

*This is  
my body.*

*This is  
my blood.*

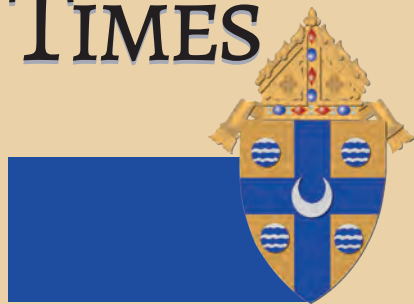
**Reviving the Eucharist for you**

A SPECIAL EDITION OF CATHOLIC TIMES –  
MAGAZINE OF THE DIOCESE OF SPRINGFIELD IN ILLINOIS





# CATHOLIC TIMES



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FROM THE EDITOR'S DESK:



**Andrew Hansen**  
Editor

## The Holy Eucharist:

**God's gift to us – Jesus, truly  
present, Body, Blood, Soul, and Divinity**  
Year of the Eucharist in our diocese starts Dec. 8

In this special edition of *Catholic Times*, we explore the mystery of the holy Eucharist. Why are we dedicating an entire edition to the Eucharist?

1) The Eucharist is the source and summit of our faith. It is how God decided to stay physically and personally connected to us on earth. But understanding the Eucharist can be difficult, so we want to explain this mystery so you can better understand it, and so you can teach your children and grandchildren.

2) A Pew Research Study found in 2019 that about 70 percent of Catholics do not believe what the Catholic Church teaches on the Eucharist – that Jesus is truly present under the form of bread and wine, not represented under those forms. Educating people about the truth and beauty of what the Church teaches and inspiring them to participate in this sacrament is clearly needed.

3) The Diocese of Springfield in Illinois is participating in a nationwide Eucharistic Revival by observing our own Year of the Eucharist starting Dec. 8, the feast of the Immaculate Conception.

In the following pages, we explain the mystery of the holy Eucharist;

share incredible miracle stories about the Eucharist; report what converts in our diocese thought about receiving the Eucharist for the first time; and answer other common questions about the Eucharist.

*Catholic Times* is also launching a year-long series about saints who were devoted to the Eucharist and whose lives' examples better help us point our lives to Christ. We'll also share eucharistic miracle stories and other eucharistic content in every edition for the next year as our diocese celebrates a Year of the Eucharist.

We hope you find these pages informative and that they inspire you to increase your love and desire for the holy Eucharist. We also encourage parents and grandparents to use these pages and future editions of *Catholic Times* to teach their children and grandchildren about what the Catholic Church actually teaches about the Eucharist and to encourage them to return to Mass if they have fallen away.





**FOUR BOYS FOR CHRIST** — Anthony, Vincent, William, and Benjamin all genuflect before the Lord during exposition of the Blessed Sacrament at Christ the King Parish in Springfield during their summer break.

*Photo by Andrew Hansen*

## *You are invited* to a diocesan-wide celebration and Mass at BOS Center in Springfield

The Diocese of Springfield in Illinois, including its 129 parishes, is participating in a nationwide Eucharistic Revival by observing a Year of the Eucharist, which will be opened at Ss. Peter and Paul Church in Alton on Dec. 8. The year will conclude on Dec. 8, 2023, at the Cathedral of the Immaculate Conception in Springfield. Parish activities throughout the Year of the Eucharist will be encouraged such as Corpus Christi processions, hosting *The Vatican Eucharistic Miracles of the World* exhibit (see page 30 for how your parish can receive these free panels for display), establishing eucharistic adoration, and hosting speakers about this sacrament.

Our diocesan Year of the Eucharist will also include a

local eucharistic celebration in conjunction with the 100th year celebration of the transfer of the see city of our diocese from Alton to Springfield. This major event will take place on Oct. 28, 2023, at the BOS Center in Springfield. It will include talks from nationally recognized Catholic speakers Bishop Robert Barron and Scott Hahn and Mass where the arena will be filled with thousands of Catholics from across the diocese. So, mark your calendar! 🕯









# LEX CORDIS CARITAS

The law of the heart is love

**Bishop Thomas John Paprocki**

Ninth Bishop of the Catholic Diocese of Springfield in Illinois



The interesting connection between

## 'Thanksgiving' and the 'Eucharist'

My dear brothers and sisters in Christ,

In my preparation of homilies and in my own spiritual reflection, I have often found it helpful to look into the etymology of key words, especially technical theological terms. Etymology studies the origin of a word and the historical development of its meaning. For example, the etymology of the word "etymology" itself comes from the Greek words, *etymon*, which is translated as "true sense, original meaning," and *logos*, which means "word." Thus, etymology is the study of the true meaning of a word.

I mention this in light of our national celebration of the Thanksgiving holiday. What does it mean to give thanks? Before considering the etymology of the word "thank" in English, it occurs to me that the word for "thank" in Latin is *gratia*, which literally means "grace." Thus, the phrase for "thank you" in Latin is, *Gratias tibi ago*, which is literally translated as, "I give you graces."

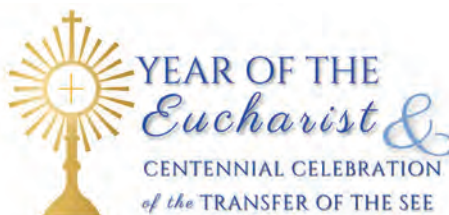
Of course, the Spanish and Italian languages are derived from Latin, so the Spanish word for "thanks" is *gracias* and in Italian is *grazie*. Just as in Latin, then, the person saying *muchas gracias* in Spanish and *tante grazie* in Italian is not only saying "many thanks," but is literally wishing someone many graces.

In looking at the English word "thank," it would appear initially that it is not related to the Latin word *gratia*

or "grace." The word "thank" stems from the Latin word *tongere*, which means "to think." But to think what? One interpretation is that the concept of thanks associated with this word developed from the sense of thinking someone well. Indeed, according to the *Online Etymology Dictionary*, the Old English noun from which the word "thank" derives chiefly meant "thought, reflection, sentiment; mind, will, purpose, grace, mercy, pardon; pleasure, satisfaction." So even in English there is the sense of thinking well or wishing graces to express our appreciation.

It is also interesting to look at the responses given when thanks are expressed. The traditional reply as a matter of courtesy in English has been to say, "You're welcome," although more commonly today it is not unusual to hear, "No problem" or "It's my pleasure," which are both close to the Spanish, *De nada* or *Es mi placer*, respectively. However, in Italian, the response is *Prego*, which literally means, "I pray." Thus, when an Italian says "*Prego*" in response to *tante grazie*, in a sense that person is indeed saying, "I pray for the many graces that you have just wished for me!"

Our celebration of Thanksgiving should also be seen then in connection with our upcoming Year of the Eucharist, which will begin in our diocese on Dec. 8 of this year, the



*Continued on page 6*





Solemnity of the Immaculate Conception. The word “Eucharist” comes from the Greek *eukharistia*, which means “thanksgiving.” So every time we celebrate the Eucharist, we are giving thanks to God for all the gifts of His creation, especially the gift of the Real Presence, Body and Blood, Soul and Divinity of Our Lord and Savior Jesus Christ that we receive in holy Communion.

During this Year of the Eucharist, my fervent hope

is that you will grow in your appreciation of this great mystery and the importance of participating in the Holy Sacrifice of the Mass and receiving holy Communion at least every Sunday. I pray that the Eucharist will indeed be a true expression of thanksgiving for the many gifts of God’s abundant graces.

May God give us this grace. Amen.

*+ Thomas John Paprocki*



To read more columns by Bishop Thomas John Paprocki or to subscribe, visit [ct.dio.org/bishopscolumn](http://ct.dio.org/bishopscolumn).

## BISHOP PAPROCKI’S PUBLIC SCHEDULE

### Friday, Dec. 2

MEMPHIS, TENN., ST. JUDE MARATHON EXPO, LIFE RUNNERS BOOTH, 2-3 P.M.

### Friday, Dec. 2

MEMPHIS, TENN., LIFE RUNNERS PRAYER RALLY AT PLANNED PARENTHOOD, 3:45 P.M.

### Friday, Dec. 2

MEMPHIS, TENN., CATHEDRAL OF THE IMMACULATE CONCEPTION, LIFE RUNNERS MASS, 5 P.M.

### Friday, Dec. 2

MEMPHIS, TENN., CATHEDRAL OF THE IMMACULATE CONCEPTION, MARIAN HALL, PRE-RACE SPAGHETTI DINNER, 6 P.M.

### Saturday, Dec. 3

MEMPHIS, TENN., LIFE RUNNERS PRAYER RALLY, 7 A.M. FOLLOWED BY THE MEMPHIS MARATHON AND HALF MARATHON, 8 A.M.

### Sunday, Dec. 4

SPRINGFIELD, CATHEDRAL OF THE IMMACULATE CONCEPTION, MASS, 10 A.M.

### Sunday, Dec. 4

SPRINGFIELD, CATHEDRAL OF THE IMMACULATE CONCEPTION, IMMACULATE CONCEPTION NOVENA PRAYER SERVICE, 7 P.M.

### Wednesday, Dec. 7

SPRINGFIELD, ST. JOHN’S HOSPITAL, MASS FOR NEW PRESIDENT AND CEO, MATT FRY, 11 A.M.

### Thursday, Dec. 8

ALTON, SS. PETER AND PAUL CHURCH, MASS FOR THE OPENING OF THE YEAR OF THE EUCHARIST, 5 P.M.

### Saturday, Dec. 10

SPRINGFIELD, VILLA MARIA CATHOLIC LIFE CENTER, PERMANENT DEACON CHRISTMAS GATHERING, 5:30 P.M.

### Sunday, Dec. 11

ASSUMPTION, ASSUMPTION OF THE BLESSED VIRGIN MARY CHURCH, MASS, 7:45 A.M.

### Sunday, Dec. 11

MOWEAQUA, ST. FRANCIS DESALES CHURCH, PREACH HOMILY AT MASS, 9 A.M.

### Sunday, Dec. 11

SHELBYVILLE, IMMACULATE CONCEPTION CHURCH, CONFIRMATION AND FIRST HOLY COMMUNION FOR THE PARISHES OF ASSUMPTION OF THE BLESSED VIRGIN MARY (ASSUMPTION), ST. FRANCIS DESALES (MOWEAQUA), AND IMMACULATE CONCEPTION (SHELBYVILLE), 10:30 A.M.

### Sunday, Dec. 11

SHELBYVILLE, IMMACULATE CONCEPTION CHURCH, PARISH PASTORAL VISIT MEETING WITH PARISH COUNCILS OF IMMACULATE CONCEPTION, ASSUMPTION OF THE BLESSED VIRGIN MARY, AND ST. FRANCIS DESALES PARISHES, 1:30 P.M.



## ON THE COVER

### Why we chose this image for the cover

There is so much to unpack in this image of Jesus:

- ❖ The Last Supper is when Jesus instituted the priesthood, as He is shown in this image, and the Holy Sacrifice of the Mass, which includes the holy Eucharist, His Body and Blood;
- ❖ When a priest consecrates the bread and wine during Mass, the priest stands in the person of Jesus Himself;
- ❖ The glowing effect behind Jesus’ head represents His divinity;
- ❖ You see on His garments a lamb, as Jesus is known as the Lamb of God, who takes away the sins of the world;
- ❖ His hand gesture symbolizes blessing, as well as the Trinity and the humanity and divinity of Jesus;
- ❖ He is looking down, putting the emphasis on what He is offering to the world, His body;
- ❖ Jesus’ red vestment symbolizes His passion and death, shedding His precious blood which He then gave to us to drink at Mass.









# First things first:

## How can Jesus Christ be truly present in what still appears to be bread and wine?

From the very beginning, the Church has believed and celebrated according to the teaching of Jesus Himself: "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6:54-56). It is not "ordinary bread and ordinary drink" that we receive in the Eucharist, but the flesh and blood of Christ, who came to nourish and transform us, to restore our relationship to God and to one another.

In the Eucharist, with the eyes of faith we see before us Jesus Christ, who, in the Incarnation became flesh (Jn 1:14) and who in the Paschal Mystery gave Himself for us (Ti 2:14), accepting even death on a cross (Phil 2:8). St. John Chrysostom preached that when you see the Body of Christ "set before you [on the altar], say to yourself: 'Because of this Body I am no longer earth and ashes, no longer a prisoner, but free: because of this I hope for heaven, and to receive the good things therein, immortal life, the portion of angels, [and closeness] with Christ.'"

How can Jesus Christ be truly present in what still appears to be bread and wine? In the liturgical act known as the epiclesis, the bishop or priest, speaking in the person of Jesus Christ, calls upon the Father to send down his Holy Spirit to change the bread and wine into the Body and Blood of Christ, and this change occurs through the institution narrative, by the power of the words of Christ pronounced by the celebrant.

The reality that, in the Eucharist, bread and wine become the Body and Blood, Soul and Divinity of Christ without ceasing to appear as bread and wine to our five senses is one of the central mysteries of the Catholic faith. This faith is a doorway through which we, like the saints and mystics before us, may enter into a deeper perception of the mercy and love manifested in and through

Christ's sacramental presence in our midst. While one thing is seen with our bodily eyes, another reality is perceived through the eyes of faith. The real, true, and substantial presence of Christ in the Eucharist is the most profound reality of the sacrament. This mysterious change is very appropriately called by the Church transubstantiation.

Though Christ is present to us in many ways in the liturgy, including in the assembly gathered, the presiding minister, and the word proclaimed, the Church also clearly affirms that "the mode of Christ's presence under the Eucharistic species is unique." As St. Paul VI wrote, "This presence is called 'real' not to exclude the idea that the others are 'real' too, but rather to indicate presence par excellence, because it is substantial and through it Christ becomes present whole and entire, God and man." In the sacramental re-presentation of His sacrifice, Christ holds back nothing, offering Himself, whole and entire. The use of the word "substantial" to mark the unique presence of Christ in the Eucharist is intended to convey the totality of the gift He offers to us.

When the Eucharist is distributed and the minister says, "the Body of Christ," we are to look not simply at what is visible before our eyes, but at what it has become by the words of Christ and the gift of the Holy Spirit — the Body of Christ. The communicant's response of "Amen" is a profession of faith in the Real Presence of Christ and reflects the intimate personal encounter with him, with His gift of self, that comes through reception of holy Communion. ✠

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**Taken from *The Mystery of Eucharist in the Life of the Church*, produced by the United States Conference of Catholic Bishops in 2021.**













# Incredible

## eucharistic miracle story involving Pope Francis has science baffled

Results from miracle are match to another eucharistic miracle  
hundreds of years earlier

By ANDREW HANSEN



After Mass on Aug. 15, 1996 at a parish in Buenos Aires, Argentina, a woman approached the priest saying that she found a consecrated Host in the church. The priest — following proper procedures in such a case — placed the Host into a glass of water so it would dissolve and put the Host

into the tabernacle. Days later, to the priest's amazement, the Host appeared bloody and had a flesh-like appearance (above).



Then-Cardinal Bergoglio, now Pope Francis, who was Archbishop of the area at the time, was notified and had the host photographed, which clearly showed bloodied flesh that had somehow grown larger than the original Host. It was then placed back in the tabernacle and after several years, with no

sign of decay, Cardinal Bergoglio officially opened an investigation. A sample of the blood was sent to scientists and doctors in the United States.

The experts, without knowing where the sample came from, issued their results that it was human flesh and blood. Moreover, cardiologist and forensic pathologist, Dr. Frederic Zugibe said that it was "a fragment of the heart

muscle found in the wall of the left ventricle close to the valves." In addition, it was concluded that "the heart had been under severe stress, as if the owner had been beaten severely about the chest."

Perhaps most fascinating about the findings, Zugibe said, "The heart muscle is in an inflammatory condition and contains a large number of white blood cells. This indicates that the heart was alive at the time the sample was taken. It is my contention that the heart was alive, since white blood cells die outside a living organism."

It's important to note that after blood is drawn from a person, the white blood cells disintegrate after 15 minutes. Therefore, it's scientifically unexplainable that in 2005, white blood cells were found in a blood sample from 1996.

Those results were then compared to another eucharistic miracle that occurred in Italy in the eighth century, when a consecrated Host physically changed into flesh and the wine physically changed to blood before the eyes of a priest who had doubted the true presence of Christ in the Eucharist. Those present at Mass also witnessed this. Today, despite no form of preservative, that host, which changed physically into flesh and blood is still present at a church in Lanciano, Italy and can be viewed (left page).

*Continued on page 12*





When comparing a sample from the eucharistic miracle in Argentina to the one in Italy, it was concluded by scientists that both revealed “AB” blood type, both indicate it came from a man from the Middle East, and the DNA in both were identical.

What do these eucharistic miracles have to do with us today?

In 2019, the Pew Research Center conducted a survey and found with self-identified Catholics that 69 percent do not believe that during the consecration at Mass, the bread and wine become the Body and Blood of Christ. On the other hand, only 31 percent of Catholics believe Jesus is truly present in the Eucharist, something the Church joyfully teaches, and has taught from day one. The Church also says that the “Eucharist is the source and summit ecclesial life.” It’s worth noting the survey found that most Catholics who believe the bread and wine are only symbols don’t know that the Church teaches they are transformed into the very Body and Blood of Jesus Christ by the power of His own words.

“While the survey results are troubling, they are not all that surprising,” said Father Daren Zehnle, director of the Office for Divine Worship and the Catechumenate for the Diocese of Springfield in Illinois. “Even some of Jesus’ first followers questioned His credibility when He spoke about the necessity of eating and drinking His Body and Blood. He did not lessen the strength of His words but doubled down. The difference between some people today and those early followers of Christ, is that the early ones who did not believe Him had the integrity to stop following Him. They knew they had to follow Him on His terms, or not at all. Some people today, however, try to follow Jesus on their own terms and ignore what He says.”

Consider the evidence of the Church’s teaching on the Eucharist:

Jesus said: “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my

blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him” (John 6:53-56).

At the Last Supper, Jesus was also quite clear:

“While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, ‘Take and eat; this is my body.’ Then he took a cup, gave thanks, and gave it to them, saying, ‘Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins’” (Matthew 26:26-28).

Notice, Jesus said that this is my body. This is my blood. He didn’t say that this is a symbol of His body or blood. He also told his Apostles to “do this” in remembrance of Him.

“From the beginning of the Church, Christians have taken Jesus’ words at face value,” Father Zehnle said. “If we look at the writings of the Church Fathers, we find people like St. Ignatius of Antioch speaking bluntly about the Eucharist as the Body and Blood of the Savior. People who disagreed with them, they knew to be outside the communion of the Church.”

The *Catechism of the Catholic Church* is helpful in breaking this teaching down, saying, “The Eucharist is the memorial of Christ’s Passover, that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action. It is Christ himself, the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice. And it is the same Christ, really present under the species of bread and wine, who is the offering of the Eucharistic sacrifice” (CCC 1409-1410).

If what Jesus said 2,000 years ago doesn’t get the attention of non-believers, perhaps that’s why God allows these eucharistic miracles to occur — a “wake up” call to the Gift in front of them.

“The challenge for all of us is to believe what Jesus says because He is the Way, the Truth, and the Life who cannot deceive us,” Father Zehnle said. ✠

## Eucharistic miracle of Bagno di Romanga, Italy

The relic of a eucharistic miracle that happened in 1412 is preserved in the Basilica of St. Mary Assumed. There, Father Lazzaro da Verona, while celebrating Mass, was overcome with doubts about the Real Presence of Jesus in the Eucharist.

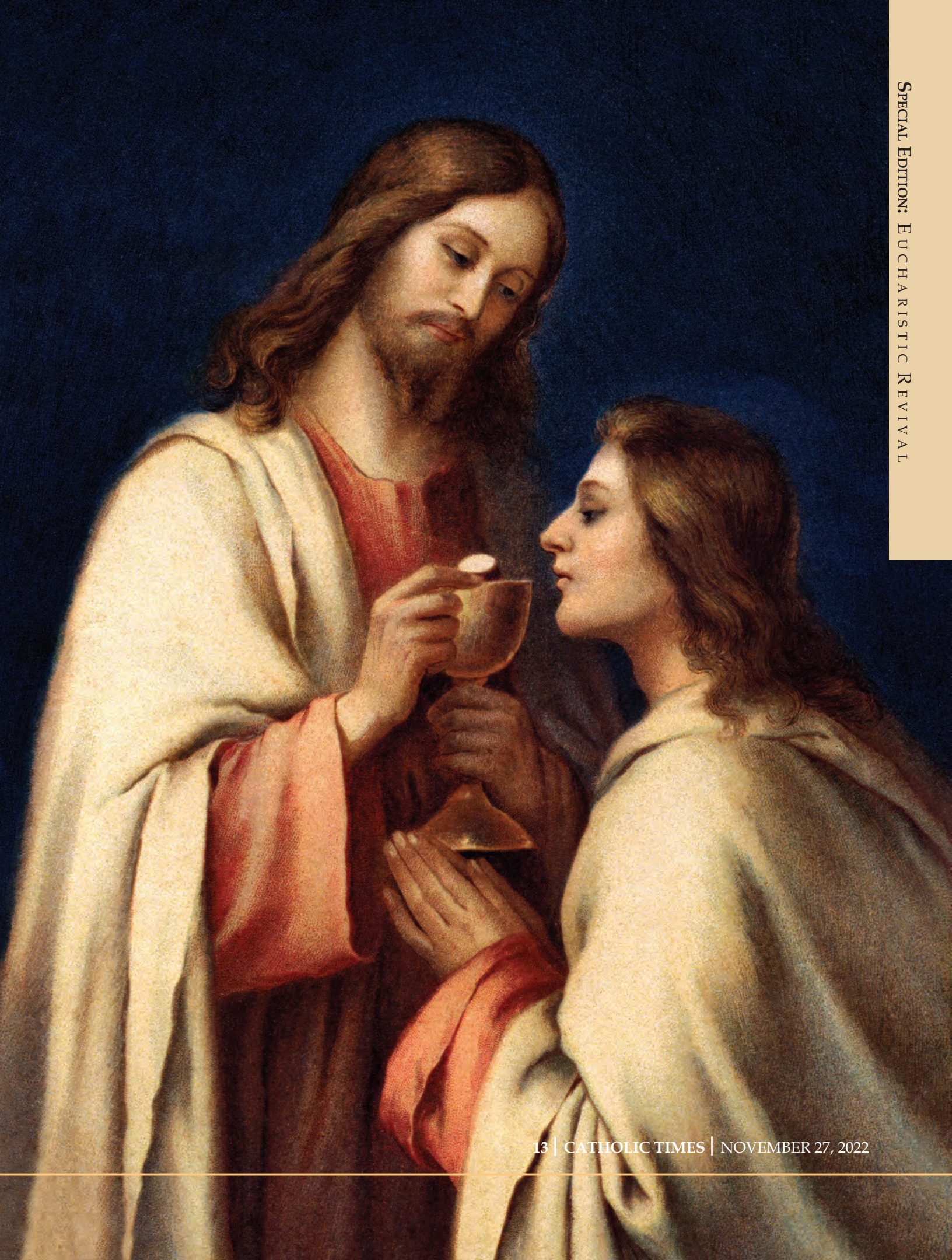
That day he had just pronounced the words of consecration of the wine, when he saw the sacred wine flow over the chalice and fall onto the corporal in the form of

living blood. The corporal became soaked. In tears, he turned to the people there, confessing his unbelief and pointing out the miracle that has just taken place before his eyes.

In 1958, a church leader had a chemical analysis done of the marks of the corporal at the University of Florence. That study confirmed the miracle. ✠









# Receiving the Eucharist

**for the first time –  
it can get quite the reaction**

Catholics in our diocese who converted to the faith shared with *Catholic Times* what it was like receiving the Eucharist for the first time.

**Their responses will inspire you.**



"I remember thinking, 'This is it! This is it! And, you're home. No matter what happens now, the most important thing in your life is now open to you and the rest is in God's hands.'"

❖ *Father John Titus, pastor of Immaculate Conception Parish in Mattoon and St. Columcille Parish in Sullivan*

"The first time I went to Mass with my spouse whom is Catholic, I didn't know what to do with myself. My husband said to fold my arms and the priest would say some kind words giving me a bit of grace to carry on through the week. After I became Catholic, I thought, 'Finally.' I can fully participate in Mass. I was overwhelmed with the spirit of Christ and felt I had pleased Him with the direction I had chosen for my life. I was incorrect in thinking this was the end of my journey in coming to Christ. Each time I partake of the Eucharist, I know it draws me closer to God and gives me focus to continue His work in serving those in most need."

❖ *Deegee Kienstra, St. Mary Parish in Edwardsville*



"It was April 2019, at the Easter Vigil that I joined the Catholic faith and received the Eucharist for the first time. I was finally able to take part in what Christ requested, 'Do this in remembrance of me.' I became more and more aware throughout RCIA what it really meant to be part of such a union with other Catholics throughout the world. I was so excited and deeply aware of what it meant to take part in what was truly one bread and one body — Christ's body. I was finally able to physically, mentally, and spiritually receive with each Communion a renewal, as well as a reminder the deep love Christ has for all who take part."

❖ *Rebecca McIntire, St. Anthony of Padua in Effingham*

"Incredible. Receiving the Eucharist for the first time — knowing that I was truly receiving the Body and Blood of Jesus Christ — those feelings and emotions are just impossible to describe. What I experienced that day is something that will stay with me forever."

❖ *Gerald Broadwater, St. Elizabeth Parish in Granite City*







"It was a very personal experience. At that time, I felt like the world was at peace, and I truly felt united with Christ. Being baptized and receiving the Eucharist on the same day was an overwhelming experience filled with love, joy, and happiness for me. "

❖ *Makenzie Miles, St. Francis Solanus Parish in Quincy*

"It was a point of letting my guard down and accepting that I didn't have it all."

❖ *Nathan Grider, St. Agnes Parish in Springfield*



"I was very nervous at the 2001 Easter Vigil when receiving the holy sacraments as a convert, but I remember feeling peace come over me as I exclaimed what my pastor taught me to increase my faith in the holy Eucharist, 'My Lord, and my God.'"

❖ *Alex Foster, St. Francis Xavier Parish in Jerseyville*

"As a born southern Baptist, Christianity never made any sense to me. I could never figure out what the big deal was. After learning about the Eucharist, things slowly began to make more and more sense, and when I actually received the Eucharist for the first time, I had this feeling of clarity. I almost felt as if my brain had been rewired. I don't know that it was miraculous but, in my mind, suddenly life and more importantly the Scriptures made sense."

❖ *Calvin Bell, Blessed Sacrament Parish in Springfield*



*Continued on page 16*







"When I received the Eucharist for the first time, two things came to mind: First, was an overwhelming sense of peace. I felt closer to Christ than I ever had before. The other feeling or thought I had was that I was finally home. I had waited a long time to be a part of Christ's Church and I was so grateful to now be His own. I prayed for the feeling to never subside. I remember the song they played, 'How Beautiful,' and that I cried."

❖ *Bret Ware, St. Elizabeth Parish in Granite City*

"As I approached Father Joe (Ring) to receive my first Communion, I felt completely humbled and most reverent of the great sacrifices Jesus Christ made for me.

After receiving the Body and Blood of Jesus, I was overwhelmed, emotionally and physically, with the love of the Holy Spirit. So, in total gratitude, I knelt down to pray that I would be a vessel for His light to shine through me."

❖ *Pamma Kaufmann, Our Saviour Parish in Jacksonville*



"I entered the Catholic Church in a humbling manner. I never thought that I would have a conversion. I had been raised in the Baptist church and my entire family was of Protestant faith. I had taken communion throughout my life as a 'symbolic gesture.' As I attended the Catholic church with my future husband, many times I would be moved to tears. Watching the faithful partake in Communion, there was something special about this, something that I had never experienced. At the Easter Vigil when I received my first Communion it was a feeling of gratitude and renewal. I knew that Jesus was in the Eucharist. I am so appreciative of the Eucharist and what it means to my life, and I look forward to growing in my Catholic faith."

❖ *Lynda Wrigley, Blessed Trinity Parish in Brussels*

"Coming from a Protestant background, receiving the holy Eucharist for the first time felt like stepping into a world I had never encountered before.

I feel as though I have truly joined the marriage Supper of the Lamb and received the fulness of the faith."

❖ *Joseph Smith, St. Francis Solanus Parish in Quincy*







You are  
invited to

*Pray along*

— to a —

# **DIOCESAN-WIDE R O S A R Y**

**Thursday, Dec. 8, 2022**

To honor Mary on the Feast of the Immaculate Conception (Dec. 8) and to pray for a Eucharistic Revival during the diocesan-wide Year of the Eucharist which starts Dec. 8, join Catholics from our parishes and schools as the faithful from every corner of our diocese prays a part in the holy rosary.

Go to [Youtube.com/diospringfield](https://www.youtube.com/diospringfield) and/or [Facebook.com/diospringfield](https://www.facebook.com/diospringfield) on Dec. 8 at any time to watch and pray with Catholics from our 28 counties!







## Are you doing these 10 things when attending Mass and receiving the

# Eucharist?

1. Because Jesus is truly present in the Eucharist reserved in the tabernacle, commonly behind the altar, Catholics should genuflect when entering and exiting their pew to show reverence to God, who is truly present.

2. Likewise, one should also kneel (if physically able) during and after the Consecration.

3. Catholics must pray and deeply prepare to receive the holy Eucharist.

4. Catholics must reverently receive the Eucharist. This includes, first, bowing your head before receiving. You should receive the Eucharist, not take the Body or Blood of Christ (no grabbing, pinching, or biting).

5. Say "Amen" after receiving, which means "It is so" or "I believe."

6. One must never receive the Eucharist while in a state of mortal sin.

7. One must go to confession if one has purposely skipped attending Mass (breaking the Third Commandment) before one can receive the Eucharist again.

8. Catholics must also consume the Eucharist immediately after receiving it. If you ever see someone not consume the Eucharist, confront him or her at once and alert the priest. Some people who do this are intentionally stealing the Host for desecration. If a Catholic knowingly desecrates a consecrated Host, they are committing a grave sin and face immediate excommunication from the Church.

9. After receiving Jesus, Catholics should spend time in a prayer of thanksgiving for this incredible gift from God.

10. Catholics should remain until after the dismissal from Mass.

"Because we are human beings, a union of body and soul, what we do with our bodies affects our hearts and minds," said Father Daren Zehnle, director of the Office for Divine Worship and the Catechumenate for the Diocese of Springfield in Illinois. "If we approach the Eucharist in a sloppy or hurried manner, we run the risk of forgetting who it is we are receiving and of setting a bad example for those whose faith might be weak. Rather, if we approach the Eucharist with a reverent demeanor, it can help strengthen the faith of others and offers the respect to God that He deserves.

"If a Catholic has intentionally not participated in Mass every Sunday and Holy Days of Obligation, he or she may not receive the Eucharist without first being reconciled to God and the Church through the sacrament of confession. We should remember that the obligation to attend Mass on Sundays and Holy Days is not the same as receiving holy Communion. If we are not prepared to receive the Eucharist, we should not do so."

St. Maximilian Kolbe, who gave his life in order to save another man's life during his imprisonment in Auschwitz during the Holocaust in World War II, said, "If the angels could be jealous of men, they would be so for one reason: holy Communion." That's a great reminder we have the most holy and pure gift available to us every Mass, Jesus, truly present in the holy Eucharist. ✠





## Does your mind go elsewhere during Mass? Are you distracted? How you can better prepare for Mass to receive

Our Lord

My answer to better prepare for Mass would be prayer, study, and live. If possible, I would arrive a few minutes early before Mass. Use the time to pray and quiet yourself. Most of us live very rushed and busy lives these days, so that time of silence allows us to focus our attention on God and offering worship to the Lord. Also, I would suggest praying over the readings before Mass on Sunday. By praying over the readings ahead of time, you will be more familiar to them and ready to let the Lord our God speak to you through them.

The second suggestion I would offer would be to study the Mass. Today as Catholics, we have so much Catholic media at our hands to learn more about our Catholic faith. We have *Dynamic Catholic*, *Catholic Answers*, EWTN, or *Word on Fire*, to name just a few, literally at our fingertips. Studying the Mass can really open our eyes to the amazing meaning behind the symbols and gestures that are used at Mass. One excellent series on the Mass that I recently watched was Bishop Robert Barron's *The Mass*. It is a short series that goes through the different parts of the Mass and explains the rich meanings.

Finally, my third suggestion would be to live the Mass. The Mass is meant to form how we live because the Eucharist is the source and summit of our faith. At every

Mass, the Lord Jesus speaks to us and pours out his grace to heal and nourish us. One way we live the Mass is to bring an intention to every Mass. We all know someone or something to pray for at every Mass. Offer that intention up during the *Prayers of the Faithful* in your heart.

Also, we can live the Mass by offering up and uniting our sacrifices up to the Sacrifice of the Eucharist. We see and hear this at every Mass when the priest says, "Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father." We are all invited here to offer our sacrifices from our lives that we do for God like our work life, family life, and prayer life represented by the gifts of bread, wine, and money. So, to better prepare for Mass, think of your sacrifices that you want to offer to God before Mass and offer them up during the *Eucharistic Prayer*. Then look in awe as your sacrifices and mine are lifted up literally by the priest to God the Father through the power of the Holy Spirit, and we receive the ultimate gift back, the sacrifice of Christ's Body and Blood. ✠

**Father Mark Tracy is pastor of Holy Family Parish in Decatur and Catholic chaplain for the Illinois Army National Guard.**

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Father Mark Tracy elevates the Body of Christ  
at Holy Family Parish in Decatur.  
*Photo by Melissa Downs*



## We say this at Mass as a congregation:

‘Lord,  
I am not worthy

that you should enter under my roof,  
but only say the word and my soul  
shall be healed.’

## But, what does that mean?

We believe as Catholics that in the holy Eucharist the Lord is truly and substantially present. If we believe this, we also believe that we are unworthy to receive the most holy of gifts offered by Christ, the gift of Himself — Body, Blood, Soul, and Divinity.

This response at Mass comes after the priest, elevating the Body of Christ in the sacred Host and the chalice of the Blood of Christ says, “Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to receive the supper of the Lamb” (the reference to John the Baptist’s words when he observes the coming of Jesus). When we respond, “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed,” we are using the words of the centurion from St. Matthew’s Gospel when he asked Jesus to heal his servant who was paralyzed.

In the Gospel passage I just referenced, Matthew 8:8, the centurion refers to the word of Jesus as enough to heal his servant and not his soul as we respond. The responses we make at the liturgical celebration of the Mass refers to our individual response in faith to the power of Jesus and so “soul” was inserted in place of “servant.”

This does not change the words of sacred Scripture but strengthens it, because we are servants of Christ and therefore called to serve in mastery over sin and embracing the spiritual nourishment of our souls.

The Body and Blood of Jesus can heal our souls. Our worthiness to receive the holy Eucharist is found in our disposition to receive what we believe and reflects our dependence upon Christ to help change our hearts to receive what is sacred and holy as nourishment for our souls. To receive the holy Eucharist in an unworthy manner is taken up by St. Paul in his letter to the Corinthians (1 Corinthians 11:27-29) when he says, “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself.”

To acknowledge our unworthiness to receive the Eucharist is to embrace humility before the Blessed Sacrament and to prepare ourselves to be united more intimately to Christ in His passion and death and as a member of His body. Our mind, our heart, and our soul must be prepared to receive what the Church says about the Eucharist in the document *Sacrosanctum Concilium* from the Second Vatican Council, that the Eucharist is the source and summit of our Christian faith. ✠

**Father Stephen Thompson is pastor of Holy Family Parish in Granite City and St. Mary and St. Mark Parish in Madison.**





# CATHOLIC HOSPITALS

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# Bl. Carlo Acutis

**CAR-lo ah-COO-teess**

**Italy | 1991–2006**

**Feast Day: October 12**



Carlo Acutis played video games. He watched Pokémon. He made funny videos about his dogs. And he's going to be a Saint.

Carlo's parents didn't take him to church when he was little, but somehow he heard about how Jesus is really present in the Eucharist. Carlo thought that was just amazing. He was only three years old, but he wanted to go visit Jesus whenever he could. And after his First Communion, he went to Mass every day.

Every single day. Even when his mom and dad didn't go with him. Even on vacation. Carlo said he just couldn't understand how thousands of people would line up to go to a concert or a soccer game, but nobody went to visit the God who created them. So he decided to help change that.

Carlo had heard about some Eucharistic miracles. Not just the everyday miracle of how bread is turned into Jesus, but miracles where the Eucharist bleeds or Jesus' face appears on the host. He figured if he told people about these miracles, they would want to go visit Jesus. So Carlo made a website.

You see, Carlo was really good with computers. He knew how to write code and make videos and build websites, and so he made one all about Eucharistic miracles—you can still visit it today! And



he did the whole thing in between riding his bike and practicing saxophone and visiting his friends, especially the ones who were homeless or lonely or bullied. He fit all that in because he was really good at using his time well. He actually had a rule for himself: he would only spend one hour a week playing video games. Can you believe that? But Carlo didn't want to be a slave to screens.

Carlo got very sick very fast and died when he was only fifteen. But he wasn't sad, because he was going home to Jesus. Carlo had always told his friends the first step in being holy: "You have to want it with all your heart." And he really, really did. Bl. Carlo Acutis was an ordinary kid who lived an ordinary life and died an ordinary death, but he's going to be a Saint because in all the ordinary things, he always chose Jesus first.

**SAINTS**  
Around the World



*This story appears in the book *Saints Around the World* and is reprinted with permission from Emmaus Road Publishing. If you would like to purchase the book, go to [stpaulcenter.com](http://stpaulcenter.com).*





Bl. Carlo is surrounded by many of his favorite things. To his left is the monstrance that holds the Eucharistic miracle at Lanciano, one of the miracles featured on Carlo's website ([www.carloacutis.net](http://www.carloacutis.net)) and in his traveling exhibition. His cat Cleopatra and his dog Chiara are beside him. You can also see skis, a Poké Ball, a video camera, a rosary, a bag of leftovers for his homeless friends, his laptop, a soccer ball, and a PlayStation.







Lisa Rexroat spends time before the Lord in the Blessed Sacrament during adoration at her church, St. Isidore in Dieterich.

*Submitted photo*





'I go in with an *anxious heart*  
and come out with  
*peace and forgiveness* in my heart'

## The power of eucharistic adoration

By LISA REXROAT  
Special to *Catholic Times*

Eucharistic adoration. What does it mean to me? Wow, I could never explain this fully in words. I will do my best to express the pure joy and the bursting of my feelings that I get and the feeling of not wanting to leave! Eucharistic adoration is a place where I feel happy, joyful, secure, and safe.

I usually attend eucharistic adoration at our church on every Tuesday when we have perpetual adoration that day. I attend at our hospital chapel on other days if I feel the need for extra help on a different day. It is hard on me if I have to miss my hour, as it has become a habit, a habit which I am so happy to embrace.

While at adoration, I like to kneel as close to the Blessed Sacrament as possible. Sometimes I walk and do the *Stations of the Cross*. Sometimes I pray the rosary. I usually always lay my special needs up on the altar (not physically). Before I begin, I usually sing all the verses of *Amazing Grace*. I would be lying if I didn't tell you a couple times I have caught myself dozing off or getting distracted. But, we are all human, we all have free will, and Jesus loves us right where we are right now!

Through adoration, I have realized He has given us all the gifts we need. We just need to be with Him in silence and ask specifically for things that we feel we need at a particular moment. We need to adore Him and thank Him. Remember, He came to earth in the flesh and suffered and died on the cross because He loves us so much. So, over the many years that I have been going to adoration, I have realized that I need to take that time and sit in silence with Him, away from the hustle and bustle.

We must believe that He can heal and answer our prayers, but we must also realize the healing may be eternally in Heaven and not here on Earth. I have had many situations that I took to prayer at adoration — for

family members, friends, or myself who were sick or even a young girl that was needing to find beautiful parents to adopt her that she could trust. Those prayers were answered. So many times, I go in with an anxious heart and come out with peace and forgiveness in my heart.

Each of us has our own gift. A gift that God has given me is after each Tuesday night after adoration, He gives me a spiritual reflection, and I share that with others on my Facebook page, through text, and in our local paper. I know I have to take that quiet time and peace to hear what He reveals to me.

Some days I will cry while praying because I feel remorse — or just know He is there with me, and I get super excited. Other times, I feel a sense of peace.

I highly recommend putting adoration on your schedule. I had to do every week, otherwise I wouldn't attend because it just wouldn't get done. That is my nature. Now, I feel an emptiness when I am unable to go. If your church does not have eucharistic adoration, talk to your priest about starting it. If you have one already about your parish, set a schedule and/or bring a friend literally to Christ. We need these graces He gives freely to us. You will have no regrets. God will give you everything you need. All you need to do is ask and adore Him right there in the Blessed Sacrament. ✠

**Lisa Rexroat is a parishioner at St. Isidore Parish in Dieterich.**





Submitted photo

**FORTY HOURS FOR OUR LORD** — Since 2015, Sacred Heart Church in Virden has been hosting their 40 Hours of eucharistic adoration. This year, from Sept. 29-Oct. 1, the 40 hours of prayer and devotion to our Lord in the Blessed Sacrament was offered for a deeper understanding and devotion to the holy Eucharist during the nationwide Eucharistic Revival going on now. The parish also asked the adorers to pray for a specific intention assigned for each hour (such as for Bishop Thomas John Paprocki, priests, seminarians, for those who are sick, for an end to abortion, etc.).

Lay Catholics from Sacred Heart and nearby Girard and Auburn participated, including several children. This tradition at Sacred Heart Church is in addition to the parish hosting adoration every Wednesday from 8 a.m.–11 p.m. Parishioners say they credit their pastor, Father James Palakudy, SAC, as he has been very supportive and encouraging. In this picture, Father Paul Lesupati (parochial vicar at the Cathedral of the Immaculate Conception in Springfield) celebrates Mass at the church on Sept. 29. He is joined by Deacon Rick Schnetzer, Father Palakudy, and servers, Tim Goeckner and John Rosier. Bishop Paprocki also took part in the 40 Hours, offering Mass there on Sept. 30, followed by a reception afterward.



## ***Nativity Festival 2022***

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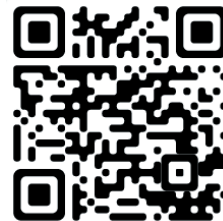
## **International Day of Persons with Disabilities**

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For information about adaptive resources for faith formation, contact the Office for Catholic Education at (217) 698-8500 or [catechesis@dio.org](mailto:catechesis@dio.org)

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# Eucharistic miracles

of the world display available for your parish/school at no cost

Catholics from across the diocese have been wowed to read and view 151 true eucharistic miracle stories from across the world over the centuries, depicted through photographs and historical descriptions on panels temporarily set up in parish centers, gyms, and vestibules. Several parishes in our diocese have already hosted this display, called *The Vatican Eucharistic Miracles of the World* exhibit. This exhibit was gifted to the Diocese of Springfield in Illinois and is available to parishes and schools in the diocese free of charge.

The exhibit presents some of the principal eucharistic

miracles that took place throughout the ages in various countries of the world and which have been recognized by the Catholic Church. By means of the panels, one can "virtually visit" the places where the miracles took place.

To request all or some of the panels at your parish or organization, contact Cindy Callan at the Diocese of Springfield in Illinois at (217) 698-8500, ext. 137 for further information. Or email her at [ccallan@dio.org](mailto:ccallan@dio.org). When requesting panels for a showing, please consider sufficient lead time. 🙏

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*May the sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus, have mercy on us. St. Jude Thaddeus, helper of the hopeless, pray for us.*

*Say this prayer nine times a day, on the ninth day your prayers will be answered. Publication must be promised.* P.D.

**Thank you, Jesus and St. Jude Thaddeus, for prayers answered.**



## Diocese of Belleville Administrative Assistant Office for the Tribunal



The Diocese of Belleville is seeking a part-time (16-24 hours per week) Administrative Assistant for the Tribunal who provides administrative and clerical support to the Judicial Vicar. Basic knowledge and understanding of bookkeeping practices are required. Applicant must have excellent organizational skills; strong written and oral communication skills; exercise problem solving, discretion and interpersonal skills; must be detailed and flexible; and must maintain confidentiality.

Essential qualifications include a minimum of a high school diploma, Associate's degree preferred, or equivalent experience; and 3+ years' experience in a related role of providing administrative/clerical support, plus knowledge in Microsoft Office and other computer programs/applications. Bilingual preferred. Practicing Catholic preferred with thorough knowledge and understanding of Catholic teachings, practices and organizational structure.

**To apply:** send cover letter with résumé to Human Resources, Diocese of Belleville, 222 S. 3rd St., Belleville, IL. 62220. FAX to (618) 722-5020; email to [humanresources@diobelle.org](mailto:humanresources@diobelle.org).  
**Application deadline: Dec. 31, 2022.**

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Essential qualifications include a minimum of a high school diploma, associate degree preferred, or equivalent experience; and 3+ years' experience in a related role providing administrative/clerical support in addition to experience with housekeeping and meal preparation. Candidate must be highly organized and have excellent verbal and written communication skills. Must be proficient with Microsoft Office and maintain a high level of confidentiality.

**To Apply:** Send cover letter, résumé, and references to Human Resources, Diocese of Belleville, 222 South Third Street, Belleville, Illinois 62220 or email [humanresources@diobelle.org](mailto:humanresources@diobelle.org).  
**Application Deadline: Dec. 31, 2022**





## How to defend

## Christ's presence in the Eucharist

By JASON EVERETT  
Catholic Answers

### 1. During the Last Supper, Jesus was speaking metaphorically when he said, "This is my body."

Objections to Christ's presence in the Eucharist can usually be divided into three categories: Scriptural, philosophical, and historical. Whenever discussing the Scriptural objections, keep in mind how many different interpretations are out there. William Whalen's book *Separated Brethren* was published in the 1950s, and it recorded that there were over 300 different interpretations of the phrase, "This is my body."

Two Christians with differing views could debate the matter for hours and not make any progress. That being the case, the issue of authority should always be brought up first. If there are at least 300 interpretations of those four words, how is a sincere Christian to know what Christ meant by them? Whose authority should be trusted when it comes to interpreting the Bible?

If your friend is not favorable to the idea of accepting the Catholic Church as that authority, perhaps he is willing to concede that the first two or three centuries of Christian writings are worth examining. After all, if anyone knew what Christ meant at the Last Supper it would be the Apostles and their Disciples. Here is an ideal place to find the first Christian exegesis of the words, "This is my body."

In addition to the historical evidence, it is useful to examine the language that Christ would have used at the Last Supper. In Aramaic, there are over three dozen words that mean represent or symbolize, but Jesus used none of them in His statement, "This is my body." In fact, a literal translation in the Aramaic is simply, "This is my body."

If this phrase were metaphorical, a serious difficulty arises in 1 Corinthians 11:27, where Paul says that if one eats the bread or drinks the cup of the Lord in an unworthy manner he will be guilty of the body and blood of the Lord. In a Semitic culture, to be guilty of another's body and blood is to be guilty

of murder. Yet how could one be guilty of murder if the bread is merely a symbol of Christ? Paul goes on to say that some are dying because of this.

### 2. But the bread of life discourse in John 6 shouldn't be taken literally. Elsewhere, Jesus said that He was the door, the gate, the vine, etc. Here He is saying that He is the bread, since He gives us spiritual nourishment.

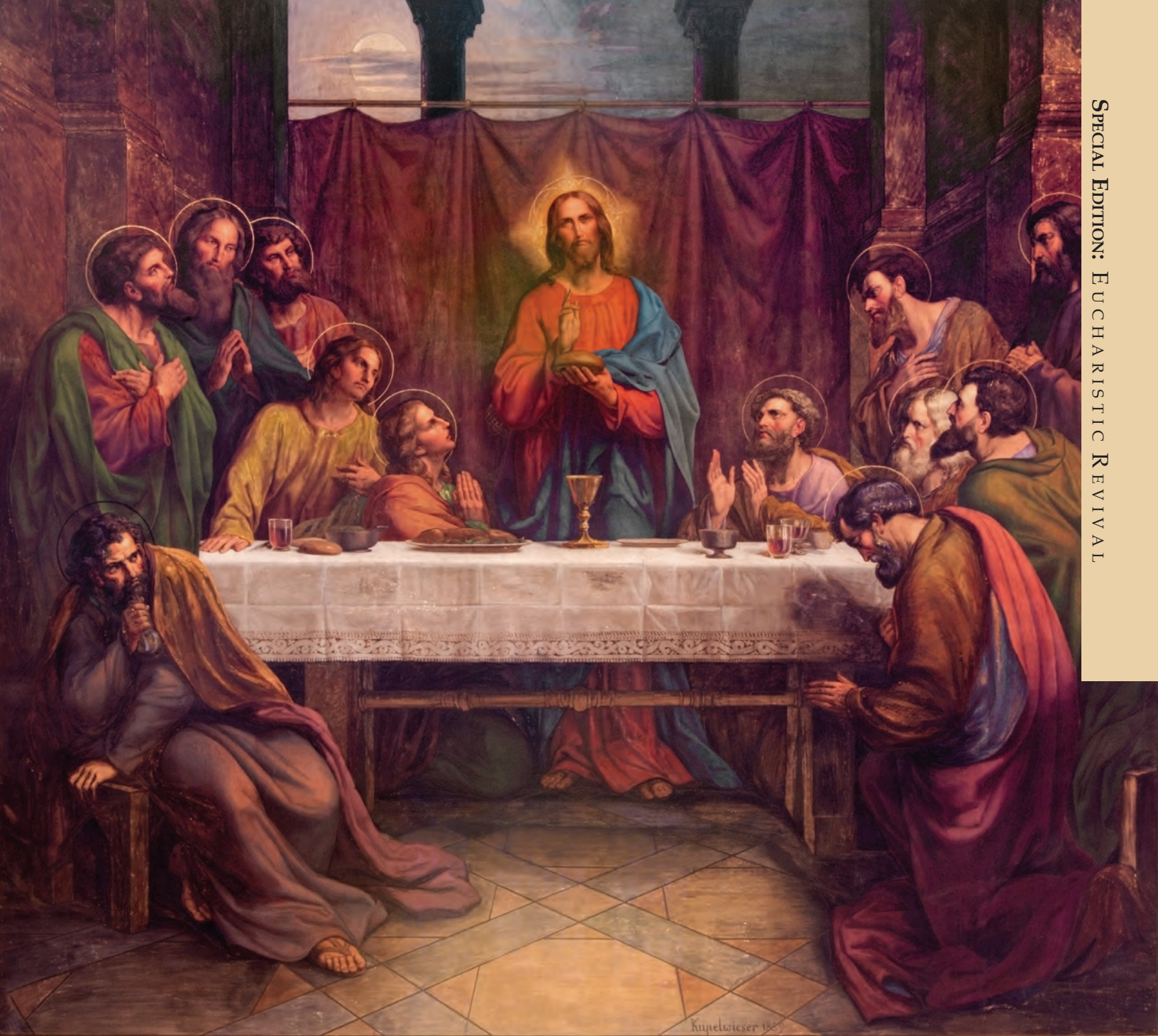
When questions of biblical interpretation are raised, it is beneficial to read in context the entire passage that is in dispute. The bread of life discourse begins in John 6:22, and the first point to address is the discussion of the heavenly bread. Jesus makes the point that as the Father sent manna from Heaven for the physical nourishment of the Israelites, He has sent Jesus for the spiritual nourishment of the world. When Jesus announced this (6:41), the Jews murmured because He said that He had come down from Heaven, not because He said that He was like bread. They understood His symbolic statement regarding the origin of the manna, and were scandalized by what it implied: "Is this not Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down from Heaven?'" (6:42).

Beginning in verse 43, Jesus replies to these objections. At the completion of His answer (6:51), He speaks of a bread that He is yet to give. The Jews understand that He is now speaking in a literal sense, and so they object, "How can this man give us his flesh to eat?" So the Jews first objected because of what Jesus' initial words meant symbolically, and now they object to what His second statement means literally. Had Jesus been speaking in a metaphorical sense here, this would be the perfect point to clarify His intentions.

Matthew 16:5-12 is one such example where Jesus' listeners thought that He was speaking in a literal sense, and He had to correct them. In this passage, Christ was warning the Disciples of the leaven of the Pharisees and Sadducees. The Disciples concluded







that He was speaking of the bread they had forgotten to bring for their journey. In seeing their confusion, Jesus had to reiterate that He was not speaking literally of bread.

Keeping this in mind, look how Jesus answers the Jews' objections in John 6:53–58: "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you ... For my flesh is food indeed, and my flesh is drink indeed." These words would hardly quell the Jew's fear that Jesus spoke literally. Following this, many of His Disciples said, "This is a hard saying; who can listen to it?" (6:60). At this point,

we witness the only place in Scripture where anyone leaves Jesus for a doctrinal reason. Had Jesus been speaking metaphorically, what would have been so hard for the Disciples to accept?

One last passage worth considering is John 10:9, where Jesus says, "I am the door." Some say that this is the sense in which Jesus' words in John 6 should be taken. However, no one understood Jesus to be speaking literally when He said that He was a door. The narrative does not continue, "And His Disciples murmured about this, saying, 'How can he be a door? Where are his hinges?'"

*Continued on page 34*



We do not see a doorknob.' Jesus answered them, Amen, I say to you, I am a door, and my chest is real wood, and my hips are real hinges.'" This is absurd, but it illustrates how shocking Jesus' words were when He said that His flesh was real food and His blood real drink.

**3. If Jesus was speaking literally, then why did He say, "It is the spirit that gives life, the flesh is of no avail," and "The words I have spoken to you are spirit and life" (John 6:63)?**

The fundamental misunderstanding here springs from the implication that the word spirit is symbolic. Never in Scripture is this the case. We are told that God is spirit and that the devil is spirit, but no one would conclude from this that they are merely symbolic beings. What Jesus is driving at is that the carnal understanding of fallen human flesh is incapable of gasping spiritual realities — such as the Eucharist.

If one concludes from the above verses that Jesus was speaking metaphorically of His flesh and blood, a major difficulty arises. The Bible teaches that blood is essentially the seat of life within living things, and thus it is sacred. Every time the Bible speaks of symbolically eating another's flesh and drinking their blood, this is the idiomatic phrase that meant to persecute, betray, and murder (see Micah 3:3; Psalm 27:2; Isaiah 9:20, 49:26). Now read John 6 in light of those that understood Jesus to speak symbolically. "I solemnly assure you that unless you persecute and betray me, you have no life within you. He who does violence to me has eternal life, and I will raise him up on the last day." This is senseless, but it is what His words would have meant if they were symbolic.

**4. If a miracle occurs when the priest says, "This is my body," then why doesn't the bread change?**

This objection is more of a philosophical one, and so you need to shift apologetic gears a bit to address it. What we perceive with our senses is not always a good indicator of spiritual realities.

In the Old Testament, there are several occasions where angels take on human appearances in order to carry out the work of God. Now, is the angel an angelic being or a human being? It would not look angelic. Through touch, smell, sight, et cetera it would appear to be fully human. But it is an angel. If an angel can take on human form, God is infinitely able to humble Himself under the appearance of bread in order that we might receive Him. In the words the Eucharistic hymn *Tantum Ergo*, "What our senses fail to fathom let us grasp through faith's consent."

**5. If we took Jesus' words literally, wouldn't that imply cannibalism?**

Cannibalism is when one individual physically eats

the human flesh off of another's body. Catholic or not, the words in John 6 do sound cannibalistic. Even a Fundamentalist would have to say that he eats the flesh of Christ and drinks his blood in a symbolic manner so as to concur with the passage. By the same allowance, Catholics eat the flesh of Christ and drink His blood in a sacramental way. Neither the Protestant nor the Catholic appears to be doing anything cannibalistic, though.

It would have been cannibalism if a Disciple two thousand years ago had tried literally to eat Jesus by sinking his teeth into his arm. Now that our Lord is in Heaven with a glorified body and made present under the appearance of bread in the Eucharist, cannibalism is not possible.

**6. Besides, the doctrine of transubstantiation wasn't invented until the 13th century.**

Fundamentalists often use this argument in the same way that a Jehovah's Witness would say that the Trinity was invented in the fourth century at the Council of Nicea. Neither argument is sound because the truth of a particular term should be established by what it means, not by when it was first used.

Transubstantiation was taught by the Church Fathers long before anyone had ever heard of the term. See, for example, the citation from Justin Martyr's *First Apology* (A.D. 151): "The food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nurtured, is both the flesh and the blood of that incarnated Jesus."

The evidence in favor of the Real Presence in the writings of the Church Fathers is compelling and unanimous. In fact, it was not until Berengarius of Tours in the 11th century that the teaching was denied.

Before, during, and after your discussions on the Eucharist, make sure to pray for the person you are speaking to. While Catholics realize that the Eucharist is of great importance, they often overlook how belief in it leads to the fullness of faith. If a person believes in the Real Presence, then he must accept the priesthood, apostolic succession, and in turn the divine institution of the Catholic Church. These truths are inseparably linked to the holy Eucharist. ✠

**This article originally appeared on the website of *Catholic Answers*, [www.Catholic.com](http://www.Catholic.com). Reproduced with permission.**



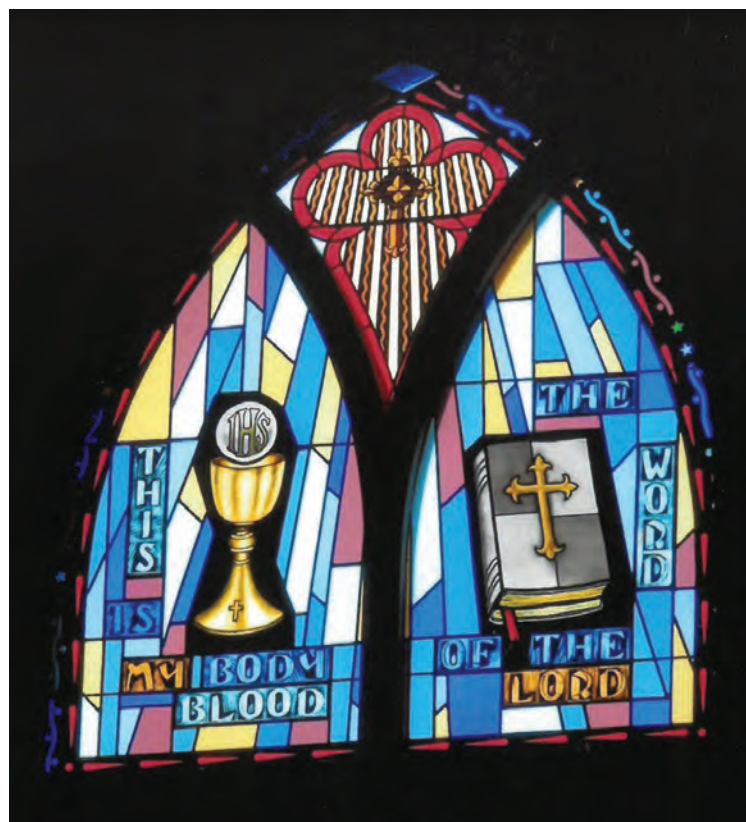
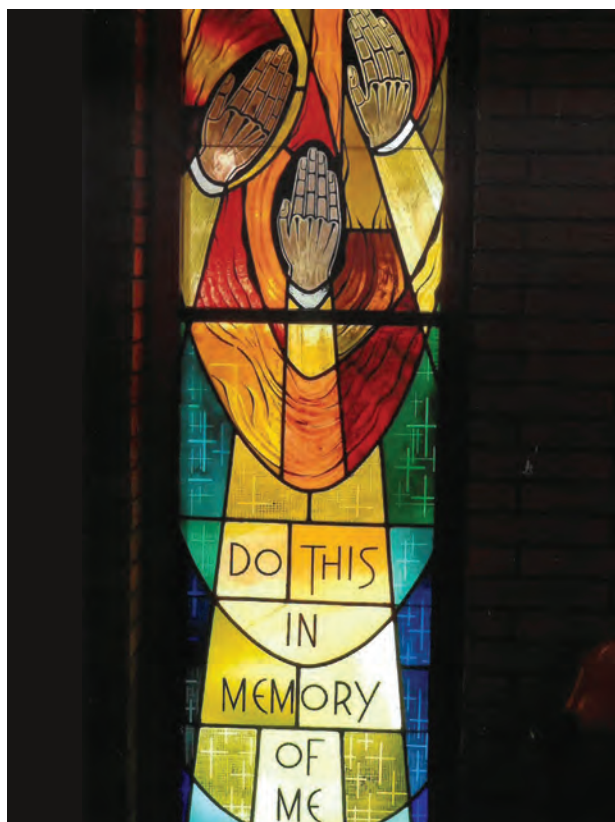


# *Honoring the Eucharist* in stained-glass



St. John the Evangelist Church,  
Medora.





Stained-glass windows from:

(upper left) St. Edward Church, Mendon;

(upper right) St. Boniface Church, Edwardsville;

(lower right) St. Jerome Church, Troy.





# SEEK23: *You Are Called*

**invites souls seeking holiness to St. Louis Jan. 2-6**

World-class speakers, fellowship, prayer, entertainment, and more will encourage participants to answer a new call to greatness, holiness, joy, and mission

**ST. LOUIS** — Every person is being called. Not by the world, but by Someone not of this world. Not merely to survive, but to thrive in His abundance. Not for empty desires, but for the fullness of His promise of eternal life.

FOCUS (The Fellowship of Catholic University Students) is inviting all people in the Diocese of Springfield in Illinois to leave old things behind and answer a new call to greatness, holiness, joy, and mission by experiencing “SEEK23: You Are Called.” This five-day event, hosted by FOCUS takes place at the America’s Center Convention Complex in St. Louis, Jan. 2-6 (although attendees can attend single days). Through fellowship, prayer, world-class speakers, and entertainment, participants will be inspired to “Fear not; rise, He is calling you” (Mk 10:49).

SEEK23 attendees will step away from daily distractions and participate in prayer, adoration, Scripture, and the sacraments celebrated by hundreds of priests and bishops, including Bishop Thomas John Paprocki of the Diocese of Springfield in Illinois.

Well-known Catholic speakers and catechetical teachers will inspire and encourage participants to seek the heart of Christ’s call and the truth, beauty, goodness, and abundance of the Catholic faith. Speakers for SEEK23

include Sister Miriam James Heidland, SOLT, Father Joshua Johnson, Sister Bethany Madonna, SV, Father Mike Schmitz, Chika Anyanwu, Hilary Draftz, Jason Evert, Paul. J. Kim, Curtis Martin, and Dr. Edward Sri.

Other speakers include Sister Mary Grace, SV, Father Chase Hilgenbrinck of the Diocese of Peoria, Father Sean Kilcawley, Father Agustino Torres, CFR, Matt Fradd, Damon Owens, Dr. Jonathan Reyes, Oscar Rivera, and Emily Wilson.

Registration is open at [seek.focus.org](https://seek.focus.org). Catholics in the Diocese of Springfield in Illinois also receive a discount as a neighboring diocese of the Archdiocese of St. Louis (you will receive it when you type in your zip code). Tickets are available for the five days or daily passes are available. Every registered attendee will receive exclusive live content, entrance to all sessions and entertainment, opportunities for Mass, the sacraments, and adoration, and access to exclusive resources and materials, including the SEEK app. After SEEK is over, registrants will be able to access the talks for six months, which provides the chance to return to the conference content and continue to bring what they’ve experienced into everyday life. Remote viewer options are also available for those who cannot make it. 🙏





In 1857, what was then the Diocese of Quincy, became the Diocese of Alton, making Ss. Peter and Paul Church (shown here) the Cathedral of the diocese – at that time, the southern half of Illinois. Below the main altar are the tombs of the first two bishops of the Diocese of Alton, Bishop Henry Damian Juncker and Bishop Peter Joseph Baltes. The third bishop of the Diocese of Alton, Bishop James Ryan, is buried in St. Patrick's Cemetery.

*Photos courtesy of the Office for Archives and Record Management  
for the Diocese of Springfield in Illinois*



# From Alton to Springfield-

## approaching a century in Springfield

During the Year of the Eucharist in our diocese, *Catholic Times* and the social media channels for the Diocese of Springfield in Illinois will also get you ready for the 100th anniversary of the transfer of the diocesan See city from Alton to Springfield (October of 2023). This includes articles and photos about the rich history of our diocese, videos from the Office for the Archives and Records Management showcasing fascinating documents and objects from our history, and 100 trivia questions, so stay tuned!

In this edition of *Catholic Times*, we present to you a brief history of our diocese up to the See transfer and the pioneers that made our region flourish in faith.

By KATIE AND P.J. OUBRE

Office for the Archives and Records Management  
Special to the *Catholic Times*

Even though Springfield has been the See city of our diocese for just under 100 years, the story of our diocese spans over 300 years. The land that our diocese occupies was once the home to Illini Nations and the migration path of the Peoria, Kickapoo, and Kaskaskia tribes of Indigenous People.

In 1789, the newly formed Diocese of Baltimore included the territory that is now the Diocese of Springfield in Illinois. At that time, only a small population of Catholics lived in this area, practicing their faith in the settlement established by Father Jacques Marquette, who had arrived in the areas in 1673 with a group of French explorers. Since then, this area has passed under the administration of the Diocese of Bardstown, Kentucky (1808), St. Louis, Missouri (1826), and Vincennes, Indiana (1834). In 1843, the entire state of Illinois was formed into a single diocese with the See city in Chicago.

In 1852, American bishops and archbishops met in Baltimore for their first Plenary Council. There, they discussed creating more dioceses in the United States. They recommended that Illinois be divided, and on July 29, 1853, Pope Pius IX erected the Diocese of Quincy, which was comprised of the current Diocese of Springfield in Illinois and Diocese of Belleville. A bishop of Quincy was appointed but

declined the honor. On Jan. 9, 1857, Pope Pius IX moved the vacant see to Alton and appointed Henry Damian Juncker, a priest from Ohio as the first bishop of Alton.

Bishop Juncker traveled to Europe and recruited priests and seminarians to commit to serve in the new diocese. Bishop Juncker built a solid spiritual foundation that made it possible for our diocese to flourish. He died on Oct. 2, 1868, having overseen the dedication and erection of over 50 local parish churches and missions.

The second bishop of our diocese was Peter J. Baltes. He was consecrated at St. Peter Church in Belleville on Jan. 23, 1870. Bishop Baltes actively recruited women religious for the Diocese of Alton and three communities established motherhouses. He stabilized the administration of the diocese and oversaw continued growth.

In 1887, upon the death of Bishop Baltes, Pope Leo XIII split the diocese in two, establishing the Diocese of Belleville from the southern portion of the diocese. Father James Ryan from the Diocese of Peoria was appointed as the third bishop of Alton.

Bishop Ryan had the longest tenure of any bishop of our diocese, serving a little over 35 years. His episcopacy saw

*Continued on page 40*





a massive rise in immigration to the area. Thousands of immigrants settled in Central Illinois and Bishop Ryan had to contend with providing religious services to more than a dozen ethnic groups. He steered the diocese through a period of growth and change and is best known for his role in expanding the Alton orphanage. Bishop Ryan died on July 2, 1923.

On Oct. 26, 1923, Pope Pius XI translated the diocesan see from Alton to Springfield. Just 12 days earlier, the pope had named Father James Griffin of Chicago as the first bishop of the Diocese of Springfield in Illinois. Bishop Griffin's first task was to move the chancery from Alton to Springfield and to establish a new cathedral.

St. Mary Church in downtown Springfield became the pro-cathedral of the newly-formed diocese, but the building, which was built in 1859, was showing its age. In 1927, Bishop Griffin launched the Cathedral Campaign to raise money for the new building and within a month, the campaign had reached its goal of \$750,000 and shortly thereafter, it topped the million-dollar mark. Bishop Griffin had timed the construction of the cathedral so that it would be completed in time for the celebration of the diocese's Diamond Jubilee. The Cathedral of the Immaculate Conception was dedicated on Oct. 14, 1928, as the highlight of the four-day festivities.

Bishop Griffin worked to centralize the administration of the diocese by creating several new offices. The creation of Catholic Social Services (now Catholic Charities) in 1925 exemplified his new management style. During the Great Depression, Catholic Social Services, in cooperation with St. John's Hospital, initiated a systematic program to feed the hungry. St. John's Breadline operated directly from the kitchen of the hospital at first, but eventually became a freestanding operation.

The death of Bishop Griffin on Aug. 5, 1948 marked a turning point in our diocese. He ushered the diocese into the modern era, but he could not have imagined the challenges that would face the Church in the coming decades.

Our diocese continues to thrive as we celebrate the centennial of the translation of the See from Alton to Springfield, and we look forward to both the centennial of the Cathedral of the Immaculate Conception and the 175th Anniversary of our diocese in 2028. ♦

**Katie Oubre, MLIS, CA, CRM is the director of the Archives and Record Management for the Diocese of Springfield in Illinois. P.J. Oubre, MA, CA, is the assistant archivist for the Diocese of Springfield in Illinois.**

On Oct. 26, 1923 Pope Pius XI transferred the see of the diocese from Alton to Springfield. Just 12 days earlier, the pope had named Bishop James Griffin (pictured) as the first bishop of the Diocese of Springfield in Illinois. Bishop Griffin was consecrated at Holy Name Cathedral in Chicago, on Feb. 25, 1924.







Bishop Griffin's first task was to move the chancery from Alton to Springfield and to establish a new cathedral. St. Mary's Church in downtown Springfield became the pro-cathedral, but the building, which was built in 1859, was showing its age. In 1927, Bishop Griffin launched the Cathedral Campaign to raise money for the new building and within a month, the campaign had reached its goal of \$750,000 and shortly thereafter, it topped the million-dollar mark. Bishop Griffin had timed the construction of the cathedral so that it would be completed in time for the celebration of the diocese's Diamond Jubilee. The Cathedral of the Immaculate Conception was dedicated on Oct. 14, 1928 as the highlight of the four-day jubilee festivities. This photo of the cathedral was taken in 1928.

# Christ the King School \$10,000 BONUS 2022 Raffle 8th Annual

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# DATEBOOK

## Saturday, Nov. 26

**BELLEVILLE** — Annual Way of Lights Christmas Display, The National Shrine of Our Lady of Snows, through Dec. 31. Free admission to outdoor light display. For more information, (618) 397-6700 or visit [snows.org/wayoflights](https://snows.org/wayoflights).

**EFFINGHAM** — St. Hildegard Von Bingen Schola Christmas Concert, St. Anthony Church, 1 p.m. Free one-hour concert with reception following, Effingham Event Center (K.C. Hall).

## Saturday, Dec. 3

**QUINCY** — Holiday Bazaar. Blessed Sacrament Parish sponsoring bazaar to benefit their school. Held at the Knights of Columbus, 700 S. 36th St., 9 a.m.-2 p.m. Contact parish with questions.

**SPRINGFIELD** — Nativity Displays, St. Cabrini Parish, noon-4 p.m. Dozens of Nativity scenes, continuing the tradition from the Hospital Sisters of St. Francis. Free event (or good will offering). Refreshments for purchase and a bake sale.

## Sunday, Dec. 4

**BETHALTO** — Smorgasbord Dinner and Christmas Craft Bazaar, Our Lady Queen of Peace School gym, 132 Butcher St., 11 a.m.-3 p.m. Adults \$15, children (10 and under) \$5, kids under 5 are free.

Christmas craft bazaar, cash raffle and Christmas raffle. Eat-in or carry-out.

**RIVERTON** — Sunday Flea Market, Knights of Columbus Marian Council 3914, 335 S. 4th St., 8 a.m.-2 p.m. Free admission. For more information or to inquire about available spaces, call John at (217) 494-3366.

**SPRINGFIELD** — Nativity displays, St. Cabrini Parish, 11 a.m.-4 p.m. Dozens of Nativity scenes, continuing the tradition from the Hospital Sisters of St. Francis. Free event (or good will offering). Refreshments for purchase and a bake sale.

## Saturday, Dec. 10

**SHERMAN** — 22nd Annual St. John Vianney Cookie Walk, Raffle and Christmas Gift Gala, St. John Vianney Activity Center, 902 St. John Drive. Hundreds of decorated homemade cookies, candies, and breads available for purchase. Raffle, direct sale vendors. Santa, with photo ops, 8-10 a.m., with free will offerings donated to Holy Family Food Pantry. Complimentary refreshments. For more information, contact Cindy Trainor (217) 414-4279 or visit <https://sjvsherman.org/womens-society>.

**MT. ZION** — Breakfast with Santa Pancake and Sausage, Biscuits and Gravy Breakfast. The Knights of Columbus Our Lady of the Holy Spirit Council #11582 holding event at Our Lady of the Holy Spirit Parish Hall, 400 N. Whitetail. Serving from 7-11 a.m. Tickets sold at the

door, \$6 for adults and \$3 for children ages 5-12. Children under 5 are free.

**DECATUR** — Days of Prayer and Reflection, sponsored by the Black Catholic Commission at Ss. James and Patrick, 9 a.m.-4 p.m. Come for renewal and affirmation in preparation for the 2023 Black Catholic Congress, "Write the Vision: A Prophetic Call to Thrive." For more information call (217) 321-1161

**QUINCY** — Assumptions Catholic Store, St. Rose of Lima Parish Hall, 715 Chestnut, 10 a.m.-12 p.m. Religious art, small Nativity items, sacramentals, and other items. Cash or checks only. Call at least a week before to request particular in-stock items to be brought to sale at (309) 833-1979.

## ONGOING

**SPRINGFIELD** — GriefShare Bereavement Ministry, Cathedral. Cycle of weekly, faith-based, grief support group. Help and encouragement after the death of a spouse, child, family member, or friend. Runs from 1-2:30 p.m., in Cathedral School Library (enter through the atrium doors off 5th Street parking lot). Began Nov. 1, runs for 13 weeks, but guests may join the series at any point and can pick up content they missed during the next cycle. For more information go to <https://www.griefshare.org/> or contact Berni Ely at (217) 899-6637 or [jackandberni96@yahoo.com](mailto:jackandberni96@yahoo.com). Register online or call (217) 522-3342 or email Vicki at [vcompton@cathedral.dio.org](mailto:vcompton@cathedral.dio.org). All adults, of any or no faith background, are welcome.

**SPRINGFIELD** — Rosary with Legion of Mary. Every Tuesday, 9 a.m. Christ the King Parish Hall.

**SPRINGFIELD** — Holy Catholic Mass. Every Tuesday and Thursday, noon, Henry Bunn Chapel, Springfield Memorial Hospital.

**SPRINGFIELD** — Grief Groups, St. John's Hospital. SOS (Survivors of Suicide), 1st and 3rd Tuesday of each month, 5:30-7 p.m.; SIDS (Sudden Infant Death Syndrome), 2nd and 4th Tuesday of each month, 4:30-6 p.m.; Grief Group, weekly Wednesday, 4:30-6 p.m.; SHARE Support Group (for parents who have lost a baby pre-term or in early infancy), weekly Wednesday, 7-9 p.m. All groups meet in the St. Clare Annex (overflow room of the chapel). Contact (217) 544-6464, ext. 55676 for more information.

**SPRINGFIELD** — Rosary, Cathedral of the Immaculate Conception every Monday, Wednesday and Friday at 4:45 p.m.

*Please mail submissions to: Datebook, CATHOLIC TIMES, 1615 W. Washington, Springfield, IL 62702-4757; fax (217) 698-0802; or email [catholictimes@dio.org](mailto:catholictimes@dio.org).*

# Classified Clips

## LEGAL SERVICES

**William Shaffer, Attorney:** Accidents, personal injury, liability, wrongful death and workmen's compensation. No recovery, no fee. Free consultation. (217) 522-9880, 1039 W. Wabash, Springfield. 1-8-2023

**Delano Law Offices, LLC:** Workers' compensation; death cases; serious personal injury cases; cases against intoxicated drivers. Free consultation. (217) 544-2703. 12-11-2022

**Haxel Law:** Personal injury, auto/trucking accidents, wrongful death, workers' compensation, product liability. Free consultation (217) 544-6275. Springfield and Alton offices. [www.haxel-law.com](http://www.haxel-law.com). 12-11-2022

## BUSINESS

**RAFFLE TICKETS:** Buy direct (and save) from Illinois' largest raffle ticket printer. For info, call (217) 227-4464. Fax (217) 227-4140. 12-11-2022

**INVEST** in a 60 percent employee co-owned; 26 percent publicly-tradeably co-owned; 14 percent local; state; and/or national governmental entity co-owned enterprise. Min: \$10/week; Max: \$350,000. PROSPECTUS; "St. Marcellus Group/Peace Works Press LLP" 103 Mill St., Kane, IL, 62054: [tomku-na1@yahoo.com](mailto:tomku-na1@yahoo.com); (623) 261-6077. 12-11-2022

## CLOCK REPAIR

**Service/repair on:** wall, mantle, cuckoos, anniversary. 30 years experience. Reasonable rates. (217) 899-1305. Romer's Clock Shop, Springfield. 1-8-2023

## VACATION

**Gulf Shores, AL** — 1/2/3 BR luxurious BEACH-FRONT condos and 4 BR BEACH RESORT house! Gulf of Mexico — Owner direct saves you \$\$\$ Chris 1 (502) 396-2287. 12-25-2022

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# CLASSIFIED CLIPS

To place a classified ad or for more information call:  
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# *The monstrance*

of Ss. Peter and Paul Church in Alton







The story of the Diocese of Springfield in Illinois is featured in an episode of *The Chair*, a television series celebrating the best of Catholicism in the United States. From the physical beauty of the Cathedral of the Immaculate Conception in Springfield to the history of our diocese from our founding to the present, you'll learn things about our region you never knew before and see Bishop Thomas John Paprocki in his role of bishop. This intimate portrait of our diocese is an opportunity to see our history and the journey of Bishop Paprocki from his youth to our shepherd of today. To watch the FREE episode and others, go to [thechair.com/watchnow](http://thechair.com/watchnow). Note, you'll have to create a FREE account to watch.

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