelsey Kerperien, Ava Collins, Aaron Judd, and Rylee Anderson

6th Grade Math: 5th Place, Susannah Wheeler
6th Grade Spanish: 4th Place, Anna Peters
6th Grade Science: 3rd Place, Breanna Craft
7th Grade Science: 4th Place, Kendell Bader
8th Grade Language Arts: 5th Place, Kelsey Kerperien
Junior Speech: 5th Place, Kendell Bader
Junior Book Battle: 5th Place, Karley Kerperien, Rita Joy Wheeler, and Kate Swims
Junior Pottery: 2nd Place, Gabby Middleton
Junior Marketing & Communication: 5th Place, Karley Kerperien, James Olinger, Rita Joy Wheeler
Junior Spelling Bee: 5th Place, Collin Thompson
Junior Portfolio: 4th Place, Anna Peters and Gabby Middleton
Junior Performing Arts Duo: 3rd Place, Kate Swims and Rita Joy Wheeler
Junior Technology: 5th Place, Gabby Middleton and Keagan Aarlie
Junior Service Learning: 2nd Place, Rhett Carr, Drew Weidenbenner, and Annabelle Olinger

AWARD RECIPIENTS—A group photo was taken March 1 & 2 of the Junior Beta Club award recipients from St. Teresa Catholic School, Glennonville. Students garnered 37 state titles, including Beta Sponsor Gwen Olinger (front right) who was one of 55 nationwide to receive the highest honor: The John W. Harris Educator of Excellence Award. Congratulations to these youth and sponsors! (Submitted photo)
To Protect and Heal

THE DIOCESE OF SPRINGFIELD-CAPE GIRARDEAU

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

HOW WE PROTECT AND HEAL

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

CREATING A SAFE ENVIRONMENT

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

EDUCATION AND TRAINING

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

BACKGROUND SCREENING

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

TO REPORT ABUSE, MISCONDUCT, OR CONCERN:

▶ Any known or suspected ABUSE OR NEGLECT OF A MINOR must first be immediately reported to the Missouri Child Abuse and Neglect Hotline at 800-392-3738.

▶ Any known or suspected ABUSE OR NEGLECT OF AN ADULT must first be immediately reported to the Missouri Adult Abuse and Neglect Hotline at 800-392-0210.

▶ In situations of immediate danger, call 911.

All diocesan personnel, including clergy, seminarians, consecrated religious, diocesan, parish and school employees and adult volunteers, must first immediately report any known or suspected abuse or sexual misconduct to the appropriate civil authorities in accordance with state and federal laws, the “Charter for the Protection of Children and Young People,” and the diocese Safe Environment Policy and Procedures.

Diocesan personnel are required to also report violations of The Code of Conduct for Clergy, Employees and Adult Volunteers of the Diocese, Parishes and Schools to the Director of the Office of Child and Youth Protection at childandyouthprotection@dioscg.org or (417) 866-0841, or through the TIPS Online reporting system, which is available on the diocesan Website www.dioscg.org.

Violations involving the Bishop should be reported to the Catholic Bishop Abuse Reporting System at 800-276-1562 or https://reportbishopabuse.org/.

March 31, 2023

CHILD & YOUTH PROTECTION

CHILDANDYOUTHPROTECTION@DIOSG.ORG | (417) 866-0841 | DIOSG.ORG