

THE MAGAZINE

OF THE CATHOLIC

DIOCESE OF

SAGINAW

Issue 6, 2022

faith

Saginaw



Loving women as God does

FEATURE

Simple request turns into a community blessing

SPECIAL REPORT

Christ's Mission Appeal: How your gift serves others

IN THE KNOW WITH FATHER JOE

I feel like a mom who is constantly failing

MINISTRY AIMS TO WALK WITH MOMS IN NEED



Illustration: Picture Library Ltd / Alamy Stock Photo

‘Fear not, for I proclaim to you good news of great joy’

The Scripture passages about the birth of Jesus are some of the first I ever learned by heart (something I can thank Charles Schulz for). “A Charlie Brown Christmas” is one of several Christmas programs I watched each year growing up and, as a kid, I loved memorizing all the lines in my favorite movies.

Despite knowing all the lines, however, and watching the program several times each year— even to this day with my own children— there was something I never noticed until a few years ago after it was pointed out to me.

When the character Linus is onstage to tell everyone what the true meaning of Christmas is all about, he has his trusty security blanket in his hand until the moment he shares the words, “Fear not.”

Then, without his blanket in his hand, he continues on from Luke’s Gospel:

“... for behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.’ And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, ‘Glory to God in the highest, and on earth peace, good will toward men.’”

The significance of the dropped blanket is as easy to miss as it is profound. Jesus frees us from our fears. He is our sense of security. He invites us to let go of whatever false sense of security we might be grasping onto, and instead wrap ourselves in his love and mercy.

As we prepare to embark on a New Year, let Linus inspire us to leave our own “blankets” behind, and step into 2023 more fully trusting in the Lord alone. In doing so, may we be inspired to help others along the way, as is so beautifully illustrated in many of the stories highlighted in this issue of FAITH Saginaw.

Merry Christmas and Happy New Year! † *Erin*



ERIN LOOBY CARLSON

is editor of FAITH Saginaw magazine and director of communications for the Catholic Diocese of Saginaw.

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Merry Christmas

faith *Saginaw*

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COVER STORY

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(Above) Barb Birchmeier smiles as she gives a tour of her parish's Blessing Boutique and holds up one of the many items that have been donated.

ON THE COVER

Members of the Walking with Moms in Need ministry team are photographed inside their parish church, St. Michael in Maple Grove. They are: (front) Kelly Knieper, Bridgette Yaklin, Bobbie Bishop, Norma Gross. (Back) Barb Birchmeier and Esther Henige. Not pictured: Diane Henige.



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Beginning anew

THE WORK OF CREATING A CULTURE OF LIFE

As Christians, we are people of the Good News. But on Nov. 9, we woke up to terribly bad news. Michigan had voted to enshrine in the state constitution the right to legally take the lives of preborn children right up to the moment of childbirth. How sad it is that this takes effect in our state just a day or two before we celebrate the birth of Jesus Christ this Christmas. Even though my reflections about this bad news may be challenging, as your bishop I ask that you kindly take time to read my words because they truly concern matters of life or death.

How can this be?

How could the people of our state choose to support Proposal 3? I am still trying to digest the decision of Michigan voters to enshrine into our state constitution

the right to take the life of an unborn child. When I woke up the morning after the election and saw the results of Proposal 3, it made me sick to my stomach and brought deep sadness to my heart. To think

that a majority of Michigan voters have embraced, as a fundamental right, taking the life of an unborn child in the womb through all nine months of pregnancy – and at the same time have taken away parental rights in the process – is beyond rational belief.

Did voters really know what was in this proposal?

Did voters comprehend its extreme positions? And then still choose to vote for it? There is so much wrong with this decision that I can't begin to explain it all in this column. But, we must recognize that this is a battle between good and evil, between God and Satan, between the Creator of human life and the Destroyer of human life.

As I reflected in my statement on Nov. 9, "Today, Jesus looks over the State of Michigan and weeps. We weep with him." Though this is a very heartbreaking and difficult defeat in protecting human life and a devastating setback in our defense of the unborn, we will not be discouraged nor deterred



THE MOST REV. ROBERT D. GRUSS
is the seventh bishop of the Catholic Diocese of Saginaw



from our ongoing efforts to defend life at all stages.

A grave concern

What saddens me the most is that Catholics played an important role in getting this proposal passed. Pre-polling data a few days prior to the election showed the overall Catholic support for Proposal 3 to be 47 percent. For those who said they attend Mass once or more a week, the polling showed 30 percent support. That is an abomination to the God of Life, the God of all creation. I am heartbroken by the reality that many Catholics who regularly receive the Bread of Life at Mass chose to legalize the taking of innocent life on Nov. 8.

To think that this percentage of people who proclaim to be Catholic, and who practice their Catholic faith, would participate in an intrinsic evil act by voting to destroy human life, is beyond the pale. How could a person in good conscience support Proposal 3? Apparently, they have bought into the lies. I would ask these individuals to seriously reflect upon their choice in taking such an extreme position, a position that goes against the teachings of the Catholic faith. To freely, knowingly and deliberately support the right to abortion in our state constitution is grave sin – mortal sin. It violates the fifth commandment – which is also a commandment written on every human heart: “You shall not kill.”

If Catholics have freely, knowingly and deliberately voted in support of abortion rights contained in Proposal 3, they should NOT present

themselves for the reception of Holy Communion until after they have repented from this mortal sin and participated in the Sacrament of Penance to receive God’s mercy. Not to do so would only have a deeper grave effect on the state of their souls. I share this because, as their bishop, I am concerned about their salvation. And so is Jesus.

Where do we go from here?

In reflecting on the percentage of Catholics who voted for Proposal 3, there is obviously a disconnect between the Catholic faith they profess and the way they live it in the culture of today. As people of faith, hope and love, we must continue to spread the Gospel of Life in our diocese and defend the Catholic Church’s teaching in advancing the cause of life in these challenging times and circumstances. We continue to pray for the conversion of hearts and minds, opening them to the Church’s vision of the life and dignity of the human person.

Many Catholics, Christians and people of good will fought for the protection of the unborn by spreading awareness of the dangers of Proposal 3. I thank you for your heroic efforts. Surely our Blessed Mother and her Son look kindly upon this important work. Though the election is over, the work continues.

Renewed efforts must be made to create a culture of love. Abortion deeply wounds both the women and men involved. Therefore, it is important for us to “shift the paradigm to what St. Pope John Paul II described as

As people of faith, hope and love, we must continue to spread the Gospel of Life in our diocese and defend the Catholic Church’s teaching in advancing the cause of life in these challenging times and circumstances.”

‘radical solidarity,’ making the good of others our own good, including especially mothers, babies (born and unborn), and families throughout the entire human lifespan.” This includes addressing the underlying causes that makes a child unwanted as well as building a world in which women are esteemed, children are loved and protected, and men are called to their responsibilities as fathers.¹

Through their preaching, priests must continue to engage this moral issue of our times, taking the opportunities to present a Culture of Life in the face of the Culture of Death, sharing the truth, beauty and dignity of human life. Our Catholic Social Doctrine, in particular the Church’s outreach to those most in need, reveals her merciful and maternal face.

God loves each human life from the moment of his or her conception and entrusts this gift to the protection of a mother and father. Our ultimate goal is to make abortion unthinkable, and to give women in crisis pregnancies a place to receive help, support and encouragement so that they will choose life. Abortion weakens the fabric of society.

We must win the hearts and minds of our Catholics.

Ministries such as Walking with Moms in Need and Rachel’s Vineyard take on new importance in showing forth the maternal tenderness of the Church for all her children, demonstrating that the priority is mercy instead of judgment. [See cover story.] Parish and community initiatives, including pregnancy resource centers and post-abortion counseling facilities, must also be fully engaged in this new reality for the State of Michigan.

Each of us was made for love and friendship. We belong to one another and if one person suffers, all suffer with it.² Therefore, we must live and act in radical solidarity with mothers, children, and families in need. That means doing whatever we can to provide them with the care and support necessary for their flourishing throughout the entire path of life’s journey. None of us can do everything, but each of us can do something. Through our collective and individual efforts, we can build a culture of life and civilization of love in America. It is time to begin anew. †

¹ Statement by Archbishop William E. Lori, Chairman, USCCB Committee on Pro-Life Activities: Building a Culture of Life in a Post-Roe World

² 1 Cor. 12:26

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Dear Father Joe:

I FEEL LIKE A MOM WHO IS CONSTANTLY FAILING.

I don't know how to deal with all the pressure I am feeling. I love my kids and husband so much but I am constantly tired trying to love them, care for them and get them to school and their practices on time.



I am so sorry for what you are dealing with. Please, please know that you are not failing. Do you know how I know? You care. You are clearly all in. It is my fervent hope that I can help you here by offering you these words and thoughts.

I believe that at core, the key is to know that Jesus sees you. I really believe this. C.S. Lewis pointed out in one of his writings that God doesn't just see what we do, he sees our context. He sees the demands and our desire to meet those demands. In the same way that you can see the efforts your kids put into things, he sees your efforts and treasures them, not because of your level of accomplishment, but because of the love and effort you put into your vocation.

I love that Jesus tells us "Blessed are they who hunger and thirst for righteousness, they shall have their fill." I urge you to think about the fact that Jesus sees your hunger and thirst and not only treasures it,

but promises to fulfill it.

When we engage in the effort to know and rejoice in the fact that Jesus sees us, we will find it easier to free ourselves of our unjust internal demands. I have prayed this prayer often: "Jesus, I believe you see me. Let that be enough for me."

We simply have to know the love and mercy of our God for ourselves, and know that he only asks of us what we are able to give. If we cannot love and forgive ourselves and acknowledge God's love for us, we could easily fall into the trap of dealing with our pain by inflicting it on others. We can end up being controlling and demanding people who require too much of ourselves and others.

With that, I'd like to move into some practical means for you to address the pressure you feel. As we fight the internal battle to trust that God sees and treasures us, we also need to look at our

expectations of ourselves.

For example, what is your standard for you to be a "good mom"? What do you need to do or be in order to be at peace with your efforts? A lot of our expectations for ourselves come from what we experienced as a child or grandchild. We look at how mom and grandma did it and attempt to meet that standard. I'd like to explore that for a minute with a personal example.

In 2001, I was talking to a retired priest. I was sharing with him the constant pressure I felt with all the needs presented to me each day. I found then what I'm learning to be more comfortable with now – I simply will never be able to do all that is asked of me.

His response shocked me. He shared that his first many

years as a priest were in many ways "easy and wonderful."

He said that there were more priests, fewer Catholics and lower expectations of priests. He pointed out that getting in touch with a person required a lot of work and time, so people had a lot more respect for people's time. He said he spent most of his early priesthood "being a priest" – praying Mass, hearing confessions, growing spiritually so that he could help others do so. He literally told me he did not think he could be a pastor in today's world.

That was important for me to learn. I couldn't live priesthood like he did because I wasn't serving when he was. I know it sounds overly simple, but I invite you to really think about it because this is important.

My mom always pointed

out that one of the reasons she and Dad were able to have a large family is because they had their own parents, brothers and sisters nearby. She flat-out told me that she and Dad could never raise a family now like they did then. Why? They were never without help. The fact is, a majority of Americans live far from their parents and siblings. The result ends up being unlivable – do everything your grandma did with very few of the tools she had.

Not only that, but things are different with your kids' experience of life, too. When I was in school, if you played a sport, you had a practice Monday through Friday that lasted an hour and a half at the most. People back then recognized that sports just aren't that important. Now, if your child plays a sport, it is all-consuming – a monstrous entity that requires a whole community to adjust its time and life to the growing demands.

I would think that the internal and external pressure comes from how over-committed our kids are and how we have come to believe that kids need to be “all in” on sports and mom and dad need to be at every event. I believe with all my heart that we only succeed in creating narcissists when we convince ourselves that our kids need us at every game, and fighting every battle for them at school. In our efforts to love well, we end up unintentionally convincing our children that they are the center of the universe. That's not good for anyone.

I invite you in this moment to pause and to thank God that he sees you. Rejoice in how deeply you are loved, how proud our God is of you and how his love is not based on your success, but fidelity. Ask God for the wisdom to know what he is really expecting of you – not the unrealistic expectations you put on yourself. Then do your best to do what you have discerned is God's will for your life and your family. That is what God wants for us – not the impossible standards of the world, but the loving and merciful plans he has for our lives.

Enjoy another day in God's presence! †

Jacob Lund / iStock / Getty Images Plus



A mother's love: *fostering fortitude*

St. John Bosco's father, Francesco Bosco, died suddenly when John was two. Francesco's death plunged his widow Margherita into utter poverty as she reared three young sons. An author describes the importance of this mother's reliance on God as a foundation for her son:

“A mother of this mettle, of this quality, was the mother John Bosco had to have. The innate vocation of the saint from childhood cannot be explained without her. He brought much; she gave him more.”¹

I love this brief description of John Bosco's mother, as the words hint at the important qualities which she fostered in a future saint.

Parents often want so much for their children, looking through the bright lens of success in education, athletic skill, dedication to family life and job security, as well as personal characteristics such as kindness and truthfulness. Yet, some adults have a dulled lens in valuing faith and moral judgment, considering these of secondary or even minor importance both for themselves and for their children. I wonder whether a parent's expectations for strong spiritual and upright behavior can diminish to the point of reinforcing despair, rather than interior strength, among some young people.

The special relationship among parents – father and mother – and their children is challenged by many factors. A teen may even question whether a parent can intervene in decisions which are life-altering.

These are challenging times for parents seeking the eternal good for their children.

Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life.²

In 2023, may we all pray for fortitude, the disposition nurtured often from our youth, to conquer worldly fear in order to seek the greatness of God for ourselves and our loved ones. †



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¹ Henri Ghéon, *The Secret of Saint John Bosco*, New York, Sheed & Ward 1936, p. 24.

² Catechism of the Catholic Church, ¶1808

Family prayer

Powerful and Transformative

“The family is called to be the temple, or house of prayer: A simple prayer, full of effort and tenderness. A prayer that makes life so that life becomes prayer.”

– ST. JOHN PAUL II

The Father who created us out of enormous love longs to hear our voice and make his voice heard in our hearts and homes. Family prayer is powerful, peaceful and transformative. It unites us, equips us and protects us. The habit of daily prayer is the most important and enduring gift we can give our children.

Jesus loves us so much that he meets us wherever we are on our journey, so don't wait to join him. Dive into prayer as a family wherever you are:

KEEP HOLY THE SABBATH:

Mass is the primary prayer we share as Catholics and the Eucharist is the source and summit of the Christian life, so attending Mass on Sundays together is the perfect start to a prayerful, grace-filled week. Adding a weekday Mass is a fabulous next step.

CAPTIVE AUDIENCE:

Food brings the family together because we all have to eat. Start with a simple meal blessing and add an

opportunity for everyone to offer a prayer intention that the whole family can pray for too. End the meal with prayer as well. It is the perfect time to ask for protection using the Guardian Angel Prayer or Prayer to St. Michael.

MORNING HUDDLE:

At breakfast, in the car or huddled in a circle by the front door before everyone rushes out, have each family member share what they need prayer for that day. It might be

a test, a game or a meeting. As a family, invite God to bring his grace and the power of the Holy Spirit into the events of each person's day. The same thing can be done between parents or with each child individually if the morning routine doesn't allow a group gathering.

JUST ASK:

Connecting family members prayerfully can be as simple as getting into the daily practice of asking

each other: “How can I pray for you today?” Asking and answering this question helps families invite Christ into all our worries, joys, celebrations and struggles. This habit helps us remember our need to turn to the Father with everything, and it offers assurance that we are being lifted up in prayer by the people who love us the most.

SPEND TIME WITH JESUS:

The Eucharist is the source of the Father's love, strength and grace poured out on us. Spending time in eucharistic adoration or a quiet family visit for prayer before the tabernacle can be powerful. This practice is a beautiful way to pray together in times of family celebration or struggle.



SHERI WOHLFERT is a Catholic school teacher, speaker, writer and founder of Joyful Words Ministries. Sheri blogs at www.joyfulwords.org.

THE LITTLE THINGS:

Kids need to see their parents pray and pray together. Let your children help plan family prayer. Find ways to incorporate prayer such as the Divine Mercy Chaplet, a decade of the Rosary or age-appropriate Scripture reading into the daily routine. Give everyone a chance to be the prayer leader, and make sure your home has visible signs of prayer such as holy water, prayerful images and a crucifix.

Remember, the Lord will meet us right where we are. It's not about doing a dozen new things; it's about starting where you are and moving closer to Jesus. Take some time to pray about what family prayer looks like at your house, and then ask the Holy Spirit to help you and your family take that next step toward him. †



HONOR one another

*I will love you and honor you
all the days of my life.*

These are the last words spoken at the moment of consent, the marriage vows, at a Catholic wedding. In our theology, it is the words of “consent” that make the marriage. It is through these words that God joins the two together in an unbreakable bond of love.

We often point to love as being important in relationships, especially marriage, and it undoubtedly is, but I do not think we speak of honor enough. I love the passage about the worthy wife in the Old Testament. In the final chapter of Proverbs, we are told, “Her children rise up and call her blessed; her husband, too, praises her.” (Proverbs 31:28)

Words of honor are so important. In our culture, words are often spoken to tear down, to put down or to show one is better

than the other. Likewise, even words of gratitude do not always convey a sense of sincere appreciation for the other.

If the family is kindling for the fire of renewal in the Church, one simple idea is to create a culture of honor in the home. How might we do this? By speaking words of honor, or “words of affirmation,” as they are known in the five love languages, frequently. Words can raise people from the dead. Everyone wants to be known, loved and seen for who they are.

I know of a large family who, on each birthday celebration, invites each member of the family to honor through their words the person celebrating the birthday. The father always goes last. What a beautiful practice. Imagine if every husband praised his wife in front of their children, as we read earlier in Proverbs. Likewise, imagine if every wife did the same for her husband, siblings for one another and parents for their children. We don’t always honor one another well, but words of honor help us to know that we are cherished for who we are and not merely for what we do. They also give us strength for our mission.

When Jesus was baptized in the Jordan River by John the Baptist, the Father said, “This is my beloved Son in whom I delight.” First, it was words of honor and delight. Yet, from this moment on, Jesus began his public ministry. His mission flowed from his relationship with his Father.

Someone who knows they are loved, and also loves, is ready for any mission. You and your family are kindling for the fire of renewal in the Church, a fire that is spread the more we receive the fire coming from the love of Jesus’ Sacred Heart. †

FATHER ANDY LAFRAMBOISE

is pastor of St. Elizabeth of Hungary Parish in Reese and St. Frances Xavier Cabrini Parish in Vassar, and director of priestly vocations. He holds a licentiate in Sacred Theology in Marriage and Family Studies from the Pontifical John Paul II Institute for Studies on Marriage and Family.



Jim Koski stands by the Blessing Box he built for St. Dominic Parish, Ss. Peter and Paul Church in Saginaw Township. He also built a book exchange where people can leave books they've read and take books to read.



SIMPLE REQUEST TURNS INTO A community blessing

When he was asked to build a Blessing Box, Jim Koski wasn't even sure what it was, nor what it would look like. But the nearly 80-year-old parishioner of St. Dominic in Saginaw knows his way around a workshop and was undaunted by the request from pastoral minister Sharon Wahl.

BY DENYSE SHANNON

PHOTOGRAPHY BY
JEFF SCHRIER

The Blessing Box, a small food pantry, is set up on Ss. Peter and Paul Church grounds where people who have extra food can leave some, and people who need it can take some. Though it was built and placed by Jim, it has become a parish-wide project that has not only staff, but entire families taking ownership.

"There was a need in the parish," said Sharon.

After the food pantry at Ss. Peter and Paul was closed a few years ago, the community needed something to fill that void. Father Steve Gavit knew he could count on Jim to build the box.

"I'm always building something for the church," Jim said. "God gives every one

of us a talent of some kind. I've been fortunate to still move around pretty good at the age of 80, and if somebody needs something, I'm happy to do it."

Jim says he didn't know what the Blessing Box would look like, but one of his talents is coming up with the plans to build unique things. He built most of the furniture in his house and formerly owned a construction company. For most of his life, he's kept himself busy with building projects.

"The way I look at it, I've been given a gift to be able

“It’s a shame to have a gift and not use it.” – JIM KOSKI

to do this stuff, and come up with it,” he said. “It’s a shame to have a gift and not use it.”

Using his gift, Jim designed and built the Blessing Box big enough to hold canned goods, potatoes and some fresh produce for anyone to pick up as they need them. The box was also placed on stilts to keep animals from getting into it.

Sharon said the community pantry is not only a blessing to those who live nearby, but the parish as well.

“The blessing of the whole thing is that our parishioners have taken ownership of it,” she said.

Whether it’s a family that uses the box to teach stewardship to their kids, or someone just wanting to help, “it’s touching how you’ll see a 92-year-old bring a bag of groceries, or people pulling up, opening their trunk and putting groceries into it,” she said.

Some people have adopted the project, and some of the people who use it, as a part of their regular faith life.

“Our maintenance guy gives me a daily update,” she said, adding he started making sure there was a jar of coffee in the box every week for a particular patron.

Another parishioner, who started coming to Mass, had gone through some hardship and was filling in her own groceries from the box, Sharon said.

“Now every Wednesday, she goes and puts things in as gratitude for all the times she had to take things out of it.”

There are many people from the parish who contribute to filling the box, including Lisa Rapin, who says she typically makes a stop once a week to put in groceries – including those items not covered by a Bridge Card.

She also includes special treats for the holidays, from chocolate crosses for Easter to small gifts for Mother’s Day.

“It’s passing on a gift,” she said. “It’s a good feeling. It’s always better when we give than when we receive.”

Lisa isn’t sure who receives the items she places in the Blessing Box, but she doesn’t mind.

“I just have faith in God that he’s going to direct the right person there – whoever needs it,” she said.

Sharon agrees that trusting in God is behind the whole idea of the Blessing Box. Early on, there were some people who wondered whether they should install security cameras or other security measures, but in the end the parish opted to leave it open. There are a lot of people living in poverty in the area who might not reach out for help if they knew they were being observed, she explained.

“Yes, we have had a few incidents where people have hoarded things,” she said, “but the whole concept is (to) take



Sharon Wahl is the pastoral minister at St. Dominic Parish in Saginaw.



The Blessing Box is a small food pantry set up on the church grounds where people who have extra food can leave some, and people who need it can take some.

what you need, give what you want.”

There are no restrictions on who takes something or how much, or what anyone contributes.

There have been times when there is an abundance of one type of food or another, but Sharon says they’ve always found a use for it, and there is always a need somewhere.

“When we have too much in there, we glean from that and help the (veterans),” she says.

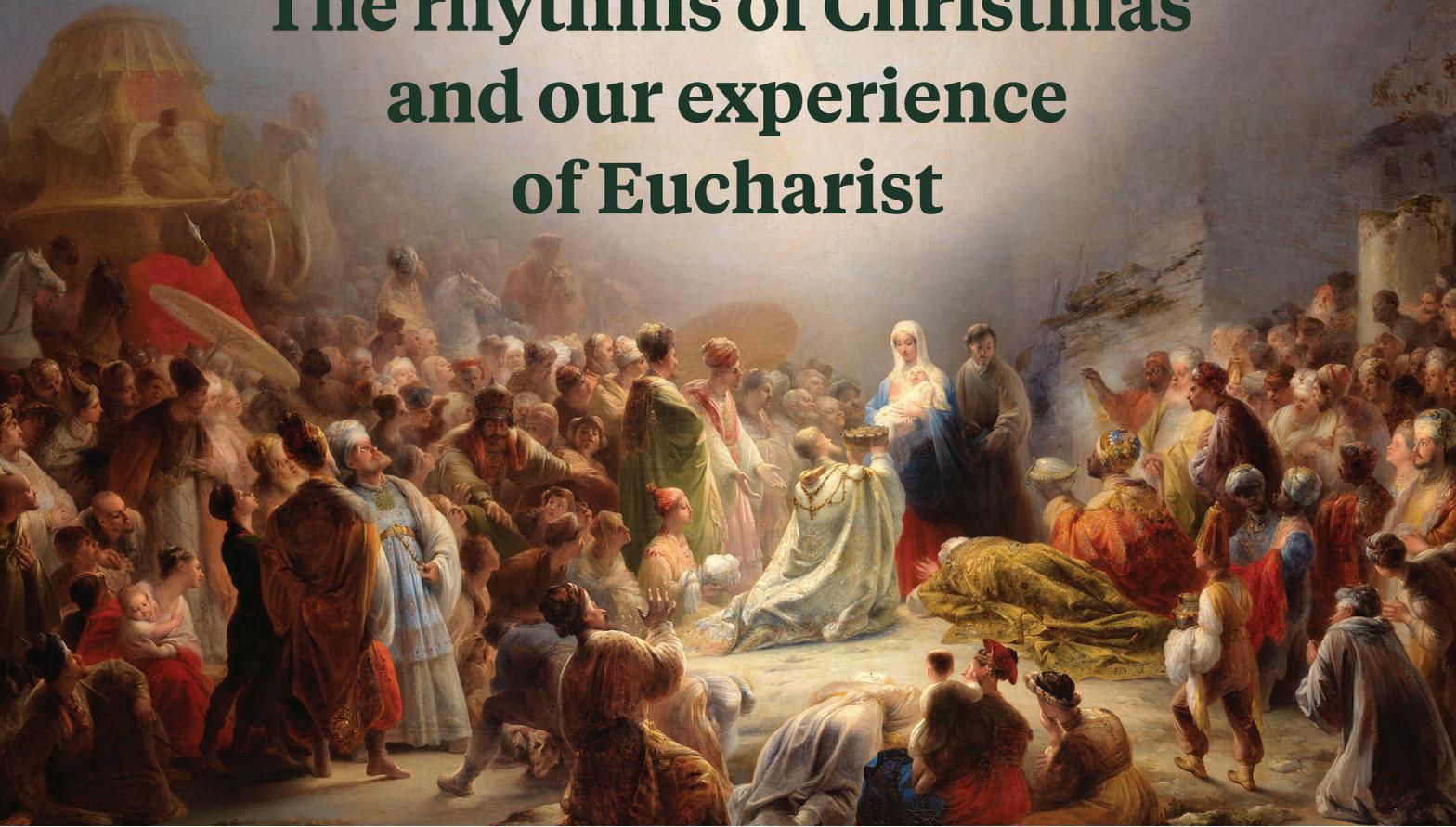
Along with food, some people have been putting reading materials, spiritual books and pamphlets in the box, so Sharon talked to the

parish’s go-to builder. Shortly after, Jim had another project on his plate: building a “Little Free Library” book exchange box to be placed alongside the food box.

Over the years, Jim says he’s built more projects for the church than he remembers, including flower stands, a manger and a handrail.

“I have a belief that you never get more pleasure in life than doing something for somebody else,” he said. “I just get nothing but pleasure from seeing somebody use or do something that I had a part in making happen.” †

The rhythms of Christmas and our experience of Eucharist



Christmas Eve in Canada, 1968. I remember sitting on the floor in our darkened living room, gazing in silence at the multi-colored lights on our Christmas tree. Our crèche was already set up at the base of the trunk, except for the statue of the Baby Jesus. We would wait until after midnight Mass to place him in the miniature manger. Then we would have a family celebration, drinking hot cocoa from Christmas mugs which were only used once a year. Fast forward to 2022 ... I still take joy in seeing my own children sip from these same festive mugs.

The Christmas season contains two “ways of being” that should permeate all our days on earth. Times to be active and celebrate, and times simply “to be” in quiet contemplation. Scripture reflects this rhythm in the accounts of Christ’s birth. We read of hosts of angels singing with joy and shepherds moving in haste to share the news of the newborn King. But we also read about the quiet solitude into which the Lord of Lords came forth into our world, being born in an out-of-the way cave. These words in the Book of Wisdom can readily apply to what happened in Bethlehem over 2,000 years ago:

*For when peaceful stillness encompassed everything
and the night in its swift course was half spent,
Your all-powerful word from heaven’s royal throne
leapt into the doomed land... (Wis 18:14-15)*

It is no surprise that Christmas carols also toggle back and forth between active celebration and reflective silence. One moment we might sing “Hark! The Herald Angels Sing,” and a little later we enter into the calm stillness of “Silent Night.” The spiritual writer Adrienne Von Speyr commented in her book, *The Handmaid of the Lord*, that the greatest wonders of God tend to occur almost unobserved, in the holy silence of night. This was the case at Christ’s resurrection, just as it was at his birth in Bethlehem.



DR. DAN OSBORN

is the Diocesan Theologian and Coordinator of Permanent Diaconate Formation & Ministry for the Diocese of Saginaw.



Imagine that a local news outlet reported this breaking story: Jesus himself was really present in a church not far from your home!”

There are mysterious bonds that intertwine Christmas and the Eucharist. Bethlehem actually means “House of Bread,” and the place where the newborn King sleeps is called a manger, which in French means “to eat.” The two dimensions of Christmas – active celebration and quiet contemplation – come to mind when I think about the Holy Eucharist, especially as we journey through a multi-year Eucharistic Revival in the United States.

Celebration of the eucharistic liturgy

My seven-year-old daughter sometimes asks why we move so much during Mass. We stand, we sit, we kneel, we go up for Holy Communion. Some members of the congregation actively assist in various ministries. All are encouraged to join in the the hymns and responses during Mass. Because we are a composite of soul and body, the Church sees the importance of worshiping both interiorly and exteriorly.

But along with all the active dimensions of the celebration of the Mass, Vatican II also reminds us of the need for prayerful quiet as well. For example, it is awe-inspiring to experience the sacred hush immediately after Holy Communion when the faithful quietly adore the Lord who is corporally dwelling within them – the same Lord “through whom all things were made,” as we profess in the Creed.

Adoration of Jesus in the Blessed Sacrament outside of Mass

The adoration of the three wise men is a favorite subject of artists. Like the three magi adoring the Lord Jesus, we also have opportunities to quietly adore Jesus in the Blessed Sacrament outside of Mass. In our diocese, there is now a “Find Eucharistic Adoration” webpage available at Saginaw.org under the heading “Eucharistic Revival.”

In adoration of Jesus in the Eucharist outside of Mass, we can pray before a tabernacle where Jesus, disguised as bread in the consecrated Host, waits for us to visit him. Or it can mean that we come for special times of adoration in a church or chapel when the Host is exhibited in a special metal holder called a monstrance or in a metal container called a ciborium.

Why does the practice of eucharistic adoration outside of Mass exist? Imagine that a local news outlet reported this breaking story: Jesus himself was really present in a church not far from your home! Many people would enthusiastically flock to be in his true presence. Christians, in particular, would not want to miss the chance to be in the presence of the Savior. Eucharistic adoration is so powerful precisely because it allows us to be in the presence of the One whose presence we hope to enjoy for all eternity.

The both/and of eucharistic spirituality

The Catholic Faith is remarkable for how often it embraces the “both/and” in its teachings. The Church holds that Jesus Christ is both true God and true man, for example. She also

teaches that the Mass and adoration outside of Mass are both precious gifts. In fact, there is a long list of intellectual and spiritual giants who made these two gifts a key part of their spirituality: St. Thomas Aquinas; St. John Henry Newman; St. Teresa Benedicta of the Cross (a.k.a. Edith Stein), a leading Catholic intellectual of the 20th century; St. John Paul II; Servant of God Dorothy Day; and G.K. Chesterton, to name a few. The Church’s teaching is clear: Mass and adoration of the eucharistic Lord outside of Mass are meant to be complementary. Eucharistic adoration necessarily flows from the Mass, and it should in turn help us to experience Jesus and the Mass in a more profound manner.

Pope Benedict XVI has reflected on how, “During the early phases of the reform [after Vatican II], the inherent relationship between Mass and adoration of the Blessed Sacrament was not always perceived with sufficient clarity. For example, an objection that was widespread at the time argued that the eucharistic bread was given to us not to be looked at, but to be eaten. In the light of the Church’s experience of prayer, however, this was seen to be a false dichotomy. ... In the Eucharist, the Son of God comes to meet us and desires to become one with us; eucharistic adoration is simply the natural consequence of the eucharistic celebration, which is itself the Church’s supreme act of adoration. Receiving the Eucharist means adoring him whom we receive. Only in this way do we become one with him, and are given, as it were, a foretaste of the beauty of the heavenly liturgy. The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. Indeed, ‘only in adoration can a profound and genuine reception mature. And it is precisely this personal encounter with the Lord that then strengthens the social mission contained in the Eucharist, which seeks to break down not only the walls that separate the Lord and ourselves, but also and especially the walls that separate us from one another’” (*Sacramentum Caritatis*, 66).

The refrain of a classic Christmas carol includes the words, “O come let us adore him.” Being able to enjoy Christ’s real presence – to adore him both in the celebration of Mass and in the silence of eucharistic adoration outside of Mass – is a grace for which we should be supremely grateful. In looking at the rhythms of Christmas and the rhythms of the Church’s eucharistic life, I am reminded of the winsome words I once saw on a holiday plaque: “The magic of Christmas is not in the presents, but in HIS presence.” †



Barb Birchmeier and Esther Henige, co-directors of Respect Life Ministry and Walking with Moms in Need at St. Michael Parish in Maple Grove, show some of the baby items in the parish's Blessing Boutique.

Loving women as God does

MINISTRY AIMS TO WALK
WITH MOMS IN NEED



When an effort is rooted in prayer, amazing things can happen. Just ask Barb Birchmeier and Esther Henige. The two women are involved in their parish’s respect life ministry and launched Walking with Moms in Need in their community last year to better serve women who find themselves in unexpected or crisis pregnancies.

“This community really wants to love these women the way that God loves them,” said Esther, a parishioner and respect life coordinator at St. Michael Parish in Maple Grove.

Standing in front of a donated baby crib and dozens of baby outfits, including hand-crocheted sweaters made

by the parish community, Esther explained how they got started. They received information about the ministry from the Diocese, including an offer to support the parish along the way. The first step was an invitation to pray.

“So, that’s what we did,” Esther said. “We put our

prayers in the bulletin. We had prayer intercessions at Mass. Father John Cotter made announcements about praying for this ministry, and the Holy Spirit responded. The next thing you know, we had a co-director of Respect Life Ministry and Walking with Moms in Need.”



“You’ll be surprised by what the Lord will accomplish through your parish with one simple yes.” - BARB BIRCHMEIER

Parishioner Barb Birchmeier answered the Holy Spirit’s call to help lead the ministry, and both she and Esther agreed that prayer would continue to be the foundation going forward.

“We continued to pray, and Father asked people to discern how they could support this ministry, and before you knew it, we had this wonderful team,” Esther said. “The Holy Spirit’s amazing and truly in charge of this ministry, not Barb and I.”

If a parish discerns,

through prayer, that they are called to launch Walking with Moms in Need, they begin following the start-up plan for the ministry. The plan includes specific steps, such as forming a core group, promoting the ministry and planning a kickoff.

“We hosted a baby shower for our kickoff activity,” Esther said. “We had a huge response from our parish community.”

“We have a parish that is very deeply rooted in faith,” Esther said. “And when

“This community really wants to love these women the way that God loves them.” - ESTHER HENIGE



they’re rooted in faith, they’re rooted in love.”

Once the core group was formed, the next step included taking an inventory of available resources in the area for women. The team reached out to contacts in several counties to create a pregnancy resource brochure.

“Our location includes parishioners living in Shiawassee, Genesee and Saginaw counties, so we searched for (and Lori Becker from the Diocese vetted) pro-life pregnancy resources

in each of those areas,” Esther said. “Our Pregnancy Resource Brochure includes pregnancy care centers and the services provided, along with our parish Respect Life Confidential Contacts, who are here to ‘Walk with Moms in Need.’ We’ve gladly shared our brochures with neighboring churches, local businesses and school counselors.”

Recognizing that God may put anyone into the life of a pregnant mother looking for help, the group shared the



Walking with Moms in Need volunteers pose near the “tree of hope” at St. Michael Parish in Maple Grove. Parishioners took tags off the tree during the summer and donated baby items for the parish’s Blessing Boutique to support moms and children. *Photo by Erin Looby Carlson.*



Members of the parish community crochet baby clothes for the Blessing Boutique.



Esther Henige said the parish community has responded enthusiastically to the Walking with Moms in Need initiative.

information they had gathered with members of the parish community.

“That’s what we wanted,” Barb said. “We wanted everyone in our parish to know how to help a mother in need.”

“Churches are so primed to be able to provide for women and children,” said Coordinator of Marriage and Family for the Diocese of Saginaw Beth Bauer, who assists parishes with Walking with Moms in Need. “There are so many generous people in our congregations who just want to help support mothers and children by providing items they need, by walking with them ... getting them to doctor’s appointments. I think it’s important for them to understand that the Church is a place that welcomes all and that we’re here for them.”

To welcome and show their love for women and moms in need, St. Michael converted space in its old convent into a Blessing Boutique. Members of the parish have provided the inventory.

“They’ve given us little onesies, sleepers, quilts, strollers, pack ‘n plays, little girls and boys outfits, diapers, wipes

... we have gift baskets ready to go and more,” Barb said.

“The whole idea is that women cannot value the life within them if they don’t first value themselves,” Beth said. “We want to mirror to women who they are in the eyes of God, that they’re loved, they’re cherished. God delights in them. We want to walk with them spiritually, emotionally, psychologically and financially to support their ability to choose life.”

Beth, Barb and Esther encourage others to consider whether Walking with Moms in Need is something they could bring to their own parish communities.

“I would say start small,” Barb said. “Contact the Diocese and get the guide from Walking with Moms in Need ... there’s a group of people out there who are willing to help. Our group’s really cool because we have, I would say, a vast array of age levels. Some young moms, middle-aged moms, older moms. You’ll be surprised by what the Lord will accomplish through your parish with one simple yes.”

One simple yes can change everything for an unborn



Volunteers begin a gathering with prayer at St. Michael Parish in Maple Grove.

child, a mom, a family ... a community. The patroness of Walking with Moms in Need is our Blessed Mother, whose simple “yes” changed our world.

“As a young girl, [Mary] was found in an unexpected pregnancy,” Beth said. “The ramifications would have been huge. I mean, she was engaged, but who would have believed that this was

a child of God? We want [the Blessed Mother] to be an image that we can put out to other women. That she knows what it’s like to be in a complicated, unplanned, totally unexpected pregnancy, and that God is bigger. That he walked with her, and he carried her through it. That through faith, we can walk with women and help carry them through, too.” †



Diocesan support for the Walking with Moms in Need ministry is made possible through your generous contributions to Christ’s Mission Appeal. To learn more about bringing this ministry to your parish community, contact Beth Bauer at 989.797.6655.

Christ's Mission

A P P E A L

BY GERI RUDOLF
AND DANIELLE
MCGREW TENBUSCH

PHOTOGRAPHY BY
JEFF SCHRIER AND
DANIELLE MCGREW
TENBUSCH

Christ's Mission Appeal...

SUPPORTS TEACHING MASSES DURING THE EUCHARISTIC REIVAL

The National Eucharistic Revival has begun in the U.S. Catholic Church, the Diocese of Saginaw and in your local parish. This revival, which will continue through 2025, will bear fruit throughout the Church as we grow in our faith in the eucharistic presence of Jesus.

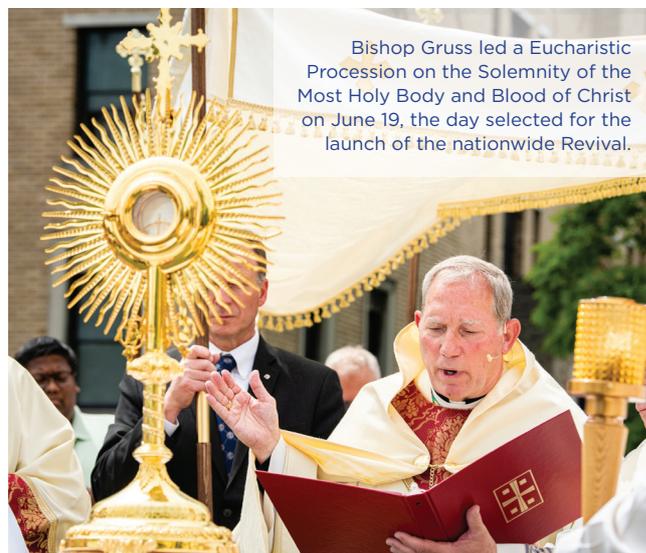
For Father Jim Bessert, director of the diocesan department of liturgy and sacramental minister at St. Catherine of Siena Parish in Bay City, the goal for the diocesan phase of the revival is to offer Catholics the means to better understand the Mass and eucharistic adoration. This phase began with the Solemnity of the Most Holy Body and Blood of Christ on June 19 and will run through June 11, 2023.

The Eucharist Revival originated with the United States Conference of Catholic Bishops setting a framework and every (arch)diocese in the United States was then tasked with presenting and implementing plans and programs as they see best for people in their diocese, Father Jim said.

The bishops identified a need for such a call to action when a national survey revealed that a large percentage of practicing Catholics stated that they did not believe or understand the real presence of Christ in the Eucharist.

As the Eucharistic Revival states on its website: "The National Eucharistic Revival is a movement to restore understanding and devotion to this great mystery here in the United States."

Supported by funds from Christ's Mission Appeal, the Diocese of Saginaw is dedicated to ensuring that the faithful understand the beauty and rich theological meaning of the Holy Sacrifice of the Mass.



Bishop Gruss led a Eucharistic Procession on the Solemnity of the Most Holy Body and Blood of Christ on June 19, the day selected for the launch of the nationwide Revival.

That means starting with a deep dive into how priests and deacons preside and preach at Mass, Father Jim said. Other parts of the revival will be drawn from the results of that exploration.

"We have 56 parishes celebrating Mass 56 different ways," said Father Bessert, who is leading the Diocese of Saginaw's Eucharist Revival initiatives. "We need to take a look at how we preside and preach. All pastoral leaders need to be on the same page and have the same materials."

To that end, the revival in the Diocese of Saginaw has begun with a "Teaching Mass" series for pastoral leadership of the diocese including priests, deacons, directors of parish life, pastoral associates/ministers, faith formation leaders, parish musicians, Catholic school administrators and teachers.

The series includes half-day sessions on each distinct part of the Mass: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist and the Concluding Rites. Father Jim, Father Bert Gohm, sacramental minister of St. John Vianney Parish in Saginaw; Father José María Cabrera, pastor of All Saints Parish in Bay City; and Father Andy Booms, pastor of St. Brigid of Kildare Parish in Midland are identified as session leaders.

Additional enrichment sessions on the "Art of Celebrating and Presiding" will be held for priests and deacons and will feature guest presenters.

Christ's Mission Appeal funds the organization of the "Teaching Mass" sessions and the enrichment sessions and the other parts of the Eucharist Revival.



Christ's Mission Appeal...

TRAINS THOSE WHO TEACH THE FAITH

At every parish, there are people who help children and adults learn about the Catholic Church and prepare them for receiving the sacraments. To best minister to others, they must be well-formed and firmly rooted in their own faith.

Those parish staff members and volunteers get support from the diocesan Office of Parish Life and Evangelization, which is significantly funded through Christ's Mission Appeal. In addition to receiving materials and teaching aids from the Diocese, there are opportunities to gather and learn from one another, said Peg McEvoy, coordinator of faith formation.

Each year begins with an orientation kickoff for recently hired parish staff members, including faith formation leaders, who work with children through fifth grade, and youth ministers, who work with young people through high school.

In addition to learning about Church teachings and the sacraments, faith formation leaders and youth ministers

are informed about current topics that impact Catholics, Peg said. For example, this year faith formation leaders were prepared to discuss Proposal 3 for abortion access and the National Eucharist Revival, among other topics. This helps to ensure that young people are aware of issues, projects and ministries being discussed in the Church and educates young people about the Church's

stance on moral issues.

Kickoff participants are then charged with sharing what they have learned with others in their parishes. Peg also provides bi-weekly newsletters to faith formation and youth ministers so that they are always connected to the Diocese.

"We want catechists and leaders to see their connection to the Bishop and the larger Church," she said.

At the end of the teaching year, the Office of Parish Life and Evangelization hosts a Day of Grace and Gratitude for those who help teach and guide young Catholics. Here, as well as at other times during the year, those who work with young people can evaluate programs that have taken place.

"It is always good to look back and see what has been successful and strategize on how we can improve," Peg said.

Through your generous support of Christ's Mission Appeal, the Office of Parish Life and Evangelization can best serve those entrusted with bringing children and youth into the life of the Church.

Christ's Mission Appeal...

HELPS KEEP OUR PARISHES AND SCHOOLS SAFE

A tragic situation can happen anywhere – even at places where everyone should feel safe, like schools and churches. With support from Christ's Mission Appeal, staff from across the Diocese of Saginaw have received the appropriate training that can save lives if the unthinkable happens.

In September, dozens of representatives from parishes and Catholic schools from throughout the Diocese of Saginaw participated in ALICE Training. ALICE (Alert, Lockdown, Inform, Counter, Evaluate) focuses on teaching proactive strategies to avoid, react and respond to active shooter situations. Professional law enforcement and emergency response personnel conduct the sessions and present real-life scenarios.

Thanks to Christ's Mission Appeal, the training, supplies and meals for all participants were provided, allowing many representatives to have the opportunity to learn about this preparedness training.

"The training was amazing. It was two very well-spent days. It was very practical, but so intense and focused," said participant Father José María Cabrera, pastor of All Saints Parish in Bay City. Father José is also the chaplain for All Saints Catholic Elementary and Middle and High Schools.

"I learned so much; it's something that you never want to need but it is so important to know. It made me remember to be more aware of my surroundings – and what to notice and when to act."

All of those who completed the training were charged with going back to their facilities and focus on situational awareness – being aware of one's surrounding, recognizing threats and developing response plans, said Jane Sills, director of the Diocese of Saginaw Office of Administrative Services.

As a follow-up, Jane said that "training teams" will be created within the Diocese. Those teams will then present the curriculum to parishes and schools.

While we hope and pray that no one will need to use the strategies learned in ALICE Training, it is critically important that parish and school leaders are prepared to take the necessary steps to keep others safe.

*Christ's Mission Appeal...***BRINGS CHRIST
TO AREA MIGRANT
FARMWORKERS**

While they help people all over the country have access to food, faithful migrant farmworkers are not always able to have access to the sacraments, and often need assistance with food and necessities. Through the Office of Multicultural Ministry, which is funded by Christ's Mission Appeal, the Diocese brings Christ to migrant workers and assists them with material and spiritual needs.

Deacon Librado "Larry" Gayton, director of the Office of Multicultural Ministry, understands firsthand the importance of this ministry.

"As a former migrant farmworker, I remember vividly how the Catholic Church reached out to us in 1968," he said. "They welcomed us. They were nice to us. They helped plan fiestas (parties) and bailes (dances) that took our minds off the backbreaking work and harsh conditions. Some became lifelong friends, too."

On July 19, migrant farmworkers and their families joined Bishop Gruss, Father Craig Carolan and the Office of Multicultural Ministry at the annual Migrant Mass, which took place this year at St. Agatha Church, Our Lady Consolata Parish, in Gagetown. Bishop Gruss then toured the food pantry, which provides clothing and food for migrant families.

Later, the faithful gathered for a generous meal provided by the parish. Members of the migrant worker community presented a plaque to Our Lady Consolata Parish in honor of Edna Kujawski, a faithful parishioner who served the underprivileged for years and ministered to migrant workers at the parish food pantry.

"It was an incredible celebration," said Deacon Larry. "Many families joined us. It was the largest number of people at a Migrant Mass in years. There were countless smiles and so much joy."

Migrant workers also had the opportunity to gather for Mass on Aug. 14, when Father José María Cabrera celebrated Mass at a migrant camp in a rural area north of Caro. Deacon Larry also served during the Mass, which is also known as la Misa con las Campesinos. The Office of Multicultural Ministry also helps



Above: Vicente Miranda, a migrant worker from Mexico who has been traveling to the Thumb region of Michigan for about 20 years, receives Holy Communion from Deacon Larry Gayton, director of multicultural ministry.

Below: Bishop Robert Gruss poses for a photo with the Miranda family after a Migrant Mass at Our Lady Consolata Parish, St. Agatha Church. The Mirandas are migrant farm workers from Donna, Texas.



coordinate additional sacraments.

"As Catholics, we are all called to recognize that we all are brothers and sisters in Christ," Deacon Larry said. "Somos hermanos entre hermanos. When migrants or refugees come to us, like Pope Francis reminds us, we need to be welcoming. We need to support our new friends, to feed the hungry among us and lead them closer to Christ. We are a Eucharistic Church. We are called to bring the sacraments to those in most need, especially the migrant workers, who also are very important to our Michigan economy, and the refugees who seek peace and asylum within our borders. Like Auxiliary Bishop Marc Bartosic of the Archdiocese of Chicago once said, our treatment of our brothers and sisters in this life, is practice for our time face to face with Jesus Christ in Heaven."

COMFORTS MOURNING PARENTS



For parents, the unthinkable pain seems insurmountable. Parents are not supposed to bury their children.

When mothers and fathers lose a child – no matter how old or from what circumstances – in their grief, they may also lose their faith.

A new ministry offered by the Catholic Diocese of Saginaw aims to help mourn the death of their children and share with others who can relate to their emotions. The Emmaus Ministry for Grieving Parents brings much-needed peace and comfort by focusing on the rich teachings of the Catholic Church during weekend retreats.

“These retreats are for parents, by parents. They are for anyone who has experienced the death of their child – no matter the cause or the amount of time that has

passed since their child died,” said Beth Bauer, coordinator of marriage and family life ministry in the Diocesan Office of Parish Life and Evangelization.

The program, which is supported by Christ’s Mission Appeal, includes group activities, silent reflection, the sharing from mothers and fathers about their deceased children and addresses the huge question of “Why?,” Beth said.

The Diocese of Saginaw held its first Emmaus Retreat on Nov. 5. Participants from many age groups and walks of life gathered to support each other and mourn children lost at any age to a myriad of causes.

“It doesn’t matter a child’s

age, they are always your child,” said Beth, herself a mother of adult children.

Some participants have compounded grief, she said.

Parents who lost a child to suicide have guilt because they question why they did not recognize their son’s or daughter’s mental and emotional health. There is also added trauma for parents who personally found their sons or daughters following suicide. The global pandemic also complicated grief for many, such as those who were not able to be present when their children died from COVID, Beth said.

The Emmaus Ministry is named to reflect an account in the Gospel of Luke in which Jesus walks with two of his disciples, who did not recognize him, and the three discuss the crucifixion and resurrection.

Like the disciples on the Road to Emmaus, those participating in an Emmaus Retreat are journeying after great loss— but they are not alone.

“Parents walk with one

another as they are on their journey,” Beth said.

Although the retreats take place at parishes, anyone is welcome. Retreat teams always include previous participants as well as spiritual leaders, such as priests, deacons, pastoral associates, sisters or spiritual directors.

Parish volunteers provide hospitality, food and sometimes special gifts.

Beth said she would like to see the ministry develop and expand so that those who have attended Diocese of Saginaw Emmaus Retreats become part of retreat teams.

Beth and others point out the importance of Catholic faith in the retreats. Faith tells us that for those children – and all who pass from human life – life has changed, not ended, and that they are eternal beings who will never die and that parents and their children will be together again someday.

Deacon Francis Roettinger from Williamsburg, Virginia who has been part of Emmaus Ministry retreat teams, offers this perspective: “... the corpus [body] on the cross reminds us of the ultimate sacrifice of Jesus Christ and God the Father.

“Jesus is the son of God and the son of Mary. Both God the Father and Mary, our mother, know our pain and grieve with us,” Deacon Francis continues. “While we must go through the crucifixion, the result will be resurrection. Resurrection guarantees that our children are alive and well and one day we will all experience the ultimate joy.”



“Parents walk with one another as they are on their journey.” - BETH BAUER

Christ's Mission Appeal... DISTRIBUTIONS

Major Areas of Ministry

EDUCATION, FAITH FORMATION, VOCATIONS

19.1%

COMMUNICATIONS AND COMMUNITY OUTREACH

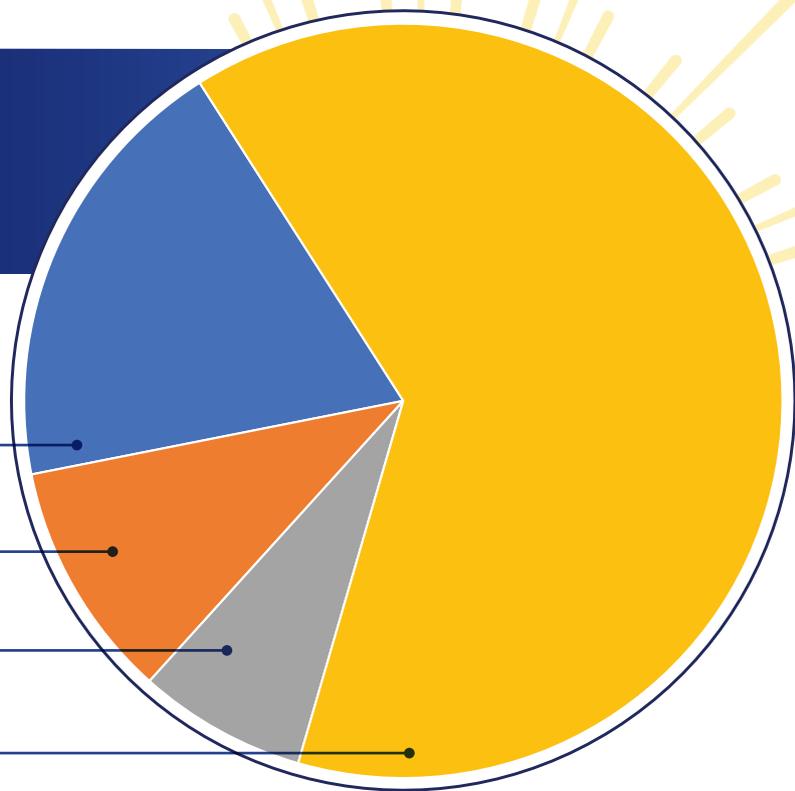
10.2%

SUPPORT FOR THE BROADER CHURCH

7.2%

PARISH SUPPORT

63.5%



2021-2022 CAMPAIGN TARGET \$3.7 MILLION

Christ's Mission Appeal funds approximately half of the total diocesan budget.

EDUCATION, FAITH FORMATION AND VOCATIONS

- Lay ministry formation
- Youth and young adult programs
- World Youth Day pilgrimage for students throughout the Diocese
- Training and development for parish youth ministry leaders
- Live and virtual large-scale youth events
- Education and formation for faith formation leaders in parishes
- Professional development for Catholic schools' staff members
- Accreditation for Catholic schools
- Campus ministry at Saginaw Valley State University, Central Michigan University and Alma College
- Vocation recruitment
- Seminarian support
- Permanent deacon formation

COMMUNICATIONS AND COMMUNITY OUTREACH

- FAITH Saginaw magazine
- Live streaming of daily Masses, First Fridays and other liturgies from the Cathedral
- Event photography and videography, email ministry, the diocesan website (Saginaw.org), promotion of ministries and events, social media outreach, diocesan directory, print shop and more.

SUPPORT FOR THE BROADER CHURCH

- Catholic Family Services – offering mental and emotional health services in Saginaw, Bay and Isabella counties
- Catholic University
- Catholic Relief Services
- Campaign for Human Development
- Mother Teresa Fund – providing financial assistance to individuals or couples experiencing limited financial resources while awaiting the birth of their child and/or during the initial period following birth.

PARISH SUPPORT

- Continuing education for priests
- Assistance and training for parish staff and volunteers in:
 - Finance and strategic planning
 - Christian service outreach
 - Parish buildings evaluations
- Coordination and staffing of all special Diocesan liturgies, such as the Chrism Mass, clergy funerals and ordinations
- Certification for Extraordinary Ministers of Holy Communion
- Assistance to parishes with construction or renovation projects
- Assistance to parishes in fundraising and communication for major projects
- Training of grief ministers
- Marriage preparation
- Hispanic and multicultural ministries
 - Special liturgies and cultural celebrations
 - Translations and special materials for liturgies and evangelization
 - Assistance to migrant laborer populations
- Safe environment training to protect the young and vulnerable



Sixth grade student Allie Kuligowski uses a Bible in her religion class that was a gift from the St. Joseph Society of the Catholic Community Foundation of Mid-Michigan. Approximately half of the CCFMM's disbursements for 2022 benefitted Catholic education. *Photo by Danielle McGrew Tenbusch.*

CCFMM WRAPS UP 2022 WITH NEARLY \$1 MILLION IN DISBURSEMENTS

BY MARY BETH LOOBY AND JOAN RAMM

This has been a blessed and busy year for the Catholic Community Foundation of Mid-Michigan (CCFMM). Below are highlights of 2022, the Foundation's 16th year of operation.

Grants and designated distributions

The CCFMM distributed more than \$900,000 during the past year with almost half of the funds earmarked for Catholic education in the Diocese of Saginaw. Cormac Lynn, superintendent of schools, said the funds impact virtually every aspect of the schools' operations.

"From helping to fund unique faith-based formation opportunities, professional development for our staff and faculty, financial aid for families seeking a Catholic education to new playground equipment, it is likely that anything you can put your finger on in our schools has been made possible directly or indirectly as a result of CCFMM endowments," he said.

Other Foundation disbursements benefitted Catholic agencies and organizations, religious education programs, the Saginaw Diocese and parishes.

The CCFMM is here to help guide you with your planned and legacy giving.



To learn more about the endowments or to make a donation, please visit ccfmm.org.

The Catholic Community Foundation of Mid-Michigan is a registered 501(c)(3), and all gifts are tax-deductible.

For more information, call the CCFMM's executive director Kristin Smith at 989.599.0079 or kristin.smith@ccfmm.org

Luncheon with Catholic Investment Experts

Last spring CCFMM presented its first annual Investment Forum where donors had the opportunity to hear from financial experts who manage the Foundation's assets, including return on investment and the policy of socially responsible investing. The Foundation works with National Catholic Investment Pool consultants from CAPTRUST, which has been advising Catholic institutions for more than 36 years.

Mark your calendars for our next Investment Forum on May 10, 2023!

More CCFMM stories shared

The Foundation continues to write and share important stories about its generous founders, donors and special individuals in whose name funds have been established. Some of our recent stories spotlight James Cardinal Hickey and his commitment to St. Brigid, his Midland Catholic school, the new Hopeful Future Scholarship for pregnant local college students and others. To read those stories and more, visit ccfmm.org/communityimpact.

2021 CCFMM Audit Report

A clean 2021 Audit Report for CCFMM was issued by Yeo and Yeo CPAs & Business Consultants. Below is an excerpt from their document:

We have previously audited the Catholic Community Foundation of Mid-Michigan's financial statements as of December 31, 2020, and we expressed an unmodified audit opinion on those financial statements in our report dated June 7, 2021. In our opinion, the summarized comparative information presented herein as of and for the year ended December 31, 2020, is consistent, in all material respects, with the audited financial statements from which it has been derived.

The full report can be accessed at ccfmm.org/investment-finances

Online church Nativity Gallery launched

During Advent, we await the birth of our Savior in a humble stable by displaying nativity sets in our churches and homes. To honor this Catholic tradition, which was begun by St. Francis in 1223, CCFMM created an online Nativity Gallery featuring some of the beloved nativity scenes from churches around our Diocese. Photos can be viewed at ccfmm.org/ccfmm-nativity-gallery. †

Perpetually

RELIGIOUS SISTERS FROM TWO LOCAL ORDERS TAKE THEIR FINAL VOWS



Sister Michael Marie Miller professes her perpetual vows while kneeling before Sister Philomena.



Sisters of Our Mother of Divine Grace welcome first perpetually professed sister

Twelve years after the Sisters of Our Mother of Divine Grace established their emerging community of consecrated life in Michigan, the first sister to profess perpetual vows did so on Aug. 17.

Sister Michael Marie Miller, a Colorado native, entered St. Mary's Convent in Port Sanilac in 2015 as a postulant. She professed her first vows in 2018, and joyfully professed her perpetual vows at St.

Mary's Catholic Church in Port Sanilac at a Mass celebrated by Bishop Robert Gruss.

"It was absolutely amazing," said Sister Philomena, superior of the Sisters of Our Mother of Divine Grace.

"We're very grateful ... for a young woman to come and feel drawn to our charism of Christian unity."

The Mass included the sisters processing with lighted candles as a reminder of their baptismal vows, Sister Michael Marie prostrating herself during the Litany of Saints, vows and Marian consecration, and giving Sister Michael Marie a ring, signifying her to be a bride of Christ as a professed religious.

While the entire Mass was a beautiful and moving occasion, the Litany of Saints was particularly powerful to Sister Michael Marie.

"As I was prostrated on the floor in front of the altar, I took the time to hear the choir name the particular saints I'd asked to be included in the litany, because I know without their intercession, I wouldn't be here," she said.

"She wants to share our [the Sisters of Our Mother of Divine

professed

BY DANIELLE MCGREW TENBUSCH | PHOTOGRAPHY BY JEFF SCHRIER

Grace] life and she wants to give her whole heart to Jesus,” Sister Philomena said.

It was a long road to finding the religious community God was calling her to, Sister Michael Marie said. She had been studying to be a paleontologist when she began to develop a deeper relationship with God and discern consecrated life.

“Learning more about the truth of the Catholic Faith, the more I fell in love with it,” she said. “I also deepened my relationship with Mary, our nurturing and loving mother who helps us do God’s will.”

She felt called to a Marian community and was drawn to the Sisters of Our Mother of Divine Grace’s charism.

“Throughout this entire

process, I’ve had this interior peace that I was doing God’s will,” she said.

While moving from Colorado to Michigan to follow God’s call of entering an emerging religious community was a big step, Sister Michael Marie knows it was the right one.

“Love entails taking risks. It’s hard and it’s scary, but that is where you need to have faith in him,” she said.

Her spiritual journey has brought her to more fully realize “the truth about who I am in God’s sight: I am his bride.”

Like a new bride, Sister Michael Marie is happy to be near her Beloved.

“[I look forward to] spending the rest of my life in the presence of the Blessed Sacrament,” she said.



(Back) Father Lee Acervo from the Archdiocese of Detroit, Father Bob Schikora, Father Nate Harburg, Bishop Robert Gruss, Father Donald Eppenbrock, Father Stephen Blaxton and Father Jim Bessert pose with the Sisters of Our Mother of Divine Grace. (Front) Sister Maria Gabrielle, Sister Clare Marie, Sister Maria Inviolata, Sister Michael Marie, Sister Mary Teresita and Sister Mary Philomena after Mass.

Sister Mrija Hope Nuculaj and Sister Mary Mia Menke professed their perpetual vows on Aug. 16.



Two sisters profess perpetual vows as Religious Sisters of Mercy of Alma

In a joyful ritual Mass, two women professed their perpetual vows as Religious Sisters of Mercy of Alma, Michigan at the Cathedral of Mary of the Assumption in Saginaw on Tuesday, Aug. 16.

Sister Mary Mia Menke and Sister Mrija Hope Nuculaj each professed their perpetual vows of poverty, chastity, obedience and service to the poor, sick and ignorant. The perpetual profession comes at the end of nearly a decade of formation and discernment with the Religious Sisters of Mercy of Alma.

“In my time of formation ... I have come to know (Jesus) and love him with a greater peace and surrender,” said Sister Mrija Hope, a Michigan native who currently lives in Germany. “In our Institute I have come to understand that



Left: Bishop Robert Gruss prays a solemn Prayer of Consecration over Sister Mrija Hope Nuculaj and Sister Mary Mia Menke.



Right: Mother Mary McGreevy, Superior General of the Religious Sisters of Mercy of Alma, places a ring on Sister Mary Mia Menke's finger, symbolizing her betrothal to Jesus.

faith is about relationships and not an individual project of self-improvement. God works, speaks, loves, corrects (and) accompanies us through our Sisters and it is very real, very beautiful and challenging in the best sense.”

While Sister Mrija Hope knows that their vocation demands all they are, “it gives more than we can think possible!”

Before their perpetual vows, the Sisters make temporary vows for three years and renew them for two years.

“When we make temporary vows, we are consecrated to the Lord. I remember after making my first vows that this consecration seemed so tangible to me at times. ... Everything was the same, but everything was also different because everything was taken up into my spousal relationship with Christ,” said Sister Mary Mia, a Nebraska native.

Before their perpetual professions, the sisters prepared with a 30-day silent Ignatian retreat.

“The time of silence and prayer was a time of encounter with God. I felt my soul widen in a sense, to receive (Jesus) in a way I have never been able to before,” Sister Mrija Hope said. “It was challenging and yet easy at the same time, sensing his grace and the prayers of our Institute carrying me.”

During the Mass, each sister professed her vows, reading from a handwritten formulary, while kneeling before Mother Mary McGreevy, Superior General of the Religious Sisters of Mercy of Alma. After each sister had professed vows, Bishop Gruss prayed a solemn prayer of consecration over the sisters.

Mother Mary McGreevy then placed a ring signifying religious profession on the finger of each sister, reminding them that they are betrothed to the eternal King, Jesus.

Sister Mary Mia said she has been reflecting particularly on that perpetual espousal.

“I was (Christ’s) when I took temporary vows, but now I’m his for all eternity, and there’s a great joy that comes to me when I ponder that reality,” she said. “He has formed a special bond between my heart and his that will never go away. How I respond to this love and grow in this consecration will unfold throughout the rest of my life, but there’s a stability and peace in knowing that the offering of my life will be united in a special way to the complete offering of Christ’s life due to these vows and this consecration.”

As perpetually professed religious, the sisters will share all things in common with the Religious Sisters of Mercy of Alma.

“My experience with my Institute, which I love so much, is that it’s helped open my heart to be merciful because it has first helped me learn how to receive mercy— and my own need for it,” Sister Mary Mia said. “Mercy changes everything and the authentic experience of it has brought me so much closer to the Lord.”

Both sisters look forward to a lifetime of service and faith as religious sisters.

“Looking back, I can only marvel at the goodness and mercy of the Lord! I look to the future with a heart full of joyful anticipation,” said Sister Mrija Hope. “I look forward to living my life with him and to growing old with my Sisters. Sometimes I imagine myself with a quaint little cane, sitting on the porch with Sister Mary Mia and others telling the young ones stories of our early years in religious life, reminiscing the good old years. With a gentle smile, this thought reminds me that I am in the ‘good old years’ right now, and it is only right to make the best of them!” †



Is the Host only “part of” Jesus?

QUESTION: DO WE “MISS OUT” ON ANYTHING IF WE ONLY RECEIVE A HOST IN HOLY COMMUNION?

Answer: Whether we receive Jesus solely under the form of bread or solely under the form of wine, the Church assures us that we are still receiving “the whole Christ.”

At Christmas, it is beautiful to imagine that we are the Virgin Mary or St. Joseph, holding the Baby Jesus tenderly in our arms. This

meditation can also lead us to deeper gratitude for the gift of receiving Jesus in Holy Communion. The connection between Christmas and Communion is profound. The name of the town where the Savior was born is called Bethlehem, which means “House of Bread” – and the place where the newborn King

**“Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.”**

- OPENING OF THE ANIMA CHRISTI PRAYER BY ST. IGNATIUS OF LOYOLA

slept is called a manger, which in French means “to eat.”

However, we know that some of the faithful who have severe gluten sensitivity are only able to receive the Eucharist in the form of wine. And during the COVID-19 pandemic, many dioceses restricted the faithful from receiving Jesus under the form of wine at Mass. These circumstances can lead some to wonder if they are “missing out” on anything by only receiving Holy Communion under one form. There are two answers to this question.

First, the Church officially teaches that we do not miss out on anything of substance when we receive the Eucharistic Lord under only one species – that is, under the appearance of bread or under the appearance of wine. In both cases, we receive “the whole Christ” – the second Person of the Holy Trinity with his resurrected body, his precious blood, and his human soul (three elements of his human nature) along with his divinity (the divine nature he possesses from all eternity, since he is truly God.) *See the Council of Trent and the Catechism of the Catholic Church, nos. 1374-1378.*

Please notice that there is no mention of receiving “Jesus the human person” in Holy Communion. This is

because Jesus is not a human person; he is a divine person who in the Incarnation took on a human body and soul in the womb of his mother. Why is this dogma so important? Because it means that the newborn baby crying out in his manger is truly God. It means that when Jesus weeps at the tomb of Lazarus, it is a divine person weeping. And when Christ dies on the Cross to redeem us, it is in a very real sense “God dying to give us life.” This dogma also means that when we receive Holy Communion, we are in some sense “containing the uncontained God,” to quote an ancient Byzantine hymn to the Blessed Mother Mary.

Secondly, even though it is “the whole Christ” that we receive in the Host at Holy Communion, it is legitimate for us to also long for the experience of receiving Jesus under the species of wine. Some people simply enjoy the taste of the form of wine more than the taste of the form of bread, while others might be moved by “the sign value” of receiving Holy Communion from the chalice. For example, the red color may prompt a person to recall Christ’s once-and-for-all sacrifice at Calvary – the same sacrifice that in a mystical but real way is miraculously made present to us in every Mass. †

THE GIFT OF CHRIST IN 'The Twelve Days of Christmas'



We hear it every year. The lyrics can seem a bit strange. It's repetitive. And there are far more beautiful Christmas songs to occupy space on your holiday playlist. But did you know that the "Twelve Days of Christmas" may have a deeper symbolic meaning? That doesn't make it any less repetitive, but it does make it more interesting!



MICHELLE DIFRANCO
is a designer and the busy mom of three children.

PHOTOGRAPHY BY SHANE FOLKERTSMA

Partridge in a Pear Tree Dessert

4 medium/large pears peeled, cored and halved (firmer variety or slightly under-ripe)	¼ teaspoon nutmeg
Juice from half a lemon	Pinch of salt
¼ cup dark brown sugar	3 teaspoons chilled butter cut into tiny cubes
½ teaspoon cinnamon	1 teaspoon vanilla extract
¼ teaspoon allspice	Pecan pieces
	Store-bought pie crust

For the partridge, roll out pastry crust and cut into bird shapes (see photo reference). Bake according to package instructions (or until light golden brown) and set aside.

Preheat oven to 400 degrees. Spray a 7x10 baking dish with non-stick spray. In a small dish, combine the brown sugar, cinnamon, allspice, nutmeg and salt. Set aside.

Set the pears (sliced side up) in the pan. Combine the lemon juice and vanilla and brush over the pears (to prevent browning).

Sprinkle with brown sugar mixture and spread the cubed pieces of butter evenly on top of the pears.

Bake for 30 minutes sliced side up. Turn the pears sliced side down and baste/spoon the caramel over the top of the pears to prevent browning. Bake for an additional 20-40 minutes (depending on variety of pear – check doneness with fork). Top off with remaining caramel sauce and crushed pecans. Serve with vanilla ice cream and partridge pastry.

Both religious and secular sources suggest that the song was written somewhere between the 16th and 19th centuries when Roman Catholics in England were not permitted to practice their faith openly. According to this narrative, the Christmas carol was written using secular imagery (of the time) to help catechize children in the faith. The "true love" mentioned in each verse does not refer to a smitten young man or woman, but our Lord Jesus Christ, and the "me" represents any baptized Catholic. The "partridge in a pear tree" is also Christ, since that species of bird is willing to sacrifice its life to protect its young by faking an injury to draw predators away.

The two turtle doves stand for the Old and New Testaments. The three French hens represent faith, hope and love. The four calling birds are the four Gospels of Matthew, Mark, Luke and John. The five golden rings symbolize the first five books of the Old Testament. The six geese a-laying recall for the six days of creation. Seven swans a-swimming represent the seven gifts of the Holy Spirit. The eight maids a-milking signify the eight beatitudes. Nine ladies dancing are the nine fruits of the Holy Spirit. The 10 lords a-leaping represent the Ten Commandments. The 11 pipers piping stand for the 11 faithful Apostles. The 12 drummers drumming symbolize the 12 points of belief in the Apostles' Creed.

So in a nod to the Christian symbolism this carol represents, and to keep our focus on Christ during this holy season, we offer this "Partridge in a Pear Tree" dessert for your Christmas gatherings. Enjoy! †

ART BY
MATT WATTERS

A KIDS' CHRISTMAS



Mary, the mother of Jesus, is our mother too. She is our model of how to respond to the word of God. When the angel Gabriel came to her and said, "Do not be afraid," Mary responded with humility, faith and surrender. This is how we are to respond to God's word too. Mary trusted God and went along with his plan. Let us ask our Blessed Mother to pray for us today. Thanks be to God for his holy mother.



St. Joseph is the husband of the Virgin Mary and Jesus' foster father. When he and Mary had to travel to Bethlehem and things got scary since they didn't have a place to stay, St. Joseph protected Mary, and Jesus was born in the manger. St. Joseph is a model for us today because of his simple and humble obedience. He did what God asked him to do. Let us ask St. Joseph to pray for us, that we might obey God as he did.



FEAST DAY: DEC. 6
Did you know St. Nicholas, a bishop who lived 300 years after Jesus, is the original Santa Claus? It's true - he secretly tossed bags of gold through windows and chimneys to help children in need. St. Nicholas was known for his generosity and his faith. St. Nicholas was thankful, too, and we are thankful to God for giving us life and for all the people who care for us. That's why at Christmas we try to be like him and give to others. †

CELEBRATING MORE THAN 40 YEARS OF LAY MINISTRY COMMISSIONING, MISSIONING AND RENEWAL

Faithful from across the Diocese of Saginaw gathered for the Eucharistic Liturgy Celebrating over 40 years of Lay Ministry Commissioning, Missioning and Renewal on Sunday, Oct. 16, at the Cathedral of Mary of the Assumption in Saginaw.

Bishop Robert Gruss celebrated the Mass, during which lay ministry candidates were commissioned and missioned. Current lay ministers also renewed their commitments or obtained permanent status.

The lay ministers commissioned or missioned at this year's liturgy were:

Kristine Bloomer	Robert Sasiela
Hugh LeFevre	Jill Susalla
Robert Neering	Charles Faching
Sandra Neering	Mallari Faching
Matthew Roberge Jr.	Timothy Wozniak



(Back) Hugh LeFevre, Matthew Roberge Jr., Charles Faching, Robert Sasiela, Robert Neering, (front) Kristine Bloomer, Mallari Faching, Timothy Wozniak, Jill Susalla and Sandra Neering were missioned or commissioned by Bishop Robert Gruss, center. Photo by Jeff Schrier.

The Diocesan Lay Ministry Formation Program helps prepare Catholic adults for ministry by expanding their knowledge of Scripture and Catholic theology, helping them live their baptismal call in service to others and strengthens their relationship with God through prayer, retreats and spiritual formation.



ANNUAL MISA HISPANA CELEBRATES FAITH AND HERITAGE

Hispanic Catholics throughout the Diocese celebrated their faith and heritage during the annual Misa Hispana on Sept. 17 at the Cathedral of Mary of the Assumption in Saginaw.

Bishop Robert Gruss celebrated the bilingual Mass in Spanish and English, with Father José María Cabrera concelebrating and Deacon Larry Gayton serving as deacon.

The Mass honored the rich traditions of the Hispanic community through music and a procession of children and youth presenting flowers to Our Lady of Guadalupe.

Mia Castillo of St. Joseph Parish in Saginaw processes with a flower to offer Our Lady of Guadalupe during the Misa Hispana.



These programs are supported by your generous donation to **Christ's Mission Appeal.**

Annual golf classic and banquet

SUPPORT 5 SEMINARIANS

Supporters from across the Diocese of Saginaw joined Bishop Robert Gruss at the annual Bishop's Charity Golf Classic and Banquet to support seminarians on Sept. 14 and 15 at the Swan Valley Golf Course in Saginaw and DoubleTree by Hilton in Bay City.

The golf classic included 160 golfers in two flights, and 245 guests joined the banquet and silent auction. All proceeds from the events support seminarian education and vocations. As the approximate average expenses for the 2022-23 academic year are \$53,142 per seminarian, each participant played a valuable role in supporting our future priests.

While our seminarians were unable to join the event, their life-sized cardboard cutouts were present at both events to greet guests.

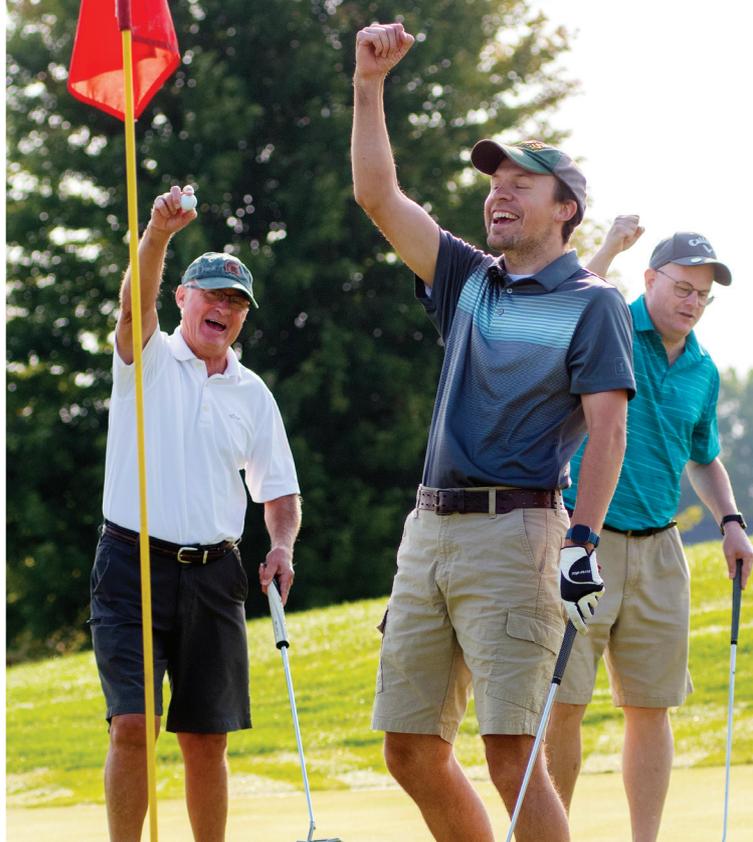
Highlights of the banquet included a song by Father Stephen Blaxton parodying "I'm Gonna Be (500 Miles)" by The Proclaimers sharing the life of a priest in the rural Thumb. "I would drive 500 miles, and I would drive 500 more, just to be the priest who offers Mass for you!" he sang. Father Marc Hopps, Father Nate Harburg and Father Tony Smela of the Diocese of Lansing accompanied him for the song.

Diocesan priests also provided unique hospitality as waiters wearing aprons customized with a Scripture verse or religious quote. While some were serious or spiritual, others were humorous, such as Father Marcel Portelli's "'John ate locusts,' (Mark 1:6) so 'Eat what is before you'" (Luke 10:2). The aprons were auctioned off at the end of the night.

The Diocese's five seminarians are Deacon Matthew Gembrowski and Jacob Hugo, studying at Mundelein Seminary in Illinois; Daniel Christe, studying at Sacred Heart Seminary in Wisconsin; Joshua High, studying at Sacred Heart Seminary in Detroit and Charles Warner, studying at the Pontifical North American College in Rome.



Participating priests posed for a photo during the banquet. They are (back) Father Matt Federico, Father Marc Hopps, Father Nate Harburg, Father Andy Booms and Father Christopher Coman. (Front) Father Bill Rutkowski, Father Andy LaFramboise, Father Rick Filary, Father Pete Gaspeny, Father James Bessert, Father Kevin Wojciechowski and Father Marcel Portelli.



Father Marc Hopps celebrates a successful putt. Photo by Jeff Schrier.

BISHOP'S CHARITY GOLF CLASSIC WINNERS

Morning flight:

KNIGHTS OF COLUMBUS WINNERS: Father Artman Council #5280: *Al Arends, Larry Stoinski, Dan Smith and Keith McCauley*

MIXED TEAM WINNERS: Ruger/Siers: *Mary Catherine Siers, Bill Ruger, Matthew Siers and Eric Ruger*

FLIGHT WINNERS: Mail Room Services: *Dick Blazejewski, Lou McKalg, Scott Carmona and John Blehm*

STRAIGHTEST DRIVE: Scott Carmona

LONGEST PUTT: Mike Hughes

CLOSEST TO THE PIN (MEN): Matthew Siers

CLOSEST TO THE PIN (WOMEN): Sandi Neering

LONGEST DRIVE (MEN): Scott Schatzley

LONGEST DRIVE (WOMEN): Sandi Neering

Afternoon Flight:

KNIGHTS OF COLUMBUS: Bay City Council #414: *Steve Pawlak, Scott Pawlak, Rick Bukowski and Jerry Leinberger*

MIXED TEAM WINNERS: St. Mark Parish: *Colleen Snyder, Sheree Wiltse, Allison Wiltse and Anita Shillair*

FLIGHT WINNERS: Father Loren Kalinowski & Team: *Father Loren Kalinowski, Greg Starry, Bill Myler Jr. and Todd Olivieri*

STRAIGHTEST DRIVE: Lynn Stamiris

LONGEST PUTT: Mike Farella

CLOSEST TO THE PIN (MEN): Mike Farella

LONGEST DRIVE (MEN): Josh Galonska

LONGEST DRIVE (WOMEN): Lisa Pijaszek



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O COME LET US ADORE HIM

JOIN US FOR

*Eucharistic Adoration
with Bishop Robert Gruss*

All Holy Hours for Vocations are from 7-8 p.m.



THURSDAY, JAN. 5, 2023

St. Agnes Parish, St. Agnes Church,
Freeland

THURSDAY, JAN. 19, 2023

St. John Paul II Parish,
St. Josaphat Church, Saginaw

THURSDAY, FEB. 2, 2023

Our Lady of Czestochowa Parish,
St. Stanislaus Church, Bay City

TUESDAY, FEB. 21, 2023

Holy Spirit Parish, Church, Shields

TUESDAY, MARCH 7, 2023

Prince of Peace Parish,
St. Anne Church, Linwood

TUESDAY, MARCH 28, 2023

Blessed Trinity Parish Church,
Frankenmuth

TUESDAY, APRIL 11, 2023

St. Vincent de Paul Parish Church,
Shepherd

TUESDAY, APRIL 25, 2023

St. Michael Parish Church,
Maple Grove

TUESDAY, MAY 9, 2023

Nativity of the Lord Parish,
Mount St. Joseph Church, St. Louis

MONDAY, MAY 22, 2023

St. John XXIII Parish, St. Mary
Church, Hemlock

THURSDAY, JUNE 8, 2023

Good Shepherd Parish, St. John
the Evangelist Church, Ubyly

WEDNESDAY, JUNE 28, 2023

Sacred Heart Parish Church,
Mt. Pleasant