

A bridge to the future for Hispanic ministry

El Puente—Hispanic Ministry's new home in Jefferson City will accommodate growth and diversification of services to the Hispanic community.

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The CATHOLIC MISSOURIAN

September 18, 2020 • Vol. 64 No. 6

Newspaper of the Diocese of Jefferson City

Parish representatives help focus pastoral plan



Following consultation with priests, Bishop McKnight hopes to roll out diocesan pastoral plan the weekend of Nov. 28-29

By Jay Nies

The pandemic has altered some of the methods but none of the urgency in discerning a new pastoral plan for the Jefferson City diocese and all of its parishes.

"There are things that may have to be done differently because of present realities, but our mission never stops," Bishop W. Shawn McKnight told 80 parish pastoral council representatives, Diocesan Pastoral Council (DPC) members and Chancery employees Sept. 12.

"Because we never cease being Church!" he said. "Our mission never stops. We always need to be moving forward."

The bishop spoke from the conference room of the Alphonse J. Schwarztz Memorial Catholic Center in Jefferson City.

Joining him in person were Chancery employees, DPC members and parishioners from the Jefferson City area.

Participating through video livestream were similarly constituted groups in Edina, Freeburg, Macon, Moberly and Monroe City.

Their purpose was to systematically review a working document for a new pastoral plan for the diocese.

"We are not deciding anything today," Bishop McKnight emphasized. "We're discerning. There's a big difference. Deciding is about, 'What do I want?' Discernment is seeking what the Lord is asking of us, what He desires for us."

See PASTORAL PLAN, page 14

Parish representatives and members of the Diocesan Pastoral Council discuss aspects of a working document for a new pastoral plan for the Jefferson City diocese. The process of discerning a new plan — incorporating aspects of stewardship, co-responsibility and parishes as centers of mercy and charity — have been under way since December 2019. Bishop W. Shawn McKnight plans to release the final version in time for the First Sunday of Advent.

— Photo by Jay Nies

Fr. Stephen Jones working to spread message of stewardship throughout the diocese

By Jay Nies

Father Stephen Jones sums up Catholic stewardship in two words.

"Follow Me."

That invitation from Jesus echoes throughout salvation history, calling all who encounter Him not just to believe in Him, not just to worship Him but also to imitate Him.

"Sharing in His sacrifice, sharing in His radical self-giving, realizing that our gifts are not our own, that they belong to God, and giving back to God in gratitude from what He has given us — these are all benchmarks for the Christian life," said Fr. Jones, diocesan director of stewardship.

His job is to build up and promote a proper understanding of Catholic stewardship, which has the power to transform and magnify all aspects of Christian life.

It is an ongoing response to the invitation to be a disciple of Jesus Christ.

"Stewardship is first and foremost about a relationship," Fr. Jones insisted.

It is anchored in the understanding that God is the source of all good things, which are given and made holy through His Son.

In fullness of gratitude, the Christian steward works to maximize those gifts in order to make a suitable offering to the Lord in the form of time, talent and treasure.

Bishop W. Shawn McKnight appointed Fr. Jones to the newly established role of stewardship director on July 1.

Since then, Fr. Jones has been busy visiting parishes on

See STEWARDSHIP, page 10

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NAME _____

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CITY, STATE, ZIP _____

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OLD PARISH _____

09/18/20

Pray for deceased priests

Sept. 20 — **Fr. Erwin R. Konrad**, St. Peter, Jefferson City (2013)
 Sept. 21 — **Fr. Raymond F. Weis**, Holy Spirit, Centralia (1979)
 Sept. 23 — **Fr. Joseph J. Wilberding**, St. Boniface, Brunswick (1980)
 Sept. 28 — **Fr. Joseph P. O'Rourke**, St. Anthony of Padua, St. Anthony (1973)
 Sept. 30 — **Fr. Herman J. Mayer**, St. Lawrence, St. Elizabeth (1959)
 Oct. 1 — **Fr. Kenneth M. McDonnell**, St. Joseph, Fayette (1981)
 Oct. 2 — †**Bishop Joseph M. Marling**, C.P.P.S. (1979)
 Oct. 3 — **Msr. Herbert J. Farischo**, St. Joseph, Palmyra (1979)

Marian pilgrimage to shrine in Laurie

DATE: September 26
TIME: 8:30 am - 5:30 pm

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Fr. Joseph Kelly

ardeau and spiritual advisor for the Diocesan Council of Catholic Women for his diocese, will direct a Marian pilgrimage to the National Shrine of Mary, Mother of the Church, in Laurie on Saturday, Sept. 26.

It will begin with registration from 8:30 to 9 a.m. and will conclude with Mass at 4:30 p.m.

Fr. Kelly will speak about the apparitions of the Blessed Mother under the title of Our Lady of Guadalupe.

In 1531, her message to St. Juan Diego and the miraculous image she left of herself on his cloak helped convince millions of indigenous people in what is now Mexico to accept the Gospel of Jesus Christ.

The pilgrimage will also include Adoration of the Most Blessed Sacrament and Benediction, the praying of the Rosary and Divine Mercy Chaplet, time for personal prayer and meditation, and lunch.

The Sacrament of Reconciliation will be available throughout the day.

The National Shrine of Mary, Mother of the Church, is located on the grounds of St. Patrick Church, 176 Marian Drive, off Highway 5 in Laurie.

Fr. Kelly grew up in Springfield and was ordained to the Holy Priesthood in 2015.

He is currently the parochial administrator of Guardian Angel parish in Oran and St. Ambrose parish in Chaffee.

UPDATE: Eight-part showings of 'The Chosen' to take place over Zoom

An eight-part serialized showing "The Chosen" in Jefferson City has been changed from in-person to online.

"The Chosen" is a Scripture-based drama about the lives of

the people Jesus met and transformed.

Gatherings to watch each installment will take place over Zoom from 6 to 8 p.m. on Mondays: Sept. 21 and 28,

Oct. 19 and 26; Nov. 2, 16 and 23; and Dec. 7.

A daytime Zoom meeting option will also be available.

Email Jim Kemna at jim_kemna@gmail.com by Sept. 18

to receive viewing instructions and the Zoom meeting link.

The online gatherings are sponsored by the Alpha team of Immaculate Conception Parish in Jefferson City

Columbia 40 Days for Life, Sept. 23-Nov. 1

DATES: September 23 through November 1

The Columbia 40 Days for Life Fall Campaign of prayer and fasting to end abortion will be held from Wednesday,

Sept. 23, through Sunday, Nov. 1.

All are invited to join fellow Christians in daily prayer and to spend time praying peacefully in the public right-of-way outside Planned Parenthood, 711 N. Providence Road in Columbia.

Abortions are no longer performed at this location, but people seeking abortions are given referrals.

Prayer vigils take place from 8 a.m. to 6 p.m. daily.

For information or to volunteer, contact Kathy Forck at 573-821-5130, or visit 40daysforlife.com/columbia.

K of C Silver Rose Event at St. Peter in J.C.

DATE: September 26
TIME: 8:30 am - 5:30 pm

St. Peter parish in Jefferson City and local Knights of Columbus councils will hold a Silver Rose prayer service in honor of Our Lady of Guadalupe, Patroness of the Americas, on Wednesday, Sept. 30.

It will be held from 6 to 9 p.m. in St. Peter Church, 216 Broadway, near the State Capitol.

The Silver Rose is being carried through Missouri as part of the Knights' Our Lady of Guadalupe Silver Rose — One, Life, One Rose program.

It involves carrying five Silver Roses from Ontario, Canada, through the United States to Monterrey, Mexico.

The program began in 1960 as a project of the Columbian Squires of North America to honor the Blessed Virgin under her title of Our Lady of Guadalupe, Patroness of the Americas.

In 2001, Supreme Knight Carl A. Anderson expanded the program by beginning the "Running of the Rose" from the 119th Annual Meeting of the Supreme Council in Ontario.

Today, five Silver Roses travel from Canada to the Basilica of Our Lady of Guadalupe in Monterrey, Mexico, arriving on Dec. 12, the Feast of Our Lady of Guadalupe.

Not only does the annual effort honor Our Lady of Guadalupe, it reaffirms participants' dedication to the sanctity of human life.

Since April of this year, five roses have been carried simultaneously through 43 states and provinces before entering Mexico for the final leg of the pilgrimage to Monterrey.

For more information, visit kofc.org, and search "Running of the Rose."

New Mass times in Taos

The new weekend Mass times for St. Francis Xavier parish in Taos are: 5 p.m. on Saturdays, and 8 and 10 a.m. on Sundays.

Administrative Assistant Needed



The Chancery Office of the Diocese of Jefferson City is seeking an Administrative Assistant position in their Jefferson City office at 2207 West Main Street.

The **Moderator of the Curia and Vicar General** are seeking an accomplished Administrative Assistant to support their clerical needs. This individual must have excellent skills with Microsoft Office and the ability to prioritize and switch tasks as needed. This position is also responsible for training others, holds the key position for coordinating maintenance on office equipment and will serve as a back-up administrative assistant to the Bishop as necessary. Professionalism and confidentiality are essential.

Qualified candidates should email a resume to HRDir@diojeffcity.org.

The Catholic Missourian

Official newspaper — Diocese of Jefferson City
 Mailing address: 2207 W Main St, Jefferson City, MO 65109-0914. Phone: (573) 635-9127

"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
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THE CATHOLIC MISSOURIAN (ISSN 1083-6977 or USPS 556940), September 18, 2020, volume 64, number 6. Published monthly at 2207 W. Main St., Jefferson City, MO 65109. Subscription price \$14 a year through parish plan. Periodical postage paid at Jefferson City, Mo. and additional mailing offices. **POSTMASTER:** Please send address changes to The Catholic Missourian, 2207 W Main St, Jefferson City MO 65109-0914.

Prayer, action called for on Day of Remembrance for the Unborn

By Jay Nies

Only a tiny fraction of the more than 60 million aborted babies in the United States have had a proper burial.

People of faith throughout the United States came together on Sept. 12 to pray for and remember them and all the rest, on the eighth annual National Day of Remembrance for the Unborn.

Father Anthony Viviano, moderator for pro-life activities for the Jefferson City diocese, offered Mass on Sept. 12 in St. Andrew Church in Holts Summit.

“One of the things about this National Day of Remembrance is that it moves us even deeper than we are already moved toward being protectors of life, advocates for life,” he stated in his homily.

He said giving victims of abortion a proper burial helps move abortion out of the realm of the abstract.

“It really brings home the gravity of what we’re talking about with abortion,” he said. “This is real. This was a life. There was a death. There was a burial.”

It testifies to the objective, irrevocable dignity of every human life.

“Of course, it moves us to think about how every human life is precious, even those who

are being snuffed out by the millions without having the chance to be born,” he said.

But remembering isn’t enough, he asserted.

The act of remembering must motivate all people to work and pray without ceasing to protect the unborn and promote a culture of life.

“At the end, that’s why we mark this National Day of Remembrance for the Unborn by coming together for Mass,” Fr. Viviano stated. “This is where we become nourished and fortified to go out and continue to fight the good fight for those who cannot fight it for themselves.”

After Mass, participants processed out of the church for a short prayer service around the stone memorial for the victims of abortion.

Each person placed a flower on the memorial.

Remember and act

Father Joseph Corel, one of two pastors *in solidum* of St. Vincent de Paul Parish in Sedalia, spoke at a bilingual, ecumenical service in the parish’s Sacred Heart Chapel.

“Today we mourn and we pray for an end to abortion and that the Lord Who sees the pain and suffering can



This family was part of a congregation of about 60 people at a Sept. 12 Mass on the National Day of Remembrance for the Unborn, on Sept. 12 in St. Andrew Church in Holts Summit.

— Photo by Kathy Forck

heal, make whole and allow the culture of life to win,” he stated.

Joining Fr. Corel were other local pastors and community leaders.

“The pro-life movement is a battle that requires all of us working together to win against the culture of death,” he said.

He surmised that Catholic and other Christian leaders throughout the United States were taken off guard when the U.S. Supreme Court legalized abortion-on-demand in all 50 states in 1973.

“We were not prepared for that decision so early on in the battle for life,” he stated. “We looked at the harm done to the child: When is the child developed? When does the child feel pain?”

Over time, pro-life advocates came to understand more

fully that abortion also hurts women — “that if we save the mother we save the child.”

Fr. Corel emphasized the importance of prayer for converting hearts and minds away from the culture of abortion.

Also essential is the work of peaceful advocacy and civil engagement in getting laws and policies changed, of helping women who have had abortions find healing and reconciliation, and of helping people who work in the abortion industry.

“We work with numerous groups who want to not only help the mother bring her child to term but and also stay with the baby and mother long after the birth of the child,” he said.

“We work with dads who have the biggest impact on whether the mother is going to keep the baby, put the child up for adoption or abort,” he

continued.

In the meantime, it is right to gather, to remember, to grieve and to pray for all the innocent victims of abortion and to comfort their parents who often grieve in silence.

Recalling that millions of abortions have occurred and as many parents are still mourning the loss, “what do you do with a number so staggering, so much pain and suffering?”

The answer, he asserted, begins with prayer.

“The only thing we as Christians can do with that is give it to the Lord and say, ‘You see the pain and suffering and death, You know what we are doing in Your name to overcome it,’” he said.

The service concluded with a funeral procession to the Innocents Memorial in Crown Hill/Calvary Cemetery.

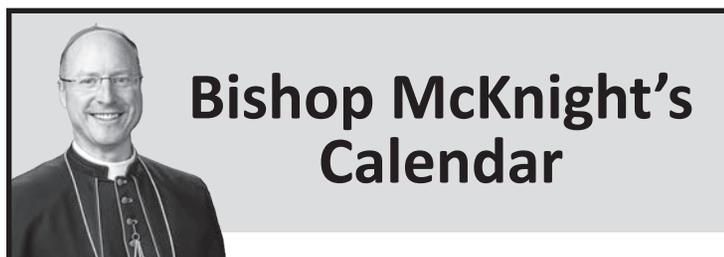
“Beneath your feet”

The Randolph County chapter of Missouri Right to Life also held a remembrance service in St. Mary Catholic Cemetery in Moberly, at the memorial to all the unborn.

Three national pro-life groups — Citizens for a Pro-Life Society, Priests for Life and the Pro-Life Action League — organized the National Day of Remembrance in order to help humanize the unborn victims of abortion by raising awareness of their burial places.

“Too often, abortion is just seen as a political issue or a matter of personal choice — but abortion has real victims,”

See REMEMBRANCE, page 18



Bishop McKnight's Calendar

The following appointments are tentative, depending on the pandemic.

SEPTEMBER

Sept. 20 Investiture in the Knights of the Holy Sepulchre with Mass, 2 pm, Cathedral of the Immaculate Conception, Kansas City, Mo.

Sept. 26 Early-Adopter Parish Cohort Stewardship Meeting, 10:30 am, Chancery

Sept. 28 CARA Board of Directors Executive Committee videoconference, 11 am; National Collections Subcommittee on Catholic Home Missions videoconference, noon.

OCTOBER

Oct. 2 Missouri Catholic Conference Board of Directors videoconference, 2 pm

Oct. 3 Presentation at the meeting of new applicants for the Permanent Diaconate, 11 am, Chancery

Oct. 5-8 Diocesan Priests' Institute, Lake Ozark

Daily ecumenical prayer

Members of St. Brendan parish in Mexico are joining other Christians in the Mexico area in a daily prayer initiative to ask God for deliverance from the pandemic and from other evils.

Each day at 12:01 p.m., wherever you are, please join fellow Catholics and other Christians in praying the “Our Father.”

Bishop McKnight's September prayer intention for our Local Church

For children deprived of a safe and healthy home, that they experience the love of God through the care and concern shown by Catholics.

Intención del mes de septiembre del Obispo McKnight por nuestra Iglesia Local

Por los niños privados de seguridad y de un hogar saludable, para que experimenten el amor de Dios a través de la preocupación y el cuidado de los católicos.

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

Franciscan priest from Columbia helping students experience Catholicism as “the norm” at St. Francis University

By Jay Nies

Franciscan Father James Puglis occasionally gets lost in the mystery of the Priesthood.

It just seems too good to be true.

“It’s awesome,” he said. “Sometimes while I’m at the altar, it hits me and I have a little existential crisis and thank God for it all over again.”

The Columbia native has been a priest of the Most Sacred Heart of Jesus province of the Franciscan Friars of the Third Order Regular since 2017.

He now serves as director of the Alta Via Intentionally Catholic College Community at St. Francis University in Loretto, Pennsylvania.

“It’s just an awesome experience,” he said. “I love relating to the students, preaching, administering the sacraments and being part of people’s lives.”

Located in west-central Pennsylvania, the university has about 1,700 students, about half of whom are Catholic.

Its specialties are health sciences and engineering.

The university is in the process of reasserting its Catholic identity, on campus and in the

larger community.

“We are here to build on what is good in our students and on what their parents have already instilled in them,” said Fr. James.

Spiritual home

Fr. James discovered his priestly calling in the context of his family’s ongoing search for a deeper relationship with God.

The youngest of four siblings born to Deacon Joseph and Mary Ann Puglis of Our Lady of Lourdes parish, he moved from New York to Columbia with his parents when he was 3.

He attended Columbia public schools, receiving religious education and sacrament preparation from Our Lady of Lourdes and St. Thomas More Newman Center parishes.

Mass and CCD were always very important to the family, but Fr. James remembers his parents becoming more spiritual, more attuned to Sacred Scripture and more active in their parish as time went by.

Both parents supported their children’s aspirations.

When young James stated



Father James Puglis (center) of the Franciscan Friars of the Third Order (TOR) joins his parents, Mary Ann and Deacon Joseph Puglis of Our Lady of Lourdes parish in Columbia and Bishop Mark L. Bartchak of Altoona-Johnstown in the chapel of St. Francis College in Loretto, Pennsylvania. It is June 10, 2017, the day of Fr. Puglis’s priestly ordination. — Photo from the Province of the Most Sacred Heart of Jesus Facebook page

his interest in becoming an architect, his parents bought him a book about architecture and encouraged him.

“When I told them I wanted to be a priest, they kept supporting me,” he recalled.

His priestly role models at Our Lady of Lourdes parish included Father David Veit, Father Joseph Corel and Monsignor Michael Flanagan.

“I only hope I can live up to the ideals they set before me,” he said.

Taking the leap

Shortly after experiencing what he described as “a very energetic, very earthy type of encounter with the Lord” during a Catholic youth conference sponsored by Franciscan University in Steubenville, Fr. James told his parents, “I think I want to be a priest.”

“No elaboration, no beating around the bush,” his father recalled.

Deacon Puglis recalled his heart “leaping like the infant John in the First chapter of Luke.”

“We were thrilled!” he recalled.

Fr. James became drawn to Franciscan spirituality while attending Franciscan University.

He enrolled in the pre-the-

ology program, which included Mass, Evening Prayer and a holy hour each day, along with retreats and spiritual formation.

He double-majored in philosophy and theology and took nearly enough coursework for a third major in catechetics.

“I wanted to learn how to teach the faith better,” he said.

But the more he learned, the more questions needed to be wrestled with.

“The deeper we encounter Christ, the more challenging it’s going to be,” he noted.

Constant conversion

Fr. James felt increasingly called to life in a religious order or congregation.

“For one thing, I really wanted to teach,” he stated. “The more I learned about the faith, the more I wanted to help other people learn the faith and give what I had received to other people.”

He looked into many religious orders and congregations before settling on Franciscan Friars of the Third Order Regular (TOR), the branch of the Franciscan family that teaches at Franciscan University.

“The friars I knew in the community there are good guys,” he said. “So I figured I’d

join them, and if God didn’t want me to be a part of it, He’d find a way to show me.”

Part of what attracted Fr. James was the TOR charism of constant conversion.

“We’re founded on the basis that we are all sinners and we need conversion,” he said. “Conversion is not a one-time thing, but I need it constantly over and over throughout my life.”

He graduated in 2010 and began his nine-month postulation in August.

Afterward came the novitiate, a year of prayer and discernment.

He professed temporary (simple) vows on May 26, 2012, pledging poverty, chastity and holy obedience in accordance with the Rule of St. Francis and the Constitutions of the Third Order Regular.

After three years of further acclimating himself to the rhythms and realities of Franciscan life, he made final profession of those same vows.

“No more what-ifs or discerning,” he said. “This is it for life.”

He continued his academic and spiritual preparations for Priesthood at The Catholic University of America in Washington, D.C.

“Priesthood is ‘pouring myself for Him Who poured Himself out for me,’” he noted. “It involves self-sacrifice, giving everything for God and His people.”

Mutual discernment

The process of becoming a TOR priest is extensive.

In addition to his undergraduate studies, Fr. James’s formation included inquiry, discernment and acceptance into candidacy into the Franciscan order, the profession of simple vows and solemn vows, acceptance into seminary formation and four years of studies at Catholic University.

All the while, he retained the title “*friar*,” which is Italian for “brother.”

Deacon Puglis was invited to participate as a permanent deacon in most of those celebrations with his son.

See PRIEST, page 11

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WHAT WOULD JESUS NOT DO FOR THE POOR?

WHAT WOULD JESUS NOT DO? Our Lord would not let this family in Nicaragua go thirsty. He would give them a drink of water.

Poverty is all 13-year-old Ermelinda in Nicaragua has known her entire young life. She has had the responsibility of obtaining the family's water each day since she was a little girl. The water Ermelinda collects comes from a deep, muddy, hand-dug hole.

"This is the only place we can get water from," Ermelinda said. "This is how we get it, little by little."

After filling her containers, Ermelinda starts her long journey home, struggling to carry the heaviest one on her hip. The containers she fills are staggeringly heavy for this young girl to haul all the way back up the hill. Though the water is contaminated and laden with mud and other contaminants, it's all her family has to drink. The very water Ermelinda and her family need to quench their thirst also makes them sick.

"It doesn't feel good to drink the water," said Ermelinda's brother, Marcos, 10. "My tummy hurts. I have gotten sick from it."

Ermelinda makes this journey twice a day – once at 5 a.m. and again at 4 p.m. Since fetching water is her responsibility, there is no opportunity to go to school.

WHAT WOULD JESUS NOT DO? Our Lord would not let children live like this. He would shelter them.

The house where Ermelinda lives with her parents and siblings barely shelters them. Rain and wind tear through the fragile structure, ripping at the stick and plastic sheet walls. Water easily leaks



Six-year-old Angelica hopes for a brighter future, one where she doesn't have to sleep on a hard dirt floor that turns into a muddy mess when it rains.

inside and turns the dirt floor into a muddy mess. Marcos sleeps on a hard wood bench, while his sister, Angelica, 6, sleeps on the dirt floor below.

There is no way to prevent strangers from coming inside their ramshackle hovel. Rats also invade their living space and eat what little food they have. Poisonous snakes slither inside the house, which makes sleeping on the ground even more dangerous for the children. But, the family gets by as best as they can.

"We believe that we keep going thanks to the help of God," Ermelinda's mother, Ana Maria said.

"... but those who hope in the LORD will renew their strength. They will soar on wings like eagles ..."
(Isaiah 40:31a, NIV)

WHAT WOULD JESUS NOT DO? Jesus would not let this family go hungry. He would feed them.

Food is expensive. Much as Ana Maria tries to make it stretch, sometimes there is not enough. Nearly everything Ana Maria's husband earns

said. There's little money left over for anything else.

This family is caught in an endless cycle of poverty. Our Holy Father Pope Francis implores us to help the poor as Jesus would do.

"In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it."
– Pope Francis

Through your gift to Food For The Poor, a family like this can have a new, safe and sturdy home to keep them warm and dry during storms, food, and clean water to drink that will not make them sick.

Will you please answer their cries for help as Jesus would? ♦



Ana Maria and her children are caught in the crippling grips of poverty. But, your generosity will change this.



The water that Ermelinda, 13, collects for her family comes from a muddy hole and it makes them sick.

JESUS WOULD NOT LET CHILDREN LIKE THESE SUFFER



This has been a challenging year because of COVID-19. Your gift today will be a life-changing blessing to children like Ermelinda's sister, Juana. Please use the Food For The Poor brochure enclosed in this publication to send your gift today. God bless you.

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New El Puente headquarters in Jefferson City will be a doorway to the future of Hispanic ministry



The new Jefferson City headquarters for El Puente–Hispanic Ministry at 2709 Industrial Drive, Suite B, is well suited to the panoply of services the agency offers to Hispanic people in the area. — Photos by Cristhia Castro



By Jay Nies

“El Puente” means “The Bridge,” but the new headquarters for El Puente–Hispanic Ministry in Jefferson City could just as easily be known as “El Centro” or “El Intercambio.”

That is, “The Hub” or “The Interchange.”

“We have a new home, and it will help us serve the community in creative new ways and continue to build bridges that unite the Hispanic community and the broader community — all of which is the community of God,” said Cristhia Castro, El Puente’s executive director.

“We’re not just serving a need but a community with needs,” she noted.

Sponsored by the Sisters of Charity of the Incarnate Word, the Diocese of Jefferson City and local parishes, El Puente is a separate, nonprofit agency offering an array of services to the Hispanic communities in and near Jefferson City and California.

The staff recently moved from its longtime location on East McCarty Street in Jefferson City to 2709 Industrial Drive, Suite B — within sight of the Cathedral of St. Joseph and the Alphonse J. Schwartz Memorial Catholic Center.

“We’re now closer to many of the clients we serve,” Mrs. Castro noted. “It’s a place where people can come and request information and ask for

help, and we can serve them on a more one-on-one basis.”

She said the new location isn’t quite as large, but the layout is perfect.

“I think it’s plenty for what God is bidding us to do next,” she said.

That, she believes, includes helping connect Hispanic immigrants and their families with even more of the people and resources they need in order to become engaged, successful and faith-filled members of society.

“We don’t have the resources to do everything for everybody,” she said. “But we can reach out to other agencies and work with them to get people the help they need.”

Abiding presence

El Puente’s mission is “to make present the healing love of Jesus, the Incarnate Word, promoting human dignity through a ministry of presence and outreach to the Hispanic community.”

Five people — Mrs. Castro, Incarnate Word Sister Bertha Flores Almeida, Incarnate Word Sister Guadalupe Ruiz, Incarnate Word Sister Christi Sanchez, and Nena Neal — serve as bilingual, bicultural liaisons between Spanish-speaking immigrants from Mexico, Central and South America and the neighborhoods and faith communities they are eager to become a part of.

In addition to accompany-

ing people to doctor’s appointments and providing language-interpretation services, the staff and volunteers help individuals and families overcome obstacles to fulfilling the dreams that brought them here.

They provide information about finances and nutrition and connect people with short-term assistance and long-term resources.

Through the COVID-19 pandemic, they’ve also been working with Catholic Charities of Central and Northern Missouri (CCCMNO) to help process assistance requests from Spanish-speaking people throughout the Jefferson City diocese.

“I’m really excited that we’re connecting with other organizations,” Mrs. Castro stated. “We don’t want to compete or duplicate services. We want to work together to help make all the available resources known and accessible to the Hispanic community.”

For instance, adults still getting acclimated to a new country, a new culture and a new language often need help finding housing and employment and enrolling their children in school.

They might also need assistance helping their children with homework, navigating the technology for at home “virtual education,” planning their finances for college and applying for scholarships and

financial aid.

Meanwhile, organizations such as Catholic Charities and the Boys and Girls Clubs have sought help marketing their services to Spanish-speaking families.

“This has really opened a new perspective of what else El Puente can do for people in surrounding areas,” she said. “We’re finding many different opportunities as we go. A good example is the Sisters providing a ministry of presence by phone and online.”

Always looking ahead

One of the founding objectives of El Puente in 1999 was to identify and cultivate leadership among people within the diverse Hispanic communities in the Jefferson City and California areas.

That remains a key priority for El Puente and the various other manifestations of Catholic Hispanic ministry throughout the diocese.

And it’s bearing fruit.

Several recently ordained Hispanic deacons and volunteers helped paint and remodel El Puente’s new building, and several other volunteers helped pack up and cleaned the old building and unpack at the new one.

“That’s what we’re looking for: to work together with the different communities, going beyond Jefferson City,” Mrs. Castro said. “After all, we’re all

brothers and sisters and are all in need.”

The new location has plenty of open space for tutoring children and teens and hosting informational gatherings for their parents.

“For the time being, social-distancing is a challenge,” she said. “We have to keep everybody safe and follow the social distancing rules.”

Anyone who can help, especially offering two to three hours a week, would be an answer to prayer, said Mrs. Castro.

“Now that students have the option for virtual education during the COVID-19 pandemic, we want to find mentors and tutors — not only to help the students with their subjects, but their parents to participate in their kids’ virtual education via Launch,” she said, referring to an online education platform provided by the Jefferson City School District.

Likewise, some parents need guidance in planning ahead of time to pay for college and helping their children apply for scholarships and financial aid.

“I believe it is important to help parents to manage their finances by providing them with the tools such as educational resources to accomplish their financial goals,” she stated.

“They work so hard to earn

See EL PUENTE, page 12

Bishop invests Register in new role as Sedalia SHS president

By Jay Nies

Christian leaders, especially those within the Church, all have something in common.

They are servants and stewards.

“It is important, now more than ever, for leaders to be servant-leaders, who lead with conviction, strength of character, and by action, not mere commands or directives,” Bishop W. Shawn McKnight told the community of Sacred Heart School in Sedalia.

Bishop McKnight on Sept. 4 visited and presided at an all-school Mass for the diocese’s only Catholic school educating students in kindergarten through high school.

In his homily, the bishop emphasized that no one believes a teacher or a leader unless he or she can be seen acting in accord with their professed beliefs and values.

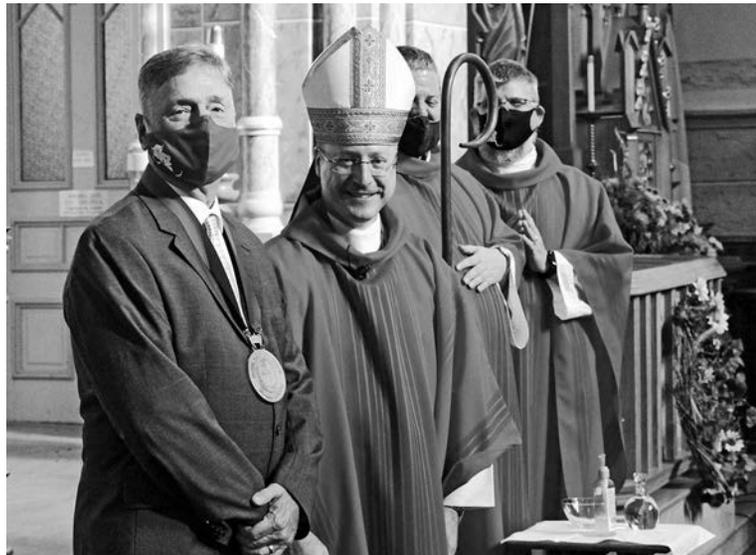
“Leadership requires a certain authenticity to be effective,” he noted. “All of us are called to this kind of servant-leadership, to practice what we preach — whether we are a simple disciple or the bishop of Rome.”

The more authentically Christians put their faith into practice in everyday life, the more other people can recognize Christ’s presence in the world.

That recognition stirs a desire to share in the beliefs, practices and sacraments given by Christ through His Church.

Bishop McKnight pointed out that Sacred Heart School is “a school of discipleship and an institute for training in leadership, a place in which teachers not only teach their students with words but also with action.”

He explained that in the Catholic faith, stewards are disciples who recognize and receive gifts that God has given them, and who respond with



LEFT: Dr. Mark Register, president of Sacred Heart School in Sedalia, wears the presidential medallion given to him by Bishop W. Shawn McKnight. With them are Father Joseph Corel and Father David Veit, pastors *in solidum* of St. Vincent de Paul Parish in Pettis County, of which Sacred Heart School is a ministry. **RIGHT:** Dr. Erin Vader, diocesan superintendent of Catholic schools, presents Sacred Heart School Principal Abby Martin a rosary and a pen to symbolize the spiritual and administrative aspects of her role.

— Photo by Liz Suter-Van Leer

gratitude by sharing their gifts in love with God and neighbor.

“Sacred Heart School is where students learn about the gifts and talents God has given

He added that a good leader in such a school looks for and empowers other leaders, understanding how to search out the skill sets and talents that

are available in the community and facilitating their use in accomplishing the mission.

During his visit, the bishop ceremonially invested Dr. Mark Register with a presidential medal commissioned by the bishop for Sacred Heart School.

Dr. Register, the school’s longtime principal, was appointed president earlier this year as part of a reconfiguration of the school’s



Bishop McKnight blesses Sacred Heart School with holy water during his Sept. 4 visit.

administrative structure. “Dr. Register, thank you for your proven leadership as president of Sacred Heart School of St. Vincent de Paul Parish,” Bishop McKnight told him. “I pray and trust that you will engage a broader number of people to participate in the mission of the school by practicing what you preach, being a servant-leader and steward in faith.”

Also at the end of Mass, Dr. Erin Vader, diocesan superin-



tendent of Catholic schools, installed Abby Martin as principal, presenting her a Rosary and a pen.

“We are honored and happy to have Dr. Register as our president and Mrs. Martin as our principal,” stated Father Joseph Corel, one of two priests serving as pastor *in solidum* of St. Vincent de Paul Parish, of which Sacred Heart School is a part.

“With a three-person administrative team including

Sam Jones as our dean of stu-

See SACRED HEART, page 8

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QUESTION CORNER

Meaning of original sin / Which day is the Sabbath?

By Father Kenneth Doyle
Catholic News Service



Q. When I was a Protestant, I never heard mention of “original sin.” We were told that each person is responsible for their own sins — and need not even worry about sin until we approached “the age of accountability” (usually said to be about the age of 10). Until then, we were told, people are in a “state of grace” — meaning that, if they died, they would go to heaven. Now, as a Catholic, I hear original sin mentioned almost weekly and, it seems, we all (from birth on) are held responsible for Adam and Eve’s initial sin in the Garden of Eden — and if we die (kids, too) prior to some kind of salvific experience to erase it, we will go to hell. Could you please help me by explaining original sin more thoroughly? (Indiana)

A. Actually, I am a bit surprised that you heard no mention of original sin during your years as a Protestant. The doctrine of original sin, first articulated precisely by Augustine in the fifth century, was popular with Protestant reformers, including Martin Luther and John Calvin.

The Catholic understanding is that original sin involves no personal guilt on our own part; it simply means that, as a consequence of the fall of our earliest parents, we have been weakened in our ability to resist temptation — we still possess free will, but we are born into the world with an inherited inclination to evil.

As the *Catechism of the Catholic Church* states, “Original sin is called ‘sin’ only in an analogical sense; it is a sin ‘contracted’ and not ‘committed’ — a state and not an act” (No. 404). As to your concern about children who die without baptism going to hell, that is not the belief of the Church.

In fact, in 2007, the Church’s International Theological Commission, with the authorization of Pope Emeritus Benedict XVI, published a document that concluded explicitly that “there are theological and liturgical reasons to hope that infants who die without baptism may be saved.” God, after all, is reasonable; He created people to be happy and wants to bring us to heaven.

Q. Is it true that the Church changed the day of the Sabbath? I have always felt that the Sabbath occurred on Saturday, but I have learned that the early Church decided to celebrate the breaking of bread on Sunday because that was the day of Christ’s resurrection. (Nigeria)

A. Technically, it is not true that the Christian church changed the Sabbath day. The Sabbath is still on Saturday (or, more properly, from sundown on Friday), marking the fact that God rested from creation on the seventh day.

In the very earliest days of Christianity, believers — who were mainly Jewish — observed the seventh-day Sabbath with prayer and rest; but very quickly (as Col. 2:16 shows) Christians began to see this as no more obligatory than Jewish rules on food and drink. The followers of Jesus gathered instead to break the bread of the Eucharist on the first day of the week (Acts 20:7) — the day on which Jesus, completing a New Covenant, had made sacred by rising from the dead.

The *Catechism of the Catholic Church* explains the relationship between Sunday and the Sabbath: “Sunday is expressly distinguished from the sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the sabbath. In Christ’s Passover, Sunday ful-

See DOYLE, page 18



Papal Audience September 16, 2020

Dear Brothers and Sisters,

In our continuing reflections on the current pandemic in the light of the Church’s social doctrine, we have seen the vital role played by the many people who generously care for others, especially the sick, elderly and most vulnerable. We have also recognized our responsibility to care for the natural world, whose beauty is all too often ignored and its resources squandered. In order to regain a proper sense of our place within God’s creation, and of our call to respect and care for the earth and one another, we need to learn anew the art of contemplation. For when we enter into silence and contemplate our interconnected world, we come to appreciate the true meaning and value of all creatures, for each in its own way reflects something of God’s infinite wisdom, goodness and beauty. Contemplation teaches us how integral we all are to the whole of creation, our calling to be faithful stewards of its riches, and our need to preserve it for future generations.

I cordially greet the English-speaking faithful. In these days, my thoughts turn especially to the elderly and infirm, and those who generously care for them. Upon all of you and your families I invoke the joy and peace of our Lord Jesus Christ. God bless you!

SACRED HEART

From page 7

dents, we have the right team in place to grow our school and move it in a direction that keeps it thriving for years to come, God willing!” he said.

After Mass, Bishop McKnight attended a breakfast reception with benefactors and recipients of scholarships for the school.

He then toured the school complex and blessed each hallway and classroom with holy water.

Fr. Corel thanked the bishop on behalf of the entire parish.

“It’s always good when the chief shepherd of the diocese

can be present with the people,” said Fr. Corel. “It was very much appreciated that Bishop McKnight was here to recognize Dr. Register as our president and to bless our school as we begin our new year in this time of pandemic.

“It was kind of Dr. Vader to join Bishop McKnight and recognize Mrs. Martin as our new principal and give her a nice gift,” the priest added.



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Counting our blessings in the hard times

By Greg Erlandson
Catholic News Service



A reader recently wrote asking me for more uplifting and hopeful subjects for my columns. She was responding specifically to a recent column I wrote on racism, which she called a “downer.”

I must confess that this year has not provided a banner crop of hope-inducing topics. The daily newspaper has become a gauntlet of gloom, an endurance slog through reports that both anger and de-

press. I take her point, however. Sometimes we need a reprieve from the bad news.

We Americans may be taking this plague year that much worse because of our “We’re Number One” attitude. The editor of the British medical journal *The Lancet* suggested as much when he postulated why the United States was so slow to respond to the pandemic: “I think the fact that America sees itself as the greatest country in the world means that it sees itself as impregnable,” he told *The Washington Post*.

The pandemic has exposed many of our weaknesses, and not only in community healthcare. This isn’t just a crisis. It is a whiff of mortality. So it is understand-

able that we might be in a sour mood.

Of course, there is much to be positive about. That same editor, Richard Horton, points out that the pandemic has triggered “a truly global collective effort” on the part of science to beat the pandemic. History may look with amazement on this collaboration, even if right now our attitude seems more like, “Is it done yet?”

There is good news to be found not only in this collective achievement in the making, but also in the many personal acts of heroism and sacrifice that can be found. Nurses, doctors, chaplains, essential workers — people taking risks big and small to feed us and care for us and nurture us even in illness unto death.

I have been impressed not just with such acts of kindness, but of creativity as well. Even when our church doors were closed for the sake of the community, some priests found ways to allow their people to worship or to confess. And now that churches are closing again in some regions, more priests are getting creative, if anecdotes are to be believed.

And I hope that in our own lives, we are seeing blessings: Time spent with family, time reconnecting with distant friends by video or phone, time spent more earnestly in prayer.

One of the less obvious blessings is that we are being given opportunities to

See ERLANDSON, page 18

The growing edge of liturgical living

By Laura Kelly Fanucci
Catholic News Service



Have you heard of “liturgical living”? The catchphrase has gained popularity in recent years among Catholics seeking to follow the rhythms of the Church year at home.

Celebrating feast days with special meals, decorating with liturgical colors and teaching children through crafts are examples of liturgical living, found in blogs and books that encourage families to embrace liturgical living as part of their Catholic identity.

But what is the purpose of liturgical living? Are crafts and celebrations enough to form our children in faith?

Returning to the roots of the liturgy orients us. *The Catechism of the Catholic Church* defines “liturgy” thus: “In Christian tradition it means the participation of the people of God in ‘the work of God.’ ... In the New Testament the word ‘liturgy’ refers not only to the celebration of divine worship but also to the proclamation of the Gospel and to active charity. In all of these situations it is a question of the service of God and neighbor” (No. 1069-70).

The liturgy is meant to give glory to God and to transform us by leading us to serve others. We praise God, seek forgiveness, listen to the Word, and receive the Eucharist — to draw closer to Christ and by that proximity be changed.

The danger can be complacency or triumphalism, assuming we have arrived and forgetting we are still sinners on the way. If I go to Mass to fulfill an obligation but don’t leave renewed in my commitment to live out the Gospel, then my participation in the liturgy has fallen short.

Liturgical living must change us, too. Catholic efforts to embody the

Church year at home cannot stay self-contained celebrations. They need the wider community and continual conversion that remind us we are still in need of grace to grow.

Interestingly, Catholic teaching does not talk about liturgical living, but the domestic Church. Home is where children first learn about faith. Within their homes, Catholics are called to embrace what the Church is and does:

“Many remain without a human family, often due to conditions of poverty. ... The doors of homes, the ‘domestic churches,’ and of the great family which is the Church must be open to all of them. ‘No one is without a family in this world: the Church is a home and family for everyone, especially those who ‘labor and are heavy laden’” (No. 1658).

If liturgy is meant to proclaim the Gospel through love of God and neighbor, and if the domestic church is meant to be open to all — especially those in poverty and need — then liturgical living must be oriented toward others.

Theologically, the goal of liturgical living is not only to celebrate within our domestic church, but to lead us toward the wider body of Christ

If our family is celebrating our children’s saint days (the feasts of their namesakes), can we talk about where Christians are still being martyred for their beliefs today?

When our kids clamor to celebrate the feast of Our Lady of Guadalupe, can we also pray about immigration in our country?

As we fill our home with liturgical colors, can we reflect on how their symbolism speaks to what is sorrowful or hopeful in our world?

These examples show the growing edge that liturgical living needs: an openness toward transformation, not a closed circle.

One rare silver lining brought about by the pandemic is the unexpected gift

of more months to build our domestic churches. As families face a year with less time at church, this is a perfect moment to consider how we celebrate faith at home and where God may be calling us to grow.

May the doors of our homes always be open to Christ — and may the growing

edge of liturgical living draw us toward those in deep need of God’s love.

Fanucci is a writer, speaker, and author of several books including “Everyday Sacrament: The Messy Grace of Parenting.” Her work can be found at laurakellyfanucci.com.

REFLECTION

Next to godliness

By Mark Saucier

This pandemic reminded me of serving Mass.

At the lavabo, when I would pour water over the priest’s hands, he prayed in Latin words from Psalm 26: “I wash my hands in innocence and join the procession around Your altar ...”

Not understanding the language, I looked at those carefully manicured and impeccably clean hands and wondered why he needed to wash them again.

Later, in the missions, when I saw parishioners bring up chickens, produce and bags of rice, I realized that the lavabo was probably a good idea.

It’s actually a rite from the time of Moses.

Levitical priests washed their hands and their feet in bronze basins before entering the tabernacle.

As we’re now encouraged to wash our hands frequently, we could make this practice a personal lavabo. Those 20 seconds are enough time to call upon God to cleanse me, to purify me, to restore my innocence and make me worthy.

Purell can deterge our hands, but it can also be a chance to disinfect our heart of its impurities — of anger, greed and selfishness.

The other pandemic rites we could make a part of our spiritual practice.

When I go to the doctor or to certain businesses, someone meets me at the door and swipes my forehead with a thermometer. They want to know if I am running a fever to protect those inside, but also to warn me of potential danger.

We need to take our own emotional temperature, to pause and measure our internal conditions. We may find ourselves feeling upset, rejected, cheated. Knowing this, we can deal with these feelings, not to diminish them, but to learn from them while doing no harm because of them.

While most of us miss the handshake or hug, social distancing can be more than a public health tool. It is urged out of care for others, but, at a distance, we might consider just how, and how much, we do care for them.

Social distancing underscores the impact we have on others. We have the power to make each other deathly sick, but we also have the power to heal and help one another.

Stepping back, we get a wider view of the give-and-take, the gifts and needs in our relationships. We can judge how well we care for others and how well we accept their care for us.

In one way, a pandemic is like any other time: it is what you make of it.

STEWARDSHIP

From page 1

weekends, preaching and teaching about stewardship and its inseparability from the call to discipleship.

During the week, he spends time in the Alphonse J. Schwartze Memorial Catholic Center in Jefferson City, working with Bishop McKnight and his advisors on ways to promote stewardship as a way of life.

"I serve as a resource to pastors and lay leaders of parishes as they work to create a culture where stewardship can thrive," Fr. Jones stated.

Although revolutionary and forward-thinking, Catholic stewardship is simply a restoration of things to their right order.

"It comes right out of the Upper Room," said Fr. Jones, referring to the place where Jesus and the apostles had the Last Supper, and where the apostles received the gift of the Holy Spirit."

The concept finds eloquent expression in 1 Peter 4:10 — "As each one has received a gift, use it to serve one another as good stewards of God's varied grace."

"It has its roots at the foot of the cross and in the call to the apostles at the Ascension to go, therefore, and make disciples of all nations," the priest stated.

"Use it to serve"

Fr. Jones is always quick to



Father Stephen Jones incorporates stewardship into a homily while visiting St. Martin Church in St. Martins.

— Photo from Fr. Jones's Facebook page

address the misconception that stewardship is the same as fundraising.

"Stewardship is NOT primarily about money," he insisted. "It's about something much deeper and much, much, MUCH more important than just money.

"Authentic stewardship is about our response to the love that God has shown us — the gifts He has freely bestowed on us," he said. "It is about our faith, our trust and our response to an encounter with the living God, which unites us to Him."

It is what motivates followers of Christ to invest themselves fully in becoming disciples — followers of Christ — and in making disciples.

"It is the difference between being faithful Catholics and faith-filled Catholics," Fr. Jones stated.

And when Catholic stewards give, they do so freely, generously, sacrificially, as a manifestation of their overwhelming gratitude.

"A Catholic steward does not give to a need but gives simply out of the need to give," he said.

Giving thanks to the Lord

Bishop McKnight was a member of St. Francis Assisi parish in Wichita, where Monsignor Thomas McGread (1928-2013), founder of the Catholic Stewardship move-

ment in the United States, was pastor.

Msgr. McGread spent 31 years helping his parishioners grow in the understanding that God is the source of all time, talent and treasure, and that these precious gifts are to be managed thoughtfully in order for a sacrificial gift to be made to God for the good of others.

The parish thrived on that message as the priest continued to articulate it with increasing clarity.

Fr. McGread frequently spoke of four pillars of stewardship: hospitality, prayer, service and formation.

"The order of those is important," Fr. Jones pointed out. "We are called first to welcome people into the life of the Gospel and to form relationships with people through hospitality.

"Once you have forged that relationship, once you are in a place where you can invite someone to discipleship, then the rest falls into place," he said.

As the people of Msgr. McGread's parish came to understand that God's work is also theirs and that their blessings are also His, the parish and its families became more unified, the overall mission broadened beyond the parish boundaries, and begging for money and volunteers became a thing of the past.

Inseparable

Bishop McKnight believes stewardship as a way of life is essential for the continued growth and success of the Church in this diocese.

He is so convinced of its transformative power, he made it one of the three reference points for creating pastoral plans for parishes and for the diocese as a whole.

"Stewardship and discipleship are inseparable," Fr. Jones pointed out. "They are like the strands of fiber in a piece of cloth. As much as stewardship is not about money, it is all about discipleship."

Bishop McKnight said he wanted a priest to serve as stewardship director because so much of it involves preaching and teaching, articulating theology and working with

pastors and priests.

Fr. Jones is starting out by acquainting and reacquainting parishes and individual priests and laypeople with the fundamentals of stewardship.

"I think people are ready to hear this message and embrace it with the support of their pastors," he said.

He is grateful for the work that has already taken place. He pointed to parishes that convened stewardship commissions under the leadership of Jane Rutter, who served as diocesan stewardship and development director from 2000-15.

Right now, he's focusing on tilling the earth and planting seeds.

"Someone else might come after me to water and prune," he stated. "But I believe the work will be fruitful and that the harvest will be abundant."

"Lighting a fire"

Fr. Jones predicted that if a stewardship culture takes hold and gets built up and put into practice in every parish, "it will improve our cultural and theological health and wellbeing, our vocations health and, yes, even our fiscal health."

The people will create parishes that are welcoming, that equip their parishioners to actively live out their discipleship in their daily lives.

Families will imbue an unconditional ethic of sacrificial self-giving in their children, freeing them to answer God's calling to Priesthood, consecrated religious life or Christian marriage and family life.

"Lighting a fire of faith in our people can only strengthen our local Church," he said. "And we will certainly recognize it by its fruits."

Fr. Jones is eager to help his fellow priests promote stewardship in their parishes.

"Every priest I've talked to who has embraced the stewardship way has had his Priesthood enriched and strengthened by it," he said.

"So I want to really be a resource and cheerleader for them and do whatever I can to help them get from here to there," he stated.

See FR. JONES, page 23

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PRIEST

From page 4

But through each milestone in Fr. James's formation, his father "took one small step back in order to make way for the Lord to do His work."

Doing so reminded him of the words of St. John the Baptist, "This joy of mine has been made complete. He must increase; I must decrease" (John 3:29-30).

Finally came the day of Fr. James's ordination as a transitional deacon.

Deacon Puglis ceremonially helped him put on his vestments during the Mass.

"Beyond the thrill of vesting him as a brother deacon, the most moving part of the Mass was the passing over of diaconate altar duties to him and his classmate," Deacon Puglis recalled.

At the Sign of Peace, the older deacon said to the younger, "Congratulations, Brother Deacon, and God's blessings!"

No greater love

Fr. James ministered on weekends at a parish in Henderson, Virginia, while continuing his seminary formation.

Right before his priestly ordination, he went to Loretto, Pennsylvania, for a five-day retreat.

"I spent the days in prayer and reading and internalized what was about to happen as I well as could — the reality that I was about to become a priest!" he said. "This 10-year process I had been working toward was coming to an end."

On June 10, 2017, in the St. Francis University Chapel in Loretto, Pennsylvania, Bishop Mark L. Bartchak of Altoona-Johnstown ordained Fr. James to the Holy Priesthood.

His family attended, as did a busload of his parishioners from Virginia.

Mrs. Puglis and the mother of another priest ordained that day presented the gifts of bread and wine in the Offertory Procession.

Fr. James exchanged the Sign of Peace with his parents.

The next day, Deacon Puglis served as the deacon at Fr. James's Mass of Thanksgiving.

"Incensing the altar with our son and spiritual father was one of the most moving things

of all," Deacon Puglis recalled. "And asking my son's blessing before the reading of the Holy Gospel."

It was the Solemnity of the Most Holy Trinity.

Deacon Puglis paused for a breath while proclaiming the words, "For God so loved the world that He gave His only Son" (John. 3:16).

After Mass, several excited parishioners told Fr. James that they had seen a light that they could not explain, emanating from the Tabernacle as he prayed the words of the Eucharistic Prayer.

Peace and the good

A few years ago, the local fraternity of the Secular Franciscan Order (OFS) in Columbia asked Deacon Puglis to serve as its spiritual assistant.

In response, he and Mrs. Puglis requested permission to discern possible membership in the fraternity.

"It's part of the Franciscan family that extends internationally to all the orders of St. Francis," Deacon Puglis noted.

Chief among them are the First Order of Friars Minor, the Second Order, known as the Poor Clares, and the Third Order Regular, from which the Secular Franciscan Order originated.

"This all, of course, brings us closer to God in spirituality and community, in service as a married couple, in service to our parish community and in service to our neighbor, as Jesus commanded," Deacon Puglis stated.

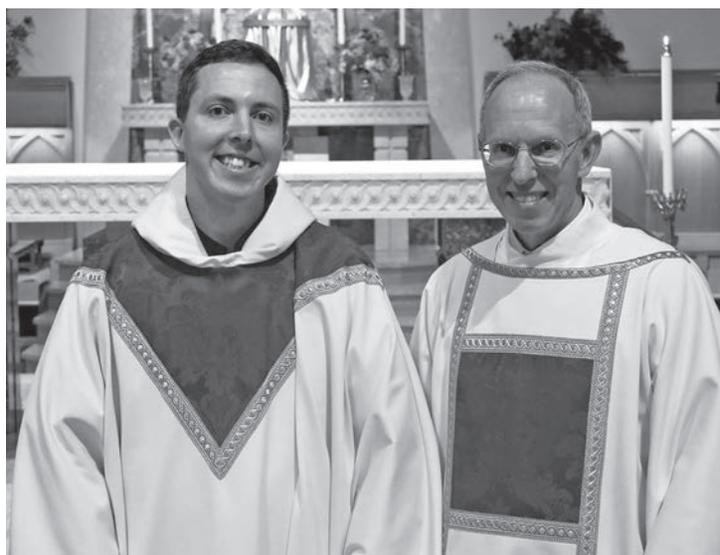
"The humility of Francis goes against all that we see and hear in this world of ours," said Mrs. Puglis. "He knew Jesus intimately, but did not let it go to his head."

Deacon and Mrs. Puglis professed vows as secular Franciscans in October 2019.

"It's an overwhelming abundance of blessing and peace and love, and a whole new community of connection to our son, to our Lord, to one another and to the world," Deacon Puglis stated. "It's just indescribable!"

Everyday experiences

After priestly ordination, Fr. James served for two years in



Father James Puglis TOR and his father, Deacon Joseph Puglis of Our Lady of Lourdes parish in Columbia.

parish youth ministry before becoming director of campus ministry at St. Francis University.

"It's really awesome to lead the campus in spiritual activity in this way," he said. "It's an honor."

In that role, he challenged the students to grow in honesty, integrity and virtue.

His goal remains for students to experience the fullness of Catholic Christianity as a way of life by the time they graduate.

"I want them to have experienced prayer and a deep connection with God as something normal," he said.

He instituted daily time for Adoration of the Most Blessed Sacrament and has added more times for the Sacrament of Reconciliation.

He set about helping young people appreciate that Jesus Christ is truly present, Body and Soul, Spirit and Divinity, at every Mass and in the Most Blessed Sacrament.

"My spiritual director once told me that 'the more subtle something is, the more powerful and long-lasting the transformation,'" he stated.

"Where grace comes in"

One of Fr. James's favorite devotions is the Prayer of St. Francis Before a Crucifix: "Most High glorious God, enlighten the darkness of my heart. Give me right faith, sure hope and perfect charity. Fill me with understanding and knowledge that I may fulfill Your command."

For himself, he asked for prayers for wisdom and perseverance, "so I can hold to my integrity and I don't get lax in my faith and my dedication to the Priesthood and to the people of God."

"It's a great life," he said. "The whole vocation of Priesthood — it's a mystery to me. I don't know why God called me to this, why He continues calling me to this."

"But I know it's what He wants and ultimately what it will take to fulfill me," he said. "It will take a lot of discipline. That's where grace comes in. It's been great so far. I'm looking forward to years to come."

He continues to pray for the people of his home diocese, especially during these times of discernment and change.

"Through all the changes, all the transformations, all the things that look different, it's still Jesus in the Eucharist, the same God we pray to, the same Church, even though it may operate a little differently," he said. "We're still the Body of Christ."

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EL PUENTE

From page 6

their money, but if they don't know how to manage it, they will not have savings in case of an emergency, money to buy a house or money to send their kids to college," she said.

"Better together" — "Es mejor juntos"

Most new clients learn about El Puente by word of mouth.

That's why Mrs. Castro is eager to get the word out not only about the new location but the new services El Puente hopes to offer.

"Our core services will never go away," she said. "But with the pandemic, we're seeing needs and new ways of serving the community that we never thought of before."

For instance, El Puente is working to start a program this fall to help people who

don't have insurance pay their medical and dental bills.

Even something as simple as helping people get a COVID test if they need it can be immensely helpful.

"We recently had a client who was worried about possibly been exposed to COVID-19," she said. "We called the Community Health Center, and I was on the phone with him, translating. I wasn't personally there with him, but I was able to help him."

Crucial moment

Mrs. Castro believes God is guiding the entire El Puente staff and board of directors.

Parents constantly ask us to help their children — whether it is helping to fill out a school application or obtain diapers for them — she recognizes God is challenging the organi-

zation to expand its focus on children.

It takes the form of short-term assistance as well as unlocking doors to long-term success and independence.

"The goal is to provide knowledge and know-how, always respecting people's dignity, so they can fight for their goals and have a better life," she said.

All the while, El Puente takes into account their spiritual well-being, helping Hispanic Catholics of all ages grow in their relationship with God within His Church.

"I think the moment is great, and the time is now to take advantage of all these opportunities and ways we can connect all the communities and help each other in our faith and in our ability to succeed as citizens, as neighbors, as members of the Body of Christ," she said.

were going to be killed by gang members or by members of another family they had conflicts with, they had to leave," she said.

"What do you then?" she said. "You have to run for your life. And they come here, seeking a better life."

they can reach out and we can help and serve them. As long as God lets us know the way we can reach out and help them."

Blank canvas

Mrs. Castro remembers the first time she and Sr. Bertha toured what would become their new location.

"It was like a blank canvas where we could create this new space to better serve the community and be a place of welcome," she said.

It is not a new beginning, just the next phase in their ministry that's been going for 20-plus years.

"We're not starting over or reinventing ourselves," Mrs. Castro said. "We keep moving forward. We now have the knowledge and community recognition that we didn't have 20 years ago, and we're working to get better so we can

continue serving 20, 40 or 60 more years."

She hopes that with the right kind of help from El Puente and the larger community, immigrants in need will become financially fit and contributing members of their churches and society.

"Ten years from now, I would like to see their kids in college," she said. "I want the parents to know English and be financially independent. I want to hear about how they have accomplished to manage their money so they bought a house and paid off their cars. I want to know that they're taking care of their health.

"And of course, we want the children from a very young age to have an encounter with Jesus and always be getting closer to God by attending Catholic schools," she stated.

She asked for prayers for God to bless El Puente's new home and give wisdom and insight to everyone who seeks and does His work there.

"And pray for more people to come along in our journey, to help us accomplish our mission," she suggested.



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Fuel for the fire

Mrs. Castro emphasized the importance of helping the children of Hispanic immigrants finish high school and continue their education.

"Education is the key to success," she said. "You're always better off making life decisions from an educated point of view rather than out of ignorance."

She talked about a family that fled to the United States to escape violence back home.

"They were so afraid they

They must now learn a new language and a new culture, and a new way of living.

"They come with their stories, their pain, their troubles and their hope for something better," she said. "And they sometimes feel lost because they don't know where to go and how to get what they need."

The family asked around, and people told them about El Puente.

"That's like fuel for us," said Mrs. Castro. "That they know

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Pope Francis will sign new encyclical in Assisi Oct. 3

By Cindy Wooden
Catholic News Service

Vatican City

Pope Francis will travel to Assisi Oct. 3 to sign an encyclical on the social, political and economic obligations that flow from a belief that all people are children of God and therefore brothers and sisters to one another.

The Vatican press office, confirming the pope's trip, said the document will be titled "Fratelli Tutti" in Italian. In English, the phrase could be translated as "Brothers and Sisters All," but apparently it is inspired by what is known as St. Francis of Assisi's "sixth admonition" to the friars, all of whom were men.

Conventual Franciscan Father Mauro Gambetti, custodian of the Assisi convent, said the document "will indicate to the world a style for the future

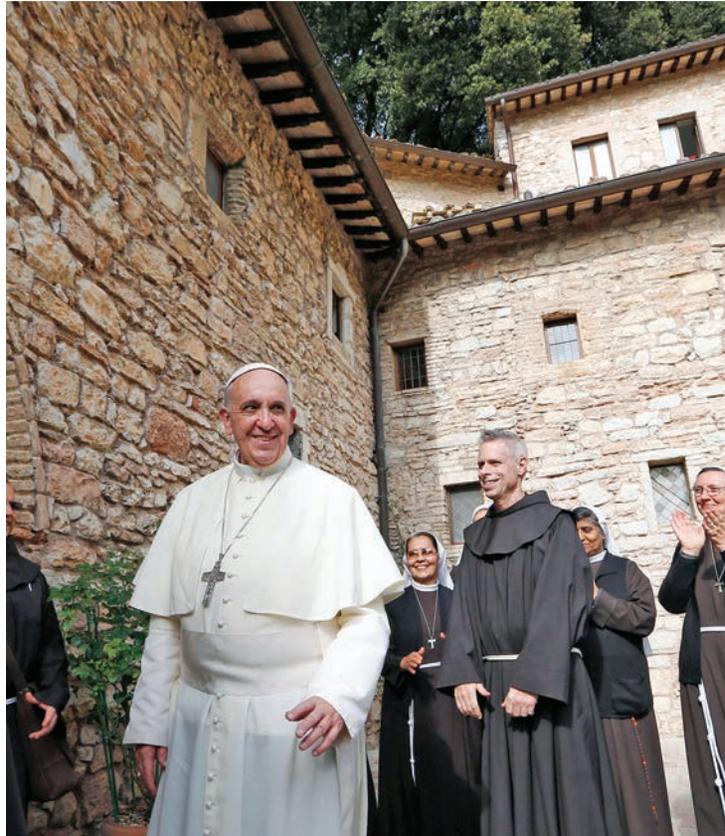
and will give the Church and people of goodwill the responsibility for building it together."

"The pope is clearly inspired by Francis of Assisi who, in following Jesus, recognized in fraternity, lived under the sign of mutual and loving service, the horizon of a fulfilled and happy humanity," Fr. Gambetti added.

Pope Francis is scheduled to arrive at the Assisi convent at 3 p.m. to celebrate Mass at the tomb of St. Francis and sign the document.

Because of ongoing concerns and restrictions due to the COVID-19 pandemic, the Mass and the rest of the pope's visit will be private, the Vatican press office said.

The encyclical is expected to echo many of the themes Pope Francis has been discussing in his general audience talks on Catholic social teaching in



Pope Francis greets religious as he leaves the hermitage and cell of St. Francis in Assisi, Italy, in this Oct. 4, 2013, file photo. The pope plans to visit Assisi on Oct. 3 to celebrate a private Mass and sign his new encyclical on human fraternity.

— CNS photo/Paul Haring

light of the pandemic: human fraternity, the equal dignity of all people, the preferential option for the poor, the universal destination of goods and the obligation of solidarity. Care for the environment and the virtue of peacemaking also are expected to be part of the encyclical.

After Pope Francis signs the document on the eve of the feast of St. Francis, the text is expected to be published in a variety of languages the first week of October.

Philippine cardinal tests positive for COVID

Catholic News Service

Vatican City

Philippine Cardinal Luis Antonio Tagle, prefect of the Congregation for the Evangelization of Peoples and president of Caritas Internationalis, has tested positive for COVID-19, the Vatican confirmed.

In a statement Sept. 11, Vatican spokesman Matteo Bruni said the result was discovered after Cardinal Tagle, 63, was administered a swab test upon his arrival in Manila Sept. 10.

"His Eminence does not exhibit any symptoms and will remain in self-isolation in the Philippines, where he is located," Bruni said.

The cardinal last met privately with Pope Francis Aug. 29.



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PASTORAL PLAN

From page 1

The framework for the year-long pastoral-planning process has been Number 28 of “Joy of the Gospel” (*“Evangelii Gaudium”*), Pope Francis’s apostolic exhortation on the New Evangelization.

In that document, the Pope directs Catholic parishioners to look outward and minister deliberately and creatively to all people living within the territory of the parish — not just those who take part in parish life.

Bishop McKnight has identified three ways for parishes and the diocese as a whole to move toward that vision:

- cultivating a spirituality rooted in the Catholic understanding of stewardship;
- promoting effective co-responsibility among ordained ministers and the laity; and
- helping every parish become universally recognized as a center of charity and mercy within the larger community.

“This doesn’t mean the rest of the work of what goes on in your parish stops,” cautioned Dominic Perri, who facilitated the Sept. 12 assembly.

“Rather, the plan will be a focused way to inject extra life and extra energy in your parishes in addition to the foundational things you already do,” said Mr. Perri, se-

nior leadership consultant with Leadership Roundtable (*leadershiproundtable.org*), a Catholic consortium that promotes excellence in management of Church resources.

From the ground up

The current pastoral-planning process began last December, when faith-sharing groups in parishes throughout the diocese met to learn about and discuss the virtue of gratitude.

In Lent, small groups met in person and online to discuss aspects of mercy and charity in parish life.

After prayer and discussion, participants submitted to their parishes the answers to questions focusing on unmet needs in their parish and community.

Pastors and lay leaders examined and complied the suggestions into doable, measurable objectives for carrying out the bishop’s three goals over the next three years.

They submitted those objectives to the diocese in the form of parish pastoral plans.

Throughout the summer, the bishop and his diocesan pastoral planning committee reviewed each of the parish



Discussions progress during a Sept. 12 assembly of Diocesan Pastoral Council members, parish representatives and Chancery employees to help refine the content presented in a working document for a new diocesan pastoral plan.— Photo by Jay Nies

plans as they were submitted.

Teens and young adults took part in an online gathering to give additional input.

DPC members met on Aug. 22 to look for themes and patterns among all of the plans submitted to the diocese.

Their observations formed the basis for the working document presented at the Sept. 12 assembly.

Participants discussed the document in small groups — specifically the aspects that ignite their passion, items that need clarification, and any concerns.

Their insights will be taken into account in creating a revised working document of the plan.

Following consultation with the priests of the diocese during their annual institute in October, Bishop McKnight plans to finalize and release the pastoral plan by the First Sunday of Advent.

The plan will shape how the diocese “coordinates and leverages its resources over the next three years to assist the parishes in fulfilling their own goals and their own activities that they are holding themselves accountable for,” the bishop stated.

Three pillars

At the assembly, Father Stephen Jones, diocesan director of stewardship, gave a quick presentation on the pillar of stewardship.

“Stewardship is the grateful response of a Christian Disciple who recognizes and receives God’s gifts and shares these gifts in love of God and

neighbor,” he said.

Helen Osman, diocesan communications director, spoke about the road to co-responsibility.

“We need quality formation and education for our current parishioners so they can use the structures the Church gives us through which the laity can exercise their proper responsibilities for parish life,” she stated.

This will require making the most of communication technology such as email, interactive websites and social media to keep parishioners informed and connected, allow them to give feedback, register for events and enter into important conversations.

“In short, it will require us to respect how the person receiving our communication expects to be treated,” she said.

LeAnn Korsmeyer, diocesan director of parish and charitable ministries, spoke of making parishes more helpful and responsive to parishioners, and then turning their unified gaze toward the needs of the greater community.

She invited people to make use of readily available data from their parishes and from Catholic Charities of Central and Northern Missouri.

“Choose an activity and do it very well,” she suggested.

“Using the information you have gathered, start with your weakest link — who needs you the most? Are you capable of providing for their needs? If so, find a way do to it.”

Making change

Bishop McKnight said every parish is in need of “pastoral conversion.”

“We have grown very accustomed to certain ways of communicating, certain ways of acting and certain ways of deciding,” he stated. “It’s time to make a change in order for us to become more of the kind of Church the Lord is asking us to be.

“We can no longer afford the luxury of going to church and hoping and praying very hard that people will join us,” he said. “We have to go out and let the beauty of our Catholic faith shine forth.”

Participants at the assembly lauded the diocese’s willingness to listen to parishioners and build the diocesan pastoral plan around their needs.

They cautioned against adopting a single, rigid approach, due to the diversity of needs and circumstances in parishes throughout the diocese.

Several spoke of helping priests and parishioners understand the goals of the plan, how it affects their parishes and what will be expected of them.

People at the assembly spoke of “building bridges to the digital age” by addressing unreliable internet access in portions of the diocese, as well as a perceived reluctance for older people to use email and social media.

An enthusiastic consensus developed around making sure expectations for parishes and the diocese are clear and measurable and will be evaluated regularly and adjusted if necessary.

People also advocated ensuring that the voices of people on the margins are heard and taken into account.

Flexible and adaptable

Rick Nichols, the DPC representative for the Columbia deanery, said that an adaptable approach will be needed for parishes of different sizes and locales.

He also recognized participants’ concerns about educating and energizing parishioners once the pastoral plan is set into action.

See DISCERNMENT, page 15



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DISCERNMENT

From page 14

The day's discussions convinced him that any plan needs to be clear but adaptable to changing realities such as ongoing fallout from the COVID-19 pandemic.

"We need to measure our efforts," he said. "We need to take stock in how we are doing things, what we need to change, how we need to adjust. What we do in 2021 may not be same as what we are doing in 2023."

He echoed the consensus that no pastoral plan will be successful unless it energizes young people and draws them into the integral life of the Church.

A sense of community

Deacon John and Carol Schwartz, DPC representatives from the permanent diaconate community, talked about the need to expand the core group of volunteers in every parish.

"We need to go from voluntarism as a task to volunteerism as a way of life," said Deacon Schwartz.

The couple cited as an example a thrift store operated by members of a parish they once belonged to in the Diocese of San Antonio, Texas.

"The volunteers and commitment was amazing," said Mrs. Schwartz. "It gave us all a real sense of community and mission. You dealt with people on a weekly basis you looked forward to seeing."

The ongoing project gave more-seasoned parishioners a venue for mentoring younger Catholics.

"It was an experience of hospitality and stewardship toward the whole community — not just the parish — and helped give us a good face in the community," Mrs. Schwartz stated.

Proper use of authority

Bishop McKnight believes extra energy will be needed in helping people understand co-responsibility in the context of Church governance.

"Co-responsibility is not the abdication of the hierarchy or the clergy," he noted. "We don't have the power to dispense from the hierarchical constitution of the Church. We are Catholics! We have bishops. We have a pope. We have pastors and parishes."

The question, therefore, is



Participants in a Sept. 12 assembly of Diocesan Pastoral Council members, parish representatives and Chancery employees help refine the content presented in a working document for a new diocesan pastoral plan. — Photo by Jay Nies

not whether bishops and pastors should have authority and power.

"The question is how should that authority and power be exercised," Bishop McKnight asserted. "It's our obligation to make sure that we exercise it in conformity to the mind of Christ."

He said it's the clergy's obligation to make sure that people's offerings of time, talent and treasure are used in ways that are helpful in accomplishing the mission of the Church.

The plan in action

Bishop McKnight said that once the pastoral plan has been presented to the people of the Church in the form of a pastoral letter, a more intensive round of strategic planning will take place throughout the diocese.

The bishop and Father Jason Doke, moderator of the curia, will work with the heads of the diocesan Chancery offices to develop strategic plans for each office on how to implement the diocesan objectives.

"The same process will be necessary in every parish," the bishop stated. "Every parish is going to have to revisit their own parish plan and lay out a strategic plan in terms of how it's going to get done."

While overarching objectives will be outlined and explained in the diocesan plan, the specifics will be spelled out in those individual operating plans the parishes and Chancery offices will develop.

The bishop plans to invite parishes to review their parish pastoral plans each year, assessing progress and adjusting them in light of changing circumstances.

His ultimate benchmark: "whether people — not just Catholics themselves who belong to these parishes but the whole community — would see our churches as places to go to get help and also places to go to give help, especially in time of crisis and time of need."

Removing barriers

While he acknowledged concerns about the diocese not

having enough resources — especially fewer available priests and religious — Bishop McKnight said he also sees "the great resources we have that are untapped!"

In order to draw upon those resources, parishes must look toward providing proper formation for lay leaders.

"We have to keep asking ourselves: Are we providing the opportunities for them to get involved?" he said. "And conversely, are we creating unnecessary barriers for them to come forth and serve?"

Mrs. Osman pointed out that digital communications technology opens up many new avenues for building up community and leading people to Christ.

She noted that a secure infrastructure is being created for the seamless sharing of information among parishes and the diocese.

New parish websites are being constructed, allowing parish leaders to add as much material as they deem appropriate to supplement the stream of content provided by the diocese.

She pointed out that most of the respondents to an online survey currently taking place in 10 counties in the diocese are over age 50. The overwhelming majority of them are responding online.

Simple and transparent

Bishop McKnight pointed out that the diocese is working to move away from parish assessments and the annual diocesan fund appeal that sustains the Chancery offices and other works at the diocesan level.

In its place will come a diocesan-supported annual campaign for people to renew their parish pledges of time, talent and treasure.

Parishes will make a tithe to the diocese from what the peo-

ple offer in pledges.

"That, by the way, is the most transparent and simplest formula and fairest formula one could use in determining how much should a parish support the works of the diocese and the universal Church," Bishop McKnight stated.

Youth and vocations

The bishop noted that the pastoral plan will not focus specifically on such concerns as youth engagement and vocations.

"But it will address those things in the sense that we're looking at stewardship as a means of engaging greater participation in the life and mission of the Church — especially the youth and fallen-away Catholics," he said.

For that to work, the invitation must be genuine and open-ended.

"We have to do the kind of inviting that requires change on our part," the bishop stated.

He echoed Bishop Robert Barron's assertion that the current generation of young people is drawn to transcendent beauty and concrete opportunities for service.

"They're already motivated to participate in the works of charity the Church provides," Bishop McKnight observed. "What we can do is provide more opportunities for them to engage in the life of the Church where they are already are."

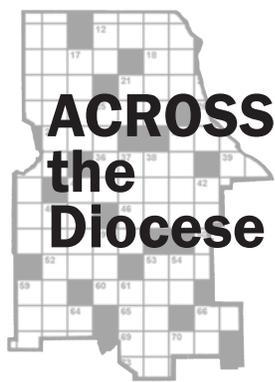
He said decades of data show that the most effective tool for helping young men answer the call to Priesthood is "a healthy parish that has a pastor that the adults in the parish respect."

"So I am choosing to take the long view and try to develop from the ground up an environment and context in which all of our youth participate in the life and mission of the Church," he said.



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By Father Don Antweiler

ACROSS

1. Born more than 200 years ago, Jeffrey Deroine's amazing life as a slave, _____ trader, native-Am. interpreter and world traveler is a significant Mo. story.
4. Deroine is considered a _____ advocate for African-Ams. and native-Ams. in Mo.
12. Before a game, my little leaguer likes to practice running _____ the bases in case he ever hits a home run.
14. King of Bashon (Numbers 21:33).
15. First-born twin of Jacob (Genesis 25:21-26).
16. Precedes #47 ACROSS.
17. Fed. Agency that oversees pollution control.
19. One of 3 States named after a major U.S. river (abbr.).
20. Although born a slave in St. Louis in May of 1806, son of a French/Spanish trader and an African-Am. woman, he was raised in the _____ of a man named Francis Deroine, from whom he derived his surname (an "e" got added) and his membership in the Catholic Church.
22. Letters for Ancient Order of Hibernians; Am.'s oldest & largest Irish Cath. fraternal org.; founded in 1836; can trace its roots back 300 yrs. to groups opposing the harsh English Penal Laws of 1691, esp. to help hunted-down priests.
23. In 1822, Deroine sued Joseph Robidoux for his freedom in the St. Louis Circuit _____. He was a minor (16 yrs. old) so a friend represented him. The charges were assault & battery and false imprisonment.
25. Abbr. for each.
26. "May not an _____ know when the cart draws the horse," —the Fool to King Lear, in Shakespeare's "King Lear."
27. Traditionally the catacombs of Rome provided safe _____ for persecuted Christians, but if so, escape from persecution would have been momentary at best. The Romans knew where these places were.
28. _____ Island.
31. Crown of a princess.
32. The African desert Republic of South _____, with the majority being Christian and ethnic religions, gained its independence from its Moslem parent in 2011; racked by war for years; one of the youngest nations (literally) in the world with 1/2 of its 12 million people under the age of 18.
33. Wealthy Robidoux was able to _____ the lawsuit by a decade but finally allowed a Fed. Indian agent to buy the persistent Deroine for \$600. The Agent hired him as an interpreter with the Ioway Indians.
36. In mathematics, abbr. to denote that a proper solution Does Not Exist.
37. Passable but mediocre grade.
38. Until the executive order of Pres. Wm. Taft in 1912, neither the order of the stars _____ the proportions of the U.S. flag was prescribed. Before then, flags sometimes showed unusual arrangements of the stars and odd proportions; the features were left to the discretion of the flag maker.
40. Columbia, Mo. has over 70 parks within _____ limits (2 wds.).
42. Deroine was actually an experienced traveler (e.g., St. Louis, New York). His travel experience and his _____ as a free man gave him an uncommon place among African-Ams. in pre-Civil War America.
45. Where Adam & Eve walked with God.
46. It was an either/_____ situation.
47. Follows #16 ACROSS.
48. Short for amperes, units of electric current.
51. "_____ and poor have a common bond: the Lord is the maker of them all," (Proverbs 22:2).
54. Brand of spaghetti sauce.
55. "The Princess felt one _____ all the way through 20 mattresses. Nobody but a Princess could be so delicate," —Hans Christian Anderson, famous Danish author of fairy tales.
56. Bar _____; outdoor grilling of sauce-splashed ribs.
57. Johnny _____; nicknamed Golden Arm; 1960's record-setting quarterback; considered a prototype of modern era quarterbacks: strong passing game, media fanfare and widespread popularity; consistently listed as one of the greatest NFL players of all time.
59. "But you'll look sweet upon the seat of a _____ built for two," —lighthearted lyrics from the song "Daisy Bell" written in 1892 by Harry Dacre.
64. Late in life Deroine married a slave from Kentucky whose freedom he was able to _____. They lived on land he owned until his death in St. Joseph, Mo. in 1859.
65. Deroine was a man of _____ who gained his freedom from slavery, served as an employee of the fed. gov't., traveled in Europe, had a career as a trader and trusted translator and who owned land in a slave state. A remarkable and significant figure in Mo. history.

DOWN

1. "Faith of our _____"; Catholic hymn by Frederick Farber in 1849 in memory of the English & Irish Catholic martyrs during the time of King Henry VIII and Queen Elizabeth.
2. Abraham's _____ ancestral homeland.
3. "...because there was no _____ for them in the inn," (Luke 2:7).
4. Short for promissory note; written promise to pay a specific amt. of money to a specific person on a specific date. No simple handshake sealing the deal here.
5. "I have no special talent; curiosity, obsession and dogged endurance have brought me to my _____," —Albert Einstein.
6. Ark man.
7. For example abbr.; from Latin: *exempla gratia*.
8. Deroine was a trustworthy translator between the U.S. & the Ioway nation and a strong advocate for them even as they negotiated their forced _____ from NW Mo. to NE Kansas. The tribe demanded as part of the agreement that Deroine get an annual \$50 for the rest of his life.
9. He took _____ with what was said, and said so.
10. Letters for sodium.
11. The _____ of wind on the mountain nearly blew him over.
13. Member of the tribe Utah was named for.
18. Deroine was a slave owned by Joseph Robidoux, founder of St. Joseph, Mo. who ran a big trading _____. He used Deroine as a trader with the many native-Ams. in the area.
21. Honolulu's island.
23. "Religion is this: ...to _____ for orphans and widows in their affliction..." (James 1:27).
24. Professional caregiver.
26. The _____ is a famous epic Latin poem by Virgil written between 29-19 B.C.; tells of the legendary Aeneas, a Trojan who traveled to Italy to become the ancestor of the Romans.
27. The Underworld for the Greeks and the Romans; associated with death in the Bible (Revelations 20:2).
29. Deroine was finally dismissed as a Fed. Indian Agent because his advice to the Ioways was often at _____ with the policies of the Office of Indian Affairs.
30. In the mid-1800s, Deroine with 14 Ioways went on a goodwill mission to Europe. They thrilled audiences with various _____ and were lavishly entertained. In France, Deroine, who also knew French, translated for the Ioways in speeches and conversations.
34. "Anyone knows an _____, can't, move a rubber tree plant. But he's got high hopes..." —from song "High Hopes," popularized by Frank Sinatra, won an Oscar for Best Original Song in 1959 movie "A Hole in the Head."
35. The famous Indian painter George Catlin said the _____ Deroine had practically "been raised from childhood in the (Ioway) tribe and was held in high regard." He later married into the tribe.
37. A person who believes that people are driven not by unselfish or honorable reasons, but purely by self-interest.
39. Q through V.
40. Our 2 boys reduced their big overnight camp-out plans to sleeping _____ tent by our backyard fence (3 wds.).

See PUZZLE CLUES, page 17

PUZZLE CLUES

From page 16

- 41. St. Mother ____ of Calcutta spent her first 20 years as a nun as a member of the Sisters of Loreto, happily and quietly as teacher and principal at St. Marys School for Girls in Calcutta. Only then did she receive her "call within a call" to go to the poorest of the poor.
- 42. Heavens ____ Betsy!
- 43. Steep-sided gully in an arid region, esp. the Am. Southwest.
- 44. Restaurant list.
- 45. My 3 Aces beat his 2 ____.
- 46. Shape of a Borg ship in Star Trek. Or a sugar ____ to sweeten coffee or tea.
- 47. Healthy Eating Index (____) measures diet quality as set by U.S. dietary guidelines for Americans.
- 48. What Ebenezer Scrooge contemptuously said about Christmas in Charles Dicken's Christmas Carol.
- 49. Letters for Technetium on the periodic table.
- 50. A certain dose of blood.
- 51. Letters for Mo. Dept. of Conservation designation for Conservation Lake (e.g., Little Dixie near Fulton and Binder near Jefferson City).
- 52. ____ and behold!
- 53. Comparative suffix.

ANSWERS on page 19

Prayer for a Communion of Desire

My Jesus, I believe You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, renew my heart now with the power of Your Spirit. I embrace You and unite myself wholly to You. Unite me more closely to Your Body, the Church. And never permit me to be separated from You. Amen.

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Fundraisers & Social Events

Sep. 19

Bonnets Mill, St. Louis of France "Drive-Thru for Education" pulled pork dinners, 10:30 am-7 pm; **Poker Run** with registration at 10 am; **Jefferson City**, Fr. Helias K of C 5th Annual Bob Jones Golf Tournament, 9 am-3 pm, Oak Hills Golf Course, for info or to register contact Mike Flanagan at mflanland@socket.net or 573-619-6353; **Taos**, K of C drive-thru fish & shrimp dinner, 3-8 pm; **Wardsville**, Wardsville/Osage Bend K of C barbecue, 11 am-5 pm, St. Stanislaus School cafeteria

Sep. 20

Russellville, St. Michael fall drive-thru dinner, 11 am-6 pm

Sep. 25

Montgomery City, Immaculate Conception Harvest BBQ,

11 am-1 pm and 4:30-6:30 pm, K of C Hall

Sep. 27

Frankenstein, Our Lady Help of Christians fall festival, drive-thru or walk-up dinners, 11 am-5 pm; **Vienna**, Visitation fall festival, drive-thru or carryout dinners, 11 am-5:30 pm, K of C hall

Sep. 28

Sedalia, Sacred Heart School annual golf classic, 10 am, Sedalia Country Club

Oct. 1-31

VIRTUAL, St. Mary Home & School Association (Frankenstein) virtual 5K run/walk, register by Sept. 25 at ourladyofhelp.wordpress.com

Oct. 2

Montgomery City, K of C drive-thru fish fry, 4:30-7 pm; **Warsaw**, K of C fish fry, with drive-thru, carryout (\$10) and limited dine-in (\$11), 4-7 pm

Oct. 3

Sedalia, St. Vincent de Paul dinner auction, 3-6:30 pm, dinner available for pick-up, auction livestreamed, for more info visit one.bidpal.net/bazaar2020/welcome

Oct. 4

Linn, St. George fall festival drive-thru/carryout dinners, 11 am-7 pm; **Martinsburg**, St. Joseph Oktoberfest, 10 am-7 pm; **St. Martins**, St. Martin Fall drive-thru dinner, noon-5 pm

Oct. 11

Brinktown, Holy Guardian Angels fall supper (carry-out only), 11 am-6 pm; **Wardsville**, St. Stanislaus fall supper drive-thru dinners, 11 am-6 pm

Oct. 13

Kirkville, Mary Immaculate School "Give Back" night, 5-9 pm, Bellacino's Pizza & Grinders

Meetings & Conferences

Sep. 21 & 28; Oct. 19 & 26

LIVESTREAMED, Viewing of "The Chosen" series, 6-8 pm, to RSVP, email jimkemna@gmail.com or call 573-694-3125

Liturgical

Sep. 26

Laurie, Marian pilgrimage to the National Shrine of Mary, Mother of the Church, featuring speaker Fr. Joseph Kelly, Adoration, Rosary, Divine Mercy Chaplet, personal prayer meditation, Sacrament of Reconciliation and Mass, 8:30 am-5:30 pm

Sep. 30

Jefferson City, Silver Rose prayer service honoring Our Lady of Guadalupe, 6-9 pm,

St. Peter Church; **Lake Ozark**, Taize prayer, 5-6 pm, Our Lady of the Lake Church

Oct. 11

Westphalia, Patriotic prayer service, 6-7 pm, St. Joseph Church

Health & Wellness

Sep. 22

Meta, Blood drive, 2:30-7 pm, Citizens Civic Center

Oct. 5

Rich Fountain, Blood drive, 2-6 pm, Sacred Heart School cafeteria

Oct. 6

Loose Creek, Blood drive, 3-7 pm, Community Center

Oct. 25

Jefferson City, Blood drive, 8 am-noon, Immaculate Conception Parish's Kertz Hall

House chaplain leads prayer for forgiveness, new beginnings

Monsignor Robert A. Kurwiczki, chaplain of the Missouri House of Representatives, led the members in prayer at the beginning of their deliberations for the 2020 Veto Session on Sept. 16:

"Behold, God is my salvation, I will trust and not be afraid."
— Isaiah 12:2

Almighty God, and loving Creator, Whom to know is life eternal, Whom to love is life glorified and Whom to serve is

life fulfilled — today we come in spirit and in truth and we bow in this beautiful House Chamber offering unto You once again the devotion of our hearts.

We acknowledge that in days past, we have done what we should not have done and we have not done what we should have done.

We now have the opportunity to go forward with Your spirit of humility and compassion for our citizens.

Forgive us, O God when we

didn't pay attention because we were too tired, too lazy or just overwhelmed.

Renew a generous and a good spirit within us — that we may witness a renewed purpose to struggle for social harmony that poverty, violence and misunderstanding may disappear, and that justice, peace and understanding may appear in our state and in our own hearts during this pandemic.

And the House says, "Amen!"

ERLANDSON

From page 9

think not just about our own situation, but about the situation faced by others. Wearing masks so as to protect others is one small example. There are so many people who are jobless, who are hungry, who are at risk of serious illness, and a profound blessing is the opportunity being given to us to help others.

We are not the first generation to face enormous challenges. We have boundless blessings compared to other times and other epidemics. My hope is that our blessings do not spoil us but enable our acts of generosity and sacrifice.

There is no avoiding the "downers." It is important to look our challenges in the face, be it racism or deprivation or disease. What is a matter of choice is how we respond. What we do for the least of our brothers and sisters, the Lord said, we do for Him.

We are not guaranteed victory over every ill, and our hope remains in the Lord, not in our own efforts. Nonetheless, in this dark moment, the real Good News moment may be this opportunity to give of ourselves to others. Let us pray we rise to the occasion.

Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.

DOYLE

From page 8

fills the spiritual truth of the Jewish sabbath and announces man's eternal rest in God" (No. 2175).

The *Catechism's* following section goes on to say that "the celebration of Sunday observes the moral commandment inscribed by nature in the human heart to render to God an outward, visible, public and regular worship" (No. 2176).

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.

From page 3

stated Kathy Forck, one of the organizers of the Day of Remembrance in Holt Summit.

"The dueling speeches and slogans fade into silence when you realize that actual victims of abortion are buried right beneath your feet," she said. "These tiny children were never born. Never learned to walk. Never had a first day of school. They were never even given names."

Fr. Viviano said the people he saw at the Mass in Holts Summit seemed to understand what the day was all about.

He pointed out that Sept. 12 was also the Feast of the Most Holy Name of the Blessed Virgin Mary.



Congregants pray at the Memorial to the Unborn outside St. Andrew Church in Holts Summit on Sept. 12.

— Photo by Kathy Forck

"That's really fitting," he said. "We turn to our Blessed Mother in our time of need, asking her to intercede for us at the throne of her Son, Whom she bore in her own womb for nine months."

Submitting items for "Things to Do"

In the interest of time and accuracy, *The Catholic Missourian* has moved to a simple online process for submitting events for the Things to Do page, as well as requests for advertising.

To have an event considered for publication in the Things to Do column in the paper and in the diocesan online events calendar, go to diojeffcity.org/event-listing and follow the directions.

The process is straightforward and user-friendly. Events submitted for display advertising will be automatically included in Things to Do, as will items that have been previously submitted.

Anniversaries

Argyle, St. Aloysius

Bill & Judie Crede, 55 years
Mike & Pam Zika, 43 years
Mike & Tina Steinman, 40 years
Dale & Maranda Massman, 38 years
Mark & Amy Sankey, 25 years
Max & Stephanie Mengwasser, 23 years
Nicholas & Holly Rowden, 11 years

Brinktown, Holy Guardian Angels

Ralph & Carolyn Kloeppel, 59 years
Tom & Karen Campbell, 38 years
Tommie & Carrie Roberds, 22 years

Camdenton, St. Anthony

Bob & Celine Dickemann, 69 years
Randall & Laurel Ehmer, 47 years
Gary & Jill Phillips, 19 years
Joshua & Sarah Huggins, 10 years

Columbia,

St. Thomas More Newman Center

Donald L. & Barbara Williams, 50 years

Eldon, Sacred Heart

Joseph & Bernice Bax, 50 years

Freeburg, Holy Family

Jim & Julia Wilde, 61 years
Vic & Berniece Struempf, 55 years
Richard & Mary Hoffman, 50 years
Dan & Linda Falter, 48 years
Tom & Alane Wansing, 48 years
Ralph & Anna Berhorst, 44 years
Mike & Carleen Dickneite, 44 years
Bernard & Ruth Welschmeyer, 40 years
Chuck & Carol Pryor, 36 years
Darrell & Lori Bax, 30 years
Andy & Mary Plassmeyer, 29 years
Lonnie & Terri Woodward, 28 years
Scott & Cindy Struempf, 21 years
Dale & Beth Borgmeyer, 19 years
Andy & Michelle Iven, 19 years
Bryan & Marie Verslues, 18 years
Don & Cecilia Schmitz, 14 years
Bob & Judy Haller, 13 years

Fulton St. Peter

Paul & Lenora Shay, 65 years
Don & Donna Bonney, 60 years

Jefferson City, Immaculate Conception

Deacon Bill & Rachelle Seibert, 44 years
Deacon Kenneth & Diane Wildhaber, 40 years

Jefferson City, St. Peter

Ken & June Mengwasser, 50 years

Loose Creek, Immaculate Conception

Sylvester & Evelyn Kremer, 61 years
Hubert & Joan Backes, 60 years

Martinsburg, St. Joseph

Jim & Brenda Hale, 35 years
Dave & Tina Schmeling, 31 years
Kyle & Tabitha Shramek, 14 years

Montgomery City, Immaculate Conception

Leroy & Betty Henneken, 59 years
Wayne & Pam Korte, 51 years
Mike & Marilyn Peveler, 45 years
Jim & Bonnie Walker, 44 years

Rich Fountain, Sacred Heart

Cap & Laura Luebbert, 59 years
Dennis & Rhonda Bax, 38 years
Ken & Renee Zeilman, 37 years
Chris & Rhonda Plassmeyer, 35 years
Dale & Debbie Mebruer, 34 years
Clarence & Mildred Mebruer, 20 years
Cap & Jessica Luebbert, 13 years

Russellville, St. Michael

Doug & Vicky Scott, 40 years
John & Rita Thompson, 40 years
Tom & Gaiya Henley, 36 years
Harold & Lisa Coots, 35 years
Jim & Eve Campbell, 34 years
Jim & Barbara Campbell, 33 years
Brett & Rhonda Roberts, 33 years
Dave & Debbie Keller, 28 years
Bruce & Gina Kuda, 27 years
Kenny & Debbie Hartman, 24 years
Scott & Cassie Williams, 21 years
Collin & Susan Steenberg, 17 years
Don & Paula Harmon, 13 years

St. Martins, St. Martin

Ed & Anna Mae Schaefer, 65 years
Bob & Sandi Gartner, 50 years

Taos, St. Francis Xavier

Bill & Diane Buschman, 49 years

Vienna, Visitation

Jim & Georgena Fick, 63 years
Bob & Shirley Huffman, 59 years
Dave & Kay Swarhout, 52 years
Leonard & Ruth Wansing, 47 years
Bob & Cheryl Eads, 39 years
Chad & Cherie James, 15 years
Tommy & Alyssa Haller, 12 years
Chuck & Amanda Sandbothe, 10 years

Wardsville, St. Stanislaus

Bob & Kathy Linnenbrink, 45 years
Mark & Jackie Buschjost, 30 years

Marriages

Boonville, Ss. Peter & Paul — **Karen Kreiensieck & Wade Smith**

Brookfield, Immaculate Conception — **Katie Butterfield & Brad Miller**

Indian Creek, St. Stephen — **Kelsie Meeker & Seth Hagan**

Birthdays

Boonville, Ss. Peter & Paul — **Elsie Monnig**, her 100th on Sept. 24

Canton, St. Joseph — **Dorothy Ellison**, her 96th on Sept. 20

Frankenstein, Our Lady Help of Christians — **Wilfred Kremer**, his 94th on Sept. 2

Freeburg, Holy Family — **Elizabeth Stratman**, her 91st on Sept. 2

Fulton, St. Peter — **Mary F. Leake**, her 90th

Indian Grove, St. Raphael — **Lee Widhalm**, his 91st on Sept. 23

Mary's Home, Our Lady of Snows — **Fred Evers**, his 91st on Sept. 28

Names for the People Page

Information for the People Page comes from parish correspondents and individual parishioners, as well as bulletins and newspapers. Submissions for anniversaries (10 years or more), birthdays (90 years or more), and baptisms, deaths, marriages and initiations of local parishioners may be e-mailed to editor@diojeffcity.org; faxed to (573) 635-2286; or mailed to: *The Catholic Missourian*, 2207 W Main St, Jefferson City, MO 65109-0914.

Deaths

Mildred "Millie" DePyper, 75 — wife of Deacon Robert DePyper, former pastoral administrator of St. Joseph parish in Canton and of St. Michael parish in Russellville — on Sept. 9. The Mass of Christian Burial was celebrated on Sept. 17 in St. Joseph Church in Cottleville. Burial was in St. Philippine Cemetery.

Brinktown, Holy Guardian Angels — **Warren Helton**

Brookfield, Immaculate Conception — **Karen Chrisman**

Cuba, Holy Cross — **Eunice Jo Bouse**

Hermann, St. George — **Melba Engemann, Edna Mae Hagedorn, Beverly Pfautsch**

Jefferson City, Immaculate Conception — **Clarence F. Brenneke, Paul "Jeff" Kolb, Wilma D. Wekenborg, Antonilda A. Wegman**

Jefferson City, St. Peter — **Anna L. Creel, Clara E. Rowan**

Linn, St. George — **Ralph L. Goans, Jane F. Herndon, Jerome L. Knollmeyer**

Mexico, St. Brendan — **Jane C. Farnen, Joan Weinand**

St. Martins, St. Martin — **Walter F. Distler, Agatha A. Haslag, Bob Remmert**

St. Thomas, St. Thomas the Apostle — **Imogene A. Volmert**

Sedalia, St. Vincent de Paul — **Warren Kearney**

Vienna, Visitation — **Virginia E. Redel**

Westphalia, St. Joseph — **Dorothy A. Kliethermes**

Elections

Indian Creek, St. Stephen — **Eric Keller, Danny Sims**, parish pastoral council members

Mexico, St. Brendan School — **Malissa Dowell**, president; **Robbie Moss**, vice president; **Courtney Brundege**, secretary, advisory board members

Montgomery City, Immaculate Conception — **Vicki Parker, Mary Pottebaum**, parish council members

Rich Fountain, Sacred Heart — **Russell Troesser**, president; **Paula Gabelsberger**, vice president; **Donna Backes**, secretary; **Roy Beel, Michelle Starke**, new members; parish pastoral council

Tipton, St. Andrew — **Melissa Wolf**, president; **Amanda Pettigrew**, vice president; **Ruth Anne Self**, treasurer; **Debbie Hirst**, secretary; parish altar society members

Westphalia, St. Joseph School — **Ron Berhorst, Vickie Dickneite**, board members

Baptisms

Boonville, Ss. Peter & Paul — **David, Caleb and Skye Udinyiwe**, children of Julius & Iriowen Udinyiwe

California, Annunciation — **Lilliana Bedolla**, daughter of Jorge Bedolla & Crystal Fuentes; **Kamila and Jovanni Cardoso**, children of Jose Blanco and Elizabeth Cardoso; **Esai Cruz Magana**, child of Fabian Lemus Corona & Blanca Magana

Freeburg, Holy Family — **Violet Marguerite Kaesik**, daughter of Michael & Jamie Kaesik

Hermann, St. George — **Emry Morgan Smith**, daughter of Colby & Ashley Smith

Jefferson City, Cathedral of St. Joseph — **Luke Alan Fandrey**, son of John & Katie Fandrey

Jefferson City, Immaculate Conception — **Charlotte Rose O'Hagan**, daughter of Gregory & Cabrielle O'Hagan

Jefferson City, St. Peter — **Amari Guillen, Maizie Solum, Anthony Rehagen**

Marshall, St. Peter — **Eva Malherbe**, daughter of Daneel & Anne Malherbe; **John Mull**, son of Bradley & Danielle Mull

Mary's Home, Our Lady of the Snows — **Sadie Jo Beck**, daughter of Jessica Thompson & Andy Beck

Mexico, St. Brendan — **Macie Rose Alden**, daughter of Jacob & Annette Alden; **Caroline Paige Ferrari**, daughter of Richard & Kerri Ferrari; **Madison Mae Sells**, daughter of Michael & Whitney Sells

Monroe City, Holy Rosary — **Chance Matthew Lemongelli**, son of Frank & Sally Lemongelli

Montgomery City, Immaculate Conception — **Hudson Curtis Brandl**, son of Adria Anderson & Wade Brandl

Crossword puzzle answers

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

Lots of dots!



Kindergarten students at Holy Family School in Hannibal wear polka dots and display their polka-dot artwork to celebrate "Dot Day" on Sept. 19.

— Photo from the Holy Family School - Hannibal Facebook page

Just chillin' with the pastor



Getting back to their roots



Students of Immaculate Conception School in Loose Creek hold up signs expressing love and gratitude for their grandparents during a drive-through Grandparents Day parade on the school grounds Sept. 11. Grandparents joined the students at Mass over livestream that morning. The theme was "Strong roots make beautiful leaves." Each student made a cross for his or her grandparents, to be delivered by family members at a later date.

— Photos from the Immaculate Conception School, Loose Creek Facebook page



Students of St. Joseph School in Westphalia enjoy an outdoor celebration Sept. 3 with Father Anthony Viviano, pastor of St. Joseph parish and of St. Anthony of Padua School in Folk, who gave them frozen treats on his birthday. — Photos from the St. Joseph School, Westphalia Facebook page

Cans full of canned goods

Our Lady of Lourdes Inter-parish School in Columbia recently completed its first food drive of the school year.



Students collected 823 pounds of food to donate to people in need.

— Photos by Elaine Hassermer, principal

God allows Job to be tested

By Jennifer Ficaglia
Catholic News Service

A man named Job lived in the land of Uz. He was an upright man who feared God and avoided evil.

God had blessed Job with 10 children, thousands of head of livestock and a very large household, greater than anyone in the East.

One day, when the angels of God came to present themselves to God, Satan came with them.

“Have you noticed my servant Job?” God asked Satan, who had been roaming the earth and patrolling it. “There is no one on earth like him, blameless and upright, fearing God and avoiding evil.”

“Is it for nothing that Job is God-fearing? Have You not



surrounded him and his family and all that he has with Your protection?” Satan sneered. “But now put forth Your hand and touch anything that he has, and surely he will blas-

pheme You to Your face.” “Behold,” God said, “all that he has is in your power; only do not lay a hand upon his person.”

Satan left God’s presence

and set his sights on Job.

One day, a messenger came running to Job’s house. He told Job that the Sabeans had carried off the oxen and donkeys and killed the servants.

“I alone have escaped to tell you,” he said.

As the first messenger was speaking, a second rushed in to report that he was the only one to survive the lightning from heaven that had struck and consumed the sheep and servants.

A third messenger rushed in. He alone had escaped a raid by the Chaldeans, who had carried off the camels and killed the servants.

The fourth messenger had the most devastating news of all.

“Your sons and daughters were eating and drinking wine

in the house of their eldest brother, and suddenly a great wind came from across the desert and smote the four corners of the house. It fell upon the young people, and they are dead,” he said.

Job arose, tearing his cloak and cutting off his hair. He fell to the ground and worshipped.

“The Lord gave and the Lord has taken away; blessed be the name of the Lord!” Job said.

Although Job was devastated by the messengers’ news, he did not sin or charge God with wrong.

Read more about it... Job 1

1. Who wanted to test Job?
2. How did Job react to his losses?

Bible Accent

As we continue reading the Book of Job, we learn that God allowed Satan to continue to test Job.

For example, in Job 2, we read that Satan struck Job with a skin condition. Job sat in ashes and scraped his skin with shards of broken pots.

Job’s wife scorned him.

“Are you still holding to your innocence? Curse God and die!” she said.

“We accept good things from God; should we not accept evil?” Job replied without sinning against God.

Job’s three friends came to

see him. They had intended to offer Job sympathy and comfort. Instead, in a series of long speeches, they presented all of the reasons why they thought Job had done something wrong in God’s eyes and had brought all of his suffering upon himself.

Through all of these trials, Job did not sin or complain against God.

In the last chapter of Job, we read that God admonished Job’s friends for speaking wrongly.

“You have not spoken rightly concerning me, as has my

servant Job,” he said.

God also showed favor to Job by blessing him even more than before.

God made Job prosperous again, and He gave Job another 10 children.

Job lived to be 140, long enough to see his children, grandchildren and great-grandchildren.

Trivia

What skin condition did Satan give to Job?
(Hint: Job 2:7)

Answer: Severe boils.

Saint Spotlight



St. Edward the Confessor was born in England in 1005 and became king in 1042. Edward was gifted with patience, caution and flexibility, which made him a good leader. He defended England from its outside enemies and also from his internal opponents. He cared for the poor and was generous to the Church, and he also was known for his miracles. When he died in 1066, he left a peaceful and stable country for his successor. We remember Edward on Oct. 13.

Puzzle

Unscramble the words and arrange them to form a quotation from the children’s story:

het droL eb slebsed

fo mane het

Sentence:



Answers: the Lord be blessed of name the; Blessed be the name of the Lord.

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Famed Italian tenor sings two songs in recently released 'Fatima' movie

By Mark Pattison
Catholic News Service

Washington, D.C.

Most movie patrons head for the exits once they see the closing credits start rolling.

Those who do that after watching "Fatima," though, will miss not one, but two songs performed by the famed Italian tenor Andrea Bocelli, a Catholic.

In an email interview with Catholic News Service (CNS), Bocelli said his participation in the movie was a labor of love.

"As a Christian, I joyfully agreed to provide my contribution to develop such a moving and crucial story for the big screen as it involves our heavenly Mother Mary, consoler and mediatrix," said Bocelli in response to questions posed in advance by CNS. His remarks were translated from the original Italian.

Bocelli has been to the Portuguese city where Mary appeared to three children over a six-month period in 1917, as World War I was raging in much of Europe. "At Fatima, every breath becomes a prayer: I myself experienced this when, again, in 2018, I was privileged to offer my contribution as an artist as well as a believer," to the movie, he said.

He cannot accept every offer made to him, but "when, as



In this 2015 file photo, Italian tenor Andrea Bocelli sings before Pope Francis' meeting with participants in the Renewal of the Spirit meeting in St. Peter's Square at the Vatican. — CNS photo/Paul Haring

in this case, I realize that I am able to convey the Christian values that my family instilled in me — which I in turn try to instill in my children — I say 'present' without hesitation," Bocelli said.

"It was a joy to be part of this project, as Mary is an ever-present and bright presence in my and my family's life. I was able to go to Lourdes (France) as a child and in recent years I've been going to Medjugorje (Bosnia-Herzegovina). I have always found poetry and beauty in the Church attributing central stage to a female presence that works on our behalf. I am a devotee of the Virgin to whom I always dedicate part of

my prayers."

During the closing credits, Bocelli sings "Gloria" and "Gratia Plena," the latter written by Paolo Buonvino specifically for "Fatima."

"As soon as he had composed 'Gratia Plena,' he insisted on me listening to it," Bocelli said. "I am grateful for this because it is a profound, inspiring and genuinely beautiful song."

"Gloria," he added, "is able to convey the same strong message of hope and gratitude with its specificity. The song describes the miracle — and the measureless gift — represented by our earthly life and its passing by to become eternal life which is there waiting for us like a benevolent mother. The chorus is like a mantra centered on the word 'Gloria,'

Movie Ratings



Adults and Adolescents

Fatima (PG-13)
The Personal History of David Copperfield (PG)
The Secret Garden (PG)



Adults

Bill & Ted Face the Music (PG-13)
Boys State (PG-13)
Chemical Hearts (R)
The Grizzlies (R)
Made in Italy (R)
Mulan (PG-13)
The Secret: Dare to Dream (PG)
Tenet (PG-13)
The 24th (not rated)
Words on Bathroom Walls (PG-13)



Limited Adult Audience

The Burnt Orange Heresy (R)
Get Duked! (R)



Morally Offensive

The New Mutants (PG-13)
Summerland (PG)

Ratings are supplied by the U.S. Conference of Catholic Bishops Film and Broadcasting Office. Visit www.usccb.org for current reviews.

which becomes a prayer and celebration of joyous tidings."

Bocelli also offered his insights to CNS on how he makes the lyricist's sentiments his own.

"To be able to interpret a piece, I have to fall in love with it. First and foremost, it must fill me with emotion so that I may do the same for those listening to it," he said. Even when I'm not composing the music or the lyrics, if I accept to sing a piece, it is because it reaches my heart and at that point it becomes a part of me, it's my own."

When it comes to sacred music, he added, "my thought process is the same but taken to a much higher plane. Music is a universal language, it is able to express the inexpressible. As St. Augustine said, 'He who sings prays twice.' I humbly provide my vocal instrument to pray twice."

In explaining what the events at Fatima mean to him personally, Bocelli said, "I believe that heaven and Fatima gave us a precious gift. The events described there carry a story which appears irratio-

nal and non-decipherable but is actually genuine, sweet and edifying. The miracle of the apparitions with the three little shepherds carries with it a message of love."

Bocelli said he believes "Fatima," which opens Aug. 28, will resonate with Catholics because "it expresses the beauty that is part and parcel of goodness. The faithful might be prodded to abandon their coolness which, at least in Europe at this time in history, is a problem," adding, "Fatima is a universal parable of a love that comforts us all, even those who do not have the gift of faith."

"Despite a few flaws," believers will find "Fatima" a film with "congenial fare that's suitable for all but the youngest viewers," said a review by John Mulderig, CNS associate director for media reviews. He called it "a welcome affirmation of faith in the midst of worldwide challenges to health and tranquility."

It received a classification of A-II — adults and adolescents — for "mature themes and bloodless images of combat violence."

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“Who can be against us?”



Christopher Hoffmann (second row on the left), a seminarian for the Jefferson City diocese, and other first-year theology students at the Pontifical College Josephinum in Worthington, Ohio, display the black cassocks and red sashes they received from Father Steven Beseau, rector, shortly after their arrival. The cassock is one of the many ways seminarians express their unique relationship to the Holy Father and the Church, and the history they belong to at the Josephinum. It has long been custom, dating at least from the establishment of the Pontifical Gregorian University in Rome in 1551, for seminarians in pontifical seminaries to wear cassocks unique to their college, fostering their identity as men formed in such institutions. In 1893, the Josephinum was honored by Pope Leo XIII with the designation Pontifical College. From 1893 until the mid-1970s, Josephinum seminarians wore a cassock identical to that at the Propaganda Fide, the congregation's seminary for overseas students atop Rome's Janiculum Hill. In 2009, the pontifical cassock was reintroduced and is worn by all Josephinum seminarians for Sunday liturgies and for special solemnities and functions.

FR. JONES

From page 10

The lay leaders in every parish will also have a crucial role to play.

“The pastor has to support it, to preach it and teach it,” Fr. Jones noted. “But the lay leaders of the parishes will make it happen, make it successful and keep it going.”

Learning is power

Fr. Jones grew up in Fort Worth, Texas, in a devoutly Episcopalian family and became aware of his calling to ordained ministry at age 8.

He taught high school biblical theology and coached junior-high football while earning a master's degree in divinity at Texas Christian University in Fort Worth. He also served as a part-time youth director at an Episcopalian parish.

He believes his upbringing and education helped him develop a knack for energetic preaching and relationship-

based pastoral care.

Ordained an Episcopalian priest in 2001, he served as a curate, chaplain and teacher, then as a pastor in the Fort Worth area.

Drawn at first by Roman Catholic teaching on the Real Presence of Christ in the Eucharist, Fr. Jones became Catholic with his wife Kerri and three children in the summer of 2010.

Bishop John R. Gaydos of Jefferson City, now retired, hired him to serve as diocesan youth ministry director and agreed to allow him to start the process of determining whether Fr. Jones would be ordained under a special Pastoral Provision approved by the late Pope St. John Paul II in 1980.

Because of that provision, married clergy from other Christian faith traditions, under certain circumstances, may be ordained Catholic priests while remaining married.

With permission from Pope

Benedict XVI, Fr. Jones was ordained a Catholic priest in the summer of 2012.

Since then, he has ministered as a chaplain at Helias Catholic High School in Jefferson City and in parish and sacramental ministry at St. Michael parish in Russellville, St. Thomas the Apostle parish in St. Thomas and St. Martin parish in St. Martins.

In 2013, Bishop Emeritus Gaydos appointed him president of Helias Catholic High School.

He served in that role for seven years and is now the school's chaplain in addition to his diocesan responsibilities.

Called to be saints

Fr. Jones frequently reminds the students at Helias Catholic that they belong to God and are called to become saints, to spend all eternity in friendship and fellowship with Him.

By helping parishes and

Daily Readings

Sunday, Sep 20

TWENTY-FIFTH SUNDAY
IN ORDINARY TIME

Is. 55:6-9
Ps. 145:2-3, 8-9, 17-18
Phil. 1:20c-24, 27a
Mt. 20:1-16a

Monday, Sep 21

St. Matthew, Apostle and
evangelist
Eph. 4:1-7, 11-13
Ps. 19:2-3, 4-5
Mt. 9:9-13

Tuesday, Sep 22

Prv. 21:1-6, 10-13
Ps. 119:1, 27, 30, 34, 35, 44
Lk. 8:19-21

Wednesday, Sep 23

St. Pius of Pietrelcina, priest
Prv. 30:5-9
Ps. 119:29, 72, 89, 101, 104,
163
Lk. 9:1-6

Thursday, Sep 24

Eccl. 1:2-11
Ps. 90:3-4, 5-6, 12-13, 14, 17bc
Lk. 9:7-9

Friday, Sep 25

Eccl. 3:1-11
Ps. 144:1b, 2abc, 3-4
Lk. 9:18-22

Saturday, Sep 26

Ss. Cosmas and Damian, martyrs
Eccl. 11:9—12:8
Ps. 90:3-4, 5-6, 12-13, 14, 17
Lk. 9:43b-45

The Holy Father's prayer intentions for September:

We pray that the planet's resources will not be plundered, but shared in a just and respectful manner.

Sunday, Sep 27

TWENTY-SIXTH SUNDAY
IN ORDINARY TIME

Ez. 18:25-28
Ps. 25:4-5, 8-9, 10, 14
Phil. 2:1-11 or 2:1-5
Mt. 21:28-32

Monday, Sep 28

St. Wenceslaus, martyr;
St. Lawrence Ruiz and
companions, martyrs
Jb. 1:6-22
Ps. 17:1bcd, 2-3, 6-7
Lk. 9:46-50

Tuesday, Sep 29

Ss. Michael, Gabriel and
Raphael, Archangels
Dn. 7:9-10, 13-14 or Rv. 12:7-12a
Ps. 138:1-2ab, 2cde-3, 4-5
Jn. 1:47-51

Wednesday, Sep 30

St. Jerome, priest and doctor of the Church
Jb. 9:1-12, 14-16
Ps. 88:10bc-11, 12-13, 14-15
Lk. 9:57-62

Thursday, Oct 1

St. Thérèse of the Child Jesus,
virgin and doctor of the Church
Jb. 19:21-27
Ps. 27:7-8A, 8b-9abc, 13-14
Lk. 10:1-12

Friday, Oct 2

The Holy Guardian Angels
Jb. 38:1, 12-21; 40:3-5
Ps. 139:1-3, 7-8, 9-10, 13-14ab
Mt. 18:1-5, 10

Saturday, Oct 3

Jb. 42:1-3, 5-6, 12-17
Ps. 119:66, 71, 75, 91, 125, 130
Lk. 10:17-24

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families become incubators for stewardship, Fr. Jones believes he can help everyone in the diocese recognize and work together toward claiming that destiny.

He asked for prayers for the success of his ministry and for that of the emerging diocesan pastoral plan, which will include a strong stewardship component.

“I realized on Day 1 that I alone cannot implement

the stewardship way in this diocese,” he said. “Bishop McKnight alone cannot implement the stewardship way in the diocese.

“It can only be implemented by all of us, priests and faithful alike, working together,” he said. “It's not going to rise and fall on me. It's going to rise and fall on whether all of us as the People of God embrace it.

“I pray that I will be able to help them do that,” he stated.

Patriotic Rosary in Laurie

St. Patrick parish in Laurie is hosting the praying of a Patriotic Rosary at 7 p.m. each Monday through Nov. 2.

It will be held in the main sanctuary of St. Patrick Church, 176 Marian Drive, off High-

way 5 in Laurie.

The Patriotic Rosary is a special set of Rosary-based prayers to ask guidance for elected officials and for peace in this country.

Booklets will be provided.

FALL DRIVE-THRU DINNER

St. Martin Church
St. Martins

Serving:
Fried chicken, mashed potatoes & gravy, green beans, coleslaw, and dessert
\$12 per meal



SUNDAY, OCTOBER 4

NOON - 5 PM

In full bloom



This was the view of St. Raphael Church in Indian Grove through a six-acre field of tickseed sunflowers on the farm of Cathy Lowrance Ackermann.

— Photo by Cathy Lowrance Ackermann

Our Lady Help of Christians

Fall FESTIVAL

FRANKENSTEIN

9 miles north of Linn on Hwy. C

Sunday SEPT 27

Traditional German Pot Roast Dinners

Drive-through or walk-up
Served 11am to 5pm — \$12

with real mashed potatoes & gravy, green beans, slaw, sauerkraut & beans and homemade roll

QUILT & DESSERT AUCTION

4 PM

Sealed bids accepted
View quilts on Facebook

- ~Prizes
- ~Refreshments
- ~Live Music 1-3:30pm from Osage Travelers

Responsible social distancing practices observed. Sanitation stations available. Handicapped accessible parking.

J.C. Rosary for police

In support of local police, people are invited to join in praying the Rosary outside the Jefferson City Police Depart-

ment, 401 Monroe St., at 8 a.m. on Saturday, Sept. 26.

Contact Dean Lamb at 573-694-9707 for information.

Visitation Catholic Church, Vienna

FALL Festival

SUNDAY, SEPTEMBER 27

11 am-5:30 pm

Fresh Whole-Hog Sausage & Fried Chicken Dinner

Mashed Potatoes & Gravy, Green Beans, Sauerkraut, Coleslaw, Homemade Pies

\$12 each or 4 meals for \$40

Drive-thru or carryout only

Kettle Corn - Country Store - Street Fair & Craft Vendors
Refreshments - Prizes

Please follow responsible social distancing practices!