Seminary Ball celebrates its largest crowd in gratitude for previous years and with hope and faith in God

Laura Keener

This year’s Seminary Ball welcomed its largest crowd to date. Over 600 people — 604 to be exact — gathered, Oct. 22, at the Northern Kentucky Convention Center to support and celebrate not only the diocese’s current eight seminarians but also any future men answering God’s call to pursue a vocation as a priest for the Diocese of Covington.

The spirited crowd enjoyed an evening filled with hope as the diocese acknowledged Bishop Roger Foys for his years of dedicated service in fostering vocations and welcomed its 11th shepherd, Bishop John Iffert.

“I want to thank Bishop Roger Foys who for years has made the recruitment and training of seminarians and the accomplishment of good and faithful priests a primary focus of his ministry as bishop of the diocese,” said Bishop Iffert as he began to address the crowd. “I hope to be able to pick up that mantle. At this point I’ve been bishop for three weeks. This evening has all been planned for the better part of a year and so I’m just holding on to the ends of his ferraiolo on this one. So thank you, Bishop Foys, and thank you, to all of you, for being here.”

Father Daniel Schomaker, vicar general, was the master of ceremonies for the gala and Deacon A.J. Gedney was the featured seminarian who addressed those present. Seven of the diocese’s eight seminarians were also in attendance, greeting attendees and, following dinner, expressing their gratitude by singing three hymns.

They invited the crowd to join them for their final hymn “Salve Regina.” After the formal presentation, many attendees danced to music provided by The Mix Band.

Deacon Gedney began his remarks thanking everyone for coming and acknowledging the blessing of being able to gather again for the Seminary Ball. Last year’s Seminary Ball was held virtually due to the pandemic.

“What a beautiful year it’s been for me,” Deacon Gedney said, acknowledging his ordination to the transitional diaconate in March and assisting as a deacon at Bishop Iffert’s episcopal ordination and installation in September.

Deacon Gedney shared his gratitude for the support the people of the diocese have shown to him during his four years of seminary formation — especially during his first year.

“For most seminarians that first year — that first semester alone is incredibly difficult,” Deacon Gedney said. “Because for a man — whether he’s coming out of high school or whether he’s quitting his career — to enter seminary is a jarring experience getting used to that life. For me, part of it was feeling like an imposter; that I was doing things that other people do. The greatest terror is the challenge of transitioning from his ‘black and white world of science and numbers’ to the ‘gray and maybe of philosophy.’

“I thought I was going to lose my mind,” he said. “But one of the things that kept me going that year was the support of my diocese. I received so many cards from people — people I’d never even met — saying that they were praying for me and thanking me for answering the Lord’s call. I’m so thankful for the culture of vocations that is in this diocese. I’m so thankful for your support and for your prayers and for the cards and for all the good wishes sent my way. It’s been an honor serving you as a seminarian these past four years, it’s been a greater honor serving you as a deacon for the past seven months. And I especially look forward to the day when I can serve you as your priest.”

Bishop Iffert affirmed that the fostering and support of priestly vocations takes the collaborative effort of all God’s people and that the work is “essential.”

“Why is this work of helping young men discern God’s invitation to serve his Church generously as priests, why do I call this essential?” Bishop Iffert asked. “It is simply this. We are a Eucharistic Church. We speak of the Eucharist as the source and summit of our Christian life. In other words, when we draw together to express our thanks to God, to hear his Word . . . to join our hearts and minds in that beautiful prayer of Consecration, to join ourselves to the priest who stands at the altar to pray that Prayer of Consecration, to believe that by the power of the Holy Spirit, Christ’s act of self-sacrifice, self-offering is made present to us in a real and powerful way to receive that gift, to be fed and nurtured by it and then to be sent back out into the world to be the hands and feet of Christ, to serve one another in his name, to proclaim the message of his kingdom, to invite others into loving relationship with Jesus. This is the source of our Christian life and it is the direction in which we return over and over again. And if baptism and Eucharist mark who we are, in a special way as Catholic Christian people, then it’s clear to see how the priesthood is central to that vision — an essential part of the way we journey together as Church.”

In a special way, Bishop Iffert said, he appreciated the seminarians singing tonight. Not because they were particularly great singers, but primarily because they were not. In fact, he said, at least one of the seminarians was probably terrified to sing before 604 people, but he did it anyway.

“He did that because it’s another offering of love that he can give for the Church; another way that he can express his gratitude and his love for you,” Bishop Iffert said. “That’s what priests do . . . priests do things that terrify others. Priests are men who devote themselves to preparing to enter into that terror. It takes some practice and time . . . to know how to make a visit to the nursing home and sit with someone who is experiencing loss of mobility, loss of freedom, who is grieving, who may or may not have family support, who feels loneliness. And to sit there in the presence of the terror of loneliness and to hold yourself firm, to be a presence of the Church and the presence of Christ to that person. It is a terror; and these young men are preparing to do that. They’re doing it now in their formal education, learning how to live in that place where they will do what many family members are frightened to do for the ones they love.

“These men who are preparing to be priests are preparing to take their place at the foot of the casket and be brave enough to say, ‘I’m going to take my stand with you, in the midst of this grief and (Continued on page 2)
I’m going to pray that the doubt and the fear that can come from grief will not touch your soul,” Bishop Iffert said. “With confidence that the labors of the Lord will make all the difference.”

Bishop Iffert said that these seminarians are preparing to lead the Church during one of its most challenging times, “when many numbers of Christians who come from faithful families are leaving our company.” A time when people are beginning to question the future of the Church.

“It is a terrifying thing,” said Bishop Iffert. “So we give thanks to God, that we are trusted with the care of the Gospel and the proclamation of the Kingdom in the midst of this terrifying time. Think how much God trusts us. Think how much God trusts you. Think how much God trusts these men who are preparing to lead us into the future, to take a stand against all those voices, and to say, ‘Here on the Gospel I will stand against all the terrors of the world, because I have this promise from Christ — Christ has raised up his Church and the gates of hell will not stand against it.’”

Bishop Iffert ended his talk in gratitude for all those who support the mission and ministry of the Church by their support for the formation of priestly vocations.

“That’s why the work that you join us in doing tonight is essential,” he said. “We are here tonight to help provide for the formation of men who we will send out to parishes and to schools; who will help make possible the formation and the sacrament of nurturing and the mission leadership of a Church whose strength and faith is needed in a time of terror.”

Seminarians are leaving our company.” A time when people are beginning to question the future of the Church.

(Continued from page 1)
Prepare for the synod now by prayer for the Holy Spirit to open minds, hearts

Laurea Keener
Editor

In the Diocese of Covington, Bishop-John Efft will officially open the global synodal on synodality with Mass, Nov 7, 10 a.m. at the Cathedral Basilica of the Assumption, Covington. Pope Francis called for the synod entitled “For a Synodal Church: communion, participation, mission,” as a way for all of God’s people—including those on the margins—to share their voice on how best the Church can, under the guidance of the Holy Spirit, journey together on the path to Christ.

Pope Francis says in the preparatory document that “a synodal Church, in announcing the Gospel, journeys together.”

“The main question that we’re asking is, ‘How is this together.’”

According to the preparatory document sent to dioceses from the Vatican, the word “synodality” comes from the Greek word “synodos” which means “to be on the journey to hear from, but also the people who are on the fringes—the poor, the outcast, people that might feel that they are not welcome.”

To prepare for these distributions, St. Vincent de Paul in Northern Kentucky recently kicked off its 28th year of providing winter coats to adults and children in need. Every year the St. Vincent de Paul call center is flooded with requests for winter coats. St. Vincent de Paul coat distributions are right around the corner to make sure that no one should have to brave the cold winter without a proper coat.

To prepare for these distributions, St. Vincent de Paul in Northern Kentucky and Cincinnati are collecting new and gently used coats as well as hats, gloves/mittens and scarves to distribute to local families in need. WLKY, WAVE 95.5 and Gold Star are partners in this effort. To make it even easier this year, people can donate from the comfort of their home at GoldStarChili.com—a donation of $1 will allow SVdP to purchase a new coat to be distributed. As a thank you, donors will receive a Gold Star coupon.

Despite the obstacles to host distribution events last year due to COVID-19, just over 2,000 coats were distributed in the Greater Cincinnati region through vouch—er redemptions at St. Vincent de Paul thrift stores. This year, St. Vincent de Paul is happy to report a return to distribution events at locations throughout the region, with three planned in Northern Kentucky in December. With the return of in-person distribution events, St. Vincent de Paul expects to distribute 4,000 coats this year. 2,000 alone in Northern Kentucky.

Distribution of coats to neighbors in need in Northern Kentucky will take place on:
- Saturday, Dec. 4, 9 a.m. to 12 p.m., at Newport Primary School, Newport.
- Saturday, Dec. 18, 9 a.m. to 12 p.m., at Life Learning Center, Covington and Cristo Rey Parish, Florence.
- Saturday, Dec. 25, 9 a.m. to 12 p.m., at St. Agnes Confirmation, St. Agnes Parish, St. Bernard School, Newport.
- Nov. 5
  - Mass, St. Augustine Parish, Covington, 11 a.m.
  - Mass, Mary, Seat of Wisdom Chapel, Thomas More University, Crestview Hills, 8 p.m.
- Nov. 6
  - Confirmation, St. Peter and Paul Parish, California, 7 p.m.
- Nov. 7
  - Confirmation, St. Theresa Parish, Southgate, 7 p.m.
- Nov. 8
  - Confirmation, St. Agnes Parish, Ft. Wright, 7 p.m.
- Nov. 9
  - Mass, St. Thomas School, Ft. Wright, 8:15 a.m.
- Nov. 10
  - Mass, Religious jubilee celebration, Cathedral Basilica of the Assumption, Covington, 10 a.m.
- Nov. 11
  - Mass, Cathedral, 4:30 p.m.
- Nov. 12
  - Mass, Cathedral, 10 a.m.
- Nov. 13
  - Confirmation, St. Therese Parish, Southgate, 7 p.m.
- Nov. 14
  - Confirmation, Immaculate Heart of Mary Parish, Burlington, 7 p.m.

Prepare for the synod now by prayer for the Holy Spirit to open minds, hearts

“The main question that we’re asking is, ‘How is this together.’”

Along the way, those on the journey speak and listen to one another, and to the Holy Spirit, to carry out their mission—to make known Jesus Christ. The synod process has ancient, biblical roots. Christians read about the first such synodal process in the Acts of the Apostles, at the Council of Jerusalem, when the apostles and God’s people debated the issue of circumcision for new believers (Acts 15).

“We’re just listening to each other; we’re also listening to the Holy Spirit for guidance on what we are being called to do,” said Mr. Cooley. “Through that listening and through prayer is basically how we come to a decision. That’s been the model throughout Church history.”

The one thing that the synod will not do is change Church teaching.

“Our goal is to make sure that we are listening to people and hearing what their needs are and, in following Christ, doing whatever we can do to help people, to journey with them, to lead them to Christ. That’s what we’re called to do,” Mr. Cooley said.

Mr. Cooley said he is excited that parishes will now have the “excuse to ask” for more parishioners and family members who have aban—
don the practice of the faith, why? And to simply listen. We are going at this with an open mind—we’re going to listen, we’re not going in with any agenda—to actually hear where people are and what their needs are and maybe where the Church is falling short in helping them get to Christ,” Mr. Cooley said. “It is a balance because we have to go about this open minded and willing to listen and hear people and really love them, but also, we don’t want to create a false hope or expectation that teachings that have been put in place by Christ will change.”

“Thinking of the massiveness of the synod process on a global scale is overwhelming. Mr. Cooley encourages parishes to approach the synod by anticipating what can happen at the local level. “At the very least we will learn about the people in our area and how we can better serve them,” he said.

Mr. Cooley said that in the coming weeks parishes will receive more information on how to implement the synod process at their parish. For now, he invites everyone to begin praying for the success of the global synod and welcoming the Holy Spirit into their hearts and minds.

“Encourage everyone to be open, to be honest and be willing to participate in any way you can,” he said.
The parable of ‘The Father with Two Sons’—Jesus’ message of mercy

“Misericordiae Vultus,” (“The Face of Mercy,” 2015) is the title of the encyclical letter of the Holy Father, Pope Francis, for the Jubilee Year of Mercy. This page from the document which announced the Extraordinary Jubilee of Mercy explains the parable of ‘The Father with Two Sons’ and its relevance to Jesus’ message of mercy.

Pope Francis opened that proclamation with a declaration: “Jesus Christ is the face of the Father’s mercy.” He further explained that this parable might well sum up the mystery of the Christian faith. Mercy has become living and visible in Jesus of Nazareth, reaching its culmination in him (MV, n. 1). In this context, the Pope referred to the great teaching offered by St. John Paul II in his second encyclical ‘Divina Misercordia’ (Rich in Mercy, 1989).

“Divine mercy” imparts a definite meaning to the concept of God’s mercy since Jesus personifies God’s mercy—“I, for myself, in a certain sense, am mercy” (DM, n. 2).

In “Misericordiae Vultus” Pope Francis meditated on the New Testament foundations of the theme, “Mercy has become living and visible in Jesus of Nazareth.” In this regard, the Holy Father highlighted the scene in the Gospel according to Luke when Jesus entered his home-town synagogue at Nazareth and dramatically proclaimed the opening verses of chapter 15 of Luke’s Gospel: “The parable of the Prodigal Son” (DM, nn. 5-6). This classic parable of mercy discloses the relationship between justice and love as mercy: “It becomes more evident that love and justice are not opposed to each other, for the parable of the prodigal son might be better called ‘the parable of the merciful father’ for the father with two sons is the central figure in this story of God. Moreover, the Holy Father underscored the portrait of God ‘presented as always present, truly and actually present’ (MV, n. 3). In his “Mercy: The Essence of the Gospel and the Key to Christian Life,” Cardinal Walter Kasper states that “Jesus expropriates for us the message of the Father’s mercy most beautifully in parables.” Along with the parables of the Good Samaritan (Luke 10: 30-37), the parable of the prodigal son (Luke 15: 11-32) stands as a most trenchant example of Jesus’ message of God’s mercy.

The opening verses of chapter 15 of Luke’s Gospel set the stage for the parables of mercy: “The tax collectors and sinners were all drawing near to listen to him, but the Pharisees and scribes began to complain, saying: ‘This man welcomes sinners and eats with them’” (Luke 15: 1-2).

The parables of mercy address the self-righteous attitudes and pride of the Pharisees and sinners who reject Jesus’ table fellowship with tax collectors and sinners. Cardinal Kasper suggests that the parable of the prodigal son might be better called “the parable of the merciful father” for the father with two sons is the central figure in this story of God. The first story line of that parable draws a close with the return of the wayward son, a rebel who squanders inheritance and ends up in personal disaster as an apostate.

Yet, on his return to his father, the unconditional reconciliation lavished upon him by the “prodigal father” reestablishes him to his dignity as son. Cardinal Kasper comments that no other parable of Jesus has “described so masterfully God’s mercy as this one.” In short, Jesus teaches through this parable his mission of the radical message of God’s mercy: “just as I act, so does the Father act. The father’s mercy in this parable is the higher form of justice.”

The parable, in effect, is not only the story of the prodigal son, but because one has the dignity of co-responsible children. “My son, you are here with me always” (v. 31) exemplifies “the logic of mercy.” Pope Francis affirmed: “The Father’s greatest joy is to see his sons acknowledge each other as brothers.”

The second part of the parable is open-ended without a resolution as to whether or not the elder brother will share in the celebration. In other words, will the elder son finally go into the celebration or will he remain outside alienated and angry?

Biblical exegetes commonly propose that the reader or the hearer must complete the story. Perhaps Benedictine Abbot Jerome Kodela raises the question that each reader must answer: “Am I like the Father? Or like the elder son or younger son? Do I have parts of all three in me?”

Msgr. Ronald Ketteler
director of ecumenism, episcopal liaison to the Messenger and theologian In residence at Thomas More University.
A Shanksville meditation

The most moving feature of the Flight 93 National Memorial in Shanksville, Pennsylvania, are the pictures of the 40 brave men and women who lost their lives on Sept. 11, 2001, while preventing al-Qaeda terrorists from destroying the U.S. Capitol. At this moment of intense divisiveness and polarization in America, it’s important to reflect on those images and learn from them, however peripheral they may be to the memorial’s design.

At 8:42 a.m. on 9/11, United 93, a Boeing 707, took off from Newark to San Francisco. The north tower of the World Trade Center was struck by a hijacked airliner four minutes later. At 9:03 a.m., the south tower was hit. Some 25 minutes after that, terrorists seized control of United 93. And a few minutes later, the Pentagon was struck by another hijacked plane. The next 20 minutes wrote an epic story of courage and resolve into the annals of American history.

Thanks to cell phones and on-board airphones, Flight 93’s passengers, who were bored by the back of the plane after the hijackers seized the cockpit, learned what had happened to the Twin Towers and the Pentagon. Thirty-seven phone calls, plus the fact that the plane had reversed its course and was heading east toward Washington, convinced the passengers that the hijacking of United 93 was part of a coordinated terrorist plot to cripple the United States. After discussing their situation and responsibilities, the passengers decided to try to take control of the plane. "I don’t care if we crash it," Jefferson then heard Beamer say to the others. "Are you guys ready? OK. Let’s roll!" Passengers charged the cockpit, battering their way past the hijackers with the apparent goal of fighting back so that their plane would not become another weapon.

I have always seen the Society of Jesus, also known as the Jesuits, as one of the great gifts to, not just our Catholic faith, but the world. It was my experience at Xavier University a Jesuit university and the place that I have attended for the past four years — the Cincinnati/Northern Kentucky area, where I had my first professional job and was educated in the Jesuit tradition in my master’s degree work.

There was something about the Jesuits’ educational objective to nurture "men and women for others" that resonated with me. It’s the Jesuits’ vision to "find God in all things" that is the reason why I connect my faith and spirituality to sports. I have also found the life of St. Ignatius of Loyola, one of the founders of the order, to be one of the greatest lives of leadership ever lived.

Most who arrive at Loyola with the Jesuits know that they have a long history of building and running schools. There are currently over 80 Jesuit schools across all age levels throughout the world. It was the Jesuits and their emphasis on games, physical education, and sport that brought us into your schools and have a significant impact on education still today.

Jesuits have been well represented in athletic competition, especially in higher-profile interdisciplinary programs in the United States, such as men’s basketball, and their programs have been part of some historical moments in NCAA Tournament history.

Seventy-five years ago, The College of the Holy Cross became the first Jesuit institution to win a national championship when it beat Georgia Tech in the 1945 NCAA Tournament. In 1982, the University of Notre Dame became the first Jesuit institution to win consecutive NCAA basketball tournaments in 1981 and 1984.

Under head coach John Thompson, Georgetown was the dominant college basketball program in the 1980s. Thompson became the first African-American head coach to win a national championship in 1984 but, more importantly used his coaching platform to demand better educational opportunities for his African-American athletes.

The Loyola University (Chicago) basketball team took part in a significant moment in the sport when they played in the “Game of Change,” a 1966 NCAA Tournament game against Mississippi State. In the height of the Civil Rights Movement, Mississippi State defied its state legislative orders and few north to play an integrated Loyola team, the first Mississippi State team to play against African-American players. In addition, Loyola’s Cinderella run to the 2018 Final Four as an 11th seed brought much attention to their Jesuit institution and their team chaplain, century-old Sister Jean Delores Schmidt.

And, more recently, Gonzaga, one of the premier Jesuit programs of the past couple decades, fell one game short in the 2021 NCAA Tournament...
short of a perfect season in the 2021 national championship game.

As I have read about St. Ignatius and the Jesuits over the years, I have found Ignatius to have many of the great characteristics of a leader. He would have made a great coach. These include:

Innovative — He founded the Society of Jesus and developed the Spiritual Exercises. These exercises, carried out over the course of about a month, assist people in discerning the will of God in their life.

Gratitude — First and foremost, Ignatius sought out God in his everyday life. The Spiritual Exercises contained the Examen, a simple daily prayer with five steps. The first step is gratitude.

Goal-oriented — Ignatius wrote, “What if I should do this which St. Francis did and this which St. Dominic did?” He was your typical man who had a goal to be like two of the greatest saints. The fifth and final step of the examen asks for the grace of God’s help for your next day, or having a growth mindset, asking yourself, “What will I do better tomorrow?”

Teacher — He was a great teacher. He didn’t preach. He taught virtue and an appreciation for it. The Jesuits tell us that God is present in the simple things and common events in our lives. Ignatius would tell us to do the simple things right.

Led by example — Ignatius’s autobiography explained well the character in which he led: “The world represents him as a man of few and stern words, in appearance severe and dark, and yet a man in whom intellect is ever prominent, but intellect elevated by the grandeur of a soul of chivalry and by an exquisite delicacy of charity — this was the real character of St. Ignatius.”

Toughness — St. Ignatius was tough. He enjoyed his military life and was ultimately wounded by the French when a cannon ball struck his legs. The injuries were life-threatening, and he ultimately had a bone that had protruded in one leg cut away, suffering pain worse than the cannon ball strike.

Reflective — Another one of the steps of the examen, Ignatius suggests making a review of your day a priority. Ignatius emphasized taking time to discern, to reflect, on one’s day, one’s work, and one’s life.

Humility — In finding the Jesuits, Ignatius asks its members to not seek high clerical offices such as bishop, archbishop, or cardinal, in the Church. Humility was a characteristic he demonstrated in his leadership.

Generosity — Ignatius gave all his possessions, even though they were modest. He would often give coins he had to beggars, drawing crowds of them to him, until he had no coins left to give. He also shared his knowledge. He wanted his methods, especially the Spiritual Exercises, to be available to everyone.

In summary, Ignatius built a program (the Society of Jesuits) that is steeped in tradition. Many years after the founding of this program, the Society of Jesus still thrives because of his leadership during his time on earth.

Rich Hoyt is an assistant professor at the University of Cincinnati, a parishioner at St. Agnes Parish, Ft. Wright, and a longtime youth and high school coach. He is the lead trainer for the Play Like A Champion Today program in the Diocese of Covington.
Gargoyles and chimeras remind us of our broken nature

Stephen Enzweiler
Cathedral Historian

Halloween is once more upon us. Neighborhoods will soon fill with throngs of excited trick-or-treaters and cable television will dredge up films to scare the wits out of viewers with stories of evil and the supernatural. But one doesn’t have to go far to find reminders of the presence of evil and the supernatural.

Perched high above the intersection of Twelfth and Madison in Covington live an unexpected assemblage of characters. There one finds malevolent devils, howling demons, snarling dragons, lumbering animals and legends from mythology that grab, hiss, devour and growl. These are the gargoyles and chimeras of the Cathedral Basilica of the Assumption.

There are 58 sculpted figures that occupy the heights of Notre Dame Cathedral in Paris, and each was selected by Bishop Camillus Maes to decorate the new Cathedral façade in 1910.

The common understanding among scholars and historians is that they represent sin and evil ejected from the House of God. That’s certainly true of some of them, such as the Howling Demon, Demon Squashing a Toad, the Vampire, and Fanged Reptilian Beast. But the façade is also decorated with ordinary animal chimeras, like an owl, a cat, a pelican, an elephant, a goat, and a boar. These are hardly the personifications of evil. So, what was Bishop Maes thinking when he chose to put these figures together on the façade?

One clue for his choices may be contained in his façade dedication message of June 29, 1910. He writes: “The Cathedral admonishes that soul, life and moral values are of primary importance and should not be ignored and sacrificed to the base pursuits of mere pleasure.” It would seem the chimeras he chose served to communicate this idea perfectly. Perched on the parapets can be found figures that do both — admonish and also remind of the base pursuits of pleasure. So, what might these denizens of the parapets be trying to teach us? Let’s take a look.

Chief among the chimeras is “The Owl,” who gazes directly east from its perch on the back of the south tower. The east has always been regarded as the direction of the presence of God. In Old Testament times, the Messiah was prophesied to come from the east and enter Jerusalem in triumph through the Golden Gate. Jesus did just this on Palm Sunday.

Bishop Maes seems to have chosen this figure to teach something else. In both traditional herimndy and Christian symbolism, the owl is emblematic of wisdom. The Old Testament says that “With God are wisdom and might” (Job 12:13). Elsewhere it says, “For the Lord gives wisdom: from His mouth come knowledge and understanding” (Proverbs 2:6). The Apostle James tells us, “… if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him” (James 1:5). Thus, the owl becomes an invitation to seek this virtue.

From Roman mythology comes the chimera term used to encompass a class of sculptures popular during the Medieval Gothic era as well as the modern neo-Gothic era of the late nineteenth and early twentieth centuries. The term “gargoyle” can be traced back to French word gargouille, which means a throat or drainpipe. Thus, gargoyles serve as drainage pipes designed to direct rainwater away from the walls of buildings onto sidewalks below, thus protecting the stone from erosion. Happily, the water is directed away from the walls of buildings onto sidewalks below, thus protecting the stone from erosion.

A gallery of vices and virtues. At left, “Demon Squashing a Toad,” symbolizing the oppressiveness of sin.

Cerberus,” the fierce, multi-headed “hound of Hades,” is familiar to viewers with stories of evil and the supernatural. But one doesn’t have to go far to find reminders of the presence of evil and the supernatural.

“Cerberus,” the fierce, multi-headed “hound of Hades,” the Roman Underworld. Cerberus sits on the front of the north tower looking down on Madison Avenue. In ancient literature, Cerberus has as few as two or as many as 40 heads. Multiple heads symbolize the danger of not having a single leader or “king” to lead the people, and the more the heads, the greater the danger. On Notre Dame, there is both a two-headed and three-headed version of Cerberus. Bishop Maes chose the two-headed version, perhaps to reflect the struggle of man’s conflict between the world and the kingdom of Heaven. “No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. You cannot serve both God and Mammon.” (Matt. 6:24) Used purely as a Christian symbol, the multi-headed Cerberus evokes the dangers of not following Christ, who is the one, true king of His Christian people.

Another chimera, “Pelican in her Piety,” is familiar to everyone as the bird that pierces its own breast to draw blood to feed its young. It is one of the most recognized of all Christian symbols, and one that adorns the Cathedral Basilica’s main altar. The symbolism is that of the Lord (Continued on page 9)
Christian mission statement

(Continued from page 5)

more, how can we love the God who we do not see and not love our neighbor who we do see? In his first letter, St. John calls such a person a liar. (1 John 4:20) Love of our neighbor is a reflection of our love of God. And there it is!

And if you’re interested in learning just who your neighbor is, check out the parable of the Good Samaritan in the Gospel of Luke. (Luke 10:29-37)

I’ll give you a hint — everyone is our neighbor — everyone.

To love God with all our heart, with all our soul, with all our mind, and with all our strength and to love our neighbor as ourselves — this is our mission, this is the vision we are to have of our life on earth. Clear, concise, uncomplicated. And we don’t have to spend hours, days or weeks to come up with it. Jesus provides it for us because Jesus loves us and wants us to love his Father and each other with the same love he has for us.

In these turbulent times in our world who could ask for a better mission statement?

himself, who is pierced, feeds us with the Sacrament of his own blood, and by this our souls are washed clean. According to another version of the legend, the blood of Christ is the antidote and cure to the bite of the serpent, and so can restore us to health. It is living food that gives us strength.

The chimera called “The Griffin” is the most widely used “monster” in heraldry. It is a mythical creature composed of a head, wings and talons of an eagle and the body and hind legs of a lion. It looks toward Cincinnati from its perch on the north tower. Griffins first came into Greek mythology as guardians of the treasures of Apollo. In Christian art, they functioned originally as symbols of Satan, but later were used to symbolize the union of Christ’s divine and human natures.

Another chimera on the front corner of the north tower is “The Lion,” the most recognizable figure in Christianity. “The Owl,” symbol of wisdom.

“The Goat.” In traditional heraldry, symbol of practical wisdom and of the man who wins victories.

“Monkey Satyr” on the north tower, symbolic of sin, malice, craftiness and lust.
Newsworthly

Happy birthday to Father David Gamm, retired, Nov. 4; Deacon Michael Lymar, St. Henry Parish, Elsmere, Nov. 1; Father Shannon Collins, pastor, Our Lady of Lourdes Parish, Park Hills, Nov. 16; Father Michael Hennigen, pastor, Holy Cross Parish, Latonia, Nov. 17; Deacon Rick Malni, Immaculate Heart of Mary Parish, Burlington, Nov. 17; Father Gregory Doburg, pastor, St. John Parish, Wilder, Nov. 21, Father Daniel Schomaker, pastor, St. Augustine Parish, Covington, Nov. 25; Bishop John Iffert, Nov. 25; Deacon Joseph McGrav, St. Theresia Parish, Southgate, Nov. 25; Deacon Phillip Razine, St. Benedict Parish, Covington, Nov. 27.

Thomas More University welcome Lynn Kelley as the new director of Communications and PR. Lynn has over nine years of experience working in higher education at institutions throughout Kentucky and Ohio. She holds a master’s in Communication from Northern Kentucky University and a bachelor’s in English/Communication from Shawnee State University. Lynn was presented with the Outstanding Practitioner in Communication award from the Northern Kentucky University Communication Department in 2020.

The prayer intention for November, as recommended by Pope Francis, is for people who suffer from depression or burn-out, that they will find support and a light that opens them up to life.

“Adopt a family for Christmas — Catholic Charities. Diocese of Covington invites individuals, families or groups (work, prayer, friends, etc...) to spread the joy of Christmas with those who are vulnerable. No time to shop? Gift cards such as Target, Walmart and Kroger are a great option, providing families an opportunity to shop for themselves. To learn more contact Jill Walch, Christmas Program coordinator; (859) 581-8974 or jwalch@covingtoncharities.org.

St. Francis Xavier Parish and the Knights of Columbus Council Fall Fish Fry, Oct. 29, Nov. 5 and 12, 4 p.m. Carry out ONLY Masks required and please practice social distancing in the church hall. Adult dinners: $13 and $15; children $6. Walk-ins welcome; pre-order for faster pickup. Call ahead numbers open at 2 p.m.: 910-6656 or 910-6657.

Thanksgiving Turkey Festival, St. Paul Parish, Cold Spring, PTO Craft Fair Nov. 6, 8 a.m.–3 p.m. in Memorial Hall. Admission $2.

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. 10, Pioneer Park, Covington, 10 a.m.–1 p.m. for a free drive-thru resource event honoring and celebrating veterans. RSVPs kindly requested for certificate recognition. Contact natalie.cinela@stelizabeth.com or call 446-0538 for information.

The 19th annual Bishop Brossart High School Emerald Gala is Nov. 13, Seither Sports Center, 7 p.m.–12 a.m. The theme for the night is Totally 80s. For information, visit BRRHSGala2021.GiveSmart.com or e-mail gals@bishopbrossart.org.

St. Bernard and Divine Mercy parishes 14th annual Women’s Tea. Nov. 11, 11 a.m.–2 p.m., Garvey Hall, St. Bernard Church, Dayton. Presale tickets $10; $15 at the door. Call (513) 325-3259 or (513) 702-4456.


Women’s Day of Reflection, Nov. 13, 11 a.m.–3 p.m., St. Bernard Church, Dayton. Keynote speakers Sister Emerita McGann, CDP and Mother Seraphina Marie, FDM, on the theme “Trust in God.” $25 cost includes lunch. To register contact mamamani@yahoo.com or (513) 335-8773.

St. Peter’s Catholic Order of Foresters Court 1492 annual matching funds turkey raffle will be Nov. 13, 6-10 p.m., St. Peter and Paul Parish social center, California. Bingo, raffles and food. Proceeds benefit new church windows.


St. Bernard Parish, Elsmere, hosted the first Welcome/CRHP (Christ Renews His Parish) weekend in over a decade, Oct. 23-24. Seventeen women received the retreat, while 11 women led it. The weekend was steeped in Catholic traditions: Mass, adoration, the rosary, the stations of the cross and personal witnesses of faith.

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Learning with Jesus

The 2nd grade class at St. Agnes School, Ft. Wright, recently visited the Adoration Chapel. The students worked in their Religion book and took some quiet time to pray and be with Jesus.
In search of a common humanity – TMU Institute for Religious Liberty

Rob Langendorfer - Messenger Correspondent

Thomas More University opened this year’s Institute for Religious Liberty series, Oct. 19, with speaker David Harris, CEO of the American Jewish Committee (AJC). Mr. Harris has led the AJC since 1990 beginning his employment there in 1979. Shimon Peres, noted former foreign minister of Israel, has referred to Mr. Harris as “the foreign minister of the Jewish people.”

At the IRL, Mr. Harris spoke about how his parents, European Jewish refugees during World War II, barely escaped with their lives during the Holocaust and how their experience has helped to spur him into Jewish activism.

The AJC itself had a history of standing up for persecuted members of other faiths, and that was one of the factors that led Mr. Harris to work for the AJC after living in Vienna and Rome from 1975-1979. During that time he was a part of an effort to help Soviet Jews emigrate from an officially atheist country that discriminated against all religions that did not support Communism. The AJC had also been the only Jewish organization to seek a dialogue with Germany after World War II. The AJC also worked with Cardinal Bea to get the charge of “deicide,” or “killer of God,” against the Jews removed from Catholic understanding of the faith.

Mr. Harris talked about how social media has created intellectual enclaves that are breeding grounds for extremists and how many people who believe in white supremacy are anti-Semitic as well as being against African-Americans and really anyone who does not fit their view of the world. He said that 60 percent of hate crimes in the U.S. are committed against Jews who make up only two percent of the population.

He also noted that the AJC promotes inter-faith initiatives that bring the world’s religious leaders to a better understanding of the Jewish experience. One such initiative, he said, occurred recently where he and several Muslim imams (including the personal representative of the Saudi Arabian king) visited the Nazi death camp Auschwitz to commemorate the great crimes that occurred leading to the deaths of one million Jews.

While at the display of children’s shoes, the representative of the Saudi Arabian king squeezed his hand, he said, is uncommon in the Middle East where Iranian leaders deny that the Holocaust happened but is, instead, a mere ploy to buy sympathy for Israel.

Mr. Harris said that six Arab nations have recognized the legitimacy of Israel. He believes that there will eventually be a compromise between the Israelis and the Palestinians.

Mr. Harris talked about the importance of recognizing a common humanity in all of the peoples of the world and that it is a true tragedy when human life is sacrificed on the altar of political expediency. He spoke with pride of the fact that over 2 million Jews were able to leave the Soviet Union.

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Kv. congregation confronts its slaveholding past, works for racial justice

Rudy Thomas
Catholic News Service

LOUISVILLE, Ky. — The historic buildings on the motherhouse grounds of the Sisters of Charity of Nazareth, Kentucky, were “built by the hard labor of enslaved men who made the bricks and laid them in place,” said Sister Theresa Knabel, a member of the congregation.

“They are of other persons' ownership; they are slaves,” she told participants in the “Walking Together: Pilgrimage for Racial Justice” Oct. 16.

The event included a pilgrimage from the Cathedral of the Assumption to Presentation Academy, where the 150 or so participants listened to a panel of Sisters of Charity discuss their congregation’s own pilgrimage—from its early years as slaveholders to its efforts today for racial justice.

Sister Knabel began by describing the congregation’s history, admitting aloud: “We were slave owners.”

But the state of Kentucky didn’t recognize the marriage of enslaved individuals or families, she said.

The number of slaves owned by the sisters varied through the years, by 1865, when the state of Kentucky started emancipating slaves, about 30 people were enslaved at Nazareth, she said.

The community bought and sold people, usually conjuring the transactions with Catholic families, said Sister Knabel.

“It was the bishop or priest who made the purchase for us...because, since we were women, we weren’t allowed to own property.”

The church required that husbands and wives be bought or sold together. As a result, historical records show enslaved married couples living in Nazareth. Others married and lived out their lives in Nazareth, giving birth to children who were baptized there.

Though the state of Kentucky didn’t recognize the marriage of slaves at the time, Catholic priests would celebrate such weddings in the church on the motherhouse campus, said Sister Knabel.

Baptisms and weddings were considered “special occasions,” she said. The sisters also built a social hall to give the slaves a place to gather.

Despite the attention given to slaves by the sisters, Sister Knabel noted that slavery is “an institution of cruelty and some of that cruelty may have seeped into Nazareth.”

She said 11 men worked the large farm under the watchful eyes of an overseer. Historical records show that in 1862 Nazareth needed a new overseer. The documents related to that hire stated they needed someone “to control Blacks.”

That caused her to wonder, she said, “how did one man force 11 strong men to work in the hot sun without pay unless there was at least the threat of violence? I don’t know if he had a whip, I don’t know if he had a gun, but he had to have something.”

“I’ll leave that to your imagination,” Sister Knabel told her listeners, which included students, parishioners and participants of slaves to get a good Catholic education?”

But the state of Kentucky didn’t recognize the marriage of enslaved individuals or families, she said.

“During a question-and-answer session following the sisters’ presentation, Kim Telesford-Mapp, a member of St. Martin de Porres Church, questioned the congregation’s decision to make a $2.5 million gift to the Louisville Urban League instead of an agency such as the Louisville Enrichment Center, which is part of the Archdiocese of Louisville’s Office for Multicultural Ministry.

It provides enrichment and outreach programs to the West Louisville community. The center also provides after-school tutoring and access to a computer lab, which Telesford-Mapp described as “woefully under funded.”

Among the West End’s many needs, she added, is the need for children to get a good Catholic education, something most families cannot afford. She asked the sisters if it was possible to provide “opportunities for the descendants of slaves to get a good Catholic education?”

Sister Julie Driscoll also shared with the gathering the ways the congregation has used its voice to advocate for change on issues affecting the African American community including voting rights, gun violence, the death penalty and reparations.

In 1971, the congregation adopted the “elimination of racism” as one of its four priorities, said Sister Fehribach.

In 2000, the Sisters of Charity of Nazareth along with the Sisters of Loreto and the Dominican Sisters of St. Catherine, Kentucky—now the Dominican Sisters of Peace—held a prayer service here, asked the African American community for forgiveness for their participation in slavery.

The sisters also have made monetary contributions to the community in the form of scholarship funds and grants.

In June, the sisters announced a $2.5 million gift to the Louisville Urban League designated for the renovation of vacant and abandoned properties into affordable housing in West Louisville.

A year earlier, the sisters made a $1 million community economic development investment loan fund Inc. for small loans and to help curb evictions in Louisville’s West End, said Sister Fehribach.

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In 1973, the original terracotta figure was struck by lightning and plummeted to the schoolyard below. It was replaced by the carved limestone figure we see today. The lion has always occupied a high place in traditional heraldry as the emblem of deathless courage and of a valiant warrior. It is said to be the image of a fierce and devoted soldier. In Christianity, lions came to symbolize Christ. In fact, it was the preferred symbol used by author C.S. Lewis to pattern the character of Aslan as the Christ figure in his famous “Chronicles of Narnia.”

Yes, evil spirits and demonic figures do haunt the rooftop of the Cathedral Basilica. Some are good, some not so. And if one looks carefully, they can still be seen up there this Halloween holiday, moving about to and fro, snarling and growling and hissing at the mere mortals below. They remind us of evil and sin in the world, but they may also give us some measure of hope and encouragement in our inevitable journey toward eternity.

"Elephant," symbolic of great strength and stature, wisdom and courage.

"Cerberus," symbol of man’s conflict between the world and heaven.

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Gargoyles and chimeras (Continued from page 9)

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October 29, 2021

“Dune” (Warner Bros.) Gripping sci-fi epic adapted by director and co-writer Denis Villeneuve from the 1965 novel by Frank Herbert, centers on the heir to a powerful dynasty of interplanetary warriors who may also be the messiah figure foretold in various prophecies. As his clan gains caught up in the battle for control of the titular world, a desert planet rich in a highly-prized spice, he seeks to emulate his sage and enlightened father. But his priestess mother steers him toward a destiny. Combining more mysterious elements of a cosmic drama, an against-the-odds quest and a parable about imperialism, the film features a complex religious mythos requiring careful reflection on the part of viewers.

Parents will probably find it acceptable for older teens capable of sorting through such material. Nonscriptural beliefs, much stylized but sometimes intense violence, cohabitation, partial nudity, brief sexual references, a few mild oaths, at least one crude term. CNS: A-III; MPAA: PG-13.

“Ron’s Gone Wrong” (20th Century) Endearing animated comedy in which a socially isolated middle school yearns for the robot toy that has become a status symbol among his classmates. But, when he receives one as a birthday gift from his cash-strapped, widowed dad and Bulgarian immigrant grandmother, it turns out to be a damaged model that he initially spurns. As he learns to appreciate the affection and sunny good nature underlying the eccentricities of his quirky new companion, codirectors Sarah Smith, Jean-Philippe Vine and Octavio R. Rodriguez’s film, with Smith co-wrote with Peter Baynham, wreaks entertaining chaos while sending positive messages about friendship, altruism and the need to resist mindless consumerism.

Mild scatological humor, a single slightly crass expression. CNS: A-I; MPAA: PG.

For full reviews of these films — go to catholicnews.com and click on “Extras,” then choose “Movies.” Catholic News Service (CNS) classifications are:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- L—limited adult audience;
- O—morally offensive.

Movie Capsule

For all employees and volunteers of the Diocese of Covington who in any way provide a safe environment for children.

Step 1: Contact parish/school institution leader to review the Policies and Procedures and fill out the Application and Acceptance Forms.

Step 2: Go to www.virtus.org and click on Registration. Follow the prompts to create an account and to request a background check. Registration. Selection.com is a secure site; the background check is posted on your account and you receive a copy if you request it during the registration process. You will sign up for a virtual VIRTUS class during the registration.

Step 3: Join the virtual VIRTUS session. The day before the session, you will receive an e-mail with 4 documents attached to print. On the day of the session you will receive an invitation to join the session. No children, please.

Step 4: Your account becomes active when your background check, VIRTUS session and Acceptance Form are posted on your account. You will receive 12 bulletins per year. You will receive e-mail notices at system@pub.virtus.org unless you uncheck your account. If your Virtus account is inactive please contact your parish/school institution.

How to access VIRTUS training
- Go to www.virtus.org
- Enter id and password
- Click on Live Training on left column
- Click on pre-register for an upcoming session
- Choose your training

Note: If your Training Tab is missing or you cannot access your account, contact your parish, school or institution. For other difficulties, contact Marylu Steffen at (859) 392-1500 or msteffen@covdio.org.
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SCHOOL 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.

CAFETERIA STAFF
St. Henry District High School cafeteria is in need of a full-time staff member, Monday through Friday during the school year. Duties include food preparation, serving, daily cleanup, helping with deliveries, and other tasks as needed. Candidates may contact Jackie Kaiser at jkaiser@covdio.org, or call 859-392-1536.

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PART-TIME CUSTODIAN
Notre Dame Academy (NDA) is searching for a part-time custodian to assist with facility cleaning, trash removal, event setups, and other routine housekeeping and maintenance tasks. Regular hours are from 6:30PM to 9:00PM, Monday through Friday, but schedule can be somewhat flexible. This position requires the physical ability to walk and stand for long periods of time, as well as, the ability to lift and move equipment and supplies up to 50lbs. Custodial experience is preferred. A high school diploma or GED equivalent, background check, valid driver's license and Virtus training is required. Please submit letter of interest, resume, and salary requirements to ndahr@ndanet.org.

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- Part-time Cashiers at our Erlanger location. Our cashiers greet and then help our customers at check-out, providing an experience that shares the kindness and compassion emblematic of our ministry.

- Part-time Donation Center Associates at our Erlanger location. Our donation center associates greet our material donors, sort and organize donations to prepare for the retail environment.

- Full-time Truck Driver. Our transportation team is responsible for donation pick-ups, representing our mission to those who choose to support SVDP with their material donations.

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PARISH OFFICE MANAGER
St. Joseph Church, Cold Spring has an immediate opening for a Parish Office Manager. The Office Manager is responsible for data management, greeting parishioners and visitors to the Parish Office; filing; responding to parish emails; maintaining the parish calendar; preparing the bulletin; light bookkeeping; and other duties as necessary. The qualified candidate must be a practicing Roman Catholic; have computer experience in Microsoft Office and Social Media, and organizational skills. Candidates should be available to help learn the Diocesan Database program, Camino. This is a full-time position Monday through Friday 9am to 4pm. Presently this position is job shared with a person who works one day a week. This arrangement is negotiable.
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A small company in Florence, KY with more than 30 year’s experience producing medical products for wind turbines is seeking work at times for permanent part-time or permanent fulltime positions, up to 40 hours per week. This production position involves the assembly and packaging of lightweight items in a cleanroom environment. Candidate must be detail oriented, able to handle small parts, and dependable. Please email resume or work history to Renee Murphy at Renee.Murphy@milaint.com.

PARISH KITCHEN MANAGER
The Diocese of Covington Catholic Charities ministry is seeking to hire a Manager to oversee the day-to-day operations of its Parish Kitchen community outreach program. 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.

ST. JEROME CHURCH

SCHOOL CAFETERIA STAFF
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 CV 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.

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ST. JEROME CHURCH

ST. JOSEPH CHURCH, COLD SPRING
Junno Arocho Esteves
Catholic News Service

VATICAN CITY — Pope Francis had a special guest help him illustrate the meaning of Christian freedom: a young boy wandered onto the stage during the pope’s general audience and made himself at home.

At his audience Oct. 20, the pope was continuing his series of talks on St. Paul’s Letter to the Galatians and planned to reflect on the freedom that comes from serving and loving others.

As the Bible passage was being read, 10-year-old Paolo walked onto the stage and right up to Pope Francis, who shook his hand.

A papal aide offered Paolo a seat next to the pope, which elicited applause from the crowd, and from the little boy. But he did not stay seated long; after clasping the pope’s hands again, Paolo pointed with amazement at the pope’s zucchetto. Moments later, the young boy could be seen happily bounding down the steps, returning to his mother wearing a brand new zucchetto on his head.

Departing from his prepared remarks, Pope Francis said the boy’s courage reminded him of “what Christ says about the spontaneity and the freedom of children.”

“Jesus tells us, ‘If you do not become like children, you will not enter the kingdom of God.’ It is the courage to be close to the Lord, to be open to the Lord, to not be afraid of the Lord. I thank this child for giving this lesson to all of us,” the pope said.

“There is no freedom without love,” Pope Francis said. “The selfish freedom of doing what I want is not freedom because it comes back to yourself, it isn’t fruitful.”

“It is Christ’s love that has freed us, and again it is love that frees us from the worst slavery, that of the self; therefore, freedom grows with love,” he said.

The freedom St. Paul writes about does not imply “a libertine way of living, according to the flesh or following instinct, individual desires or one’s own selfish impulses,” the pope said. Rather, the apostle speaks of a freedom that is “fully expressed in love.”

“It is the love that shines out in gratuitous service, modeled on that of Jesus, who washes the feet of his disciples and says, ‘I have given you an example, that you also should do as I have done to you,’ to serve one another,” the pope said.

St. Paul, the pope continued, also warns about viewing freedom as “doing what you want and what you like” which only leads to the realization “that we are left with a great emptiness inside us and that we have used badly the treasure of our freedom.”

Pope Francis said Christians need to “rediscover the communitarian, not individualistic, dimension of freedom,” especially in the wake of the coronavirus pandemic.

“The pandemic has taught us that we need each other, but it is not enough to know this,” he said. “We need to choose it in a tangible way every day. Let us say and believe that others are not an obstacle to my freedom, but rather the possibility to fully realize it because our freedom is born from God’s love and grows in charity.”

Bishop Brossart High School

7th & 8th Grade Open House
SUNDAY, NOV 7, 2021 · 1-3:30 P.M.

Bishop Brossart invites you to join our Open House to receive a guided tour of our facilities and to answer questions you may have about Bishop Brossart.

Due to Covid-19 protocols we ask that all guests complete a survey and schedule a time for your tour. Please register by going to BISHOPBROSSART.ORG/PAGE/EVENTS

7th and 8th grade students attending will be entered in a drawing for prizes.

Please enter at main entrance.

For more information call Bishop Brossart High School at (859) 635-2108.
African bishops demand end to ‘land grabs’ by private companies

OXFORD, England — Africa’s Catholic bishops have criticized the appropriation of land, natural resources and other economic assets by private companies and called on national governments to show greater concern for local community rights and needs.

“For most Africans, land is neither a tradeable commodity nor an asset by private companies and called on national governments to show greater concern for local community rights and needs. “God’s word on how we should treat people with each other civilly. “As brothers and sisters, I acknowledge our crimes, it said. “As brothers and sisters in faith, I acknowledge our common bonds and desire to be able to worship freely without fear of attack or intimidation in its many forms.” Archdiocese of Denver, which was hit with anti-Semitic and “other hateful graffiti,” and the Denver Archdiocesan News Service Oct. 26, because, up until then, people believed the birth of a child with this impairment was “the end of the world.”

Texas bishop urges Biden ‘to act immediately’ to end ‘Remain in Mexico’

EL PASO, Texas — The Biden administration must issue an immediate termination of the Migrant Protection Protocols, also known as the “Remain in Mexico” policy, El Paso Bishop Mark J. Seitz said Oct. 26. “God’s word on how we should treat people forced to migrate is clear: We must welcome and protect,” he said in a statement released by the Catholic Legal Immigration Network. “As the bishop of El Paso, I have seen firsthand the impact of disastrous policies of deterrence at the border such as “Remain in Mexico.” President Biden, as a person who values your Catholic faith and the leader of our country, I implore you to act immediately to end “Remain in Mexico” and put in place at the border humane policies which uphold the value and dignity of every human being,” Bishop Seitz said. He said the “Remain in Mexico” policy “causes needless suffering for those forced to flee who have come to our doorstep in need of protection. It is time to heal, to restore our commitment to asylum, and in the words of the Holy Father, move “toward an ever wider “we.””

The bishop was quoting the theme of Pope Francis’ message for the 107th World Day of Migrants and Refugees Sept. 26: “Bliss each act of welcome and outreach that draws those in exile into the “we” of community and of the church, so that our earth may truly become what you yourself created it to be: the common home of all our brothers and sisters,” said a prayer, in part, which the pope said that when people are turned away and forced back to Libya, they face real suffering because “there are real layers there.” The U.S. Refugee Agency, the UNHCR, recently called on the Libyan government to address the “dire situation” of asylum-seekers and refugees with a humane plan that respects their rights.
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