

# DIOCESAN Eucharistic ROSARY CONGRESS

## IS A CALL TO HOLINESS

Participate Oct. 7-13, in this Month of the Rosary

**“St. John Bosco had the beautiful dream where he saw the Church as a large vessel in the sea being bombarded, attacked, and tossed about by the waves. And from the sea arose two pillars, one on each side. On one pillar, was our Lady and on the other pillar was the blessed sacrament, and the Church anchored herself between those two pillars. And I guess every generation says this, but I say it for us now, we need this two-fold devotion more than ever.”** –The Most Rev. Edward M. Rice

by Paula Wright Springfield

The Diocese of Springfield-Cape Girardeau will participate in the Eucharistic Rosary Congress from Oct. 7 – 13, 2023. The Eucharistic Rosary Congress will include Perpetual Adoration of the Blessed Sacrament and praying the rosary out loud at the top of every hour for seven days and nights in select chapels within the diocese. The Eucharistic Rosary Congress is a response to Our Lady’s plea to pray in reparation for the sins of the world. It brings us into greater union with The Eucharist and our Blessed Mother.

“I have wanted to do this for a couple of years since I first encountered it. During this three-year Eucharistic Revival, now is the time,” said Bishop Rice. “It is going to be a blessing for our diocese, from East to West. The rosary and the Eucharist have long been the mainstay of Catholic spirituality.”

The Eucharistic Congress takes place in October, the month of the Rosary. The dates for the event also align with significant Marian events. The first day of the Eucharistic Rosary Congress is Oct. 7, the Feast of Our Lady of the Rosary, and the last day, Oct. 13, is the date of the final apparition of Mary at Fatima when the “Miracle of the Sun” occurred.

### WHERE CAN WE PRAY?

There will be three locations for our Eucharistic Rosary Congress. The first location will be the Chapel in Saint Francis

Hospital, Cape Girardeau, where Perpetual Adoration has been ongoing for almost 30 years. The second location is the Adoration Chapel in Holy Trinity Parish, Springfield, where Perpetual Adoration has been occurring for five years. The third location will be the Adoration Chapel in Sacred Heart Church, Webb City, where daily Adoration takes place.

“This is an intense week of spiritual battle as we pray and sacrifice and draw closer to the hearts of Jesus and Mary renewing the diocese. We should be praying and sacrificing under the protection of Mary’s mantle,” shared Sr. Janine Tran, CMR, diocesan Director of the Offices of Faith Formation and Respect Life.

“The premise for the Eucharistic Rosary Congress is that people are present before the blessed sacrament. We have the Perpetual Adoration Chapel in Saint Francis Hospital, the adoration chapel in Holy Trinity, Springfield, and a daily adoration chapel in Webb City,” Bishop Rice said. “If someone cannot be there in person, I suggest they pick an hour that is sacrificial for them, maybe make a point to get up in the middle of the night to pray, for example, at 1 a.m. Realize that at that hour, at 1 a.m., in all three chapels, someone is praying the rosary out loud. Pray the Rosary in union with them and offer that time as a sacrifice.”

While all three locations have parishioners that participate in Adoration, everyone is encouraged to participate for

an hour of Adoration during the Oct. 7 – 13 event at one of the select chapel locations. Those unable to participate in person can pray at home, but adorers will be present every hour for Adoration and to pray the rosary.

### SPIRITUAL GIFTS TO A SUFFERING WORLD

“What I look forward to the most are the spiritual gifts and blessings Our Lady will provide throughout the Eucharistic Rosary Congress. ‘The Rosary is the ‘weapon’ for these times,’ stated St. Padre Pio. This spiritual warfare will strengthen our families, our country, and our Church,” said Stephanie Attaway, the coordinator for the event in Sacred Heart Chapel, Webb City. “We encourage all local parishes to invite their families to be a part of the Eucharistic Rosary Congress and pray the rosary in Adoration for one hour here at Sacred Heart.”

“Having three chapels across the diocese participating, I hope that parishes surrounding the chapels, in the area Deaneries, will respond to this invitation and take a group of parishioners to pray,” said Bishop Rice. “I ask everyone to pray for vocations to provide for the spiritual needs of the diocese: Ultimately [this] is the call to holiness.”

“We are beyond blessed to host one of the three locations for this historic Rosary Congress,” said Attaway.

“Praying the rosary daily, first Saturday devotions, wearing the scapular, and offering sacrifices have been a mainstay of my spirituality since I was in high school,” Bishop Rice said. “It might sound old-fashioned to some, but when we look at all the things that are going on in our world—all the suffering—we turn to Mary as our Mother, and we receive strength from the Eucharist.” ©TM

## Eucharistic ROSARY CONGRESS

Oct. 7-13, 2023



The Diocese of Springfield-Cape Girardeau Eucharistic ROSARY CONGRESS is a diocesan-wide effort to join together, not only in our diocese, but with other dioceses across the nation, to ask Our Lady’s intercession before Jesus in the Blessed Sacrament, and to offer reparation to God for our families, our Church, and our country! **This year the Rosary Congress will be held Oct. 7-13, 2023**, and includes praying the rosary out loud at the top of every hour, along with Adoration of the Blessed Sacrament for seven days and nights at a particular location. If you would like to sign up for an hour of adoration and to lead or participate in the rosary at the top of the hour, please contact:

**Saint Francis Hospital Adoration Chapel, Cape Girardeau**  
Donna Anderson—andersondl@charter.net

**Holy Trinity Adoration Chapel, Springfield**  
Marilyn Gibson—marilyngibson@outlook.com

**Sacred Heart Adoration, Webb City**  
Stephanie Attaway—smattaway14@gmail.com



**Pro-Life Rosaries**

**Saint Francis, Cape Girardeau**  
Sat., Oct. 7 | 6:00 p.m.

**Sacred Heart, Webb City**  
Thu., Oct. 12 | 7:00 p.m.

**Holy Trinity, Springfield**  
Thu., Oct. 12 | 9:00 p.m.

Please visit <https://www.rosarycongressusa.org/> for more information on the Rosary Congresses.

The next issue of **The Mirror** will be **September 29, 2023**. Sign up to receive the diocesan newspaper via Email in digital format: Contact Debbie Thompson at (417) 866-0841, or Email: [dthompson@dioscg.org](mailto:dthompson@dioscg.org).





COME, AND  
YOU WILL SEE

Bp. Edward M. Rice

# Obedience necessary for diocesan unity

I recently received a thank you letter from the Franciscans in the Holy Land for the collection taken for the Holy Land on Good Friday. This collection offers critical support for Christians in the Holy Land through pastoral care, schools, housing, employment, and services for vulnerable young, elderly, and refugees. The collection also supports the sacred shrines so dear to us as Catholics. The Franciscans of the Holy Land have been caring for these sacred spaces for over 800 years and our contribution, \$55,820.13, highlights the generosity of the people of the Diocese of Springfield-Cape Girardeau. Thank you.

## EDUCATING FOR ETERNITY

On page six of the most recent edition of *Our Sunday Visitor* you will find a book review for "Educating For Eternity," by Brett Salkeld. Our Superintendent of Catholic Schools, Deacon Rob Huff, gave a copy to every principal at our recent "Clergy-Principal" gathering in Mountain View. Part I, "What Are People For?," explains one of the basic principles that justifies Catholic education: "Education is never neutral. It is always oriented toward a goal or a set of goals" (p. 18). Certainly education is not neutral in a Catholic school. We are called to be fully and unapologetically Catholic. We promote our faith, we promote our Christian anthropology, our belief in the body and soul and our ultimate goal of union with God. We believe that the body serves the soul in order to fulfill worship of God alone. We are made by God, we are made for God and so it is the obligation of a Christian to put God first above all other things. Our belief in the body and soul, the vision of the human person, is at the

heart of Catholic education. There is no neutral! For some, education is just to perfect some life skills, get a paycheck, and buy things. Catholic education has a more noble purpose.

Part II, "Catholic Academic Integration," expresses the fundamental Christian perspective that in a Catholic school, there is no separation between the time for learning and the time for formation. Formation occurs in every classroom, whether it be literature and language arts, history, math, science, civics and social studies, health, school sports and physical education, and art. It is more than just having Catholic content in any particular class but in the very approach of the particular discipline.

"We need to teach not merely Catholic content but teach from within a Catholic context for making sense of all life and learning" (pg. 89). Everything is formation.

This fall, as we begin another year of faith and education, I thank our principals, support staff, teachers, and all who give of themselves in Catholic education. As I say every year, I pray that this year will be the best year ever!

## DEAN'S MEETING

At the Aug. 30 Dean's Meeting, held at St. John Vianney Parish, Mountain View, it was suggested by one of the Deans that I read the letter of St. Ignatius of Antioch to the Magnesians. Saint Ignatius was a disciple of St. John the Apostle and arrested during the persecution of the early Christians. He was martyred around the year 108 AD. As a prisoner, being transported to Rome for execution, St. Ignatius of Antioch wrote letters to Christians in seven cities along the way. We studied some of the writings

of St. Ignatius while in seminary, and priests easily recall the classic line from his Letter to the Romans read on his Feast Day, Oct. 17. Realizing he would probably be thrown to the lions, he wrote, "Let me be food for the wild beasts, for they are my way to God. I am God's wheat and shall be ground by their teeth so that I may become Christ's pure bread."

To the Christians in the Greek city of Magnesia he wrote a letter highlighting two of the priests who respect the authority of the Bishop as if respecting the authority of God the Father. He highlights the fact that they have not taken advantage of his apparent youthfulness (not an issue with me) and in their deference to him. I quote from his letter, "Now, it is not right to presume on the youthfulness of your Bishop. You ought to respect him as fully as you respect the authority of God the Father. Your holy presbyters (priests), I know, have not taken unfair advantage of his apparent youthfulness, but in their godly wisdom have deferred to him—nay, rather, not so much to him as to the Father of Jesus Christ, who is everybody's Bishop. For this honor, then, of him who loved us, we ought to obey without any dissembling, since the real issue is not that a man misleads a Bishop whom he can see, but that he defrauds the one who is invisible. In such a case he must reckon, not with the human being, but with God who knows his secrets." Saint Ignatius addresses a deacon as well, Zotian, "I am delighted with him, because he submits to the Bishop as to God's grace, and to the presbytery as to the law of Jesus

Christ."

As I have mentioned before, the unity of any diocese is fragile and must be protected. It requires obedience from the bishop to the Holy Father, from the priests to their bishop, and then from the people to the Church. Let us pray for unity, that we may indeed be "One Church, East to West."

*"O Sacrament Most Holy, O Sacrament Divine, all praise and all thanksgiving be every moment Thine."* ©TM




**30<sup>TH</sup>**  
ANNIVERSARY

CONGRATULATIONS

**Fr. Glenn Eftink**

Fr. Glenn Eftink will celebrate the 30<sup>th</sup> anniversary of his priesthood ordination on Oct. 1. He is Pastor of St. Joseph Parish, Advance, and serves as Director of the diocesan Society for the Propagation of the Faith.

*Happy Anniversary, Fr. Eftink!*




## 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.

**November 10, 1989** A priest at the recent Clergy Institute told me this story: St. Peter stopped a man at heaven's gate. "You've told too many lies to come in here," he said. "Have a heart," the man replied. "Remember, you were once a fisherman yourself."

**November 17, 1989** St. Louis Archbishop John May reviewed the three years of his term when he gave his presidential address at the recent national meeting of the National Conference of Catholic Bishops. The Archbishop, who served quite ably, had an unusually eventful term because it included the Holy Father's visit to this country; the ad limina visits of US bishops to Rome, and the special meeting of archbishops with the Holy Father in Rome. It also included a public flap among bishops over a statement

on AIDS. Archbishop May got a laugh from the body of bishops when, referring to the public differences among bishops on an AIDS statement two years ago, he said, "I was told by a good friend of mine that if the two of us agreed on everything, one of us was superfluous."

**November 24, 1989** This week included Thanksgiving Day. I hope we were like the little first grade boy I recently met in CCD class. Children were naming specific things for which they were thankful to God. This particular little boy did not have something specific in mind. He said, "I thank God for lots of things." I asked, "For instance?" He answered, "Lots of things." "How many?" I asked. He answered, "Enough to fill a big dump truck!"





**VEN Y VERÁS**

Obispo Edward M. Rice

# La obediencia es necesaria para la unidad diocesana

Recientemente recibí una carta de agradecimiento de los franciscanos de Tierra Santa por la colecta realizada para Tierra Santa el Viernes Santo. Esta colecta ofrece apoyo crítico a los cristianos de Tierra Santa mediante atención pastoral, escuelas, vivienda, empleo y servicios para jóvenes, ancianos y refugiados vulnerables. La colecta también ayuda a los santuarios sagrados tan queridos para nosotros como católicos. Los franciscanos de Tierra Santa llevan cuidando estos espacios sagrados desde hace más de 800 años y nuestra contribución, \$55,820.13, pone de manifiesto la generosidad del pueblo de la Diócesis de Springfield Cape Girardeau. Gracias.

## EDUCAR PARA LA ETERNIDAD

En la página 6 de la edición más reciente de *Our Sunday Visitor*, encontrarás una reseña de libro para “Educando para la Eternidad”, de Brett Salkeld. Nuestro Superintendente de Escuelas Católicas, el Diácono Rob Huff, entregó una copia a cada director en nuestra reciente reunión “Clero - Directores(as)” en Mountain View. La Parte I, “¿Para qué sirve la gente?”, explica uno de los principios básicos que justifican la educación católica: “La educación nunca es neutral. Siempre está orientada hacia una meta o un conjunto de metas” (pág. 18). Ciertamente la educación no es neutral en una escuela católica. Estamos llamados a ser católicos plenamente y sin disculpas. Promovemos nuestra fe, promovemos nuestra antropología

cristiana, nuestra creencia en el cuerpo y el alma y nuestro objetivo último de unión con Dios. Creemos que el cuerpo sirve al alma con el fin de cumplir la adoración de Dios solamente. Estamos hechos por Dios, estamos hechos para Dios y, por tanto, es obligación del cristiano poner a Dios en primer lugar por encima de todas las demás cosas. Nuestra creencia en el cuerpo y el alma, la visión de la persona humana, está en el corazón de la educación católica. ¡No hay nada neutral! Para algunos, la educación es sólo para perfeccionar algunas habilidades para la vida, conseguir un sueldo y comprar cosas. La educación católica tiene una finalidad más noble.

La Parte II, “Integración académica católica”, expresa la perspectiva cristiana fundamental de que en una escuela católica no hay separación entre el tiempo de aprendizaje y el tiempo de formación. La formación se produce en todas las aulas, ya sea literatura y artes del lenguaje, historia, matemáticas, ciencias, educación cívica y social, salud, deportes escolares y educación física, y arte. Es más que solo tener contenido católico en cualquier clase en particular, sino en el mismo enfoque de la disciplina en particular.

“Necesitamos enseñar no sólo contenidos católicos, sino enseñar desde dentro de un contexto católico para dar sentido a toda la vida y al aprendizaje” (pág. 89). Todo es formación.

Este otoño, mientras comenzamos otro año de fe y educación, agradezco a nuestros directores, personal de apoyo, maestros y todos los que dan de sí mismos en la educación católica. Como digo cada año, irezo para que este año sea el mejor año de la historia!

## REUNIÓN DE DECANOS

En la reunión de decanos del 30 de agosto, celebrada en la Parroquia de San Juan Vianney, Mountain View, uno de los decanos sugirió que leyera la carta de san Ignacio de Antioquía a los Magnesios. San Ignacio fue discípulo de san Juan Apóstol y detenido durante la persecución de los primeros cristianos. Fue martirizado hacia el año 108 d.C. Como prisionero, transportado a Roma para su ejecución, san Ignacio de Antioquía escribió cartas a los cristianos de siete ciudades a lo largo del camino. Estudiamos algunos de los escritos de san Ignacio cuando estábamos en el seminario, y los sacerdotes recuerdan fácilmente la clásica frase de su Carta a los Romanos leída el día de su fiesta. 17 de octubre. Al darse cuenta de que probablemente lo arrojarían a los leones, escribió: “Déjenme ser alimento de las fieras, pues ellas son mi camino hacia Dios. Yo soy el trigo de Dios y seré molido por sus dientes para que yo pueda llegar a ser el pan puro de Cristo”.

A los cristianos de la ciudad griega de Magnesia les escribió una carta destacando a dos de los sacerdotes que respetan la autoridad del Obispo como si respetaran la autoridad de Dios Padre. Destaca el hecho de que no se hayan aprovechado de su aparente juventud (no es un problema conmigo) y en su deferencia hacia él. Cito de su carta: “Ahora bien, no es correcto presumir de la juventud de vuestro Obispo. Deben respetarlo tanto como respetan la autoridad de Dios Padre. Sus santos presbíteros (sacerdotes), lo sé, no se han aprovechado injustamente de su aparente juventud, sino que, en su piadosa sabiduría, se han remitido a él; mejor dicho, no tanto a él como al Padre

de Jesucristo, que es el obispo de todos. Por este honor, pues, de Aquel que nos amó, debemos obedecer sin disimulo, ya que la verdadera cuestión no es que un hombre engañe a un Obispo al que puede ver, sino que defraude al que es invisible. En tal caso debe contar, no con el ser humano, sino con Dios, que conoce sus secretos”. San Ignacio se dirige también a un diácono, Zotiano: “Estoy encantado con él, porque se somete al obispo como a la gracia de Dios, y al presbiterio como a la ley de Jesucristo”.

Como he mencionado antes, la unidad de cualquier diócesis es frágil y debe ser protegida. Requiere obediencia del obispo al Santo Padre, de los sacerdotes a su obispo, y luego del pueblo a la Iglesia. Recemos por la unidad, para que seamos realmente “Una Iglesia, de Este a Oeste”.

*“Oh Sacramento Santísimo, Oh Sacramento Divino, toda la alabanza y toda la acción de gracias sean en cada momento tuyos.”* ©TM

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## NDRHS annual Activity Week kicks off Sept. 22

Cape Girardeau, MO

It's time for the annual Notre Dame Regional High School's Activity Week! Activity Week helps raise operating funds for the high school, and is a long-standing tradition of fundraising competition among class levels with a high levels of FUN.

Raffles, candy, trash bags, butter braids, Imo's Pizza & more will be sold throughout the week. Order directly from a Notre Dame student, or make a purchase Online at [www.notredamehighschool.org/activityweek](http://www.notredamehighschool.org/activityweek) beginning Sept. 22. Notre Dame students are also available for work projects this week for donations. Contact us if you have a project in mind!



The annual Activity Week dinners, held at Notre Dame Regional High School, are scheduled for Sept. 25 - Sept. 28. Public dinners will be served from 5-7 p.m., with dine in, carry out or curbside options. Pricing for all dinners is \$13 per meal.

**Monday, Sept. 25** - Seniors - Kettle Beef

**Tuesday, Sept. 26** - Sophomores - Pork Steaks

**Wednesday, Sept. 27** - Freshmen - Mary Jane's Smoked Chicken

**Thursday, Sept. 28** - Junior - Chicken 'n' Dumplings

For more information contact: Laura Halter, Notre Dame Regional High School ay (573) 335- 6772, ext.117, or Email [laurahalter@notredamecape.org](mailto:laurahalter@notredamecape.org). ©TM





**EUCCHARISTIC MIRACLES**  
*of the WORLD*

*The Very Rev. Shoby Chettiyath, V.G.*



**EUCCHARISTIC MIRACLE**  
*of Cascia, Italy (1330)*

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.miracolieucaaristici.org/en/liste/list.html>.

The Holy Eucharist is the source at which Christ's life is nourished within us with the incomparable food which is His Body, Blood, Soul and Divinity. The Holy Eucharist is the highest expression of our life in Christ, for it unites us sacramentally to Christ in the Sacrifice of the Cross, which is made always new in the celebration of the Holy Mass.

Pope Benedict XVI, said: "The Eucharist is the source and summit of all Christian life. In the Eucharist, the sanctifying action of God in our regard and our worship of him reach their high point. It contains the whole spiritual good of the Church, Christ himself, our Paschal Communion with divine life and the unity of the People of God are both expressed and effected by the Eucharist. Through the Eucharistic celebration we are united already with the liturgy of heaven and we have a foretaste of eternal

life" (n. 274).

Eucharistic miracles are God's extraordinary interventions, meant to confirm faith in the real presence of the Body and Blood of the Lord in the Eucharist. We know the Catholic teaching on the real presence. With the words of consecration: "This is my body," "This is my blood," the substance of bread becomes the body of Christ, and the substance of wine His blood. This marvelous change is called transubstantiation, that is to say, the passage of substance. Of the bread and wine there remain only the appearances or species, which, with a philosophical term, are called accidents. In other words, only the dimensions, color, taste, smell, and even the nutritive capacity remain. But the substance, that is to say, the true reality does not remain, for it has become the body and blood of the Lord.

The Eucharistic miracles are meant to confirm this faith, which is based on Jesus's words according to which what seems like bread is no longer bread, and what seems wine is no longer wine. In fact, in the Eucharistic miracles the flesh and blood—or one or the other—appear, depending on the situation. The purpose of these miracles is to show that we must not look at the external appearance (bread and wine) but at the substance, to the true reality of the thing, which is flesh and blood.

While most people know Cascia as

the place to pay homage to St. Rita, it is also the location of a Eucharistic miracle. At Cascia, in the basilica dedicated to St. Rita, is also preserved the relic of the Eucharistic Miracle, which happened near Siena in 1330.

A priest was asked to bring Communion to a sick peasant. The priest took a consecrated Host which he irreverently placed in the pages of his breviary and went to the peasant. When he arrived at the house of the sick man, after hearing his confession, he opened the book to take out the Host which he had placed there. To his great surprise he found that the Host was stained with living blood, so much as to mark both pages between which the Blessed Sacrament had been placed.

The priest, confused and penitent, went immediately to Siena to the Augustinian Priory to ask the counsel of Fr. Simone Fidati of Cascia, known by all to be a holy man. Fr. Fidati, having heard the story, granted pardon to the priest and asked to keep the two pages marked by Blood. Many popes have promoted veneration, conceding indulgences. In the act of recognition of the relic of the Eucharistic miracle of Cascia in 1687, a text was also reported of a very ancient code of the priory of St. Augustine in which are described numerous pieces of information regarding the miracle. Beyond this information, the episode is also mentioned in the Communal Statutes of Cascia of 1387 where it was ordered that "every year on the Feast of Corpus Christi, the authorities, the counsels, and the people of Cascia should meet in the Church of St. Augustine and follow the priest, who should carry the venerable relic of the Most Holy Body of Christ in procession through the city." In 1930, on the occasion of the sixth centenary of the event, a Eucharistic Congress was celebrated at Cascia for the entire diocese of Norcia. A precious and artistic

monstrance was consecrated, and the entire historical documentation of the miracle was published. (<http://www.miracolieucaaristici.org/en/Liste/scheda.html?nat=italia&wh=cascia&ct=Cascia,%201330>)

There is a prayer in the Coptic Liturgy that I think perfectly answers the first question we are asking. "What do I believe when I believe in the Real Presence?" The prayer goes as follows, a little long, but worth it: "I believe and I will confess to my last breath that this is the living bread which Your only-begotten Son, our Lord and God and Savior, Jesus Christ, took from our

Lady and the Queen of Mankind, the holy, sinless Virgin Mary, Mother of God. He made it one with His Godhead without confusion or change. He witnessed before Pontius Pilate and was of His own free will condemned in our place to the holy tree. Truly I believe that His Godhead was not separated from His manhood for a moment, not even for the twinkle of an eye. He gave His body for the remission of our sins and for eternal life to those who partake of this body. I believe, I believe, I believe that this is in very truth that body. Amen." ©TM

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

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



Relic of the Eucharistic miracle



Enlarged reproduction of the face which appeared in the left-hand page



Enlarged reproduction of the face which appeared in the right-hand page

**St. Michael the Archangel Church**

**Oktoberfest**

**Sunday, October 1**  
400 West Main Street  
Fredericktown, MO  
11:00 AM - 3:00 PM

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## ANNOUNCEMENTS

**Billings**—St. Joseph Catholic Church, located at 320 NW Washington Ave, will hold a **Fall Homecoming Festival**, Sat., Sept. 23, 5-8 p.m., following the 4 p.m. Mass. Kids activities, food, enter the Chili Cook-off, Best Apple Pie contest and a Washer Toss tournament! Cost for dinner is \$5, entry fees for cook-off, pie contest, and tournament are \$5. Proceeds will benefit Billings School PawPack Program and St. Joseph Church stained glass refurbishment.

**Carthage**—St. Ann Catholic Church, located at 1156 Grand Ave, will have a **Chili Supper**, Thu., Oct. 5, in the Izzy Hulfeld Memorial Gymnasium. Serving times are 11 a.m.-1:30 p.m. and 5-7 p.m. Cost: \$10 adult; \$7 child (ages 12 and under). Chili or beef soup, pie and coffee or tea. Tamales and other beverages will be available to purchase. Bulk Chili & Soup also available. Dine in, carry-out, or delivery.

**Jackson**—The Jackson Knights of Columbus # 6405 will have its **Fish & Chicken Dinner**, Fri., Oct. 20, 4:30-7 p.m., in the Lower KC Hall. Fried fish, chicken, fries, hushpuppies, baked beans, slaw, and homemade mac & cheese. Cost is \$13; dine in or carry-out is available.

**Kimberling City**—Our Lady of the Cove Catholic Church, located at 20 Kimberling Blvd., will have a **Fall Garage Sale**, Fri., Oct. 13, 8 a.m.-2 p.m., and Sat., Oct. 14, 8 a.m.-Noon. Clothing, furniture, appliances, and much more. For more information, call the parish office at (417) 739-4700.

**Leopold**—The PCCW will have its annual **Hotze Mission Breakfast and a bake sale**, Sun., Oct. 1, 7:30-10 a.m., at the Knights of Columbus Hall. Sausage, fried potatoes, biscuits, gravy, scrambled eggs, and pancakes, for your goodwill donation. All proceeds go to the Hotze Missions. For questions, call Geri at (573) 208-6445.

**Marshfield**—The PCCW will hold a **Rummage Sale**, Thu., Sept. 28, 7 a.m.-5 p.m.; Fri., Sept. 29, 8 a.m.-5 p.m., and Sat., Sept. 30, 8-11 a.m., at Holy Trinity Catholic Church, located at 515 E. Washington St. Donations of clean and working items will be accepted at the parish hall on Mon., Sept. 25 and Tue., Sept. 26, or by calling the parish office at (417) 859-2228. Computers/monitors, TVs, exercise equipment, tires, or paint/chemicals cannot be accepted. Proceeds from the sale will benefit PCCW supported charities: Vitae Foundation, Catholic Relief Services, Catholic Charities, Catholic Radio, Missouri Right to Life, Parish Youth Group, St. Vincent de Paul Society, and Webster County Victims Assistance Program.

**Neosho**—St. Canera Catholic Church, located at 504 S. Washington St., will hold a **Fall Bazaar**, Sun., Sept. 24, 12-5 p.m. Many different ethnic foods will be available, games for adults and children, items for sale, as well as opportunities to win a pie or cake. For more information, contact Kathy Bartley (417) 456-2550; Judy Holden, (417) 592-4593; or Ana Sollenberger (417) 592-7191.

**Springfield**—St. Joseph Catholic Academy will hold its annual **BBQ Fundraiser**, Sat., Oct. 14, 5-9 p.m. in St. Joseph Parish Hall, located at 1115 N. Campbell Ave. Great BBQ, yummy sides, beverages, games, live music, and much more! Tickets are \$45 in advance; \$50 at the door. To purchase, contact St. Joseph Academy at (417) 866-0667. Must be 21 to attend. All proceeds support St. Joseph Catholic Academy.

**Springfield**—St. Elizabeth Ann Seton PCCW will hold its 15th annual **Fall Bazaar**, Sat., Nov. 4, 9 a.m.-6 p.m., and Sun., Nov. 5, 8 a.m.-2 p.m. Crafts, wood carvings, gourds, Christmas decorations & ornaments, painted wood & glass items, jewelry, religious items, aprons, skin care, quilts, handmade soaps, bake sale, and much more! Chili, frito pie, vegetable soup, hot dogs, and cinnamon rolls will be for sale in the food café.

**Springfield**—Holy Trinity Parish, located at 2818 E. Bennett St. will host a **Catholic Women's Conference, Encountering Christ at the Well**, Sat., Oct. 14. Doors open at 8 a.m., the conference begins promptly at 9 a.m. and concludes with Mass at 3:30 p.m. Conference fee is \$25 and includes lunch, T-shirt, and bag. Early registration is recommended to ensure your spot, register at: <https://form.jotform.com/222586941597976>.

**Springfield**—The Greater Ozarks Chapter Knights of Columbus will sponsor a **Silver Rose Icon prayer service** at St. Elizabeth Ann Seton Catholic Church, located at 2200 W Republic Rd., Sun., Oct. 22, 3 p.m. Bishop Rice will be presiding. All are welcome!

**Springfield**—The Society of St. Vincent de Paul will have its **Friends of the Poor Walk**, Sat., Oct. 14, at St. Agnes Cathedral, located at 533 S Jefferson Ave. Registration and refreshments will be available at 8:30 a.m., walk begins at 9 a.m. Choose a one-mile or three-mile walk. For more information and to register visit <https://fopwalk.org>. All proceeds benefit Springfield area societies of St. Vincent de Paul. "Why we walk: The Friends of the Poor Walk is a unique fundraising effort organized nationally and locally by the Councils and Conferences of St. Vincent de Paul. It allows community members from all walks of life across the country to participate in a simultaneous, nationwide

## Joplin 5th graders receive Bibles



**KNIGHTS GIVE BIBLES**—The Knights of Columbus Council #14096 of St. Mary Catholic Church, Joplin, recently presented Bibles to the 5th graders at St. Mary Elementary. Pastor Fr. Joe Weidenbenner, also a Knight, blessed the Bibles and then brother knights Fred Wheeler, Jim Kastler, and David Drake passed them out to the students. The kids were excited to receive their very own Bible! The Knights have been purchasing Bibles and presenting them to the 5th graders for the past 15 years! Students look very forward to this! (Photo by Margie Black/The Mirror)

## reawakening<sup>23</sup>

AN ALUMNI & FRIENDS GATHERING

Saturday, October 14, 2023  
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Mass 4:30 . Social 5:30 . Dinner 6:30 .



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event to raise national awareness of the challenges faced by the nation's people in need and to raise funds for use in direct service to people in poverty."

**Springfield**—Springfield Area Perpetual Adoration, hosted in Holy Trinity Chapel, has an **urgent need of Adorers** on Wednesdays, 2 a.m. & 3 a.m. Substitutes are needed for all hours. For more information or to sign up, please contact Marilyn Gibson at (417) 224-4043. If you are unable to attend, consider making a donation to keep our candles burning bright.

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





# Eliot's 'The Wasteland' at 101: A guided glimpse of the abyss

A stylized image of a desert and a denuded tree bring to mind images of T.S. Eliot's "The Wasteland" which was published in December of 1922. "It is not simply a glimpse into the abyss," writes Kenneth Craycraft, "but rather a guided tour through it." (OSV News photo/Anja Coco Parisienne)

**T**he Wasteland," arguably T.S. Eliot's greatest poem, was originally published in 1922, 100 years ago last year. But this month marks another important centenary anniversary of the publication of Eliot's great reflection and critique of modernity. In September 1923, Leonard and Virginia Woolf published an edition of "The Wasteland" for their private publication company, Hogarth Press. Virginia Woolf personally designed the layout of the Hogarth edition, reflecting her graphic interpretation of the substance of the great poem. Thus, two artists whom many regard as the personifications of modernist literature — Woolf for prose fiction; Eliot for poetry — combined to produce a volume that is a work of art in itself. In an age in which we sometimes read more on an electronic device than in an object of paper, glue, and cardboard, the 100th anniversary of the Hogarth edition of "The Wasteland" is an occasion to reprise the celebration of Eliot's great work.

I have long considered "The Wasteland" to be the poetic inspiration of such novels as Ernest Hemingway's "The Sun Also Rises," Evelyn Waugh's "Vile Bodies" (among others), Erich Maria Remarque's "All Quiet on the Western Front," Woolf's "To the Lighthouse," and similar between-the-wars novels. Each of these works of literature are portraits of the disillusion and unmoored debauchery of post-World War II Europe. They are not celebrations of what the modern has wrought, but rather observations of the disaster and diagnosis of what it portends. All are "modernist" works, but only in the sense that the modern ought to make us shudder in anxious perplexity. We have lost our way, they all seem to say, and we haven't the foggiest idea of how to find it again. Written before any of these novels, "The Wasteland" might be seen as the blueprint for all of them.

Indeed, Waugh used a line from "The Wasteland" as the title of another of his novels from that period, "A Handful of Dust." If you know the novel, you can see how it was inspired by these lines from Eliot:

*You cannot say, or guess, for you know only*

*A heap of broken images, where the sun beats,  
And the dead tree gives no shelter, the cricket no relief,  
And the dry stone no sound of water. Only  
There is shadow under this red rock,  
(Come in under the shadow of this red rock),  
And I will show you something different from either  
Your shadow at morning striding behind you  
Or your shadow at evening rising to meet you;  
I will show you fear in a handful of dust.*

And in Waugh's most famous (if not his best) novel, Brideshead Revisited, the stuttering character Anthony Blanche delivers from memory a passage from "The Wasteland," at the window of lodgings at Oxford, in order to scandalize the earnest undergraduates passing by in the quad:

"[I]n languishing tones [Anthony] recited passages from "The Wasteland" to the sweated and muffled throng that was on its way to the river.

'I, Tiresias, have foresuffered all,' he sobbed to them from the Venetian arches; "Enacted on this same d-divan or b-bed,/I who have sat by Thebes below the wall/And walked among the l-l-lowest of the dead..."

"The Wasteland" is not merely a great example of modernist poetry. It is, rather, an image of the human race as it has wandered ever further from the Edenic paradise that is its proper home. The desolation and ruin of the poem is a cry of desperation. It is not simply a glimpse into the abyss, but rather a guided tour through it. It is Eliot's Inferno without Paradiso.

*'That corpse you planted last year in your garden,  
Has it begun to sprout? Will it bloom this year?  
'Or has the sudden frost disturbed its bed?  
'Oh keep the Dog far hence, that's friend to men,*

*'Or with his nails he'll dig it up again!  
'You! hypocrite lecteur! — mon semblable, — mon frère!'"*

But perhaps the poem was also Eliot's dark night of the soul that led to the dawn of resurrection. Some five years after the publication of "The Wasteland," and to the mocking chagrin of none other than Virginia Woolf, Eliot left the empty, arid Unitarianism of his ancestry and converted to the florid liturgical tradition of Anglo-Catholicism. In the wasteland, there

*"... is no water but only rock  
Rock and no water and the sandy road  
The road winding above among the mountains  
Which are mountains of rock without water  
If there were water we should stop and drink  
Amongst the rock one cannot stop or think  
Sweat is dry and feet are in the sand  
If there were only water amongst the rock..."*

In Christianity, he found the water.

Eliot's conversion makes "The Wasteland" more, not less important. For it demonstrates that he did not embrace the death and decay of the world of the poem, but rather was on his journey out from it to the glory of resurrection. Despite Woolf's dismissal of Eliot's conversion, her edition of "The Wasteland" is a lasting contribution to Christian art. ©OSV

*Kenneth Craycraft is an associate professor of moral theology at Mount St. Mary's Seminary and School of Theology in Cincinnati.*

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# Fordland couple honorees for the 2023 MCC Citizen Recognition Award

Marshfield, MO

**P**aul and Sue Epperson are the diocesan recipients of the 2023 Missouri Catholic Conference (MCC) Citizen Recognition Award. The members of Holy Trinity Parish, in Marshfield, were nominated by Bishop Edward M. Rice for their profound commitment to the St. Vincent de Paul Society.

Every year, the MCC selects a winner of this award from each of the four (arch)dioceses, choosing recipients that particularly strive toward a shared goal: to promote the common good in the state of Missouri and throughout the global community. Award recipients exemplify good citizenship in witnessing Catholic values in the public policy arena and in their local communities and parishes.

“As a recipient of this award, you embody the spirit and embrace the same mission of the MCC,” said MCC Executive Director and General Counsel Jamie Morris



in the congratulatory letter to the Eppersons, “and we thank you for your hard work and years of service to the Catholic Church and those in your community.”

Bishop Edward Rice presented the Eppersons with the proclamation from the MCC and the award on Sept. 2 at Holy Trinity parish, Marshfield. A small reception was held and Fr. Francis Theetla, pastor, even invited the 4th Degree Knights of Columbus Honor Guard to lend its presence for the festivities.

**Nomination points** from Bishop Rice for the longtime, and active parishioners Paul and Sue Epperson included, in part:

“Besides their involvement in parish ministry, Sue, along with her husband, Paul served as President and Coordinator of the St. Vincent de Paul Society Council of the Diocese of Springfield-Cape Girardeau. For years, in following the Rule of the Society, they have assisted the eight parish conferences in seeking out the poor and less fortunate in our diocese by providing food

and any kind of assistance that alleviates suffering or deprivation, while promoting human dignity.

“With nine of the 10 poorest counties in the State of Missouri within the boundaries of the Diocese of Springfield-Cape Girardeau, it is our call as disciples of Jesus to care for those who need our help. Sue and Paul have been tireless, humble leaders in their efforts to carry out the work of the Society to relieve the suffering of others without seeking reward or advantage for themselves. They demonstrated Christ’s love and compassion in tangible ways by encouraging home visits, prison and hospital visits, as well as to provide funds to assist with medical expenses in some areas served by the parish conferences.

“I am proud of all that the St. Vincent de Paul Society continues to accomplish in our diocese. Christ has commissioned and equipped us to go out and get to work being witnesses of Christ to the World. Paul and Sue have taken this commission to take care of the poor very seriously for the past 10 years of work with the Society. They devote themselves to keeping track of the reports and statistics for the Society, attend state meetings, and have actively been seeking new, younger members to take the Society of St. Vincent de Paul into the future.” ©TM

# Notre Dame’s Luke Richey Named a 2024 National Merit Scholarship Program Semifinalist

Cape Girardeau, MO

**N**otre Dame Regional High School senior Luke Richey has been named a 2024 semifinalist in the National Merit Scholarship Program. Richey is the son of Wade & Rachel Richey of Cape Girardeau.

On September 13, officials of National Merit Scholarship Corporation (NMSC) announced the names of more than 16,000 semifinalists in the 69th annual National Merit Scholarship Program. These academically talented high school seniors have an opportunity to continue in the competition for some 7,140 National Merit Scholarships worth nearly \$28 million that will be offered next spring. To be considered for a Merit Scholarship award, semifinalists must fulfill several requirements to advance to the finalist level of the competition. About 95 percent of the semifinalists are expected to attain

finalist standing, and approximately half of the finalists will win a National Merit Scholarship, earning the Merit Scholar title.

NMSC, a not-for-profit organization that operates without government assistance, was established in 1955 specifically to conduct the annual National Merit Scholarship Program. Scholarships are underwritten by NMSC with its own funds and by approximately 320 business organizations and higher education institutions that share NMSC’s goals of honoring the nation’s scholastic champions and encouraging the pursuit of academic excellence.

For more information contact: Notre Dame Regional High School Counselor’s Office at (573) 335-6772 ext. 327. ©TM



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## Parish Pastoral Council installation in Joplin



**PARISH COUNCIL MEMBERSHIP**—Fr. Brian Straus blessed and installed the Parish Pastoral Council for St. Peter the Apostle Church, Joplin, the weekend of Sept. 9-10. Pictured are Lauren Beranek, Kevin Nolte, Jen Larson, Jim Johnson, Sean Comer, and Susan Wear. Not pictured are Gretchen Bolander and Brian Cronewett. (Submitted photo)

**ST. ANTHONY PARISH ANNUAL FALL DINNER**

**Sunday, October 8, 2023**  
**11:00 AM to 1:30 PM**  
**Glennon Parish Hall**  
**Glennon, MO**

Menu includes Kettle Beef, Dumplings, Dressing, and all the trimmings. Dessert & drinks included.

**ADULTS: \$14.00**  
**CHILDREN(6-12): \$8.00**  
**5 & UNDER: FREE**





By  
Fr. Joshua  
J. Whitfield

## WHAT WE BELIEVE, PART 27:

# Tradition and Dogma

If St. Irenaeus taught that Scripture belongs to the Church, that it can be read and interpreted well only within the communion of the Church, then how does that affect what we believe? How does Tradition relate to theology and dogma?

Remember that in John's Gospel, Jesus promised the Holy Spirit would lead the disciples into "all truth" (16:13). What does that look like? To explore this question, we'll turn to another Father of the Church, St. Basil the Great. But, before doing so, let's think about the Nicene Creed.

In most Catholic churches across the globe every Sunday, believers recite (or even sing) the Nicene Creed, beginning with "I believe in one God." More properly, this profession of faith is called the Nicene-Constantinopolitan Creed because it is the final product of two ecumenical councils — the Council of Nicaea in 325 and the Council of Constantinople in 381. This creed (the first two-thirds of it) is the Church's attempt to settle the fourth-century Arian controversy — an argument, in short, about the Son's relationship to the Father, namely, about what exactly we mean by calling Jesus "God." Arius — a popular Alexandrian priest and good preacher — argued that Jesus was not God in the same way the Father is God, saying that the Son "is not eternal or coeternal or co-unbegotten with the Father, nor does he have being with the Father." The Son, Arius said, is in some sense a creature; that is, there was a time when the Son was not. Now, this didn't sit well with his bishop, Alexander, who called him on it; and soon, basically, a theological war broke out across the whole Christian world.

The new lone emperor, Constantine, didn't like all this fighting one bit, because it threatened the unity of the empire. In response, he called an ecumenical council, gathering as many bishops as he could at Nicaea in 325, who said in substance: "No, Arius, the Son is indeed of the same substance (*homoousios*) with the Father. The Son is certainly begotten — the 'only-begotten' Son, in fact, but not 'made,' as you, Arius, wrongly teach." The Son is "true God from true God," Nicaea declared, meaning that Jesus is indeed God. That, in short, was the fight the bishops of the Church attempted to settle. Though, in the end, they settled nothing, for the fighting just spilled out into new debates.

They succeeded, though, in preserving a key element of the Christian faith — the full divinity of Christ — which is why the declaration of Nicaea has stood the test of time.

But the bishops at Nicaea didn't say anything about the divinity of the Holy Spirit. Stating what they

with the Father and the Son. Which, basically, was what the debate was about: *Is the Holy Spirit also God?*

The way the Church argued then for the divinity of the Holy Spirit was dynamic. First, theologians pointed out that if you read Acts of the Apostles and other passages in the New Testament

Great taught in his treatise "On the Holy Spirit." "Concerning the teachings of the Church," he said, "whether publicly proclaimed or reserved to members of the household of faith, we have received some from written sources, while others have been given to us secretly, through apostolic tradition. Both forces

have equal force in true religion." Aside from particular theological questions about the Holy Spirit, for our purpose, the larger point is that St. Basil here cuts down to the ground the notion of *sola scriptura* — the argument that one needs only the Bible to make theological claims or settle theological arguments. "No one would deny either source — no one, at any rate, who is even slightly familiar with the ordinances of the Church. If we attacked unwritten customs, claiming them to be of little importance, we would fatally mutilate the Gospel, no matter what our intentions — or rather, we would reduce the Gospel teaching to bare words" ("On the Holy Spirit," No.



(Shutterstock)

believed in, the Nicene fathers simply said, "And in the Holy Spirit." And that's probably because the theology of the Holy Spirit wasn't yet an urgent issue needing articulation. But it soon would be. It wasn't until the Council of Constantinople in 381 that the Church articulated her belief (albeit somewhat diplomatically) in the divinity of the Holy Spirit, adding that third portion of the Creed — which begins "I believe in the Holy Spirit."

Now, the Church didn't invent its belief in the Holy Spirit in the fourth century as some have argued. That's not the case at all. Christians had always believed in the Holy Spirit. It's just that it wasn't until controversy arose that the Church struggled to state its belief in the divinity of the Holy Spirit — and then, only after a great deal of argument.

Here enters St. Basil the Great. He, alongside St. Gregory of Nazianzus, was one of the great champions of the Church's belief in the Holy Spirit, arguing against those he derisively called the "Pneumatomachians" or "Spirit-fighters." These, Basil argued, didn't believe the Holy Spirit was divine like Jesus and the Father. In the fourth century, it wasn't all that clear to some people — even after reading Scripture — that the Holy Spirit was God. Some believers in Jesus don't believe this even today. It just wasn't clear to some that the Holy Spirit should be ranked equally

that speak of the Holy Spirit, the Holy Spirit often acts and speaks *as a person*. And the argument was that only God speaks personally as the divine. In Acts of the Apostles, for instance, the Spirit speaks (Acts 1:16; 8:29; 10:19, etc.), the Spirit sends (Acts 13:4) and appoints (20:28) and directs the apostles (Acts 16:6), and so on. But this wasn't the most persuasive argument. The more powerful argument rested on the Church's practice of baptism.

As long as anyone could remember, Christians had been baptized in the name of the "Father, and of the Son, and of the Holy Spirit." No one could remember differently. It was St. Athanasius who first made the argument from the Church's practice of baptism that since only God can sanctify and save, and that — if you're baptized in the name of the Father, the Son, and the Holy Spirit for salvation — then the Holy Spirit must be God as well. It was absurd to think otherwise, Athanasius said ("Letters to Serapion," No. 1.30). But this was an argument based upon Christian tradition, not just Scripture. It was based on how Christians celebrated and understood baptism that informed their reading of Scripture, which enabled them to see in Scripture the fuller revelation of the Trinity.

Using both Scripture and Tradition to make theological arguments was completely appropriate, as St. Basil the

27.66). Basil is quite clear that if you cut out tradition, we wouldn't be able to read Scripture properly; rather, we'd "mutilate the Gospel."

For Basil, this wasn't a small point. The Christian faith itself hung in the balance. Those arguing on behalf of "Scripture alone" in the fourth century were those who argued against the divinity of the Holy Spirit. But Basil, Gregory of Nazianzus, Athanasius and others knew that wasn't faith, for it grated against the full experience of the Christian faith. Hence, Basil's tirade against those who rejected Tradition. "The one aim of the whole band of these enemies of sound doctrine is to shake the faith of Christ down to its foundations, by utterly leveling the apostolic tradition to the ground," he wrote. "They clamor for written proofs and reject the unwritten testimony of the Fathers as worthless. ... We will never surrender the truth; we will not betray the defense like cowards. The Lord has delivered to us a necessary and saving dogma: the Holy Spirit is to be ranked with the Father" ("On the Holy Spirit," No. 10.25).

Now, all of this should make clear the larger point: When reading or hearing Scripture, our reading and understanding is mediated by other people's reading and understanding, and our interpretation is influenced

*Continued next page...*



WHAT WE BELIEVE // Continued from previous page...

explicitly and implicitly by those who interpreted and lived out the Scripture before us. Even so-called fundamentalists are influenced by a tradition, it's just that they adhere to a conceptual fiction that they're reading the text purely, unfiltered by earlier interpretations. This is silly, Augustine basically said, for no one can claim any insight exclusively their own "except possibly falsehood" ("On Teaching Christianity," Paragraph 8). Reading the Bible through the community is not only good, it's necessary; it's as it should be. Tradition is as necessary to the Faith as Scripture — our established belief in the Holy Spirit is proof of that truth.

This is what the Catholic Church teaches, and this is what we believe. Tradition is the "living transmission" of the Faith, distinct but closely connected with Scripture (Catechism of the Catholic Church, No. 78). Both "are bound closely together, and communicate one with the other. For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal." Each of them makes present and fruitful in the Church the mystery of Christ, who promised to remain with his own "always, to the close of the age" (Catechism of the Catholic Church, No.

80). So, what was going on, for instance, when St. Basil the Great stood upon the ancient practice of baptism, and read Scripture so as to argue that the Holy Spirit is to be ranked with the Father? The answer is that Tradition and Scripture were working together to present the true Gospel in the fourth century. The Church's practice of baptism was basically primordial to the Christian era, predating Scripture. And referring to that primordial sacramental practice was necessary, as Basil argued, to understanding the Scripture correctly. In short, only by the light of Tradition can we understand that Scripture teaches that the Holy Spirit is God.

**NEXT EDITION:**  
WHAT WE BELIEVE, PART 28  
*The Rule of Faith*

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

"What We Believe, Part 27: Tradition and Dogma" by Fr. Whitfield is from *simplycatholic.com*, copyright © Our Sunday Visitor; all rights reserved, no other use of this material is authorized.

**OBITUARY Sister Jane Hosch, OSF**



Sister Jane (Victor) Hosch, OSF, died Mon., Sept. 4, 2023 at the age of 89. Sister Hosch served as diocesan Superintendent of Catholic Schools 1998-2003. May she rest in peace.

The Mass of Christian Burial was held in the Clare House Chapel, Mount St. Francis Center on Fri., Sept. 8, 2023. Masks are optional. A Livestream of the liturgy is available at: [www.youtube.com/dubuquefranciscans](http://www.youtube.com/dubuquefranciscans)

Burial followed at Mount Calvary Cemetery. Jane, daughter of the late Andrew and Olivia (Klinker) Hosch, was born Sept. 16, 1933, in Cascade, Iowa. She was baptized and confirmed at St. Mary Church, Cascade. On Aug. 25, 1952, she entered the Sisters of St. Francis in Dubuque and was received with the name Sr. Mary Victor on Aug. 12, 1953. Sister Hosch made her final profession of vows on Aug. 10, 1958.

Sister Hosch received her master's degree in educational administration from Clarke College, Dubuque, IA, and her doctorate degree in administrative leadership from St. Louis University, St. Louis, MO. She ministered as a teacher and various administrator roles in Iowa at St. Edward, Waterloo; Briar Cliff College and Sacred Heart, Sioux City; St. Patrick, Cedar Falls; and Sacred Heart, Boone. Other education missions included Niles, IL; Moraga and Pasadena, CA; Washington DC; Charleston and Beaufort, SC; the Diocese of Springfield-Cape Girardeau, MO; and the Diocese of Sioux City, IA.

Sister Hosch is survived by her nieces, nephews, and her Franciscan sisters.

She was preceded in death by her parents; sisters Mary Alma Hosch and Pauline (Mel) Green; brothers Charles Hosch, Edward Hosch, Robert (Marion) Hosch, and James (Lyndene) Hosch. ©TM

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[www.dioscg.org/wp-content/uploads/How-to-Register-for-a-VIRTUS-with-Online-Option.pdf](http://www.dioscg.org/wp-content/uploads/How-to-Register-for-a-VIRTUS-with-Online-Option.pdf)

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

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

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

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**SATURDAY, OCTOBER 28, 2023**  
9:00 A.M. - 3:00 P.M.  
St. Vincent de Paul Parish, Cape Girardeau

**SATURDAY, NOVEMBER 4, 2023**  
9:00 A.M. - 3:00 P.M.  
Holy Trinity Parish, Springfield

**Please join me at The Summit!**

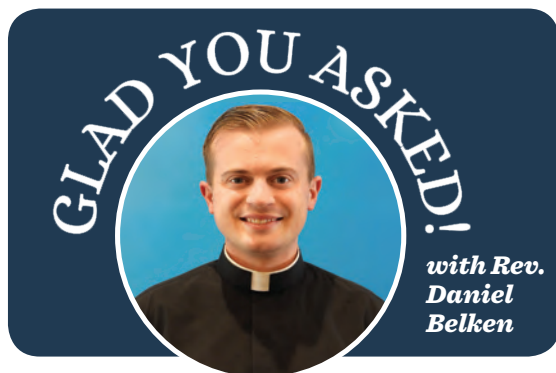
**ALL ARE INVITED TO PARTICIPATE!**

"LET US DISCOVER TOGETHER NEW WAYS TO BRING PEOPLE INTO AN ENCOUNTER WITH CHRIST, ESPECIALLY THROUGH THE EUCHARIST."  
- BISHOP EDWARD M. RICE

The Summit is brought to you free of charge because of the generous support of the Missouri Knights of Columbus. To learn more, visit: [www.kofc.org](http://www.kofc.org)

PLEASE REGISTER ONLINE USING THE QR CODE, OR GO TO: [https://dioscg.formstack.com/forms/evangelization\\_and\\_discipleship\\_summit](https://dioscg.formstack.com/forms/evangelization_and_discipleship_summit)





## QUESTION: How Late Is 'Too Late' When Arriving To Mass?

### ANSWER:

At one point or another, this has likely happened to most all of us: something happens, and you find yourself getting to Mass late. Sheepishly, we walk in, and are filled with horror as we notice that the lector is already reading the first reading. Are we allowed to go and receive Communion if we were not present for the beginning of Mass?

While there are many answers that are very clear to produce on different topics in the Church, this one is actually a bit nebulous since the Church hasn't very clearly dictated anything on the matter. That said, we can actually build an answer based off of the Mass itself and also what the Church implies through her own teaching and practice.

Each of us should be aware of the obligation we have to participate in Sunday Mass each and every week and also every holy day of obligation, barring some sort of significant incapacity or illness. The requirement, especially as it is stated in the Code of Canon Law in Canon 1247, does not stipulate which parts of the Mass for which we must be present, but simply states that on these days "the faithful are obliged to participate in the Mass." If we understand what this Canon is assuming, it is naturally going to presume that when it requires us to participate in Mass, that we will normatively be arriving for and participating in the entire Mass, and we are making provisions to ensure that we can arrive early, not only to make sure you are in your pew before Mass begins, but to also make spiritual preparation and to spend some time in silent recollection. Then, we are to remain for the entire liturgy, until the priest has exited the church and the final hymn has concluded.

However, life does happen, and thus that question can arise: if I am late, does that mean I cannot go to Communion? In short, the Church does not stipulate a certain "cut-off" where one cannot go to Communion if they arrive after that point. One can potentially receive Communion if you are there in time to receive, and of course fulfill the other requirements of being in a state of grace, have fasted for one hour prior to communion, and are adequately disposed to receive! I will also note that, traditionally, there has been an understanding that if one misses the Gospel, they should not go to Communion, however that is not necessarily a hard and fast rule (though it is certainly a commendable and worthy custom to observe). It seems better to approach running late with the goal of missing as little as possible because each part

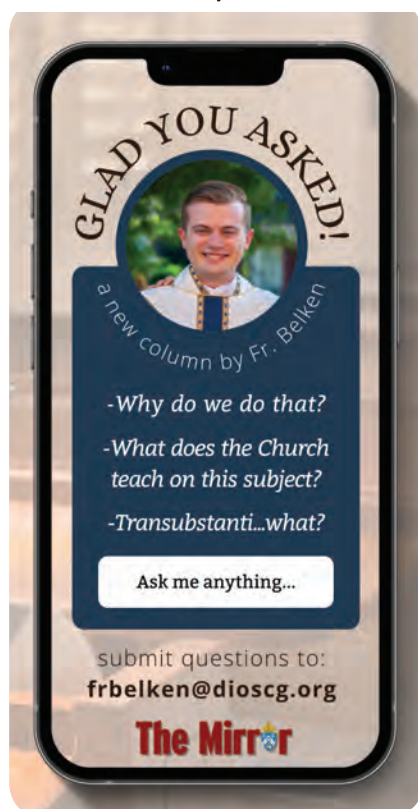
of the liturgy is very important.

To be clear, however, even with this established, we should realize: the obligation to participate in Mass on Sundays and holy days isn't fulfilled just by receiving Communion. There are plenty of different ways that the faithful might receive Communion, such as during a sick call, but that does not count as participating in the sacrifice of the Mass (though it should be said that a person in this state likely cannot be bound to the obligation if they cannot physically make it themselves). We cannot make an automatic presumption ourselves that "I received Communion, therefore I fulfilled my obligation." It is actually possible to receive Communion without fulfilling the Sunday obligation. For example, say that someone has attended Mass, but they sat and were distracted by their phone for a substantial part of the Mass. The person who does this is actually may not be fulfilling the obligation to participate in the Mass, even if they did receive Communion.

Further, if the obligation resided in one simply receiving Communion, a person who chose to abstain from Communion because they were conscious of their soul not being in a state of grace could not fulfill the obligation. This is also not what the Church teaches, because even a person who does not receive Communion can and does fulfill their obligation, provided they actively and faithfully participate in Mass. The goal of this obligation is not that we simply be present to receive the Eucharist and leave, but that we are united in prayer and can also receive the Eucharist as well, provided we are in a state to do so. If not, we still are able to join in the prayer of the Church in the Mass and work to be able to receive Communion again in the future!

So, the long and short answer is that if you arrive late, there is no set point past which you cannot receive Communion. That said, as a whole, we should make sure our actions reflect the profound importance and dignity of the Mass. We should endeavor to arrive early before Mass each time we go, no matter how much extra effort that takes. There are moments that we may be late, whether in trying to get ready to go (and believe me, priests certainly understand that as we were raised in families ourselves!) or even in traffic causing an unexpected delay. However, it should be our constant goal to not only arrive at Mass before the entrance hymn begins, but early enough to give our minds and hearts time to settle in and behold the mysteries in which we are about to partake! ©TM

Fr. Belken is Parochial Administrator of St. Denis Parish, Benton, and St. Lawrence Parish, New Hamburg, and serves as diocesan Associate Director of the Office of Worship and Liturgy.



## World Day for Grandparents & Elderly celebrated in Sikeston



**GRANDPARENTS**—Grandparents stayed after Mass Sept. 10 in St. Francis Xavier Parish, Sikeston, to take a picture with Pastor Fr. Colby Elbert. (Photo by Sarah Hunter/The Mirror)

Sikeston, MO

When Pope Francis instituted the World Day of Grandparents and the Elderly, he said it was because, "grandparents are often forgotten, and we forget this wealth of preserving roots and passing on" what the elderly have received. This is not the case in St. Francis Xavier Parish, Sikeston, where grandparents are honored and celebrated, most certainly on the National Grandparents' Day, Sept. 10.

Grandparents, the elderly, and their grandchildren had special roles in the liturgy Sun., Sept. 10. Grandparents stood together and read a Prayer for My Children and Grandchildren; grandchildren sang in the choir, and Fr. Colby Elbert, pastor, prayed a special blessing for the grandparents and elderly. Gifts and written prayers for the grandparents and elderly in nursing homes and the home-bound members of the church were crafted and delivered.

As our Holy Father often repeats: it is important that grandparents and grandchildren genuinely know one another, because "as the prophet Joel says, grandparents seeing their grandchildren dream," while "young people, drawing strength from their grandparents, will go forward and prophesy."

The elderly "are trees that always bear fruit and people who continue to dream." So young people must be "brought into dialogue with the dreams of the elderly." ©TM



**GIFT BEARERS**—Grandchildren Charlie and Olivia Lawson along with Grandparents Marc and Jane Eaves served as gift bearers Sept. 10, and took up the gifts and written prayers for the grandparents and elderly to be delivered to nursing homes and the home-bound members of St. Francis Xavier Parish, Sikeston.

(Photo by Sarah Hunter/The Mirror)





By  
Drew  
Garvey

# BREAKING PORNOGRAPHY, RESTORING HOPE PART III: *Destroying Relationships*

Thus far, this series has argued that “four pillars” support the “pornography building:” art, business, drugs, and the Internet. A deeper examination of the aggressive nature of pornography followed, arguing it leads to other evils, such as prostitution and sex-trafficking. Given these analyses, pornography’s destructive effects on spouses and dating couples is evident. By nature, pornography attacks virtuous relationships.

God perfectly designed marriage from the beginning with two essential properties and two essential ends. The two properties are unity and indissolubility. The two ends are the procreation and education of offspring, and mutual sanctification. The unitive property is both physical and spiritual. Physically, unity of bodies is attained in the conjugal act. Spiritually, unity of souls is attained through the sacrament of marriage. The indissoluble property is revealed by Jesus himself in Matthew’s Gospel: “Therefore, what God has joined

together, no human being must separate.”

The Church recognizes children as the “supreme gift” and greatest blessing of a marriage. Openness to the procreative end cannot be impeded in the conjugal act; furthermore, the responsibility of parents does not end with procreation alone. Parents have a right and duty to educate their children, especially in the faith. The mutually-sanctifying end of marriage means spouses are called to help form and perfect their interior life toward more virtuous love and greater closeness with God.

The dichotomy between pornography and true marriage is inarguable. Pornography injures marital unity because the spouse(s) go outside of the marriage for sexual intimacy. Procreation is impossible because the sexual act is with an image, not a person. Pornography’s intentional push toward lust and objectification contradicts mutual sanctification. These attacks on the ends and unitive property of marriage inevitably lead to an attack on its indissolubility due to a loss of trust and intimacy. Spouses, however, are not the only couples affected



by pornography. Dating is a discernment process for the marriage vocation. This discernment process is severely interrupted if pornography has any influence on the dating person. Consider the impact on teenagers. According to anti-porn Website “Fight the New Drug,” varying estimates reveal 80-90 percent of teens under age 18 have been exposed to pornography. Most teens learn about sexual behavior from pornography; meaning they are developing unrealistic and immoral sexual fantasies and expectations from a source that often normalizes dehumanizing submission. Furthermore, as the last article revealed, distinguishing between consensual and nonconsensual pornography is impossible; a teen’s first sexual encounter is likely watching the rape of a sex-trafficking victim.

This type of blunt language is a bit jarring, but it might be what is needed today. Shying away from

this taboo subject must stop. The foundation of society and the salvation of souls depend upon it. Teens are not learning reciprocity, and spouses are forgetting it. Teens are not learning communication skills with the opposite sex because pornography requires no communication with a real person. Spouses are losing trust and intimacy because they are going outside of their unitive and loving bond to attain sexual satisfaction, often secretly.

Pornography isolates a person, impairs communication, creates unrealistic, often degrading, sexual fantasies, and destroys authentic intimacy. It also offers immediate sexual gratification without any sense of patience, friendship, respect, and love. More and more people are preferring sexual satisfaction with a screen because it is seemingly easier and more pleasant than real relationships with real people. All of these factors, along with pornography’s aggressive content and effects, significantly contribute to its addictive qualities. Pornography is addictive, but addictions can be overcome. ©TM

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**▶ NEXT IN THE SERIES:**

**BREAKING PORNOGRAPHY, RESTORING HOPE PART IV:  
*Addiction & Recovery***

1. Pornography addiction unrecognized by the American Psychological Association (APA)
2. Endogenous brain chemicals
3. Harmful effects of pornography addiction: *Physical, psychological, neurological, and social*
4. Faith based and non-faith based addiction recovery programs
5. Focus on Everett Fritz’s seven “disciplines” to battle addiction and temptation
6. Conclusion segues to Church’s help

**Courage and EnCourage**

*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 and fellowship needs of family members and friends of persons who experience same-sex attractions, gender discordance, and/or in some way identify as LGBTQ+. **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 confusion, 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.

**CAMP Re-NEW-All**

**CAMP DIRECTOR**  
for Camp Re-NEW-All in Conway, MO

The Diocese of Springfield-Cape Girardeau seeks qualified applicants to fill the position of **Camp Director for Camp Re-NEW-All in Conway, Missouri**. The Director of Camp Re-NEW-All works in close collaboration with the Diocesan Director of Youth and Young Adult Ministry and the Diocesan Ministry Program Coordinator to plan and prepare for the summer camp program. Additionally, they will direct camp staff and lead all camp activities during the last three weeks of July.

In compliance with Diocesan Safe Environment policies, the Camp Director is required to be 25 years of age or older. Applicants must be a practicing Catholic in good standing with the Church. Employment or volunteer experience as a school teacher, PSR leader, or Youth Ministry leader is preferred. Former camp staff experience is a plus.

The Camp Director will serve at camp during the last three weeks of July. However, the director is expected to help with some camp preparations throughout the year as well. Compensation includes competitive salary and some mileage reimbursement.

**Contact Lynn Melendez if you have further questions or if you would like to request a job application - lmelendez@dioscg.org.**



Light the Night  
DINNER FOR LIFE 2023



**SATURDAY, SEPTEMBER 23 | DOUBLETREE**

Join Catholic Charities of Southern Missouri for Dinner for Life on Saturday, September 23rd! Dinner for Life is CCSOMO's annual fundraiser for LifeHouse Crisis Maternity Home in Springfield. The evening includes dinner, live & silent auctions, and the beloved dessert auction. We'll end the evening with the highlight of this year's event: live entertainment by Dueling Pianos!

**MULTIPLE WAYS TO SUPPORT EVEN IF YOU CAN'T ATTEND!**

- 1 BECOME A SPONSOR**

There are four levels of sponsorships available. The top three levels include tables at the event and the fourth level includes a package of event tickets. All sponsorship levels are tax-deductible. Please consider a donation to Fund Our Mission if you are sitting at a sponsored table or cannot attend the event.
- 2 DONATE TO FUND OUR MISSION - MATCHING GIFT AVAILABLE!**

100% of Fund Our Mission donations directly support LifeHouse. This year, you can **double the impact of your donation - we have a matching gift available up to \$65,000.** Unlimited 70% state tax credits are available for eligible donors.
- 3 PARTICIPATE IN AUCTIONS & DRAWINGS - IN PERSON AND ONLINE**

There are multiple ways to participate in Dinner for Life! Choose from the fan-favorite dessert auction, an exciting live auction item for a dinner with Bishop Rice, a silent auction, and a drawing for a week's stay at a beach house in Gulf Shores, Alabama. Silent auction items and house tickets are available online, meaning you can still bid and win big if you're unable to join us at the event!

**ONLINE AUCTION ITEMS**



"Ask a Bishop" with Bishop Leibrecht



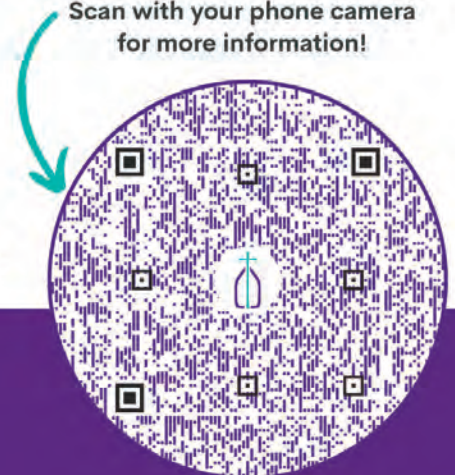
Curry Class with Fr. Shoby



Hand-Drawn Portrait of Bishop Rice

*\*Other auction items include rounds of golf, personal training sessions, his & hers full auto detailing, hand-built dollhouses, specialty liquor, works by local artists, MSU Bears tickets, & more!*

Scan with your phone camera for more information!



LEARN MORE AT [HTTPS://ONECAU.SE/DINNERFORLIFE](https://onecau.se/dinnerforlife)