by Paula Wright  Stockton, MO

Bishop Edward M. Rice presented the Stockton Area Ministerial Alliance (SAMA) with a check for $24,524.98 on Aug. 11, 2023. This impressive amount was raised through the diocese’s 2023 Lenten Youth Mission of Mercy fundraising efforts of diocesan youth in Catholic schools and local Parish Schools of Religion (PSR). Pictured were Fr. Tuan Nguyen, CRM, Pastor of St. Peter, Apostle Catholic Church in Stockton; Michael Tunnel, president of SAMA and pastor of the Stockton Christian Church; Ann Felker, a SAMA board member and 15-year volunteer; Bishop Rice, and Sr. Janine Tran, CMR, diocesan Director of Faith Formation and Respect Life. The charitable ministry was nominated to be the recipient of the lenten fundraising efforts by Fr. Nguyen because of its impactful outreach to so many in the community. (Photo by Grace Tamburro/The Mirror)

The next issue of The Mirror will be October 13, 2023.
Sign up to receive the diocesan newspaper via Email in digital format: Contact Debbie Thompson at (417) 276-4631. ©TM
October’s focus is on the dignity of life

Who would Jesus execute? That is the rather provocative title of the annual report put out by the Catholic Mobilizing Network, a national organization that works with Catholics and others to promote the dignity and value of human life and the abolishment of the death penalty. I hope everyone would agree that the answer to that question is no one. Jesus would execute no one. Is there anyone beyond the mercy of God, even the “worst” human? And is there not always the chance of conversion, turning to the Lord in repentance? Of course, we could also ask, “Who would Jesus abort?” That question too, as repulsive and provocative as it may sound, has the same answer: no one.

The fundamental principles guiding our teachings on human life are simple: the human person is made in the image and likeness of God. Therefore, life is sacred—period! There are no exceptions or circumstances or situations or economics or creed or color or ethnicity that would mitigate that basic truth. Life is sacred, and therefore any attack on life must be rejected or it will weaken the fiber of our society. I think that was at the heart of Pope St. John Paul II’s 1993 address made during his visit to the United States, when he said, “America, defend life so that you may live in peace and harmony.” It is often said that we are the richest country in the world, and while I do not know if it is actually true, Mother Teresa said, “It is a poverty to decide that a child must die so that you may live … any country that accepts abortion in any form isulturizing life so that you may live in peace and harmony.” It is often said that we are the richest country in the world, and while I do not know if it is actually true, Mother Teresa said, “It is a poverty to decide that a child must die so that you may live … any country that accepts abortion in any form is at a particular challenge these days: “If we have no peace, it is because we have forgotten that we belong to each other.” Yes, we belong to each other. Yes, life is sacred. Yes, we are made in God’s image. Yes, life is fragile and therefore must be defended and protected. Let us never be discouraged. As in all things, let us be strengthened in our prayer especially before the Blessed Sacrament.

October is Respect Life Month.

The champion of the pro-life cause, Mother St. Teresa of Calcutta, offers us a particular challenge these days: “If we have no peace, it is because we have forgotten that we belong to each other.” Yes, we belong to each other. Yes, life is sacred. Yes, we are made in God’s image. Yes, life is fragile and therefore must be defended and protected. Let us never be discouraged. As in all things, let us be strengthened in our prayer especially before the Blessed Sacrament.

“O Sacrament Most Holy, O Sacrament Divine, all praise and all thanksgiving be every moment Thine.”

Meet Me at the Grotto

Come pray the rosary with Bishop Edward Rice!

Tuesday, Oct. 3

Cape Girardeau

Saint Francis Medical Center

6:30 pm

Thursday, Oct. 5

Leopold

St. John Catholic Church

6:30 pm

Tuesday, Oct. 10

Cape Girardeau

Notre Dame High School

6:00 pm

Wednesday, Oct. 11

New Madrid

Immaculate Conception

12:15 pm

Friday, Oct. 13

Joplin

St. Peter the Apostle/Grotto at McAuley High

6:30 pm

Thursday, Oct. 20

Carthage

CRM Campus-Chapel

6:30 pm

Tuesday, Oct. 24

Springfield

St. Agnes Cathedral

6:30 pm
El tema de octubre es la dignidad de la vida

VEN Y VERÁS
Obispo Edward M. Rice

¿A quién ejecutaría Jesús?”. Éste es el título, bastante provocador, del informe anual publicado por la Red Católica de Movilización, organización nacional que trabaja con católicos y otras personas para promover la dignidad y el valor de la vida humana y la abolición de la pena de muerte. Espero que todo el mundo esté de acuerdo en que la respuesta a esa pregunta es “nadie”: Jesús no ejecutará a nadie. ¿Hay alguien más allá de la misericordia de Dios, incluso el “peor” de los humanos? ¿Y no existe siempre la posibilidad de convertirse, de volverse el Señor arrepentido? Por supuesto, también podríamos preguntar: “¿a quién abortaría Jesús?”. También esa pregunta, por repulsiva y provocadora que pueda parecer, tiene la misma respuesta: a nadie.

Los principios fundamentales que guían nuestras enseñanzas sobre la vida humana son sencillos: la persona humana está hecha a imagen y semejanza de Dios. Por tanto, la vida es sagrada, ¡y punto! No hay excepciones ni circunstancias ni situaciones ni economía ni credo ni color ni etnia que mitiguen esa verdad básica. La vida es sagrada y, por tanto, cualquier ataque a la vida debe ser rechazado o debilitará la fibra de nuestra sociedad. Creo que ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, cuando dijo: “América, defiende la vida”. Ése era el núcleo del discurso que el Papa San Juan Pablo II pronunció en 1993 durante su visita a Estados Unidos, when...
During the national three-year Eucharistic Revival, The Very Rev. Shoby M. Chettiyath, V.G., the diocesan Vicar General, will write a series of articles exploring the various Eucharistic Miracles of the World. A companion for readers in this series is, “The Eucharistic Miracles of the World,” an international exhibition designed and created by Blessed Carlo Acutis, the Servant of God. All rights reserved; used with permission. More information may be found at http://www.miracolieucaristici.org/en/liste/list.html.

**EUCHARISTIC MIRACLE of Rimini, Italy (1227)**

It is His body, blood, soul, and divinity that is really, truly, and substantially present in the Eucharist. We adore and receive the Eucharist in communion at Mass, which is the most beautiful act of worship that we have as Catholics. We have Jesus truly present in all of the tabernacles around the world. We can continue to adore Him in the Eucharist after Mass in a quiet time of prayer and contemplation (Eucharistic Adoration) on Who we have just received. Being in the presence of the body, blood, soul, and divinity of Jesus Christ gives spiritual strength and nourishment in a uniquely powerful way.

In Rimini, it is still possible today to visit the church that was built in honor of the Eucharistic miracle performed by Saint Anthony of Padua in 1227. This episode is also cited in “Beghinatas,” considered one of the most ancient sources regarding the life of Saint Anthony:

“This saintly man was speaking with a faithless heretic who was opposed to the sacrament of the Eucharist and whom the saint had nearly led to the Catholic faith. But, after numerous arguments, this heretic declared: ‘If you, Anthony, produce a miracle and demonstrate to me that the Body of Christ is truly in Communion, I will completely renounce my heresy and immediately convert to the Catholic faith. Why don’t we have a wager? I will keep one of my beasts locked up for three days to feel the torments of hunger. Then, I will bring it forth in public and show it food. You will stand in front of it with what you maintain is the Body of Christ. If the beast, leaving aside its food, hurries to adore its God, I will share the faith of your Church.’”

Saint Anthony, illuminated and inspired from above, accepted the challenge.

At the chosen day and hour, the priest and heretic entered the Grand Piazza (today the Three Martyrs Piazza). Saint Anthony was followed by Catholic faithful. Bonovillo (this was the name of the Catharist heretic), and by his allies in unbelief. The saint held between his hands the consecrated Host, contained in a monstrance; the heretic held his hungry mule. The saint, after having requested and obtained silence, turned to the mule with these words: “In virtue and in the name of your Creator, who I, as unworthy as I am, hold in my hands, I tell and order you: Come forward immediately and render homage to the Lord with all due reverence so that heretics and evildoers will understand that all creatures must humble themselves before their Creator whom priests hold in their hands at the altar.”

Immediately the animal, refusing the food offered by its master, docilely approached the priest. It bent its front legs before the Host and paused there reverently. Anthony’s adversary was true to his word, and threw himself at the saint’s feet denouncing publicly the errors of his ways. From that day, he became one of the most zealous cooperators of the miracle-working saint. (http://www.miracolieucaristici.org/en/liste/scheda.html?nat=italia&wh=rimini&ct=Rimini,%201227)

What this short story tells us is that the Eucharistic presence of Jesus is something miraculous and supernatural. It is a gift that Jesus gave to His Church, one that reason alone cannot explain. Faith is required to hold to such a fantastic belief. It reminds us that what we witness each Sunday (and every day), is beyond our understanding.

The Catechism of the Catholic Church (CCC) affirms this fact and declares, “That in this sacrament the true Body of Christ and his true Blood is something that ‘cannot be apprehended by the senses,’” says St. Thomas, ‘but only by faith, which relies on divine authority.’ For this reason, in a commentary on Luke 22:19 (‘This is my body which is given for you.’), St. Cyril says: ‘Do not doubt whether this is true, but rather receive the words of the Savior in faith, for since he is the truth, he cannot lie’ (CCC 1381).

Christ’s great love for us was shown when he was crucified on the cross to pay the penalty for our sins and give us eternal life. He loves us without limit, and offers Himself to us in the Holy sacrament of the Eucharist. ©TM


---

**CAMP DIRECTOR SOUGHT**

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, he or she 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.

Compensation includes competitive salary and some mileage reimbursement. A detailed job description and an Online application is available at www.dioscg.org/employment/.

For more information, please contact Lynn Melendez at lmelendez@dioscg.org.

---

**EUCHARISTIC MIRACLE**

**of Rimini, Italy (1227)**

**M O N K**

**Cistercian**

A small, self-supporting community in the Ozark foothills of Missouri. Available for retreats and periods of discernment. Assumption Abbey RR 5 Box 1056, Ava, MO 65608 (417) 683-5110 www.assumptionabbey.org assumptionabbey@gmail.com

---

**A GRATEFUL CHURCH**

celebrates and recognizes the following

**ORDINATION ANNIVERSARIES in October:**

**PRIESTS:**

Fr. Glenn Eftink, Oct. 1, 30 yrs.

Fr. José Marino Novoa, Oct. 28, 44 yrs.
ANNOUNCEMENTS

Aurora—Holy Trinity Catholic Church will hold “My Family at the Grotto” each day during the month of October: each day a different family will be praying the rosary at the Mary Grotto. All are invited to come and pray. Sign up by calling the parish office: (417) 678-2403.

Carthage—St. Ann Catholic Church, located at 1156 Grand Ave, will have a Chili Supper. Thu., Oct. 5, in the Izy Hufeld 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) for chili or beef soup, pie, and coffee or tea. Tamales and other beverages will be available to purchase. Bulk chili & soup are also available. Dine in, carry-out, or delivery.

Forsyth—Our Lady of the Ozarks Catholic Church, located at 951 Swan Valley Dr., will hold its Fall Rummage & Bake Sale, Thu., Oct. 5, 7 a.m.-4 p.m.; Fri., Oct. 6, 8 a.m.-4 p.m.; and Sat., Oct. 7, 8 a.m.-noon (Bag Day). Collectables, household goods, clothing, holiday décor, outdoor items, delicious homemade goodies, and more. It’s worth the drive!

Jackson—The 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, carry-out or delivery.

Jackson—The Knights of Columbus Ladies Auxiliary will host BUNC0, Sun., Nov. 5, 1-4 p.m. at the K of C #6405 Hall, located at 3305 N High St. Registration begins at 12:30 p.m., game play starts at 1 p.m. Cost is $10 per player. Prizes and light snacks available. Proceeds will be used to fund our scholarship program, and other organizations including Options for Women, Birthright, and Special Olympics.

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.

Springfield—St. Agnes Catholic Church will host a Holiday Market, Sat., Nov. 4, 9 a.m.-4 p.m., and Sun., Nov. 5, 8:30 a.m.-1 p.m., in the school gymnasium at The Catholic Center. Candles, cards, religious items, wooden crafts, paintings, many handmade items, baked goods, including empanadas, Mexican sweets, and other items for sale. Space is still available, if you are interested in renting a booth, contact Judy at (641) 751-6632.

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 and $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 Parish Council of Catholic Women 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 cafe.

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/2225865941597796.

Springfield—The Greater Ozarks Chapter Knights of Columbus will sponsor a Silver Rose Icon Prayer Service celebrated with Bp. Edward M. Rice, at St. Elizabeth Ann Seton Catholic Church, located at 2200 W Republic Rd, Sun., Oct. 22, 3 p.m. 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. 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 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.

Parishes and organizations are invited to submit notices of future events to be printed on a space-available basis. There is no fee.
Marian Days is a four-day celebration surrounding Catholic faith and devotion to Mary, Mother of God. Now in its 44th year, the event is organized and hosted annually by the Congregation of the Mother of Redeemer (CRM) religious brothers and priests on their 28-acre campus in the heart of Carthage, MO. Part religious pilgrimage, part reunion, festivities include Eucharistic processions, Mass, opportunities for the sacrament of reconciliation, religious education/formation tracks for both youth and adults, a balloon release, liturgical dance, devotions, crafts, and delicious food, to name a few.

Thousands converge on this sleepy farming community each year beginning the first Thursday in August, coming from all around the world, including honored guests from throughout the US and from Vietnam. Open to the public, the religious and cultural event is a “homecoming” of sorts, focusing on gratitude, faith, and the many blessings realized by the US Vietnamese community.

Marian Days began in 1978, two years or more after nine priests and 154 brothers of the then-Congregation of the Mother Co-Redemptrix were invited by then-Bishop Bernard Law of the Diocese of Springfield-Cape Girardeau to live and continue their religious congregation in southern Missouri after the fall of Saigon. Between June 30, 1975 and Sept. 3, 1976, the men settled in Carthage, MO, on property owned by another religious congregation, the Oblates of Mary Immaculate, particularly in what was then their closed minor seminary, Our Lady of the Ozarks College. The Vietnamese congregation rented the facility for $1 a year from the Oblates until they were able to purchase it, some 10 years later.

For 2023, an estimated 100,000 people joyfully enjoyed Marian Days, setting up tents, platforms, booths, chairs, camping on the grounds, or in local homes or hotels, all under the theme of “Jesus: The Fruit of Your Womb,” taken from the US Conference of Catholic Bishops’ three-year Eucharistic Revival.

HONORED GUESTS at this year’s Marian Days included The Most Rev. Edward M. Rice of Springfield-Cape Girardeau; Rev. John Tran Kha, of Houston, TX; Bishop Joseph Dang Doc Ngan, Diocese of Da Nang, Vietnam; Bishop Carl A. Kemme, Wichita, KS; Archbishop Paul Coakley, Oklahoma City, OK; and Bishop John Tran Nhan, Auxiliary Bishop of Atlanta, GA.

The Congregation of the Mother of the Redeemer is celebrating the 70th anniversary of its founding in 1953.

Photos by Bruce Stidham/The Mirror

Want to learn more?
OUR LADY OF REFUGEES

In 1983, a massive statue called “Our Lady of Refugees” was added to the garden on the campus of the Congregation of The Mother of the Redeemer. It depicts the Virgin Mary holding the Christ Child on her right arm and reaching out her left arm to a Vietnamese refugee. The sculptor was a Vietnamese refugee himself.

(Photo courtesy American Catholic Historical Association)

TWO PARADE-LIKE FLOATS made their appearances during Marian Days 2023: one carried the relics of the 117 martyred Vietnamese saints for veneration while the other carried the century-old statue of the Lady of Fatima.
THE RULE OF FAITH

By Fr. Joshua J. Whitfield

Theological controversies, such as when Arius taught what he taught or when the “Pneumatomachians” taught what they taught, caused an almost visceral reaction within the Church. “Jesus is God just as the Father is God!” the Church seemed to scream at Arius. “The Holy Spirit is to be ranked with the Father!” the Church seemed to shout to the Spirit-fighters. We will “never surrender this truth,” St. Basil exclaimed (“On the Holy Spirit,” No. 10.25).

Why did these Fathers of the Church almost instinctively know these ideas were heretical, that they didn’t belong to the Faith? The short answer is the rule of faith. This is what keeps everything together in reading Scripture. This is how we make sense of Scripture.

Some Fathers in the early Church talked about something called the “rule of faith,” sometimes also called the “rule of truth.” Remember that the core belief of the Gospel is that God became man, born of the Virgin and that he died, rose again and ascended to the right hand of the Father, and that he now dwells in us by faith and the gift of the Holy Spirit. This core message — the Gospel, basically — was around and was being communicated long before anything was written down. This core message is the Christian assumption, so to speak — the Christian hypothesis. And so, when the Scripture comes along, this basic Christian assumption, this core message, becomes the “rule of faith.” It becomes the pre-scriptive theological lens through which we interpret the Bible. For example, if someone comes along with an interpretation of the Gospel of Mark, arguing (as some did) that Christ is not fully divine, the rule of faith insists that such an interpretation is wrong. Why? Because we know, even before there was the Gospel of Mark that Jesus is God. Because that belief predates any written text; no text can change that. That’s what the rule of faith is. They are our assumptions, our presumptions, the a priori claims we hold in faith as Christians, the most important being that Jesus is truly God.

That Christians hold such a rule shouldn’t shock anyone. Every philosophy and each science holds its a priori commitments, its hypotheses. This has always been the case, even before the Christian era. “Prejudice” is a bad word today, but before the Enlightenment, it was a good word. To be a cultured and educated person you had to hold certain prejudices. The idea our intellectual inquiries begin tabula rasa, or with a clean slate, is simply a modern myth. Even the Enlightenment rationalists who said so didn’t see their own prejudices as prejudices. They all thought the rational mind was basically white, male, aristocratic and European. No, intellectual inquiry always begins with some set of assumptions, some givens. Christian thought is no different. Such is what St. Clement of Alexandria said, citing (of all people) Epicurus — that faith is a “preconception of intelligence,” for it’s impossible “to conduct an investigation” without some “preconception” (Stromateis, No. 2.4.16.1-3). For Christians, that “preconception” is our belief in the core message of the Gospel. That’s our rule of faith. And it’s what makes all other theological exploration possible. Fides quaerens intellectum, or Faith seeking understanding, is the shorthand phrase describing this theological principle. In order fully to know the Catholic faith, strangely, you must first fully believe the Scripture correctly, you must first believe in Christ.

Another way to think about how the rule of faith works is to think of it in terms of human relationships. Think of it as a high school dance. If a pretty girl asks my son to dance, my advice to him will be to not waste time asking silly questions, but rather, to just dance. For bliss and enlightenment will be sure to follow. That similarly is how we should approach the Scripture. When you come to the Gospel, don’t ask too many silly scientific or critical questions, important though they are. Rather, just enjoy the story, and — trust me — you’ll love it and be changed. Any sort of intellectual project begins with certain givens. In the scientific method, we call it a hypothesis. For Christians, our hypothesis, our faith, is that Jesus is God. Belief in the core message of the Gospel is the Christian given.

In St. Irenaeus, we see this clearly. Sharing what must be an early credal statement, we see what was for him the Christian rule of faith. He said: “The Church, though dispersed through our whole world, even to the ends of the earth, has received from the apostles and their disciples this faith ... in one God, the Father Almighty, Maker of heaven and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit” — and so on (“Against Heresies,” No. 1.10.2). Such is the Faith, which no later interpretation or theology may challenge. That is the Christian assumption. And it’s what is necessary to any reading of the Bible or later theological speculation or argument.

So when you open your Bible with your emerging faith and you read the Bible by yourself, whether you know it or not, various preconceptions are at work in you — various understandings of the text are at work. You may think you thought something up yourself, but you didn’t. It was “traditioned” in some way. When this happens, however, this traditional reading, carried out within the communion of the Church, becomes sacramental. That is, when this happens, Jesus mystically confronts the reader in heart and mind.

Again, this more properly is what we mean by revelation. Revelation, to speak theoretically, names an event, not just a collection of sacred texts. And that, remember, is because of what we understand the Church to be: namely, communion in the body of Christ. Encountering the word of God in the event of revelation is how we encounter Christ. It’s just that this dynamic, sacramental event always in some sense happens within the Church, the body of Christ. The traditioned environment of the event of revelation is always the Church.
The Purpose of Angels

I send an angel before you, to guard you on the way and to bring you to the place which I have prepared. Give heed to him and hearken to his voice...” In these words, we see the function of angels as both guide and protector established clearly by God. So angels are messengers entrusted to share the wisdom of God with us, and they are protectors, guarding us amid the challenges of life. Stories abound about saints and their awareness of and interaction with their guardian angels and even the guardian angels of others. Saint Padre Pio was known to communicate with the guardian angels of those who needed his help. Saint Veronica of Binasco and Saint Gemma Galgani both saw their own guardian angels regularly and were constantly aware of their presence. Saint Catherine of Labour was once awakened by her guardian angel and led to a chapel to converse with our Blessed Mother. Christ’s reference to guardian angels in relation to children demonstrates the care God has even for the littlest among us. This is also a reminder that our guardian angels are with us at every moment of our lives, especially at our weakest and most vulnerable points. Saint Basil the Great wrote, “Beside each believer stands an angel as protector and shepherd leading him to life.”

The Catechism of the Catholic Church (CCC) teaches that from the very beginning of our lives until death we are surrounded by our angels’ “watchful care and intercession.” And the Catechism concludes, “Already here on earth the Christian life shares faith by the blessed company of angels and men united in God” (CCC 336).

In Matthew 26, Christ mentions “legions of angels,” so we know that there are multitudes of angels, and it stands to reason that God, in His infinite care for humanity, would assign these heavenly beings to watch over us. Resting in the assuredness that we each have a guardian angel strengthens our faith in God and guides us to have greater confidence in all situations in life. So, let us cultivate a greater awareness of this heavenly protection that has been bestowed upon us, heeding the guidance of these great messengers, recalling their presence when we praise God, and walking in the path of peace and safety they lay before us.

'Light One Candle' is the blog of The Christophers and Fr. Dougherty, MM, sits on its Board. Founded in 1949 by Fr. James Keller, MM, the mission of The Christophers is to encourage people of all ages, and from all walks of life, to use their God-given talents to make a positive difference in the world. The mission is best expressed in The Christophers’ motto: “It’s better to light one candle than to curse the darkness.” For more information: mail@christophers.org

For a free copy of The Christophers’ BLESSED ARE THE PEACEMAKERS, write: The Christophers, 5 Hanover Square, New York, NY 10004; e-mail: mail@christophers.org

Pro-Life Rosaries

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—andersond@charter.net

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

Sacred Heart Adoration, Webb City
Stephanie Attaway—smaattaway14@gmail.com

Pro-Life Rosaries

The Christophers' mission is to encourage people of all ages, and from all walks of life, to use their God-given talents to make a positive difference in the world. The mission is best expressed in The Christophers’ motto: “It’s better to light one candle than to curse the darkness.” For more information: mail@christophers.org

For a free copy of The Christophers’ BLESSED ARE THE PEACEMAKERS, write: The Christophers, 5 Hanover Square, New York, NY 10004; e-mail: mail@christophers.org

'September 29, 2023'

Matthew 18:10

October 2 is the Feast of the Holy Guardian Angels. The Church’s teaching that each person has a guardian angel is rooted in Sacred Scripture and in the words of Christ, when He said, “See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of My Father who is in heaven.”

Our guardian angel gives us confidence that we are never alone in prayer. Our guardian angel awakened by her guardian angel and interaction with their guardian angels are with us at every moment of our lives, especially at our weakest and most vulnerable points. Saint Basil the Great wrote, “Beside each believer stands an angel as protector and shepherd leading him to life.”

The Catechism of the Catholic Church (CCC) teaches that from the very beginning of our lives until death we are surrounded by our angels’ “watchful care and intercession.” And the Catechism concludes, “Already here on earth the Christian life shares faith by the blessed company of angels and men united in God” (CCC 336).

In Matthew 26, Christ mentions “legions of angels,” so we know that there are multitudes of angels, and it stands to reason that God, in His infinite care for humanity, would assign these heavenly beings to watch over us. Resting in the assuredness that we each have a guardian angel strengthens our faith in God and guides us to have greater confidence in all situations in life. So, let us cultivate a greater awareness of this heavenly protection that has been bestowed upon us, heeding the guidance of these great messengers, recalling their presence when we praise God, and walking in the path of peace and safety they lay before us.

Eucharistic ROSARY CONGRESS

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

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


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 Page: www.dioscg.org/child-youth-protection/

For more information, please contact the Office of Child and Youth Protection, childandyouthprotection@dioscg.org; or Bill Holtmeyer, bholtmeyer@dioscg.org; or Shelly Ferry, sferry@dioscg.org, (417) 866-0841.
St. John Chapel restored to its majesty

SEPTEMBER 24 marks the anniversary of the opening of the first ‘House of Mercy,’ in 1827 in Dublin, Ireland, by Mother St. Catherine McAuley, the founder of the Sisters of Mercy.

Mercy Springfield unveiled its newly renovated and restored St. John Chapel with a Mass celebrated with The Most Rev. Edward M. Rice on Sun., Sept. 24. The occasion also marked the Diamond Jubilee of Sr. Elizabeth Bui Thi Nghia, RSM, who renewed her vows marking her 60th anniversary as a consecrated religious.

“The newly renovated Chapel is the work of God!” Bp. Edward Rice said during the homily. “A lot of planning, attention to detail, commitment, and financial sacrifice went into the renovation of this sacred space. I thank all of the generous donors, the hospital administration, the leaders, and the construction personnel who worked on this project, the auxiliary, and special guests.”

Like all Mercy hospitals, Mercy Springfield has a chapel. Located on the sixth floor, what makes the Springfield chapel different is its grandeur. The chapel was built in 1952 and was designed to be the most beautiful room in the hospital—a key request of the Sisters of Mercy. Since its grand opening, the chapel has been used to house special events and Mass three times a week. After decades of use, the chapel was in need of renovations, so the Mercy Auxiliary pledged $1 million to restore the chapel to its original glory.

After months of work, the chapel was rededicated. “Our churches should inspire,” said Bp. Rice, “the beauty of the Church is a natural connection to God because beauty, truth, and goodness are attributes of God. Our sacred architecture should reflect the best of what we have to offer to God and its beauty add to the dignity of our worship.”

In the ritual of the consecration of the Church, water is sanctified and the walls are then sprinkled with the holy water along with the people. “We treat the Church structure as if it were a living person, baptizing it so to speak with the holy water because indeed the Church structure itself is an image of the Mystical Body, God’s temple, built from living stone,” said Bp. Rice.

60TH ANNIVERSARY: SR. ELIZABETH BUI THI NGHIA, RSM

“I would make a very simple point here: this institution, Mercy Hospital and all of the Mercy institutions were founded on poverty, charity, and obedience along with their promise to serve the poor, the sick, and those lacking an education,” said Bp. Rice.

“From that first House of Mercy on Baggott Street, the Sisters of Mercy were sent far and wide to establish schools, hospitals, and involve themselves in social and pastoral work,” said Bp. Rice. In her vows, “Sr. Elizabeth promised to God, chastity, poverty, obedience, and service to the poor, sick and uneducated.”

“The fact that this institution is still here, some 132 years later, is a reminder that obedience works miracles,” Bp. Rice said. “How beautiful, then, that Sr. Elizabeth renews her vows as Sister of Mercy” on this day.

Music during the liturgy was provided by the choir of Springfield Catholic High School. A reception followed the Mass and was held in the Catherine McAuley Conference Center.

DIAMOND JUBILEE—Mercy Sister Elizabeth Bui Thi Nghia, RSM (center), was surrounded by area priests, Bishop Emeritus John J. Leibrecht, Bishop Edward M. Rice, and The Very Rev. Shoby Chettiyath, V.G., on Sun., Sept. 24, after the liturgy celebrating the rededication of St. John Chapel in Mercy Springfield. The occasion also marked the 60th anniversary of consecrated life for Sr. Nghia.

(Submitted photo)
The American Psychological Association (APA) recognizes numerous substance and behavioral addictions, from alcohol and opioids to gambling and working. While the APA is a deservedly reputable association, its failure to include pornography among those addictions is a significant oversight. The APA acknowledges pornography consumption as both potentially problematic and beneficial. There are times when addictive and non-addictive substances and behaviors can be beneficial and problematic, depending on temperament. Take, for example, water and reading. Both are beneficial, but problematic when overindulged. Addiction is a compulsive dependence upon a substance or activity. The absence of pornography as a recognized addiction by the APA is a glaring omission, regardless of any moral argument.

How are addiction and the brain intertwined? Dopamine, norepinephrine, oxytocin, serotonin, and testosterone are all chemicals in the brain naturally released when watching pornography. They cause extreme focus, attraction, increased adrenaline and sexual desire, feelings of ecstasy, and finally feelings of sexual calm and satisfaction. None of these chemicals or effects are inherently bad. God created human beings with these chemicals for good reasons. The release of these chemicals due to fantasies derived from abusive and violent pornography. Pornography-induced erectile dysfunction (PIED) can also occur. Physically, porn addiction can cause anxiety, depression, loneliness, body image issues, and more. Neurologically, pornography addiction will cause changes in the brain’s prefrontal cortex and limbic system, affecting a person’s judgment, impulse control, memory, and more. Socially, pornography addiction can cause irreversibility, exclusion, and adultery. The negative effects of pornography addiction are steep, but the story does not end there. Highly effective faith and non-faith based addiction recovery programs exist. A simple Google search for “pornography addiction help,” or “anti-pornography tools,” will reveal many helpful Websites. A person can even use non-pornography programs, such as AA, to identify relevant steps, and adapt that program to assist in their recovery process. Several pornography addiction recovery books have also been written, including: Breaking the Cycle: Free Yourself from Sex Addiction, Porn Obsession, and Shame, by George N. Collins and Andrew Adleman; Freedom: Battle Strategies for Conquering Temptation, by Everett Fritz; and Treating Pornography Addiction: The Essential Tools for Recovery, by Dr. Kevin B. Skinner.

### STEEP HARMFUL EFFECTS

Pornography addiction can or will have harmful physical, psychological, neurological, and social effects. Physically, pornography addiction can cause real abuse and violence in a relationship due to fantasies derived from abusive and violent pornography. Pornography-induced erectile dysfunction (PIED) can also occur. Psychologically, porn addiction can cause anxiety, depression, loneliness, body image issues, and more. Neurologically, pornography addiction will cause changes in the brain’s prefrontal cortex and limbic system, affecting a person’s judgment, impulse control, memory, and more. Socially, pornography addiction can cause irreversibility, exclusion, and adultery. The negative effects of pornography addiction are steep, but the story does not end there. Highly effective faith and non-faith based addiction recovery programs exist. A simple Google search for “pornography addiction help,” or “anti-pornography tools,” will reveal many helpful Websites. A person can even use non-pornography programs, such as AA, to identify relevant steps, and adapt that program to assist in their recovery process. Several pornography addiction recovery books have also been written, including: Breaking the Cycle: Free Yourself from Sex Addiction, Porn Obsession, and Shame, by George N. Collins and Andrew Adleman; Freedom: Battle Strategies for Conquering Temptation, by Everett Fritz; and Treating Pornography Addiction: The Essential Tools for Recovery, by Dr. Kevin B. Skinner.

### ADDICTION RECOVERY

Breaking any addiction is incredibly difficult. Thankfully, a “one size fits all” approach is not prescribed with addiction recovery. Every program has differing recovery steps, thus offering addicts varying approaches from which to choose. Covenant Eyes, Starchild, and Fight the New Drug are particularly helpful programs and Websites. Our own diocesan Website offers anti-pornography resources at https://diocsc.org/anti-pornography-resources/. One source always present, always willing, and always ready to help any addict is the Church. Stay tuned for what the Church has to offer. 

Drew Garvey is from Immaculate Conception Parish, in Jackson, MO. He earned his master’s in theology (MTS) from Franciscan University of Steubenville. He and his wife, Olivia, and their daughter, Etta, currently reside in Buffalo, NY. He may be reached via Email to dgarvey93@yahoo.com.

### NEXT IN THE SERIES:

**BREAKING PORNOGRAPHY, RESTORING HOPE PART V:**

**The Church Will Help**

1. Transition from the vice of pornography to the virtue of hope
2. The call of Jesus to mission
3. The “threefold assistance” of mission: Prayers, material aid, and gift of self
4. Theology of the Body
5. Conclusion on freedom, love, and hope

**TRAVELING EXHIBIT:**

**Replica of the SHroud of Turin**

Sept. 30-Oct. 13, 2023

St. John Henry Newman Center

SEMO University Campus
MOVING OUR DIOCESE FROM MAINTENANCE TO MISSION

EVANGELIZATION & DISCIPLESHIP SUMMIT

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 us at The Summit!

“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

Please register online using the QR code or go to: https://dioscg.formstack.com/forms/event_registration_and_discipleship_summit

Shrine and Dine
Sun., Oct. 22, 2023 Eureka Springs, AR

Join us for Shrine and Dine at Eureka Springs ARI! We will leave at 2 pm from Holy Trinity - Aurora’s parking lot and travel via carpool and/or convoy to St. Elizabeth of Hungary Catholic Church. Adoration from 3:30-4:30 pm; after a blessed hour of adoration, we will then dine at the Crescent Hotel.

ST. ANN’S CHILI SUPPER
IN THE IZZY HULFELD MEMORIAL GYMNASIUM

THURSDAY-OCTOBER 5TH

ADULT: $10.00
CHILD: $7.00

MENU ITEMS:
CHILI OR BEEF SOUP,
1 SLICE OF PIE, &
COFFEE OR TEA
TAMALES AND
CANNED BEVERAGES ARE FOR AN ADDITIONAL COST

SERVING TIMES
11AM-1:30PM & 5PM-7PM
417-356-1841
STANNCHURCHOBEGLOBAL.NET

ORDER ONLINE!
TAKE A PICTURE

CARRYOUT-DINE IN-DELIVERY
1156 GRAND AVE

Project Andrew-Miriam Dinner
SUN., OCT. 15, 4 P.M.
ST. MARY CHURCH, WEST PLAINS

Project Andrew-Miriam Dinners are for high school-aged and older men and women who feel called to a religious vocation. It is an opportunity to have a meal with Bishop Edward Rice and others to find out more about discernment, seminary, the priesthood, and religious life. The evening will begin with Adoration. The parents of any young men or women interested to attend are also welcome to join in the dinner.

RSVP via Email at stmarychurchwestplains@gmail.com or call (417) 256-2556 by Sun., Oct. 8