

## One good turn ...

Father David Means's woodturning hobby has reached full bloom in his workshop near the Most Pure Heart of Mary Rectory in Chamois.

Page 4



Ministering to survivors . . . Page 3

Pope in Canada. . . . . Page 7

School administrators. . . Page 10

A general from Vienna . . Page 12

MCC Messenger . . . Pages 13-16

Helias Catholic upgrades . Page 21

# The CATHOLIC MISSOURIAN

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Newspaper of the Diocese of Jefferson City

## Camp Tolton participants bask in the light of the Gospel



Participants in the Camp Tolton Catholic camp for young people gather for Adoration of the Most Blessed Sacrament by firelight following a Eucharistic procession to a wooded area at Camp Jo'Ota in Clarence. — Photo by Alyssa Crile Crowe

See related article on Page 17

By Jay Nies

They followed a priest carrying the Most Blessed Sacrament into the wilderness.

By firelight, they encountered the Lord in Adoration and the Sacrament of Confession.

They were the participants in this year's newly renamed Camp Tolton at Camp Jo'Ota in Clarence.

The experience, doled out in age-appropriate doses for children in pre-kindergarten through high school, melded 170 Catholic children's faith with many of the outdoor activities they love.

The theme was "Courage."

The campers came from parishes all over northern Missouri.

"Our goal was for them to love and feel closer to Jesus and remain on fire with the Catholic faith when they go home," said Amanda Durbin, who has been the camp's director since it began six years ago.

Along the way, the campers learned how a boy from Missouri went from being a slave to a priest to a candidate for sainthood.

Chicago Auxiliary Bishop Joseph N. Perry, postulator for the sainthood cause of Venerable Father Augustus Tolton, visited the campers July 25.

He told of Fr. Tolton's difficult journey from plantation to Priesthood, in language they could understand.

"And they remembered it," said Father Stephen Jones, one of the priests who offered Mass for the campers. "I was there the next day, and they were telling me about it."

Bishop W. Shawn McKnight visited

See CAMP TOLTON, page 18

## Regional report for Synod focuses on communion, listening, welcome, collaboration

By Jay Nies

Growing in faith, welcoming outsiders and people who are marginalized, listening with intent to understand, and finding new ways to work together at all levels of the Church.

These are some of the things Catholics throughout Missouri, Iowa, Kansas and Nebraska have indicated the Church needs to keep working on.

"The documents of (the Second Vatican Council) speak of the universal call to holiness and of our call to recognize the many gifts given by the Spirit to different members for the sake of the whole Church," observed the authors of a recently submitted report for the international "Synod 2021-2023: For a synodal Church: communion, participation and mission."

"The diverse charisms are to be celebrated and called forth so that the life of the Church may be enriched and its mission fulfilled," the authors stated.

The report is a synthesis of the reports generated by each of

the 15 dioceses and archdioceses in the four states that make up Region IX of the U.S. Conference of Catholic Bishops.

Those who have read the diocese of Jefferson City's report will notice common themes.

"The regional report affirms for me that what is on the hearts and minds of the people in our diocese is not isolated," said Helen Osman, diocesan communication director.

The reports are part of the listening phase of the Synod, which 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

See REPORT, page 19

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### Chancery Positions Available



The Chancery Office of the Diocese of Jefferson City is seeking applications for the following positions:

**Custodial & Maintenance Coordinator** —

Duties include: cleaning; minor maintenance, such as changing light bulbs, painting, minor drywall repair, hanging pictures, moving furniture, light plumbing; floor and carpet cleaning; changing HVAC filters; ordering cleaning supplies; maintaining sidewalks, stairways and walkways in inclement weather; coordinating maintenance for other types of repairs, such as plumbing, lawn care, parking lot maintenance, pest control, etc.

Full-time position (30-40 hrs./wk.) with flexible hours and benefit eligible. Call 573-635-9127 ext. 206 or email [HRdir@diojeffcity.org](mailto:HRdir@diojeffcity.org).

**Wellness Care Coordinator** — Licensed LPN or RN.

Duties include: monitoring the health of active and retired priests; recording health changes; acting as advocate and liaison between priests and health care providers; and provide health/wellness education to priests. Limited nursing responsibilities may include: charting, vital signs and wound care.

Primarily a remote position, requiring travel within the 38 counties of the diocese; however, most priests live and work within 7 counties surrounding the Jefferson City and Columbia areas. Position could be part-time, or full-time with benefits. Apply on [Indeed.com](https://www.indeed.com), call 573-635-9127, ext. 206, or email [HRdir@diojeffcity.org](mailto:HRdir@diojeffcity.org).

## 2nd Tuesday Masses in Starkenburg

Second Tuesday Masses will be celebrated on Aug. 9, Sept. 13, Oct. 11 and Nov. 8 in the chapel of the Shrine of Our Lady of Sorrows in Starkenburg.

The Sacrament of Reconciliation will be available from at 11:40 a.m. to noon, and the Rosary will be prayed at 11:40 a.m.

Mass will begin at noon, with Father Phillip Niekamp, pastor of St. George Parish in

Hermann and Church of the Risen Savior Parish in Rhineland, presiding.

The Sacrament of Anointing of the Sick will be administered to people who are infirm or elderly.

A light lunch will be served in nearby Valentine Hall immediately after the Mass.

For large groups, please contact the rectory at 573-236-4390 so enough food can be prepared.

The Shrine is located 10 miles northwest of Hermann,

at 197 Hwy P, Rhineland, MO 65069.

The Shrine and Valentine Hall are handicap accessible.

Anyone who can't attend the Mass but still wants to participate from home is encouraged to light their Second Tuesday Candle.

The Shrine of Our Lady of Sorrows is open daily for self-guided tours.

Guided tours are available upon request by contacting the rectory at 573-236-4390.

[historicshrine.com](http://historicshrine.com)

### Pray for deceased priests

Aug. 20 — Fr. Frederick J. McEvoy, Chaplain, St. Francis Hospital, Marceline (1961)

### Secretary/Bookkeeper

St. Andrew Parish in Tipton, Mo. has an opening for a Parish Secretary/Bookkeeper. This is a full time, non-exempt, hourly position with benefits. We are seeking an individual with at least 3 years experience in bookkeeping and payroll. Qualified candidates should send their resume by email to [alga\\_bri567@gmail.com](mailto:alga_bri567@gmail.com), or mail to Pastor, St. Andrew Parish, 106 W. Cooper St., Tipton, MO 65081. After screening applications, interview dates will be communicated to eligible candidates.

## Bishops say HHS proposal violates religious freedom, 'is bad medicine'

Catholic News Service  
Washington, D.C.

The chairmen of four U.S. bishops committees said July 27 that proposed regulations from the U.S. Department of Health and Human Services (HHS) on abortion, transgender services and other procedures threaten the Catholic Church's ability "to carry out our healing ministries" and others' ability "to practice medicine."

They called the proposed regulations — a 308-page document released July 25 by HHS — "a violation of religious freedom and bad medicine."

"They mandate health care workers to perform life-altering surgeries to remove perfectly healthy body parts," the bishops said. "Assurances that

HHS will honor religious freedom laws offer little comfort when HHS is actively fighting court rulings that declared HHS violated religious freedom laws the last time they tried to impose such a mandate."

They added: "The proposed regulations announce that HHS is also considering whether to force health care workers to perform abortions against their will or lose their jobs. We call on HHS to explicitly disavow any such intent."

The U.S. Conference of Catholic Bishops released the joint statement from Archbishop William E. Lori of Baltimore, chairman, Committee on Pro-Life Activities; Archbishop Paul S. Coakley of Oklahoma City, chairman, Committee on Domestic Justice and Human Development; Archbishop Salvatore J. Cordileone of San Francisco, chairman, Committee on Laity, Marriage, Family Life and Youth; and Cardinal Timothy M. Dolan of New York, chairman, Committee for Religious Liberty.

**The Catholic Missourian**

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"A diocesan paper serves as a bond of unity by publishing diocesan happenings and promulgating official regulations and decrees. It also plays a teaching role by reporting notable events of a religious and secular nature, and interpreting them in the light of Christian principles."  
— 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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## Priest: Church needs to emphasize pastoral work with survivors of sex abuse

By Rhina Guidos  
Catholic News Service

Washington, D.C.

Each year the U.S. Catholic Church unveils its annual report on what it's doing to prevent abuse of minors by clergy and other Church workers.

What it also should tell Church members is what's being done, particularly by bishops, to help those suffering after the abuse, said a priest who works with survivors and perpetrators.

"We hear how much we're paying victims, all these training programs" to prevent abuse, said Jesuit Father Jerry McGlone, himself a survivor of abuse by a priest, "but where is the initial and ongoing accompaniment of survivors? That, to me, is a real missing piece."

In the two decades since the U.S. Conference of Catholic Bishops (USCCB) adopted the "Charter for the Protection of Children and Young People," "there were some really good advances that the charter promulgated: a sense of setting up a system that was not there, setting up policies that needed to be followed ... having victim assistance coordinators, having safe environment training," Father McGlone said in a June 9 interview with Catholic News Service (CNS).

The USCCB says on its website that the most important information in the annual report includes:

•"Findings regarding diocesan/eparchial compliance with the charter and recommendations from the auditor on how charter implementation can be improved."

•"A progress report from the Secretariat of Child and Youth Protection on its activities."

•"And data regarding allegations, safe environment programs, background checks, financial costs related to allegations and child protection efforts in dioceses/eparchies."

"But you know, with that we lack the data to find out how effective this has been," said Fr. McGlone, a psychologist and researcher at the Berkley Center for Religion, Peace and World Affairs at Washington's Georgetown University.

Audits that the Church now presents about what it is doing administratively, in terms of training, handling of abuse reports and following best practices, also should include, he said, what Church leaders are doing pastorally — and long term — to be there for survivors of abuse and their families and with parish communities where abuse has occurred — and what they're doing to apologize to all.

Fr. McGlone, who said he "walks" with survivors as well as perpetrators, told CNS he has sometimes asked offenders "when are you willing to simply apologize to your vic-

tim survivor?"

So, too, should the Church, as an offending institution, "take accountability and be transparent" for the abuse under its watch, he said, and for failures that continued even after bishops were "forced" to adopt the charter following press reports.

While the charter aimed to prevent allegations of abuse of minors by clergy from falling through the cracks, it did not fully address how bishops could be held accountable for improperly handling reports, including any involvement in covering them up, nor did the charter take into account allegations against bishops who committed the same or similar crimes.

This flaw became apparent after a cascade of sex abuse allegations, of minors and young men, came forward against former cardinal Theodore E. McCarrick, of Washington, starting in 2018.

McCarrick is now laicized and facing three counts of sexually assaulting a teenager in Massachusetts in the 1970s. Many questions have since arisen and remain unanswered about who knew of the allegations and failed to do something about them.

In 2019, Pope Francis, who has consistently acted to reduce abuse, issued his "motu proprio" titled "Vos Estis Lux Mundi" ("You are the light of the world"), which revised and clarified norms and procedures for holding bishops and religious superiors accountable for protecting abusers worldwide.

In addition, a reporting system for accepting sexual misconduct allegations against U.S. bishops and eparchs was established in 2020. The Catholic Bishops Abuse Reporting System incorporates a website and a toll-free telephone number through which individuals can file reports regarding a bishop.

Years before McCarrick's larger-than-life profile brought to light abuse perpetrated by a prelate, Bishop Anthony J. O'Connell of Palm Beach, Florida, resigned in 2002 over allegations of

where's your sign of penance? What have you done as a sign of penance? Where is the sense of moral outrage at the sins of the past?"

**"Where's a Church of lamentation recognizing the sin, being resolute not to do it again? And where's your sign of penance? What have you done as a sign of penance? Where is the sense of moral outrage at the sins of the past?"**

— Jesuit Father Jerry McGlone, psychologist, researcher, survivor of abuse

In June 2017, U.S. bishops at the spring general assembly gathered at the cathedral of Ss. Peter and Paul Cathedral in Indianapolis for a Mass of Prayer and Penance. It took place after Pope Francis called

on all episcopal conferences across the world to participate in a Day of Prayer and Penance for victims of sexual abuse within the Church.

In 2019, a small group of U.S. bishops also met with members of the survivor group Spirit Fire on the campus of The Catholic University of America in Washington but, by and large, most of the gatherings between bishops and survivors have taken place one-on-one and in private and it's hard to know how many prelates have participated in this practice.

Fr. McGlone speaks of a Catholic writer who suggested that as a sign of penance for the "sins of the pastors," all the bishops in the United States should refuse to wear their miter "and put it down in front of the altars and kneel before every public event in lamentation."

"In this 20th commemoration of the charter, wouldn't it be nice if every bishop took off their miter, held it for the entire service in front of the altar, in ashes, in lamentation?" said Fr. McGlone.

"Where's a Church of lamentation recognizing the sin, being resolute not to do it again?" he asked. "And

See SURVIVORS, page 23

These meetings and acts of penance and contrition also should include families and parish communities and the Church in general, argues Fr. McGlone, because the pain is widespread.



### Bishop McKnight's Calendar

**AUGUST**

- Aug 6** Diocesan Pastoral Council Meeting, 10 am, Chancery; Mass of Rite of Admission to Candidacy for Holy Orders for Mr. Jacob Hartman, seminarian; St. Andrew Parish, 5:30 pm, Holts Summit
- Aug 9** Council of Deans Meeting, 10 am; Pastoral Planning Team Meeting, 1 pm, Chancery
- Aug 15** Most Reverend John R. Gaydos Silver Anniversary of his Episcopal Ordination Mass, St. Andrew Parish, 2 pm, Holts Summit
- Aug 18** Diocesan Finance Council Meeting, 11 am, Chancery
- Aug 25** Lay Retirement Committee Meeting, 10 am, Chancery

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

For a new commitment to building an America where children are welcomed, cherished and cared for; where mothers and fathers are encouraged and strengthened; and where marriage and the family are recognized and supported as the true foundations of a healthy and flourishing society.

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

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

Por un nuevo compromiso para construir una América donde los niños sean bienvenidos, apreciados y cuidados; donde las madres y los padres sean alentados y fortalecidos; y donde el matrimonio y la familia sean reconocidos y apoyados como los verdaderos cimientos de una sociedad sana y próspera.

## “With hands and head and heart”: Priest “turns” wood into intricate pieces of artwork

By Jay Nies

An artist molding clay on a spinning wheel can keep starting over as long as the clay stays moist, but blocks of wood are far less forgiving.

“So, you get what we call ‘creative opportunities!’” said avid woodturner Father David Means, pastor of Most Pure Heart of Mary Parish in Chamois and Assumption Parish in Morrison.

Sometimes, the wood cracks and splinters before it even gets attached to the lathe.

“So, it’s either a design opportunity or it’s firewood, depending the extent of the crack and your attitude that day,” said Fr. Means.

The priest’s enthusiasm for woodturning has reached its zenith in a new workshop he built near Most Pure Heart of Mary Church.

“I like a challenge!” he said. “I like trying different things. I sort of pick up inspiration somewhere along the way and have these ideas and want to try them out.”

Woodturning involves attaching a piece of wood to a lathe, which spins the wood at various speeds, allowing the artisan to shape it with tools and then make it smooth with sandpaper.

Adjusting the lathe and working with tools of various shapes allows the artist to draw increasingly complex textures and designs out of each piece of wood.

“A lot of woodturners think of wood as a medium for them to express their artistic ability,” said Fr. Means. “I see my role as an artist as bringing the beauty of the wood out and letting it be seen to the fullest.”

Although he’s a priest of the Archdiocese of St. Louis, Fr. Means has relatives all over the Chamois and Morrison areas, where his parents grew up.

“I think I have some familial connection to at least two-thirds of the people buried in the Morrison Cemetery,” he said.

After ministering in several parishes in the archdiocese and serving as a missionary in Alaska and later in Siberia, he wanted to be stationed close to

home so he could look out for his parents, who were elderly.

Bishop Emeritus John R. Gaydos of Jefferson City and Archbishop Emeritus Robert J. Carlson of St. Louis worked out an agreement for the priest to minister in Chamois and Morrison.

Fr. Means quickly reconnected with woodturning, something he’d dabbled in as a teenager but had been too busy since then to pursue.

“It’s relaxing,” he said. “It’s good to find a hobby and have the ability to work at it and have it keep me from getting

**More photos have been posted in *The Catholic Missourian’s* online edition, [cathmo.com](http://cathmo.com). Select “Photo Galleries” from the “Multimedia” tab on the menu bar.**

too stir-crazy in the evenings.”

He started working on his father’s lathe at his parents’ house outside Chamois, then acquired a larger lathe of his own.

Supplemental acquisitions began filling the rectory garage while Fr. Means’s car got slowly exiled to the driveway.



**Fr. Means examines works in progress in his woodturning workshop.**

— Photo by Jay Nies

“It wound up getting beat up in a hailstorm, but it was otherwise a great thing,” he recalled. “I was doing the work out in the garage with this new and larger lathe.”

After Fr. Means’s parents died, he asked Archbishop Carlson and Bishop W. Shawn McKnight if he could con-

tinue ministering in Chamois.

Both agreed that he could.

Mr. and Mrs. Means left their son some money, which he used to buy an empty lot across the street from the rectory in Chamois.

There, with Bishop McKnight’s permission, Fr. Means built the wood shop of his dreams.

He constructed the cupulas and turned the pillars for the entrance while the building was going up.

He painted the outside blue in honor of the Blessed Mother, but inside is all St. Joseph — filled with tools and materials.

The priest recently acquired a Robust American Beauty Lathe — one of the largest home lathes on the market.

He purchased an engine lift for moving large, heavy pieces of wood into place for turning.

“You know, any woodturner or wood-worker probably gets accused of collecting too many

turning projects. “You have to learn to have that vision from the beginning of where it’s going to go.”

The work engages the analytical and artistic sides of his mind: admiring the color, texture and grain of a particular piece of wood, visualizing what kind of object it could be transformed into, and determining how best to fasten it to the lathe to achieve the desired effects.

It requires a strong, steady hand and a responsive-enough touch to notice when the wood is about to give way.

Fr. Means wears thick gloves, protective eyewear and a facemask to avoid inhaling the sawdust.

“Back when I was in school, I had a piece fly off and hit me right above the eye,” he recalled. “I still have a scar there.”

He joined the American Association of Woodturners and a local affiliate, the Mid-Missouri Woodturners.

The local group meets regularly in-person or by webcam to share techniques and inspi-



**Father David Means, pastor of Most Pure Heart of Mary Parish in Chamois and Assumption Parish in Morrison, stands beside the sculpture he created for the Catholic Charities Center in Jefferson City. He made the sculpture by woodturning a large maple log with two branches in his woodturning shop near the Chamois rectory.**

— Photo by Jay Nies

ration.

The national organization holds annual conventions, most recently in Chattanooga, to showcase new tools and techniques.

“It just amazes me to see their precision and the care that they take to make a cut,” he said of some of the master craftsmen he sees at the national gatherings.

“They keep their tools sharp,” he added.

**‘Round and ‘round**

A large room in Fr. Means’s workshop has shelves for storing works-in-progress and for gently drying wood before turning it.

“I’ve got all kinds of unfinished pieces that didn’t work out, and others that take a different direction,” he said.

If a piece of wood hasn’t dried correctly or evenly, it can crack while he’s carving it on

the lathe.

There are tricks for helping wood dry properly — from light wax coatings or storing it in a paper bag with some wood shavings.

“Sometimes, that’s enough to hold a little atmosphere around it, to give it a nice, slow drying, where the moisture can escape evenly,” he said. “That prevents the cracking.”

Sometimes, he’ll rough out a piece of wood into a hint of the shape it will eventually hold, then put it away to dry for several months.

“Then, if you’re lucky, it doesn’t crack when you go back and re-turn it,” he said. “That’s what we call ‘twice-turned.’”

**“All kinds of things”**

Fr. Means marvels at the diversity of colors, density, texture and grain of wood from various types of trees.

Some he buys from vendors specializing in exotic specimens from around the world.

See FR. MEANS, page 27

# PROMISE TO PROTECT



# PLEDGE TO HEAL

**BELIEVE IN THE POSSIBILITY OF HELP AND HEALING. THERE IS HOPE.**

Your local Victim Assistance Coordinator is available to help you or anyone who has been abused or victimized by someone representing the Catholic Church. We will listen to your needs and support you. We will help you make a formal complaint and arrange a personal meeting with the bishop, or his delegate, if desired. We encourage you to come forward and speak out.

To report abuse, call the Missouri Child Abuse and Neglect Hotline:

**1-800-392-3738 or 1-844-CAN-TELL**

Missouri Adult Abuse and Neglect Hotline: 1-800-392-0210

Any known or suspected abuse or neglect of children or adults should be immediately reported to the appropriate legal authorities.

**To report concerns or suspected abuse by diocesan personnel, also contact:**

**Jacqueline Baldwin, Victim Assistance Coordinator**

**reportabuse@diojeffcity.org | 573-694-3199**



**DIOCESE OF  
Jefferson City**



# Kentucky churches, communities collaborate to help flood victims

By Marnie McAllister  
Catholic News Service

Lexington, Kentucky

Lori Helfrich, the parish life director at Mother of Good Counsel Church in Hazard County, Kentucky, had just come from volunteering at the food pantry that her parish helps support.

They were cutting up melons to distribute to people hit hard by the torrential rain and flooding that has followed in the southeastern region of the state.

"Northfork Local Foods (the food pantry Hazard's parish is part of) has a lot of melon and is distributing it so people have some fresh food," Helfrich said in a mid-afternoon conference call July 29 arranged by the Diocese of Lexington.

"A lot of people don't have water and electric. As community partners and churches, that's what we're working on — trying to connect people where we can," she said.

The rains began late July 27 and went into the next day, causing massive flooding that destroyed hundreds of homes and wiped out entire communities, according to news reports.

Search and rescue teams, with the help of the National

Guard, began searching for missing people July 29. As of Aug. 1, 660 air rescues and hundreds of boat rescues had been conducted.

By mid-morning Aug. 2, the death toll had reached at least 37 people, with more than a hundred still missing.

Kentucky Gov. Andy Beshear called it "one of the worst, most devastating flooding events" in state history. He said President Joe Biden had approved his initial request for federal aid to assist with recovery efforts in 13 eastern Kentucky counties.

On NBC's "Meet the Press" July 31, he said he believed recovery crews will be "finding bodies for weeks."

The chances that more storms would hit the region were diminishing, but residents and rescuers were facing extreme temperatures instead.

On the conference call, Helfrich said that besides Hazard County, which has a population of about 5,000, she has the most contact with Letcher, Knott, Perry, Owsley and Breathitt counties. Of the 65 Catholic families in Hazard, at least one family has lost everything, she said.

"Today the concentrated effort is on those who are still



Reggie Ritchie comforts his wife, Della, as they pause while clearing out their home destroyed by the flooding from Troublesome Creek behind them in Fisty, Kentucky, July 29.

— CNS photo/Matt Stone/USA Today Network via Reuters

missing," she said. A lot of the flooding came at night while people were sleeping. You compound the flooding with high poverty rates and you end up with the perfect storm."

She said that debris in the flood water and the numbers of roads washed away are making it hard for first responders to reach people. And communication is spotty.

"To be able to get to people is hard. The roads — 25 to 30 feet of road — are just gone," Helfrich said.

Afraid the Panbowl Dam in Jackson may break, officials closed a major road, blocking

access to nearby communities.

Gauging the devastation based on how it has impacted Catholic families isn't a good measure because they make up less than 1% of the population in Eastern Kentucky, according to Helfrich.

But the Catholic Church works closely with community partners and is an important part of the community.

"In some cases, like Camp-ton, the Catholic Church has the only food pantry and they feed 300 people a month," she said. "In Hazard, we have an emergency food pantry. We work with the housing development alliance. We work with community partners — that's how it runs. Parishes work with partners to provide outreach."

"People are very happy that we are checking in on people and they'll get back to you when they can. Phone reception is very spotty," she said. "(Of) the people I've talked to from the parish, one lady has been devastated, she has faced a lot of tough situations in her life and this is the worst. It's kind of overwhelming in a sense."

"Our parish here in Hazard covers three counties — about 1,000 square miles: Leslie, Perry and Knott," she said. "Many come from Letcher, too. Their whole town of Whitesburg was under water as of this morning. People are doing what they can; people are reaching out to each other. But people are in shock. They're just in shock."

Meg Campos, executive di-

rector of Catholic Charities of Lexington, who also was on the conference call, said: "People know they can turn to the Catholic Church."

She said that "because of the magnitude of the disaster," Catholic Charities USA has "reached out to me to see how we can collaborate."

They offered to "bring on additional manpower from people who have disaster experience" and help identify Catholic parishes that can help with distribution, Campos said.

Next steps to be taken to include identifying a parish or parishes that are accessible and able to distribute materials, such as water, she said.

A day earlier Campos was on a conference call with 38 to 40 representatives of other faith-based agencies and a number of social service groups to begin sorting out the response that will be needed — short term and long term — to help the people of southeastern Kentucky.

She said these conference calls with other agencies "will go on daily for the near future until the initial crisis subsides," Campos said. "That's always the short term — the cleanup, assessing the damage ... getting everyone fed and temporarily housed. The long term, it turns into a recovery phase."

"Long-term needs can go on for a year or so" and Catholic Charities will be there, she added.

On the July 29 conference call, Campos said that for those who want to donate to relief efforts, "cash is best."

"Monetary donations are always the best way to help. We can purchase the needed items at any given time," she explained, adding that some assistance "can be a burden" when items are donated that aren't needed. There's no place to store items either.

Those who wish to donate should go to catholiccharitieslexington.org, hit the tab "Donate Now" and designate contributions for disasters.

*McAllister is editor of The Record, newspaper of the Archdiocese of Louisville. Contributing to this story was Julie Asher in Washington.*

## Churches in St. Louis archdiocese affected by record rainfall, floods

By Jennifer Brinker  
Catholic News Service

St. Louis

Several churches in the Archdiocese of St. Louis were affected by heavy rainfall that came through the St. Louis area early in the morning July 26.

Portions of St. Louis, St. Charles, Warren, Lincoln and Montgomery counties received about 8 to 10 inches of rain by 7 a.m., according to the National Weather Service. More rain was forecast for the area, prompting concerns about additional flooding.

The Old St. Ferdinand Shrine in Florissant was among the hardest hit, receiving about 3 feet of water in the convent, shrine and rectory buildings and about 2 feet in the school-



Floorboards damaged by floodwater at the Old St. Ferdinand Shrine in Florissant, Mo., are seen July 26.

— CNS photo/Jacob Wiegand, St. Louis Review

house, said shrine director Carol Campbell.

The shrine is one of the oldest settlements in Missouri, and where St. Rose Philippine

Duchesne lived from 1819-27 and again from 1834-40.

Two creeks flank the front

See FLOODING, page 19

## Courage, resilience: Trip shows tenacity of Canada's Indigenous and pope

By Cindy Wooden  
Catholic News Service

### Iqaluit, Nunavut

At the end of his six-day visit to Canada, Pope Francis, sitting in a wheelchair, said goodbye to Chief Wilton Littlechild, also sitting in a wheelchair.

Littlechild, a 78-year-old lawyer, survivor of abuse in a residential school and former grand chief of the Confederacy of Treaty Six First Nations, had spent decades advocating for the rights of First Nation, Métis and Inuit people and had lobbied hard for Pope Francis to come to Canada to apologize in person for the Catholic Church's complicity in abusing children, breaking up families and suppressing Indigenous language and culture.

The chief had welcomed Pope Francis to his home — Maskwacis — July 25, the first full day of the trip, and created some controversy by giving the pope his late grandfather's headdress.

He told Canada's Native News Online that the Ermine-skin Cree Nation had decided as a community that the headdress was an appropriate way to thank the pope for visiting their town and making his first apology on Canadian soil there.

"I am sorry," the pope said at the Muskwa, or Bear Park, Powwow Grounds.

"I ask forgiveness, in particular, for the ways in which many members of the Church and of religious communities cooperated, not least through their indifference, in projects of cultural destruction and forced assimilation promoted by the governments of that time, which culminated in the system of residential schools," the pope said.

The Canadian government has estimated that at least 150,000 First Nation, Inuit and Métis children were taken from their families and communities and forced to attend the schools between the 1870 and 1997. At least 4,120 children died at the schools, and several thousand others vanished without a trace.

The survivors tell stories of enduring hunger, brutality and emotional, physical and sexual abuse at the schools,

about 60% of which were run by Catholic religious orders and other Catholic institutions.

An almost constant drumbeat accompanied Pope Francis on his trip — to Edmonton, Maskwacis and Lac Ste. Anne in Alberta, to Quebec City and nearby Sainte-Anne-de-Beaupré and, finally, to Iqaluit in the Canadian Arctic.

The traditional drummers echoed heartbeats and heartache, a relentless reminder of how the trauma students experienced at the residential schools was passed down generation to generation in a lack of love and support and a lack of respect for individual dignity and community rights.

Archbishop Donald Bolen of Regina, Saskatchewan, a member of the Canadian bishops' working group on Indigenous relations, was present at every stop Pope Francis made. And, at most events, including in Iqaluit, he traveled with residential school survivors from his province.

### "Disastrous error"

As the visit was ending July 29 on a graveled parking lot outside Nakasuk Elementary School, Archbishop Bolen told Catholic News Service he was moved by "the absolute determination, courage and resilience, on the one hand, of survivors embodied in a certain way by Chief Wilton Littlechild, and the courage and determination to be engaged in healing work by the pope — two old men who can barely stand up, who need help in all kinds of ways, but carry a common desire to bring healing and to take good steps forward."

The apology was a crucial first step.

And it was something survivors wanted and needed to hear in person. Pope Francis knew that.

"The overall effects of the policies linked to the residen-



Pope Francis and Chief Wilton Littlechild say farewell to each other July 29, in Iqaluit, Nunavut, as the pope prepares to return to the Vatican after a six-day visit. Littlechild, a 78-year-old lawyer, survivor of abuse in a residential school and former grand chief of the Confederacy of Treaty Six First Nations, had lobbied hard for the pope to visit Canada and apologize to residential school survivors. — CNS photo/Vatican Media

tial schools were catastrophic," he said at Maskwacis. "What our Christian faith tells us is that this was a disastrous error, incompatible with the Gospel of Jesus Christ."

At a prayer service July 26 with Indigenous representatives in Lac-Ste-Anne, on the shores of a lake known for his healing power, Pope Francis said: "All of us, as Church, now need healing: healing from the temptation of closing in on ourselves, of defending the institution rather than seeking the truth, of preferring worldly power to serving the Gospel."

At a meeting in Quebec with government officials and Indigenous leaders July 27, he said: "I express my deep shame and sorrow, and, together with the bishops of this country, I renew my request for forgiveness for the wrong done by so many Christians to the Indigenous peoples."

At Mass July 28 at the National Shrine of Sainte-Anne-de-Beaupré, Pope Francis spoke of "the scandal of evil and the Body of Christ wounded in the flesh of our Indigenous brothers and sisters."

Praying vespers with Canadian bishops that evening, he said: "Thinking about the process of healing and reconciliation with our Indigenous brothers and sisters, never again can the Christian community

allow itself to be infected by the idea that one culture is superior to others, or that it is legitimate to employ ways of coercing

want to tell you how very sorry I am and to ask for forgiveness for the evil perpetrated by not a few Catholics."

## Love & Life retreat for couples

DATE: September 3  
TIME: 8:30 - 5 pm

Love & Life is a one day retreat where couples explore the truth and beauty of marriage and God's plan for it. It will be held on Sept. 3, from 8:30 am to 5 p.m., at the Alphonse J. Schwartze Memorial Catholic Center, 2207 W. Main St. in Jefferson City.

Based on *Marriage: Love and Life in the Divine Plan* by the US bishops, this retreat will help couples renew their bonds through presentations and periods of prayer. It has helped hundreds of couples reconnect and appreciate each other, their relationship, and their marriage. This retreat is open to all couples (married, engaged and unmarried).

Registration for this event is required. For more information or to register, visit [diojeffcity.org/marriage-enrichment](http://diojeffcity.org/marriage-enrichment).

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## QUESTION CORNER

## Privileges of a deacon / Longing for heaven

By Father Kenneth Doyle  
Catholic News Service



*This column originally ran in 2014. Father Doyle is now retired.*

**Q. Often, I have been at a Mass where the deacon reads the Gospel, which is fine. But then, sometimes, the deacon goes on to give the homily while the priest watches. This disappoints me and makes me feel that the deacon is overstepping his bounds. Why should a deacon, rather than the priest, comment on**

**Church teachings? Is this a new function in the Church today? (Missouri)**

**Q. Our parish recently had a baptism at a Mass, with both a priest and a deacon on the altar. When it came time for the baptism, the deacon went to the (baptismal) font and performed the ceremony. I was under the impression that a deacon could baptize only if a priest were not available. Has this been changed? (Richmond, Virginia)**

A. Although the permanent diaconate was restored by Pope Paul VI in 1967, the questions above would seem to indicate that even today, nearly half a century later, there is still some confusion about a deacon's role. Deacons can baptize, witness marriages, perform funeral and burial services (outside of Mass), distribute Holy Communion and preach a homily. They cannot celebrate Mass, hear confessions or administer the sacrament of the anointing of the sick. They are obligated each day to pray the Liturgy of the Hours. Deacons were first appointed in the earliest days of the church with the special ministry of serving the poor.

There are two kinds of deacons: transitional deacons, who are seminarians in the final stage of their training for the priesthood, and permanent deacons. Permanent deacons, ordained after several years of theological preparation, may be single or married. They often have secular jobs but also assist parish communities at liturgies and in service ministries such as visiting the sick or counseling families.

When joining the priest at Mass, a deacon normally introduces the penitential rite, reads the Gospel and the prayers of intercession (petitions), helps in distributing Holy Communion and proclaims the dismissal rite.

When a deacon baptizes or preaches, there is no requirement that a priest be unavailable. The Church's *Code of Canon Law*, in No. 861, for example, says simply that "the ordinary minister of baptism is a bishop, a presbyter or deacon." Sometimes when a deacon baptizes or accepts wedding vows, it is because he has a particular relationship with those receiving the sacrament but that is not necessary.

Often in parishes that have a deacon, the deacon preaches the homily on a regular rotation (perhaps once a month, perhaps at one Mass each weekend). Parishioners have often commented that a deacon, especially if he has a family, can share a different perspective.

Pastorally, when a deacon is scheduled to do a baptism, wedding or funeral service, it is best for the priest to advise the family in advance — since many still expect that a priest will officiate.

**Q. Over the past few years, my faith has deepened, and I feel Jesus present with me. I want to know Him better and so I have begun to pray and to read the Scriptures more, in addition to attending Mass and praying the Rosary. I**

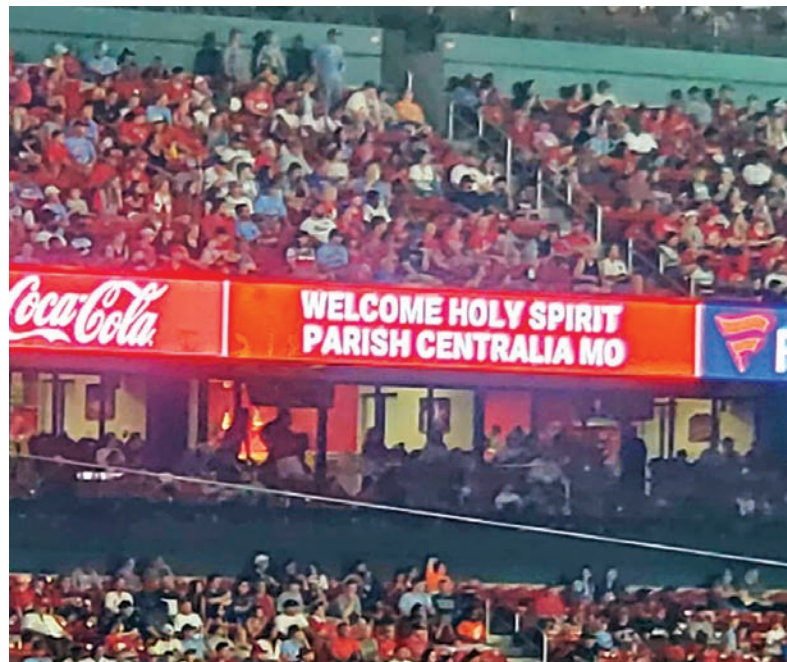
See FR. DOYLE, page 22

## Papal Audience August 3, 2022

Dear brothers and sisters:

My recent pastoral visit to Canada was prompted by my deep desire to express my closeness to the native peoples and to ask forgiveness for the wrongs perpetrated by those Christians who, in the past, collaborated in the policies of forced assimilation and enfranchisement promoted by the governments of the time. As a penitential pilgrimage, it began in Edmonton with honest and sorrowful remembrance of the past, continued in Quebec with a plea for reconciliation born of hope in the redemption won for us by the cross of Christ, and concluded, in Iqaluit, with confident trust in the healing made possible by the power of the Risen Lord to make all things new. The theme of my visit — Walking Together — expresses the Church's desire, in acknowledging the wrongs of the past, to reject the mindset of colonization, to esteem and promote the indigenous cultures, and to work for a future marked by a sound and harmonious balance between modernity and ancestral cultures, secularization and spiritual values, in the service of justice and authentic human fraternity.

I greet the English-speaking pilgrims and visitors taking part in today's audience, especially those from the United States of America. Upon you and your families, I invoke the joy and peace of our Lord Jesus Christ. God bless you!



## And bring home a winner!

An electric sign at Busch Stadium in St. Louis welcomes members of Holy Spirit Parish in Centralia to the Cardinals' July 12 game against the Los Angeles Dodgers. The Cardinals won, 7-6.

— Photo by Father Mike Coleman

*Legends Bank is on the go!*



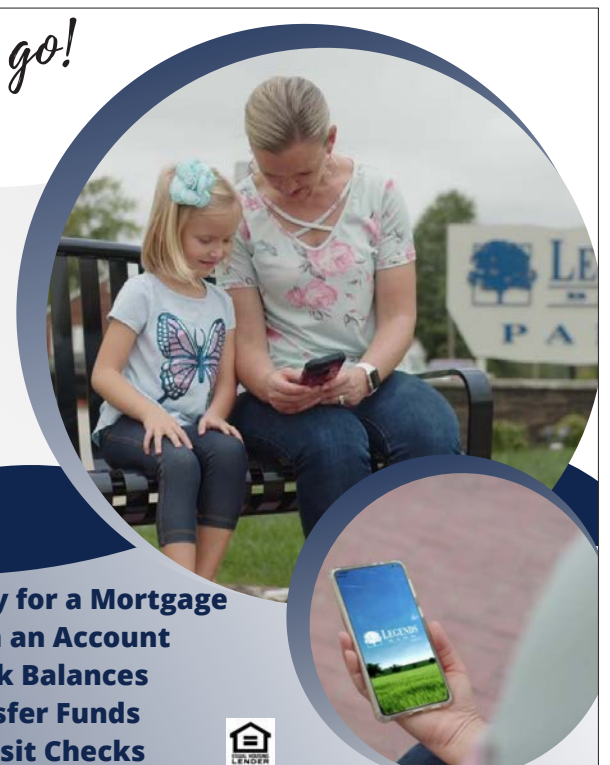
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## Papal apology: A Canadian perspective

By Catholic News Service

The muting of approval following Pope Francis' wholesale, emotional and historic apology on Canadian soil for the "evil" done to Indigenous people has come in two forms.

One is an entirely understandable cautionary response from Indigenous people themselves — often political leaders on First Nation's territories — who voice appreciation for the pontiff's words but insist speech is but a preliminary to reconciling action. Given the history of sweet promises and bitter betrayal Indigenous people have experienced for centuries, the caveat qualifies as wisdom.

The second is the predictable sour approach of a swath of secular journalists who are covering the papal penitential visit as though it were a garden-

variety campaign by generic political figures subject to the Iron Law of Election Reporting: Find the negative and amplify. Of course, its source is primarily the fundamental intellectual laziness that attracts an alarmingly high percentage of practitioners to the journalistic craft. But to consume much of the coverage is to detect more than a mere soupcon of good old-fashioned anti-Catholic hostility as well.

The hostility plays out in classic media gas-lighting fashion:

— First, excoriate the Church at every opportunity for its failure to apologize to Indigenous people with the exact degree of abjectness and in the precise manner demanded.

— Second, when the Church does follow the jots and tittles of the apologetic script insisted upon, as Pope Fran-

cis has now done twice since April, eviscerate it for behaving as though an apology actually means something real.

— Third, and here's the real snake oil part, persistently neglect to mention that the Church in Canada is already raising \$30 million that will be deployed, exclusively under First Nations' direction, for the healing of wounds inflicted by the Indian Residential Schools and the policies that justified them.

Nor have Canada's Catholic bishops made only lofty promises to raise the \$30 million. As *The Catholic Register* reported five days before Pope Francis arrived, the all-Indigenous national board has already underwritten a first project. Using some of the \$4.6 million raised to date by Catholics, the Cote Culture Camp in Saskatchewan, northeast of Regina, put "children and youth in practical touch with their language, ceremonies, history and heritage

through land-based instruction and continuing language classes," our Associate Editor Michael Swan reported.

More, without question, will follow. Does that obviate the Church taking further action in future to redress past wrongs? Does it make the evil and sins for which Pope Francis apologized simply go away? By no means. Making good things happen doesn't mean wrong things never happened. Wrongs are history. They endure. But actions, particularly actions that seek genuine forgiveness, can be signifiers of change, indeed, of progress.

Indigenous people have every right to choose to test the reality of that progress to their satisfaction. But that must be carefully distinguished from media negativity and, yes, measures of journalistic animus toward Holy Mother Church, intended to wrap the papal visit in a shroud of sour insignificance.

## To rest is to be human

By Hosffman Ospino  
Catholic News Service



"Workaholic," "productive," "unstoppable," "24/7," "busy bee," "over-achiever," etc. These words and expressions, and others similar, have come to be omnipresent

in our everyday vocabulary. We often feel proud when identified with them.

Common words and expressions often reflect the character of a culture. What do the above terms say about who we are? For some, they point to the human drive to do, achieve and produce. We want to change things; transform them whenever possible. We want to be known for doing something.

For others, those words are reminders of the frenzy of a society that seems to have lost the sense of pacing itself while longing for constant outputs. We seem to have forgotten when to stop. Our outcomes define us; without them we feel incomplete.

Being aware of our natural drive to do things and to achieve, which is something good, must be balanced with the sobering realization that we are more than what we do and produce, also something good. A sense of joy inhabits somewhere in between these two realities.

Catholics have a long tradition of affirming the importance of rest. Such tradition is grounded in the Scriptures themselves. In the first chapter of Genesis, we find God resting on the seventh day after creating all that exists. What a beautiful image!

Does God need rest? Was God tired? We can speculate at infinitum, but that is not the point. God rested and

contemplated. God rejoiced. On the seventh day we encounter a God Who finds joy in being a God Who rests.

The Hebrew biblical tradition reminds us of the importance of moments of rest, also dedicated to honor God: the Sabbath day, the seventh year after working the land during the previous six years, the jubilee after 49 years of labor, etc. God rests. The workers rest. The land rests.

I love those Gospel passages that portray Jesus resting: He takes time away from the crowds, retreats with His friends, seeks moments of silence, and sleeps.

Christians throughout the centuries have affirmed the importance of rest. Societies with a strong Catholic influence are known for having more holidays. In Latin America, religious and secular holidays are days of rest and simultaneously occasions for fiesta. The term holiday in Spanish is "*festivo*," a festive day.

Resting is an act of justice toward ourselves and others — and the created order. We are not machines and should resist treating ourselves or be treated as such. We must not deny the humanity of others by denying them their rest. We are human and thus we must rest. To rest of an act of love for ourselves and others — and the created order.

I must confess that I am among those who derives much pleasure in putting extra hours of work, producing something new regularly, sometimes sacrificing necessary rest. The first person who needs conversion in light of this reflection is me.

We need to grow more in our appreciation of the need and wisdom of resting. Sometimes we need to under-

### REFLECTION

## Great Amen

By Mark Saucier

"Can the sister get an Amen?"

She'd get it, too, from little Black kids to aging white bishops. A Franciscan whose death at 52 cheated the Church, Sister Thea Bowman spoke in a moving mixture of Yazoo City vernacular and her linguistic Ph.D.

She used the "Amen" not just as a tent preacher rousing the crowd, but as an invitation to turn believing into being.

The word shows up early in Hebrew Scripture as an affirmation to a covenant with God. Many languages use reduplication, like chop chop or Walla Walla, to intensify or form a plural.

David used "Amen. Amen." in Psalms to underscore his blessing. Jesus starts stories with it, perhaps hinting at the multiple layers of meaning in what He is about to say.

In Jewish liturgy, the *hazzan* signals for an Amen after a prayer. More than a perfunctory finish, it is understood as a virtual repetition of what has been said.

From the Sign of the Cross to the final blessing, Catholics recklessly repeat the Amen throughout the Mass. It is a conditioned reflex, a proper prayer-ender we say because it is in the script.

Unlike Sr. Thea, we would never shout "Amen" if the preacher named a hard reality of our lives or nailed a piece of relevant truth. It's a cultural thing, but not using the word on our own diminishes its power when we repeat it in rote.

"Amen" is our acceptance of a revealed God in our creed and a revolutionary vision in the Lord's Prayer. But perhaps the word has no greater role than it does when we come to the table. It yearns to be more than a confirmation of what lies under the veil of bread and wine. It speaks my desire to become what I am eating, a bread broken for the hungry, a fruit offered for another's thirst.

It is a surrender of who I am to who I can be; a hope to be transformed and enriched, a commitment to take to the world this feast of love and sacrifice.

Ultimately, though, it is only a word, and, as Humpty Dumpty said, a word "means just what I choose it to mean — neither more nor less."

But at least the old egg thought about it. We might want to do the same. Can a brother get an "Amen?"

*This reflection was originally published in Aug. 10, 2012, edition of The Catholic Missourian.*

## New Catholic school administrators are focused on helping students, communities thrive

*This is part of a series of articles on new Catholic school administrators in the Jefferson City diocese.*

By Jay Nies

“Whoever wishes to be great among you shall be your servant,” Jesus said to those who would lead in His place (Matthew 20:26).

The new and returning administrators of the Jefferson City diocese’s 37 Catholic schools and three Catholic high schools take that to heart as they prepare for a new school year.

Eight are taking up new administrative roles in the diocese.

Here is what some of them have to say:

### “A faithful fixation”

One of Lucinda Varner’s most influential mentors worked in education for more than 45 years.

She also happens to be Mrs. Varner’s mother, Lucille Limbach.

“My mom taught me to encourage, love and support those who I care about,” said Mrs. Varner, the new principal of Our Lady of the Snows School in Mary’s Home.

“As I began my career in education, I was able to apply this advice to my students,” she continued. “Later in my career, I was able to apply this same advice to students, families and staff members.”

Mrs. Varner brings 30 years of her own experience in education to her new role.

She has taught preschool through fifth grade and has served as an instructional coach, an assistant principal and a principal.

Mrs. Varner and her husband were married over 30 years ago in Our Lady of Snows Church and have two adult daughters.

She said meeting the unique needs of the school’s staff, students and community will define her daily priorities.

“On a more comprehensive level, we will continue to strengthen and build our preschool program as well as review curriculum and instructional needs,” she said.

She is excited to be returning to her hometown.

“My grandparents, parents and siblings were all baptized, confirmed and married in the parish,” she said.

Although Mrs. Varner’s father died when she was a child, her mother made sure that all of her children were raised in a family and community centered on strong Catholic faith and values.

They all went to Our Lady of the Snows School.

“It is a huge honor to be able to return home and serve a community that has played such an instrumental role in my life,” she said.

She plans to lead with a servant’s heart.

“I have a vision for the school and a passion for education,” she said. “I am looking forward to serving the students, their families, the staff and our community in the realm of Catholic education.”

Mrs. Varner believes the purpose of a Catholic education is to intertwine academics and faith.

“This education is important in that it helps develop the spirit and mind of our children,” she said. “Students are taught how to apply their faith to authentic situations with guidance from trusted adults.”

If a Catholic school does its job well, she stated, “our students will be well prepared academically and spiritually for their future. Our students will connect to a greater purpose and go through life with an open heart despite the adversity that they will ultimately face.”

She said Mary’s Home is a small town with a huge heart, where the community infuses faith and values with ministry and the love of children.

“I am both thankful and humbled to serve the school, the parish and the community,” she said. “I know firsthand the immense responsibility that comes with this leadership role. I am also fortunate to know firsthand the tremendous support that the parish

and community has for the school.”

Mrs. Varner enjoys spending time with her family and friends, as well as cooking and doing crafts.

This summer, she is reading *Gilead* by Marilynne Robinson.

“It’s a book about family and faith,” she said.

“I also enjoy books about

### “Positive Catholic environment”

Richard K. “Dick” Davis is uniquely familiar with the challenges and opportunities before him as the new principal of Fr. McCartan Memorial School in Marcelline.

He’s back this year after serving as principal from 2010-15.

He

lic Church,” he said.

He noted that an important point of concern is the steadily declining enrollment the school has experienced over the past several years.

“We need to provide such a positive Catholic environment that parents will be encouraged to send — or continue sending — their children to our school,” he said.

Mr. Davis and his wife Theresa have been married for 38 years. They have two adult children and three grandchildren.

He enjoys spending time with his wife, traveling, exercising, reading and “all sports.”

His favorite hymn is “The Prayer of St. Francis,” which includes the phrase: “It is in pardoning that we are pardoned, in giving that we receive, and in dying that we are born to eternal life.”

### “Rely more on God”

Having become thoroughly rooted at St. George School in Linn, Lisa Grellner is eager to forge new bonds at St. Mary School in Frankenstein.

Specifically, she will continue as principal in Linn while taking on additional responsibilities as principal of St. Mary School in Frankenstein.

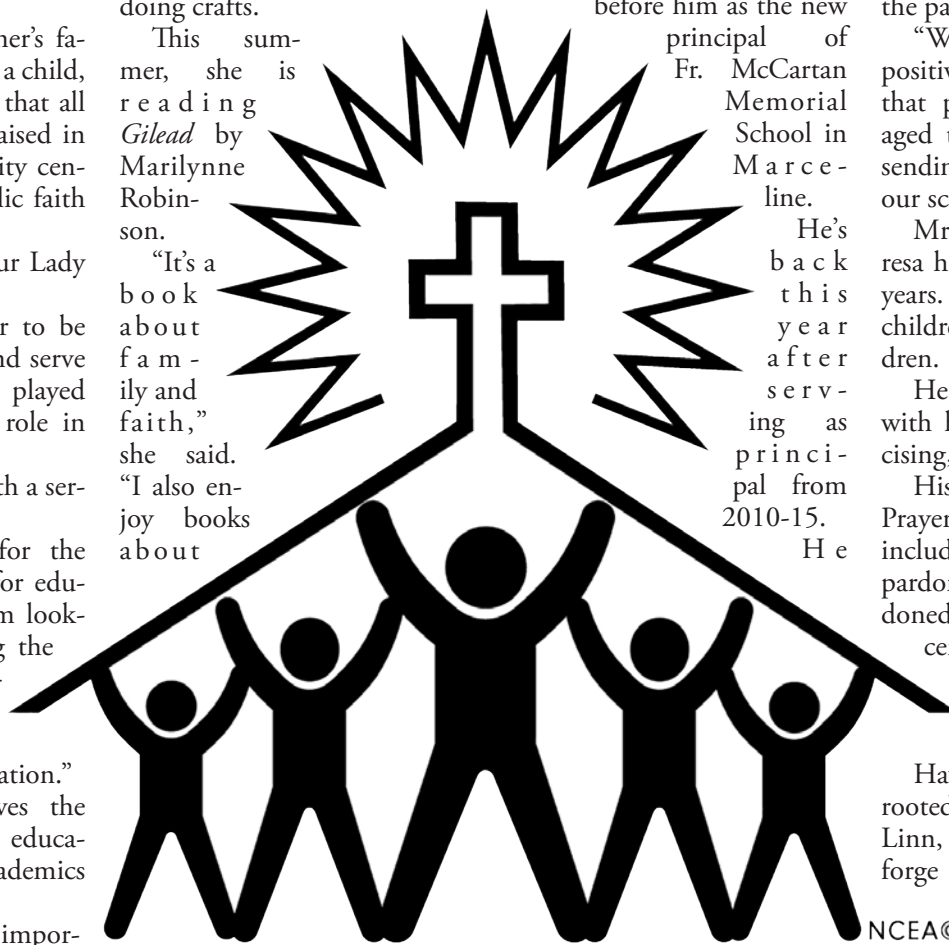
The schools are located eight miles apart.

Mrs. Grellner grew up feeling drawn to Catholic education, but there was no Catholic school available to her at that time.

After graduating from college, she accepted a fourth-grade teaching position at St. George School, followed by a year teaching second grade and 17 years teaching third.

She met her husband, Kevin, a St. George alumnus, in Linn. They have four children, who have also graduated from the school.

Several people encouraged her to apply for the principal position at St. George when it became available. She turned it down twice. The third time, her husband said it was God



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ship and education.”

Her favorite Bible verse is “Be joyful in hope, patient in affliction, faithful in prayer,” (Romans 12:12).

The Guardian Angel Prayer and the Serenity Prayer are her favorite prayers. She often prays for the intercession of St. Michael the Archangel in times of need and support.

She said the ongoing support and prayers from the community are essential for the success of Our Lady of the Snows School.

“To achieve our goals, it will take hard work, dedication and a faithful fixation on the support of our schools,” she stated. “The prayers and support will help prepare our students for a lifelong journey to address our deficits and celebrate our success.”

lieves his purpose as a Catholic school administrator is to provide a loving, nurturing Catholic environment that positively affects an ever-growing faith.

“A Catholic education is so important as it helps develop each child’s relationship with Jesus,” he said. “It also provides the opportunity to learn how to love one another and utilize the Golden Rule.”

Mr. Davis said that when Fr. McCartan Memorial School is successful in its mission, “we see our graduates excel in future educational endeavors — become successful students and positive workers — but most importantly, be contributing members of their local Catholic Church.”

Likewise, if a graduate’s vocation is marriage, “they bring up their children in the Catho-

See ADMINISTRATORS, page 11

## ADMINISTRATORS

From page 10

calling and she wasn't listening.

She applied for and accepted the position in 2014.

She recalled how Sister Kathleen Wegman of the School Sisters of Notre Dame, former chancellor of the diocese and a longtime educator, encouraged new principals to begin their day by praying, "Jesus, be with me today. There is nothing I can't accomplish with You at my side," and to end the day with, "Thank You, Lord, for Your support today."

Mrs. Grellner said a Catholic school administrator's main purpose is to keep Christ present in their own life and in the lives of the students.

"We are also charged with making sure our faith-based students are held to a higher academic standards, so that they can be Catholic leaders in a non-Catholic world," she said.

Catholic school administrators are called to wear many hats throughout the day.

"However," she stated, "the primary focus is that of ensuring the Catholic faith is being handed down to the youth of the parish. We are called to bring forth the mission of the school and parish."

She noted that parents are the primary educators of their children.

"We are here to partner with the parents to help prepare children for the sacraments and to help them to be lifelong learners of the Catholic faith," she said.

She believes that all of this is important because students need to see their faith alive and in action, day-in and day-out.

"In times where we are seeing more people struggling with daily pressures, we need to teach our students to rely more on God," she said. "Students need to be in environments where prayer is taught, and encouraged on a daily basis. Catholic education is a place students can live out their faith."

She noted that Catholic schools are the starting point for stewardship renewal in the diocese.

She believes that in an ideal world, more Catholic school graduates would attend Mass regularly on the weekends.

"Across the country, we are seeing a decline in church attendance," she said. "We all need to be in a strong relationship with God. That would be the best description of a Catholic school graduate."

Mrs. Grellner enjoys spending time with her family and reading fiction books.

She often seeks the intercession of St. Joseph and St. Teresa of Kolkata.

One of her favorite spiritual reflections is St. Teresa's "Anyway" poem, which includes: "Give the world the best you have, and it may never be enough; Give the world the best you've got anyway."

She requested prayers for the students and teachers to have a successful year.

"I also ask for prayers for Catholic schools across the nation for safety and continued success as we are faced with so many challenges throughout the school year," she stated.

She said people can help God answer those prayers by continuing to be present at school and by embracing the stewardship way of life and putting it into practice.

### "Continue to grow"

One of Abby Martin's favorite prayers is the Serenity Prayer.

"Not only is it a prayer that helps calm me and re-focus, but a few years ago, my grandma made me a cross that has the prayer on it," said Mrs. Martin, the new principal of Ss. Peter and Paul School in Boonville.

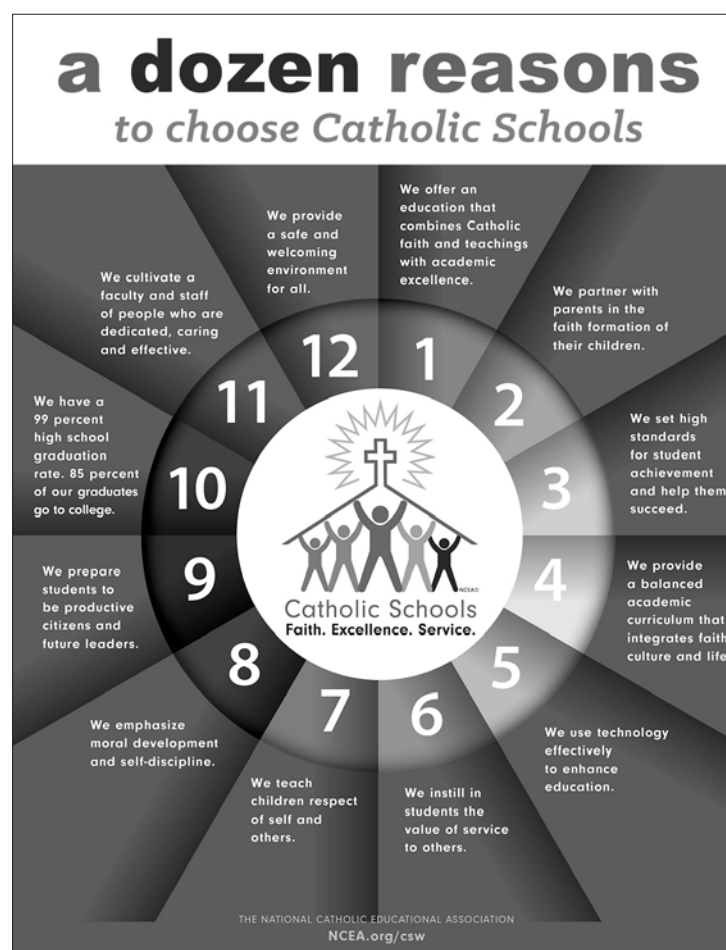
She brings to the position 13 years of experience in education, including seven years in Catholic schools and seven in administration.

Among her previous administrative roles were principal at St. Andrew School in Tipton and Sacred Heart School in Sedalia.

Mrs. Martin grew up in Boonville and was received into the Church through the Rite of Christian Initiation of Adults at Ss. Peter & Paul Parish.

She and her husband, Kyle, were married in Ss. Peter & Paul Church.

Mrs. Martin believes that her role as a Catholic school



administrator is to support the faculty and staff, students and parents in growing in their own faith and "to ensure we are working together to build disciples."

That, she stated, is the school's primary purpose.

"I believe that Catholic schools are able to educate the whole child, not just academically, but in the Catholic faith," she said. "Additionally, through the cooperation with their families, we are able to make a bigger impact."

She said Catholic education is important because it helps build a strong foundation.

"We are able to immerse ourselves in the faith and truly live it on a daily basis — not just for the students, but for our Catholic educators and families, as well," she said.

She is convinced that when a Catholic school does its job well, its graduates do better academically and spiritually by staying grounded in their faith and carrying-out the virtues.

"Additionally, I would hope that our students and graduates would continue to be active parishioners and stay connected to our parish and school," she said.

She enjoys spending free time with her friends and fam-

ily.

This summer, she has been reading *Tony Tales* by Father Tony Ricard, who was the keynote speaker at the 2022 National Catholic Education Association convention in New Orleans.

She anticipates the inevitable challenges that come with beginning a new role and learning, adapting and adjusting to a new role.

"However, through those challenges, we will continue to grow," she said.

She is grateful for the guidance and support she has received from fellow principals and from Dr. Erin Vader, diocesan superintendent of Catholic schools.

She asks for prayers for Ss. Peter and Paul School, parish and community: "That we are able to continue to grow and educate our students in the faith and create long lasting disciples."

People can help God answer that prayer by getting involved and helping to maintain strong unity between the parish and school, she said.

"Even if you do not have any direct or current ties to the school, help us continue it as a ministry of the parish," she stated.

### "Live in Christ's likeness"

For Amy Schebaum, serving God at St. George School in Hermann is very personal.

"I attended St. George from first through eighth grade," said Mrs. Schebaum, the school's new principal. "I prepared for and received my First Holy Communion and Confirmation at St. George."

She conducted her student teaching at St. George School with Karen Mazzocchio, who was the first-grade teacher at the time.

"Shortly after that, I married a fellow St. George classmate at St. George Church," she said. "And now our son, Lane, walks the halls at St. George School as a fourth-generation 'Dragon.'"

This will be Mrs. Schebaum's 15th year in education. She holds a bachelor's degree in early childhood education, a master's in education administration and an educational specialist in educational leadership (K-12).

She has taught kindergarten, first and second grades as well as Title I reading. She also has experience working with middle school students.

"I am excited to be able to give back to a school that has given to my family for so long!" she said.

She believes the purpose of a Catholic school is to help its students foster their faith and love of Christ, while growing physically and academically.

"We want our students to see our school and parish as one community working together to live in the likeness of Christ," she said. "If we've done this well, the students that fill the seats of our school will one day be the parishioners filling the pews of our church with their own families."

"And the next generation of 'Dragons' will be filling the seats of our school!" she said.

She enjoys spending free time with family and friends, camping and reading.

One of her favorite prayers is the Serenity Prayer.

"I think it's the perfect prayer to take on the day," she said. "It fits all families, careers and challenges that arise in the different stages of our lives."

## Local author's book tells of Vienna native's rise through the ranks

By Jay Nies

A man from Vienna feasted on barbecued camel while discussing military strategy with the Emir of Kuwait in a tent in the middle of the desert.

"It must of have been an amazing sight!" said Jeremy Amick, prolific author and chronicler of veterans' lives.

The desert diners were hammering out details of the pending invasion of Iraq during Operation Iraqi Freedom.

The man with the emir was Maj. Gen. Henry "Hank" Stratman, a now-retired two-star general and current member of St. Andrew Parish in Holts Summit.

His intriguing odyssey through the fields of battle and diplomacy is the subject of Mr. Amick's latest book, *A Global Warrior*, published earlier this year.

A graduate of Visitation Inter-Parish School in Vienna, Maj. Gen. Stratman is the highest ranking military officer to have graduated from Lincoln University's ROTC program in Jefferson City.

"He came from a meager, humble German Catholic background in Vienna and rose to the impressive rank of two-star general," said Mr. Amick.

He did so while competing against men and women with Ivy League and West Point credentials.

"He's proud to say that as a graduate of Lincoln, he was well prepared to excel in all of his assignments," Mr. Amick stated.

### Common interests

Mr. Amick found out about Maj. Gen. Stratman shortly after he purchased the old Warwick Village complex on East McCarty Street in Jefferson City.

"Around that time, someone told me, 'This two-star general has returned to the area. He served in the Persian Gulf

War,'" Mr. Amick recalled.

The author obtained the retired general's contact information and interviewed him for a newspaper feature.

Their paths continued converging at veterans events and did so again in 2018.

Mr. Amick had written a biography of the late Maj. Gen. Don D. Pittman, a graduate of the old St. Peter High School in Jefferson City, and was presenting a framed image to the school's successor, Helias Catholic High School.

Maj. Gen. Stratman was there to assist with the presentation.

That day, they talked about possibly working together on Maj. Gen. Stratman's biography.

"He said he didn't want to do it in a manner of bragging about his achievements, but to have his story serve as an inspiration to people in similar circumstances and coming from modest backgrounds and say, 'If you work hard and dedicate yourself, you can rise to the heights of whatever career field you choose,'" said Mr. Amick.

The prolific author was in the middle of another project at that time but promised to follow-up with Maj. Gen. Stratman when it was finished.

"I met with him about a year later, and here we are," said Mr. Amick.

They quickly discovered the commonalities of their backgrounds.

"Hank and I both come from a rural background," said Mr. Amick, whose roots are near Russellville.

"He's a faithful German Catholic, I'm a faithful German Lutheran," the author continued. "He came from modest means, raised in Vienna, Missouri."

Financially, the general's parents didn't have a lot, "but they were a very rich family in terms

of their spirituality and how they connected to one another," said Mr. Amick.

The general's parents "scrimped and saved" to send him to Visitation School in Vienna.

He excelled in sports and academics throughout high school.

Graduating at the height of the U.S. involvement in the Vietnam War, he assumed he was about to get drafted.

"He decided that he might as well go as an officer," Mr. Amick noted. "He got a partial scholarship to Lincoln U."

He flourished in ROTC, got married while still in college, and signed up for active duty.

The Vietnam War had ended by then, so the future major general wound up serving in Korea and Germany.

He specialized in nuclear artillery, including the Lance tactical ballistic missile system.

His first big engagement came during the Persian Gulf War (1991-92).

"That was one of those moments in history like the Spanish-American War (1898), in that it happened really quickly and has almost been forgotten but was very important in the grander scheme of things," Mr. Amick noted.

Maj. Gen. Stratman was a division battalion commander and led one of the artillery invasions.

He then served on two peacekeeping missions in Bosnia-Herzegovina.

The capstone of his career came during Operation Iraqi Freedom (2003-11), where he helped establish the theatre of war.

### "All around us"

Maj. Gen. Stratman chalks up his success to hard work and good luck.

"And as a devoted man of faith myself, I understand that by 'luck' he means God's hand helping to guide you a little bit," said Mr. Amick.

The general is also a man of faith and family.

"He would be quick to tell you that he would not be where he is or have been able to achieve what he did without the assistance of his wife, Linda, throughout his entire career," Mr. Amick stated.

The general and his wife relied heavily on each other

city," he stated.

He relishes the art of storytelling.

"I have not only an inclination for it but a talent for it," he said. "God wants you to embrace and utilize these talents for the greater good. And I feel that's what I'm doing."

Hardly a day passes without him doing some writing, researching or interviewing.

"It's kind of like juggling a dozen cats," he said.

### Keeping faith

In conducting nearly 1,500 interviews, Mr. Amick has found nearly as many reasons why people decide to serve in the military.

"Many didn't have a choice," he noted. "They were involuntarily inducted thanks to the draft mechanism. Some joined because they had a loved one or parent who was a military member.

"Some didn't have job opportunities at the local level," he said. "Some joined to get specific types of job training or to pay for college. Some joined because they're very patriotic."

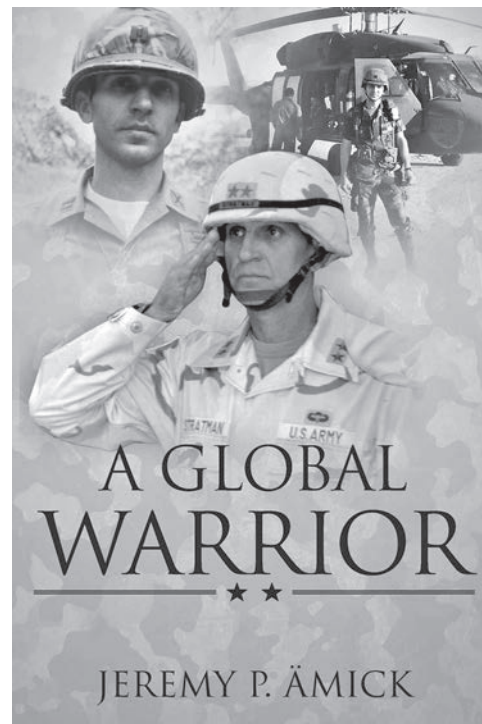
He agrees that it's good to pray for people who are serving in the military or are considering doing so.

"Pray that the Lord places His protective garment around them and keeps them safe and returns them to their family safe — physically and mentally and spiritually," he suggested.

Having been in the Army himself and prayed for a son who's currently deployed in Poland, he noted that some people become lax in their faith while separated from the Church community that helped raise them.

"You don't want them to lose that faith in difficult situations or fall away," he said. "You pray that the Lord keeps them steadfast in faith and returns us home to us safely."

*A Global Warrior*, a 300-page book, lists for \$20.99 and is available at Downtown Book & Toy in Jefferson City and at [amazon.com](https://www.amazon.com).





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# Messenger

A quarterly publication by the Missouri Catholic Conference

## *The Pro-Life Movement Post-Roe*

On June 24, 2022 – the Feast of the Sacred Heart of Jesus – the U.S. Supreme Court overturned *Roe v. Wade*, the ruling that established a constitutional right to abortion in 1973. “The Constitution makes no reference to abortion, and no such right is implicitly protected by any constitutional provision, including the one on which the defenders of *Roe* and *Casey* now chiefly rely — the Due Process Clause of the Fourteenth Amendment,” Justice Samuel Alito wrote in the majority opinion for *Dobbs v. Jackson Women’s Health Organization*. The decision was one that the pro-life movement had worked and prayed for during the nearly 50 years following *Roe*. The historic ruling now returns the abortion issue to the individual states. In this issue of *Messenger*, we will provide an overview of the Court’s decision in *Dobbs* and what it means for the pro-life movement in Missouri and across the nation.

### Background

In the 1973 case, *Roe v. Wade*, the Supreme Court found that a woman has a fundamental right of privacy to obtain an abortion. However, that right must also be weighed by the State’s interest in protecting the mother and in protecting the “potential” life of the unborn child. Because of a woman’s right to privacy in this matter, the Supreme Court ruled that a state could not prohibit abortion before “viability” — the time that the unborn child could survive outside of the womb. In most cases, viability will occur around 22 weeks post-fertilization, although medical advances continue to push the point of viability to an earlier gestational age. **continued on next page...**



MISSOURI  
CATHOLIC  
CONFERENCE 

August 2022



Carter Snead, law professor and director of the de Nicola Center for Ethics and Culture at the University of Notre Dame, and Jamie Morris, legislative counsel for the MCC, discuss the significance of the Court’s decision in *Dobbs* and what is next for the pro-life movement in this episode of MCC from the Capitol podcast.

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### continued from previous page...

The *Roe* court also used a trimester framework to set limits on the State's ability to regulate abortion. The Court held that in the first trimester, the State may not restrict access to abortion for any reason, including the life of the unborn child. In the second trimester, the State may regulate abortion only for the purpose of protecting the life of the mother. After viability, the Court held that the State may regulate and even prohibit abortion, unless an abortion is necessary to protect the life and health of the mother. *Doe v. Bolton* (1973), decided on the same day as *Roe*, clarified that the health of the mother was to be broadly interpreted to include any aspect of the mother's well-being, including physical, emotional, psychological, and mental health. When taken together, these cases held that states may prohibit abortions after viability as long as there are exceptions for the life and health of the mother, with health being broadly defined to include both physical and mental health.

In *Planned Parenthood v. Casey* (1992), the Court recognized that the State had a substantial interest in the potential of human life, but ultimately upheld *Roe*. The Court eliminated the trimester framework of *Roe* and provided a new test — an abortion law is unconstitutional if its purpose is to place an “undue burden” (defined as a “substantial obstacle”) upon a woman seeking an abortion prior to fetal viability. Where *Roe* relied upon a privacy right, *Casey* relied upon a liberty interest, stating that it is, at its heart, “the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life.”

### ***Dobbs v. Jackson Women's Health Organization***

The law at issue in *Dobbs* was a 2018 Mississippi statute that banned nearly all abortions in the state after 15 weeks, in clear violation of *Roe* and *Casey*. In his lengthy majority opinion, Justice Alito explained that the Constitution makes no reference to abortion and that a guaranteed right to an abortion was not “deeply rooted in this Nation's history and tradition.” As Alito explained, when the Fourteenth Amendment — the provision on which defenders of *Roe* and *Casey* relied — was adopted, abortion was banned in three-quarters of the states. By the end of the 1950's, all but four states and the District of Columbia prohibited abortion unless to save the life of the mother.

In addition, the right to an abortion was fundamentally different to other unnamed rights the Court had held to fall within the Fourteenth Amendment, as abortion destroys an unborn human being. “*Roe* was egregiously wrong from the start,” continued Alito. “Its reasoning was exceptionally weak, and the decision has had damaging consequences. . . It is time to heed the Constitution and return the issue of abortion to the people's elected representatives.”

### **Missouri's “Trigger Law”**

The *Dobbs* ruling now returns the abortion issue to the individual states. The Missouri General Assembly passed “The Right to Life of the Unborn Child Act” — a near-total ban on abortions in the state — as part of the 2019 landmark pro-life bill, HB 126. Section 188.017, RSMo. states that “no abortion shall be performed or induced upon a woman, except in cases of medical emergency.” Section B of HB 126 stated that the ban in Section 188.017 would become effective

upon notification to the Revisor of Statutes by an opinion from the Attorney General, a proclamation from the Governor, or adoption of a concurrent resolution by the General Assembly that *Roe v. Wade* had been overturned.

On the day of the *Dobbs* ruling, Missouri Attorney General Eric Schmitt immediately issued a notification to the Revisor of Statutes, triggering “The Right to Life of the Unborn Child Act.” “Today, following the United States Supreme Court's ruling that overturned *Roe v. Wade*, with the issuance of an attorney general opinion, my Office has yet again reinforced Missouri's dedication to protecting the sanctity of life, both born and unborn,” Attorney General Schmitt said. “With this attorney general opinion, my Office has effectively ended abortion in Missouri, becoming the first state in the country to do so following the Court's ruling.”

Governor Mike Parson followed with a proclamation activating the law. “Nothing in the text, history, or tradition of the United States Constitution gave un-elected federal judges authority to regulate abortion. We are happy that the U.S. Supreme Court has corrected this error and returned power to the people and the states to make these decisions,” Governor Parson said. “With *Roe v. Wade* overturned and statutory triggers provided in HB 126, we are issuing this proclamation to restore our state authority to regulate abortion and protect life.”

With these actions, all abortions, except in cases of medical emergency, are now illegal in Missouri.

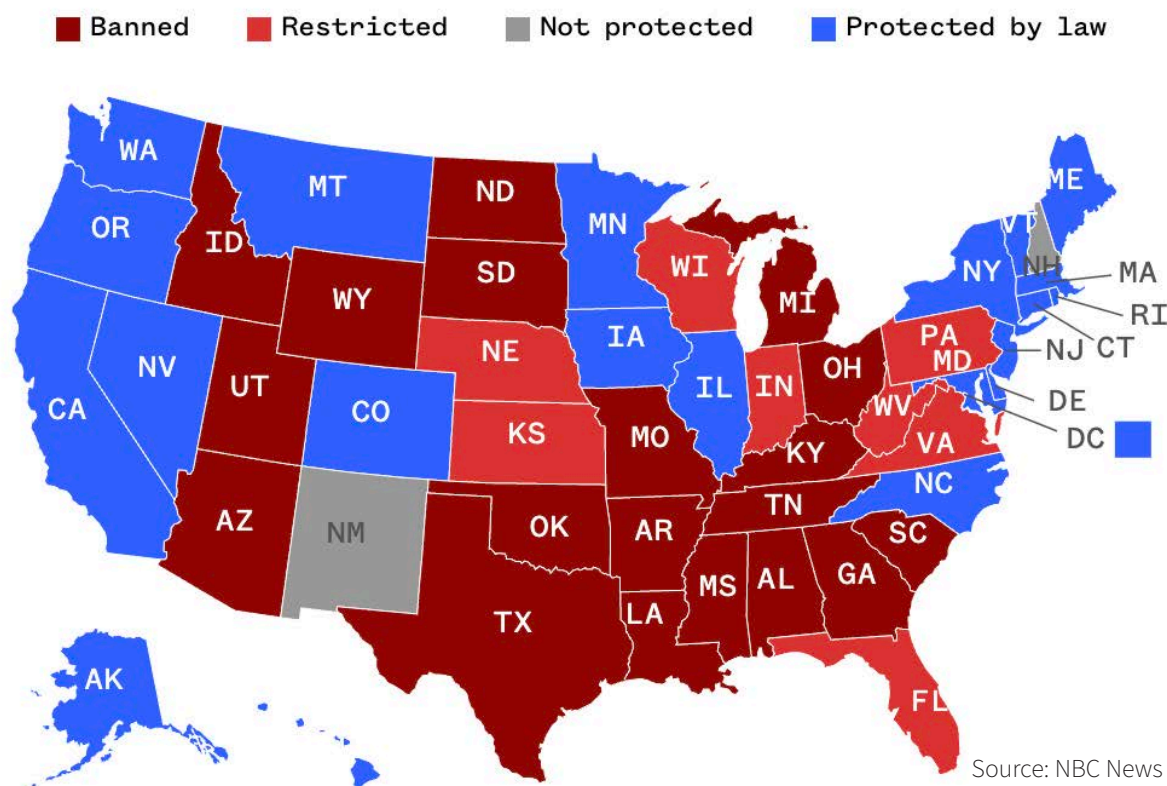


***“[I]t is not enough to remove unjust laws. The underlying causes of attacks on life have to be eliminated, especially by ensuring proper support for families and motherhood.”***



***—Pope John Paul II,  
Evangelium vitae, 90***

# Where States Stand on Abortion



## What Comes Next

With abortions virtually eliminated in the state, there is much to be thankful for. Nevertheless, we know that our work is not done. The challenges for the pro-life movement in Missouri remain much the same in a post-Roe world because in many ways, the State has been operating in a post-Roe climate in recent years. In 2020, there were fewer than 200 abortions conducted in the state of Missouri. This was a result of decades of work by the pro-life movement in the state and of incremental legislative victories in the Missouri General Assembly. However, we know that many Missouri residents still sought abortions in nearby states with fewer pro-life legal protections. In 2020, 6,578 Missouri women obtained abortions in the state of Illinois.<sup>1</sup> In that same year, 3,201 Missouri women obtained abortions in Kansas, accounting for over 40 percent of that state’s abortions.<sup>2</sup>

The demise of *Roe* and *Casey* represents the end of unjust Constitutional protections for abortion, but not the end of unplanned pregnancies or difficult circumstances for pregnant women. We are reminded of Pope Saint John Paul II’s challenge to political leaders in his encyclical, *Evangelium vitae* (The Gospel of Life) – “[I]t is not enough to remove unjust laws. The underlying causes of attacks on life have to be eliminated, especially by ensuring proper support for families and motherhood.”<sup>3</sup>

The U.S. bishops also remind us that the time to begin the work of building a post-Roe America is now. “It is a time for healing wounds and repairing social divisions; it is a time for reasoned reflection and civil dialogue, and for coming together to build a society and economy that supports marriages and families, and where every woman has the support and resources she needs to bring her child into this world in love.”

The MCC stands ready to redouble our efforts to advocate on behalf of expectant mothers and their unborn children. While we continue to give thanks for the end of *Roe*, we know the work to build a culture of life continues.

### Number of Abortions Performed on Missouri Women in 2020



1 <https://dph.illinois.gov/data-statistics/vital-statistics/abortion-statistics.html>.  
 2 <https://www.kdhe.ks.gov/DocumentCenter/View/10433/Abortions-in-Kansas-2020-PDF>.  
 3 Pope John Paul II, *Evangelium vitae*, 90.



The U.S. bishops have encouraged the faithful to come together and build a society where “every woman has the support and resources she needs to bring her child into this world in love.” That work can begin in each of our parishes and neighborhoods. As Pope Francis reminds us, the parish is “a sanctuary where the thirsty come to drink in the midst of their journey, and a center of constant missionary outreach.”<sup>1</sup>

In his papal encyclical, *Evangelium vitae* (The Gospel of Life), Pope John Paul II reaffirmed the Church’s teaching on the value and inviolability of every human life. *Evangelium vitae* reminds us that, “where life is involved, the service of charity must be profoundly consistent. It cannot tolerate bias and discrimination, for human life is sacred and inviolable... We need then to ‘show care’ for all life and for the life of everyone.”<sup>2</sup> The 25th anniversary of *Evangelium vitae* in 2020 gave the Church a wonderful opportunity to begin to assess, expand, and communicate resources to pregnant moms and families in need. Parishes are invited, through the support of their bishop and pastor, to join this nationwide effort entitled, Walking with Moms in Need.

To support this initiative, the United States Conference of Catholic Bishops’ (USCCB) Pro-Life Committee has developed educational, pastoral, and action-oriented resources for parish use, including:

- Tools for documenting an inventory of local resources for pregnant mothers in need.
- Ideas for improving parish responses.
- Prayers for building a culture of life and a civilization of love.
- Reflections on the teachings of *Evangelium vitae*, *Evangelii gaudium*, and *Laudato si’*.

Through the continued efforts of parishes nationwide, we look forward to that day where every pregnant mother in need has the resources and support to choose life. Please visit [WalkingWithMoms.com](http://WalkingWithMoms.com) to learn more about this initiative and to pledge to prayerfully walk with mothers in need.

<sup>1</sup> Pope Francis, *Evangelii gaudium*, 28.

<sup>2</sup> Pope John Paul II, *Evangelium vitae*, 87.



Read and share the digital edition of this Messenger at [mocatholic.org](http://mocatholic.org)



Project Rachel is a diocesan-based network of specially trained priests, religious, counselors, and laypersons who provide a team response of care for those suffering in the aftermath of abortion. In addition to referring for Sacramental Reconciliation, the ministry provides an integrated network of services, including pastoral counseling, support groups, retreats and referrals to licensed mental health professionals. Learn more at [hopeafterabortion.com](http://hopeafterabortion.com).

**“...Our first thoughts are with the little ones whose lives have been taken since 1973. We mourn their loss, and we entrust their souls to God, who loved them from before all ages and who will love them for all eternity. Our hearts are also with every woman and man who has suffered grievously from abortion; we pray for their healing, and we pledge our continued compassion and support. As a Church, we need to serve those who face difficult pregnancies and surround them with love...”**

**-Excerpt from USCCB Statement on Dobbs Decision**

#### MCC Statement on Dobbs

The Missouri Catholic Conference welcomes the Supreme Court decision in *Dobbs v. Jackson Women’s Health Organization*, overturning *Roe v. Wade* and *Planned Parenthood v. Casey*. The MCC has worked and prayed with other pro-life organizations for this day since the Court issued the *Roe* decision in 1973. With the return of the issue to the states, we know our work is not done. The Catholic Church stands ready to continue providing spiritual and material support to expectant mothers and their families through our parishes and ministries, and to advocate on their behalf and on behalf of their unborn children at the state and federal level. We look forward to the day when every child, born and unborn, has the love and support needed to thrive and reach his or her full potential.



# Bishop Perry explains Fr. Tolton's importance to Catholic campers

By Jay Nies

Venerable Father Augustus Tolton, after whom the annual Camp Tolton experience in Clarence takes its name, offers clear and precise inspiration to young people at every age.

"Father Gus' is a good example of what young people can become if they study hard, pray hard, play hard and do the right thing," Bishop Joseph N. Perry told the young participants in this year's newly renamed Camp Tolton.

Bishop Perry, auxiliary bishop of Chicago, is postulator of Fr. Tolton's case for being declared a saint.

Bishop Perry visited Camp Tolton at Camp Jo'Ota in Clarence on July 27 and spoke to the children there.

Fr. Tolton was born into a family of enslaved people in what is now part of the Jefferson City diocese.

"He was once a little slave boy who worked on a farm in Brush Creek, Missouri, who had a desire to become a priest," Bishop Perry told the children.

Young Gus walked along a dirt road each day, carrying tools to work in the fields.

"He had no shoes to wear when he was a little boy. His feet were often tired, sore and bruised," noted Bishop Perry, who is also Black and is a descendant of enslaved people.

He and his family spent every day laboring in the fields, receiving no pay for their work.

He couldn't go to school. He didn't know how to read, write or do simple arithmetic.

"When Gus did not have to work in the fields, he was often found in the church that was in Brush Creek in those days," said Bishop Perry. "It was made out of log-cabin wood."

That church eventually burned and was replaced by the stone church that stands there today.

"In church, Gus would humbly pray to God," Bishop Perry noted. "He would learn how to sing. He learned how to hear the priest praying the prayers at Mass."

Fr. Tolton's father, Peter Paul Tolton, escaped from Brush Creek in 1863 to join the Union Army and fight against slavery in the Civil War.

His mother, Martha Jane



**Auxiliary Bishop Joseph N. Perry of Chicago, postulator for the sainthood cause of Venerable Father Augustus Tolton, gathers for a group photo with children during Camp Tolton at Camp Jo'Ota in Clarence.**

— Photo by Maureen Quinn

Tolton, was afraid that she and her three children, including a baby, would be sold and split up.

"So she decided to run away from the farm," said Bishop Perry.

She and her children walked quietly through the fields at night and hid during the day, fearing that they would be caught and sent back into slavery.

"You can imagine his mom holding a baby in her arms at night and hiding during the day," said Bishop Perry.

What little food they could find came from fields, trees and shrubs. They drank from creeks and brooks.

Some people along the way helped them hide and move along safely.

"After they were walking for days and having little to eat, some soldiers led Gus's mom to an old boat on the shore of the mighty Mississippi River," said Bishop Perry.

"She put her children inside the boat and she began to row across the river to get to the state of Illinois, where Black people didn't have to work the fields, farms and farm animals and not get paid for it," the bishop said.

They settled in Quincy, Illinois, with its sizable Catholic population and significant number of people who had escaped slavery.

Mrs. Tolton tried to enroll

her son in a local Catholic school.

"But there was a problem," said Bishop Perry. "Some children wanted Gus at the school and others did not. Some people wanted Gus at their church. Some did not."

"At school, some children called Gus names and threw rocks at him," the bishop continued. "Some people did not like Gus because his skin was black."

He later found a better welcome at St. Peter School in Quincy.

The pastor, Father McGurr, welcomed him, as did the sisters who taught at the school.

"He learned to read and write," Bishop Perry said. "And he could even sit in the front row of the church, along with the other kids, and the people seemed not to care about the color of his skin."

The more young Gus thought about what he wanted to be when he grew up, the more he thought about people like Fr. McGurr.

He wanted to help other people get closer to God.

"He became an altar boy, helping the priest at the altar and carrying the big cross," said Bishop Perry.

He caught up with his classmates and graduated from eighth grade with them.

He even helped teach the other children in the neighborhood about their faith, how to

pray and how to read the Bible.

## "A father in faith"

Several priests tried to help this devoted young man enroll in a seminary, where he could find out if God was calling him to be a priest.

"But in those days, no school for priests would accept a Black boy," Bishop Perry told the children.

Several Franciscan friars in Quincy wrote letters to Rome to find out if Fr. Tolton could study for the Priesthood there.

"After some time, Gus received a letter saying that he could go to Rome," said Bishop Perry. "So he packed up his things, dressed up in his suit and tie and said goodbye to his mother and sister and his little brother."

He prepared for Priesthood for six years at the Urban College in Rome.

"He then became a priest the day before Easter with his class," said Bishop Perry. "All kinds of new, young priests — white priests, Black priests, brown priests and so-forth — were ordained on that day in April of 1886."

Upon being sent back to Quincy, he became the Roman Catholic Church's first recognizably Black priest in the United States.

"This young man, this young boy from Brush Creek, Missouri, came back to his hometown in Quincy to be a father in faith for all Catholics

who happen to be of dark skin color," the bishop stated.

Priestly life was beautiful but sometimes hard for him.

"Some people did not like that he was a priest — a Black priest — and told others to stay away from Fr. Tolton's church," the bishop said.

After several years in Quincy, Fr. Gus was invited by the archbishop of Chicago to minister to the growing population of Black Catholics there.

Fr. Tolton helped establish St. Monica Catholic Church.

"Every race of people could come to Fr. Gus's church," said Bishop Perry. "All people could sit and kneel and pray and receive Holy Communion."

Fr. Tolton became known for preaching great sermons, hearing people's confessions, celebrating funerals for people who died, distributing food and clothing, and trying to find shelter for the poor.

"Fr. Gus wanted to help make our country a better place where all people can feel at home in our Church, regardless of who they are," said Bishop Perry.

There again, some people called him names and were unkind to him.

"But Fr. Gus never said anything bad back to anyone," said Bishop Perry. "He only showed people kindness."

"He taught them how we all should treat one another as brothers and sisters, in the name of Jesus," he said.

Fr. Tolton died of heatstroke in 105-degree weather while walking from a train station to his rectory in July 1897. He was 43.

The Chicago archdiocese in 2010 got permission from the Vatican to open a formal investigation into whether Fr. Tolton should be declared a saint.

"I believe we're getting closer to that day when we can celebrate Mass and honor Fr. Gus at the altar for living a life as Jesus would want us to live," said Bishop Perry.

"A generous and Christian person like Augustus Tolton shows us how we should always respect one another as human beings created by the love of God," he said.

See BISHOP PERRY, page 18

## CAMP TOLTON

From page 1

campers for lunch on July 28 and took questions from a curious and attentive audience.

"Words can't describe what an amazing opportunity his visit was for these kids," said Mrs. Durbin. "They absolutely loved it. And I think he loved it, too."

Other visitors to the camp included Father Gregory Oligschlaeger, pastor of Holy Rosary Parish in Monroe City and St. Stephen Parish in Indian Creek; Father William Peckman, pastor of Immaculate Conception Parish in Macon, St. Mary Parish in Shelbina, St. Patrick Parish in Clarence and the Mission of Sacred Heart in Bevier; and Fr. Jones, diocesan director of stewardship.

Father Paul Clark, chaplain



Young people at Camp Tolton take part in a Eucharistic procession into the woods at dusk at Camp Jo'Ota in Clarence.

— Photos by Alyssa Crile Crowe



at Helias Catholic High School in Jefferson City, moderator of youth and young adult ministry in the diocese and diocesan vocation director and director of seminarians, spent much of the week at the camp.

So did Deacon Larry Mitch-

ell of Shelbina and Deacon Bruce Mobley of Macon.

Many adult and teenage volunteers helped round out the crew.

"We were unbelievably blessed," said Mrs. Durbin.

The priests took turns offering Mass and taking questions from the campers.

Students from Franciscan University in Steubenville, Ohio, helped with the camp and talked about what it's like to attend a Catholic college.

Pre-kindergartners and kindergartners spent a day at the camp; first- and second-graders spent two days and one night; and third- and fourth-graders, fifth- and sixth-graders, and seventh- through 12th-graders each stayed three days and two nights.

Four seminarians of the diocese visited with campers and talked about what led them to consider Priesthood.

The seminarians also led the procession while campers carried the canopy over the priest during the Eucharistic procession to the fireside in the woods.

There, the campers took part in Adoration of the Most

Blessed Sacrament.

Talks and activities helped the campers focus on living and sharing their faith, in season and out.

"It's about being Catholic all day, every day," said Mrs. Durbin, "and what we can do to reflect that in a good way to everyone around us."

### "They wanted more"

Mrs. Durbin said the camp started six years ago. Members of the St. Mary Parish youth group in Shelbina were looking for something distinctly Catholic to do over the summer.

"We were already getting a huge turnout for our pre-K through 12 youth group," Mrs. Durbin noted.

"They wanted more, especially during the summer," she said. "We figured if we offered this, we'd at least be assured of having them come."

After organizers contacted the youth ministers at neighboring parishes, the inaugural Catholic Church Camp at Camp Jo'Ota wound up drawing more than 100 participants.

The camp has grown steadily since then, with activities designed for each age group based on their level of formation.

This was the third year Fr. Clark spent time at the camp.

"That's been a game-changer for us!" said Mrs. Durbin. "He is a reflection for the ru-

ral kids around here of how it's completely doable to be a priest and remain in your diocese and still be able to enjoy the things that most of these kids enjoy doing."

### More than fun

The highlight of each year's camp is the Eucharistic procession into the woods.

"That right there makes the whole camp worth it," said Mrs. Durbin.

Many young people have been attending the camp since it began, some now old enough to serve as volunteer counselors.

"As fun as this camp is, they're not coming back just to play every year," Mrs. Durbin noted. "They're coming back to be around these priests and seminarians and do things they don't always get to do and see things they don't always get to see."

She said the Camp Tolton approach is the same as how her parish organizes its youth group: "Start with the very youngest."

In that way, the young people become tight members of their parish family and want to do things together.

Plans are in the works to add one day to next year's camp in order to accommodate as many as 200 campers.

"We just want to form stronger Catholics," said Mrs. Durbin.

## BISHOP PERRY

From page 17

### "A welcoming home"

Fr. Tolton is now remembered as a Christian and pioneer in helping people get along with one another "and making sure the Church, as founded by our Lord Jesus, is a welcoming home for everybody."

He gave proof of heroic virtue in that he did not return hate for hate or evil for evil.

"He didn't throw back to others what was thrown at him," said Bishop Perry. "At the end of his life, despite all he had been put through, his faith and his hope and his love were found to be intact."

Bishop Perry encouraged the children to be like Fr. Tolton, studying hard and persevering in whatever they believe God is calling them to become.

"God is smiling on each of you!" he said.

The bishop then led them in the prayer for Fr. Tolton's canonization, and blessed their rosaries.

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## REPORT

From page 1

promoting communion, participation and mission among all members of the Church.

The framers of the report for Region IX set out to identify common themes throughout the diocesan reports.

“The reports show that the Synod is describing a new path for the Church in which all members take responsibility for the Church’s mission, and where all are welcome, grow together in faith and worship, and confidently offer their gifts for the sake of the whole community,” the regional report states.

The region itself, constituting the geographical and population center of the continental United States, contains a few large cities, many smaller cities and towns, and large rural areas.

It includes many small parishes. Patterns of migration are making many of the communities more diverse.

A broad spectrum of viewpoints was actively solicited in each diocese for the listening phase, with varying degrees of success.

“Several dioceses made special efforts to engage with people who are perceived to be marginalized in the Church and in society: with those who have left the Church, with members of cultural minorities, with those who have been imprisoned, with those who are homeless, with others who feel they are not welcome,” the report states.

Many of the sometimes mixed messages reported by the dioceses point to a Church challenged to fulfill its mission within a rapidly changing society while wounded by polarization and the ongoing effects of the clerical sex-abuse scandal.

Many of the dioceses in the region reported a positive sense of communion among people who are actively engaged in their parishes, but not nearly as much by people who are separated by age, language, culture and life experiences.

Participants expressed a common desire to halt the wave of young people leaving the Church or becoming lax in practicing their faith.

Many spoke of the need for parishes to provide lifelong op-



People take part in one of the listening sessions that were held in the Jefferson City diocese in February of this year as part of the listening phase for the international “Synod 2021-2023: For a synodal Church: communion, participation and mission.”

— Photo by Jay Nies

portunities for growing in faith and consistently putting it into action in the broader community.

A sizable portion recognize the need to share the faith actively throughout their everyday lives but don’t feel confident doing so or don’t know where to begin.

As laypeople now handle most of the faith formation and sacrament preparation for young people, a common need was identified for specific training for adults carrying out this work.

In fact, participants tended to see a need for more-extensive formation and preparation for laypeople engaged in all sorts of ministries throughout the parish.

People in some dioceses reported friction between clergy and laypeople over how best to make decisions and work together on carrying-out the mission of leading people to Christ and preparing them to spend eternity in heaven.

Many of the noticeably small number of young people who took part in the listening process said they’re frustrated that their experiences, needs and concerns are not being addressed by their parishes or the Church.

Polarization and division were evident both in the sometimes strident way opinions were expressed during the listening process, and in what many participants stated to be part of their experience.

This seemed particularly evident among people who are drawn to the Mass in Latin from before the Second Vati-

can Council and those who “are frustrated that not everyone embraces the Conciliar liturgy.”

Some participants said their experience of polarization in the Church reflects that of the rest of society.

The hot-button social and cultural issues of the day, along with the Church’s response to the COVID-19 pandemic, were shown to be particularly polarizing.

“Respondents in one diocese asserted that there is no safe place for discussion of difficult issues,” the report states.

Participants overwhelmingly indicated support for the teach-

ing authority of the Church while acknowledging distrust for members of the hierarchy for allowing the abuse of minors by members of the clergy to go unaddressed for too long.

“The whole Church continues to suffer from the loss of credibility and from evidence that members of the hierarchy were more concerned to protect the institution than they were to protect its members — even its most vulnerable members,” the report states.

### Quest for communion

People’s stated experience of welcome varies widely.

The regional report quotes one of the diocesan reports: “People want to be known, valued and loved.”

Many women, young people, people who are divorced, and people who identify as being attracted to the same sex indicated through the process that they do not feel welcome in their parishes.

Immigrants and people with different cultural backgrounds indicated having similar experiences.

Many who are elderly, especially those who cannot regularly attend Mass due to health, tend to feel cut-off from their parishes.

The merging of parishes due to demographic changes and a decreasing number of available priests poses challenges for people trying to remain active in newly-constituted faith communities.

Many who participated in the listening process said they see the work of the Synod as an important step in the right direction.

*The full text of the report for Region IX and the full text of the report from the Jefferson City diocese can be found online at: [diojeffcity.org/synod](http://diojeffcity.org/synod).*

## FLOODING

From page 6

and back of the shrine property, and this isn’t the first time the historic property has had damage from flooding, Campbell said. “Even when Mother Duchesne was here, it flooded,” she said, adding that the last time the shrine experienced flooding was in 2013.

Parts of the floor of the shrine church have buckled, and there was some damage to the walls. Historic artifacts, including a pew from the 1789 log cabin and pews from the 1821 church, are kept in elevated places and did not sustain damage. A GoFundMe for restoration efforts has been set up at [gofund.me/422dae6f](https://gofund.me/422dae6f).

“So far, there is nothing that has not been damaged on the first floor of any of the four buildings,” Campbell told the *St. Louis Review*, the archdiocesan newspaper. “It’s pretty devastating, but having said that, nobody was hurt and that’s a plus.”

St. Elizabeth Mother of John the Baptist Parish in St. Louis sustained damage to the church roof over the adoration chapel, which unleashed a flood inside, said pastor Father Steve Giljum.

“We believe lightning struck the bell tower, which caused the roof of the (adoration) cha-

pel in the church to cave in,” he said. Water poured through the opening in the bell tower and rushed through chapel and into the main aisle of church.

“There was a pretty epic flood in church,” he said. The parish basement also experienced some flooding.

A 20-foot section of a stone retaining wall collapsed outside St. Francis de Sales Oratory in St. Louis, according to Abbé Alex Barga.

“It looks like the water got in there and pushed the stones out,” he said. “There were some leaks in the old convent building, and one place in the church, but nothing serious.” Efforts were already underway to store the collapsed stones and repair the wall.

Portions of the lower level at Annunziata School also had flood damage, including a computer lab and cafeteria, according to parish officials. The water has since receded, with cleanup efforts underway.

*Brinker is a reporter for the St. Louis Review and Catholic St. Louis, the newspaper and magazine of the Archdiocese of St. Louis.*



By Father Don Antweiler  
**ACROSS**

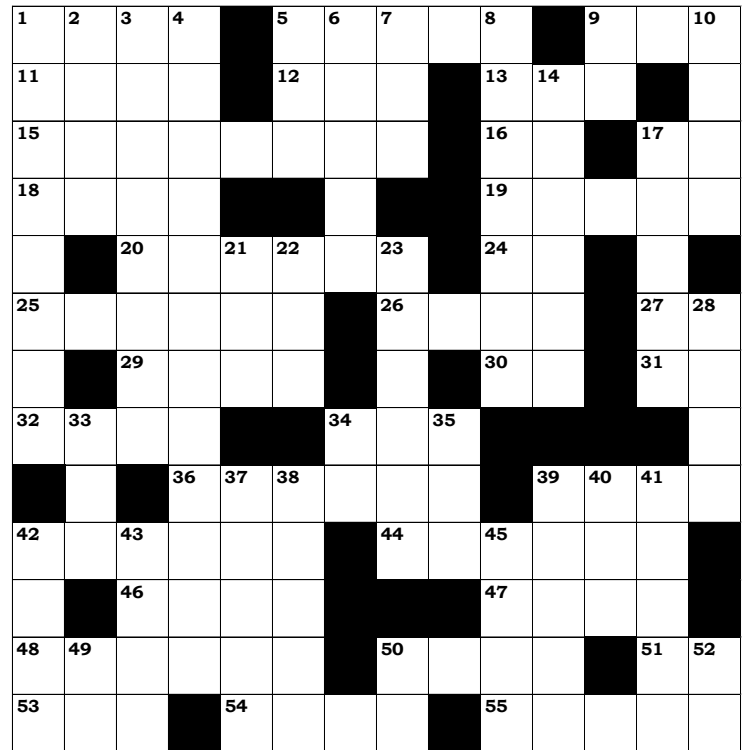
1. By far, most snakes in Mo. are not venomous and actually are helpful to humans by keeping rats and \_\_\_\_\_ in check.
5. One of the birds Noah sent forth from the ark (Genesis 8:7).
9. Whether its screech, barn or desert, the Bible doesn't want you to eat one (Leviticus 11:17-18).
11. The garden of \_\_\_\_\_.
12. Computer key.
13. A favorite lumber for hardwood floors.
15. This puzzle features several probably UNHELPFUL hints to \_\_\_\_\_ the differences between the poisonous snakes from the non-poisonous ones.
16. A Jr.'s father.
17. A college degree.

18. \_\_\_\_\_ *facto*; Latin phrase literally meaning "by that very fact," thus meaning, an inevitable result.
19. Only book in Bible in which the angel Raphael is part of the story; 17th book of the Bible.
20. One possibly unhelpful hint: poisonous snakes have elliptical, catlike eyes while non-poisonous snakes have round \_\_\_\_\_. Would need to get real close to check it out(!).
24. Internet country code for Russia.
25. It was \_\_\_\_\_ that now that everyone had money to buy food, they couldn't get it because it was rationed.
26. "...you know when \_\_\_\_\_ and stand..." —Psalms 139:2 (2 wds.).
27. Tea in Barcelona.
29. \_\_\_\_\_; a brand of salad dressing.
30. \_\_\_\_\_ *celebre Musee du Louvre* (the famous Louvre Museum); in Paris, the world's most visited museum.
31. Two or three of these make a laugh.
32. Fashion magazine.
34. Locally owned grocery chain.
36. I couldn't get the bartend-

- er to give me a free \_\_\_\_\_ on my beer.
39. Huck and Jim floated down the Mississippi on one of these.
42. She went to the salon to get a \_\_\_\_\_.
44. Spain, in Spanish.
46. Four \_\_\_\_\_ thirty-two equals eight.
47. Soon, in Shakespeare.
48. The Lone \_\_\_\_\_.
50. Unfortunately the orchestra and conductor didn't seem to be in \_\_\_\_\_ with each other.
51. General Motors; car company (abbr.).
53. First lady.
54. "It is amazing that God allows the human \_\_\_\_\_ to get away with what it does, when lightening is so cheap," —Mark Twain.
55. Not these but \_\_\_\_\_.

**DOWN**

1. The tribe's \_\_\_\_\_ man had a great knowledge of the healing properties of different plants.
2. Being cautious by nature, \_\_\_\_\_ my toe in the pool to test the temperature before jumping in (2 wds.).
3. A place for liquid sewage.
4. Some of the non-venomous snakes actually prey on the poisonous snakes, reducing the chance of us humans \_\_\_\_\_ one.
5. Abbr. for last book of the Bible.
6. "So they went and secured the tomb by fixing \_\_\_\_\_ to the stone..." —Matthew



7. Old technology taping device.
8. Another probable unhelpful hint: poisonous snakes have a heat sensing pit between the eye and \_\_\_\_\_ to detect the body heat of prey, thus "pit viper." This is absent in other snakes. Look closely to tell the difference (!).
9. Sooner State (abbr.).
10. "...this son of mine... was \_\_\_\_\_, and has been found," (Luke 15:24).
14. My GPS put me on \_\_\_\_\_ I was unfamiliar with (2 wds.).
17. Third Joyful mystery: the \_\_\_\_\_ of Jesus.
21. "The \_\_\_\_\_ and the Pendulum"; short story by Edgar Allen Poe; 1842.
22. Parishes in Owensville, St. James and Brookfield are all \_\_\_\_\_ (abbr.).
23. Another unhelpful hint: Venomous snakes have a \_\_\_\_\_ row of scales on the underside of their tails compared to the double row on other snakes. You might grab the snake's tail to make sure which it is, or

- wait around until it sheds its skin.
28. In \_\_\_\_\_ St. Louis, directly across the Mississippi River from the Arch, the Gateway Geyser in the Malcolm Martin Park is a fountain that twice a day shoots water as high as the Arch itself, 630 ft. high.
33. Pasture.
34. Two to Cicero.
35. Sports commentator Michaels and politician Gore.
37. Beef \_\_\_\_\_; a brand of gin.
38. Partner with fauna.
39. King \_\_\_\_\_ in Texas, at 825,000 acres, is the largest in the U.S.
40. With a tilde over the letter N, the word for year in Madrid.
41. Another possibly unhelpful hint: venomous snakes have \_\_\_\_\_ to deliver the venom. Of course, this is only detectable when the snake opens its mouth (!).
42. \_\_\_\_\_-Thee-Well.
43. Short for cinema.
45. Breathe heavily.
49. Letters for audio visual.
50. Dir. from Brunswick to Owensville (abbr.).
52. "Are we willing to accept that there are other self-aware entities besides \_\_\_\_\_ and God, who are also aware of that same God?" —*Would you Baptize an Extraterrestrial?*; Frs. Guy Counsolmagnano and Paul Mueller, astronomers at the Vatican Observatory.

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# Upgrades to Helias Catholic H.S.'s 'Crucifix Entrance,' fieldhouse are designed to enhance hospitality

By Jay Nies

Several high-profile upgrades are being made this summer to the Helias Catholic High School building in Jefferson City.

They are designed to make the building — and by extension — the community, more welcoming and hospitable to students and visitors.

The original main entrance, often referred to as the "Crucifix Entrance," is being expanded to make it more functional and inviting.

Although a new main entrance was created as part of a major addition to the 1956-vintage structure in 2016, many students still use the original entrance every day.

"We're moving that entrance out about 15 to 20 feet," said Helias Catholic High School President John Knight. "That will make it a far more welcoming place. You won't just open the door and walk straight into a stairwell.

"It will give us space to speak to our history and say to our students and visitors, 'We're glad you're here,'" said Mr. Knight.

The project includes a canopy leading up to the revamped entrance.

"This will significantly add to the curb appeal," he said.

The original, two-story-tall crucifix will be moved closer to the front of the revamped entrance and will be lit 24/7.

"You'll be able to see it throughout the night," said Mr. Knight. "This will highlight the person of Jesus and the challenge of the cross for all of us."

A new sign over the entrance will say "Helias Catholic High School."

The 1956 cornerstone, entrusting the school to the intercession and patronage of Pope St. Pius X, who was canonized shortly before the school was established, will remain visible.

Renovations are also being made to the school's James Rackers Fieldhouse, which was completed in 1992.

"We want to make it a more

hospitable place, too," said Mr. Knight. "We're putting new flooring in the lobby, and we'll eventually put in a new digital



Work progresses on the upgraded "Crucifix Entrance" to Helias Catholic High School, 1305 Swifts Highway in Jefferson City, on Aug. 3. Completion of the project and upgrades to the school's James Rackers Fieldhouse is scheduled for late fall.

— Photo by Jay Nies

rooms in the fieldhouse are also being renovated, along with upgrades to the air-conditioning system and ceiling.

"This really fits in with the emphasis we're seeing on hospitality with the renovation of our Cathedral, and how we are being called to be a more welcoming community," said Mr. Knight.

School officials were in discussions with several generous donors about the renovations until the COVID-19 pandemic put the plans on hold.

"I've been blessed to be able to reengage with them and move forward," said Mr. Knight.

Completion of the project, which is being carried out by Sircal Contracting Inc., is scheduled for late autumn.

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## Fundraisers & Social Events

Aug. 6

Jefferson City, Helias Catholic High School alumni softball game, 6:30-8 pm, Legion Field

Aug. 7

Osage Bend, St. Margaret of Antioch Parish picnic, 11 am-7 pm; Vienna, K of C breakfast, 7:30-11 am; Wien, St. Mary of the Angels 130th parish picnic, 11am-10 pm

Aug. 11

Jefferson City, Helias Catholic High School athletic booster club barbecue, 4-7 pm, Crusader Commons

Aug. 12

Jefferson City, St. Peter Parish block party, 5-9 pm; Montgomery City, K of C Summer fish fry, drive-thru only, 4:30-6:30 pm

Aug. 13

Columbia, Sacred Heart Ladies Auxiliary "Food, Fun and Feud Family Night," 5:30-8:30 pm, activity building

Aug. 14

Belle, St. Alexander Parish breakfast, 7-11 am; Rich Fountain, Sacred Heart Parish picnic, 11 am-7 pm

Aug. 21

St. Thomas, St. Thomas the Apostle Parish picnic, 11 am-7 pm

Aug. 27

Jefferson City, Helias Catholic High School and Interparish Band barbecue, 10:30 am-2 pm, K of C Hall; Pilot Grove, St. Joseph Parish homecoming picnic, 4:30-10 pm

Sep. 2-3

Camdenton, St. Anthony Parish Sisters in Christ Labor Day

weekend garage sale, 8 am-5 pm

Sep. 4

Freeburg, Holy Family Parish picnic, 11 am-11 pm

Sep. 9

Montgomery City, K of C Summer fish fry, drive-thru only, 4:30-6:30 pm

Sep. 11

Belle, St. Alexander Parish breakfast, 7-11 am

Sep. 19

Columbia, Paul Prost Memorial Golf Tournament, 11 am-6:30 pm, Columbia Country Club, for info or to register call 573-864-6604 or email [ggerke.com](mailto:ggerke@gerke.com)

Sep. 25

Columbia, "A Most Excellent Time-Travel Musical Adventure," presented by the Basi family, 2 pm, Our Lady of Lourdes Church

## Meetings/ Workshops

Aug. 16

VIRTUAL, Marriage Prep Facilitators' evening refresher, 5:30-6:30 pm, for info or to RSVP email [faithformation@diojeffcity.org](mailto:faithformation@diojeffcity.org)

Sep. 6

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

Sep. 20

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

agosto 16

VIRTUAL, Sesión de Capacitación para Facilitadores de Preparación Matrimonial, 12:15-1:15 pm, envíe un correo electrónico a [faithformation@diojeffcity.org](mailto:faithformation@diojeffcity.org) antes del lunes anterior si planea asistir

agosto 27

Jefferson City, Planificación Familiar Natural-Familia de las Américas, 9 am-12 pm, Parroquia San Pedro, para información sobre instructores y clases contacte a Enrique o Cristhia Castro al 573-680-3650 / 501-454-8308 o por correo electrónico a [ecastro@diojeffcity.org](mailto:ecastro@diojeffcity.org) / [cmguzman10@gmail.com](mailto:cmguzman10@gmail.com); Sedalia, Concierto de Música, 6:30-9:30 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)

septiembre 4

Marshall, Taller para Facilitadores de Preparación Matrimonial, 8:30 am-1 pm, Parroquia San Pedro, para más información contacte a Diácono Enrique Castro al 573-680-3650 por su celular o en WhatsApp | [ecastro@diojeffcity.org](mailto:ecastro@diojeffcity.org) o a Jamie Schulte al 573-635-9127 | [faithformation@diojeffcity.org](mailto:faithformation@diojeffcity.org); Sedalia, Picnic de Colores, 10 am-9 pm, parroquia del trébol Dell,

## FR. DOYLE

From page 8

**am not old or sick, but I have become more focused on passing on. The more I consider the promise of Christ, the less I want to live in this world. I assure you that I am not suicidal, but my eyes are already set on the final prize. I know that the Gospel calls us to love and serve others after the example of Jesus, but why should I aspire to living a long time when I am just waiting for God to call me home? What spiritual message must I be missing? Can you share some wisdom on rekindling joy for this life? (Prospect, Kentucky)**

A. I really can't find fault with anything that you are doing or thinking. Like you, I look forward to heaven and believe with all my heart in that which "eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love

para más información contacte a Oswaldo Diaz al 660-829-5213 o por correo electrónico a [deleono@sedalia200.org](mailto:deleono@sedalia200.org)

septiembre 17-18

Columbia, Retiro de Inicio, Parroquia Segrado Corazón, para más información contacte a Jacqueline de la Cruz al 573-673-2091 o por correo electrónico a [jpuertoplata@yahoo.com](mailto:jpuertoplata@yahoo.com)

septiembre 24-25

California, Retiro de Crecimiento, Parroquia Anunciación, para más información contacte a Emilio Juarez al 573-680-9326 o por correo electrónico a [emiliojh@outlook.com](mailto:emiliojh@outlook.com)

## Faith Formation & Spiritual Renewal

Aug. 6

Laurie, Morning of Retreat & Self-Care for Music Ministers (in-person or virtual), 9 am-1 pm, St. Patrick Church, for info or to register email [JeffersonCityMO@npm.org](mailto:JeffersonCityMO@npm.org)

Sep. 3

Jefferson City, Couples Retreat: Love & Life, 9 am-4 pm, Alphonse J. Schwartze Memorial Catholic Center, for info or to register visit [diojeffcity.org/marriage-preparation](http://diojeffcity.org/marriage-preparation)

Sep. 10

Columbia, Pre-Cana Program for engaged couples, 8:45 am-4:30 pm, Our Lady of Lourdes Parish, for info or to register, visit [diojeffcity.org/marriage-preparation/precana-registration](http://diojeffcity.org/marriage-preparation/precana-registration)

## Liturgical

Aug. 9

Starkenburg, Second Tuesday Mass & luncheon, 11:30 am-1 pm, Shrine of Our Lady of Sorrows

Sep. 13

Starkenburg, Second Tuesday Mass & luncheon, 11:30 am-1 pm, Shrine of Our Lady of Sorrows

Sep. 17

Laurie, Pilgrimage with Kathleen Lindemann, 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 & Young Adults

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)

Sep. 7

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)

Sep. 21

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)



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## Anniversaries

**Argyle, St. Aloysius**  
Jim & Kathy Otto, 35 years

**Brookfield, Immaculate Conception**  
Glen & Barbara Hayes, 20 years  
Richard & Kathy Ablen, 10 years

**Camdenton, St. Anthony**  
James & Mary Elaine Wheeler, 60 years

**Columbia, Our Lady of Lourdes**  
John & Judy Stewart, 40 years

**Columbia, St. Thomas More Newman Center**  
Ken & Sandy Elbert, 60 years

**Fayette, St. Joseph**  
Tim & Katie Crowley, 20 years

**Jefferson City, Cathedral of St. Joseph**  
Gary & Carol Meyer, 50 years

**Jefferson City, Immaculate Conception**  
John & Elaine Shimmens, 65 years  
Ray & Marilyn Hentges, 60 years

**Jefferson City, St. Peter**  
Bob & Dot Riebold, 50 years

**Kirkville, Mary Immaculate**  
Jim & Teri Tichenor, 55 years  
James & Rosemarie Klassen, 50 years  
Jim & Brenda Higgins, 45 years  
Mark & Sharla Eagen, 40 years

**Mary's Home, Our Lady of Snows**  
Gary & Pam Schulte, 45 years  
Greg & Tammy Love, 35 years  
Derrick & Jenna Vaughan, 15 years

**Palmyra, St. Joseph**  
Joe & Dotty McElvain, 35 years

**Pilot Grove, St. Joseph**  
Howard & Mary Gerke, 50 years  
Robert & Leah Lorenz, 20 years

**St. Martins, St. Martin**  
Donald & Jane Kempker, 60 years

**Taos, St. Francis Xavier**  
Matt & Rhonda Saucier, 50 years

**Vandalia, Sacred Heart**  
Gayle & Frances Stuart, 50 years

## Sacraments of Initiation

Bowling Green — **Mitchell Charles Fisher, David Laroy Robinette, Dirk Alan Rueger, Dillon Taw Wexell**, who received Sacraments of Initiation at Northeast Correctional Center

To submit Baptisms, Birthdays (for ages 90+), Anniversaries (10+ years in increments of 5 years), Elections, Honors, Appointments and Sacraments of Initiation, complete the form at:

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## Birthdays

Argyle, St. Aloysius — **Hildegard Bax**, her 96th on Aug. 8

Brookfield, Immaculate Conception — **Beverly Elson**, her 92nd on Aug. 8

Fayette, St. Joseph — **Jane Kauffman**, her 93rd on Jul. 26

Indian Creek, St. Stephen — **Veronica O'Connor**, her 103rd on Jul. 20

Jefferson City, Cathedral of St. Joseph — **Jean Schanzmeyer**, her 90th on Aug. 13

Jefferson City, St. Peter — **Clarence Stieferman**, his 91st on Jul. 21

Kirkville, Mary Immaculate — **Bobbi Hogenson**, her 90 on Aug. 1

Marshall, St. Peter — **Alice Markes**, her 91st on Aug. 16

Mary's Home, Our Lady of Snows — **Leonard Kempker**, his 94th on Aug. 12; **Evelyn Mormann**, her 95th on Aug. 18

St. James, Immaculate Conception — **Cletus Drone**, his 99th on Aug. 29

## Deaths

**Joann C. Groner**, 82 -- mother of Jefferson City native Divine Word Missionary Father Eric Groner of Pine Bluff, Arkansas -- on July 26 in Jefferson City. The Mass of Christian Burial was celebrated on Aug. 1 in Immaculate Conception Church in Jefferson City, with Father Anthony Onyeihe and Fr. Groner concelebrating. Burial was in Resurrection Catholic Cemetery.

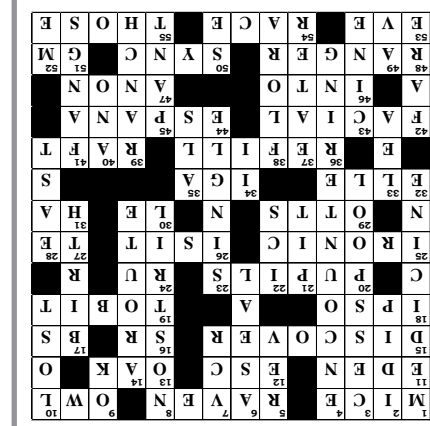
Holts Summit, St. Andrew — **Joyce Steuber**

Jefferson City, Immaculate Conception — **Emily Scruggs, Jeffrey Wankum**

Jefferson City, St. Peter — **Lorraine Roling**

Salisbury, St. Joseph — **Berniece Kunkel**

## Crossword puzzle answers



## Baptisms

Brookfield, Immaculate Conception — **Bo Michael Black**, son of Jonathon & Catherine Black

Fulton, St. Peter — **Eleanor Mae and Margaret Ann Christensen**, daughters of Wilson & Amy Christensen; **Lucille Grace Galluzzo**, daughter of Alexander & Genna Galluzzo

Mary's Home, Our Lady of Snows — **Nolan Timothy Doerhoff**, son of Derek & Madison Doerhoff

Osage Bend, St. Margaret — **Hunter Anthony Wolken**, son of Tom & Sarah Wolken

Westphalia, St. Joseph — **Mabel Rosemarie Helton**, daughter of Casey & Alyssa Helton; **Charlotte Jane Holterman**, daughter of Ben & Rachel Holterman

## SURVIVORS

From page 3

In November 2021, during the USSCB's annual fall meeting in Baltimore, Cardinals Cardinal Seán P. O'Malley of Boston and Joseph W. Tobin of Newark, New Jersey, along with six other prelates and religious leaders of various faiths prayed and took a "sunrise walk" with abuse survivors.

Fr. McGlone and family members of abuse victims were among them.

The priest praised efforts by those present at the service as well as prelates such as Bishop W. Shawn McKnight of Jefferson City, Missouri, who regularly meets with survivors and has urged his brother bishops to do the same, and Archbishop Bernard A. Hebda of St. Paul and Minneapolis, under whose leadership the archdiocese in 2018 negotiated a \$210 million settlement agreement with 450 victims of clergy sexual abuse as part of its bankruptcy reorganization.

The Minnesota archbishop

## OSPINO

From page 9

stand that it is OK to say, "I am tired and need some rest." Being tired does not make us less human. All the contrary, needing rest reminds us of how human we are.

To appreciate the value of rest, we need each other's support. This is exactly why being part of a community is important. Not only we need others to remind us that we need to rest. We grow as human beings as we rest with our families and friends. We grow as we rest with the created order. Let's make sure to find the time to rest.

*Ospino is professor of theology and religious education at Boston College.*

continuously offers contrition, Fr. McGlone noted.

That's what survivors want to see more of, not leaders intent on "saving reputation and saving face," he said. It makes the situation worse to see bishops more worried about Church finances, than those who've been hurt, Fr. McGlone said.

"If we need to be a bankrupt Church, then so be it. What amount of money gives back the innocence of a child who's been raped?" he asked. "What amount of money?"

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# Vacation Bible School in Moberly



**ABOVE:** Young people from in and around Moberly take part in this summer's Vacation Bible School in July at St. Pius X Parish.  
 — Photo from the St. Pius X School & Early Childhood Center Facebook page



# Bishop visits Camp Siena

## When in Springfield ...



Teens from St. Mary Parish in Glasgow and St. Joseph Parish in Fayette take part in this year's Steubenville STL Mid-America youth conference in Springfield, Missouri. The theme, based on John 16:33, was "FEARLESS!"  
 — Photo by Jamie Thies



## Totus Tuus in Glasgow



**ABOVE:** Bishop W. Shawn McKnight visits Camp Siena, a weeklong camp for Catholic teen girls in the diocese, on July 8. The bishop celebrated Mass with 34 young participants and 15 chaperones.

**LEFT:** Members of St. Mary Parish in Glasgow and St. Joseph Parish in Fayette gather during the Totus Tuus summer experience for Catholic youth, held in June at St. Mary School in Glasgow. "Totus Tuus," Latin for "Totally Yours," was Pope St. John Paul II's papal motto. Totus Tuus missionaries traveled throughout the diocese this summer to facilitate the weeklong events.  
 — Photo by Jamie Thies

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# Judah ignores Jeremiah's warnings

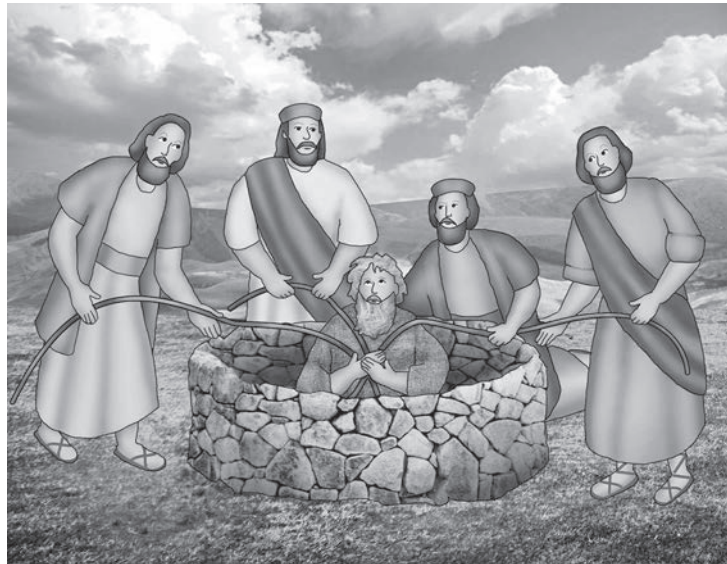
By Jennifer Ficaglia  
Catholic News Service

God told the prophet Jeremiah to relay warning messages to the people of Judah, the southern kingdom of Israel whose capital was Jerusalem.

God saw that the people of Judah were not following Him and His commandments, and He wanted them to change their evil ways.

If they did not repent and turn back to Him, God was going to allow Judah to be conquered by its enemies.

For many years, Jeremiah told the people what God said to him. Unfortunately, the people did not listen to Jeremiah and his warnings. This upset Jeremiah, because he knew the terrible fate that would befall Judah for ignoring God.



Although it was frustrating not being listened to, Jeremiah never gave up relaying God's messages to the people, even at the risk of being imprisoned or killed.

"Thus says the Lord: Those who remain in this city shall die by means of the sword, starvation and disease; but those who go out to the Chaldeans shall live," Jeremiah told

the people one day. "Thus says the Lord: This city shall certainly be handed over to the army of the king of Babylon; he shall capture it."

Jeremiah's words upset the princes of Judah.

"Jeremiah ought to be put to death; he is demoralizing the soldiers who are left in this city, and all the people, by speaking such things to them; he is not interested in the welfare of our people, but in their ruin," they said to King Zedekiah.

"He is in your power," said the king, who could do nothing with the princes.

The princes threw Jeremiah into a mud-filled cistern, and Jeremiah began to sink into the mud.

Ebed-melech the Cushite, who was a court official, saw what was happening and approached the king.

"These men have been at fault in all they have done to the prophet Jeremiah, casting him into the cistern. He will die of famine on the spot, for there is no more food in the city," he said.

The king listened to Ebed-melech and told him to take three men to rescue Jeremiah from the cistern before he died.

### Read more about it... Jeremiah 38

1. What did Jeremiah tell the people?
2. Who was upset with what Jeremiah said?

## Bible Accent

In Jeremiah 38, we read that King Zedekiah secretly met with Jeremiah after the prophet was rescued from the cistern.

"I have a question to ask you," the king said.

"If I tell you anything, will you not have me put to death? If I counsel you, you will not listen to me!" Jeremiah said.

The king promised not to kill Jeremiah or hand him over to those who wanted to kill him, so Jeremiah relayed God's message.

"If you will only surrender to the princes of Babylon's king, you shall save your life; this city shall not be destroyed

by fire, and you and your household shall live," Jeremiah said.

"But if you do not surrender to the princes of Babylon's king, this city shall fall into the hand of the Chaldeans, who shall destroy it by fire, and you shall not escape their hand."

The king doubted Jeremiah's words.

"I beg you!" Jeremiah said. "Please listen to the voice of the Lord regarding what I tell you."

The king did not promise to listen. Instead, he swore Jeremiah to secrecy about their meeting.

## Essay

When has something bad happened to you after you ignored a warning?

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## Saint Spotlight

### St. Jeanne Jugan

St. Jeanne Jugan was born in Brittany, France, in 1792. Her father, a fisherman, died when she was 4, and her mother worked on a farm to support her six children. Jeanne became a kitchen maid at 16, and her mistress often took her to visit



the poor and sick. At age 25, Jeanne joined a third order and worked in a hospital for six years, then she returned to domestic service. She soon devoted herself entirely to caring for the poor, especially widows, while living in community with two other women. She established the Little Sisters of the Poor in 1842 but was not recognized as the founder until 1893. Jeanne died in 1879, and we honor her on Aug. 30.

## Puzzle

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

ni woper eh yuro si

Sentence:



Answers: in, power, he, your, is; He is in your power.

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## You never know what you'll find in new *Christian Miscellany*

*A Christian Miscellany: Terrible Jokes, Curious Facts and Memorable Quotes from the Garden of Eden to Armageddon*, by Tim Dowley. Wm. B. Eerdmans Publishing (Grand Rapids, Michigan, 2022). 160 pp., \$16.99.

Reviewed by Daniel S. Mulhall  
Catholic News Service

As the word suggests, a “miscellany” is a book compiled from an assortment of writers and writings, loosely organized around a common theme.

More like a randomly organized almanac than an anthology, a miscellany can touch upon any number of subject areas without any attempt at organization or progression. On any given page the reader might find a story recounting the death of a martyr followed by a dumb joke.

You never know what you might find.

Tim Dowley's *A Christian Miscellany* is true to its title — and its subtitle: It is a collection of “terrible jokes, curious facts and memorable quotes.”

This is a book the reader will thumb through when searching for an interesting quotation about dying or a listing of titles for the Holy Spirit. You will find both in this small book.

Thumbing through this book is about the only way you might find what you seek for it lacks an

index, and the table of contents consists of three pages in small type listing in one continuous string of words and numbers a subject area and the page number on which it is found, followed immediately by the next subject area, not separated by punctuation of any kind.

As previously noted, the subject matter follows no pattern or organization, so seek and see what you find.

Generally, the items the author decided to include are fitting or valuable or enjoyable. For example, under the heading “On Love,” the author includes a quotation from St. Catherine of Siena, one from Fyodor Dostoevsky's “The Brothers Karamazov” and Bertrand Russell's “The Impact of Science on Society.”

Unpacking the wisdom found in these three pieces alone might make for hours of enjoyable reflection. Occasionally, however, one encounters silly jokes (Noah's wife was called Joan of Ark) or bad puns made in church bulletins.

There are valuable nuggets to mine here, so it is worth digging to find them. For example, on page 22 the author presents the poem “Little Lamb” by William Blake. On page 24, an excerpt of John Winthrop's famous sermon about the city on a hill is offered, followed immediately by a listing of the

10 plagues of Egypt.

A few pages further has a presentation of the Serenity Prayer, which the author explains was “probably based” on a prayer crafted by Reinhold Niebuhr, which also is provided.

To this morsel of interesting information, the author next adds an “anti-serenity prayer” and a “senility prayer,” neither attributed.

In the days before the internet and search engines, books such as *A Christian Miscellany* might be found on many bookshelves as a reference, such as Bartlett's *Book of Quotations*. Today, people tend to do an electronic search to find a list of popes who may have been murdered or 10 important archaeological finds related to the Bible.

But the problem with any internet search is one must know the appropriate search

## Movie Ratings



Adults and Adolescents

DC League of Super-Pets (PG)  
Minions: The Rise of Gru (PG)



Adults

Elvis (PG-13)  
Lightyear (PG)  
Paws of Fury: The Legend of Hank (PG)  
Thor: Love and Thunder (PG-13)



Limited Adult Audience

Nope (R)

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

terms in order to find something of interest.

That's the value of what Dowley provides here: He has asked the questions and done the searching for you. That's

reason enough to give this interesting little book a spot on your reading table.

*Mulhall writes from Louisville, Kentucky.*

## New book takes readers on a unique and historical Catholic pilgrimage

Christian Newswire

While histories of the Catholic Church in the United States are plentiful, most suffer from an excess of either scholarly detachment or popular triumphalism.

*American Pilgrimage: A Historical Journey through Catholic Life in a New World* (Augustine Institute/Ignatius Press) seeks instead to draw on the best of current scholarship to tell the

story of the Church as it understands itself: the Body of Christ, divinely ordained yet marred by sin, charged with the mission of spreading the Gospel and building up the community of the faithful.

Similar to a pilgrimage, where there are many roads to get to the same place and pilgrims cannot take them all, *American Pilgrimage* maps out the story of the Catholic Church from the dramatic efforts at evangelization in the colonial period, to the Catholic urban villages of the immigrant Church, to the struggles to reimagine tradition in the late-20th century.


Author Christopher Shannon is an associate professor of history at Christendom College. He is the author of

several works of American cultural and intellectual history, including, with Christopher O. Blum, *The Past as Pilgrimage: Narrative, Tradition and the Renewal of Catholic History*.

*American Pilgrimage* is ultimately a dramatic tale that weaves the most significant parts of the Catholic Church's own journey in North America from its founding until the present day.

“Christopher Shannon draws on his own profound learning and deep faith to examine the long and challenging journey of the Church from the days of Columbus and Juan Diego through our own times,” said Holy Cross Father Wilson D. Miscamble, professor of history, University of Notre Dame.

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## FR. MEANS

From page 4

Most comes from much closer to home

“Parishioners now drop wood off at my driveway now, stuff they think I want to turn,” he said.

His rectory is a showcase of his handiwork, including bowls, pillars, medallions and tall, thin goblets, each skillfully fashioned from seemingly the most unlikely materials.

Some of the pieces are almost impossibly delicate, taking the density of the wood to its limit and embellishing it with lace-like intricacy.

He turned one of the medallions from three separate focal points, creating a pattern reminiscent of the Holy Trinity: three yet distinctly one.

He turned the corners for the crown molding around the ceiling of the rectory foyer, dining room, staircase and study, along with the finials mounted above the dining room table.

“Right now, I’m working on a series of boxes,” he said, showing a collection of intricately faceted round containers with equally elaborate, matching lids.

Some of his pieces are made from where two or more branches diverged from the trunk or from one another while the tree was growing. This formation results in some of the most intriguing wood-grain patterns.

“You get this feathering in the middle,” he said while holding a bowl fashioned from such a specimen. “They are some of the prettiest pieces.”

But because they’re very dense, they can also be unpredictable and unwieldy while being turned.

That’s fine with Fr. Means. He’s always up for a challenge.

“I try a lot of different things,” he said. “Even in woodturning, some guys develop a style and sort of stick with it. I enjoy doing all kinds of different things. I want to try everything. I still have a whole wish list of things I should still be doing and haven’t gotten around to trying.”

He created two large pieces for Catholic Charities of Central and Northern Missouri’s new headquarters in Jefferson City when it opened last fall.



**TOP:** Father David Means turns a piece of wood in his workshop near the Most Pure Heart of Mary Rectory in Chamois. **BOTTOM:** Fr. Means stands outside his workshop, next to a sign containing a quote from St. Francis Assisi.

— Photo by Jay Nies

The larger piece, which stands near the elevator and the entrance to the chapel, is called, “Open Hands, Open Hearts,” which was the theme of the yearlong capital campaign for constructing the Catholic Charities Center.

Made of a large maple log with two branches and standing over 5 feet tall, the work depicts a deep red heart resting in an open human hand atop an arm lifted into the air.

A simple cross rises above the heart.

### “Another something”

Fr. Means ministered in Siberia from 1996-2009, while Russia was shedding its Soviet persona.

Roman Catholic and Russian Orthodox clergy and laity enthusiastically cooperated to advance the Christian faith among people who had been deprived of it for decades.

“It was a great thrill to be part of the reemerging Church,” he said. “We were aware of the need for unity and prayed for the unity of the Eastern and

Western arms of Christianity.”

Fr. Means still prays the “Our Father” in Russian for the Church in Russia and for unity and peace among all Christians.

Inspired by his experience there, he purchased eight unique pieces of wood and spun them into intricate, onion-shaped domes mimicking those of St. Basil Cathedral in Moscow, a universally-recognizable symbol of the Russian Orthodox Church.

Nearby, numerous other pieces of wood rest in various stages of revelation, awaiting just the right amount of seasoning and inspiration.

Some are pieces that cracked on the lathe. Fr. Means can mix colored sawdust with epoxy to fill the cracks and add unanticipated beauty to the finished work.

“I come back here looking for projects, thinking, ‘What can I finish now?’” he said.

His restless mind relishes the possibilities.

“There’s always another something to try!” he said.

## Daily Readings

### Sunday, Aug 7

NINETEENTH SUNDAY IN ORDINARY TIME  
Wis. 18:6-9  
Ps. 33:1, 12, 18-22  
Heb. 11:1-2, 8-19 or 8-12  
Lk. 12:32-48 or 12:35-40

### Sunday, Aug 14

TWENTIETH SUNDAY IN ORDINARY TIME  
Jer. 38:4-6, 8-10  
Ps. 40:2-4, 18  
Heb. 12:1-4  
Lk. 12:49-53

### Monday, Aug 8

St. Dominic, priest  
Ez. 1:2-5, 24-28c  
Ps. 148:1-2, 11-14  
Mt. 17:22-27

### Monday, Aug 15

THE ASSUMPTION OF THE BLESSED VIRGIN MARY  
Rv. 11:19a; 12:1-6a, 10ab  
Ps. 45:10-12, 16  
1 Cor. 15:20-27  
Lk. 1:39-56

### Tuesday, Aug 9

St. Teresa Benedicta of the Cross, virgin and martyr  
Ez. 2:8-3:4  
Ps. 119:14, 24, 72, 103, 111, 131  
Mt. 18:1-5, 10, 12-14

### Tuesday, Aug 16

St. Stephen of Hungary  
Ez. 28:1-10  
(Ps.) Dt. 32:26-28, 30, 35cd-36ab  
Mt. 19:23-30

### Wednesday, Aug 10

St. Lawrence, deacon and martyr  
2 Cor. 9:6-10  
Ps. 112:1-2, 5-9  
Jn. 12:24-26

### Wednesday, Aug 17

Ez. 34:1-11  
Ps. 23:1-6  
Mt. 20:1-16

### Thursday, Aug 11

St. Clare, virgin  
Ez. 12:1-12  
Ps. 78:56-59, 61-62  
Mt. 18:21-19:1

### Thursday, Aug 18

Ez. 36:23-28  
Ps. 51:12-15, 18-19  
Mt. 22:1-14

### Friday, Aug 12

St. Jane Frances de Chantal, religious  
Ez. 16:1-15, 60, 63 or 16:59-63  
(Ps.) Is. 12:2-3, 4bcd, 5-6  
Mt. 19:3-12

### Friday, Aug 19

St. John Eudes, priest  
Ez. 37:1-14  
Ps. 107:2-9  
Mt. 22:34-40

### Saturday, Aug 13

St. Pontian, pope, and Hippolytus, priest, martyrs  
Ez. 18:1-10, 13b, 30-32  
Ps. 51:12-15, 18-19  
Mt. 19:13-15

### Saturday, Aug 20

St. Bernard, abbot and doctor of the Church  
Ez. 43:1-7ab  
Ps. 85:9ab, 10-14  
Mt. 23:1-12

### The Holy Father’s prayer intentions for August:

We pray for small and medium sized businesses; in the midst of economic and social crisis, may they find ways to continue operating, and serving their communities.

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## What we offer this day

By Jay Nies

My second-grade teacher taught us a simple morning offering: “My God, I give You, this day, all that I think and do

and say.”

It didn’t take me long to see how fraught with peril such a prayer could be, so I amended it slightly:

“My God, I give You, this day, all THE GOOD that I think and do and say.”

Nice try, kid, but that’s not

how it works. It’s all or nothing.

Which is why I’ve taken a liking to a prayer my kindergarten teacher often prayed with varying degrees of fatigue and bewilderment at the end of each school day:

“Jesus, help us be better tomorrow.”

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## Sacred Heart CHURCH PICNIC

### Sunday, August 14

### Rich Fountain


**Golden Fried Chicken & German Pot Roast Dinners**  
 from 11 am to 7 pm — Buffet Style & Carry-outs (no drive-thru)  
*(indoor air-conditioned seating & outdoor picnic table seating)*  
**Adults \$15 — Kids ages 5-10 \$9 — 4 & under free**

Quilt Auction 6 pm ([www.sacredheartrf.com](http://www.sacredheartrf.com))  
 Prizes — Sandwiches & Refreshments — Country Store  
 Kiddie Tractor Pull — Kettle Corn — Sno-Cones — Games

## St. Margaret of Antioch PICNIC

### THIS SUNDAY--August 7

### Osage Bend 7 miles from Wardsville on Rt. W



# St. Thomas

## the Apostle Annual Parish Picnic

## SUNDAY, AUGUST 21

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 served with real mashed potatoes & gravy, corn, green beans, kraut, homemade bread and homemade pies

Served cafeteria style from 11 am–7 pm  
 Drive-thru & Carry-out available

Adults \$14  
 Children 6-12 \$7  
 Under 6 Free

Quilt Auction begins at 5 pm — View quilts online at [www.stthomasapostle.net](http://www.stthomasapostle.net)  
 Prizes — Games — Country Store — Kidsville — Bounce House — Kettle Corn — Live Music — Craft Stand — Refreshments

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- Cana ✦ Capernaum
- Mt. Tabor ✦ Jericho
- Qumran ✦ Bethany
- Jerusalem ✦ Bethlehem
- The Holy Sepulcher
- Dead Sea
- The Sacred Tomb
- Mt. Carmel
- Garden of Gethsemane
- Mt. Beatitudes

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**Information Gathering Meeting**  
 Wednesday, Sept. 7, 2022  
 @ 7 pm  
**Immaculate Conception Church**  
 Jefferson City  
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