At centennial convocation, TMU celebrates past and launches its ‘Second Century Campaign’

Laura Keener
Editor

Thomas More University is celebrating its 100th anniversary of its founding this year. Begun by the Benedictine Sisters of St. Walburg Monastery in 1921 as Villa Madonna College, TMU has expanded in every way imaginable — in its physical campus, in student enrollment, in academic offerings and in athletic competition. But what has not changed is its mission to provide leaders for the local community and beyond formed by Catholic values.

On Founders Day, Aug. 12, Dr. Joseph Chillo, president; Judith Marlowe, Board of Trustees chair; Divine Providence Sister Margaret Stallmeyer, former president; a contingent of Benedictine Sisters from St. Walburg Monastery; faculty, staff and alumni gathered at the Cathedral Basilica of the Assumption for Mass celebrated by Bishop Roger Foys, Msgr. Gerald Twaddell, professor and chaplain for TMU, as well as Father Ryan Maher, Cathedral rector and vicar general.

“I am very pleased to welcome our Thomas More University family,” Bishop Foys said in his closing remarks at Mass. “Catholic education has, from the very beginning of the foundation of our diocese in 1853, been a very important apostolate and ministry.”

Before Mass began, Dr. Chillo welcomed those present and thanked Bishop Foys and the Benedictine Sisters for their support of TMU. Of the 197 dioceses in the United States, TMU is one of only 11 U.S. dioceses with a Catholic college or university, he said.

“It shows we have a true human investment in Catholic education,” Bishop Foys affirmed. Bishop Foys also shared his gratitude to the Benedictine Sisters, and all women religious who have ministered in the Diocese of Covington, for laying a solid foundation of faith that has sustained the diocese.

“If it weren’t for the consecrated religious women in our diocese, we would not be the diocese we are,” Bishop Foys said. “We would not have Thomas More University or the hospital; we would not have our schools, we would not have the Children’s Home — all of this came because of the work of our consecrated religious. I am pleased to be able to thank them again for all that they have done in the past and will continue to do in the future.”

Bishop Foys recognized both the former and current presidents of TMU.

“I am happy to see Sister Margaret Stallmeyer who was the 13th president of Thomas More College. She laid a solid groundwork upon which her successors could build,” Bishop Foys said. “It was under her presidency that, after long last, the chapel was built on the campus of TMU. It was important to have that literally concrete example of our faith on campus.”

“I am pleased, also, to acknowledge Dr. Joseph Chillo. In the short time he has been here he has made a profound difference in the work and building up of Thomas More University.”

The next day, TMU celebrated its convocation opening the centennial school year. After the convocation Dr. Chillo announced a landmark fundraising initiative — “Second Century Campaign” and the launch of the 2021-2026 strategic plan — “Lighting the Way.”

With the Second Century Campaign, Dr. Chillo said that TMU will strive to become the region’s premier Catholic university defined by student success, academic innovation and responsible stewardship. TMU’s goal is to raise $80 million to make capital and academic improvements.

“We have a very ambitious plan here and the Second Century Campaign was designed to be interwoven with the strategic plan,” Dr. Chillo said.

A flagship of the campaign is the creation of the new academic center. The 31,000 square-foot building will house the College of Business, the Center for Faith, Mission and Catholic Education and the Center for Leadership Entrepreneurship and Innovation.

The plan also includes enhancements to facilities around the campus including athletic facilities. These enhancements are designed to improve overall student experience, not only for athletes but the entire student population.
The North Central Lieutenancy of the Equestrian Order of the Holy Sepulchre of Jerusalem held its annual investiture weekend, Sept. 25 and 26. The Equestrian Order of the Holy Sepulchre of Jerusalem is the only lay institution of the Vatican State charged with the task of providing for the needs of the Latin Patriarchate (the Catholic See) of Jerusalem and supporting Christians in the Holy Land. Locally, most people are familiar with the Knights and Dames of the order through their presence at diocesan pontifical liturgies. The Dames are famous for their black gowns and mantillas and the Knights for their white capes and black berets. Both the men’s and women’s uniforms are emblazoned with a red five-fold cross, symbolizing the five wounds of Christ.

The North Central Lieutenancy includes dioceses in Illinois, Indiana, Kentucky, Michigan, Ohio and Wisconsin. At the investiture, new candidates are invested into the Order and existing members who have been granted promotions receive their new rank. This year the Archdiocese of Cincinnati and the Diocese of Covington co-hosted the investiture.

Bishop Roger Foys was the principal celebrant at the Vigil service and promotions ceremony, Saturday, Sept. 25. From the Diocese of Covington, three priests — Father Michael Black, Father Jordan Hainsey and Father Harry Settle — and two parishioners — Janet Dixon, Cathedral Basilica of the Assumption and Manuel Villareal, St. Joseph Parish, Cold Spring — were invested as new members.

Seven Knights and Dames from the Diocese of Covington were elevated in rank and/or received an award: Bishop Roger Foys, received the Silver Palm of Jerusalem; Sir Stephen Enzweiler, promoted to Knight Commander and received the Pope Pius IX Award; Sir Charles Kenner, promoted to Knight Commander; Sir Nelson Rodriguez, promoted to Knight Commander and received the Pope Pius IX Award; Dame Patricia Enzweiler, promoted to Dame Commander; and Dame Joanne Kenner, promoted to Dame Commander.

The Silver Palm of Jerusalem is awarded to members who have distinguished themselves by extraordinary service to the Order and the Holy Land. Dame and Knight Commander is the second of four ranks in the Order. The Order of Pius IX is the Order’s third highest papal order and is the highest Papal order currently awarded. Owing to the pandemic, the 2020 investiture was postponed and those who achieved an elevated rank last year were recognized this year.

Archbishop Dennis Schnurr celebrated the closing Mass, Sunday, Sept. 26 at the Cathedral Basilica of St. Peter in Chains, Cincinnati.
The 2021 ACUE major donor recognition reception took place on Sept. 21 at the Drees Pavilion, Covington. The event celebrated the success of the most recent ACUE Annual Appeals so crucial to the ACUE schools and students.

ACUE stands for the Alliance for Catholic Urban Education, a ministry of the Department of Catholic Schools and the Diocese of Covington. ACUE represents a consortium of the six diocesan urban elementary schools, all of which offer a quality faith-based education to the children of our urban areas. The consortium includes Holy Cross Elementary, Latonia; Holy Family School, Covington, Holy Trinity School, Bellevue; Prince of Peace Montessori, Covington; St. Anthony School, Taylor Mill; and St. Augustine School, Covington. Four ACUE schools qualify for the Community Eligibility Provision, a free breakfast and lunch for 100 percent of students due to the high number of impoverished students enrolled at the school.

Given the high need among students, one-third of funding for the ACUE schools is provided through donors. This comes primarily in the form of the tuition assistance so vital to ACUE’s many economically-disadvantaged students. Importantly, 90 percent of ACUE students matriculate to a Catholic high school where 98 percent graduate, providing those in need with the means to break the cycle of poverty.

ACUE appeal donor contributions have benefited not only the urban elementary schools and students, they have assisted the financial stability of our urban parishes as well. The growing success of the ACUE appeals has helped to reduce the urban parishes’ financial participation in support of the schools.

The 2021-2022 ACUE Appeal was launched in September. Every contribution to ACUE will make a significant difference, especially in the lives of urban children.
COMMENTARY

The Casaroli myth

As for the man who made him secretary of state of the Holy See, Casaroli thought “Poland was too small for us to wield force on he owns’t speak out openly and strongly” in defense of religious freedom, Casaroli recalled; self-censoring was a “torment for him.” Paul VI would often say of various situations of persecution behind the iron curtain. “This is impossible, I have to say something.” But the Pope remained “faithful to the vision” of the Ostpolitik, although that required Casaroli to “restrain” him, and “this was an agony for us.” Unsurprisingly, Casaroli called his posthumously published memoir “The Martyrdom of Patience.”

Whatever its intentions, that strategy failed to create a viable Catholic situation behind the iron curtain. And the claim still heard in Rome that the Casaroli Ostpolitik was a great success, which paved the way for the non-violent Revolution of 1989 and the communist collapse in east central Europe, has no foundation in historical reality.

But we are not a world divided by war, or even just “permanently polarized.” We are divided by reality, by the complex issues of our times, by the challenges of how best to sustain that access under totalitarianism? What the Vatican diplomat admired in Wyszynski, it seemed, was the latter’s active tactical sense. Thus, at one point the cardinal said that the Primate was “like one of those boys’ toys that you wind up” — and then it stops just before crashing (a maneuver Casaroli illustrated by walking his fingers to the edge of the coffee table between two hours, and as I look back over my notes from that encounter, I still find the cardinal’s observations fascinating.

Interestingly, he expressed admiration for Cardinal Stefan Wyszynski, who was beatified on Sept. 12. The two men had battling for years — Wyszynski skit thought the Ostpolitik singularly ill-advised — but Casaroli went out of his way to praise the Polish Primate, whom he dubbed “a real prince . . . although he came from a rather poor family.” What the Vatican diplomat admired in Wyszynski, it seemed, was the latter’s active tactical sense. Thus, at one point the cardinal said that the Primate was “like one of those boys’ toys that you wind up” — and then it stops just before crashing (a maneuver Casaroli illustrated by walking his fingers to the edge of the coffee table between

Pope Francis’ environmental encyclical, “Laudato Si,” has generated a great buzz. I have to admit that I haven’t always taken enough interest in ecological issues, assuming that doing so would somehow compromise my dedication to the frail seniors with whom we share our lives as Little Sisters of the Poor.

However, the pandemic opened my mind to ecological concerns in surprising ways. During the period of COVID lockdown, like the one we have been experiencing throughout September, it struck me that our home for the elderly, and the people who live and work here is an ecosystem of our own. But we are not a world unto ourselves. We are connected to many people and systems on whom we rely to sustain our daily lives. This realization has led me to broaden my horizons — and to care more about our “common home.”

Regardless of whether we believe that the COVID-19 virus originated in a lab or a wet market, at this point it seems obvious that the pandemic is the result of some form of human intrusion into the natural world. Whatever its origin, the pandemic has shown us very painfully that we mere humans do not have absolute control over the world.

As Pope Francis famously of March 27, 2020, when he stood alone in an empty rain-filled St. Peter’s Square to pray for our sick world, “we have shaken awake by wars or injustice across the world, nor are we listen in this hour of our own planet. We carried on regardless, thinking we would stay healthy in a world that was sick.” As I have become more aware of our mistaken notion of dominance over the entire created world, I realize more and more that care for the environment is closely tied to reverence for human life. A beautiful prayer from the U.S. Bishops’ Conference (USCCB) drove this home to me. It begins like this: “Father of all, Creator and ruler of the universe, you give us the power of life and of death. We carry on regardless, thinking we would stay healthy in a world that was sick.”

But the prayer continues, “Christ Our Lord, . . . help us to imitate your love for the human family by recognizing that we are all connected — to our brothers and sisters around the world, to those in poverty impacted by environmental devastation, and to future generations.” It concludes by asking God to hear the cry of the poor and the cry of the earth, so that we may together care for our common home.

In October, the Church observes Respect Life Month. It now seems fitting to me that the “Season of Creation,” this liturgical season of Oct. 1 - Oct. 24, will run right into the month devoted to nurturing respect for human life. Living on earth here at our home for the elderly, I realize that many of us are in no position to engage in great works of activism on these issues. But there is much we can do. Despite the perils of supporting our local Catholic saints — both of whom we honor during the first week of October — can lead the way.

So, no matter what material riches, influence or human strengths we lack, let us offer our prayers and sufferings for greater reverence for the dignity of human life at every stage, and for greater concern for our common home. We really can make a difference!

Sister Constance Veit is director of communications for the Little Sisters of the Poor.

When I met Cardinal Agostino Casaroli Feb. 14, 1997, the architect of the Vatican’s Ostpolitik and its soft-spoken approach to communist regimes in east central Europe in the 1960s and 70s could not have been more cordial. I was then preparing the first volume of my biography of Pope John Paul II, “Witness to Hope,” and in requesting a session with the retired cardinal, I emphasized two points: I wanted to understand the theory behind the Ostpolitik, and I was eager to learn Casaroli’s impressions of Cardinal Karol Wojtyła. This trip ended the archbishop of Kraków became pope. We spoke for almost two hours, and as I look back over my notes from that encounter, I still find the cardinal’s observations fascinating.

Interestingly, he expressed admiration for Cardinal Stefan Wyszynski, who was beatified on Sept. 12. The two men had battling for years — Wyszynski skit thought the Ostpolitik singularly ill-advised — but Casaroli went out of his way to praise the Polish Primate, whom he dubbed “a real prince . . . although he came from a rather poor family.” What the Vatican diplomat admired in Wyszynski, it seemed, was the latter’s active tactical sense. Thus, at one point the cardinal said that the Primate was “like one of those boys’ toys that you wind up” — and then it stops just before crashing (a maneuver Casaroli illustrated by walking his fingers to the edge of the coffee table between...
The law that binds and heals


This 27th Sunday in Ordinary Time gives the Church the opportunity to reflect on the beauty of marriage and, in particular, the indissolubility of the marital bond. When a couple on their wedding day seek to be married, they stand before God, the Church, their family and friends, and make promises — not just any promises, but solemn promises. They promise to love one another, in good times and in bad, for richer or poorer, in sickness and in health, until death. It is a very beautiful, but it is also very challenging. Some newly married couples could be married for 70 or even 80 years. This idea of spending a lifetime (literally) with just one person has become foreign to the society in which we live in the United States. And this is very unfortunate. Our society could easily be considered a “throw-away” culture — a culture in which everything can be discarded. And sometimes this can include a spouse. How many times have we heard: “If it doesn’t work out, we can get a divorce?”

The reality sadly is that the prevalence of divorce has diminished marital promises and the expectation that marriage is indeed a lifetime commitment. Does this mean that those who have had their marriages end in divorce are “bad”? No, it means that we all can learn from everyone else — tempted by sin. And just like every sinner, are in need of the Lord’s compassion and mercy — as well as the Church but also civil law. All laws should keep good order. As Pope Francis has said in his Pentecost homily: “The Church understands that the law flows from the kingly ministry of Jesus, which is “to keep good order.”

The Church needs to take this to heart. Both as we approach the law of the Church, and as we approach the law of the State. When it comes to marriage, especially those which are “fallen apart,” the law seeks to heal — first the marriage (if it is valid) and then the persons (if it is not).

In our second reading today from Hebrews we hear: “For we are fitting that he, for whom and through whom all things exist, in bringing many children to glory...”

“...For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory...”

The law that binds and heals us to one another, to our families, to our neighbors, to our Church. It is a loving embrace that is a part of our relationship with Jesus, our Lord. When Pope Francis designated a Year of the Family in March of this year on the feast of St. Joseph, a childhood memory came floating back to me. Mass in the 50s was in Latin and the sermon, as it was called in those days, was delivered in English by our very elderly pastor with his thick German accent. What was a six-year-old child like me supposed to do but dream, gaze carefully at those beautiful stained glass windows, and inspect the many statues in their niches in that huge sanctuary area of St. Aloysius Church in Covington?

So that is what I did on a regular basis. I can still see myself kneeling there wondering why Mary had to be so far away from Joseph in their particular placement in our church. And where was baby Jesus? This was my context then of the Holy Family until Christmas arrived and our beautifully lifelike nativity scene was displayed. My family was always together — at meal times, in the evenings, on long Sunday afternoons drives through the country, visits with grandparents, cousins, aunts and uncles for celebrations; card games, and wonderful times together; I wouldn’t have called us a holy family then, in the same way I understand now that we were the Lord’s family.

We were not the family that all others should look to for inspiration and example. But I am sure that we “lived the joy of God’s love” as the theme of this special year proclaims. And I believe that seeds of holiness were lived the joy of God’s love” as the theme of this special year proclaims. And I believe that seeds of holiness were planted, nurtured and matured in our family along the way.

What does “living the joy of God’s love” mean? I think it means that we cared about each other, even when we fought like cats and dogs. The bottom line was that there were no others besides me who tried to put them down. Where did that attitude come from but for my parents and grandparents who nurtured us to learn respect and concern for each other? God’s love is not just a house and it spilled over into our neighborhood outreach. We were shown by our parents’ example that when our neighbors were hurting, we did something about it.

We certainly were not rich. No one in our inner-city Covington neighborhood was, but some were better off than others around us. We had enough to eat and my mom often fed neighbor kids or someone my dad brought to the backroom off the kitchen for lunch.

(Continued on page 9)
St. Henry District High School dedicates gym floor to former principal

In recognition for his more than 30 years of service to St. Henry District High School (SHDHS), the SHDHS Athletic Department honored David Otte, retired principal, during a special ceremony, Aug. 16, at the St. Henry Athletic Complex, Florence.

Mr. Otte was instrumental in bringing the St. Henry Athletic Complex, commonly referred to as the SHAC, under the management of the school’s Athletic Department. The SHAC is located in the former Sports of All Sorts building, now adjacent to the Cristo Rey Parish, and boasts three full basketball courts, four volleyball courts, an indoor batting cage, concession area, and more.

“Mr. Otte has given his life to Catholic education. His three decades at St. Henry District High School provide us with proof of that,” said Bishop Roger Foys. “He has been committed to the Catholic identity of our schools as well as to providing each student with an excellent overall education. From the move from the old St. Henry High School site and the building of a new St. Henry District High School to the very recent addition to SHDHS he has been on the front lines. His guidance, his wisdom, his knowledge and especially his faith have served not only him well but also every student who walked through the doors of SHDHS.”

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Central Europe trip was about honoring roots, moving forward

VATICAN CITY — A living faith draws strength from remembering the past while continuing to grow in love of God and service to others, Pope Francis said.

The pope said he saw that kind of faith on display Sept. 12–15 as he visited Hungary and Slovakia.

Reviewing the trip Sept. 22, Pope Francis told people at his weekly general audience that the roots of identity and faith must be “conserved — not like museum exhibits, not ideological and exploited out of interests of prestige and power (or) to consolidate a closed identity” — but as reminders of what God has done and as inspiration for growing closer to God and to other people.

In Hungary Sept. 12, Pope Francis celebrated the closing Mass of the International Eucharistic Congress where, he said, participants were “embraced by the cross that stood above the altar, showing the same direction indicated by the Eucharist, namely the path of humble and selfless love, of generous and respectful love toward all, of faith that purifies from worldliness and leads to what is essential.

With liturgies in the Roman and Eastern rites, eucharistic gatherings, meetings with members of the Jewish community, with popular piety. “This is what the people of God are called to, above all: to worship, to pray, to journey, to wander, to do penance, to remember the past while continuing to grow in love of God and service to others, Pope Francis said.

In recognition for his more than 30 years of service to St. Henry District High School (SHDHS), the SHDHS Athletic Department honored David Otte, retired principal, during a special ceremony, Aug. 16, at the St. Henry Athletic Complex, Florence.

Prior to the liturgy in Budapest, the pope visited the Jewish community and met with organizers of a conference on the Holocaust.

“With liturgies in the Roman and Eastern rites, eucharistic gatherings, meetings with members of the Jewish community, with popular piety,” the pope said.

“‘I will repeat what I’ve said many times — the verse comes to it from what it has underground,’” the pope said. “It is so beautiful — ‘All that is blooming on the tree to grow. From the roots there comes to it from what it has underground,’” the pope said.
Court’s new term to look at abortion, death penalty, religious liberty

Carol Zimmermann
Catholic News Service
WASHINGTON — The U.S. Supreme Court’s new term, starting Oct. 4, returns to its standard routine: hearing arguments in person and taking on hot button issues.

The big cases, among the 34 it has so far agreed to hear, include those on abortion, the Second Amendment, and religious liberty issues related to a death penalty case and religious schools excluded from a state school choice program.

The nine justices are jumping into the fray at a time when the public’s perception of the court is becoming more negative.

A Gallup poll released two weeks before the court’s new session said only 40 percent of Americans approve of the job the court is doing, compared with 49 percent two months ago and 58 percent a year ago.

“Not since Bush v. Gore has the public perception of the court’s legitimacy seemed so seriously threatened,” said Irv Gornstein, executive director of the Supreme Court Institute at Georgetown University Law School referring to the Supreme Court’s decision settling the 2000 presidential election.

Likely the most anticipated case of the term is Dobbs v. Jackson Women’s Health Organization, the abortion case that will be argued Dec. 1 and has been described as potentially taking down Roe v. Wade, the court’s 1973 decision legalizing abortion.

Here, the court will consider the constitutionality of a Mississippi state law prohibiting abortions after the 15th week of pregnancy. The state ban was struck down by a federal District Court in Mississippi in 2018 and upheld a year later by the New Orleans-based U.S. Court of Appeals for the 5th Circuit.

The nation’s high court already stepped into the abortion debate in early September when it declined to block a Texas law banning abortions after six weeks of pregnancy. About three weeks later, Texas abortion providers urged the high court to again review their challenge to the state law before a federal court’s anticipated ruling in December.

In previous abortion rulings, the Supreme Court has consistently said states cannot restrict abortion before 24 weeks of pregnancy, focusing on viability or when a fetus is said to be able to survive on its own. If the court sides with Mississippi in this term’s case, it would be the first time it would allow an abortion ban before the point of viability and could lay the groundwork for other abortion restrictions.

Catholic leaders and pro-life organizations have shown support for the Mississippi law in friend-of-the-court briefs. The U.S. Conference of Catholic Bishops, in its brief, stressed that abortion is not a right created by the Constitution and warned that if the court “continues to treat abortion as a constitutional issue,” it will face more questions in the future about “what sorts of abortion regulations are permissible.”

The court also is taking up two death penalty cases. On Nov. 8, it will look at an issue it has previously weighed in. The court will determine if Maine violated the Constitution by continuing with it despite President Joe Biden’s anti-death penalty platform during his election campaign.

His execution, she said, “would bring little healing to those of all faiths.”

Catholic Mobilizing Network, said if Tsarnaev’s death sentence was “an atonement for those who died in those acts.”

The court also will also hear a government appeal to reinstate the death penalty for Boston Marathon bomber Dzhokhar “Jared” Tsarnaev. It will review a lower court’s decision that said errors made by the judge in Tsarnaev’s trial tainted his sentencing.

A point of interest in this case, initially filed by the Trump administration, is that the Biden administration is continuing with it despite President Joe Biden’s anti-death penalty platform during his election campaign. Rooseveltiano Mauá, executive director of Catholic Mobilizing Network, said that Tsarnaev’s death sentence remains overturned, he would never leave prison.

His execution, she said, “would bring little healing to those he harmed and would serve only as state-sponsored vengeance.”

Another big case, that similarly echoes previous ones, is the Dec. 8 oral arguments in Espinoza v. Montana Department of Revenue that states are not required to subsidize private education, but they can’t exclude religious schools from receiving tuition funding simply because they are religious. The USCCB praised the Espinoza decision, saying it “means that religious persons and organizations can, like everyone else, participate in government programs that are open to all.”

This term, the court also will look at handgun laws, reviewing a New York law, upheld by the lower courts, that requires individuals to have a license to carry a concealed gun outside the home. The U.S. bishops have not weighed in on this case but they have spoken out against handguns in the past, arguing that they should be accessible to those in law enforcement and the military, but that all others should have significantly restricted access.

The court also will take up two immigration cases involving immigrants who were ordered to be deported but claimed they were entitled to humanitarian relief and can’t be deported to their home countries because they could be tortured or persecuted there. They have argued that after arguments and a immigration determination awaiting the resolution of their claims, they are entitled to a hearing before an immigration judge.

With all of these cases in the wings, Supreme Court watchers have expressed concern over the court’s current ability to find general consensus or narrowly decide cases as it did in previous years.

Also, people will be paying close attention to Justice Amy Coney Barrett, who will be starting her first full term.

Even though the new term is just beginning, the justices were hardly on hiatus in the summer months when they issued a number of decisions in what’s been described as the shadow docket.

These decisions used to primarily focus on specific issues such as death penalty emergency orders but in recent weeks they extended to broader issues such as immigration, evictions, COVID-19 and abortion.

Also in the weeks prior to the court’s new term, three of the justices — Barrett, Clarence Thomas and Stephen Breyer — spoke in public about the court’s role, stressing that decisions the justices make are not political.

But that’s not how everyone views the current court.

Gornstein, who spoke at a Sept. 21 online preview of the court’s new term, said: “It is all well and good for justices to tell the public that their decisions reflect their judicial philosophies, not their political affiliations.”

But he argued that it’s hard to see otherwise: “If the right side’s judicial philosophies always produce results favored by Republicans and the left side’s judicial philosophies always result favored by Democrats, there is little chance of persuading the public there is a difference between the two.”
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SCHOOL CAFETERIA MANAGER
The School Food Services Office of the Diocese of Covington Department of Catholic Schools seeks candidates for School Cafeteria Manager at Blessed Sacrament School. Monday – Friday, during the school year. The School Cafeteria Manager’s primary responsibilities include overall supervision of the School’s meals program, including: managing employees; ordering, receiving, and managing inventory; preparing and serving meals; operating the point-of-sale system; and interacting with school staff, students, and their parents. Organizational and interpersonal skills are essential to this position. To request an application, contact Stephen Koplyay, SPHR at skoplyay@covdio.org. Scan and return the completed application by email, including references with contact e-mail addresses and compensation history. Applications may also be faxed to 859/392-1500.

ADMINISTRATIVE ASSISTANT
The Diocese of Covington’s Stewardship and Mission Services office has an immediate full-time opening. This position is responsible for stewardship formation and education; research and planning; development of Diocese-wide support for parishes, ministries, and schools in areas of programs; and business and fund development. The Administrative Assistant supports the work of the Director; and works collaboratively with two other members of a tight-knit team. Candidates must be practicing Roman Catholics with good skills in MS Office software, and the multi-tasking environment also requires good organizational ability and a very professional manner. Send a comprehensive resume, along with a cover letter including salary history by email or fax to Stephen Koplyay, SPHR at skoplyay@covdio.org, fax 859/392-1589. Must be able to handle small budgets and be responsible.

CUSTODIAL/Maintenance PERSON
St. Cecilia Parish is looking for a full-time custodial/maintenance person. Responsibilities will include general cleaning of the buildings, equipment and furnishings of the school to include offices, classrooms and common areas. Ensures proper care of equipment and maintains supplies. Must assist with general maintenance and other duties as assigned. Must be VIRTUS trained. Send resume and/or inquiries to stceciliathecindyindependence.org.

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CAFETERIA STAFF
Various schools in the Diocese of Covington currently have openings for full-time, part-time and substitute workers. Hours would occur during the school day. Duties include food preparation, serving and general cleanup. Interested individuals may contact Jackie Kaiser at jkaiser@covdio.org, or call her at 859/392-1536.

CLIENT SERVICES SPECIALIST
The Diocese of Covington Catholic Charities is seeking to hire a client care services specialist. The position is 40 hours per week, its primary purpose is to assist, serve and support clients and inquirers seeking services and assistance, manage their case files and provide customer service through the entire process. Also, provide other office administrative support. To apply, e-mail or fax a letter of interest along with a C/V or comprehensive resume with compensation history, and a minimum of five references with their contact email addresses, to Stephen Koplyay, SPHR at skoplyay@covdio.org, fax 859/392-1589. Must be practicing Catholic. Please see job posting at https://www.covingtoncharities.org/news-events/job-opportunities for more complete details.

PARISH KITCHEN MANAGER
The Diocese of Covington Catholic Charities Ministry is seeking to hire a Manager to oversee the food service operation of its Parish Kitchen. This position is full-time, generally 5 days M-F from 7:00 am-2:00 pm. The Manager coordinates and manages on-site activities of the Parish Kitchen, including the deployment, coordination, and supervision of all staff and volunteers, and also oversees day-to-day activities in a way consistent with its mission, values, and personnel policies. The Manager is an advocate for those served, providing hospitality and offering assistance in collaboration with other social service ministries. Candidates should be practicing Roman Catholics with a strong background in social services and/or ministry. Core requirements include a Bachelor’s degree in a human service or related field, and experience in food service operations and management. Interested individuals should submit a detailed resume, including at least five references, along with a cover letter and salary history by email or fax to Stephen Koplyay, SPHR, at skoplyay@covdio.org or 859/392-1589.

Mental Health & Pregnancy/Adoption Counselor
The Diocese of Covington's Catholic Charities Ministry is seeking to hire a Counselor for our Mental Health and Pregnancy/Adoption Programs. The position is 40 hours per week, including some evening hours. This staff person performs all the duties of a licensed counselor for our general counseling practice serving individuals and families, with a partial emphasis on pregnancy and adoption. Major areas of responsibility include providing assessment, case management, diagnoses, and therapy to children, families, and adults during the outpatient program; and facilitating groups and providing services to pregnant clients, their partners, and/or their families, including counseling, case management, parenting support, and foster care coordination and supervision. The successful candidate will be an actively practicing Roman Catholic individual with a Master's degree in Social Work or a related field, and experience with diverse populations of families, couples, children, and adults. We prefer LCCW or LPC licensure, or eligibility within two years. Qualified individuals should submit a letter of interest along with a detailed resume or C/V, including compensation history; and at least 3 references with contact e-mail addresses, by email or by fax to Stephen Koplyay, SPHR at skoplyay@covdio.org, fax 859/392-1589.

Collision Technician
The Diocese of Covington’s Catholic Charities Department of Health and Safety is seeking occasional collision repair work on vehicles in its fleet. The position is part-time and includes work on Sundays. The schedule is flexible with a preferred weekly commitment of 10-15 hours. This position is paid on an hourly basis. Candidates must have a valid driver’s license, must be a practicing Catholic, and have experience in collision repair. Interested individuals should submit a letter of introduction and a resume to Jackie Kaiser at jkaiser@covdio.org, fax 859/392-1536. The position is filled on a first-come, first-served basis.

The Messenger
When that happened, mom would quietly say, “Go out the front door today when you’re finished with your lunch.” Or my dad would respond when we were crabbing about something one of our neighbor kids did or said by quietly telling us, “You don’t know what they’re dealing with, so be quiet about them.”

God’s love was present when we were hugged or when we were punished and then forgiven. God’s love was present when my Grandpa shared sad news and asked us to pray for her sick friend in our night prayers. God’s love was present when my Dad blessed us each evening with holy water. Those simple but grace-filled moments were a sharing in God’s love and brought a joy no one can take away even though I didn’t know or feel it then. I realize that now. It was that family love that became real in each of us as we grew older, and found new ways to be family.

My immature notion of the Holy Family has also changed and deepened into an understanding of a simple family, raising an extraordinary Son, in a poor neighborhood, doing ordinary things with joy, respect and love for each other.

I support Pope Francis’s invitation during this year to focus on the joy of family life; to celebrate it, to thank God for family life, to reverence all members of the family and to support and care for the elderly in our families. I celebrate my family and the many others like mine and I pray for so many families that, because of circumstances and problems in our world, are fractured and in need of healing. May the Holy Family bless them all!

Make us mindful of the sacredness of the family and its beauty in God’s plan. Jesus, Mary and Joseph, graciously hear our prayer. Amen.

Divine Providence Sister Barbara Rohr is provincial superior for the Congregation of Sisters of Divine Providence, Melbourne.

(Continued from page 5)
“Cinderella” (Amazon) Obnoxious corruption of the folk tale finds its namesake being blocked from her ambition to become a fashionable dressmaker by the wildly retrograde view of a woman’s proper role that prevails in her fictional, quasi-medieval society. As she battles both this prejudice and the oppression to which she’s subjected by her stepmother, she captures the heart of a handsome prince who is as uneasy with his prescribed role in life as she is with hers. Writer-director Kay Cannon’s screechy musical romance features a transvestite version of the traditional fairy godmother, who also serves as narrator, and wraps up with the central couple deciding to live together rather than marry. Wrong for kids and rancid for grown-ups. CNS: A-III; MPAA: PG.

“Malignant” (Warner Bros.) There’s a dreary feel to the early scenes of this horror tale from director James Wan and, though it later perks up to become creatively creepy, the initially somewhat restrained gore factor goes off the charts in a climactic rampage of slicing, dicing and dismemberment. After a mysterious intruder murders her abusive husband and attacks her, causing the latest in a series of miscarriages she has suffered, a troubled woman inexplicably begins to witness other slayings by the same killer, being somehow transported, by means she can’t figure out, in a paralyzed trance state to the scene of each crime. Of the two detectives on the case, whose investigation she tries to help, one is sympathetic, the other skeptical. While it succeeds in unsettling viewers, the film falls flat when it tries to establish any emotional context, as with the relationship between the protagonist and her understandably concerned sister. And some of the would-be serious dialogue in Akela Cooper’s script is risible. But the unintended laughs give way to queasiness as the body toll, exacted in ever more hideous ways, steadily mounts. Excessive gruesome violence, about a half-dozen instances each of profanity and milder swearing, much rough and crude language. CNS: O; MPAA: R.
Dearest St. Joseph,

at the word of an angel, you lovingly took Mary into your home. As God’s humble servant, you guided the Holy Family on the road to Bethlehem, welcomed Jesus as your own son in the shelter of a manger, and fled far from your homeland for the safety of both Mother and Child.

We praise God that as their faithful protector, you never hesitated to sacrifice for those entrusted to you. May your example inspire us also to welcome, cherish, and safeguard God’s most precious gift of life.

Help us to faithfully commit ourselves to the service and defense of human life — especially where it is vulnerable or threatened. Obtain for us the grace to do the will of God in all things.

Amen.
Friends of mine finished graduate school, married, settled in a small suburban house, and adopted a dog. That’s where the trouble began. You see, they were both busy young professionals working in the city, and the dog they adopted was not well suited to being alone for long stretches in a small home.

Every time I would call or drop by, I would discover some new story of destruction wrought by this unhappy dog. It was clear to me that their pet needed a home that they could not provide, and I offered to help them find a more suitable place. They refused. They felt they had made a commitment to their pet, and they did not want to fail at this.

Then they had a baby. The dog behaved aggressively toward the baby and could not be discouraged, so the dog moved to a relative’s farm where he had lots of room to run and other animals to socialize with. He became a much more adjusted, calm, and seemingly happy creature. The deeply felt need to protect their son forced a resolution to the issue.

A few weeks after all this, I called these friends. It was during those weeks when parents do not get a lot of sleep. I asked my buddy how things were going. He said, “Well, you remember the dog?” I did, of course. “Well,” he said, “it is worse than the dog ever thought to be!” Then he added, “But I don’t mind so much. Every time I think I am at the end of my rope, I look at this little guy and I see myself, and the woman I love, and I get amazed that God has trusted this precious little future of ours to us. It just feels like this is what I was put on this earth to do. So, I don’t mind. In fact, I’m happy I am exhausted! But deeply happy.”

This year we remember and celebrate the unique vocation of St. Joseph. Out of all men, he alone was asked to guard, foster, nurture, and protect his Savior. He was all that stood between the Blessed Mother and the harsh judgment of the world on her and Jesus. At first, we are told, this good man did not see why he should accept this duty, but when God made his will clear, Joseph rose to the call with faith, humility, strength, and the kind of love that sacrifices one’s own life for the protection and growth of another’s. Joseph is a patron and model for us all.

St. Joseph’s vocation is unique, but we all share his call to defend and foster life. As Joseph and so many new parents have learned, exhausting ourselves for the love of God and others is the narrow way to happiness, joy and fulfillment.

Today, we are invited to expend ourselves for the unborn, the elderly, the sick, the imprisoned, refugees, the poor, people with disabilities, and more. We can choose to see everyone we encounter as precious potential entrusted to our care by God.

St. Joseph, pray for us! Be our guide!

Most Rev. John C. Iffert is the 11th Bishop of the Diocese of Covington, Ky.
Diocese, parishes and schools accept call to be defenders of life

Faye Roch
Messenger Contributor
This year’s Respect Life Theme from the United States Conference of Catholic Bishops is “St. Joseph, Defender of Life, Pray for Us.” May we be inspired by this theme to respect all life from conception to natural death and find ways to be defenders of life at all levels.

How do we create a culture and become defenders of life and be a witness that leads others to respect all life as a gift from God? In the Diocese of Covington, there are many opportunities for those of all ages to learn about and share the Gospel of Life.

In diocesan schools, the Spiritual Adoption program allows students to pray for and learn about the development of the life of a baby from conception to birth. This child-friendly program has posters of a developing fetus, fun facts for each month of development and prayer cards for teachers to use to spiritually support the life of an unborn child for nine months — the typical time of development before birth. A separate program for parishes is also available. In both programs, schools and parishes can celebrate the birth of a “spiritually adopted” child by hosting a baby shower and donating the gifts to a local pregnancy care center.

 Eighth graders in the Diocese of Covington also have the opportunity to grow in their knowledge by participating in the annual Pro-Life Essay contest. For 29 years, students have learned about life issues and written essays on a yearly theme. The top three essays, with the assistance of funds provided by the Knights of Columbus, are awarded a scholarship to one of our diocesan high schools. Our hopes are that as students write their essays, a seed is being planted on how all life is created in God’s image and likeness and is worthy of dignity and respect.

As a student goes on to high school — whether private, public or home-school — they may attend the March for Life to gather in the nation’s capital with hundreds of thousands of like-minded people to witness on behalf of all human life. The March for Life is held each year on the anniversary of the Roe vs. Wade Supreme Court decision, which has legalized abortion on demand in the United States.

Catholic high schools in the diocese have pro-life clubs where the student body gathers together to promote life issues. The Pro-Life Office also sponsors a Pro-Life Ambassador program where student representatives are invited to come together for events and activities that promote the sanctity of life. Annual holiday parties at a local nursing facility housing residents who are mainly wards of the state and generally have no one to visit or care for them, is popular with the teens. At these parties our young people go to where the student body gathers together to promote life issues. The Pro-Life Office also sponsors a Pro-Life Ambassador program where student representatives are invited to come together for events and activities that promote the sanctity of life. Annual holiday parties at a local nursing facility housing residents who are mainly wards of the state and generally have no one to visit or care for them, is popular with the teens. At these parties our young people go to where the student body gathers together to promote life issues. The Pro-Life Office also sponsors a Pro-Life Ambassador program where student representatives are invited to come together for events and activities that promote the sanctity of life. Annual holiday parties at a local nursing facility housing residents who are mainly wards of the state and generally have no one to visit or care for them, is popular with the teens. At these parties our young people go to where the student body gathers together to promote life issues.

Our two local universities — Northern Kentucky University and Thomas More University — have active pro-life groups that participate in pro-life events on campus raising funds and gathering gifts and supplies for local pregnancy centers and informing fellow students on important life issues. Our college students also make the pilgrimage to Washington D.C. each year to participate in the March for Life.

While the COVID pandemic has put a temporary halt on many events and activities that students participate in, these clubs and organizations provide the resources for students to be defenders of life. Our parishes are provided with resources to get their community involved in becoming defenders of life. Each parish is equipped with an “Action Guide” from the United States Conference of Catholic Bishops, which provides a step-by-step guide on how to promote pro-life events and activities throughout the year at the parish and school. Included in these resources are homily tips for the priests and deacons, along with bulletin announcements and sample intentions. These resources and action guides make it very easy for parishes to encourage support of many life issues throughout the year.

There are a multitude of ways in which a parish or a parishioner can become involved in defending life — from volunteering at a pregnancy care center; preparing or serving meals at a soup kitchen or becoming involved in one of the many ministries of Catholic Charities, from prison ministry to providing essential resources to those in need.

The Diocesan Catholic Children’s Home looks at St. Joseph, the foster father of Jesus, in its important ministry of caring for vulnerable children in our society. These children are in need of foster care parents. These foster care families are in need of people to provide respite and support. The St. Joseph Ministry is a perfect opportunity in this Year of St. Joseph for a parish to witness the sanctity of life in caring for the vulnerable children in our community and those who care for them.

Most of all, we in the Diocese of Covington need to pray to St. Joseph to give us the strength and courage to defend life, to stand up for those who are most vulnerable and defend the sanctity of all life in truth.

Faye Roch is director for the Pro-Life Office, Diocese of Covington, Ky.
Programs and Activities of the Pro-Life Office

The Pro-Life Office actively implements the “Pastoral Plan for Pro-Life Activities” of the United States Conference of Catholic Bishops (USCCB), which calls upon the Church, its people and its institutions in a four-prong program in defense of human life. The Pro-Life Office employs the four components of prayer, pastoral care, education and public policy called for in this Pastoral Plan throughout the diocese through the following programs and activities:

Prayer — All of the diocese’s Pro-Life Activities begin with prayer, for nothing is impossible with God; he is our hope.

Education — The Church teachings on the inherent dignity of every human person and his plan for men and women is foundational to Pro-Life ministry.

Grade School Essay Contest and banquet – During the month of October, grade students are given the opportunity to reflect on the Church’s teachings on the sanctity of human life from conception to natural death. Students can participate in the Diocese’s Pro-Life Mass for Life, held annually in October. The Knights of Columbus provides scholarship awards to the top three essayists.

Respect Life program materials — These materials, published by the USCCB Secretariat for Pro-Life Activities, are distributed to the Pro-Life Office to be used as resources in preparation for Respect Life Month (October), and also for use throughout the year. This year’s theme is “St. Joseph, Defender of Life.”

Spiritual Adoption — This program, designed for every grade level, informs children about the dignity and sacredness of all human life by praying for the life of an unborn child. The Pro-Life Office provides all of the necessary resource materials.

We Choose Life — A monthly page in the Messenger, featuring timely articles and information concerning pro-life issues.

Pro-Life Office newsletter and e-mail alerts — Keeps the pro-life community informed in pro-life issues and parish and community pro-life activities taking place in our diocese. The list includes e-mail permission territory.

Pastoral Care — By coming together as a Christian community we support each other in ministry and offer Christ’s healing power.

Catholic Medical Association, Sts. Teresa of Calcutta and Faustina Guild
— A growing professional organization that is committed in supporting physicians and health-care professionals in offering health care in conformity to Christ the Divine Physician.

Respect Life of the Diocese of Covington

The Pro-Life Office was established with increased support due to the pandemic. The annual December Mass in the cornerstone of the work of the diocesan Pro-Life Office. Everything done in support of life begins with prayer and the Eucharist.

The pro-life Mass was celebrated with increased support due to the pandemic. The annual December Mass in the cornerstone of the work of the diocesan Pro-Life Office. Everything done in support of life begins with prayer and the Eucharist.

Resources of the Pro-Life Office

Faye Bohr, Director
(859) 352-1100
fbohr@covdio.org

Project Rachel
Confidential post-abortion healing phone
(859) 352-1147
prjctrach@covdio.org

Peggy Pulcini, Associate Director
(859) 352-1100
ppulcini@covdio.org

Websites
www.covdio.org
www.prolifeoffice.covdio.org

Maddie Maysville poses for a photo.

In March a banquet honoring the top 20 contestants is held. Third place in the 2020 Pro-Life Academy, was (left) Maddie Maysville from St. Patrick School, (right) Kate Harris, Blessed Sacrament School, tied for second place in the 2020 Pro-Life Academy.

The theme of the 2020 Pro-Life Academy, was “St. Joseph, Defender of Life.”

Students from the Diocese of Covington attend the Basilica of the Assumption, October 2019.

The annual Cross the Bridge for Life event was held in Covington, Kentucky, on March 7, 2020.

The Curia staff and High School girls deliver roses to the residents of Regency Manor in Covington in 2020.

The Cross the Bridge for Life campaign is an opportunity for the Church in Covington to celebrate the beauty of life.

March for Life – The annual March for Life takes place in our nation’s capital every January, commemorating the Supreme Court Decision that legalized abortion on January 22, 1973. Diocesan high schools and many of our parish youth groups participate in this event. An adult also travels to Washington, D.C. on the day of the March for Life, and Bishop Foye celebrates Mass with all unmarried and leads them on the March as we stand together for the sanctity of all human life on this infamously date.

The theme of the 2020 Pro-Life Academy, was “St. Joseph, Defender of Life.”

In March a banquet honoring the top 20 contestants is held. Third place in the 2020 Pro-Life Academy, was (left) Maddie Maysville from St. Patrick School, (right) Kate Harris, Blessed Sacrament School, tied for second place in the 2020 Pro-Life Academy.
For Pat Dobbling and Colin Muehlenkamp, Dobbling, Muehlenkamp & Erschell Funeral Homes is more than a place they come to work. It is a place where they help families through the most difficult of times. When you endure a loss, it’s comforting to know you have the personal attention of our families assisting with your needs. Dobbling, Muehlenkamp & Erschell Funeral Homes have been helping Northern Kentucky families through the most difficult times for over a hundred years. Why not talk to us today about pre-planning your arrangements? We’ll help you make the choices that are best for you…and your loved ones.

Vincentians at St. Barbara Parish, Erlanger, stock the parish pantry in this 2015 Messenger file photo. An important component of the Walking With Moms in Need initiative is that parishes often already have services available, like a parish St. Vincent de Paul Conference, and can tap into these resources in a more intentional way. An idea would be to ask parishioners for items especially needed by moms, like diapers or feminine hygiene products, when supplies run low.

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Muehlenkamp-Erschell Funeral Homes | Ft. Thomas 441.3500
www.dmefuneral.com

The Church celebrated the 25th anniversary of the papal encyclical Evangelium vitae (The Gospel of Life) on March 25, 2020, the Solemnity of the Annunciation of the Lord. This prophetic document, written by Pope St. John Paul II, reaffirmed the Church’s constant teaching on the value and inviolability of every human life.

In this encyclical, the Holy Father explains that The Gospel of Life is at the heart of Jesus’ saving message to the world. Through the Incarnation of Christ, God reveals to us the dignity of all human life. Each of us is made in the image and likeness of God, reflecting his glory and his imprint. We are therefore called to “respect, defend and promote the dignity of every human person, at every moment and in every condition of that person’s life.”

The Gospel of Life highlights the special and particular role of women in bearing the gift of life to the world. St. John Paul II offers heartfelt thanks to these “heroic mothers,” who, placing their trust in God, “devote themselves to their own family without reserve, who suffer in giving birth to their children and who are ready to make any effort, to face any sacrifice, in order to pass on to them the best of themselves.”

St. John Paul II also outlines the many challenges that expectant mothers may face, including lack of support from the father, financial strains, concerns about her own health or that of her child, and pressures from family and friends. The Holy Father recognized that an “unborn child is totally entrusted to the protection and care of the woman carrying him or her in the womb.” For this reason, it is particularly important that the Church come alongside mothers, offering them encouragement, assistance and support.

In honor of The Gospel of Life’s 25th anniversary and in answer to St. John Paul II’s call, the U.S. Conference of Catholic Bishops Committee on Pro-Life Activities launched a nationwide effort entitled “Walking with Moms in Need: A Year of Service.” Parishes, through the support of their bishops and pastors, are invited to join this effort to increase the Church’s outreach and support to pregnant women facing difficult or challenging pregnancies. This special anniversary year provides the Church with an opportunity to assess, expand, and better communicate resources to pregnant moms and families in need.

Pregnant and parenting moms in need are in our

(Continued on page 20)
Abortion is not health care

In recent years pro-abortion groups have radically altered their messaging strategy, abandoning the slogan of “choice” to claim instead that abortion is simply essential health care for women.

References to abortion or abortion “services” have been replaced in pro-abortion literature by the euphemism “abortion care.” By claiming an objective basis in medicine, abortion supporters seek to marginalize health care providers and others who disagree with them, dismissing these Americans as not living up to “the standard of care.”

But this claim is contrary to the facts. Abortion is a marginal practice, neither performed nor accepted by most health care providers; it does not improve (and can even jeopardize) women’s life and health, and American law has recognized for decades that it is not “just another medical procedure.” Far from being integral to our health care system, abortion is something that supporters seek to impose on that system by force of law.

A major reason for the isolation of abortion providers is that mainstream medical professionals do not accept or respect abortion as part of regular medicine. “Abortion stigma persists,” said physicians supporting abortion in 2014, “even though it has been over 40 years since Roe v. Wade.”

Supporters claim that other medical professionals see abortion as “dirty work,” done by those not competent enough for legitimate medical practice. This is because abortion is an act of violence against someone who could be a physician’s patient, as some abortion practitioners admit. A physician who supports and performs second-trimester abortions writes: “Abortion is different from other surgical procedures ... It is disingenuous to argue that removing a fetus from a uterus is no different from other surgical procedures.”

Women seeking abortions overwhelmingly report they are not doing so for “health” reasons. In a 2013 survey, only 6% cited any concern for their own health among the reasons for the abortion.

After the Hyde amendment became law in 1976, banning federal funding of most abortions, officials at the U.S. Center for Disease Control said it would increase low-income women’s deaths and force them to have unsafe later-term abortions as they tried to collect funds for an abortion.

Later they had to admit they were wrong: “For poor women, it appears that restriction of public funding for legal abortions has not markedly increased the number of illegal abortions, but has reduced the number of legal abortions, especially those at later gestational ages, which would have cost more and been at greater risk of complications.”

The notion that the U.S. Supreme Court’s abortion decisions declare abortion to be on the same level as mainstream health care is false. In a series of decisions issued shortly after its 1973 Roe v. Wade decision, culminating in a decision upholding the Hyde amendment in 1980, the court rejected the argument that abortion is simply a medical procedure to be treated by the government like any other: “Abortion is inherently different from other medical procedures, because no other procedure involves the purposeful termination of a potential life” (Harris v. McRae, 448 U.S. 297, 325 (1980)).

In later decisions, the court abandoned the confusing phrase “potential life” to refer straightforwardly to a legitimate governmental interest in respecting “the life of the unborn.”

The federal Emergency Medical Treatment and Active Labor Act (EMTALA) recognizes the unborn child as a patient, not as an unwanted medical condition. It forbids hospital emergency rooms to transfer a patient to another division as one that could result in “serious jeopardy to the health of the individual or , in the case of a pregnant woman, the health of a woman or her unborn child” (42 CFR §487.10). As of 2016, 15 states and the District of Columbia were providing coverage for unborn children under this option.

Even since the Roe v. Wade decision of 1973, Congresses and presidents of both major parties have helped enact and maintain numerous laws protecting a right to decline involvement in abortion, abortion coverage, and abortion training. Some of these laws depend on the existence of a moral or religious objection on the part of an individual or organization, but others reflect a broader principle that abortion is not the kind of procedure that health care providers or others should be required to participate in as though it were essential health care.

These laws all point to the same reality: abortion is not health care. It is different because it does violence to a very young child, has no clear justification in terms of women’s health, and may attack women’s health and their very lives.
Answers to common attacks against the Hyde Amendment

Beginning in 1976, the Hyde amendment and similar measures have prevented the federal government from financing pro-life Americans to support abortion with their tax dollars. Now the 44-year-long bipartisan consensus on this issue is under attack. Pro-abortion groups are campaigning to rescind Hyde, and to make this policy reversal permanent through the so-called “EACH Woman” Act (Equal Access to Abortion Coverage in Health Insurance Act, S. 758/H.R. 1692). This extreme measure would require every federal health program to cover, and every federal health facility to provide, elective abortions. It would even nullify state and local policies against abortion coverage, rescinding the compromise policy agreed to by President Obama and congressional Democrats in the Affordable Care Act of 2010 (42 USC §18023). This campaign uses claims developed by public relations strategists to overcome widespread public objections to publicly funded abortion. Here are those claims with a response. Do Hyde and other abortion funding restrictions contradict the “right” to abortion? The U.S. Supreme Court claimed in Roe v. Wade that abortion is protected. No, and the court itself has repeatedly said they do not. Even if there is a “right” to be free from undue government interference in the decision whether to have an abortion, that does not create an “entitlement” to active government subsidies for abortion. Upholding the Hyde amendment in 1980, the court cited its own 1977 statement that when government funds childbirth but not abortion, it “has imposed no restriction on access to abortions that was not already there” (Harris v.note: the Roe vs Wade reference is incorrect, presumably there is a typo. This was where the Roe v Wade case was cited. The Hyde amendment was passed in the 1976 Congress. The Roe v Wade case was passed in 1973.) citing Maher v. Roe, 412 U.S. 464, 474 (1977). By insisting that the alleged “right of privacy” demands public financial subsides, pro-abortion advocates deceive. Even Roe v. Wade did not violate the right of others to freely choose not to promote and support abortion. Does Hyde discriminate against women? No, in federally funded health care it “discriminates” between live birth and abortion. In 1980 the Supreme Court said government has a perfectly legitimate purpose in preventing the purposeful termination of a potential life” (Harris, 448 U.S. at 314). Later the court dropped the confusing phrase “potential life,” citing government’s legitimate interest in promoting “respect for life, including life of the unborn” (Gonzales v. Carhart, 550 U.S. 124, 158 (2007)). Does Hyde discriminate against the poor? Not at all. The amendment covers all health programs funded through appropriates for the Departments of Labor, Health and Human Services, and Education — not only programs for the military, federal employees, and others who are not poor. Moreover, low-income Americans have often been more likely than others to oppose abortion. This is also true of Americans who face other disadvantages, with 39% of those with a high school education or less holding that abortion is morally wrong — compared to 35% of college graduates. As Grace Glavez, the only Latina on the 1972 Rockefeller commission on population growth, said when she dissented from this presidential commission’s pro-abortion conclusions: “The poor cry out for justice and equality and we respond with legalized abortion.” That is discrimination against the poor. Does Hyde discriminate against women of color, because they are disproportionately poor? No, for the same reason that it does not discriminate against the poor: Nonwhite Americans, for example, say abortion is morally wrong by a margin of 46% to 45% (compared to a margin of 46% to 44% for whites). Yet people of color are especially targeted by the abortion industry, and the challenges they face are exploited by abortion advocates to promote public funding. Without federal funding of abortion, the abortion rate among non-Hispanic black women (abortions per 1000 women of reproductive age) is almost four times that of non-Hispanic white women; so is their abortion ratio (abortions per 1000 live births). It is the effort to increase this tragic disparity further, by promoting abortion in a population disproportionately made up of black Americans, that could be seen as racist. Hundreds of Planned Parenthood’s own supporters and current and former employees have said that “Planned Parenthood was founded by a racist, white woman” and remains guilty of systemic racism. Furthermore, Planned Parenthood operates the largest chain of abortion centers in the United States and disproportionately locates them in, or near, minority neighborhoods. Do restrictions on abortion funding “force” poor women to carry their children to term? Of course not. Even with public assistance for some costs of parenthood, anyone who equates the financial cost of an abortion with the lifetime expense and responsibility of raising a child is living in a fantasy land. Economic pressures make women decide. Many women would prefer fund- ing abortion itself, government adds to that pressure, doubling the abortion rate among low-income women. Laws like Hyde, especially if combined with generous support for the needs of pregnant women and their children, help relieve that pressure, so many women who would have been driven to abortion allow their children to live. Hyde has an influence in encouraging childbirth over abortion — and the Supreme Court says that is a legitimate goal for government. (Harris, 448 U.S. at 325) Does Hyde endanger women by driving them to “unsafe” or illegal abortions? This is an old and discredited claim. When Hyde took effect, pro-abortion doctors predicted it would lead to “excess mortality” among poor women — but follow-up studies instead found a reduction in abortion complications. The pro-abortion Guttmacher Institute’s own studies show that very few abortions are performed for any identifiable health reason. The chief effect of abortion...
funding restrictions is to save unborn children’s lives. They may also help reduce unintended pregnancies. Do Hyde and similar laws “impose” some Americans’ views on others who disagree? The opposite is true: Forcing taxpayers to fund abortions they find abhorrent imposes the abortion industry’s views on all of us. In fact many opinion surveys show strong majority opposition to public funding of abortion. Many abortion advocates now admit that abortion is the taking of a human life – yet they would force those who oppose abortion to promote what even they admit is killing. Nothing could be more intolerant. By contrast, laws like Hyde leave everyone, including those who want to pay for other people’s abortions, free to act on their own convictions. Rescinding Hyde would even impose a pre-abortion-funding policy on states that have decided against it. Hyde allows states to choose whether or not to fund elective abortions with state taxes, and the people and 3 elected representatives of 34 states have voluntarily chosen not to do so. Without the amendment, abortion would likely become just another basic service that all states must fund to be part of Medicaid. Do such laws reflect one religious doctrine about life, contrary to the Constitution’s ban on an establishment of religion? The Supreme Court has said no. Moral concern about abortion reaches far beyond any one religion, and these laws have the legitimate secular purpose of encouraging childbirth over abortion. The fact that some religions oppose abortion doesn’t change this. “That the Judeo-Christian religions oppose stealing does not mean that a State or the Federal Government may not, consistent with the Establishment Clause, enact laws prohibiting larceny” (Harris, 448 U.S. at 319). Abortion advocates claim that, “however we may feel about abortion,” we should not impose our views on others. But they do not hold themselves to this standard. How we feel about abortion – or rather, what we recognize it to be – is the whole issue. If abortion is a wrongful attack on life, as millions of American women and men believe, it is wrong to use government funds to promote it – and many times more wrong to force objecting taxpayers to be involved in this injustice. Hyde and similar laws do not fully protect the unborn; but they reduce the awful number of abortions, and protect all of us from being forced against our will to treat abortion as a positive good for women and society. As a recent in-depth survey of 217 Americans, including many with strongly “pro-choice” views, concluded: “None of the Americans we interviewed talked about abortion as a desirable good… Americans do not uphold abortion as a happy event, or something they want more of.” Shouldn’t pro-life Americans be forced to pay taxes for abortion, just as people who object to a war still have to pay taxes for it? Actually when most Americans object to a war, the government finds that it needs to stop pursuing it, as in Vietnam. That is the case here. Most Americans – including millions of Americans who identify as “pro-choice” – object to use of their tax dollars for the war on innocent human life that is abortion. The war analogy is not meant sincerely by pro-abortion groups in any case, since Americans certainly have a right of conscientious objection against actually taking part in wartime killing – and these groups fiercely oppose recognizing that right for hospitals, doctors, and nurses who object to abortion.

**Respect Life**

**Support and Vote Pro-Life!**
Walking with Moms (Continued from page 16)

Parishes and our neighborhoods, but in desperation, they are turning to other places for help. We know the needs and challenges can be immense for women in difficult pregnancies, especially women in poverty, and the sources for help may not be apparent to those most needing support. Women facing challenging pregnancies should see the Church as a place where they can find help, especially with its extensive social services dedicated to meeting the needs of people in crisis.

Through the Year of Service the Church is being asked to respond to St. John Paul II’s call and honestly assess the pastoral and practical assistance that it currently provides to pregnant moms and families in need and how effective it is in communicating such help.

The Gospel of Life emphasizes that, “where life is involved, the service of charity must be profoundly consistent. It cannot tolerate bias and discrimination, for human life is sacred and inviolable…” We need then to ‘show care’ for all life and for the life of everyone.” St. John Paul II highlights the incredible history of service and charity that the Church has provided throughout the centuries to those abandoned and forgotten by society. He urges that “every Christian community, with a renewed sense of responsibility, must continue to write this history.”

For this Year of Service, the USCCB Secretariat of Pro-Life Activities is providing educational, pastoral, and action-oriented resources to help parishes go to the peripheries and bring hope and help to mothers in need. Through the combined efforts of parishes nationwide, we hope to move closer to the day when every pregnant mother in need knows where to turn for help, and abortion is simply unthinkable.

Visit WalkingWithMoms.com to learn more and pledge to walk with mothers in need. This article has been provided by U.S. Conference of Catholic Bishops Committee on Pro-life Activities and is used with permission.
St. Joseph: Faithful Protector

(Continued from page 12)

confront real and concrete challenges. Yet, “in every situation, Joseph declared his own ‘fiat’” (PC 3). His “yes” to the Lord meant that regardless of the hardship and personal sacrifice to himself, he consistently put the needs of Mary and Jesus before his own. Joseph’s devotion helps reveal to us our own call to show special care for the lives of those whom God has entrusted to us.

During this Year of St. Joseph, each of us can find in him “an intercessor, a support and a guide in times of trouble” (PC, Intro). Joseph shows us how to say “yes” to life, despite our own fears, frailties and weaknesses. For it is Joseph who was “chosen by God to guide the beginnings of the history of redemption. He was the true ‘miracle’ by which God saves the child and his mother” (PC 5).

May we, too, be miracles in the lives of those who are most in need, especially at the beginning and end of life. Dear St. Joseph, you who were “able to turn a problem into a possibility by trusting always in divine providence” (PC 5), help us to imitate your faithful trust and courage.

This article has been provided by the United States Conference of Catholic Bishops, Washington, D.C. and is reprinted with permission.

CATHOLIC NEWMAN CLUB
Northern Kentucky University

We will stand up!

“...we will stand up every time that human life is threatened. When the sacredness of life before birth is attacked, we will stand up and proclaim that no one ever has the authority to destroy unborn life.”

— Saint John Paul II —

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For Life

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I once read an article in which a woman discussed the reasons for aborting her child with Down syndrome. The deal-breaker was watching a boy with Down syndrome at a restaurant with his parents: they had to hand-feed him a slice of pizza and wipe his face with a napkin.

This hit home for me. We weaned Charlie off a feeding tube when he was seven, spoon-feeding him and often wiping his face afterwards. I wonder how many people saw us and decided a life like his isn’t worth living. Had anyone asked, I would have said, “It might look a little crazy from the outside, but he’s an amazing little boy, and it’s a good life.”

It’s like looking at a stained-glass window from the outside: the colors look dark, and you can’t quite make out the figures. From the inside, however, with the sun shining through it, the effect can be brilliant. From inside our family, love illuminates our life with Charlie. What may seem dreary to others, perhaps even unbearable, is actually filled with beauty and color. We know, for instance, that Charlie worked hard to gain basic feeding skills that most people take for granted, and we are so proud of his valiant efforts.

An excerpt taken from an article provided by the Pro-Life Secretariat of the United States Conference of Catholic Bishops. Used with permission.
Enjoy, Respect and Love God’s Gift of Life

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More than 90% of women who have an ultrasound at Care Net choose life.

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Life is a Gift from God
Catholic Charities, a Christ Centered Ministry
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School Based Counseling
Parenting Classes
Financial Literacy
Home Ownership Programs
Hot Meals at Parish Kitchen
Mobile Food Pantry
Supportive Housing
Jail Ministry

and Referrals for other Services by partner agencies.

For information contact Client Care
(859)581-8974 or info@covingtoncharities.org

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Catholic Medical Association
The Catholic Medical Association helps physicians and health care professionals uphold the principles of the Catholic faith in the science and practice of medicine.

For Information on the Diocese of Covington
Saints Teresa of Calcutta & Faustina Guild
Contact:
William Wohrman, III, M.D. (859) 296-0746
Faye Roch (859) 392-1390

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Serene attentiveness to God’s creation

When we fall in love, become parents, or enter into any significant relationship, it is not uncommon to experience a shift in worldview that shapes our actions. Consider parents holding their first newborn son or daughter. While there is no instruction manual for all the possible circumstances they may encounter, their guiding framework is the loving, parental relationship with their child. With his encyclical “Laudato si’,” Pope Francis invites us to understand more deeply our relationships with God, one another, and the rest of creation, and to live accordingly. “Everything is connected,” he reminds us (LS 91). God uses creation to bring us into loving relationship with himself, most notably through the sacraments. We experience this most powerfully in the Eucharist, the true body and blood of Christ, received under the appearance of bread and wine, where “all that has been created finds its greatest exaltation” (LS 236). God invites us to embrace creation on this deeper level through our worship of him — strengthened by receiving him worthily in Holy Communion — helps us understand our relationships with one another and with creation.

The Holy Father affirms that human beings possess “a particular dignity above other creatures” and share a distinct responsibility for the world entrusted to us (LS 119, 242). When any of our relationships are out of balance — with God, one another, or the rest of creation — all our relationships suffer.

We see evidence of this imbalance on a large scale today. Building upon the teaching of his predecessors, the Holy Father discusses in great detail the disarray apparent in creation. Our distorted relationship with God has infected our relationship with the earth, evidenced by pollution, lack of clean water, toxic waste, and immense material waste. For example, “approximately a third of all food produced is discarded, and ‘wherever food is thrown out it is as if it were stolen from the table of the poor’” (LS 50).

What the Holy Father often calls a “culture of waste” or a “throwaway culture” even goes so far as to see and treat human life as disposable. The elderly are marginalized, and the lives of persons with disabilities are deemed less worthy living (LS 123). The fundamental truth that “the inalienable worth of a human being transcends his or her degree of development” is forgotten, leading to the destruction of unwanted babies in the womb and experimentation on embryonic children in the lab (LS 136, 123). Sometimes, even efforts to alleviate the suffering of certain populations lead to offenses against human life. Pope Francis warns, for example, against international pressure which makes the promotion of contraception, abortion, and other harmful practices a condition for economic aid.

At times, efforts seeking to protect the environment and other creatures disregard or even attack the particular dignity of human beings. Although we are called to care for creation, the Holy Father makes clear that this approach is not only inconsistent, it “compromises the very meaning of our struggle for the sake of the environment” (LS 91).

Quoting Pope Benedict XVI’s encyclical Charity in Truth, Pope Francis explains further: “Since everything is interrelated, concern for the protection of nature is also incompatible with the justification of abortion.” How can we genuinely teach the importance of concern for other vulnerable beings, however troublesome or inconvenient they may be, if we fail to protect a human embryo, even when its presence is uncomfortable and creates difficulties? “If personal and social sensitivity towards the acceptance of new life is lost, then other forms of acceptance that are valuable for society also wither away” (LS 120).

Pope Francis isn’t endorsing a secular environmentalism — he has a broader idea in mind — one that echoes the sentiments of another predecessor, Pope St. John Paul II. In his 1990 World Day of Peace message, the great saint reminded us that “no peaceful society can afford to neglect either respect for life or the fact that there is an integrity to creation.” (7). He later addressed Catholics directly, reminding us of our “serious obligation to care for all of creation” (16).

If we are filled with the love of God, a culture of encounter and solidarity will begin to bloom. Pope Francis stresses, “We are speaking of an attitude of the heart, one which approaches life with serene attentiveness, which is capable of being fully present to someone without thinking of what comes next” (LS 236). With this attitude of heart, we neither treat other humans as disposable, nor neglect to care for God’s creation at any level. Through a conversion of heart, repairing our relationships with God, one another, and all of creation, we can combat the many pollutants that poison our hearts and our world.
Newsworthy

**Happy birthday to:**
- Father Jason Bertke, pastor, St. Paul Parish, Florence, Oct. 1
- Deacon Nicholas Schwartz, St. Paul Parish, Oct. 1
- Father Verne Hogan, retired, Oct. 8
- Deacon Barry Henry, St. Catherine of Siena Parish, P. Thomas, Oct. 8
- Deacon David Klingenberger, Divine Mercy Parish, Bellevue, Oct. 8
- Deacon Hudson Henry, St. Joseph Parish, Crescent Springs, Oct. 10
- Deacon Thomas Nolan, St. Timothy Parish, Union, Oct. 11, and Father Eric Boelscher, pastor, St. Joseph Parish, Crescent Springs, Oct. 14

**Congratulations to the following high school students recently named National Merit Semifinalists by the National Merit Scholarship Corporation (NMSC). These academically talented high school seniors have an opportunity to continue in the competition for some 7,600 National Merit Scholarships worth more than $1 million that will be offered next spring:**
- Samuel Epplen, Covington Catholic High School
- Jacob Schuetter, St. Xavier High School
- Benjamin Dropic, Villa Madonna Academy High School

**Visitation will be held at Holy Guardian Angels Cemetery, Sandfordtown (Edgewood), Oct. 3, 2 p.m.**

**A directed retreat for women and men focused on “The Presence of God” will be held at St. Walburg Monastery Guest House, Villa Hills, Oct. 8–10. Retreatants are invited to join the monastic choir for Sunday Liturgy at St. Joseph Parish, Crescent Springs, and enjoy individual spiritual direction on all three days. Due to Covid-restrictions at the monastery, lunch and dinner will be “on your own,” bringing food in as desired.**

**Fifth annual St. Joseph Academy, Walton, Craft Show, Oct. 9, 9 a.m.–3 p.m. Contact at 485-6444 or sjawalton.com/Events/Craft-Fair.**

**The fourth annual Rosary Coast to Coast event will be held Oct. 10, 4 p.m. at Immaculate Heart of Mary Parish, Grotto of the Two-Hearts. This is an international event praying — under the protective mantle of Our Lady of Guadalupe — for the spiritual health of the United States. Rain or shine. Bring a chair.**

**Join the Covington Diocesan Division, World Apostolate of Fatima, USA, Our Lady’s Blue Army to commemorate the “104th Anniversary of the Miracle of the Sun” Oct. 13, at Our Lady’s Farm, Falmouth. Rosary begins at 11 a.m. followed by a procession of Our Lady of Fatima and Mass at 11:30 a.m. Contact jeangeiman@gmail.com.**

**Reunion for anyone who attended St. Timothy Catholic School or Church in Louisville, Ky., Oct. 15, 6–10 p.m., Mike Linnig’s Seafood Restaurant. Call or text (270) 791.6624.**

**The 7th annual St. Joseph Academy golf outing, “Tee off for the Kids,” Oct. 15, at The Willows Golf Course, Independence.**

**Sharing the hope of the Holy Cross**

Students in the third grade at Holy Cross Elementary School, Latonia, celebrated the Feast of the Exaltation of the Holy Cross in many ways. They made cards for groups who may need hope, sharing the hope of the Cross.


**Our Savior Parish, Covington, annual Homecoming, Oct. 17, 9:30 a.m., Mass followed by finger foods and fellowship. Everyone welcome. Are you or someone you know, a Veteran? Since 2016, the St. Elizabeth Hospice Program has made an ongoing commitment through the national We Honor Veterans program, to recognize the unique needs of veterans and their families through an annual Veteran Appreciation Event. Join St. Elizabeth Hospice Nov. 8, Pioneer Park, Covington, 10 a.m.–1 p.m. for a free drive-thru resource event featuring resources for veteran services will be provided. RSVPs are required. Call 485-6444 or lnhx@sjawalton.com for information.**

**Fourth annual St. Joseph Academy, Walton, Craft Show, Oct. 15, 6–10 p.m., Mike Linnig’s Seafood Restaurant. Call or text (270) 791.6624.**

**Fourth annual St. Joseph Academy, Walton, Craft Show, Oct. 19, 9 a.m.–3 p.m. Contact at 485-6444 or sjawalton.com/Events/Craft-Fair.**

**The fourth annual Rosary Coast to Coast event will be held Oct. 10, 4 p.m. at Immaculate Heart of Mary Parish, Grotto of the Two-Hearts. This is an international event praying — under the protective mantle of Our Lady of Guadalupe — for the spiritual health of the United States. Rain or shine. Bring a chair.**

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On the feast of the Exultation of the Cross, Sept. 14, Bishop Roger Foys celebrated Mass at the Oratory of St. Paul for the Curia staff. In his homily Bishop Foys said that Cross is proof that God can bring redemption and victory out of suffering and loss. This redemption is found not only through the Cross of Jesus Christ but also in individuals, following God’s will while facing personal challenges and sufferings. “The Cross is proof of God’s love for his people. It is proof of the Son of God’s obedience to his Father. It is proof that God can take something horrible — something that is a sign of loss, a sign of defeat — and turn it into something redemptive, into something wonderful,” Bishop Foys said. “We, too, in our own lives can do that with our own crosses. We all have crosses to bear, these crosses at times can seem unbearable. These crosses, for us, do not have to be a sign of defeat or a sign of loss, they can be turned into something beneficial for our salvation and the salvation of others. It is in the Cross that we have our salvation.”

(above left) The Mass ended with Bishop Foys blessing the staff with a relic of the Cross. (above right) Following Mass, a celebration was held honoring Bishop Foys for his 19 years of shepherding the Diocese of Covington and wishing him well as he begins his retirement. “God has been good to me,” Bishop Foys said. “I had said that I didn’t want a public celebration because I believe that the people, priests, deacons and religious of this diocese have given me so much more than I’ve given them.” In honor of Bishop Foys, the Curia staff donated to the Margaret Cisela Scholarship Fund. The fund provides financial assistance for students whose families would otherwise not be able to afford a Catholic school education. “I don’t want this to be a sad thing,” Bishop Foys said about his retirement. “Thank you for your support and all your love.”
Papal academy gives U.S. death row chaplain ‘Guardian of Life’ award

VATICAN CITY — Death row inmates in Florida’s prisons refer to their 6-foot-by-9-foot cell as their “house,” with some having lived in their “house” for 40 years — longer than one Catholic lay chaplain said he has lived in his family home in Tallahassee.

So when Dale Recinella, the lay minister, goes from cell to cell to offer pastoral care, religious education and spiritual accompaniment, “we go house to house, cell to cell, and that’s where we meet them.” These are men and women who cannot come out, “they can’t even come to the chapel,” so the church must go to them. Recinella has been serving as a Catholic correctional chaplain for inmates on death row and in solitary confinement on behalf of the Catholic Bishops of Florida for decades. With just a few more months until his 70th birthday, Recinella was at the Vatican to be honored by the Pontifical Academy for Life and receive its first ever Guardian of Life Award during a special evening event Sept. 28. The academy was holding its general assembly onsite in Rome and online Sept. 27-29. Recinella told Catholic News Service Sept. 28 that, as he has moved on to “semi-retirement,” the church in Florida is working to make sure that this ministry continues “in a very vibrant and active way” by finding dedicated people to follow in his footsteps.

Catholics asked to ‘move from indifference to solidarity’ with migrants

WASHINGTON — Auxiliary Bishop Mario E. Dorsonville of Washington urged people to take up Pope Francis’ invitation to “move from indifference to solidarity” to be better understand the plight of migrant people and refugees around the world.

“Countries have the moral obligation to open the doors for those who might be richer in dreams and expectations,” Bishop Dorsonville, chairman of the U.S. bishops’ Committee on Migration, said during his homily at a Mass Sept. 26 marking the 107th World Day of Migrants and Refugees at the Cathedral of St. Matthew the Apostle in Washington. He described as “shameful” and “painful” the treatment of Haitians and other migrants arriving at the U.S. border in Texas under conditions of excessive heat and lack of food, water and shelter. At one point some 15,000 migrants were gathered under the Del Rio International Bridge at the Del Rio Sector. “We have to respect the human dignity of the person,” he said. “The human person is the image of God.” The bishop noted that “there are 80 million people around the world, they are refugees, they are migrants, and many of them are victims of human trafficking.” He said many migrant people are often treated as “animals” and that “is wrong for today’s society.”

Dialogue needed in addressing vaccine hesitancy, Vatican official says

VATICAN CITY — While men and women have a responsibility to be vaccinated against COVID-19, they also have a responsibility to engage in dialogue with those who are hesitant, rather than trying to force them, said Archbishop Vincenzo Paglia.

During a briefing with journalists at the Vatican press office Sept. 28, Archbishop Paglia, president of the Pontifical Academy for Life, said that while the academy has “always recommended the need for responsibility regarding vaccines, we never spoke of obligation. We spoke of responsibility to oneself and of responsibility toward those who, for example, cannot receive the vaccine,” Archbishop Paglia said. “I hope that within the church — where we are used to debating each other — we can debate about this without excluding one another.” Archbishop Paglia, along with David Barbe, president of the World Medical Association, and Maria Chiara Carrozza, president of the Italian National Research Council, presented the discussions taking place during the Pontifical Academy for Life’s plenary assembly. The Sept. 27-29 meeting reflected on the theme, “Public health in a global perspective: pandemic, bioethics and the future.” Archbishop Paglia explained that the assembly was not about the pandemic, but “about what we have learned from the pandemic and what guidelines we should follow and practice for a new future.”
**THANK YOU FOR YOUR GENEROSITY!**

### APPEAL TOTALS —
- **Goal:** $2,600,000
- **Total Commitments as of 8/31/21:** $3,601,016.31
- **Number of Contributions:** 8,137
- **Parishes over Goal:** 44

### WAYS TO GIVE —
- **Cash / Check**
- **Stock / Matching Gifts**
- **Ongoing Pledge ending 3/31/22**
- **Online at www.covidio.org**

*Numbers reflect pledges and gifts recorded as of August 31, 2021*

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**Totals** | **$2,600,000** | **$3,601,016.31** | **$1,001,016.31**

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*For God did not send His Son into the World to condemn the World, but that the World might be saved through Him.*

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June 3, 2021

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2020—2021 YEAR OF ST. JOSEPH

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DIOCESAN PARISH ANNUAL APPEAL