New guest house at Mary Rose Mission will provide stability and hope to struggling families

Laura Keener
Editor

Since 1999, the leadership of Mary Rose Mission has faithfully fulfilled its mission “To Love as God Loves” by serving those in need through the intercession of Mary. That abandonment to God’s will has led the mission full circle, with an added new ministry in a familiar place — a Guest House for families needing a home at its original home in west Covington.

Bishop Roger Foys blessed the Guest House, Oct. 10. “The volunteers and Board Members of Mary Rose Mission take to heart its mission ‘To Love as God Loves’; the new Guest House is its most recent example,” said Bishop Foys. “May God continue to bless them, and may the guests whose lives they touch come to know — through their care — the love of Christ.”

The home originally served as a hospice for people who were in the advanced stages of a terminal illness with no health insurance and no family to properly care for them. Many people lived out their final days there and many found or returned to their faith due to the care and support they received from the volunteers — priests, women religious, businessmen and homemakers.

“The original Mary Rose Mission house is holy ground — miracles occurred there,” said Cindy Carris, vice president, as she talked about the eagerness of the Mary Rose Mission Board to re-acquire the property and open the Mary Rose Mission Guest House. In 2008, with St. Elizabeth Healthcare expanding its hospice center, the Mary Rose Mission dissolved its hospice care, selling the house in Covington to another non-profit. Mary Rose Mission then opened its new ministry — a soup kitchen in Florence where every day volunteers continue to serve a hot meal to guests.

Most, if not all, of the guests at the Mary Rose Mission kitchen are food insecure; some are homeless.

“I get choked up every time I think of this,” said Mrs. Carris. “... to see a family living in a car is just devastating. To see a young, homeless family and to know that they just need a little lift and they would be okay, it’s heartbreaking to see over and over again.”

Last year Mrs. Carris learned that the Mary Rose Mission house was available and she immediately knew that the mission was being called back home, this time as a Guest House for individuals and families needing a safe and secure place to live.

“Some families they just can’t get the support they need. They rely on family and friends but eventually that runs out. They aren’t asking for a lot — they are not asking for luxuries — just a roof over their head,” Mrs. Carris said.

The Mary Rose Mission Guest House is not a program. Instead it offers its guests a stable place to live so that they can begin to rebuild their future. There is no timeline and there is no deadline. The only requirement is that guests agree to participate in personal and financial counseling.

“Hopefully our guests will get stable employment and then save some money and transition to a home or apartment where they can support themselves independently,” said Mrs. Carris. “We have found that people just need a break — just need a lift — so that they can take a breath and begin moving forward.

Century Construction has completely remodeled the 3-bedroom, two story home. The home includes a full kitchen, two family rooms, two full baths and a fenced yard. The first guest has already been identified — a single mom with a small child — with plans to move in soon.

“When this person called me she was in tears. I told her no, no, no — don’t cry. You have just fallen into the hands of Christ; we have got you, it is okay now,” said Mrs. Carris. “She is so scared and she has this beautiful child and she just wants to make a life for him.”

Mrs. Carris said she has no reservations in reassuring the mom that everything will be okay. “I can say that because it is all God now.”

“If you seek to love, God will put people in your path. When he puts people in your path, he will give you a means to love,” Mrs. Carris said. “We do not fix people, only God fixes people. He just gives us the ability to love and that ability to love opens avenues after avenue. We are just a small instrument here, God is just so good and it is so fun to see him work. It is so incredible to help and love somebody.”

(For more photos, see page 2)
The Catholic Order of Foresters of Northern Kentucky presented Bishop Roger Foys with a check, Oct. 13, to support the diocese’s seminarians. The funds are proceeds of its annual Seminarian Scholarship Fund “Split the Pot” raffle. The raffle received a record number of ticket sales this year, with approximately $6,215 raised. The raffle has raised a total over $40,000 since its induction in 2014. The funds go toward the education and support of the Diocese of Covington’s seminarians. Pictured are (left to right) Sharon Goiger, Kentucky Court secretary; Mark Connaughton, High Court trustee of Kentucky; Mark Hehman, agent; Deacon Brian Cox, chief ranger, St. Catherine Court; Bishop Roger Foys; Father Dan Schomaker, vicar general; Tom Kaelin, general agent for Northern Kentucky; Father Ryan Maher, vicar general; and Father Jordan Hainsey, administrative assistant to the bishop.
Deacon Tom Dushney is celebrating his 40th year of the diaconate, and credits it with his greater formation as a man. Whether baptizing his grandchildren or teaching RCIA, he says his service to the Church has been his route to sanctification.

“I had a great desire to serve God, his Church and the people of his Church,” said Deacon Dushney. “I had contemplated the way Mary said yes to God, and I responded to God’s call to do that … to serve God and his Church at a greater level.”

Currently serving at Mother of God Parish, Covington, he was ordained in Camden, New Jersey in 1980 and incardinated into the Diocese of Covington in 1998 when he moved here for his job. At the time, he was assigned to Mary, Queen of Heaven Parish, Erlanger.

Deacon Dushney said that through a life of service, he’s developed into a much more whole man.

“It helped me to develop a disciplined prayer life through the Liturgy of the Hours, to understand ecclesiology and teachings of the Church and (have) a deeper relationship with Christ.” Through this personal spiritual growth, he said he learned how to be a better husband and father, as well as bring Christ into his work place. “It reminded me of the call to holiness … that really appealed to me and has been a real blessing in my life,” he said.

Some of his greatest joys during his ministry have been being present for people in the faith through the Rite of Christian Initiation for Adults (RCIA) at Mary, Queen of Heaven Parish, where he was director of Religious Education, and being involved in the administration of sacraments. He loves to preach and teach, as well as prepare the faithful for the sacraments of baptism and marriage.

“Recently I’ve been able to witness the marriages of my granddaughters and baptize my grandchildren and great-grandchildren,” he said. “What a wonderful experience that has been for me, and a blessing in my life. There’s so many wonderful opportunities to serve the people of God. I’m so thankful to God that he called me to this ministry of the permanent diaconate.”

“I congratulate Deacon Dushney on his 40 years of dedicated and fruitful service to the Lord and to the Church as a permanent deacon,” said Bishop Roger Foys. “Deacon Dushney embodies what it means to be a true servant of the Church looking after the needs of others and administering to them with compassion and love. He is a true gentleman and example and witness to everyone and anyone engaged in ministry.”

Deacon Dushney said he’s also been a better spiritual leader of his home through his diaconate. He’s come to understand the importance of obedience to the Church, especially to his bishop and to the teachings of the Church. Through his continued learning, he’s been able to share that truth with his family.

“It’s given me a greater sense of belonging, a sense of personal responsibility to my role as a Christian man,” he said. “I think my family has most benefitted from my spiritual growth … as I was able to give them a deeper insight into Christ and his Church, and the meaning of God’s love for them.”

Though his ministry has slowed down a bit as he’s advanced in years, Deacon Dushney, now 75, is still joyfully serving wherever he’s given the chance. He’s looking ahead with peace that he’ll be able to do whatever his pastor and bishop need from him.

“My prayer has been, that I will still be able to minister to God and his people, that in my old age I will be able to participate in ministry and serve as I have for 40 years,” he said.

He encourages men interested in the permanent diaconate to prayerfully consider it. “It’s a wonderful opportunity to serve as a representative to the people, to be able to bring God’s love to them.”

“I attribute it all to God and his loving mercy to me — I’ve done nothing to deserve these many blessings in life so whatever I have received, the joy and happiness, I attribute it all to God’s grace and mercy.”

**Pastor installation**

Bishop Roger Foys installed Father Jacob Straub as pastor of St. Matthew Church, Kenton, during Mass Oct. 11. Father Straub accepted the keys to the parish, as well as other symbols of his priesthood and the sacraments he will administer there. He formally read his appointment letter from Bishop Foys, renewed his priestly promises and led the congregation in the creed. Bishop Foys thanked the people of St. Matthew for their patience after several years of having a pastoral administrator rather than a pastor, and congratulated them on standing strong and faithfully as a small parish.
Reynolds Scott’s “The Martian” is a splendidly told tale of survival and pluck, reminiscent of the novel “Robinson Crusoe” and the film “Castaway.” In this case, the hero is Mark Watney, an astronaut on a mission to Mars who is left behind by his crewmates when he is presumed dead after being lost during a devastating storm. The book is determined and an extraordinary application of scientific know-how. Watney manages to survive. For example, realizing that his food supplies would run out long before a rescue is intended in the same way, the film shows that he is alive and they contrive, with all their strength and intelligence, to get him back. The film ends (spoiler alert!), with the now somewhat grizzled Watney back on earth, lecturing a class of prospective film students. Watney says, “I’ll just have some creative fertilizing, grow an impressive crop of our lives. This isn’t just true for clothing, it’s also true for spirituality. Our challenges in mid-life, and still another life change as we age. Spirituality hasn’t always been seen as a luxury for what happens later. Later, when Christians were no longer physically martyred, the idea took hold that you could take on a voluntary martyrdom and achieve purity of heart. The classical Christian tradition, with its roots in the desert fathers and mothers folded the spirituality of aging. There is such a spirituality inside the Gospels. Even though he died at 33, Jesus left us a paradigm of how to age and die. But that paradigm, while helpful in understanding Jesus, can’t be extended to other religions, and to other animals, humans can take in the material creation, we have been made, the Scriptures hold, according to God’s image and likeness, and this imaging has been construed by most of the masters of the theological tradition as a function of our properly spiritual capacities of mind and will. With “The Martian” in mind, let me focus on the first of these. Like other animals, humans can take in the material world through the sense experience, and they can hold those images in memory. But unlike any other animal, people never lived into old age. For example, in Palestine, in the time of Jesus, the median age was 30 to 50 years. A century ago in the United States, it was still less than 50 years. When most people in the world died before the age of 30, there was no real need for a spirituality of aging. If there is such a spirituality inside the Gospels. Even though he died at 33, Jesus left us a paradigm of how to age and die. But that paradigm, while helpful in understanding Jesus, can’t be extended to other religions, and to other animals, humans can take in the material creation, we have been made, the Scriptures hold, according to God’s image and likeness, and this imaging has been construed by most of the masters of the theological tradition as a function of our properly spiritual capacities of mind and will. With “The Martian” in mind, let me focus on the first of these. Like other animals, humans can take in the material world through the sense experience, and they can hold those images in memory. But unlike any other animal, people never lived into old age. For example, in Palestine, in the time of Jesus, the median age was 30 to 50 years. A century ago in the United States, it was still less than 50 years. When most people in the world died before the age of 30, there was no real need for a spirituality of aging.

In essence, here’s the issue: today, we’re living longer and healthier late into life. It’s common today to retire sometime in our early 60s after having raised our children, superannuated from our jobs, and paid our mortgages. So what’s next, that we probably have 20 or 30 more years of health and energy left? What are these years for? What are we called to do now, beyond loving our grandparents? Abraham and Sarah, in their old age, were invited to set out for a new land and conceive a child long after this was biologically possible for them. That’s our call too. What “Isaac” are we called to give birth to in our later years? We need guidance.

Robert Barron is an Auxiliary Bishop of the Archdiocese of Los Angeles. Article originally published at WordOnFire.org.
October 16, 2020

**Dare to share the Truth**

*The Pharisees went off and plotted how they might entrap Jesus in his speech. I am, from time to time, surprised by unintended humor in the Scripture, and this is one line that always makes me laugh. The Pharisees (or anyone) think they are clever enough to trap Jesus in his speech I find funny. It is even funnier in the Greek, because it says that the Pharisees took counsel about how they might ensnare Jesus “en logi,” “in [his] words.” Jesus, who is “Io logos,” the Word, is not going to be trapped by human beings through His words.

But the real reason the Pharisees will never trap Jesus is not that Jesus is just so much cleverer than they are. Jesus’ words are always right — indeed, Jesus is the Truth. The Pharisees themselves acknowledge this.

“Teacher, we know that you are a truthful man and that you teach the way of God in accordance with the truth. And you are not concerned with anyone’s opinion, for you do not regard a person’s status.”

Whether the Pharisees truly believe what they are saying or just trying to set Jesus up, these words are worth pondering. The three things the Pharisees say about Jesus in these two sentences can serve as a kind of examination of conscience for us.

One is that Jesus is a truthful man. Are we truthful people? Before you answer, think, how many times you tell “little white lies”? How many times do you stretch the truth? Do you “spin” things? The fact that we use these terms at all tells us that we know we are desperately trying to find a way to excuse, and sometimes even to distort.

What do we think Jesus thinks about lies, even ones that are “little” and “white”? (“I know even the word ‘white’ for something that comes from the Prince of Darkness, the Father of Lies!” To cover one untruth we use another.) And we know what happens when you stretch or spin something — it loses its form and is distorted.

“Teacher, we know that you teach the way of God in accordance with the truth. And you are not concerned with anyone’s opinion, for you do not regard a person’s status.”

“I know what means when people use those words “pro-life” and “pro-choice.” Simply put, I believe that who are pro-choice believe that women have the right to decide whether to have children, based on her own moral and religious beliefs.

The simple point I want to make here (and the point that calls our “active life.”

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“Every child who, rather than being born, is condemned unjustly to being aborted, bears the face of Jesus Christ, bears the face of the Lord, who even before he was born, and then just after birth, experienced the world’s rejection. And every elderly person … even if he is ill or at the end of his days, bears the face of Christ. They cannot be discarded, as the ‘culture of waste’ suggests!”
— Pope Benedict XVI

“God’s love does not differentiate between the newly conceived infant still in his or her mother’s womb and the child or young person, or the adult and the elderly person. God does not distinguish between them because he sees an impression of his own image and likeness (Gn 1:26) in each one.”
— Pope Benedict XVI

The elephant in the voting booth

For more information about the Pro-Life Office or to be added to our e-mail newsgroups, visit us online at www.covdio.org/prolife/ or call (859) 392-1500.

Father Raymond Enzweiler
Consecrated Can you think of anyone with whom you always agree? Someone whose decisions you have never questioned, not even once? From our closest to remotest relationships, disagreements occur. Even Jesus wasn’t spared. Recall how Peter corrected Jesus just after proclaiming he was the Messiah and Son of God? No one can name a person with whom they’ve always agreed. It could have been a small matter or something very important. Regardless, we need to find ways to move forward with solutions that respect everyone involved.

Such points of disagreement are important when choosing someone to represent us. For example, if you are naming your health care surrogate, someone who could make life and death medical decisions for you, you would want that person to represent you and your beliefs well. You would want to know you can trust the decisions that person will make in your name. Issues like one’s position on surgery, ventilators or artificial hydration and nutrition are important. Would you choose someone to be your health care surrogate who believes euthanasia is not only a right but an obligation to society if you did not believe the same thing? Would you trust that person to make life and death decisions for you?

The same is true with elected officials. Certain issues give us a sense of how that person would respond in various other situations. They reveal the person’s values and principles. Since they are given the authority to make decisions for us, we want to vote for someone who will support the same values we hold. In an ideal situation, if we disagree with a candidate, we would dis-

agree with that candidate on all major issues. But, it is far more likely we will find ourselves disagreeing only on some issues. How are we to proceed in such situations, especially knowing that often the general assumption is that each vote is a “popular mandate” for everything the politician stands for.

Our bishops have given us some help with this dilemma in their docu-

ment “Faithful Citizenship.” This document notes that our starting point is a well-formed conscience coupled with the virtue of prudence. The conscience is more than opinions or feelings or what I think is best. It uses our gift of reason to determine if an act is good — morally correct — according to the law God has written deep in our hearts. Through it, we can hear the voice of God guiding us to love, do good, and avoid evil. Prudence adds the ability to determine the best moral action to attain the good in a situation. The conscience determines if a particular act is good. Prudence determines the best action when there are multiple pos-

sible ways to attain that good.

Our conscience tells us we cannot support issues that are counter to good such as abortion, euthanasia, assisted suicide, deliberately subject-

ing workers or the poor to subhuman living conditions, redefining mar-

riage in ways that violate its essential meaning or racist behavior. They
ter. Of course not. Indeed, part of the solution to ending abortion requires us to simultaneously respond to all the other social justice issues. In fact, the Catholic Church has never taken a “one issue only” stance.

“Faithful Citizenship,” numbers 34-37, notes there may be times when, for other truly grave moral reasons, prudence dictates the best path toward the human good means supporting a candidate who supports abortion or other evils. It does not mean giving tacit approval to the evil by remaining silent. It is incumbent upon us to make very clear we oppose the evil and work to overcome it. Such a decision is not easy. It requires a well-formed conscience and prudence. It requires balancing the lives of unborn children with no hope of tomorrow against those with the possibility of hope that tomorrow brings.

Our faith mandates we work to spread the Gospel and live Christ’s command to love others as he did. Our votes, like our actions, should reflect that mandate. It requires courage, determination and sacrifice. The stakes are high. Together, we can overcome all social injustice. But we cannot do it by ignoring the elephant in the room — the scourge of abortion.

Father Raymond Enzweiler is pastor, St. Thomas Parish, Mt. Thomas, Ky.
**Thomas More University’s in-person experience continues legacy of excellence**

*by Allegra Thatcher, Assistant Editor*

The 2020-2021 school year has certainly presented challenges for communities across the globe when social distancing is required for everyone’s safety and sports games are mostly cancelled because of COVID-19. Yet at Thomas More University, students and faculty are making sure authentic education still occurs. From an academic standpoint, a little more than 90 percent of students are either on campus in person or doing a combination between in-person and online classes. President Joe Chillo said that since so much of the Catholic college experience is hands-on, in-person, the students knew they wanted to come back for instruction.

"As we were planning for the fall back in April and May we were in the thick of things, our faculty and their families overwhelmingly wanted this in-person experience," said President Chillo. "This fall we opened up with theScrolling of the Rosary, Pope Francis urged Catholics to pray the rosary.

true prayer leads to concrete acts of love

Cindy Wooden

**CATHOLIC NEWS SERVICE**

VATICAN CITY — Pope Francis greeted a pilgrim during his general audience in Paul VI Hall at the Vatican Oct. 7, 2020. (CNS photo/Paul Haring)

**Photo provided by Thomas More University**

prayer, this always happens: moments of prayer that we feel are ‘fake praying’; to pray is to face God and allow our heart to open up to him, as He does to us," the pope said.

"I love how the professors want to help you learn and how often classes risk discussion in a chat room or discussion board. The fact that we have shared experiences and are able to touch what we're working on, show them because usually we're very hands-on people," said Mr. Thompson. "Another student needs help, we're right there and able to talk to them about what they're working on, show them how to work or do something different. Because COVID-19, that's very difficult to do because we have to keep six-foot distance in the studio. We can't share supplies — it's much more of a virtual or online course than the collaborative shared experience that I'm used to."

Nevertheless, Mr. Thompson said he wouldn't substitute the proving ground for prayer is concrete love for one’s neighbor," the pope said. "In her apparitions, Our Lady often exhorts us to recite the story in the First Book of Kings about Elijah confronting Ahab about taking advantage of the plot Jezebel hatched to kill him, so as to appropriate his land. Pope Francis said the world today needs "believers, zealous Christians," who can stand up to leaders with the courage of Elijah to say, "This must not be done. This is an assassination." Elijah says "show how there must not be a dichotomy in the life of one who prays: you stand before the Lord and go out to encounter the brothers and sisters to whom you send your prayers," the pope said.

"Believers act in the world after first having been quiet and having prayed," he said. "Otherwise, their action is impulsive; it is lacking discernment; it is breathlessly running without a goal. Believers who behave like that commit many injustices because they did not go first to the Lord, pray, and ask for his guidance and to appropriate his land."

Pope Francis said the world today needs "believers, zealous Christians," who can stand up to leaders with the courage of Elijah to say, "This must not be done. This is an assassination."

"Behold, let the earth be quiet before the Lord!"

"This happened to Elijah, but it seems like it was written for each of us," the pope said. "Some evenings we might feel alone and useless. That is when prayer comes and knocks on the door of our hearts."

Even if we’re some mistake or we feel threatened and afraid, turning to God in prayer, serenity and peace will return almost miraculously," the pope said. "This is what Elijah’s example teaches us."

With the audience taking place on the feast of Our Lady of the Rosary, Pope Francis urged Catholics to pray the rosary.

"In her apparitions, Our Lady often exhorts us to recite the rosary, especially when coordinated by the Work of Life," the pope told Polish pilgrims. "Today, in this time of pandemic, it is necessary to take the rosary in our hands and pray for ourselves, our loved ones and all men and women."
Happy Birthday to Father David Gamm, retired, Nov. 4; Deacon Michael Lyman, St. Henry Parish, Elsmere, Nov. 4; and Father Eric Andriot, pastor, St. Anthony Parish, Taylor Mill, Nov. 13.

Newsworthy

Did you know?

Pope Francis signed his latest encyclical, “Fratelli Tutti,” on Fraternity and Social Friendship, Oct. 3 at the tomb of St. Francis in Assisi. What exactly is an encyclical and how does it differ from other papal documents?

Encyclicals are papal letters, originally sent by bishops, of a pastoral nature. They have been used in their current form since 1768, and they offer counsel on particular existing doctrine in the Church. Examples include “Humanae vitae,” written in 1968 by Pope Paul VI about the Church’s teaching on birth control, or Pope Francis’ “Laudato si’,” on the care of creation.

Papal bulls are official declarations from the Holy Father adorned with a round lead seal and portraits of Sts. Peter and Paul and the name of the current pope. The Latin word for a round seal or medallion is bulla (literally, “bubble”), so documents with this kind of seal became known as papal bulls. St. John Paul II used one to announce the Jubilee Year of 2000.

Apostolic constitutions are the most solemn papal documents, which address significant doctrinal or disciplinary matters and are published as universal or particular law of the Church. Usually they involve the erection of a new diocese or changing norms governing church schools or universities. Pope Francis has issued several, including one entitled “Veritatis Gaudium,” on ecclesiastical universities and faculties. Past examples include “Sacrosanctum Concilium,” the Constitution on the Liturgy from Vatican II, and the Constitution on the Catechism of the Catholic Church.

Apostolic letters are addressed to a specific group of people in response to a specific need. They usually address social concerns, and are considered counsel rather than legislative documents. As pastoral communications, they are usually less doctrinal. St. John Paul II, for example, wrote an apostolic letter to those responsible for communications.

Apostolic exhortations, similarly to apostolic letters, are exhortations on a particular topic or spiritual matter, but addressed to the whole Church, clergy and faithful. They also are not considered legislative documents and do not contain dogmatic definitions of policies. The form was first used by Pope Pius XII in 1939 and they are usually written after a special synod. Pope Benedict XVI wrote an apostolic exhortation, “Verbum Domini,” in which he encouraged the practice of lectio divina (prayerful reading of Scripture). Exhortations generally encourage a particular virtue or mission, and are given on specific occasions.

Papal documents

Free copies of the Vatican newspaper L’Osservatore Romano with the front page about Pope Francis’ encyclical, “Fratelli Tutti, on Fraternity and Social Friendship,” are distributed by volunteers to the faithful at the end of the Angelus in St. Peter’s Square at the Vatican Oct. 4, 2020.

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Pope Francis’ teaching in new encyclical called ‘profound and beautiful’

Catholic News Service

VATICAN CITY — Bringing the Vatican official in charge of relations with non-believers to the world to recognize the depth his repeated pleas for nonviolence; Oct. 4 just after midday.

The encyclical was scheduled to be released Oct. 4 just after midday.

The pope had been rumored to be writing an encyclical on nonviolence, and, once the COVID-19 pandemic struck, many expected a document exploring in depth his repeated pleas for the inequalities and injustices laid bare by the pandemic, and adopt corrective economic, political and social policies. “Fratelli Tutti” combines those two elements in the framework set by the document on human fraternity and interreligious dialogue that he and Sheikh Ahmad el-Tayeb, grand imam of al-Azhar Mosque in Cairo, Egypt, signed in 2019.

Professing faith in God as the creator of all human beings, or even simply recognizing that all people possess an inherent dignity has concrete consequences for how people should think about decisions in politics, economics and social life, Pope Francis wrote. “Human beings have the same inviolable dignity in every age of history and no-one can claim to be above the law or to be authorized by particular institutions to deny this conviction or to act against it,” the pope wrote in his encyclical, “Fratelli Tutti, on Fraternity and Social Friendship.”

In “Fratelli Tutti,” Pope Francis reminds the faithful that what might seem to some to be disparate issues, “Pope Francis really provides us an alternative way of looking at our life, and something new can emerge at this moment,” said a member of a panel discussing the encyclical Oct. 5. Pope Francis wants Catholics to determine “where our real loyalty is, where our commitment is, where we are in relation to the throwaway people,” said Franciscan Sister Nancy Schreck, who is program director of Excel Inc. in Okolona, Kentucky. She added: “Dialogue destroys the barriers in the heart and mind, opens up spaces for forgiveness, and promotes reconciliation.”

Joining Cardinal Parolin to present the encyclical were Cardinal Miguel Angel Ayuso, president of the Pontifical Council for Interreligious Dialogue; Judge Mohamed Mahmoud Abdel Salam, secretary general of the High Council for Human Rights, Egypt; and Andrea Riccardi, founder of the Community of Saint Egidio.

The pre-publication controversy over the title of Pope Francis’ long-anticipated encyclical was public. Explaining that in his 2015 encyclical, the phrase “fratelli tutti” is taken from St. Francis of Assisi’s “sixth admonition” to the friars, all of whom were men. In the Latin, “fratelli” means “brothers” or “brothers and sisters.”

In his new encyclical, Pope Francis offers a vision for the world of dignity for every person around the world and promotes a call to “build a new culture of fraternity and dialogue,” said the president of the Australian Catholic Bishops’ Conference. The document “is not just for believers but for the entire human family,” Archbishop Mark Coleridge of Brisbane said in a statement released as the encyclical became public. Explaining that in his 2015 encyclical, “Laudato Si’, on Care for Our Common Home,” the pope spoke of caring for creation, the new teaching document “speaks of care for each other, the family that dwells together in the common home,” the archbishop said. The archbishop’s views on the encyclical were echoed around the world as reaction to it focused on how humanity must value the lives of each human being in order to achieve peace and allow for the development of communities that are often left on the margins of society.

Pope Francis tackled several issues in his new encyclical, but the section devoted to ending capital punishment was particularly cheered by U.S. Catholics who oppose the death penalty. The pope reiterated how St. John Paul II had described the death penalty as “inadequate from a moral standpoint and can never be considered a legitimate punishment,” but then went further by adding: “There can be no stepping back from this position. Today we state clearly that the death penalty is inadmissible.” He wrote quoting from the revised Catechism of the Catholic Church, and adding: “The Church is firmly committed to calling for its abolition worldwide.”

Sister Helen Prejean, a Sister of St. Joseph of Medaille College of Baltimore, Maryland, and longtime anti-death penalty activist, said in a tweet Oct. 4 that she was pleased with the pope’s “ringing proclamation of the inviolable dignity of all human life, even the life of murderers.” She also said she was “heartened by the Church’s unequivocal opposition to governments’ use of the death penalty in all instances.”

Pope Francis’ new encyclical calls for a “culture of fraternity” as more than just an abstract concept, but as a concrete path toward peaceful coexistence in a world fraught by war, said Cardinal Pietro Parolin. As the Vatican’s presentation of the encyclical, Cardinal Italian, “fratelli” means “brothers” or “brothers and sisters” since, like with many Romance languages, the masculine form of nouns is traditionally used when referring to males and females collectively.

Anna Rowlands told Catholic News Service, “We live in a world that is still structured by gender inequality, and the Church is in crisis with this much as the world has to wrestle with it.” The Vatican chose Rowlands and four men to present the document at a conference the same day. The phrase “fratelli tutti” is taken from St. Francis of Assisi’s “Sixth admonition” to the friars, all of whom were men.

Calling all people of goodwill to care for one another as brothers and sisters, Pope Francis urged people not to despair of making the world a better place, but to start creating the world they want through personal action and political lobbying. “A worldwide tragedy like the COVID-19 pandemic momentarily revived the sense that we are a global community in the same boat, where one person’s problems are the problems of all,” the pope said. “Once more we realized that no one is saved alone; we can only be saved together.”

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Beatified teen showed that heaven is ‘attainable goal,’ cardinal says

JUNNO ARCHO ESTEVES
Catholic News Service

ASSISI, Italy — Thousands sang and applauded as Italian teen Carlo Acutis was beatified in a town dear to him and to many Christians around the world: Assisi.

During the Oct. 10 beatification Mass, Italian Cardinal Angelo Amato, the papal legate for the Basilicas of St. Francis and St. Mary of the Angels in Assisi, read Pope Francis’ apostolic letter proclaiming Acutis “blessed,” the step before canonization.

“With our Apostolic authority we grant that the venerable servant of God, Carlo Acutis, layman, who, with the enthusiasm of youth, cultivated a friendship with our Lord Jesus, placing the Eucharist and the witness of charity at the center of his life, henceforth shall be called blessed,” the pope decreed.

After the reading of the apostolic letter, the newly beatified teen’s parents, Andrea Acutis and Antonia Salzano, processed toward the altar carrying a reliquary containing their son’s heart.

The reliquary was engraved with one of the teen’s well-known quotes: “The Eucharist is my highway to heaven.”

Pilgrims flocked both to the Basilica of St. Francis for the beatification Mass as well as to the Shrine of St. Mary Major where the newly beatified teen’s remains were on display for veneration.

Men and women, boys and girls passed by the tomb quietly, some stopping to pray the “Our Father.” A young toddler blew a kiss goodbye to the young blessed as she passed by.

Known as the site where a young St. Francis renounced his father’s inheritance and embraced poverty, the shrine is a special place in Acutis’ heart.

The teen loved St. Francis “very much,” his mother, Antonia Salzano, told Catholic News Service Oct. 9. St. Francis “was a very Eucharistic soul who used to attend Mass twice a day,” and her son sought to imitate that same devotion.

Cardinal Domenico Sorrentino of Assisi reflected on Acutis’ life. For many of those attending the beatification, “in the land of Francis of Assisi is good news, a strong proclama- tion that a young man of our time, one like many, was conquered by Christ and became a beacon of light for those who want to know him and follow his example.”

Reflecting on the teen’s life, Cardinal Vallini said that like most young people his age, Carlo was a “normal, simple, spontaneous, friendly” teenager who used modern forms of communication to transmit the “values and beauty of the Gospel.”

For him, “the internet was not just a means of escape, but a space for dialogue, knowledge, sharing and mutual respect that was to be used responsibly, without becoming slaves to it and rejecting digital bullying,” the cardinal said.

Cardinal Vallini said the Blessed Acutis was a model of virtue for young men and women today, reminding them that a young man or woman today, “must seek ‘sanctification only in ephemeral successes but in the perennial values that Jesus proposes in the Gospel.’

“He gave witness that faith does not distance us from life but immerses us more deeply in it and showed us the concrete way to live the joy of the Gospel,” the cardinal said. “It is up to us to follow it, attracted by the fascinating experience of Blessed Carlo, so that our lives may also shine with light and hope.”

The body of Carlo Acutis, who died in 2006, is pictured at the Church of Santa Maria Maggiore in Assisi, Italy, Oct. 3, 2020. The Italian teen, who had a great love for the Eucharist, was beatified Oct. 10 in Assisi.

In his homily, Cardinal Vallini said that Acutis’ beatification “in the land of Francis of Assisi is good news, a strong proclamation that a young man of our time, one like many, was conquered by Christ and became a beacon of light for those who want to know him and follow his example.”

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Sister Catherine Marie of the Immaculate Heart, O.P. Dominican
Sister Catherine Marie of the Immaculate Heart (Thelma Brinkman) was born on Sept. 20, 1918 in Covington, to George and Theresa Brinkman. She was the oldest of seven siblings and was a member of St. Henry Church, Elsmere. She delayed her entrance to the convent to help her parents and family, working as an office clerk at Shillito’s in downtown Cincinnati, Ohio. 

She loved traveling with friends. On one of her trips she saw Brother Andre Bessette (now St. Andre Bessette). As he walked past her, he pointed to her and prophesied, “You will become a religious.” Sister Catherine Marie made her solemn vows with the cloistered Dominican Nuns of the Perpetual Adoration at the Monastery of the Holy Name in Cincinnati. She later relocated to the Monastery of Our Lady of the Rosary in Buffalo, New York. 

Sister died peacefully on Sept. 17, 2020, just three days before her 102nd birthday, in her 58th year in the Dominican monastic life. She was always joyful and a true blessing to everyone she met. 

She is survived by her two sisters, Mary (late Richard) Kramer and Ruth (Tom) Schaper and many nieces and nephews. She was predeceased by her sister, Vera (John) Oberschlake and her three brothers, George (late Vera) Brinkman, Paul (late Wanda) Brinkman and Joe Brinkman.

A memorial Mass was held Oct. 7 at St. Henry Church, Elsmere. Memorials are suggested to: Dominican Nuns c/o Sts. Peter and Paul Retreat Center, 2734 Seminary Rd. SE, Newark, OH 43056-9339.

Our Lady of the Rosary is a sponsorship of Covington and Cincinnati. 

She went on to teach religion at Notre Dame Academy for 15 years. There she was moderator of the student council. Sister also ministered in the Diocese of Covington where she held the position of Director of Formation and Assistant Provincial. She served on the boards of several SND-sponsored ministries and local boards as well. In 1988, Sister became Chancellor of the newly established Diocese of Lexington, a position she held for 11 years. Later she ministered at St. Joseph Catholic Parish, Camp Springs, as parish life collaborator and administrator for eight years. 

After over 57 years of religious and educational ministry, Sister retired to Lourdes Hall. There she enjoyed reading, listening to music and corresponding with family and friends. She loved family, especially her brothers, was immense. Sister Mary Kevan went home to God peacefully Oct. 3. Sister is pre-deceased by her parents and her brothers William Seibert and Edward, Robert and Thomas Ruberg. She is survived by her dear brothers Ronald and Donald Seibert and many beloved nieces and nephews. Due to the current health-care restrictions on gatherings, a private Catholic Mass took place at St. Joseph Heights chapel, followed by burial in the convent cemetery. A celebration of Sister Mary Kevan’s life will be held for family and friends at a later date. Memorials are suggested to the Sisters of Notre Dame, Covington. 

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Brad Torline is associate director for the Office of Catechesis and Evangelization, Diocese of Covington, Ky.

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New statue honors Mother Cabrini for devotion to immigrants, children, poor

NEW YORK — A statue of St. Frances Xavier Cabrini, the patron of immigrants, now stands overlooking the New York Harbor and the Statue of Liberty. Unveiled during a dedication ceremony in Battery Park City on Columbus Day, Oct. 12, the statue honors Mother Cabrini, as she is best known. She is revered for not only her devotion to immigrants but also to children and the destitute. The sculpture, designed by Jill and Giancarlo Biagi, shows the saint “in motion and taking care of children” and “doing her justice,” Brooklyn Bishop Nicholas DiMarzio said in his remarks at the ceremony. “I know for the artists it was a work of passion. We hope that people who visit this memorial will recognize that history should be repeated, that there was a care for the outcast and marginalized which Mother Cabrini understood, and we need that same care today. This is not just history, we want to make history with a new understanding of how we take care of people.”

Other states have statues dedicated to Cabrini, including New York Gov. Andrew Cuomo and fellow members of the Mother Cabrini Memorial Commission. “This statue of Mother Cabrini recognizes both her contributions as an Italian immigrant woman, as well as those of all Italian American and immigrant women,” John Leo Heyer II, a commission member, said at the ceremony.

Supreme Court confirmation hearings highlight health care, religion

WASHINGTON — The Oct. 12 start of the Senate Judiciary Committee confirmation hearings for Supreme Court nominee Judge Amy Coney Barrett had two distinct focuses. Democratic senators homed in on concern that Barrett’s confirmation would lead to a vote to potentially overturn the Affordable Care Act, and Republicans emphasized the nominee’s ties to religious exercise.

In her remarks, Barrett said she was “honored and humbled” to be nominated to the Supreme Court. She spoke of her husband, their seven children, her siblings and her parents. She mentioned the “the devoted teachers at St. Mary’s Dominican,” the girl high school she attended in New Orleans, and also mentioned that if she were confirmed, she would be the only justice on the bench not from Harvard or Yale but the University of Notre Dame.

Bishop says diocese not deterred by ruling against temporary stay

BROOKLYN, N.Y. — Brooklyn Bishop Nicholas DiMarzio said Oct. 10 that a federal judge’s denial of its motion for a temporary restraining order against the state’s new COVID-19 restrictions on houses of worship “is only the beginning of the case, and we expect ultimately to prevail.” He called the initial ruling issued late Oct. 9 “a sad day for our church community,” but “it will not deter us from our faith. We are seeking what is just.”

The Diocese of Brooklyn filed a lawsuit in federal court Oct. 8 against the state of New York, charging that Gov. Andrew Cuomo’s new executive order reducing church capacity violates the First Amendment’s guarantee of the free exercise of religion. It sought a temporary stop on Cuomo’s new orders while the suit proceeds. In the ruling, Judge Eric Komitee of the U.S. District Court for the Eastern District of New York said that “the government is afforded wide latitude in managing the spread of deadly diseases under the Supreme Court’s precedent. On its face, the executive order applies differently to religious exercise: It regulates houses of worship explicitly, and applies a capacity limit unique to them,” he said, and entities “deemed essential businesses” seem to be “treated better than religious institutions in the ‘red zone.’”

Supreme Court does not reinstate abortion drug restrictions

WASHINGTON — The U.S. Supreme Court is temporarily allowing drugs used to medically induce abortions to be mailed or delivered without requiring the recipient to make a doctor’s visit during the coronavirus pandemic. In an unsigned order Oct. 8, the nation’s high court rejected an emergency appeal from the Trump administration to reinstate a U.S. Food and Drug Administration rule requiring in-person visits to a hospital or clinic 60 days before induced abortions.

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