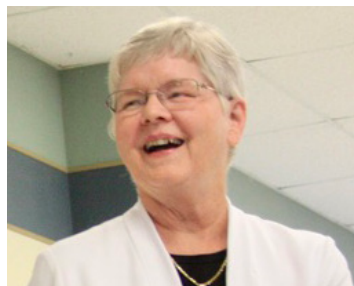


## Miracles remembered

Dominican Sister Suzanne Walker is grateful for all the wonders she witnessed in her 38 years as principal of Holy Rosary School in Monroe City. She's confident they will continue.

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Bp. McKnight: Synodality . Page 13

# The CATHOLIC MISSOURIAN

June 24, 2022 • Vol. 65 No. 26

Newspaper of the Diocese of Jefferson City

## Listening sessions yield report for international Synod



**Part of “largest consultation in the history of humanity”**

**The full text of the report can be found on Pages 13-16**

By Jay Nies

People speaking from inside and outside the Church want it to be a joy-filled, hopeful, welcoming presence in their communities, attracting people on the margins toward the center, which is Christ, and immersing children and young people in its evangelical, sacramental and charitable works.

These are some of the findings Bishop W. Shawn McKnight will report to the U.S. Conference of Catholic Bishops on behalf of the Jefferson City diocese, as part of the listening phase of the international Synod on synodality.

The Synod is a two-year, worldwide process of praying and listening in order to discern how best to proclaim the Good News of Jesus Christ at this time in history.

Pope Francis initiated the Synod to help spur ongoing renewal of the Church throughout the world.

It will culminate with a formal gathering of the world's Catholic bishops in Vatican City in 2023. The focus will be on promoting communion, participation and mission among all members of the Church.

Each diocese is submitting a report that will help set the agenda for further discernment throughout the process.

Information for this diocese's report came from in-person and online listening sessions, as well as online surveys and input submitted by mail or email.

It also includes background from the diocese's yearlong pastoral planning process and its 2020 intensive survey of

See SYNODALITY, page 19

Two of the discussion groups participating in the Columbia listening session for the Synod of Bishops are seen from behind the holy water font in Our Lady of Lourdes Church. — Photo by Jay Nies

## Priests promote belief in the Real Presence on the Solemnity of the Body and Blood of Christ

By Jay Nies

Jesus is never diminished or depleted, despite the complete giving of Himself at every Eucharist.

His intention is to be with His people always, fill them with His life and join with them as an everlasting gift to the Father.

“Remember, He promised us that not only would He and the Father send the Holy Spirit into the Church, but that He would be with us 'til the end of time,” Father Philip Niekamp proclaimed from the pulpit of St. George Church in Hermann.

“He is Emmanuel, the Eternal Word that became Incarnate,” the priest continued. “When we receive the Eucharist, we consume Christ, and in so doing He, by His grace, ‘consumes’ us!”

Fr. Niekamp, pastor of St. George Parish and of Church of the Risen Savior Parish in Rhineland, was one of a mul-

titude of priests throughout the world who preached on the Real Presence of Jesus on June 19, the Solemnity of the Most Holy Body and Blood of Christ, often known as “Corpus Christi.”

“The Eucharist is the source and summit of our faith,” Fr. Niekamp noted. “(Christ) is all that we should strive to be. When He said, ‘Do this in remembrance of Me,’ He really became present in the Eucharist.”

This is a forceful, empowering presence, especially for people who choose to cooperate with the grace they receive.

“We are given the grace to be Christ in the world,” Fr. Niekamp pointed out. “When we care for the least in our society, when we are people of mercy, we make Christ present to others, as He is present to us in the Eucharist.”

See CORPUS CHRISTI, page 18

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## Onward and upward



### CATHOLIC FAITH WRITER AND SPEAKER

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6:30 PM with reception afterward

Hear how Shalini, a long-time writer for "Blessed is She," had a re-version back to her Catholic faith in college. Come for an inspirational night that will transform your faith and ground you in spirit before school starts this Fall.

Women's Event

**Thursday, August 4th**

6:30 PM with reception afterward

A long-time writer and law school graduate, Shalini has happily left all things law behind to pursue her passion in bringing people closer to Christ. Come for an inspirational night in communion with other women who want to grow in their faith!

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## Summer Mass times: Laurie, Versailles

Here are the weekend Mass times through Labor Day for St. Patrick Parish in Laurie and the Mission of St. Philip Benizi in Versailles:

•**Saturday:** 4:30 p.m., St. Patrick Church, Laurie; 6:20 p.m., St. Philip Benizi Mission, Versailles; 8 p.m., National Shrine of Mary Mother of the Church, Laurie (outdoors)

•**Sunday:** 8:30 a.m., Na-

tional Shrine of Mary, Mother of the Church, Laurie (outdoors); 10:15 a.m., St. Patrick Church, Laurie

## New Mass times for Marshall, Slater

Here are the weekend Mass times effective July 1 for St. Peter Parish in Marshall and St. Joseph Parish in Slater:

•**Saturday:** 4 p.m., St. Joseph Church, Slater; 5:30 p.m., St. Peter Church, Marshall

•**Sunday:** 9 a.m. (English), 11 a.m. (Spanish), St. Peter Church, Marshall

## New Mass times for Westphalia, Folk

Here are the weekend Mass times effective July 1 for St. Joseph Parish in Westphalia and St. Anthony of Padua Parish in Folk:

•**Saturday:** 4 p.m., St. Anthony of Padua Church, Folk; 5:30 p.m., St. Joseph Church, Westphalia

•**Sunday:** 7 a.m., 10 a.m., noon (Traditional Latin Mass), St. Joseph Church, Westphalia

## Online commemoration of the 125th anniversary of Ven. Fr. Tolton's death

**DATE:** July 8  
**TIME:** 5:30 - 8:30 pm

Father Michael Penn, the Jefferson City diocese's liaison to the cause for canonization of Venerable Father Augustus Tolton, will join Chicago Auxiliary Bishop Joseph N. Perry, postulator for Fr. Tolton's cause, and members and guests of the Tolton Guild on Friday, July 8, for an evening reflecting on Fr. Tolton's life and legacy.

It will be the 125th anniversary of his death.

Born in 1854 into a family of enslaved people in Brush Creek and baptized in St. Peter Church there, Fr. Tolton overcame tremendous obstacles toward becoming the Roman Catholic Church's first recognizably Black priest in the United States.

The online event will begin at 6:30 p.m. central time with music and prayer.

Bishop Perry will deliver a greeting and opening prayer at 7 p.m.

Panelists C. Vanessa White from Catholic Theological Union and Father Claude Williams, a member of Order of the Canons Regular of Prémontré, will deliver brief remarks on the life and legacy of Father Tolton.

Father David Jones from St. Benedict the African Parish in Chicago will moderate a question-and-answer discussion.

Fr. Penn will deliver the closing remarks.

Register in advance to receive the livestream link and materials for reflection at: [bit.ly/tolton-7-31](https://bit.ly/tolton-7-31).

**Work progresses on the entrance to the Cathedral of St. Joseph in Jefferson City in this June 21 photo. The completely renovated and renewed Cathedral will include bell towers, a canopy over the entrance, and a much larger and more welcoming vestibule. Visit [diojeffcity.org/cathedral-renovation](http://diojeffcity.org/cathedral-renovation) for information.** — Photo by Jay Nies

#### The Catholic Missourian

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— Bishop Joseph M. Marling C.P.P.S., July 7, 1957

Bishop W. Shawn McKnight  
Publisher

Helen Osman, Dir. of Diocesan Communications  
[hosman@diojeffcity.org](mailto:hosman@diojeffcity.org)

Jay Nies, Editor  
[editor@diojeffcity.org](mailto:editor@diojeffcity.org)

Kelly Martin, Advertising  
[advertize@diojeffcity.org](mailto:advertize@diojeffcity.org)



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## Pray for deceased priests

June 26 — Fr. Raphael J. O'Malley, Church of the Resurrection, Wellsville (1987)

June 27 — Msgr. Thomas J. McCartan, St. Bonaventure, Marceline (1970)

June 29 — Fr. Stephen S. Sandknop, St. Joseph, Canton (1976)

July 5 — Msgr. Ralph G. Kutz, St. Aloysius, Argyle (2000)

July 8 — Msgr. John H. Dreisoerner, Sacred Heart, Eldon (1999)

# Vatican releases suggestions for lengthier, revamped marriage preparation

By Cindy Wooden  
Catholic News Service

Vatican City

Saying “superficial” marriage preparation programs leave many couples at risk of having invalid marriages or unprepared to cope with the struggles that arise in every marriage, Pope Francis endorsed suggestions for a year-long “marriage catechumenate” drafted by the Dicastery for Laity, the Family and Life.

“With too superficial a preparation, couples run the real risk of having an invalid marriage or one with such a weak foundation that it falls apart in a short time and cannot withstand even the first inevitable crises. These failures bring with them great suffering and leave deep wounds in people,” the pope said.

The pope wrote the introduction to the dicastery’s “Catechumenal Itineraries for Married Life,” a document released in Italian and Spanish by the Vatican June 15.

Pope Francis said he hoped the document would be followed by another providing guidance and clear suggestions for accompanying couples “who have experienced the failure of their marriages and live in a new relationship or have been remarried civilly.”

While providing guidance, the pope said, the document also must be adapted for local situations and for the people involved. “It is an outfit that must be ‘made to measure’ for the people who will wear it.”

The document is not a marriage preparation course, the dicastery said, but provides indications for launching “a catechumenal itinerary for married life,” designed to help young people understand the sacrament, prepare engaged couples to celebrate their marriage and support newlyweds in the first years of their married life.

In addition to general presentations to children and teens about marriage as a vocation, the actual “marriage catechumenate” for couples should last about a year and begin with a celebration or “rite of engagement,” the dicastery said. The second phase should include a few months of more immediate preparation and a pre-wedding retreat just before the wedding. The third phase of assisting newlyweds should last two or three years.

The parish pastoral team, it said, will have to be sensitive and discerning in situations where the engaged persons or just one of them refuses to participate in the catechumenate.

The dicastery suggested dioceses and eparchies first establish a “pilot project” or consider the design of their marriage preparation itinerary to be “experimental,” with a fixed time for reviewing and making necessary adjustments.

“The dwindling number of people, in general, getting married, but also and especially the short duration of



**Pope Francis touches the hands of a newly-married couple during his general audience in Paul VI hall at the Vatican Dec. 18, 2019. The Dicastery for Laity, the Family and Life has released guidelines and suggestions for developing a “matrimonial catechumenate,” a yearlong preparation for marriage and family life.**

— CNS photo/Paul Haring

marriages, even sacramental ones, as well as the problem of the validity of celebrated marriages, constitute an urgent challenge, which puts at stake the fulfillment and happiness of so many lay faithful in the world,” the dicastery said, explaining why the guidelines were necessary.

Citing calls in the Church going back to the 1950s for a more serious preparation to celebrate the sacrament of matrimony, the dicastery said that, like with the preparation of adults for baptism, time and energy should be devoted to helping couples prepare to live the Christian vocation of marriage.

By speaking of a marriage “catechumenate,” the dicastery said, it wanted to make clear that the goal is not simply to pass on Church teaching about sexuality, marriage and married life — although those are essential — but to help couples recognize and thrive in “the mystery of sacramental grace, which belongs to them by virtue of the sacrament: to bring to life the presence of Christ with them and among them.”

After all, it said, for Catholics matrimony is not a one-day celebration, but “it is a vocation, a journey to holiness that embraces one’s entire life.”

Just as preparations for living the vocations to Priesthood or religious life extend over time — years, not a few weeks — so should prepara-

“formation, reflection, discussion, dialogue, liturgy, community, prayer and celebrations.”


“The marriage catechumenate is not preparation for passing an exam but for living a life,” it said, adding that the challenge can be greater in countries where many, or even most, couples live together before marriage.

The preparation should include encouraging couples to observe “premarital chastity” so that rather than “becoming fixed on the physical instrumentalization of the other,” they focus on dialogue and getting to know each other better, it said.

“Even in the case of cohabiting couples, it is never useless to speak of the virtue of chastity. This virtue teaches every baptized person, in every condition of life, the right use of one’s sexuality.”

In most cases, the dicastery said, preparing for marriage will “require gradualness, welcome and support, but also the witness of other Christian

See MARRIAGE, page 17



## Bishop McKnight's Calendar

**JUNE**

**Jun 28** Mass and Lunch, 11 am, Camp Siena for Young Women, Lebanon

**Jun 29** Seminarian Parents Dinner, 6 pm, Bishop's Residence

**Jun 30** Chancery Retirement Luncheon for Mrs. Constance Schepers and Deacon Ray Purvis, noon, Chancery

**JULY**

*Appointments are not normally scheduled in the month of July.*

**Jul 3** Installation of Reverend Joshua J. Duncan as Pastor, 10 am, St. Mary Parish, Glasgow

### Bishop McKnight's June prayer intention for our Local Church

For all fathers; that through the intercession of St. Joseph they will be able to use their skills and gifts to love and provide for their children and raise them in the faith.



### Intención del mes de junio del Obispo McKnight por nuestra Iglesia Local

Por todos los padres de familia, que a través de la intercesión de San José puedan usar sus habilidades y dones para amar a sus hijos, proveer por ellos y criarlos en la fe.

*Please be so kind as to make this a part of your group and private prayer.*

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# Chancellor Schepers retires with 32 years Chancery experience

By Jay Nies

Constance Schepers has spent the past 32 years building bridges between parishes and the central administration of the Jefferson City diocese.

"We're here to help them," she said. "It's very important to be kind and patient and helpful."

Mrs. Schepers will retire on June 30 from her roles as diocesan chancellor, director of the Office of Child and Youth Protection and longtime officer of the diocesan Matrimonial Tribunal.

"Connie Schepers has been an asset to this diocese for many years," stated Bishop W. Shawn McKnight. "I am grateful for the willingness she has shown to step into new roles as needed and assist in any way she can with carrying-out the Church's mission. She will definitely be missed."

Her own experience of consistently helpful and friendly service is what drew her to work for the diocese in the first place.

The Eminence native was serving as a part-time secretary for Annunciation Parish in California when her children were young.

"You have to communicate with people in the Chancery a lot when you're a parish secretary," she noted. "I had such a good experience anytime I talked to anyone in the Chancery."

She resolved that when she was ready to work full-time she would apply for a position there "because the people are so nice."

In due time, she was hired as a secretary for the diocesan Religious Education Office, in part due to her willingness to enter data into a computer.

That was in 1990.

"My parish was ahead of the curve on that," she recalled. "I

was already doing bookkeeping and the bulletin on a PC. Thank goodness for that!"

In the years that followed, she completed a bachelor's degree in psychology, a master's degree in counseling and a master's degree in pastoral theology.

"You have to keep learning or you're not going to advance," she noted.

Her passion for detail eventually attracted her to an opening as a secretary in the diocesan Tribunal.

A large part of the Tribunal's work involves helping couples in failed marriages formally request a declaration of nullity from the Church.

The process involves identifying any factors that would have prevented the man and woman from freely entering into a valid sacramental union.

Such a declaration, known as an annulment, allows the man and the woman to remarry freely in the Church while receiving the Sacraments.

"It really is a ministry because you're often assisting people in their attempts to return to the sacraments or to marry again," said Mrs. Schepers.

It's not always an easy process.

"You're often dealing with people who have been hurting for a long time, and they require understanding," she noted. "You really have to be patient and kind to them."

### Trusted advisor

She quickly befriended Loretta Neuner, who worked for the diocese from 1958 until her death in 2002.

"Loretta was my mentor," said Mrs. Schepers. "I worked with her for 10 years. She was wonderful. I learned so much from her — not just directly, but also by listening to her talk

to the priests on the phone, and how she earned all of their respect."

Mrs. Schepers served full-time in the Tribunal for 27 years, eventually taking summer courses offered at The Catholic University of America by the Canon Law Society of America.

"It was a paraprofessional course in marriage law," she recalled. "You could become a paraprofessional in a diocesan tribunal."

This credential allowed her to serve as defender of the bond, an important role in the process of evaluating applications for annulments.

"I got to work with a lot of good people in the Tribunal," said Mrs. Schepers. "I appreciated the opportunities to take classes and meet and network with people from all over the United States."

She decided to pursue the master's degree in pastoral theology for her own sake.

"I was a convert and didn't have very good catechesis," she recalled. "I wanted to learn more about the Church."

Her preparation for the Sacraments of Initiation involved reading a book her pastor gave her and meeting weekly for six weeks to ask questions about what she was reading.

"So most of what I eventually learned came from working for the Church," she said.

Monsignor Gregory L. Higley JV, judicial vicar for the diocese, has been working with Mrs. Schepers in the Tribunal for many years.

He said he considered her an equal within the Tribunal ministry, "and, in certain areas, more of an expert than myself."

"Her presence, work ethic and service to advocates and clients was invaluable to the ministry provided by the Tribunal," he stated.

He pointed how she started out as receptionist and after much training and educational formation over many years, became certified to be defender of the bond and director of



Constance Schepers

the Tribunal.

"Connie was dedicated to learning the law that governs and directs the procedures and jurisprudence of marriage and re-marriage in the Church, to the extent that she became a trusted advisor to pastors, deacons and other advocates who were trying to get the marriage of their parishioners regularized in the Church and have them be able to return to the reception of Holy Communion at Mass," Msgr. Higley stated.

"She did it with professional and understanding empathy toward the people who were seeking reconciliation with the Church, and a new beginning in their lives," he added.

### Listening and learning

Mrs. Schepers never dreamed of moving into diocesan administration.

"It took a lot of listening, a lot of education, a lot of learning," she said.

She began serving as a volunteer facilitator for "VIRTUS: Protecting God's Children" training modules for the Office of Youth Protection in 2003.

This training gives Church personnel, volunteers and parents practical direction for identifying and properly addressing possible exploitation of minors by adults.

That experience along with her eye for detail proved helpful when Bishop McKnight appointed her director of the diocesan Office Child and Youth Protection in February 2019.

She continued in that role while succeeding Sister Kathleen Wegman SSND as diocesan chancellor a few months later.

Every diocese is required to have a chancellor, whose primary function under Church law is to notarize documents and ensure that records of the bishop's and his advisors' official actions "are gathered, arranged and safeguarded in the archive of the curia." (Code of Canon Law, #482).

Mrs. Schepers's work involved overseeing the diocesan archives, seeing to it that documents were properly filed for safekeeping, and signing and affixing the official diocesan seal to important documents and diocesan decrees.

The chancellor and youth-protection positions have kept her very busy, in addition to serving as a member of Bishop McKnight's cabinet and working with missionary priests from other countries who are serving in this diocese.

"I've really enjoyed helping the missionary priests — working with them and our immigration attorneys to help them get from their country to ours," she said. "I find that to be one of the most enjoyable things I do in my work."

Mrs. Schepers announced last autumn her intention to retire this spring.

Bishop McKnight has appointed Benjamin H. Roodhouse JD JCL to succeed Mrs. Schepers as chancellor while he continues as director of Canonical Services and takes on additional duties in the Tribunal.

A new director of Child and Youth Protection will be hired soon.

Mrs. Schepers said she plans to spend more time volunteering in her parish, enjoying her grandchildren, and traveling.

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# ‘Milan was dying’: A small Missouri town’s diverse resuscitation

By Connor Giffin  
Photos by Minh Connors

## Milan

On Easter Sunday, about 100 worshippers filtered into a 150-year-old church in rural northern Missouri for a Spanish-language Mass.

Lively hymns filled the room, echoing off of stained glass and reaching for the vaulted ceilings as the congregation sang along.

At St. Mary Church in Milan, the Spanish-language congregation is larger than the English-language crowd.

Deacon John Weaver, parish life collaborator for St. Mary, estimates that his combined congregation is larger than any other religious congregation in town, too, though he hasn’t gotten around town to confirm it.

“I’m busy on Sundays,” he said.

St. Mary Parish has grown over the years to have a majority-Hispanic congregation, making it, in some ways, a microcosm of Milan’s demographic changes in recent decades.

The Hispanic population of Milan, the seat of Sullivan County, has grown to a majority, largely because of the presence of a Smithfield Foods pork processing plant just north of town.

### Milan’s rapid diversification

In only a couple of decades, Milan has grown into one of the most diverse places in Missouri.

Census data from the 2020 survey estimates that Milan’s Hispanic population has grown to 42%, a significant spike from the 0.3% estimated in 1990.

Locals say the 2020 estimate is an undercount. Deacon Weaver said he’d guess closer to 60%-70% of Milan today is Hispanic.

Work at Smithfield brought people to north Missouri from Central and South America, as well as Africa and beyond.

And now, more Hispanic restaurants line the town square than any other kind. Kids grow up kicking a soccer ball down Main Street.

“Used to be, there were two drugstores, two grocery stores. The post office was on the square. There were two banks; there’s one there now,” remembers one



**LEFT:** Maya Hernandez holds 2-month-old Nathalia Marriot, the daughter of a friend, after Easter Mass at St. Mary Church in Milan. The church has Sunday services in English, Spanish and French. **RIGHT:** Father Patrick Dolan greets parishioners as they leave St. Mary Church in Milan after Mass in Spanish on Easter Sunday. Milan’s population is more than 1,800, according to the 2020 U.S. Census.



— Photos by Minh Connors, courtesy of the *Columbia Missourian*

longtime Sullivan County resident about Milan’s town square. “There were two clothing stores; there was a bowling alley.”

Jennifer Glidewell, owner of The Hair Gallery on the square, began noticing the changes in the town when she was in high school.

Milan used to be a “little bitty town where everybody knew everybody,” Glidewell said. “There’s a lot of new fac-

es; there’s a lot of faces I don’t know anymore.”

But before the pork processing industry put down roots in Milan in the ’90s, things were very different.

“Milan was dying,” said Dennis Ryan, a lifelong resident of the town. “Especially in the 1980s, when the agricultural economy just took a really bad turn, people were leaving Milan in droves.”

High land prices, massive farm debt and other adverse economic factors caused many Midwesterners to lose their farms in the 1980s, threatening the very existence of rural Missouri towns.

Then, in the 1990s, Premium Standard Farms chose Mi-

lan as its next pork processing site, creating jobs and potentially saving the town from demise.

Premium Standard would later be acquired by the larger, Virginia-based Smithfield Foods, the company that runs

See MILAN, page 17

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# Sr. Suzanne Walker OP stepping down after 38 years as principal in Monroe City

By Jay Nies

Dominican Sister Suzanne Walker's pending retirement after 38 years as principal marks a new era for Holy Rosary School in Monroe City.

It will be the first time since the school was founded in 1901 that a member of the Dominican Sisters of Sparkill, New York, will not be at the helm.

Sr. Suzanne, a Monroe City native and graduate of both the Holy Rosary elementary school and its former high school, joined the faculty in 1975 and stepped into the role of principal in 1984.

"If you count the 12 years that I was a student, that makes 59 years that Holy Rosary School has been such a very big part of my life," she told about 450 people at a June 12 celebration for her in the Monroe City Knights of Columbus Hall.

She shared that her goal as principal has always been the same as what drew her into religious life in the first place:

"I want to know Jesus Christ," she said. "I want Him to be a part of my life. I want to feel the peace and joy of knowing Him, and I want to share all of this with those around me, especially the children.

"Through all of these years, I hope that I have been able to do this and can continue to do it in some way — know and love Jesus Christ, and pass this knowledge and love on to others," she said.

Among the honored guests at the celebration were members of Sr. Suzanne's family and nine representatives of the Sparkill Dominicans, including several former Holy Rosary School teachers.

The audience included many of her former students, as well as Father George Kramer, who taught Sr. Suzanne in high school.

Father Gregory Oligschlaeger, pastor of Holy Rosary Parish and of St. Stephen Parish in Indian Creek, served as emcee.

"Everyone here has a story you can tell about how Sr. Sue reached out to you, ministered to you, visited you, helped you



**Dominican Sister Suzanne Walker offers a litany of gratitude during a celebration of her 38 years as principal of Holy Rosary School in Monroe City. Herself a graduate of the school, she will retire as principal on June 30.**

— Photo by Lindsay Thome

through a family problem, or simply celebrated a special family event with you," Fr. Oligschlaeger told the crowd.

The evening featured many references to the "Miracle on Locust Street" — the parish's and greater community's valiant efforts to replace Holy Rosary School's nearly century-old building with a state-of-the-art new facility.

Bishop Emeritus John R. Gaydos blessed the new school in August 2016.

Members of the building committee announced at Sr. Suzanne's celebration that the last of the debt had been paid in full.

"When I decided that I needed to transition into retirement, that was one of my hopes — that we could get that school paid off," she later stated. "And sure enough, it happened!"

Fr. Oligschlaeger announced that the school's spacious gym and auditorium had been named in honor of Sr. Suzanne, with a framed portrait of her now adorning the hallway outside it.

## Homeward bound

Sr. Suzanne plans to continue living in her hometown and remain active in her parish after retiring June 30.

"I'm a hometown girl," she explained.

The second of 10 children

born to Paul and Jennie Walker, both now deceased, she entered the Dominican Congregation of Our Lady of the Rosary — better known as the Dominican Sisters of Sparkill, New York — on Sept. 8, 1964.

Sr. Suzanne chose to become a part of that community because they were the sisters

While teaching, she continued her college studies and received a bachelor's degree from St. Thomas Aquinas College in 1970.

She moved to St. Louis County and became the first grade teacher at St. Thomas More School in 1970, remaining there until 1975.

During her years in St. Louis, she completed her master's in education degree from the University of Missouri-St. Louis.

In September 1975, she returned to her home parish to become the second grade teacher.

She anticipated a challenge — that a "close eye" would be kept on her as she embarked on teaching the children of her peers.

"But before long, I felt embraced by the community," she said.

One of the greatest blessings of being close to home was spending time with her parents.

"I was right here with them and could minister to them through their last years, which was a long time," she said.

zanne in 2012 and told her outright to build a new school.

She advised the parishioner to talk to Father Michael Penn, who was pastor at that time.

With the priest's permission, the man hired an architect to deliver cost estimates and preliminary drawings for a new school.

Following further deliberations and an in-depth feasibility study, the parish launched a capital campaign in 2012.

"I remember almost having a heart attack after that first meeting," Sr. Suzanne recalled. "I remember thinking, 'What are we getting ourselves into?'"

But the parishioners leading the campaign were adept, and the donors were generous.

Ground was broken in December 2014, and the doors opened less than two years later.

Sister and the rest of the alumni would miss the old building.

"What a great place it was!" she recalled at her celebration. "My heart and soul was in that old building as I cared for it for many years."

But amazingly enough, "once everything was removed from the building, especially the statue of Mary, it was as if the 'spirit' had left the place," she said.

Where did that spirit go?

"It came to the new building!" she said. "It's such a wonderful, comfortable facility. It's just perfect!"

It's all new, safe and accessible — with important touches from the old building given prominent placement.

Having everything on one level means people who use crutches or wheelchairs don't have to climb stairs.

## Signs and wonders

Sr. Suzanne is excited to see what new miracles on Locust Street will come next.

"We have such a long and strong tradition of supporting Catholic education in this community, and I see that continuing well into the future," she said.

She's confident that the



**Members of Dominican Sister Suzanne Walker's religious community take part in the festivities during her retirement celebration June 12 in Monroe City.**

— Photo by Lindsay Thome

that she knew best, since they had been her teachers throughout her 12 years of Catholic education.

She lived and studied at the Sparkill motherhouse for three years, then took up her first mission as a first grade teacher at St. Anthony School in the Bronx, New York City.

Her 56 students were mostly the children and grandchildren of immigrants from Italy.

She remained with the lower grades for eight years, moved to a junior high position and then became principal in 1984.

She enjoyed tremendous support throughout Holy Rosary and St. Stephen parishes and the greater community.

## A leap of faith

The old Holy Rosary School building was wearing out when a parishioner came to Sr. Su-

## Resettlement agencies partner to host celebration of community, culture, resilience of refugees for World Refugee Day

**DATE: June 25**  
**TIME: 5:30 - 8:30 pm**

Catholic Charities of Central and Northern Missouri (CCCNMO) will partner with City of Refuge to host a celebration of World Refugee Day at the Columbia Cosmopolitan Recreation Area “Cosmo Park,” located at 1615 Business Loop 70 W. in Columbia, Missouri, on Saturday, June 25, from 5:30 to 8:30 p.m.

World Refugee Day is an international day designated by the United Nations to honor refugees globally, under the 2022 theme: Whoever. Wherever. Whenever. Everyone has the right to seek safety.

Though World Refugee Day is celebrated on June 20 each year, CCCNMO and City of Refuge are hosting the city-wide celebration the following Saturday in order to involve as many community members as possible.

The celebration of community and culture will include catered food and food trucks, bounce houses, face painting and henna booths (among other family-friendly activities), performances of cultural music and dance, community partner resource booths and more.

“We are thrilled to celebrate our refugee friends,” stated Debbie Beal, executive director for City of Refuge, “Our community is full of wonderful partners who invest in the

lives of our new neighbors, year in and year out.”

“This day has always been one that we greatly anticipate on the calendar, as it is an opportunity to highlight and share the diversity of cultures we love to interact with on a daily basis,” Ms. Beal added.

Over a dozen community partners are slated to host booths that showcase services for community members in the areas of healthcare, transportation, family development, food security, and hands-on activities in art and STEM.

“We’re excited to feature many community agencies and providers that help make our area a great place to grow, individually and collectively,” stated Valerie Berta, community engagement coordinator for CCCNMO and one of the event’s main organizers.

“Refugees bring so many gifts to their new homes in mid-Missouri, and their strength and resilience deserve celebration,” said Dan Lester, executive director of CCCNMO, “We hope for a great turnout this at the World Refugee Day celebration that promises to be the biggest and best yet.”

CCCNMO and City of Refuge anticipate upwards of 500 attendees to the celebration, having hosted separate World Refugee Day events in past years with as many folks arriving to play, share stories, and experience each other’s culture.

“This celebration is a significant event for our community because it raises awareness of refugees, who have been part of our community for decades, shifting the narrative and breaking down barriers to become a visual representation of a community interwoven,” said Lacy Stroessner, community sponsorship coordinator for CCCNMO.

Attendance to the World Refugee Day celebration is free (food from food trucks can be purchased on-site) and open to the public. Visit the information booth for a map of the celebration, performance schedule, details on booths, caterers and activities. Event organizers are still seeking volunteers to assist with shifts for various activities, details for which can be found on the Facebook Event: **World Refugee Day Celebration**.

“This event creates a space to honor the strength and resilience of those who have had to flee their home countries,” Stroessner continued, “It’s a sobering fact that there are over 84 million refugees worldwide — a number we can’t even really understand — but we can celebrate the newcomers who have resettled and made a new home in mid-Missouri, honoring their courage, listening to their stories and welcoming them with open arms.”

City of Refuge ([cityofrefuge.org](http://cityofrefuge.org))

[ugecolumbia.org](http://ugecolumbia.org)) is a 501(c)(3) non-profit organization created to help refugees recover and regain control of their lives. We help refugees become productive, successful, and contributing members of our community.

CCCNMO ([cccnmo.diojeffcity.org](http://cccnmo.diojeffcity.org)), an entity of the Diocese of Jefferson City and

the local resettlement agency for mid-Missouri, responds to the needs of people in 38 counties regardless of faith, culture, or situation. This includes services for refugees and immigrants, those with food insecurity, mental health needs, health and nutrition education, basic household and shelter needs.

## Bp. Perry of Fr. Tolton’s cause to visit Clarence

**DATE: July 25**  
**TIME: 2:30 - 4 pm**

All diocesan clergy and parishioners are invited to attend a presentation by Chicago Auxiliary Bishop Joseph N. Perry, postulator of the cause for canonization of Venerable Fr. Augustus Tolton.

It will be held at 2:30 p.m. on Monday, July 25, at Camp Jo-Ota, 1272 Hwy MM in Clarence, to kick off the newly renamed Camp Tolton summer

camp for Catholic teens in and near the Shelbina, Clarence and Macon areas.

Bishop Perry has shared Fr. Tolton’s story to people across the country and he looks forward to coming back to Missouri, where Fr. Tolton’s story began.

Visitors for the presentation will check-in at 2:30 p.m. and out by 4 p.m.

Contact Amanda Durbin, Camp Tolton Director, at 660-415-7362 for information.

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## Learning sessions this month on homelessness in Columbia

**DATES: June 26 and 27**

Sacred Heart Parish in Columbia will hold a special “eat and learn” gathering on Sunday, June 26, and Monday, June 27.

The subject will be: “Was Jesus homeless?”

It will be held on at 5:30 p.m. Sunday and at 10:30 a.m. on Monday in the Sacred Heart Activity Building, next to Sacred Heart Church 105 Waugh St.

Tom Turner, retired executive director and administrator of the Bishop Sullivan Center in Kansas City, make a presentation and lead a discussion on the topic of homelessness.

He will begin with the question, “Was Jesus homeless?” based on Jesus’ statement: “... And Jesus says to him, the foxes have holes and birds

have nests, but the Son of Man does not have a place where He may lay His head.” (Matthew 8:20).

Participants will also discuss Matthew 25:35, part of the parable Jesus gave about the Last Judgment: “I was homeless and you took Me in.”

Monsignor Gregory L. Higley, pastor of Sacred Heart Parish, noted that the issue of homelessness in Columbia has been a topic of conversation at City Council meetings throughout the winter of 2021-22.

“This ‘eat and learn’ will be a good experience for anybody who attends to learn more about the realities homeless people face and the reasons why they are homeless,” said Msgr. Higley. “And there will be plenty of opportunity to have discussion and ask questions.”

## QUESTION CORNER

## Doomed by Scripture? / Masses for broader intentions?

By Father Kenneth Doyle  
Catholic News Service



**Q. In the Book of Wisdom (3:17-18 and 4:3) it indicates that children born of a forbidden union will suffer a miserable fate and not amount to anything. They are illegitimate and can never lay a firm foundation with values that are deeply rooted. I was born out of wedlock; my Dad's family called off the wedding because they didn't like the area where my mother had grown up. (She was pregnant with me at the time.) My life ever since has been full of disappointments and misfortune, and I am now incarcerated. With all of my God-given talents, at the age of 33 I have not accomplished anything. The Scripture says that I am doomed. Am I? (Georgia)**

A. The Book of Wisdom (3:17-18) does say of children of adulterers that "should they attain long life, they will be held in no esteem" and "should they die abruptly, they have no hope nor comfort in the day of scrutiny." Whatever those passages may have meant in their Old Testament context, I will leave for others wiser than I to determine.

What I do know is that your reading of these verses conflicts sharply with a host of New Testament passages that reflect the teaching of Jesus. Paul indicates in Ephesians 2:8-9, for example, that our salvation is based on God's grace through faith, not on the particular circumstances of our birth. ("For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works.")

And John 3:16 says that "God so loved the world that He gave His only Son, that whoever believes in Him might not perish but might have eternal life," which seems to say clearly that no one is excluded from salvation based on how he was conceived.

For you to decide that your present situation, your recent failings and your future fate were predetermined 33 years ago is selling yourself short. Why not talk to a chaplain or a counselor who, I am sure, would remind you of your value and your potential?

**Q. When people request Masses, why are they always offered for relatives or friends (living or deceased) but never for broader intentions, e.g., for countries that have suffered natural disasters or for the conversion of radical groups? I know that we do include such petitions in the prayer of the faithful, but I think that if we offered parish Masses for such purposes it would also serve to instruct Catholics (by seeing such intentions in their Sunday bulletins) that our concern (and our prayers) should have wider horizons. (San Francisco)**

A. I have chosen to publish your question not because of any insight I can add, but simply to endorse your suggestion. Every day people come into our parish office to request Masses.

Most often, they are in remembrance of someone recently deceased or for departed family members on the anniversary of their death, and this is a long and valued tradition in the Church.

Occasionally a Mass is requested for someone who is living — to honor a wedding anniversary or, less frequently, a birthday. But never, in my experience, has a parishioner requested a Mass for "the success of the peace process in the Middle East" or for "the protection of human life at all its stages."

As you say, we do pray for such intentions during the intercessions (prayer of the faithful). But to have a Mass offered for a single such intention would not only apply the inestimable value of the Eucharist, it might also prompt parishioners' private prayers.



## Papal Audience June 22, 2022

Dear brothers and sisters:

In our continuing catechesis on the meaning and value of old age in the light of God's word, we now consider the words of the Risen Jesus to Peter at the Lake of Tiberias (Jn. 21:17-18). Peter reaffirms his love for Christ and receives the command to feed the Lord's sheep. Jesus adds, with a reference to Peter's eventual martyrdom: "When you were younger, you used to go wherever you wished; but when you grow old, another will take you where you would not go." These words have a particular

meaning for the elderly, since the passing of the years naturally entails physical frailty and heightened dependence on others. At the same time, however, old age can be a time of renewed love for the Lord, hope in His promises, and growth in spiritual wisdom. Jesus goes on to tell Peter not to concern himself with John, the younger disciple, but with persevering in fidelity to his own calling and mission. His words remind us of the need, in life's later years, to make room for the younger generations and to respect their place in the unfolding of the Lord's saving plan. For Christ's disciples, old age can thus be a fruitful season of contemplation, gratitude and witness to the grace of God constantly at work in our lives and in the world around us.

I greet the English-speaking pilgrims and visitors taking part in today's audience, especially those from Malta and the United States of America. I offer a special greeting to the many student groups present. Upon all of you, and upon your families, I invoke the joy and peace of our Lord Jesus Christ. God bless you!

## Out of the blue

A full moon rises above St. John the Evangelist Chapel in Bahner in this springtime photo.

— Photo by Ruth Wright Mather



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## Demythologizing conclaves

By George Weigel



Pope Francis's recent announcement that he will create 21 new cardinals on August 27, 16 of whom would vote in a conclave held after that date, set off the usual flurry of speculations about the shape of the next papal election. Much of that crystal ball-gazing was less than useful, based as it was on numerous myths about conclaves. Demythologizing those tropes will, I hope, function as a stabilizer, as the waters surrounding the Barque of Peter will likely get more turbulent before the next conclave meets in the Sistine Chapel beneath the stern gaze of Christ the Judge.

**Myth #1:** A pope who names a significant percentage of the cardinals who elect his successor thereby determines the succession. Not true.

In 1878, the cardinal-electors were all nominees of either Gregory XVI or Pius IX; they elected Vincenzo Gioacchino Pecci who, as Leo XIII, took the

Church in a very different direction than his two immediate predecessors. In 1903, 61 of the 62 cardinal-electors who chose Pope Leo's successor had been named by the man who, over 25 years, launched the Leonine Revolution and Catholicism's engagement with modern culture and politics — cardinals who might have been expected to elect a man in Leo XIII's image. Instead, after an interfering veto cast by that paladin of contemporary Catholic integralists, the Habsburg emperor, they elected Giuseppe Melchior Sarto, who as Pius X firmly applied the brakes to Leo's bolder initiatives.

In 1958, the cardinal-electors were all nominees of Pius XI and Pius XII, and it was widely assumed that the next pope would be in that line (Pius XII, as Eugenio Pacelli, having been Pius XI's Secretary of State). Instead, the cardinal-electors chose an elderly placeholder, Angelo Giuseppe Roncalli. As John XXIII, he led the Church into an ecumenical council that both Pius XI and Pius XII had considered summoning before rejecting the idea; the rest is the history of our Catholic moment.

## Blood of the martyrs

*This article was originally published in the July 13, 2012, print edition of The Catholic Missourian:*

By Jay Nies

I heard none of it.



govina.

I was on a trip to Medjugorje with my mom. We had traveled by bus to the shrine, resting place for 30 Franciscan martyrs who in 1945 chose fidelity to Christ over their own lives.

I learned about them in the two hours between our arrival at the shrine and the beginning of Fr. Jozo's meditation. I spent the rest of my time there consumed with rage. I could only think about how communist soldiers had tormented those holy men, dragged them from their home, murdered them, set fire to their remains and desecrated the Lord's house.

Numb and exhausted at the end of Fr. Jozo's talk, I wandered into the

shrine bookshop, which carried a book Fr. Jozo had written about the Široki Brijeg Martyrs. I ran out to the bus where everyone else was waiting, borrowed some money from my mom, bought the book and promised God to pray the novena it contained.

I took it to Adoration and stayed up late that night learning more about the martyrs. They ranged from age 20 to 80. Some were newly professed; others were seasoned, world-class teachers, scholars and authors. Their Franciscan forbears had begun the friary, grade school and library in 1845, in order to preserve the Christian faith in the shadow of Turkish oppression.

"Separated from Bosnia," read the stone plaque above the door of the Franciscan living quarters, "without bread and without roof, wealthy only of the faith in God, the Herzegovinian Franciscans laid the foundations of the convent with the church, this day, July 23, 1846, under the wing of Our Lady Assumed into Heaven."

The shrine became a center and symbol of spiritual and cultural resistance to ongoing persecution.

But on Feb. 7, 1945, as the communists were solidifying control of what

See NIES, page 11

**Myth #2:** He who enters the conclave a pope leaves the conclave a cardinal. Not true.

In 1878, Leo XIII was chosen quickly, which suggests that he must have been very papabile before the conclave. Giacomo Della Chiesa, the cardinal-archbishop of Bologna and a veteran papal diplomat, was certainly papabile entering the wartime conclave of 1914, although it took a bruising struggle to get him elected. Just about everyone who knew anything expected Eugenio Pacelli to succeed Pius XI (including Pius XI), and he was indeed rapidly chosen. Giovanni Battista Montini was certainly very papabile in 1963, in part because many cardinal-electors had regarded him as the logical successor to Pius XII in 1958; but for some yet-un-

explained reason, Montini, though archbishop of Milan, was not a cardinal when Pius XII died.

For those free of prejudices and appropriately skeptical of Italian media fantasies, Joseph Ratzinger entered the conclave of 2005 very papabile, and left the conclave as pope after brief balloting. Similarly, in 2013, those with real sources (which usually do not include Italian newspapers) knew that Jorge Mario Bergoglio, SJ, was a prime contender, and his election after a brief conclave was no surprise to them.

**Myth #3:** A lengthy, contentious conclave leads to a disempowered pontificate. Not true.

See WEIGEL, page 22

### REFLECTION

## Do you hear what I hear?

By Mark Saucier

I was in a vain denial.

Then I realized that most of our dinner conversations consisted of me saying, "What?"

And then my pretense backfired when deafly nodding with a big grin to a friend's words, only to discover that she was talking about the sickness of someone.

Perhaps the final straw was reading that older people with moderate to severe hearing loss are three to five times more likely to suffer dementia.

I don't need my skis waxed for that approaching slope.

Finally, I decided to bite the bullet and face the music I could no longer hear.

I had an audiological exam, which I failed miserably — another blow to a withering ego.

Only then did I begin to understand the wondrous mix of physics, biology and neurology that is hearing.

The curiously shaped human ear captures sound vibrations and transforms them into nerve impulses, which the brain receives as sounds and translates into concepts and images.

A young child can detect audible sound on the range of 20 to 20,000 hertz.

It's not like the pigeon, whose low frequency sensitivity can detect a distant storm or earthquake.

It is not the high-frequency hearing of certain marine mammals that rely on echolocation in the murky deep.

But it is more than enough for our needs.

And as we age, the range diminishes to 1,000-4,000 hertz, but still capable of navigating our world — able to catch the little sounds, the opening lines to every story we hear or imagine.

I was able to get that back, to once again enjoy the euphony that makes life marvelous.

At first, the world was a noisy place. Engines roared, pipes groaned, and compressors droned.

But, like living close to a highway, your brain eventually ignores the common clamor. And once mine adjusted, the real miracle took place.

I could hear the flutter of a bird's wing, the rustle of a squirrel along a leafy branch, and the laughter of kids playing up the street.

I could hear the soft giggle of my little granddaughter's amusement.

I could hear the daily whispers of love.

If you have your hearing, bend a knee in gratitude. If you don't, use the gifts of our modern world to get it back.

Helen Keller said: "Blindness separates us from things. Deafness separates us from people."

I find the latter part of that true, but troubling.

Now that I can hear, I'll need to learn to listen.



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## Truth and Freedom: Prayer service, Maafa commemoration draws attention to truth of slave trade in St. Louis archdiocese

By Jennifer Brinker

St. Louis

Prayer, songs and the stories of people who were enslaved in St. Louis were at the forefront of a prayer service and Maafa procession held June 18 at the Basilica of St. Louis, King of France (Old Cathedral).

The St. Louis archdiocese and its Office of Racial Harmony organized “Forgive Us Our Trespasses,” which included a prayer service featuring Archbishop Mitchell T. Rozanski and other local faith leaders at the Old Cathedral, followed by a Maafa procession to the south pond on the grounds of the St. Louis Gateway Arch.

Maafa, a Swahili word for “great disaster,” is a traditional procession to memorialize the lives of those lost during the Middle Passage, or transatlantic slave trade.

In reflecting on the inaugural event, Archbishop Rozanski said two words kept coming to his mind: truth and freedom.

“When we embrace the truth ... can every human being created truly live in freedom,” he said.

Reflecting on the past, as painful as it may be, is an important part in moving forward to change the future, understanding that every human being is created in the image of God and has a God-given dignity.

Each one of us “is given human dignity to live in freedom, to live in truth, to be able to bring that image of God into the world in such a way that our whole world is transformed,” he said.

Several speakers recalled stories of enslaved people, as well as historical sites in St. Louis related to the slave trade.

The gathering also included a formal acknowledgement of the Archdiocese of St. Louis’s past involvement with the institution of slavery. The archdiocese has been researching that history as part of a project called “Forgive Us Our Trespasses.”

Bishop William V. DuBourg (who at the time was Bishop of Louisiana and the Two Floridas, with his episcopal seat in



Participants in a June 18 prayer service and Maafa procession to the grounds of the Gateway Arch in St. Louis listen to stories of individuals who were enslaved by people in the Church.

— Photo courtesy of the *St. Louis Review* rector of the St. Louis Reconciliation Network.

Father Peter Faimega, parochial administrator of St. Norbert Parish in Florissant, who gave a Scripture reading at the prayer service, said he sees his role as simply being part of the story, by giving honor to his ancestors and remembering those who were enslaved in St. Louis.

The native of Nigeria, who was ordained in 2017 for the Archdiocese of St. Louis and is starting a ministry for African Catholics in St. Louis, said, “We are part of building this nation. So I want to continue with the work, to do my little part in helping to promote the work here.”

Lauren Drummond Littrell, who attended the prayer service and procession with several members of her family, said it was God Who called her to start Love One Another Ministries following the death of Michael Brown in Ferguson in 2014 and some negative experiences her son had at a local private Catholic high school.

The ministry, she said, focuses on promoting the Gospel message of Jesus Christ to love one another, and works with schools, churches and other organizations to have an active role in racial healing,

restoration and reconciliation, through a program called The Unity Lab.

“The Lord put it on my heart to do something to promote healing, restoration and reconciliation in the Body of Christ,” she said. “We have a high incidence of suicide among young African Americans. They’re hurting. They’re feeling not seen and heard because of racism and so many other things. We need to do something to make sure that they’re hopeful about the future.”

### In their footsteps

Here is a list of former slave trade locations in St. Louis:

- Original slave pen: Located at Fourth and Locust streets; now the site of the Federal Reserve Bank of St. Louis. Before the Civil War, Bernard Lynch owned the largest slave market in St. Louis. His operation included an office at 104 Locust St. and a holding pen for enslaved people at 5th and Myrtle, the present-day Broadway and Clark;

- Lynch’s slave-holding pen: In 1859, Lynch opened a slave pen at 5th and Myrtle. It eventually became a storage building for the Meyer Brothers Drug Company and was demolished in 1963 to build Busch Stadium;

- Lynch’s office: Located at 104 Locust St., now a part of the grounds of the Gateway Arch;

- Old Courthouse: Slave auctions were held on the steps of the Old Courthouse;

- Planter’s House Hotel: Now the site of the Hyatt Regency Hotel Downtown, this was a hotel where smaller travelling slave trade dealers operated;

- Corbin Thompson’s Slave Market: Now the site of Kiener Plaza, Corbin Thompson had the second-largest slave market in St. Louis.

*Mrs. Brinker is a reporter for the St. Louis Review and Catholic St. Louis, publications of the St. Louis archdiocese.*

*This article is republished with permission.*

St. Louis), Bishop Joseph Rosati and Archbishop Peter R. Kenrick enslaved people, as did an unknown number of clergy.

The Archives Office has discovered the names of at least 85 enslaved people, with more expected.

Danielle Harrison, director of mission and charism at Cor Jesu Academy in St. Louis, who emceed the event, told participants that the stories shared that day would be difficult to hear, but challenged everyone to keep their hearts open to where God might be calling them.

“We’re here to remember. We’re here to honor the sacrifice. But we are also here to understand where we fit in the story,” she said.

“Because that’s what keeps it alive. We are here to do hard work. But we even in our fear we are brave, to look at what was unlookable. To understand was not understandable. To grasp where is God calling us,” she said.

Among the stories shared was that of Peter, a young enslaved person who was sold by Bishop Rosati. In a financial ledger from 1830-39, Bishop Rosati recorded the sale of “my negro boy called Peter about 9 or 10 years old” to Vincentian Father John Bouiller for the

sum of \$150.

Jesuit Father Jeffrey Harrison with the Jesuits’ Slavery, History, Memory and Reconciliation Project, spoke about the Queen, Brown and Hawkins families, all of whom were enslaved by the Jesuits when the religious order was becoming established in St. Louis.

Among them was Peter Queen-Hawkins, the son of two slaves, Isaac Hawkins and Susan Queen, who came to Missouri with the Jesuits from White Marsh plantation in Maryland.

Mr. Queen-Hawkins remained with the Jesuits until he died around 1907, spending his entire life in service to the Jesuits.

Other speakers included Church historian Monsignor Michael Witt; Father Art Cavitt, executive director of the St. Charles Lwanga Center and pastor of St. Nicholas Parish in St. Louis; Rev. Anthony Riley, senior pastor of Central Baptist Church; Rev. Anthony Witherspoon of Washington Metropolitan AME; Nikki Williams-Sebastian, a graduate of Rosati-Kain High School and now an Atlanta-based genealogist; and Rev. Brandon Wilkes, co-pastor of Peoples Church STL and executive di-

## Study provides ‘detailed snapshot’ of the state of the permanent diaconate in U.S.

Catholic News Service

Washington, D.C.

In the Catholic Church, permanent deacons “are entrusted with the unique responsibility of bringing Christ to every corner of society,” said the chairman of the U.S. Conference of Catholic Bishops’ Committee on Clergy, Consecrated Life and Vocations.

They carry out their ministry “in imitation of Christ the servant and impelled by the spirit of charity,” said Bishop James F. Checchio of Metuchen, New Jersey.

He made the remarks on the unique role deacons have in the Catholic Church in a statement issued June 2 with the results of an annual survey that provides a portrait of the permanent diaconate in the United States.

“By virtue of their ordination, deacons witness to Christ in the workplace, within their families and among the members of their community, especially the poor,” Bishop Checchio said. “The Church is grateful to all permanent deacons who extend Christ’s mercy and healing to all those in need.”

Conducted for the USCCB by the Center for Applied Research in the Apostolate at Georgetown University since 2005, the study provides a detailed snapshot of the state of the permanent diaconate in the United States.

Findings include the percentage of active vs. nonactive deacons; the archdioceses/dioceses and eparchies with the largest number of permanent deacons; sociocultural demographics; and ministerial involvement.

With contact information provided by the National Association of Diaconate Directors and CARA’s Catholic Ministry Formation database, CARA contacted the 183 dioceses and eparchies in the United States that have an active permanent diaconate office and formation program.

Of this total, 141 responded to the survey for an overall response rate of 77%.

Some of the major findings of the report follow:

- Responding archdioceses/

dioceses with the largest number of permanent deacons include Chicago, 804; Los Angeles, 498; and Joliet, Illinois, 497. Adjusting for Catholic population size, Latin-rite dioceses with the lowest ratio of Catholics per permanent deacon include Lexington, Kentucky, 477 Catholics per deacon; Amarillo, Texas, 547; Rapid City, South Dakota, 678; Pueblo, Colorado, 681; and Anchorage, Alaska, 699.

- The 138 Latin-rite archdioceses/dioceses that responded to this question report a total of 16,765 permanent deacons, both active and not active. The three eparchies that responded reported a total of 36 permanent deacons. “Extrapolating to include archdioceses/dioceses and archeparchies/eparchies that did not respond to the survey,” the report said, “it can be estimated that there were as many as 20,888 permanent deacons in the United States in 2021-2022.”

- Latin-rite archdioceses/dioceses reported having 11,746 permanent deacons active in ministry. The three eparchies reported 31 active permanent deacons. “Extrapolating to include arch/dioceses and arch/eparchies that did not respond to the survey,” the report said, “it can be estimated that there are 14,586 deacons active in ministry in the United States in 2021-2022, or about 70% of all permanent deacons.”

- During the 2021 calendar year, 458 new permanent deacons were ordained in the archdiocese/dioceses that responded to the survey. At the same time, 512 deacons retired from active ministry and another 393 deacons died. “As is the case with priests in the United States, there are not enough new permanent deacons being ordained to make up for the numbers who are retiring from active ministry and dying each year,” the report said.

- Close to all active permanent deacons — 95% — are at least 50 years old. About a fifth, or 20%, are in their 50s; two-fifths, 41%, are in their

60s; and about another two-fifths, 36%, are 70 or older.

- Nine in 10 active permanent deacons, or 93%, are currently married; 4% are widowers; and 2% have never been married.

- Seven in 10 active permanent deacons, or 72%, are non-Hispanic whites. One in five active permanent deacons, 21%, are Hispanic or Latino; 3% are Asian or Pacific Islander; and 2% are African American.

- Among permanent deacons who are financially compensated for ministry, one in five (19%) is entrusted with

the pastoral care of one or more parishes; one in four (25%) works in other parish ministerial positions, such as director of religious education, youth minister; and one in seven (15%) works in parish non-ministerial positions, such as administration, business, finance.

- Seven in 10 active permanent deacons (67%) have at least a college degree. One in seven (14%) has a graduate degree in a field related to religion or ministry.

- Close to all dioceses and eparchies (98%) require an annual retreat of deacons. On average, three in four (75%)

deacons participate in the retreat. Four in five responding archdioceses/dioceses (83%) provide couples retreats for deacons and their wives. Nine in 10 archdioceses/dioceses (86%) provide annual gatherings of deacons in addition to or apart from a retreat.

- Nine in 10 archdioceses/dioceses (94%) have a minimum age requirement for acceptance into the diaconate formation program — with the minimum age ranging from 28 to 60, with a median of 33.

*The full study, “A Portrait of the Permanent Diaconate,” can be found using an online search.*

## NIES

From page 9

had become the nation of Yugoslavia, soldiers arrived at the seminary, shouting that God was dead. They ordered the friars to take off their religious garb, leave the friary and enter the workforce.

None would go.

A soldier tore a crucifix off the wall and threw it on the floor with an ultimatum: “Choose life or death.”

Each Franciscan picked up the crucifix, held it to his chest and looking to heaven, echoed St. Francis’ prayer: “You are my God and my all.”

All were executed, their remains burned and thrown into a nearby cave.

Fr. Jozo included in the book as much information about each of the martyrs as he could find. In each biographical sketch, he wrote, “He entered into the glory of heaven.”

“Our martyrs are witnesses of the faith and witnesses of the love toward God and toward our neighbors,” the priest asserted. “... With awareness and immense joy, they have offered their own lives, and they have testified their belief. ... As the Church has always done and taught, they, too, have forgiven their enemies. They have prayed for their persecutors and they have blessed their executioners.”

He wrote of the legions

of Christian martyrs who throughout history had manifested “immense love — love that burns hatred, that sets ablaze and destroys violence, changing and transforming everything into joy, into a feast, into the victory of the grace of the Lord.”

One of the soldiers who witnessed the martyrs’ bravery and lack of malice toward their executioners was so moved that he decided to become Catholic. Later, one of his sons became a priest and a daughter became a nun.

Local children grew up hearing about the friars’ heroic martyrdom. Many became determined to serve God with such singular devotion.

After the collapse of communism, the dissolution of Yugoslavia and the bloody civil war that followed, the shrine was restored and the martyrs given a proper resting place

inside it. A cause for declaring them saints of the Church was opened in 1991.

I am no longer angry at the soldiers. With the martyrs, I pray for their forgiveness and salvation.

May the witness of the men who gave sacramental absolution to their own murderers never be lost on me or the rest of this world darkened by hatred and persecution. May the memory of their heroic virtue continue to help bring people to Christ.

May God, through the intercession of Our Lady of the Assumption and the holy Martyrs of Široki Brijeg, give us the confidence to stand with Him, no matter what, embracing the cross of our salvation.

And may He help us forgive anyone who causes us harm or unhappiness, especially when we stand up for Him and all that is true and good.

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# Archbishop: Charter's 20th anniversary calls for continued vigilance

Catholic News Service

Washington, D.C.

The 20th anniversary of the U.S. bishops' passage of the "Charter for the Protection of Children and Young People" is "not a time of celebration, but a time of continued vigilance and determination," said the president of the U.S. Conference of Catholic Bishops (USCCB).

"In these 20 years, we have greatly benefited from listening to and working with survivors of abuse. We are grateful for their courage in sharing their stories and for helping the church strive to create a culture of protection and healing," Los Angeles Archbishop José H. Gomez said in a June 9 statement.

The witness of survivors "has led directly to meaningful reform in the church and to a greater awareness of sexual abuse in the wider world. For past survivors and future children, it is imperative that we remain vigilant," the archbishop said.

The charter was originally approved by the USCCB in June 2002 during their spring assembly in Dallas. It is a comprehensive set of procedures for addressing allegations of sexual abuse of minors by Catholic clergy.

It includes guidelines for creating a safe environment for children and young people; healing and reconciliation for abuse survivors; making prompt and effective response to allegations; cooperating with civil authorities; disciplining offenders; and providing for accountability and the prevention of future acts.

The charter, which was revised in 2005, 2011 and 2018, also created the USCCB's Secretariat of Child and Youth Protection.

Since the charter was first approved, the U.S. Catholic Church "has worked hard to fulfill our pledge to support the healing of those hurt by sexual abuse, along with their families," Archbishop Gomez said.

"We have also strived to be faithful to our promise to protect children and young people," he continued. "Today, millions of children and adults have been trained to spot the signs of abusive behavior, allegations of sexual abuse are reported to local law enforcement, background checks are the norm, review boards comprised of lay experts meet to assess allegations, and victim assistance coordinators are in place to assist survivors in finding help."

At this 20-year mark, "we remain firm with Pope Francis' commitment 'that everything possible must be done to rid the church of the scourge of the sexual abuse of minors and to open pathways of reconciliation and healing for those who were abused,'" Archbishop Gomez said.

"We entrust our prayers for survivors of abuse, their families, and for those who minister in the church to our Blessed Mother, who offers her loving protection to all her children," he said. "We ask for her intercession as we continue in our work of protecting those close to the heart of her Son, Jesus."

Information about the USCCB's Committee on the Protection of Children and Young People and the Secretariat of Child and Youth Protection, including a link to the "Charter for the Protection of Children and Young People," can be found at: [usccb.org/committees/protection-children-young-people](https://usccb.org/committees/protection-children-young-people)

## Court: Tuition program excluding religious schools is unconstitutional

By Carol Zimmermann

Catholic News Service

Washington, D.C.

In a 6-3 ruling June 21, the Supreme Court said a Maine tuition aid program that excluded religious schools violated the Constitution's free exercise clause.

The opinion, written by Chief Justice John Roberts, said: "A state need not subsidize private education but once a state decides to do so, it cannot disqualify some private schools solely because they are religious."

He also said the court's decision in *Carson v. Makin* stemmed from a principle in its two previous decisions, particularly the 2020 opinion in *Espinoza v. Montana Department of Revenue*. In that case, the court said the state of Montana could not exclude religious schools from receiving tax credit-funded scholarships under its school choice program.

The Maine case went a step further by asking if the state can prevent students from using state funds to attend schools that provide religious instruction.

Roberts stressed that a neutral benefit program that gives public funds to religious organizations through the independent choices of the recipients of those benefits does

not violate the Constitution's establishment clause.

During oral arguments last December on this case, several of the justices found fault with the state's decision process in determining just how religious a school was in order to decide if the school could participate or not in the program specifically for rural communities.

Schools deemed as ones that could potentially "infuse" religion in classes were excluded while other schools deemed by the state's board of education to be the "rough equivalent" of public schools — or religiously neutral — could take part in the tuition program.

"That's discrimination based on doctrine. That's unconstitutional," Roberts said at the time, which he essentially reiterated in his opinion.

Justice Stephen Breyer, in his dissent, stressed that the court has "never previously held" what it is saying today, "namely, that a state must (not may) use state funds to pay for religious education as part of a tuition program designed to ensure the provision of free statewide public education."

Breyer, joined by Justice Elena Kagan and in part by Justice Sonia Sotomayor, said this decision pays more attention to the free exercise clause and not enough to the Constitution's Establishment Clause.

Nichole Garnett, a law professor at Notre Dame Law School, who focuses on education policy, called the decision "a victory both for religious liberty and for American schoolchildren."

"The majority makes clear, once again, that, when the government makes a benefit available to private institutions, it must treat religious institutions — including faith-based schools — fairly

and equitably," she said in June 21 statement.

She also noted that the opinion cements the constitutional principle that "requires government neutrality — and prohibits hostility — toward religious believers and institutions."

Garnett, signed an amicus brief in the Maine case submitted by the Religious Liberty Initiative of Notre Dame Law School on behalf of elementary and secondary schools from three faith traditions — Catholic (Partnership for Inner-City Education), Islamic (Council of Islamic Schools in North America) and Jewish (National Council of Young Israel).

Noting how this decision could impact school choice programs, she said it "clears away a major hurdle to the expansion of parental choice in the U.S. by clarifying that, when states adopt choice programs, they must permit parents to choose faith-based schools for their children."

"Faith-based schools have a long and proven track record of providing high-quality education, especially for our most disadvantaged children and policies that exclude them from private-school choice programs are both unconstitutional and unwise," she added.

Becket, a religious liberty law firm, similarly filed an amicus brief in this case, emphasizing that states have had a long history of excluding religious institutions from public benefits, often in part from the Blaine Amendments passed during a time of anti-Catholic sentiment in the last 19th century.

The Blaine Amendment to prohibit direct government aid to educational institutions that have a religious affiliation was first proposed in Congress in 1875 by Rep. James G. Blaine of Maine.

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Diocese of Jefferson City

# MAKING CONNECTIONS

## Bishop McKnight

### Synodality: A way to be Church

By Bishop W. Shawn McKnight

In this issue of *The Catholic Missourian*, the report of the diocesan commission for the synodal process is published for all to read.

This report has been sent, as requested, to the United States Conference of Catholic Bishops for the next stage of discernment leading ultimately to the global Synod of Bishops in 2023.

I am grateful for the members of the diocesan commission who planned, organized and implemented numerous in-person listening sessions throughout the diocese with online opportunities for as many people as possible to participate in the process, and who drafted the report now completed.

I encourage all of us, especially the clergy and lay leadership of our parishes, to read the report with the challenges it presents and reflect upon our own experience (or lack of experience) of “synodality” in the Diocese of Jefferson City.

This report comes to us as we continue the implementation of our three-year diocesan pastoral plan to strengthen support for the life and mission of the Church through active stewardship, the practice of co-responsibility, and the formation of our parish communities as centers of charity and sanctuaries of mercy.

Over the next several months, every parish will be asked to conduct a review of the hopes and accomplishments of their second-year pastoral plan objectives with an eye to the third and final year ahead of us.

The results of the synodal process echo and affirm many objectives of the parish pastoral plans:

1) A pillar of the spirituality of stewardship is hospitality. Many comments in the listening sessions confirmed the need for our parish communities to give greater attention to how they can be experienced as a place of genuine welcoming.

2) Co-responsibility is the mutual recognition and respect for the differing roles and responsibilities that everyone has in fulfilling the mission of the Church. The results of the listening sessions suggest we must ask ourselves: Does our current way of discerning the more important pastoral decisions facing our parishes exhibit the synodality (i.e., walking together in the faith) as expressed in the teachings of the Sec-

ond Vatican Council?

3) The synodal process highlighted the need to reach people who participate marginally (if at all) in Church life, especially our youth. Our parishes become beacons for our young people when the parishes are experienced more as sanctuaries of mercy and provide more opportunities for charity.

Our Church nationally has also embarked upon a process of Eucharistic renewal, which will culminate for us in our diocese with our expected re-dedication of the Cathedral sometime this winter.

Our communion with one another in faith, worship and charity is mani-

festated principally in our celebrations of the Mass (especially with the bishop surrounded by his priests and deacons, and with the participation of the people), but also in the bonds that tie our parishes together in support of one another in our common mission to teach the faith and foster fellowship.

And this is why the rural character of our diocese deserves recognition in our discernment of where we go from here. Rural life treasures the farm as a unique place for the family to unite around a common purpose and the necessity of depending on each other.

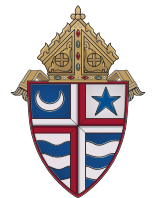
Living, working and praying together regularly builds community, and ev-

eryone has their own share in its fruits and labors. In like manner, the Church was created by our Lord to be a family that works together and supports one another.

By sharing our talents and gifts, we strengthen our bonds with one another and our shared faith in God. Walking together, we divide our burdens and multiply our joys.

As we prepare for the implementation of our final year of the Diocesan Pastoral Plan, I look forward to the new horizons that await our local Church as we continue to discern the path the Lord has in store for us as a diocese, a nation and as the Church Universal.

### A STEWARD'S JOURNEY OUR CALL TO GREATER COMMUNION



#### Three Year Diocesan Pastoral Plan

	Strengthening participation (Stewardship)	Strengthening co-responsibility	Strengthening charity and mercy
YEAR ONE	<ul style="list-style-type: none"> <li>Launch stewardship renewal process with seven pilot parishes</li> <li>Use the pillars of stewardship — hospitality, prayer, formation and service — to inform support from diocesan offices to parishes</li> <li>Provide to parishes small group program that focuses on spirituality of stewardship</li> </ul>	<ul style="list-style-type: none"> <li>Provide formation for parish pastoral and finance councils</li> <li>Provide formation and education for pastors and heads of schools regarding spirituality of stewardship</li> <li>Encourage the laity to assume their role in strengthening our family of parishes through appropriate and active participation in decision-making regarding structural reconfiguration of parishes</li> </ul>	<ul style="list-style-type: none"> <li>Assist parishes in surveying the unmet needs of the people in the parish's territory</li> <li>Develop an assessment tool for parishes to review how they foster the personal experience of mercy. This tool would include sacramental encounters (e.g. funerals, weddings, baptisms), physical settings at the parish, pastoral approaches and office processes.</li> </ul>
Improve communications for personal engagement in parishes by using unified digital information and communication systems			
YEAR TWO	<ul style="list-style-type: none"> <li>Launch second pilot cohort of parishes for stewardship renewal program</li> <li>Establish a diocesan Stewardship Council</li> <li>Develop a plan to move from Catholic Stewardship Appeal to Catholic Stewardship Renewal</li> </ul>	<ul style="list-style-type: none"> <li>Assist with the formation of parish stewardship councils</li> <li>Provide formation and education for pastors and heads of schools regarding spirituality of stewardship</li> <li>Provide formation of lay ministry leaders in the parishes to empower works of charity and mercy</li> </ul>	<ul style="list-style-type: none"> <li>Develop a network of Catholic Charities Ambassadors, allowing parishes resources to provide for unmet needs within their parish territory</li> <li>Support parishes in their efforts to foster personal experiences of mercy, based on their assessments</li> </ul>
YEAR THREE	<ul style="list-style-type: none"> <li>Implement diocesan-wide Catholic Stewardship Renewal</li> </ul>	<ul style="list-style-type: none"> <li>Ongoing consultation of laity regarding opportunities for better collaboration of clergy, lay ecclesial ministers and other resources to strengthen parish life</li> </ul>	<ul style="list-style-type: none"> <li>Network with neighboring parishes and/or not-for-profits within the wider area to ensure all unmet needs are met</li> </ul>

# A REPORT OF THE DIOCESAN PHASE OF THE UNIVERSAL SYNOD



For a synodal Church  
communion | participation | mission

## INTRODUCTION

The listening sessions called for by the Holy See come in the midst of a movement already occurring in the Diocese of Jefferson City — a movement to a stewardship way of life and ongoing, intentional pastoral planning to encourage the laity and clergy to engage in a co-responsible manner, which will build our parishes' capacity as centers of charity and sanctuaries of mercy.

This process has allowed the faithful to embrace Pope Francis' *"Evangelii Gaudium,"* especially No. 28:

"The parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and the community. While certainly not the only institution which evangelizes, if the parish proves capable of self-renewal and constant adaptivity, it continues to be 'the Church living

in the midst of the homes of her sons and daughters.' This presumes that it really is in contact with the homes and the lives of its people, and does not become a useless structure out of touch with people or a self-absorbed group made up of a chosen few. The parish is the presence of the Church in a given territory, an environment for hearing God's word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration. In all its activities the parish encourages and trains its members to be evangelizers. It is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and a center of constant missionary outreach. We must admit, though, that the call to review and renew our parishes has not yet sufficed to bring them nearer to people, to make them environments of living communion and participation, and to make them completely mission-oriented."

In calling for a diocesan pastoral plan, Bishop W. Shawn McKnight noted that the Holy Father's encyclical echoed what he was hearing from the faithful in the diocese. The pastoral planning process is focused on the mission to "review and renew our parishes ... to bring them nearer to people."

Therefore, when the Synod opened and a call came for dioceses to engage in a synodal process, we believed it to be prudent to compare the objectives and processes of the Synod on synodality with what the people of God were already doing in the Diocese of Jefferson City.

We concluded the local diocesan process is, indeed, synodal and in alignment with the journey being undertaken by the universal Church. Echoes of the main questions for consultation, proposed by the *Vademecum*, are found in the questions used in local

listening sessions prior to the launch of the pastoral planning process, and in the review instruments provided to parishioners to discern how their parish was renewing itself, to be closer to all people.

Therefore, the bishop and his diocesan commission determined to include appropriate discernment from the diocesan pastoral planning in our synodal process. That discernment is included in this synthesis, especially in the conclusion.

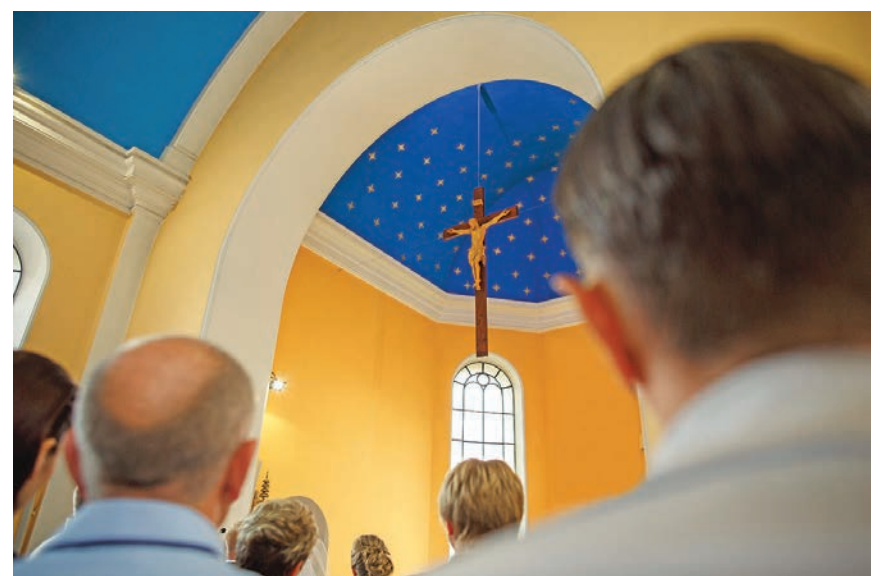
In obedience to the instructions from the Holy See, we also provided listening sessions specific to the two main questions proposed by the Synod Office, in English and Spanish, in person, through Zoom and by an online survey tool. The responses to those listening sessions and survey have been compiled and are included in this synthesis.



## SPIRITUAL DIMENSION OF THE JOURNEY

Recognizing Catholics in our diocese had already participated, since 2018, in several online surveys, two series of listening sessions, and pastoral planning, we attempted new ways of attracting people to engage in the Synod listening sessions, including banners on roadways, advertising in local print publications and paid "boosts" in social media. Despite these efforts, the responses tended to be the same demographic: disproportionately people over age 59, who self-identified as active in the Catholic faith. This demographic has been more engaged in other aspects of the pastoral planning for the diocese, too.

A consolation experienced was that, when people honored the process developed for the listening session, we were able to hear diverse voices and begin to observe some of the fruits of the Holy Spirit. Listening in a synodal way is a challenge for Americans. It is perhaps ironic that it was easier for the facilitator of online sessions to ensure each person had the opportunity to speak and keep within the limits of three minutes. Technology does not have a reputation for facilitating calm, reflective dialogue, yet we found this exact attribute in our Zoom synodal sessions!





## WHAT WE HEARD: RESPONSES TO THE FUNDAMENTAL QUESTION

Many told of personal experiences of forgiveness or welcoming, as they returned to the Church or experienced a crisis in their own lives. They spoke warmly of how the priest they approached welcomed them, encouraged them to return to the faith community, often through the Sacrament of Reconciliation. Others spoke warmly of the formation they experienced through relationships with religious women.

Conversely, others pointed out the serious responsibility the clergy have in leading the Church forward on a synodal path. Priests' reluctance to engage in dialogue, listening or considering new means of fostering community are a major stumbling block, in their minds. One participant eloquently described



the concern in this way: "Makes me think of a family, when the father bangs on the table and then leaves the room. The mom and the kids are left to figure things out. I just wish they (the Church Fathers) would stick around more to work with us."

The pain expressed by individuals who see their children and grandchildren disengaging from the Church was palpable. While acknowledging societal influences, they firmly believe the Holy



Spirit is calling on the Church to reflect honestly and sincerely on what has happened (or not happened) within the Church for their loved ones to disengage.

Lay women and men offered specific examples of how their concerns for others have been silenced or thwarted by pastors. These examples included children with disabilities needing special assistance in receiving the sacraments; the ability to develop programs and initiatives such as training for youth, catechetical leaders, liturgical musicians; and those who felt ostracized from the parish community because of divorce, gender identity, race, etc.

Several reflected that perhaps the laity have a responsibility in re-engaging

younger people, too. One individual stated, "Our job is to show love and care for others, especially younger Catholics, who don't have the benefit of Catholic education and religious/priests."

Others spoke of how they were

formed in the faith in their childhood and youth. They expressed the desire that our parishes provide a space for children, families and young people to experience the call of the Spirit, especially to serve. "We need to do more than just ask young people to clean up and pick up chairs," one stated. "They should have a voice in the liturgy and in the life of our Church."

One of the few parents with school-aged children who attended a listening

session spoke of her yearning for more support from the parish in raising her children as Catholic. She was not seeking material support, but noted how she knew she could not provide everything her children needed to grow spiritually.

Yet, she struggled with finding ways to invite other parishioners to be part of her children's spiritual journeys. "We are missing out on helping parents raising their kids," she said.

A young woman whose parents are recent arrivals to the United States, and do not speak Spanish, spoke powerfully of a desire for all parishioners to celebrate the liturgy together, not in separate Masses for English-speaking and Spanish-speaking. Her intervention suggested a practical response to the great mandate of Christ: "That they may all be one."

Perhaps one participant's intervention provides a good summation of these responses: "The Spirit is asking us to take better care of each other and daily listen to God's word. The Spirit also challenges us to help lead each other to a deeper relationship with God and each other. Personally, I think the Church needs to look at all the rules and pare it down to what is really important."

Many individuals questioned why some should be denied a place in the community because they were gay or divorced.

Some participants stated clearly they believed the Holy Spirit was calling the Church to engage more in action to reduce harm to the environment, to support pregnant mothers, to address racism and to engage in other societal issues.

Participants in the listening sessions often shared how much they treasured the Eucharist. They find reception of Holy Communion to be of great consolation and a source of strength for them in their spiritual journeys. They often expressed bewilderment as to why other Catholics do not appreci-

ate the supernatural aspects of Holy Communion, and sorrow for them, in that they are missing this joy and sustenance provided from a devotion to the Eucharist.



The Holy See has granted permission for the use of the "Missale Romanum" of 1962 at one church in the diocese. A listening session was held at the parish, scheduled immediately after the Latin Mass. Participants at that listening session expressed appreciation for the Latin Mass and how their spirituality was deepened by participation in that liturgy. The bishop also received eight pieces of correspondence which contained very similar text, expressing support for "the Traditional Latin Mass."



There were also concerns expressed, both at that listening session and in other sessions and venues, regarding the divisiveness that is sometimes resulting from the use of the "Missale Romanum" of 1962. One online participant wrote, "Also, for the people who embrace the Latin Rite, how can it be taught that the Novus Ordo is also valid and beautiful? And, that it is actually sinful to attack the beautiful Novus Ordo Rite just as it would be a sin to attack the beautiful Tridentine Rite?"



## NEXT STEPS

This synthesis is being shared with diocesan consultative bodies and being integrated into the ongoing pastoral planning of the diocese. While these “next steps” are not specific tasks or action items, the concerns raised by the faithful deserve further reflection and discernment. Some of these “next steps” could be considered by the Synod of Bishops in 2023. Some of the same, and others, could be considered by our local diocese. May we discern always with the Holy Spirit, seeking the gifts of the Holy Spirit for the salvation of all.

Before considering the concerns raised by the faithful, it is necessary to recognize possible concerns not articulated. The pattern of disengagement by people under age 60 requires serious consideration. While these parents, business and civic leaders, teachers and farmers, health care professionals and other community members may be fully engaged in the faith through small groups, acts of charity, devotion to the Eucharist and other aspects of the faith, the Church is missing their insights and their leadership.

In some parts of our diocese there is an understanding that the culture and majority of residents are Catholic. Yet, the Catholics who are political, civic and community leaders are not serving in leadership positions in their parishes or contributing to planning and synodal movements in their diocese. It appears they have left this work to their elders; or perhaps the elders have insisted on reserving this work to themselves. In addition to considering what groups or individuals are left on the margins because of their societal status of being “outsiders,” we may need to consider how to accompany even those who are in the center of their communities, so that the Church may “walk together” with them.

The generational aspect of this disengagement appears within the larger societal changes happening in the United States. Public opinion polls show a large majority of Catholics do not accept the Church’s teaching on birth control, are accepting of divorce and civil marriage for gays, women taking leadership roles, etc. Younger Catholics tend to be less

in alignment with Church teaching on these matters. Could this be one reason why they shy away from engaging in discernment within the Church?

The concern of the laity, and some clergy, in finding means for laity to enter into their proper co-responsibility for the good of the parish and the community is apparent. This concern was expressed in many ways, both in the diocesan pastoral planning process and specifically in the listening sessions. We struggle with providing examples or definitions of co-responsibility and with providing formation for both laity and clergy. The days of laity understanding their functions to be “pay, pray and obey” are gone. Can the universal Church discern a common definition and formation in co-responsibility?

On a local level, the diocese is actively engaged in a formation exercise for parish pastoral, finance, school and stewardship councils. We believe this will be a viable method to engage more parishioners in their responsibility for the parish. Consideration of strengthening this by calling specifically younger parishioners into these councils could be considered.

Also on the diocesan level, in their review of their pastoral plans, many parishes acknowledged more can be done to reinvigorate their roles as centers of charity and sanctuaries of mercy. These methods of outreach have been highlighted in numerous studies, and research indicates this aspect of the Catholic faith is appealing to younger Catholics. Catholic Charities and alliances with non-Catholic agencies serving the marginalized are

two immediate avenues for addressing this need.

While not specifically addressed in the 10 questions of the *Vademecum*, the theme of welcoming was raised at every synodal session. The consistency of this concern and desire suggests that it is a calling of the Holy Spirit. It is also a theme that surfaced in the review of our parishes’ pastoral plans in recent months.

Our parish leadership report satisfaction with how people are received into the Church and how guests are welcomed, although they acknowledge improvements can be made in hospitality, such as reducing physical barriers, providing nursery space and more intentional follow-up after an initial encounter.

Yet, there appears to be a disconnect. At almost every listening session, someone expressed the desolation of being excluded. One retired man spoke of how he was raised Catholic, drifted away from regular participation, then returned to regular Mass attendance. After 11 years of being a “regular” parishioner, he reported he was finally invited to an Advent faith-sharing group. He told this story after a self-identified parish leader spoke of how the parish is welcoming.

One participant expressed it eloquently: “We sing, we pray, we say ‘all are welcome,’ but we don’t ‘do’ all are welcome.” This may be the most significant aspect of the synodal listening process for the Diocese of Jefferson City to discern: How can we become a more welcoming Church?

As we experience increasing polarization and division in our society, the Church should do more to encourage people to develop a “spirituality of synodality.” The power of deep listening and discernment is a gift of the Holy Spirit, given to the Church, and greatly needed by all people today.



### *Adsumus, Sancte Spiritus*

**We stand before You, Holy Spirit,  
as we gather together in Your name.**

**With You alone to guide us,  
make Yourself at home in our hearts;**

**Teach us the way we must go  
and how we are to pursue it.**

**We are weak and sinful;  
do not let us promote disorder.**

**Do not let ignorance lead us down the wrong path  
nor partiality influence our actions.**

**Let us find in You our unity  
so that we may journey together to eternal life  
and not stray from the way of truth  
and what is right.**

**All this we ask of You,  
Who are at work in every place and time,  
in the communion of the Father and the Son,  
forever and ever. Amen.**



## MILAN

From page 5

the plant today.

Many of Milan's residents agree that the plant remains vital to the town's continued existence.

"It would be devastating to Milan if Smithfield would pack up and leave," Mr. Ryan said. "It'd be devastating to north Missouri."

Mr. Ryan's connection to Milan runs deep. After walking out of Easter morning English-language Mass, he pointed out that the first-ever Catholic Mass in the county was held in his great-grandfather's home in 1868.

Mr. Ryan graduated from high school in Milan in 1970 and later spent four years in the military, which took him to Quantico, Virginia, just outside of Washington, D.C. He spent half a year in Europe on a cruise, too.

But Mr. Ryan never wanted to live anywhere but Milan.

"It's called Missouri mud," he said. "You stick your feet in it, and you can't get out."

Not everyone shares Mr. Ryan's attachment to Milan. As an employee of the school, he's seen many of the town's high school graduates leave town and move elsewhere, looking for college, trade school or work opportunities that Milan just can't offer.

While a longtime resident like Mr. Ryan can appreciate the small-town charm of a place like Milan, that charm has its limits.

The nearest population center to Milan is Kirksville, home to Truman State University and some better shopping options, about 40 minutes to the east. Kirksville also offers its share of medical services: Northeast Regional Medical Center boasts nearly 100 beds.

But for more specialized care, patients may need to travel more than two hours south to Columbia.

"Think about the fact that every time you want to do anything substantial," Deacon Weaver said, "you have to make that trip."

Milan has a small clinic, but "if anybody's injured beyond a splinter or a cold or flu, you're going to Columbia or Kirksville," said Sullivan County Clerk Jackie Morris.

That means a lot of driving



**RIGHT: Deacon John Weaver and congregants wait for Mass to start on Easter Sunday in St. Mary Church in Milan. Originally established by Irish settlers in the 19th century, the church is the center of prayer for Catholics of various national origins. RIGHT: Father Patrick Dolan fiddles with audio equipment as Irma Bahena zips up the coat of her daughter, Jennifer Bahena. Fr. Dolan, an Irish native, offered this Mass in Spanish.**

— Photos by Minh Connors, courtesy of the *Columbia Missourian*

for many, and along the way, drivers are sure to spot billboard advertisements for one of the few things still bringing new people to Milan: Smithfield.

"Good food. Responsibly," the ads read, in a bid for new employees.

### 'Business has been too good'

Maria Castaneda moved to Milan by herself when she was around 20 years old to work at the packing plant.

"I felt like one of those abandoned puppies," she said.

Mrs. Castaneda first moved from her home in Mexico to work in Iowa. Not long after her move, her place of employment closed. So, she moved to Milan to work at Smithfield Foods.

"I worked at Smithfield for 23 years," she said. "I worked on the (packing) line."

While working at the plant, Castaneda opened a food truck that has recently blossomed into a full-time job for her and her husband, and it's one of the four restaurants in Milan.

"Business has been too good," she said.

"Their restaurant has been open on the town square for three years and is well known for its tres leches cake and shrimp cocktail dish.

One of her children, Mario Castaneda, recently returned to Milan and has noticed some of the demographic changes in the town.

"When I was younger ... it was diverse, but not as much," he said.

Now 22, he has briefly returned home from college and has been helping his family run

the restaurant.

"I graduated (high school) with a class that maybe had 10 (Hispanic students) tops, but I feel like this class has more," he said.

Some longtime teachers in the Milan School District, like Christa Widner, have experienced these changes firsthand.

"I taught kindergarten before I taught first grade, and so in order to help them (her students) — because a lot of them coming in do not speak English — I picked up main phrases that would help them and things that are important in our daily lives," she said. "I definitely cannot speak (Spanish) fluently ... but I understand a lot more Spanish because I've worked with the parents and others long enough."

Ms. Widner was born and raised in Milan and returned to the small town around 15 years ago. She has since taught at Milan Elementary School.

"When I grew up here, we had no diversity, and so you would go to Kansas City or Columbia, and it was such a surprise, and you were even maybe kind of shell-shocked," she said.

### 'We're all the same'

Even with Milan's renewed growth, the town is still smaller than it was in its prime before the agricultural collapse of the '80s. But Smithfield's hiring has brought a multigenerational change to the town's culture.

There are new families arriving for work at the plant from all over the world, but those diverse families are also forming and growing in Milan.

A cultural shift of that caliber

doesn't happen seamlessly, and some longtime residents noted instances of racial tensions in town, especially in the early years of demographic change.

That change continues to evolve. With a growing population of individuals from the Democratic Republic of Congo, Ms. Widner said French translators are sometimes needed in addition to Spanish translators at parent-teacher conferences.

"We do have at least two Spanish translators in the elementary and then the high school, and then we have had French translators also," she said. "There's language barriers, we have translators that come in at parent-teacher conferences and things like that, and a lot of the parents may have a friend or somebody that may come with them."

But for Deacon Weaver, whose congregation has

changed significantly, the work remains unchanged.

"I think part of my job is to be able to relate to people no matter where they're from," he said. "We're all the same."

*Ella McCarthy contributed to this report.*

*Mr. Giffin was a state government reporter for the Columbia Missourian.*

*Mr. Connors is visual editor for the Columbia Missourian.*

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*It is republished here with permission.*

## MARRIAGE

From page 3

spouses to welcome and be present along the way. Therefore, it is important that more space be given in communities to the active presence of spouses as spouses, as agents of marriage ministry, and not just as individual believers."

The couples engaged in ministry need training and education, however, the document said. "Some complex issues pertaining to marital sexuality or openness to life — such as responsible parenting, artificial insemination, prenatal diagnosis and other bioethical issues — have strong ethical, relational and spiritual repercussions for spouses and require specific formation and clarity."

Getting to know the couples and their beliefs is crucial, the document said.

"In the event that they explicitly and formally reject what the Church intends to accomplish when celebrating marriage, the couple cannot be admitted to the sacramental celebration," it said. However, if there is an "imperfect disposition," they can be married, but the priest and couples charged with ministry to families must follow up and help them grow in faith and their understanding of what the Church teaches.

## CORPUS CHRISTI

From page 1

### “Wondrous circle”

Each year, Corpus Christi gives Catholics a prime opportunity to learn about, give thanks for and act upon Christ’s Real Presence in the Eucharist.

“We serve no bread, we serve no wine here! Only the Body and Blood of Christ!” Father John Schmitz proclaimed from the pulpit of the National Shrine of Mary, Mother of the Church, in Laurie.

He pointed out that Christ accepts ordinary gifts of unleavened bread and wine, presents them as a sacrifice to the Father, and gives them back to the people.

“And what happens? The same thing right here, today, as what happened at the Last Supper,” Fr. Schmitz declared. “The substance has changed; it’s no longer bread and wine. It has been changed into the Body and Blood of Christ.

“It will look, taste, smell and feel like bread and wine but it is NOT. It IS our God!” he stated.

The faithful who receive this tremendous gift should be filled with amazement and gratitude, each and every time.

“We respond with awe and wonder that our Lord and Creator, Savior and Son of God has been given to us — His very Body, Blood, Soul and Divinity to be taken into our humble souls, into our physical person and being,” said Fr. Schmitz.

Aware of the transformative power of this great sacrament, those who receive Holy Communion must carry that grace out into the world and continue the process.

“We give ourselves to God throughout the week,” said Fr. Schmitz. “And in gratitude, we come here again, we present the bread and wine made of

the ingredients He has given to us, and again He makes it the Body and Blood of His Son, which the Son offers back to the Father in that one endless sacrifice of love, and then gives Himself to us so we can go out again and say, ‘Thanks!’

“It’s a wondrous circle of goodness and love,” said Fr. Schmitz.

### “I am not worthy”

Fr. Schmitz pointed out that Jesus multiplying the loaves and fish in order to feed the 5,000, as told in all four Gospel accounts, foreshadows the Eucharistic celebration.

“It’s most miraculous in itself that at every Mass in the world since that first Holy Thursday thousands of years ago, Christ has multiplied Himself as Eucharistic food,” the priest noted.

As the people acknowledge before Holy Communion at every Mass, no one is worthy apart from God.

“But by God’s love and grace, by His care and all He does for us, He makes it possible for us to receive our Lord and Savior, His only Son, the Creator,” Fr. Schmitz noted.

“But we prepare ourselves the best we can,” he said.

The faithful are called at the beginning of Mass to pause and acknowledge their sins, “to prepare ourselves to celebrate the Sacred Mysteries.”

All who have committed venial sins are to call them to mind and ask God for forgiveness, right there.

All who are carrying the burden of mortal sin are to refrain from receiving Holy Communion without first receiving the Sacrament of Confession.

“If there’s a serious offense, carried out by our own free will, against our Lord, Who loves us, we need to go and ask



**Father Gregory Oligschlaeger, pastor of Holy Rosary Parish in Monroe City and St. Stephen Parish in Indian Creek, reverences the Most Blessed Sacrament on one of three temporary altars near Holy Rosary Church during an outdoor Eucharistic procession on June 19, the Solemnity of the Most Holy Body and Blood of Christ.**

— Photo from the St. Stephen Catholic Church Facebook page

for forgiveness from Christ and from our community of brothers and sisters,” Fr. Schmitz pointed out.

“He will forgive us, but it takes a little extra step,” he noted.

### Sharing in divine life

Monsignor Marion J. Makarewicz VF addressed recent surveys indicating that a majority of people who say they are Catholic do not believe in the Real Presence of Christ in the Eucharist.

This lack of belief or understanding has contributed to a precipitous drop in the number of people who attend Mass each Sunday.

“We have quite a challenge before us,” Msgr. Makarewicz acknowledged from the pulpit of Mary Immaculate Church in Kirksville. “This isn’t just a crisis of faith in the Eucharist, but a crisis in the Christian faith and in the Catholic Church.

“We have to understand what it means to believe in God, in Jesus Christ, Whom He sent, and in the Holy Spir-

it, Who makes us one — and who we are as Church,” the priest stated.

“Because faith in the Eucharist — saying I believe that Christ is present, Body and Blood, Soul and Divinity, in the form of bread and wine, in the Eucharistic species — that’s a gift of faith,” he noted. “But you can’t get that gift of faith unless you’re present when it’s preached and celebrated.”

Msgr. Makarewicz is pastor of Mary Immaculate Parish and the Mission of St. Rose of Lima in Novinger.

He pointed to three actions that will help people understand their own role as followers of Christ: gather, offer and sacrifice.

Farmers and ranchers gather in their harvests, hopefully aware that God is the ultimate source of everything they are reaping.

People who harvest without such an understanding hoard what they believe to be solely the work of their own hands.

But those who reverently encounter God as the source of all good things are motivated

to offer thanks and praise and to make a substantial, sacrificial gift back to its source.

“The bread and the wine and the offering placed at the altar symbolize our willingness to offer ourselves to God,” said Msgr. Makarewicz.

“And we join our sacrifice — the sacrifices we make each day when we go out and gather our resources, the hard work we put in and the willing heart that we offer to God on the altar — we join that with Christ’s perfect sacrifice,” the priest continued.

“That is the greatest and holiest gift — that we give of ourselves completely and totally, without counting the cost,” he said. “Because that’s how Jesus gave Himself on the cross and gives Himself in the Eucharist.”

Likewise, “who we are gets placed on that altar and is lifted up with Christ,” Msgr. Makarewicz pointed out. “A portion of ourselves is transformed through the bread and the wine into the Body and Blood, Soul and Divinity of Jesus Christ!”

That sacrifice on the altar then nourishes God’s people as they await the coming of Christ in glory.

“And in this Eucharist, by participating in this sacrifice of Christ, we share in the divine life of God!” said Msgr. Makarewicz.

### “The same reality”

Many parishes continue the centuries-old ritual of carrying the Most Blessed Sacrament in procession through neighborhoods on the Solemnity of Corpus Christi.

One of those parishes is St. Vincent de Paul of Pettis County.

“In a joyful procession with song, Jesus will be carried in a monstrance by the priest, with a canopy, candles and incense for reverence, with our recent First Communicants in a place of honor, and with many faithful following,” Father Dave Veit, one of the pastors *in solidum* of the parish, wrote to parishioners.

“We will show others, especially those who in our own time are plagued by doubt in the Real Presence, our steadfast

See REAL PRESENCE, page 27

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## SYNODALITY

From page 1

parishes in 10 of the diocese's 38 counties.

Listening sessions for the Synod were held in January and February of this year.

Bishop McKnight urged Catholics throughout the diocese to participate and to invite friends, neighbors and family members, especially those who could bring different perspectives into the process.

"The whole reason for this Synod is not that we have an agenda or a goal other than we want to listen to as many people as possible," the bishop stated.

He pointed out that this is not a process designed to change Church doctrine.

"We will not be encouraged to assert or advance our own pet issues or projects," he stated. "We are all called, instead, to listen together, with openness, to what the Holy Spirit is asking of us in how we are to be the Church in our present context."

### The art of listening

Three hundred fifty people took part in the nine in-person and four online listening sessions in this diocese.

In-person sessions were in Columbia, Hannibal, Hermann, Jefferson City, Marshall, Mexico, Moberly, Rolla and Sedalia.

The Sedalia and Marshall sessions and one of the online gatherings were conducted in English and Spanish.

In addition, 35 people filled out the online surveys and 12 people sent emails or letters.

"What we're doing is part of something truly historic," Helen Osman, diocesan communication director and chair for the diocese's commission for this phase of the Synod, told participants. "It's been called the largest consultation in the history of humanity."

She reiterated that the goal was to gather, under the inspiration of the Holy Spirit, input from as many individuals as possible.

"We believe that as we listen to each other, we will hear what the Holy Spirit is calling us to be," she said.

Mrs. Osman emphasized that this phase is only the be-



Two of the discussion groups participating in the Columbia listening session for the Synod of Bishops gather in circles in Our Lady of Lourdes Church. — Photo by Jay Nies

ginning of a process involving all 2,250 Roman Catholic dioceses throughout the world.

"This is an exercise in discernment," she pointed out. "It is a process of sifting through our lives and attempting to see things the way God sees them, and act accordingly."

The listening sessions were conducted in churches. Participants meditated on Scripture and prayed together an ancient prayer to the Holy Spirit.

They then broke into small groups in which each member was given a few minutes to answer questions about their own experience of the Church, and what they believe the Holy Spirit is calling the Church to be.

Other participants listened intently without interrupting or offering responses or rebuttals.

"Active listening requires that we keep silent and make ourselves fully present to others as they speak," Mrs. Osman emphasized. "If there are moments of quiet, that's the Holy Spirit. If there are moments where people are sharing, that's the Spirit, as well."

An assigned facilitator kept each group's discussions on track, while an assigned recorder for each group compiled a report.

### "Missing insights"

The diocesan synodal commission went to great lengths to invite people to the listening sessions — placing banners on roadways, ads in local newspapers, paid "boosts" on social media, articles in *The Catholic Missourian* and announcements at Mass and in parish bulletins.

The goal was to draw a statistically relevant mix of people who are active in the Church, those who are tangentially connected, and those who feel alienated or marginalized.

"Despite these efforts," the diocese's report reveals, "the responses tended to be the same demographic: disproportionately people over age 59, who self-identified as active in the Catholic faith."

This has also been the case through most the diocese's pastoral planning.

"The pattern of disengagement by people under age 60 requires serious consideration," the report notes. "While these parents, business and civic leaders, teachers and farmers, healthcare professionals and other community members may be fully engaged in the faith through small groups, acts of charity, devotion to the Eucharist and other aspects of faith, the Church is missing their insights and their leader-

ship."

Many listening session participants spoke of the heartache they experience when members of their family leave the Church or cease practicing their faith.

Several current and past parishioners indicated that they do not feel their presence is welcome or that their talents are sufficiently appreciated or put to use in their parish.

Others spoke of how hard it is to figure out how to put into day-to-day practice the Biblical ideal of collaboration among clergy and laypeople.

While many participants said they believe that their parishes are actively welcoming communities, people at each listening session shared stories of feeling unwelcome or unappreciated.

### "Connect and know"

Diocesan synodal commission member Deacon Enrique Castro, executive director of the diocese's Faith Formation Department, facilitated the Spanish-language portion of the bilingual sessions.

Many of the participants noted that they had encountered Christ and become active in the faith through catechism classes and youth ministry groups during their formative years.

One participant who grew up in another country talked about how much she enjoyed helping lead children to Christ as a catechist in her home parish. But here, she stated, it's been difficult due to differences in language and culture.

Another participant spoke of having had little interest in matters of faith until a priest invited him to serve as a lector, proclaiming the readings at Mass.

"He also became active in renewal movements in the Church, particularly Cursillo," Deacon Castro noted.

Cursillo helped the man recognize God's call to enter into a closer relationship with Him, and in doing so, to serve the Church. That participant is now a permanent deacon.

Another participant spoke of having lost any sense of her faith when revelations of sexual abuse of minors by clergy broke into headlines 20 years ago.

Ultimately, her unwavering belief in the Eucharist drew her back, along with the understanding that the overwhelming majority of priests are good, holy bridges between God and His people.

Many participants, Deacon Castro recounted, said they believe the Church is being called to provide space and clearer opportunities for children, families and young people to experience God's call to worship and serve Him.

Young people, he noted, are eager for opportunities to exercise real leadership in decisions pertaining to the Liturgy and the life of the parish.

Participants also talked about the importance of engaging people where they are, in their own experienced reality.

"They said we need priests who are willing and not afraid to connect and know people's lives," Deacon Castro stated. "They said the Holy Spirit is asking all of us to go out and not be afraid."

### "A very good start"

Kelly Wheeler, a member of

See LISTENING, page 27



By Father Don Antweiler

### ACROSS

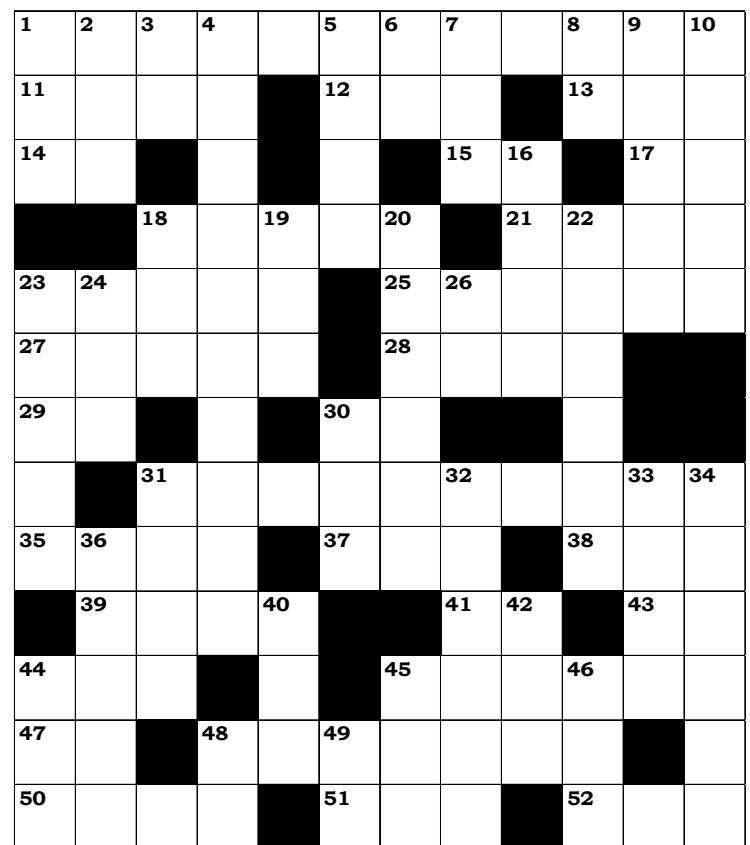
1. This puzzle features 5 women notable for their \_\_\_ and contributions to education in the State of Missouri.
11. "A \_\_\_ of experience is worth a ton of theory," — Robert Gascoyne-Cecil, 3rd Marquess of Salisbury.
12. "To \_\_\_ is human."
13. "*Fiat voluntas* \_\_\_"; "Thy will be done."
14. \_\_\_7; James Bond designation.
15. "\_\_\_ the fanaticism and absolute disregard of a given oath by these motley hordes of rebels (this does not include the regular Confederate Army) were known at the beginning, there would have been more shooting and less paper wasted writing loyalty oath certificates." — *Longer Than a Man's Lifetime in Missouri*, chapter 30; Gert Goebel.
17. Internet country code for Nicaragua.
18. St. Rose Philippine Duchesne (1769-1852); came to Mo. from France with 11 Sisters; founded in frontier St. Charles, Mo. the first free school for \_\_\_ west of the Mississippi as well as the first Catholic school for Native Americans.

- "Suffered every hardship the frontier had to offer."
21. It was so quiet that you could have heard \_\_\_ drop (2 wds.).
  23. He is the spitting \_\_\_ of his father.
  25. "I lift up my soul to my God, in you \_\_\_..." — Psalm 25:1-2 (2 wds.).
  27. Yogi \_\_\_ (1925-2015); legendary baseball player, manager, coach; born on The Hill in St. Louis; infamous for his malapropisms.
  28. "Blessed are those called to the Supper of the \_\_\_"; words of the priest just before distributing Holy Communion.
  29. "If you think that all we'll have in common with \_\_\_ is science and math, then there isn't much point in raising the question of baptizing him/her/it (?)," — *Would You Baptize an Extraterrestrial?* by Frs. Guy Consolmagno & Paul Mueller, astronomers at the Vatican Observatory (2 wds.).
  30. Letters for audio-visual.
  31. Eva Johnson (1865-1941); accomplished Latin scholar; studied at Stephens, UMC, and in Germany; long time esteemed Professor at UMC; founder of Columbia branch of Am. Assn. of \_\_\_ Women; multi-lingual; world-traveled; born in Ashland, Mo.
  35. The piglet is the \_\_\_ of the litter. I'm not sure it will make it.
  37. Laundry detergent brand.
  38. A \_\_\_ stick; necessary for a game of pool.
  39. "Making a \_\_\_, checking it twice..." — "Santa Claus is Coming to Town";

41. 101 for Caesar.
43. The Cardinals belong in this group (abbr.).
44. \_\_\_ & \_\_\_; communications giant (3 ltrs.).
45. The \_\_\_ year starts on July 1.
47. Union Pacific, for ex.
48. Home State of EWTN.
50. One of the names for the Eucharist is: "Holy \_\_\_ (*Missa*), because the liturgy...concludes with the sending forth (mission) of the faithful..." — *Catechism of the Catholic Church*, #1332.
51. I'll wait '\_\_\_ the cows come home if necessary.
52. Every Sunday she and her husband with their five kids in \_\_\_ came to church and sat in the front pew.

### DOWN

1. "A long time \_\_\_ in a galaxy far, far away..." — Star Wars intro.
2. \_\_\_-Magnon man; first early humans to settle in Europe, possibly from 40,000 B.C.
3. That's a laugh!
4. Mary Sibley (1800-1878); well educated in St. Louis; taught Native Am. children on the frontier; believed strongly in education for all, esp. women, African Americans, and new \_\_\_; founded Lindenwood College in St. Charles, the first four-year women's college west of the Mississippi.
5. Meat from a calf.
6. Comparative suffix.
7. Hospital scan.
8. In text, No Thanks or Next Time.
9. Capital of Tunisia; the country, though Muslim, was the first Arab State to abolish polygamy in 1956, the year it gained independence.
10. With the Nazis overrunning France in 1942, Madame Pericand learns her priest-son and her younger son in the army have both been killed. "I gave birth to a \_\_\_ and a hero. Our sons are making sacrifices for other people's sons," — *Suite Francaise* by Irene Nemirovsky.
16. As an adult, Harry Truman's family enjoyed visiting "Mamma Truman"



18. The longnose \_\_\_ is found in most medium-to-large streams and reservoirs throughout Mo. It is a great gamefish but not often the target of anglers. The result is a plentiful supply. The record catch is a whopping 34 lbs. 7 oz.
19. Letters for real estate agent.
20. The name of the Lone Ranger's horse.
22. Susan Blow (1843-1916); educational pioneer; founded the first \_\_\_ kindergarten in the nation in St. Louis; toured the country and wrote books promoting the kindergarten movement; born in St. Louis.
23. "From now on, let no one make troubles for me; for \_\_\_ the markings of Jesus on my body," (Galatians 6:17).
24. "And behold, Jesus \_\_\_ them on their way and greeted them," (Matthew 28:9).
26. Informal British thank

- you.
30. \_\_\_ *Maria, gratia plena*...
31. "It is a proud privilege to be a soldier...with discipline, self-respect, pride in his \_\_\_ and his country..." — George S. Patton.
32. Muriel Battle (1930-2003); African Am. educator and administrator; led the Columbia school district and city through \_\_\_ integration; PhD from MU; Board of Trustees for Stephens College and Lincoln Univ.
33. Chicken of the Sea is a brand of \_\_\_.
34. \_\_\_ cab; taxi company.
36. Michelob \_\_\_; low carb beer.
40. \_\_\_ Aviv; Israel's largest city at 435,800 pop.
42. Suffix for a creed, belief or system; possible add-on to Lutheran, Marx, or terror.
44. The long \_\_\_ of the law finally caught up with him.
45. J. Edgar Hoover was once the head of this agency.
46. "Holmes began to sneeze again; the alley \_\_\_ with the missing ear had wandered into the room through the open door," — from the Sherlock Holmes story "The Doctor's Case," by Stephen King.
48. \_\_\_ I've said before...
49. What are you staring \_\_\_?

ANSWERS on page 23

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**LEFT:** Dominican Sister Suzanne Walker, members of her family and Father Gregory Oligschlager gather for a photo outside the newly-named Sister Sue Walker Gym and Auditorium in Holy Rosary School in Monroe City. **RIGHT:** The people at a celebration of Dominican Sr. Suzanne Walker's 38 years as principal of Holy Rosary School give her a standing ovation. — Photos by Jay Nies

## SR. SUZANNE

From page 6

charism of the Sparkill Dominicans will continue to guide the school.

Many on the faculty attended Holy Rosary School and were taught by Sr. Suzanne or other members of her congregation.

"We have such wonderful, faith-filled laypeople," she said. "The Good Lord has a plan, and we just have to listen and follow it."

It's not unusual to have families with four generations of ties to the school, she said.

After Sr. Suzanne announced that she would retire, Nancy Shively, the junior high science teacher, confided that she might apply to succeed her.

"She told me that the reason she was considering it was that she loves the school and wants the kids to continue having what generations ahead of them have been blessed to have," Sr. Suzanne recalled.

The outgoing principal, who had hired Mrs. Shively, knew she could lead the school

admirably. But where would they find another junior high science teacher?

Around that time, a teacher moved to Monroe City and

More photos from this event will be posted in *The Catholic Missourian's* online edition, [cathmo.com](http://cathmo.com). Select "Photo Galleries" from the "Multimedia" tab on the menu bar.

sent a resume to Holy Rosary School.

She turned out to be a Holy Rosary graduate with experience teaching junior high science.

"She knows us," said Sr. Suzanne. "She's a member of our parish. She graduated from here. She moved back here, and she wants to teach here! I say that's a miracle."

### Grateful heart

Sr. Suzanne feels truly blessed with the many experiences and relationships she has shared with students, parents, teachers and parishioners.

She has had many opportunities to learn from each of them and be strengthened in her own faith by being a part of their formation.

She asks for prayers of thanksgiving for all the ways God has blessed her in her time at Holy Rosary School.

She also requests prayers for guidance as she steps back to discern how God wants her to carry-out her next phase of religious life.

"I really don't have a plan," she said. "My prayer is that I will do what I'm supposed to do."

She knows that not being at school on the first day

of classes this fall will feel strange, but she's confident that the school is in capable hands.

"Our new principal loves

Holy Rosary and is going to step right in," she said. "And I'll be across the street if she ever needs to talk to me about anything."

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Have you already remembered your parish or school in your estate plans? Please let us know!

Need more info about an event or want to see more events?  
Visit the diocesan EVENT CALENDAR at [diojeffcity.org/events](http://diojeffcity.org/events).  
Want your event listed?  
Fill out the ONLINE FORM at [diojeffcity.org/event-listing](http://diojeffcity.org/event-listing).

## Fundraisers & Social Events

Jun. 24-25

**Fulton**, St. Peter Parish rummage sale, Fri. 7 am-6 pm, Sat. 7 am-noon

Jun. 25

**Columbia**, Celebration of World Refugee Day, 5:30 pm, Cosmo Park; **Jefferson City**, Immaculate Conception Parish Pro-Life Committee rummage sale fundraiser, 7-11 am

Jun. 26

**Linn**, St. George Parish picnic, 11 am-6 pm

Jul. 3

**Vienna**, K of C breakfast, 7:30-11 am

Jul. 10

**Bahner**, St. John's Ice Cream Social, 5:30-10 pm; **St. Martins**, St. Martin Parish picnic, 11 am-9 pm

Jul. 17

**Wardsville**, St. Stanislaus Parish picnic, 11 am-7 pm

## Meetings/ Workshops

Jul. 5

**VIRTUAL**, Marriage Prep Facilitators' morning refresher, 10:30-11:30 am, for info or to RSVP email [faithformation@diojeffcity.org](mailto:faithformation@diojeffcity.org)

Jul. 8

**VIRTUAL**, Commemoration of the 125th anniversary of the death of Venerable Augustus Tolton, 6:30 pm, to register visit [bit.ly/tolton-7-31](http://bit.ly/tolton-7-31)

Jul. 17-22

**Milford, OH**, CLEF Summer Program for Ensemble Musicians, Jesuit Spiritual Center, for info or to register email [info@clef.life](mailto:info@clef.life) or visit [clef.life](http://clef.life)

Jul. 19

**VIRTUAL**, Marriage Prep Facilitators' evening refresher, 5:30-

6:30 pm, for info or to RSVP email [faithformation@diojeffcity.org](mailto:faithformation@diojeffcity.org)

## Eventos del Ministerio Hispano

junio 25-26

**Marshall**, Formación y Entrenamiento Musical: Discípulos, Ministerios y Músicos, Parroquia San Pedro, para más información contacte a Marcelino Chavez al 660-631-3748 o Maria Tapia al 660-202-9421

junio 26

**Sedalia**, Bienvenida de Cursillistas, Iglesia de San Patricio, para más información y registrarse llame Oswaldo Diaz 660-829-5213

julio 5

**VIRTUAL**, Sesión de Capacitación para Facilitadores de Preparación Matrimonial, 5:30-6:30 pm, envíe un correo electrónico a [faithformation@diojeffcity.org](mailto:faithformation@diojeffcity.org) antes del lunes anterior si planea asistir

julio 9-10

**Sedalia**, Retiro: Sanando Nuestras Relaciones Fraternas, 8:30 am-4:30 pm, Escuela Sagrado Corazón, para más información contacte a Ilsi Palacios al 316-530-1004 o por correo electrónico a [ComiteDiocesanoRCCH@gmail.com](mailto:ComiteDiocesanoRCCH@gmail.com)

## Faith Formation & Spiritual Renewal

Jun. 28

**Jefferson City**, "Metanoia: A Journey with Christ to Conversion," video series hosted

by Fr. Dave Pivonka, 6:30-8:30 pm, Immaculate Conception Parish's Pleus Hall, for info email [jimkemna@gmail.com](mailto:jimkemna@gmail.com)

Jul. 5

**Jefferson City**, "Metanoia: A Journey with Christ to Conversion," video series hosted by Fr. Dave Pivonka, 6:30-8:30 pm, Immaculate Conception Parish's Pleus Hall, for info email [jimkemna@gmail.com](mailto:jimkemna@gmail.com)

Jul. 14-17

**Columbia**, Men's Cursillo Weekend #70, Fr. Tolton Regional Catholic High School, to register visit [diojeffcity.org/cursillo](http://diojeffcity.org/cursillo)

## Liturgical

Jul 16

**Laurie**, Pilgrimage with Deby Sansone Schlapprizzi, 8:30 am-5:30 pm, National Shrine of Mary, Mother of the Church, for info or to register call 573-374-6279 or email [shrinemothers@gmail.com](mailto:shrinemothers@gmail.com)

## Youth

Jun. 26-Jul. 1

**Conway**, Camp Siena summer camp experience for high school-aged young women, for info or to register, visit [diojeffcity.org/youth-ministry/camp-siena](http://diojeffcity.org/youth-ministry/camp-siena)

Jul. 6

**Jefferson City**, Rooted and Connected youth and young adult faith sharing group, 6:30-8 pm, Immaculate Conception Parish, for info visit [ican.gels.com/youngadults](http://ican.gels.com/youngadults)

Jul. 10-13

**Conway**, Camp Lolek (session 1) summer camp for junior high boys, for info or to register, visit [diojeffcity.org/youth-](http://diojeffcity.org/youth-ministry/camp-lolek)

[diojeffcity.org/youth-](http://diojeffcity.org/youth-ministry/camp-lolek)

Jul. 13-16

**Conway**, Camp Lolek (session 2) summer camp for junior high girls, for info or to register, visit [diojeffcity.org/youth-ministry/camp-lolek](http://diojeffcity.org/youth-ministry/camp-lolek)

Jul. 17-22

**Camdenton**, Camp MacCabee (session 2) summer adventure camp for high school-aged young men, for info or to register, visit [diojeffcity.org/youth-ministry/camp-maccabee](http://diojeffcity.org/youth-ministry/camp-maccabee)

Jul. 20

**Jefferson City**, Rooted and Connected youth and young adult faith sharing group, 6:30-8 pm, Immaculate Conception Parish, for info visit [ican.gels.com/youngadults](http://ican.gels.com/youngadults)

Aug. 1-5

**Jefferson City**, Ancient Classics "Summa Camp" for youth entering 1st-5th grade, 7:30 am-5 pm daily, Immaculate Conception Parish, for info or to register contact Mark Rehagen at [mrehagen@heliascatholic.com](mailto:mrehagen@heliascatholic.com)

Aug. 3

**Hermann**, Evening for teens and college students with faith speaker Shalini Blubaugh, 6:30-7:30 pm, St. George Church, for info call 573-645-7510 or email [mary.e.molly@hotmail.com](mailto:mary.e.molly@hotmail.com); **Jefferson City**, Rooted and Connected youth and young adult faith sharing group, 6:30-8 pm, Immaculate Conception Parish, for info visit [icangels.com/youngadults](http://icangels.com/youngadults)

Aug. 17

**Jefferson City**, Rooted and Connected youth and young adult faith sharing group, 6:30-8 pm, Immaculate Conception Parish, for info visit [ican.gels.com/youngadults](http://ican.gels.com/youngadults)

## MISSOURI CATHOLIC CONFERENCE Executive Director

The Missouri Catholic Conference (MCC), which supports the four Catholic dioceses of Missouri, is looking for its next Executive Director. The successful candidate is appointed by the Board of Directors, reports to the Missouri Bishops and provides managerial and executive oversight of staff, facilities and operations of the MCC. The Executive Director must be a practicing Catholic in good standing with the Church. They represent the Missouri Bishops in an official capacity before the governor's office, legislative leadership, State agencies as well as national and statewide governmental and private organizations. Additional duties include managing the fiscal operations of the MCC, budget development and approval, serves as Secretary of the Board of Directors, member of the Public Policy Committee and implementing all decisions of the Board.

The Executive Director works closely with their staff to develop strategic action plans on issues of concern to the Church, oversees the General Counsels' legislative and litigation efforts impacting the Church at state and federal levels. They direct all conference communication efforts, especially with the secular press.

Candidates should have 3-5 years of demonstrated growth, advancement and level of responsibility in the areas of government relations or public policy. They should possess a bachelor's degree in political science, public relations/policy or a related field. A Master's degree is preferred. In addition to being Catholic, all public and private positions must be in line with the teachings of the Catholic Church.

Located in Jefferson City, the MCC offers an excellent benefits package and competitive salary. Interested candidates should send their resume, introductory letter and salary expectations to: **Kevin Loos, Archdiocese of Saint Louis, 20 Archbishop May Drive, Saint Louis, MO 63119**

## WEIGEL

From page 9

Giacomo Della Chiesa, Achille Ratti, and Karol Wojtyla were all elected after rather lengthy conclaves; moreover, the conclaves of 1914 and 1922 were rife with contention, as the cardinals continued to battle over the legacy of the Leonine Revolution. Yet Benedict XV, Pius XI and John Paul II were all great popes who made significant contributions to the Church. The lesson? A long conclave can produce a considered, thoughtful result.

**Myth #4:** The only cardinals who count are the cardinals who actually vote. Not true. Since Paul VI reformed conclave procedures,

only cardinals who have not reached their 80th birthday when the conclave opens can vote. However, all cardinals participate in the General Congregations of cardinals between a pope's death or abdication and the immurement of the conclave. And they can have a real effect, as Britain's Cormac Murphy-O'Connor proved by his advocacy of the Bergoglio candidacy in 2013. With over-80 cardinals of great moral authority like Francis Arinze, Wilfred Fox Napier, George Pell, Camillo Ruini and Joseph Zen participating, the discussions in the next General Congregations can be similarly influential.

**Anniversaries**

**Argyle, St. Aloysius**  
 Charlie & Gertie Schwartze, 62 years  
 Ray & June Schwartze, 51 years  
 John & Vicki Hagenhoff, 42 years  
 Chris & Joan Brundick, 38 years  
 Kurt & Tonya Schaben, 18 years  
 Andrew & Kelly Schwartze, 16 years

**Brinktown, Holy Guardian Angels**  
 Ed & Pat Redel, 53 years  
 Roger & Kathleen Steuber, 51 years  
 Steven & Sara Campbell, 10 years

**Camdenton, St. Anthony**  
 Frank & Mary Lou Ilgenfritz, 64 years  
 Don & Annabelle Savio, 62 years  
 Tom & Sue Herbst, 57 years  
 John & Rosie Losito, 56 years  
 Jim & Ann Humbert, 54 years  
 Bill & Kris Pauls, 51 years  
 Dave & Alice Reinke, 50 years  
 Steve & Angelia Rowles, 50 years  
 Rich & Mary Schilling, 50 years  
 Bob & Mary Beth Callanan, 44 years  
 Jim & Jan Martin, 43 years  
 Dennis & Kathy Jones, 41 years  
 Mark & Barb Anderson, 36 years  
 Rick & Maureen Weber, 32 years  
 Duane & Tara Randle, 16 years

**Fayette, St. Joseph**  
 Charles & Lou Thompson, 51 years  
 Ron & Nancy Anderson, 49 years  
 Randy & Kathy Redenius, 48 years  
 David & Nancy Holtwick, 39 years

**Freeburg, Holy Family**  
 Fred & Phyllis Wieberg, 60 years  
 Norbert & Anne Falter, 57 years  
 Dan & Betty Berhorst, 51 years  
 Dan & Sheri Stratman, 48 years  
 Paul & Donna Luetkemeyer, 46 years  
 Mike & Maggie Dudenhoeffer, 41 years  
 Phil & Cathy Sestak, 38 years  
 Kevin & Rhonda Allen, 37 years  
 Romeo & Lisa Bexten, 28 years  
 Butch & Kathy Hilkemeyer, 26 years  
 Les & Heather Hutchison, 22 years  
 Ryan & Lisa Stuecken, 22 years  
 Ben & Erin Berhrost, 19 years  
 Bryan & Kristi Beck Brune, 19 years  
 Lucas & Erin Lee, 11 years  
 Jason & Cristy Roettgen, 11 years  
 Mike & Gretchen Dudenhoeffer, 10 years

**Hermann, St. George**  
 Bruce & Roberta Cox, 50 years

**Jefferson City, Cathedral of St. Joseph**  
 Alan & Betty Mudd, 53 years

**Koeltztown, St. Boniface**  
 Jim & Bev Loehner, 39 years  
 Steve & Stephanie Laux, 24 years

**Lake Ozark, Our Lady of the Lake**  
 Jerry & Marlen Frank, 52 years

**Loose Creek, Immaculate Conception**  
 Tom & Ruth Kliethermes, 37 years

**Martinsburg, St. Joseph**  
 Don & Jeanette Wortmann, 66 years  
 Norb & Kathy Dubbert, 45 years  
 Alvin & Dorothy Schafer, 44 years  
 Bob & Caroline Nation, 21 years

**Milan, St. Mary**  
 Rex & Paula May, 54 years  
 Dennis & Sherri Ryan, 44 years  
 Mario Chaparro & Liliana Hernandez,  
 21 years

**Montgomery City  
 Immaculate Conception**  
 Denis & Mary Dickherber, 53 years  
 Don & Lila Broz, 51 years  
 Charlie & Pat Korman, 49 years  
 Jerry & Diane Witthaus, 47 years  
 Ed & Cathy McCormack, 44 years  
 Brian & Karen Schmidt, 36 years  
 John & Aggie Baldetti, 28 years  
 Chris & Carla Parker, 22 years  
 Gary & Beth Roesner, 21 years  
 Dustin & Hilary Benney, 14 years

**Rich Fountain, Sacred Heart**  
 Herman & Georgia Mebruer, 64 years  
 Wildred & Evelyn Luebbert, 62 years  
 Paul & Mary Bexten, 61 years  
 Herb & Janette Kramer, 61 years  
 Joe & Betty Frank, 60 years  
 Jerry & Marlene Haller, 57 years  
 Ralph & Mary Jane Bexten, 52 years  
 Dennis & Jonie Bruemmer, 41 years  
 Steve & Julie Siegler, 36 years  
 Ken & Christy Fick, 31 years

**Tipton, St. Andrew**  
 Leon & Pat Moon, 55 years  
 Gary & Terri Oldham, 45 years  
 Jeff & Betsy Koechner, 30 years  
 Aaron & Darla Fassler, 25 years  
 Calen & Lori Bestgen, 15 years

**Vienna, Visitation**  
 Dan & Rita Schwartze, 47 years  
 Tim & Ruth Barnhart, 43 years  
 Alan & Teresa Fick, 40 years  
 Mike & Robin Kleffner, 36 years  
 Mark & Susan Brunnert, 35 years  
 Bryan & Stacia Steinman, 29 years  
 Chris & Kristan James, 28 years  
 Jason & Brandy Kampeter, 23 years  
 Ron & Elizabeth Rowden, 15 years  
 Derrick & Lindsay Otto, 12 years  
 Joe & Kelley Edwards, 11 years  
 Will & Angela Rowden, 11 years

**Wien, St. Mary of the Angels**  
 Ollen & Jeana Bixenman, 62 years  
 Bob & Veronica Marek, 62 years  
 Jim & Marilyn Bixenman, 51 years  
 Dale & Audrey Davis, 44 years  
 Paul & Peggy Schneider, 40 years  
 Wayne & Mary Lou Burstert, 35 years  
 Todd & Bonnie Linebaugh, 32 years  
 Matt & Laurie Cupp, 28 years  
 Ron & Betty Fischer, 28 years  
 Kevin & Debbie Fischer, 20 years  
 Jerry & Tracie Moore, 18 years  
 Paul & Maygan Bixenman, 12 years  
 Bryce & Danielle Fiala, 12 years  
 Luke & Alyssa Niemeier, 12 years

**Marriages**

Columbia, Our Lady of Lourdes —  
**Jane Kuebler & Gered Bales**

Jefferson City, St. Peter — **Sarah Pieper  
 & Payne Stark**

Kirksville, Mary Immaculate — **Sadie  
 Rollings & Nolan Carter**

Marshall, St. Peter — **Dani Snyder &  
 Joseph Wandell**

Martinsburg, St. Joseph — **Amy Crocfer  
 & Nick Scott**

Mary's Home, Our Lady of Snows —  
**Rachel Wood & Clay Wyrick**

Moberly, St. Pius X — **Ashley Nagel &  
 Royce Black**

**Deaths**

**Charles F. Stoehr**, 71 — stepfather of Kelly  
 Martin, graphic designer/advertising  
 coordinator for *The Catholic  
 Missourian* — on June 14. Mass of  
 Christian Burial was celebrated on  
 June 18, with burial in Resurrection  
 Cemetery in Jefferson City.

Boonville, Ss. Peter & Paul — **Lavina Hodges**

Columbia, Our Lady of Lourdes —  
**Jan Franz, Arlene Martin, Bernard  
 Mertens**

Hermann, St. George — **Georgia  
 Brueggenjohann**

Holts Summit, St. Andrew — **Louis "Kirk"  
 Rackers**

Jefferson City, Immaculate  
 Conception — **Frederick Huhman  
 Jr., Neil Scully, Naomi J. Vetter**

Jefferson City, St. Peter — **Lloyd Kempker**

Koeltztown, St. Boniface — **Gregory O.  
 Sankey Jr.**

Marshall, St. Peter — **Bob Backes,  
 Kathy Koch Scott**

Morrison, Assumption — **Myron P. Rost**

St. Clement, St. Clement — **Frank  
 Deters, Gary Grote, Aaron Orf**

St. Martins, St. Martin — **Bernard M.  
 Rustemeyer**

Taos, St. Francis Xavier — **Gary L.  
 Wieberg, Gerald L. Wilde**

Wardsville, St. Stanislaus — **Henry G.  
 Castrop**

**Elections**

**Bishop W. Shawn McKnight**, to the Board  
 of Trustees of the Pontifical College  
 Josephinum in Columbus, Ohio

Columbia, Our Lady of Lourdes —  
**Chuck Guilford, Mel Hegger, Ray  
 Schachtner, Jessica Schepker**, to  
 the parish pastoral council

Linn, St. George — **Kim Sallin, Emma  
 Williams**, to the parish school  
 advisory council

Mary's Home, Our Lady of Snows —  
**Tricia Belshe, Bruce Berendzen**, to  
 the parish pastoral council

Rich Fountain, Sacred Heart — **Patrick  
 Fick, JeNae Frank, Logan Siegler,  
 Peter Troesser**, to the parish school  
 advisory council

Rolla, St. Patrick — **Tim Bull, Nick  
 Girondo**, to the parish school  
 advisory council

St. Clement, St. Clement — **Fred  
 Carlson, Mary Jane Noellsch, Dave  
 Tepen, Becky Turner**, to the parish  
 pastoral council; **Georgia Hearn**, to  
 the parish school advisory council

St. James, Immaculate Conception —  
**Bob Edwards**, to the parish pastoral  
 council

**Baptisms**

Argyle, St. Aloysius Church in Argyle  
 — **Wayde Albert Wieberg**, son of  
 Preston & Alyssa Wieberg

Boonville, Ss. Peter & Paul — **Miller Jo  
 Gibbons**, daughter of Chris & Ellie  
 Gibbons; **Skylar** and **Ava Slaughter**,  
 daughters of Dillon & Kelsey  
 Slaughter

Hermann, St. George — **Dwight  
 Alexander Martin**, son of Patrick  
 & Soo Martin; **Eliza Joy Stobart**,  
 daughter of Zachary & Cassandra  
 Stobart

Jefferson City, Immaculate  
 Conception — **Mason Willian Lepper**,  
 son of Nathan & Michelle Lepper;  
**Maggie Rose Wisch**, daughter of  
 Stephen & Katherine Wisch

Jefferson City, St. Peter — **Liliana Juarz,  
 Maximillian Juarz**

Kirksville, Mary Immaculate — **Luke  
 Emmanuel Sarkar**, son of Daniel &  
 Janette Sarkar

Koeltztown, St. Boniface — **Owen  
 Michael Meyer**, son of Nathan &  
 Stephanie Meyer

Lake Ozark, Our Lady of the Lake —  
**Riley Christopher Mueller, Forrest  
 John Stegeman**

St. Martins, St. Martin — **Gwen  
 Massman**, daughter of Chris &  
 Christie Massman

Wardsville, St. Stanislaus — **Hayden  
 Joseph Niekamp**, son of Derick &  
 Staci Niekamp

**Birthdays**

Jefferson City, Cathedral of St. Joseph  
 — **Jerome H. Schwartze**, his 93rd on  
 July 1

Mexico, St. Brendan — **Evelyn  
 Fennessey**, her 90th on July 5

Tipton, St. Andrew — **Mary June Hecht**,  
 her 97th on June 30

Wien, St. Mary of the Angels — **Sylvia  
 Dunning**, her 98th on June 18

**Crossword puzzle answers**

W	O	J	T	I	S	S	V	M
O	V	M	V	B	V	T	V	R
T	V	C	S	I	E	L	L	V
T	I	C	I	J	L	S	I	T
E	U	C	V	R	E	L	N	U
X	J	I	S	R	E	V	I	N
L	S	U	R	L	I	E	G	V
N	I	P	V	S	T	L	I	G
I	N	J	I	V	A	M	O	O
V	J	J	R	E	R	M	V	G
S	J	N	E	M	E	I	H	C

## Fit for a queen



Father Dylan Schrader, pastor, joins young people from St. Brendan Parish in Mexico in a traditional “May Crowning” — crowning an image of the Blessed Mother with flowers during the Month of Mary.  
— Photos from the St. Brendan Parish bulletin

## Flowers for the Blessed Mother



Youth take part in a traditional May Crowning of the image of the Blessed Mother with flowers in the grotto outside St. Michael Church in Russellville on May 1.

— Photos from the St. Michael Catholic Church-Russellville MO Facebook page

## A summer sunset



ABOVE: Catholic Youth Organization members from Fr. McCartan Memorial School in Marcelline enjoy their end-of-the year barbecue on June 9.

— Photo by Donna Bell

RIGHT: Members of the St. Pius X School’s National Junior Honors Society in Moberly take part in a work day June 6 to spread rubber playground mulch. The school received the MFA Oil Foundation Grant to get a new playground surface.

— Photo by Mike Aulber, principal

## Rubber hits the playground



## Sharing their faith



Led by Catholic juniors and seniors from Missouri Valley College in Marshall, members of the St. Peter Parish high school youth group share their faith during a session this spring. The group usually meets once or twice a month and carries-out many service projects.

— Photo by Carol Wolfe



# Jesus appears to His friends

By Jennifer Ficaglia  
Catholic News Service

After Jesus rose from the dead, He appeared to His followers several times before returning to His Father in heaven.

One day, Jesus revealed Himself to seven of His friends on the Sea of Tiberias.

The seven — Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, the two sons of Zebedee and two other followers — were gathered on the seashore.

They decided to go fishing, but they didn't catch anything that night.

At dawn, Jesus was waiting for them on the shore. "Children, have you caught anything to eat?" Jesus called out.



"No," they replied, not recognizing Jesus.

"Cast the net over the right side of the boat and you will find something," Jesus said.

They did, and the net was so full of fish that they could not

drag it into the boat.

The apostle whom Jesus loved suddenly recognized Jesus and told Simon Peter, who jumped into the water so he could quickly get to shore. The others brought in the boat and

the net full of fish.

Jesus had a charcoal fire going and a breakfast of fish and bread ready for them to eat. When they were done eating, He turned to Simon Peter.

"Simon, son of John, do you love Me more than these?" He asked.

"Yes, Lord, You know that I love You," he replied.

"Feed My lambs," Jesus said.

Jesus asked Simon Peter the same question a second time, and Simon Peter replied as he had before.

"Tend My sheep," Jesus said.

Jesus asked the same question a third time, which made Simon Peter a little distressed.

"Lord, You know everything; You know that I love You," he said.

"Feed My sheep," Jesus replied.

"Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go," Jesus told Simon Peter, signifying by what kind of death he would glorify God.

And when Jesus had said this, He said to Simon Peter, "Follow Me."

**Read more about it...**

**John 21**

1. Where did Jesus appear to His seven friends?
2. What did Jesus feed His friends for breakfast?

## Bible Accent

Jesus appeared to His followers several times after His resurrection.

For example, in Matthew 28:1-10, we read that Mary Magdalene and another woman found Jesus' empty tomb. An angel told them Jesus had risen. As the two women rushed back to inform the apostles, Jesus met them on their way and greeted them.

In John 20:19-29, Jesus twice appeared to the apostles. The first time, the apostle Thomas was not there and did not believe that his friends had seen Jesus.

He appeared to the apostles when Thomas was there, and Thomas believed.

And in Luke 24:13-35, two of Jesus' followers were walking from Jerusalem to Emmaus.

Along the way, they talked about Jesus' arrest, crucifixion and death.

Just then, Jesus began walking with them, although they did not recognize Him.

"What are you discussing as you walk along?" He asked.

The men looked very sad and explained what had happened to Jesus.

After reaching Emmaus, they ate a meal together. When

Jesus took the bread, blessed it, broke it and shared it with them, they finally recognized Him.

## Trivia

**How many fish did Jesus' followers have in their net? (Hint: John 21:11)**

Answer: 153

## Puzzle

Unscramble the words and arrange them to make a quotation from the children's story.



vole      drol      atht      uyo

\_\_\_\_\_  
eys      wonk      i      uoy

Sentence:

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_



Answers: love, lord, that, you, yes, know, I, you, Yes, lord, you know that I love you.

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## Saint Spotlight



**St. Clelia Barbieri**

Clelia Barbieri was born near Bologna, Italy, in 1847. She sought holiness even as a child, spending her days praying in church or weaving and sewing at home. When she was 11, she had her first mystical experience on the day of her First Holy Communion. She joined a catechetical group in her village, and she and some other members later formed the Sisters Minims of Our Lady of Sorrows, which was devoted to contemplation and good works. Clelia died of tuberculosis in 1870, just two years after founding the order. She is considered the youngest founder of a religious community in Church history, and we remember her on July 13.

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## Book on 'Rethinking Sex' challenges assumptions of modern sexual culture

By Anna Capizzi Galvez  
Catholic News Service

Washington, D.C.

"There is something unmistakably off in the way we've been going about sex and dating."

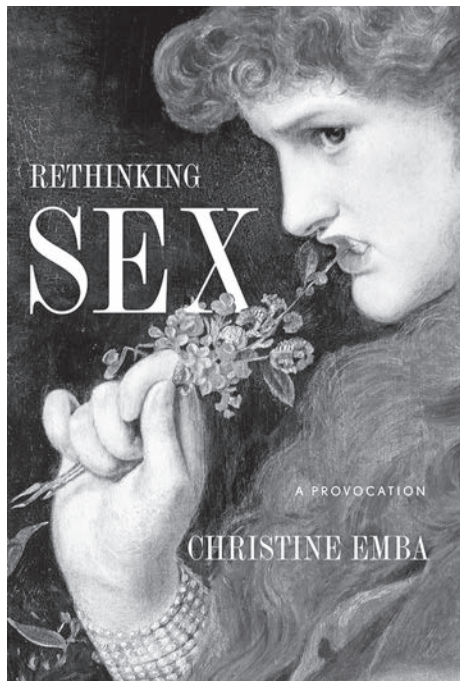
So states Christine Emba, columnist for *The Washington Post*, in the introduction of her new book, *Rethinking Sex: A Provocation*.

The book paints a dismal picture of modern sexual culture.

"Narratives around sex seem deeply confused," Emba writes.

Stories abound of people having sex they don't really want or fully agree with, people experiencing the kind of sex that "saps the spirit and makes us feel less human," or encounters that are "unwanted, depressing, even traumatic."

Emba asks readers to reconsider assumptions beneath the



mainstream culture's approach to sex, such as "sex is a purely physical act," "the absence of rules will make me happier," "my sex life is nobody's business" and "women and men are basically the same."

Raised in an evangelical family, Emba joined the Catholic Church while in college.

She told Catholic News Service (CNS) that writing the book became personal in an unexpected way.

"As I tried to think about the moral and ethical ramifications of the question, because it really is a question of how do you live your life, how can you be good, what does good look

like, I was obviously forced to look at my own life and interrogate my own choices through that lens. You can't point a finger at someone else without the rest of your fingers pointing back at you," she said.

Emba acknowledged that some of the points she makes in her book might seem or be obvious to a Christian audience but explained that she was writing for as many people possible, including those who have not had space to discuss the topic.

One such point is that men and women are different, despite the mainstream view that "women and men are basically interchangeable and approach sex, love and desire in the same way (or ought to, anyway)," Emba states in book.

She argues that the biological pressures and the socialization are different for women and men. Women are fertile for fewer years than men, and women, not men, get pregnant. Additionally, "in our society, women are conditioned to take responsibility for the feelings of others, especially for men's," Emba writes.

"It has felt at times that there has been pressure for equality between men and women to mean that men and women should just be the same and go about life the same" but that's not necessarily true, Emba told CNS.

## Movie Ratings



Family Camp (PG)

Adults and Adolescents



The Bob's Burgers Movie (PG-13)  
Doctor Strange in the Multiverse of Madness (PG-13)  
Downton Abbey: A New Era (PG)  
Firestarter (R)  
Jurassic World Dominion (PG-13)  
Top Gun: Maverick (PG-13)

Adults

Ratings are supplied by the U.S. Conference of Catholic Bishops Film and Broadcasting Office. Visit [usccb.org](http://usccb.org) for current reviews.

"Equality, real equality would mean acknowledging differences that exist, respecting them and still valuing both men and women equally despite their differences and that would include making space for those differences to be respected and addressed," Emba said.

*Rethinking Sex* also calls attention to how sexual violence is becoming more common. Emba cites researcher Debby Herbenick, who found that 21% of women and 11% of men had been choked during sex. Even more alarming, among 18- to 29-year-olds overall the number increases to 40%.

"Pornography has played a special role in turning what used to be obvious no's into normals," Emba writes.

"The first age of seeing pornography is actually under the age of 10 and usually accidentally," Emba told CNS. "If you see that and then you begin to believe that's what sex is or that's what sex normally looks like and those are the behaviors that you should act out, you can get to a really dark place pretty quickly."

The antidote would be to have conversations earlier about what sex is, how you treat others and what is acceptable, Emba said. Monitor your children and be willing to say that pornography is wrong, she added.

In the eighth chapter of her book, Emba proposes a new sexual ethic based on St. Thomas Aquinas' definition of love: "willing the good of the other." Aquinas, Emba writes, borrowed the definition from the philosopher Aristotle, whose understanding of

love was an intention: "to bear goodwill toward another for the sake of that person and not oneself."

"Willing the good means caring enough about another person to consider how your actions (and consequences thereof) might affect them — and choosing not to act if the outcome for the other person would be negative," she writes.

"What people really say they want from relationships, they want care, they want empathy and someone thinking about them, that connection and that leads naturally to this definition of love," Emba told CNS.

The post-*#metoo* era may be the moment for the culture to accept a new sexual ethic. "People are beginning to think harder about what the sexual culture looks like and are slightly more willing to acknowledge that there are problems and are open to discussing what a solution would be," Emba said.

While much in the book is discouraging, Emba said she finds hope "in that people are acknowledging the bleak landscape and are beginning to talk about it."


"I talk to people who are more willing to back off from their past behavior from this landscape and trying to think of something better or do something better even if they're not sure of what." Emba also said she speaks to individuals who are embracing "the pause," a term from the last chapter of the book that proposes less, not more casual sex.

"If anything, more restraint might give us more freedom to seek and offer love," Emba writes.

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K216GM 91.1 FM, Canton

## LISTENING

From page 19

Our Lady of Lourdes Parish in Columbia and a representative to the Diocesan Pastoral Council, took part in the first in-person listening session.

She found the small-group approach to be exciting and effective.

“If we want to personalize the experience of being the Church and get people on fire and have them spread that, then this is a very powerful way to begin,” she stated afterward.

She said it was interesting to hear about how many different ways the Church has influenced people’s lives.

Joy and awe mixed with frustration and sadness as participants showed acceptance to each other while sharing stories of family members and friends who feel alienated or unwelcome.

She said the silent, prayerful pauses were helpful.

### A universal yearning

Other members of the diocesan synodal commission include: Father Jason T. Doke STL, moderator of the curia; LeAnn Korsmeyer, diocesan director of women’s ministry; Benjamin Roodhouse JD JCL, chancellor and diocesan director of Canonical Services; and Sister Kathleen Wegman SSND, the bishop’s delegate for religious sisters and brothers.

From the beginning, Mrs. Osman pledged to read or listen to all correspondence she received through the listening phase of the Synod.

This helped her boil the reports from the listening sessions down into one diocesan report with help from the rest of the synodal commission.

It also gave her a “bird’s eye view” of this stage of the process.



Starting out concerned about how successful the listening sessions could be due to time and other constraints, “I learned that if the participants honored the process, what was shared would be very sincere and ‘from the heart,’” she said.

She found that most people who participated want others to experience the faith and want to be able to live their own faith more deeply.

“I suspect that will be reflected in many reports from around the world,” she stated. “They may express those desires in ways that are currently labeled conservative or progressive, or somewhere in the middle, but it seems to me that we have to stop labeling and stereotyping one another and do more deep listening if we are going to further the mission of the Church.

“We will have to see how the Church fathers respond to that yearning,” she added. “I pray all can trust in the Holy Spirit and in the process to yield good fruits.”

More information on Synod 2021-2023 is available at [www.synod.va](http://www.synod.va) and [diojeffcity.org/synod](http://diojeffcity.org/synod).

## REAL PRESENCE

From page 18

and full belief in the Eucharist — an act that will at the same time glorify God and strengthen our own relationship with Him.”

Father Anthony Onyeihe, associate pastor of Immaculate Conception Parish in Jefferson City, wrote that in the feeding of the 5,000, Jesus takes ordinary bread and forges it into a source of unity.

“This miracle tells us that the power of Jesus to nourish extends to every person and that Jesus unites all people as children of God,” he stated.

The multiplication of loaves was a clear foreshadowing of a much greater gift that was to come.

“The bread of the Eucharist, which is the true Body and Blood of Christ, nourishes and brings us together,” Fr. Onyeihe wrote.

“Each time we come to receive the Bread of the Eucharist, we receive nourishment from Christ,” he stated. “The Bread, which is the true presence of Christ, strengthens us so that we can avoid sin, face disappointments and sickness,

and overcome sadness and despair.”

Father Leonard Mukiibi, pastor of St. Thomas the Apostle Parish in St. Thomas and St. Cecilia Parish in Meta, wrote that “Corpus Christi is not a remembrance of a past event but a participation, of being present, making present Jesus’s death on the cross and all that it means in this moment and place for us.

“We are just as present at the Last Supper and on Calvary as were the Apostles and the women — different times and

## Daily Readings

### Sunday, Jun 26

The Immaculate Heart of the Blessed Virgin Mary  
Is. 61:9-11  
(Ps.) 1 Sm. 2:1, 4-5, 6-7, 8abcd  
Rev. 21:1-5a  
Lk. 2:41-51

### Monday, Jun 27

St. Cyril of Alexandria, bishop and doctor of the Church  
Am. 2:6-10, 13-16  
Ps. 50:16bc-23  
Mt. 8:18-22

### Tuesday, Jun 28

St. Irenaeus, bishop and martyr  
Am. 3:1-8; 4:11-12  
Ps. 5:4b-8  
Mt. 8:23-27

### Wednesday, Jun 29

SS. PETER AND PAUL, APOSTLES  
Vigil:  
Acts 3:1-10  
Ps. 19:2-3, 4-5  
Gal. 1:11-20  
Jn. 21:15-19  
Day:  
Acts 12:1-11  
Ps. 34:2-9  
2 Tm. 4:6-8, 17-18  
Mt. 16:13-19

### Thursday, Jun 30

The First Martyrs of the Holy Roman Church  
Am. 7:10-17  
Ps. 19:8-11  
Mt. 9:1-8

### Friday, Jul 1

St. Junípero Serra, priest (USA)  
Am. 8:4-6, 9-12  
Ps. 119:2, 10, 20, 30, 40, 131  
Mt. 9:9-13

### Saturday, Jul 2

Am. 9:11-15  
Ps. 85:9-14  
Mt. 9:14-17

### Sunday, Jul 3

FOURTEENTH SUNDAY IN ORDINARY TIME  
Is. 66:10-14c  
Ps. Ps 66:1-7, 16, 20  
Gal. 6:14-18  
Lk. 10:1-12, 17-20 or 10:1-9

### Monday, Jul 4

Independence Day (USA)  
Hos. 2:16, 17c-18, 21-22  
Ps. 145:2-9  
Mt. 9:18-26

### Tuesday, Jul 5

St. Anthony Zaccaria, priest; St. Elizabeth of Portugal (USA)  
Hos. 8:4-7, 11-13  
Ps. 115:3-10  
Mt. 9:32-38

### Wednesday, Jul 6

St. Maria Goretti, virgin and martyr  
Hos. 10:1-3, 7-8, 12  
Ps. 105:2-7  
Mt. 10:1-7

### Thursday, Jul 7

Hos. 11:1-4, 8e-9  
Ps. 80:2ac, 3b, 15-18  
Mt. 10:7-15

### Friday, Jul 8

Hos. 14:2-10  
Ps. 51:3-4, 8-9, 12-14, 17  
Mt. 10:16-23

### Saturday, Jul 9

St. Augustine Zhao Rong, priest, and companions, martyrs  
Is. 6:1-8  
Ps. 93:1-2, 5  
Mt. 10:24-33

### The Holy Father’s prayer intentions for June:

We pray for Christian families around the world; may they embody and experience unconditional love and advance in holiness in their daily lives

### The Holy Father’s prayer intentions for July:

We pray for the elderly, who represent the roots and memory of a people; may their experience and wisdom help young people to look towards the future with hope and responsibility.

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different people but the same reality — the same offering of Jesus to the Father for our salvation,” the priest wrote.

“To do this in remembrance of Jesus is not re-act-

ing but making present the same event which will always be a present event because Jesus is the same yesterday, today and forever,” Fr. Mukiibi stated.

# Unity among bishops

Roman Catholic bishops of the United States prepare to celebrate Mass on the U.S.-Mexico border June 14 during their gathering to focus on prayer, reflection and episcopal unity. The Mexican city of Tijuana is in the background.

— Photo by Bishop W. Shawn McKnight



St. John Chapel  
**Ice Cream Social**  
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 Games • Quilt Drawing  
 Country Store • Cake Walk  
 Hot Dogs/Chili Dogs/Nachos  
 Ice Cream • Cakes & Pies  
 Sunday, July 10  
 5:30pm

[cathmo.org](http://cathmo.org)

# Such devoted sisters!



**RIGHT:** Jefferson City natives Sisters Bernadette and Rosie Forck of the Sisters of Charity of the Incarnate Word welcome a visitor to their home at The Village at Incarnate Word Senior Living Community in San Antonio, Texas, June 10. They are biological siblings.

Former resident and writer Olga Samples Davis wrote the following poem about them:  
*They were born into the same family — and their closeness was beauty to behold.  
 Before I knew they were related, I had occasionally seen Sister Bernadette standing in the middle of the glass entry way seemingly mesmerized by the outside view. She was admiring Sister Rosie's care of the cats outside. I had to ask, 'What are you looking at, Sister?' She smiled and replied, 'Rosie...I'm looking at Rosie. She has such love and great care for God's creatures.' Her words sounded so reverent that it felt like a prayer.  
 Days passed — and so did the regular early morning walks of Sr. Bernadette down the corridor of the resident halls. My curiosity got the best of me; I had to ask where she was headed so early each morning. "I bring Rosie her coffee every morning."  
 How sweet are kind hearts to God's creatures of the human and animal kind ... and how dear are two Sisters who are beautifully in community and in communion one with the other.*

— Photo from The Village at Incarnate Word Senior Living Community Facebook page

Annual St. George Parish  
**PICNIC**  
 SUNDAY, June 26  
 German Pot Roast & Golden Fried Chicken  
 Served from 11 am to 6 pm  
 \$13 per ticket  
 Drive-through and carry-out with limited indoor & outdoor seating  
 Handmade Quilt Auction (5 pm)  
 view quilts at [www.facebook.com/stgeorgeparishlinn](http://www.facebook.com/stgeorgeparishlinn)  
 Games/Prizes Sandwiches  
 Refreshments Ice Cream  
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St. Martin Church **PICNIC**  
 ST. MARTINS, MO  
 Sunday, July 10  
**FRIED CHICKEN & ROAST BEEF**  
 Served cafeteria style from 11am-6pm  
 \$15 adults / \$8 Kids (5 & under free)  
 Carryouts 11 am-7 pm  
 Quilt Auction @ 6:30pm ([stmartin.diojeffcity.org](http://stmartin.diojeffcity.org))  
 Kiddie Tractor Pull @ 3pm  
 Carnival Games, Kids Korner, Food & Drink Stands, Silent Auction, Kiddie Train, Crafts, Games & Prizes, Live Music by Roadhouse & Shades of Blue & MORE