Laura Keener
Editor

Modern and historic artworks awe BLINK patrons at Mother of God Church, Covington

Laura Keener
Editors

Mother of God Church, Covington, was bathed in light Oct. 13–16, during BLINK Cincinnati, the nation’s largest light, art and projection mapping experience that spanned both sides of the Ohio River.

The outside of Mother of God Church featured a display created by the Italian visual designer, Alessio Cassaro. His work “In The Middle,” is the artist’s envisioning of that which is between reality and imagination; the stuff of dreams. Also during BLINK, staff and volunteers at Mother of God Parish welcomed festival goers inside Mother of God Church where they could view historic artistic works including: five large murals depicting the Joyful Mysteries by parish member Johann Schmitt (1890); the Stations of the Cross by local artist Paul Deschwanden (1872); and the large crucifix by Covington sculptor, Ferdinand Muer (1871), to name a few.

Victor Canfield, facilities manager, Mother of God Parish, estimated that nearly 2,000 people took advantage of the unusual opportunity of touring the church at night during BLINK.

“People that live and grew up in Cincinnati had no idea of the quality of architecture that Mother of God is. They were just amazed when they stepped inside,” Mr. Canfield said, adding that the church is one of the finest examples of Italian Renaissance Revival architecture in the United States.

“People really seemed to be inspired by it,” Father Comer said about the BLINK light display. He also noted that many locals who have passed by the church their entire life for the first time came in for the tour and “were amazed.”

“They had no idea that something this beautiful was right here under their noses,” Father Comer said. “Some people said that they’ll be back to attend Mass and check us out.”

Tours of Mother of God Church are offered regularly during the day. For information contact the parish office and visit online at www.motherofgod.org.

(Continued on page 12)
Let the ‘Soul of Christ’ lead you on the Eucharistic Revival

Laura Keener

Editor
On the Feast of Corpus Christi in June 2022, the Diocese of Covington, along with dioceses across the United States and in collaboration with the United States Conference of Catholic Bishops, launched a three-year Eucharistic Revival. The mission of the revival is to renew the Church by rekindling a living relationship with the Lord Jesus Christ in the Holy Eucharist. The key to achieving that mission is to restore understanding and devotion to the real presence of Christ in the Eucharist.

The revival will be implemented in three phases. Year 1 — June 2022 thru June 2023, is the Year of Diocesan Revival. Each Diocese is tasked to encourage the faithful to grow in their understanding and devotion to Christ in the Eucharist.

In the Diocese of Covington, Father Daniel Schomaker, director, Office of Worship and Liturgy, will be leading the diocese’s efforts. To start, the diocese will be including Eucharistic adoration and benediction as a part of already scheduled diocesan celebrations. An example was the most recent Pro-Life Mass, which ended with a few minutes of adoration and benediction.

In collaboration with the <>Messenger<> and the Office of Worship and Liturgy begins with this edition a yearlong, weekly series of brief articles to engage “the head and the heart,” to increase the understanding of and love for Jesus in the Eucharist. The series will introduce or re-introduce Eucharistic prayers, Eucharistic art and music, which are seen and heard in parish churches; praying the Mass, the Eucharistic prayers; Eucharistic art and music, which are seen and heard in parish churches; praying the Mass, the source and summit of our Eucharistic life, and sharing personal witnesses, both local and historical.

The series begins by introducing a prayer — the “Anima Christi” (“Soul of Christ”). The Anima Christi is a mystical prayer that has been part of our Catholic faith for centuries. It is typically referred to as the prayer after Communion, since many people pray the Anima Christi after receiving holy Communion. It is often associated with 16th century St. Ignatius of Loyola, although historians have found the prayer in documents dating back to the 14th century. St. Ignatius uses the prayer as an opening to his Spiritual Exercises.

Adding the Anima Christi to your prayer toolbox, especially after receiving holy Communion, is a blessed way to start a personal Eucharistic revival.

Here is the prayer:

Anima Christi
Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within your wounds, hide me.
Let me never be separated from you.
From the malignant enemy defend me.
In the hour of my death, call me, And bid me come to you, That with your saints I may praise you Forever and ever. Amen.

Digging deeper:
Franciscan Media offers a line-by-line breakdown of the Anima Christi:
https://www.franciscanmedia.org/franciscan-spirit-blog/anima-christi-a-mystical-prayer
Ignatian Spirituality offers “An Ignatian Prayer Adventure,” an online, eight-week, modified version of the St. Ignatius of Loyola’s Spiritual Exercises:

Eucharistic Revival Timeline

The Year of Diocesan Revival — June 2022 thru June 2023. Each Diocese will encourage the faithful to grow in their understanding and devotion to Christ in the Eucharist.

Amendments are located at the bottom of the ballot. If you vote straight party, you will still need to go to the bottom of the ballot to cast your “Yes” vote on Kentucky Amendment #2. Kentucky Amendment #2 establishes that for the protection of human life, nothing in the Constitution of the Commonwealth of Kentucky can be interpreted to include a right to an abortion or state funding for abortion.

The Year of Parish Revival — June 2023 thru June 2024. During this year parishes are tasked to foster Eucharistic devotion at the parish level, strengthening liturgical life through Eucharistic adoration, missions, resources, preaching, and organic movements of the Holy Spirit.

The National Eucharistic Congress — July 17—21, 2024. This five-day historic event will be held at Lucas Oil Stadium in Indianapolis, Indiana, where over 80,000 Catholics are expected to gather and be reconsecrated to the Catholic faith as missionary disciples.

The National Year of Mission — July 2024 thru July 2025. The entire American Church will be sent on mission to share the gift of the Eucharistic Lord with their local communities and beyond.

WITH ONE HEART
Plan to Attend — Deacon Strategy Sessions

The With One Heart pastoral planning process will begin by listening to needs and hopes of clergy, religious and lay faithful. Everyone with a heart for the Church and their parish are encouraged to participate in a Deacon Strategy Session. Sessions are open to everyone, not just parishioners of the host deacon. All sessions are from 7-9 p.m.

Nov. 7 Northern Kenton County Deacon St. Agnes Parish, Ft. Wright
Nov. 9 Southeast Deanery St. Patrick School, Maysville, gym
Dec. 6 Covington Deacon Bishop Howard Memorial Auditorium, Diocesan Center, Covington

VOTE YES ON #2
It’s Pacific Constitutional Amendment — NOVEMBER 8, 2022

Amendments are located at the bottom of the ballot. If you vote straight party, you will still need to go to the bottom of the ballot to cast your “Yes” vote on Kentucky Amendment #2. Kentucky Amendment #2 establishes that for the protection of human life, nothing in the Constitution of the Commonwealth of Kentucky can be interpreted to include a right to an abortion or state funding for abortion.

High School Open Houses

The Catholic high schools in the Diocese of Covington invite all interested eighth-grade students and their parents to this year’s Open House — meet faculty and staff, hear from current students and get a feel for the spirit of the school.

Newport Central Catholic High School, Newport Oct. 26, 6-8 p.m.
Bishop Brossart High School, Alexandria Oct. 30, 1–3:30 p.m.
Covington Catholic High School, Park Hills Oct. 30, 1–4 p.m.
Villa Madonna Academy, Villa Hills Oct. 30, 1–3 p.m. (grades 6–12)
Nov. 17, 7–8:30 p.m. (grades 7–12)
Notre Dame Academy, Park Hills Nov. 6, 1–3 p.m.
Holy Cross District High School, Covington Nov. 9, 6:30 p.m.
Jan. 25, 6:30 p.m.
St. Henry District High School, Erlanger Nov. 13, 1–4 p.m.
Covington Latin School, Covington Dec. 4, 1 p.m. & 3 p.m.
St. Patrick High School, Maysville Contact school for information and a tour.
The Most Rev. John C. Iffert, KGCHS, was invested into the Equestrian Order of the Holy Sepulchre of Jerusalem, Sept. 25, by His Eminence Cardinal Blase J. Cupich, KGCHS, Archbishop of Chicago and the Order’s Lieutenancy Prior. In a solemn ceremony at Chicago’s Holy Name Cathedral, Cardinal Cupich conferred upon Bishop Iffert the title of Knight Commander with Star, a title customarily bestowed upon clergy of episcopal rank.

Bishop Iffert was among 47 investors from six midwestern states (Wisconsin, Michigan, Illinois, Ohio, Indiana and Kentucky) who gathered in Chicago to be invested into the Order this year. Among these investors were 21 knights, 15 dames and nine priest knights. Individuals nominated to the Order, whether lay or clergy, must live a life commensurate with the teachings and practices of the Catholic Church and observe the principles of charity, which makes the Order of the Holy Sepulchre a fundamental means of assistance to the Christians in the Holy Land.

The Equestrian Order of the Holy Sepulchre of Jerusalem is an ecclesiastical order of the Holy See, governed by the Grand Magisterium in Rome with the Pope as its head. It is the only lay institution of the Vatican State charged with the mission of providing for the needs of the Latin Patriarchate in Jerusalem and of all the activities and initiatives to support the Christian presence in the Holy Land. Worldwide, there are approximately 40,000 members of the Order engaged in this work.

Locally there are 28 members of the Order present in the Dioceses of Covington and Lexington. Knights and Dames are known by their presence at diocesan liturgies throughout the year, with Dames famous for wearing their black cloaks and mantillas and Knights for their white cloaks and black berets. Priest knights often are seen wearing the white monetta (shoulder cape) when not concelebrating at Mass. All vesture are emblazoned with the symbol of the Order — the red Jerusalem Cross representing the five wounds of Christ.

Please join us for a Diocesan Celebration honoring Women Religious Celebrating Their 50th or 60th Jubilee Saturday, Nov. 5, 10 a.m., Mass at St. Mary’s Cathedral Basilica of the Assumption Celebrating 50 years Sisters of Divine Providence Sister Cynthia Fehrenbach, CDP Celebrating 60 years Benedictine Sisters of St. Walburg Monastery Sister Dorothy Schuette, OSB Sisters of Notre Dame Sister Florette Marie Adams, SND Sister Mary Rita Geopippinger, SND Sister Mary Judeann Lueken, SND Sisters of Divine Providence Sister Margaret Mary Jacobs, CDP Sister Mary Joyce Moeller, CDP

Cemetery visitations
Cemetery visitations were held at the three diocesan cemeteries, Oct. 16. Father Mark Keene, vicar general, presided at St. John and St. Mary cemeteries, Ft. Mitchell and Bishop Emeritus Roger Foys presided at St. Stephen Cemetery, Ft. Thomas. During the prayer service the names of those buried in the cemetery from October 2021 to September 2022 were read. Cemetery visitations are held each year in October.

Support St. Vincent de Paul by giving a warm winter coat to a neighbor in need

Staff report

The Society of St. Vincent de Paul Northern Kentucky is in their 21st year of providing winter coats to adults and children in need. The demand for coats is expected to be high this winter with costly food prices and rising rent, leaving many without extra room in their budget for other necessities. St. Vincent de Paul believes everyone deserves to have a coat to keep warm this winter.

The annual coat drive is a team effort that spans both sides of the Ohio River. The annual coat drive kicks off Wednesday, Oct. 19. Blue donation barrels can be found all over Northern Kentucky and Cincinnati to donate new or gently used warm winter gear. A full list of locations on where to give in Northern Kentucky can be found at www.svdpnky.org. The goal is to give out over 2,000 winter coats.

“Every year, our community amazes me with their generosity to this program. In a year where we are all navigating the impact of rising prices, a warm winter coat just does not fit into the budget for many families who are already struggling to make ends meet. The coat distributions will remove this worry for those working so hard to provide basic needs for their families,” said Karen Zengel, executive director, St. Vincent de Paul Northern.

Distribution of coats to neighbors in need in Northern Kentucky will take place on:

- Saturday, Nov. 19 from 9 a.m. to 12 p.m., Newport Intermediate School in Newport, and Life Learning Center, Covington.
- Saturday, Dec. 3, 10 a.m. to 1 p.m., Cristo Rey Catholic Church, Florence.

Volunteers are also welcome and needed to help make the coat distributions a success. To volunteer in Northern Kentucky, contact Mark Bradley at (859) 426-2649 or mark.bradley@svdpnky.org.

Life with Independence, Support when you need us.

(859) 331-3224
Call today to learn more about Senior Living at St. Charles Lodge, offering a wide variety of services & amenities!

www.stcharlescommunity.org

Support St. Vincent de Paul by giving a warm winter coat to a neighbor in need

By the abundant generosity of many people in Greater Cincinnati, hundreds of coats were distributed at last year’s Society of St. Vincent de Paul coat give-away.
Cindy Wooden
Catholic News Service

Reviewing one’s life is an essential step in discerning God’s call because it helps one see places where God was at work, even in small things, and also helps one recognize “toxic” thoughts of self-doubt, Pope Francis said.

A daily review of one’s actions and feelings is not mainly about acknowledging one’s sins — “we sin a lot, don’t we,” the pope said. Instead, regularly reviewing the day educates one’s perspective and helps one recognize “the small miracles that the good God works for us every day.”

At his weekly general audience Oct. 19 in St. Peter’s Square, Pope Francis continued his series of audience talks explaining the key steps in spiritual discernment, focusing on how a daily practice of review and introspection trains a person how to look at the bigger picture of his or her life in order to discern God’s call.

Learning to see that God was at work even in small things, “we notice other possible directions” that can be taken and that “strengthen our inner enthusiasm, peace and creativity,” the pope said. “Above all, it makes us freer from toxic stereotypes,” such as thinking, “I am worthless” or “I will never achieve anything worthwhile.”

Pope Francis said he once knew a person who others described as being worthy of receiving “the Nobel Prize for Negativity,” but finally he encountered someone who forced him to say something positive about himself every time he voiced a self-criticism. “Little by little, it helped him to move forward, to read his own life well, both the bad things and the good things.”

“We need to read our lives,” the pope said, and “see the things that are not good but also the good things that God sows in us.”

So many things that happen in one’s life seem unimportant at first, the pope said, but when put together and examined for how they bring one peace and joy, or sadness and agitation, they turn out to be important clues about the direction God is calling one to follow.

“Stopping and acknowledging this is essential to discernment,” he said, because discernment involves “gathering those precious and hidden pearls that the Lord has scattered in our soil.”

Discernment, Pope Francis said, “is the narrative read-

St. Joseph, Cold Spring
PTO Craft Fair
November 5, 2022
9:00 - 3:00
Memorial Hall
$2 Admission

Join us on November 3, 2022
Thursday | 7 P.M.
Mary, Seat of Wisdom Chapel

Will T. (Bill) Robinson III ’67
Institute for Religious Liberty
at Thomas More University

Featuring the Current and Former Ambassadors-at-Large to the U.S. Office of International Religious Freedom

Moderator: Thomas More University Interim Vice President for Academic Affairs Jerome J. Langbein, Ph.D.

Current Ambassador
Rashad Hussain
Hussain was the first Muslim-American to hold the Ambassador-at-Large position. The U.S. Senate, in December 2021, voted 85-1 in a rare bipartisan vote in favor of his historic confirmation. Hussain previously served as a White House counselor during the Obama administration as a special envoy to the Organization of Islamic Cooperation, as a U.S. special envoy for the Center for Strategic Counterterrorism Communications and most recently, as the director for partnerships and global engagement at the National Security Council. His most recent predecessor, Sam Brownback, the former Governor of Kansas, applauded the process and the outcome. Noted for his commitment to protecting Christian rights, Hussain has also garnered deep respect in the Jewish and Muslim communities.

Former Ambassador
Rabbi David Saperstein
Saperstein was the first non-Christian to serve as the Ambassador-at-Large for International Religious Freedom, carrying our responsibilities as America’s chief diplomat on religious freedom issues. For 40 years, he previously directed the Religious Action Center of Reform Judaism, representing the Reform Jewish Movement, the largest segment of American Jewry, to Congress and the Administration. He has been designated by Newsweek Magazine as the most influential rabbi in America and by the Washington Post as the “quintessential religious lobbyist on Capitol Hill.”

See Pope Francis greets a woman during his general audience in St. Peter’s Square at the Vatican Oct. 19, 2022.
How to pray when we don’t feel like it

If we only prayed when we felt like it, we wouldn’t pray a lot.

Enthusiasm, good feelings and fervor will not sustain anyone’s prayer life for long, good will and firm intention notwithstanding. Our hearts and minds are complex and precarious, wild horses frolicking to their own tunes, with prayer frequently not on their agenda. The renowned mystic, John of the Cross teaches that, after an initial period of fervor in prayer, we will spend the bulk of our years straggling to pray discur- sively, involving boredom and distraction. So, the question becomes, how do we pray at those times when we are tired, distracted, bored, disinterested and nursing a thousand other things in our heads and in our hearts?

How do we pray when little inside us wants to pray? Especially, how do we pray at those moments when we have a positive distaste for prayer?

Monks have secrets worth knowing. The first secret we need to learn from them is the central place of ritual in sustaining a prayer life. Monks pray a lot and regularly, but they never try to sustain their prayer on the basis of feeling. They sustain it through ritual. Monks pray together seven or eight times a day ritually. They gather in chapel and pray the ritual offices of the Church (Matins, Lauds, Prime, Terce, Sext, Vespers, Compline) or they celebrate the Eucharist together. They don’t always go there because they feel like it, they come because they are called to pray, and then, with their hearts and minds perhaps less than enthusiastic about praying, they pray through the deepest parts of themselves, their intention and their will.

In the rule that St. Benedict wrote for monastic life there’s an oft-quoted phrase. A monk’s life, he writes, is to be ruled by the monastic bell. When the monastic bell rings, the monk is immediately to drop whatever he is doing and go to whatever summon is calling him to, not because he wants to, but because it is time and time is not our time, it’s God’s time.

That’s a valuable secret, particularly as it applies to prayer. We need to go to pray regularly, not because we want to, but because it’s time, and when we can’t pray with our hearts and minds, we can still pray through our wills and through our bodies.

Yes, our bodies! We tend to forget that we are not dis- carnate angels, pure heart and mind. We are also a body. Thus, when heart and mind struggle to engage in prayer, we can always still pray with our bodies. Classically, we have tried to do this through certain physical gestures and postures (making the sign of the cross, kneeling, raising our hands, joining hands, penitulation, prostration) and we should never undervalue or disregard the importance of these bodily gestures. Simply put, when we can’t pray in any other way, we can still pray through our wills and our bodies. Show up can be prayer enough.

In a recent book, “Dearest Sister Wendy,” Robert Ellisberg quotes a comment by Michael Leach, who said this in relation to what he was experiencing in having to care for his wife suffering from Alzheimer’s. “Falling in love is the easy part; learning to love is the hard part; and living in love is the best part.” True too for prayer.

Obiater Father Ron Rolheiser is a theologian, teacher and award winning author.

Converting hearts and minds to a culture of life

Each October, I have the pleasure of visiting eighth grade classrooms to speak to students about the upcoming diocesan pro-life essay contest. This contest was established in 1983 by the Department of Education and the Diocese of Covington Pro-Life Commission with the purpose of planting a respect for life seed in our young people. As Catholics we have the responsibility to educate our young people to respect life from the moment of conception until natural death.

This year’s Pro-Life Essay theme is, “Called to Serve Moms in Need,” which also is the United States Conference of Catholic Bishops’ theme for Respect Life Month.

During my talk I ask students to look at Mary. Our Blessed Mother, as a witness and invitation to step out in love and compassion. This is an opportunity for them to learn and recognize women and families in crises who may have lost hope and feel alone in their despair and may need someone to reach out to them and give them hope for the future.

As I speak there are many heavy eyelids and wondering minds (what’s on the lunch menu for the day?), I let them know that they may not find this information useful now, but as they go on to high school and college and to adulthood, the need will arise when someone they know will be in the position to make a life affirming decision. I ask them to be a true friend, a friend who will bring hope to someone who feels hopeless.

Two years ago, I was attending an event when a young man approached me and introduced himself. He told me he had visited his eighth grade classroom and talked about pro-life and the essay contest. He was not a finalist, nor did he remember what he wrote, or what the theme was. It was something I said that came back to him years later that he wanted to tell me about.

This young man was a senior in college and was in a fraternity. One evening a fellow fraternity brother was up early and this young man knew something was wrong. He asked if there was anything he could do? The fraternity brother confided that he was thinking of going to pick up his pregnant girlfriend to take her to Louisville to have an abortion.

At that moment, this young man recalled me walking around his eighth grade class with a 10-week-old fetal ultrasound showing this young couple a beating heart and a very small baby. This young couple, feeling very scared, made the decision to give life to their baby.

As this young man recounted his story, I got tears in my eyes, realizing how hard it must have been for him to step out of his comfort zone and do what may not be popular in today’s culture. I imagined how difficult it must have been for that young couple to tell their parents and make changes in their plans. I have no idea what happened to the young couple or their baby but am grateful that a life was saved.

Not every student is going to encounter something like this situation, but my prayers are that they will have the courage, if needed, to stand up for the dignity of the most vulnerable of our society.

I hope they can take this opportunity to look around their own community and realize what a treasure life is and to know that they have the potential to convert hearts with love and compassion.

Our future is in these young people, who by valuing the sanctity and dignity of all human life, can help turn the tide in promoting a culture of life.

Pipe Ruche is the director of the Pro-Life Office, Diocese of Covington, Ky.
The prayer of the lowly pierces the clouds


In a recent episode of his podcast, the psychologist Jordan Peterson has an insightful discussion with the prolific Catholic philosopher, Peter Kreeft, of Boston College. In their conversation, Kreeft notes that to have some understanding of God is “merely theology, which is important,” but that “having faith is much more than theology.” He explains, that “faith is religion, not feeling. Religion implies a real, reciprocal relationship, not just of knowledge, but of knowledge that finds its fulfillment in love. And love is revealed in sacrifice.”

In the rapidly secularizing western world, the notion of religion, especially a traditional, historical religion like our own, is falling into desuetude and disrepute. There are many reasons why such is occurring, but two are worth considering. One, is that “having faith” has been reduced to the status of a spiritual feeling. The other is that in losing the understanding of religion as a real, reciprocal relationship, it is assumed that we do not really have to do anything except have a few “theological” words and feelings to indicate “our faith.”

That first issue — the reduction of “having faith” to the status of a spiritual feeling — is deeply connected to a desire for self-justification. We can see this erroneous approach to faith in the attitude of the Pharisee who went to temple, wherein he told God, “I thank you that I am not like the rest of humanity...”

I will take the Pharisee’s word that he did not have any of the vices he claimed not to have. However, the pathology of soul far worse — spiritual pride and narcissism. He felt justified by his feeling of righteousness. Under the guise of serving God, he was really worshiping himself. When having faith is reduced to self-justifying emotions, the issues of self-worship and idolatry rear their ugly heads.

The second issue is very much connected to the first. If faith is just a feeling and not religion, which requires a real, reciprocal relationship leading to love, then I do not have to do anything specific, much less sacrificial. The prophet Sirach lays bare the falsehood of that notion when he proclaims, “The one who serves God willingly is heard, his petition reaches to the heavens.”

For real faith, something specific is required — the hearing and the acting on God’s word. As the theologian, Father Hans Urs von Balthasar noted, “To believe and to hear the word of God are one and the same thing. Faith is the ability to go beyond human magnitude and personal truth and apprehend the absolute truth of the God who unites and offers himself to us, acknowledging it to be the greater truth, allowing it to be the decisive factor in our lives. The person who has faith and describes himself as a believer is actually saying that he has the ability to hear God’s word.”

This reality is brought home to us in the words of St. Paul when he says, “beloved, I am already being parted out like a litigation... I have competed well, I have finished the race; I have kept the faith.” Clearly St. Paul is not describing some emotional state or merely saying words. He has had a decisive, transformative encounter with the Word of God, Jesus Christ. Further, he has acted on it sacrificially by giving his whole life to the service of Jesus Christ.

Christ was not a feeling, nor was he merely words. For St. Paul, the Lord was religion — reality and relationship, which found its fulfillment in love. This living faith is the essence of religion, that we must receive in our lives.

A New Manna Retreat — stepping out of the past and into the future

The evening news is filled with violence, greed and examples of rejection of anyone who is not like me. But that is not what I see when I look around my neighborhood. Invariably I notice my neighbors tending to other’s needs, reaching out, caring for each other. While the news is marked by examples of greed and violence, our neighbor is marked by kindness. Those who pass by as I sit on the porch share stories of their lives and I observe that goodness is part of all our lives. I wonder why some people respond to wounds with anger, lashing out and violence when others respond by learning compassion.

I muse about Jacob’s response to disappointment and woundedness. The biblical account initially presents Jacob as the kind of person our society might admire. He wants to get ahead and grab for what he wants. Even at his birth he is grabbing at the heel of his twin brother, Esau, apparently, attempting to pull Esau back into the womb so that he will be the firstborn. (Gen 25:25) Failing at that he takes advantage of his brother’s hunger to get to the rights of the firstborn. (Gen 25:27-34) A self-made person he goes after what he wants and attains the wealth he desires.

Shamefully, he takes advantage of his brother’s duplicit and blindness to steal a blessing that belongs to Esau. (Gen 25:27-29) But like all people who snub others he ends up living in fear of retaliation and must flee to another land. On the way he has a vision with ladders and angels. Amid this marvelous event, God promises him land and numerous descendants. (Gen 28:10-15) And as he is, Jacob replies that “IF” that happens and “IF” God protects him “THEN” God will be his god. (Gen 28:20-22)

The wound of disappointment has led Jacob to be ruthless, demanding and mistrusting even of God. He will not be naive. His contact with God serves to reveal arrogance, demand and receiving what he desires. Sometimes, too, our prayer is mainly petition and our faith conditioned by God’s responses. We conceal the mercies when our prayer is marked by consolation and promise.

Wounded (Gen 25:19-33:11)

Tables are turned when his father-in-law takes advantage, not of his hunger, but of his love for Rachel. He is tricked into marrying a woman he does not love and also into 14 years of unpaid labor. Ultimately he gains a precious family and his manual labor leads to prosperity for his father-in-law. But when all is said and done, he may feel use cleverness, even magic, to get what he needs from his father-in-law as he plans a return to his homeland. (Gen 28:30)

This journey will take him back to the land where his cheated brother awaits. On the way with his whole family and his goods, he is again visited by God. This time there are no fluttering angel wings, no consoling promises. Instead of standing aloof and judging, Jacob wrestles with God, engaging in hand-to-hand battle. He responds honestly to God’s request to know him (indicated by God speaking for his name). (Gen 33:2-3) Jacob shows the seriousness of his desire to know God when he asks for God’s name as well. Finally, he leaves this encounter with a wound, a hip shattered to the point that he forever walks with a limp.

In woundedness the true evidence of an encounter with God? Perhaps, there is no true relationship with God with out the acceptance of the woundedness that is part of our human weakness. Humility is the mark of an authentic encounter with God. Struggling with God rather than basing our relationship on consolations and on requests grants us the power to draw nearer to God.

Making no demands beyond the desire to know God, Jacob goes on his way with some realistic fear of his wounded brother. Before this honest meeting with God, Jacob would have carefully protected himself from Esau’s approach. He would surely have isolated himself by putting an array of others before himself in the line of the expected attack. But the wounded Jacob is changed. He lines up all who are with him with the most presumed among them at the end of the list.

We want to hear that he places himself behind them, protected from the advancing troops. But, no. Jacob now takes his place in the front, the one who will die first if Esau comes armed to claim his just due as first born. Jacob’s allowing the encounter with God to wound him, has made him a person of compassion. (Gen 33:14)

We are wounded by God, not because God’s action is in the moments when prayer involves wrestling with God, but because we become people of compassion and mercy.

Divine Providence Sister Fidelis Tracy is a retired theologian and veterinarian who resides in Kettle Moraine, Wisconsin. This is one of three readings on Wednesday, September 14, 2022, at the New Manna Retreat — stepping out of the past and into the future, offered by as I sit on the porch...
**We Choose Life**

**Mission Statement**
The Pro-Life Office of the Roman Catholic Diocese of Covington, guided by our bishop, promotes the sanctity and legal protection of human life from conception to natural death through prayer, pastoral care, public policy, and education.

**Resources**
American Association of Pro-Life Obstetricians and Gynecologists, "Myth vs. fact: Correcting misinformation on maternal medical care." PDF, August 2022 (apalog.org).

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**The truth about abortion and women’s health**
(adapted from the USCCB)

Abortion is not healthcare. Abortion is the direct and intentional killing of a child in the womb. It does not treat or solve any pregnancy-related complication. Women will not be denied healthcare or life-saving care in any of the following circumstances.

**Medical Emergencies**
When the lives of mother and child are in immediate danger, the goal is to save both patients. Effective treatments exist to save her life without intentionally harming her unborn child, such as preterm delivery. However, in rare cases life-threatening conditions may require interventions that indirectly and unintentionally lead to the death of the pre-viable child. That is not abortion.

**Miscarriage**
In the tragic case of miscarriage, surgery may be necessary — and is an ethical treatment — to remove the remains of an unborn child who has already died. Performing the same surgery on a living child in order to end his or her life is abortion, not treating miscarriage.

**Ectopic Pregnancy**
An embryo that implants outside the uterus cannot survive and poses serious risks to the mother. Removing the embryo is necessary so that both lives are not lost. Ethical interventions include surgical removal of the damaged area or if embryo death has already occurred, using medication to resolve the ectopic pregnancy. Such treatment is not abortion, because its purpose is not to end the embryo’s life.

**Bottom Line**
Abortion restrictions never prevent women from receiving life-saving treatment.

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**This November life and death are on the ballot — choose life**

Vote Yes on amendment #2

Jason Hall
Contributor

The pro-life constitutional amendment that Kentucky voters will be asked to approve in November seems to grow more important by the day. Amendment #2, which will appear at the end of the ballot at November’s elections, will make clear that Kentucky’s Constitution does not contain a right to abortion. The text of the amendment reads, “To protect human life, nothing in this Constitution shall be construed to secure or protect a right to abortion or require the funding of abortion.”

When the U.S. Supreme Court decided Dobbs v. Jackson Women’s Health Organization on June 24, Roe v. Wade was overturned, moving the legal action on abortion rights into our state courts. On June 27, Kentucky’s two abortion providers filed suit in Jefferson County, asking the court to declare that the “trigger law” (which bans abortions except for the life and health of the mother) and the heartbeat law (which prohibits abortion after a heartbeat is detected) are unconstitutional under state rights to privacy and bodily autonomy.

On July 22, Jefferson Circuit Judge Mitch Perry agreed, enjoining enforcement of both laws. Just over a week later, the Court of Appeals vacated the injunction, allowing the laws to be enforced once again, and on August 18 the Kentucky Supreme Court agreed to accept expedited review of the case.

The case is set to be argued on November 15, exactly one week after Election Day.

When the Catholic Conference of Kentucky endorsed and began advocating for this amendment in 2019, it was in response to state court decisions in Iowa and Kansas that declared a right to abortion in their state constitutions. In some cases, the right was being interpreted as broader than even that put forward by Roe and Planned Parenthood v. Casey, which established the federal right to abortion prior to the Dobbs decision. In endorsing Kentucky’s pro-choice amendment, we hoped to prevent such a situation from arising and prepare Kentucky for a future after the overturning of Roe.

That future arrived even sooner than we envi- sioned. Supporters of abortion rights have now moved to the states and hope to establish a right to abortion in as many states as possible, whether through constitu- tional amendment or state laws that extend the right to abortion after the heartbeat is detected. If they succeed, many women will be turned away from the clinic doors, women will be denied the medical care they need, and millions of women will lose the legal protection and access to healthcare that Roe v. Wade provided.

For over two decades, we have been working to ensure that all women can have access to the medical care they need. Roe v. Wade is the law of the land, and we will continue to fight to protect it. That is why we are asking you to vote yes on amendment #2.

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

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**Living rosary**

October is the month of the rosary. The St. Pius X community gathered to pray the rosary together. Student participants in the rosary were chosen by their teachers because they display exemplary virtuous behavior. Each student held a balloon to representing beads on a rosary.

**People and Events**

**Students meet favorite author**

Students at St. Therese School, Southgate, recently read “The Midnight Children” by Dan Georges, his sixth book. Readers gave it a thumbs up and fortunately, they were able to have a Google Meet with this favorite author. Tasty food, fabulous questions and learning about how this author revised his story were highlights of our meeting.

**The weekly TV Mass from the Cathedral Basilica of the Assumption is broadcast locally on The OM, Sundays, noon to 1 p.m. Viewers can tune in on the following channels: antennas 12.2, Spectrum 117 or 25, Cincinnati Bell 15 or 17, and Direct TV 2."**

**Thomas More University art openings and exhibits.** “The Homeplace” by artist Sarah Hoskins is part of the 2022 FotoFokus Biennal, open Oct. 13-Nov. 3. Exhibits are located in the Eva G. Farra Art Gallery on the TMU campus. Open to the public during normal library hours. For information, visit thomasmore.edu/artgallery.

**St. Barbara Holy Name Society Turkey Shoot (12 gauge only), Oct. 22, 28 and Nov. 5, noon to 4:00 p.m., St. Barbara Church, Erlanger. Free soup, free other concessions available, cash only. Proceeds benefit the Holy Name Society which supports the church and its activities and the community.**


**Bishop Brossart High School annual Open House for 7th and 8th graders on Oct. 30, 1-3:30 p.m. Scheduling a tour is preferred, visit www.bishopbrossart.org and click on events.**

**Parish Kitchen, Covington, is in need of new sleeping bags and new twin blankets for their guests, many of whom spend long winter nights in unheated spaces or outdoors. Your gift will not only warm body and soul but may even save lives. Donations can be dropped off at Parish Kitchen from 8 to 10:30 a.m., Monday through Friday Drive is from Nov. 1-30. Contact Parish Kitchen at 961-7745.**

**The Win, T’ Robinson III Institute for Religious Liberty at Thomas More University “Religious freedom: an unalienable right” presents the Fall interfaith event:** “Comparative Perspectives on International Religious Freedom,” Nov. 1, 7 p.m., Mary Seat of Wisdom Chapel, on the campus of ‘TMU, Crestview Hills, featuring the current and former ambassadors-at-large to the U.S. Office of International Religious Freedom, Rashad Hussain and Rabbi David Superstein, respectively. The discussion will be moderated by Jerome Langhout, Ph.D., interim vice president for Academic Affairs, TMU.

**A Marriage Encounter Experience will be held Nov. 4-6 at the Spiritual Center of Maria Stein, Maria Stein, Ohio. Sign up at eharsharing.org or call (909) 603-4046. Learn how to make your marriage better.**

**Society of St. Vincent de Paul’s 15th annual Turkeyfoot Trot 5k Run/Walk, Nov. 5, noon, at Thomas More University. There is also a virtual option so that you can choose your own route. Proceeds benefit direct service to our neighbors in need. Pre-register by Nov. 4 at www.svdpky.org. Cost: $25 adults; $20 children 14 years or younger; or $10 adults; $20 children day of the race.**


**New Manna Eucharistic Retreat — in unity with the USCCB’s three-year Eucharistic Revival efforts all parishes and all ages are invited to attend a retreat on the Eucharist led by Father Thomas Pacchioni, Nov. 12, 8 a.m.-3 p.m., St. Agnes Parish hall, Fr. Wright. Lunch will be provided. No fee to attend; free-will offerings accepted. Reservations highly recommended at: https://bit.ly/NewMannaRetreat2022, or calling the parish office 431-1802.**

**Come one, come all to sing! National Association of Pastoral Musicians Archdiocese of Cincinnati, in conjunction with the Cincinnati Chapter of the American Guild of Organists, is sponsoring a tri-state wide St. Cecilia Hymn Festival, Nov. 15, 7 p.m., Cathedral Basilica of St. Peter in Chains, Cincinnati. Everyone is invited. Pipe organ, a brass quintet plus timpani and a small choir, directed by Matthew Geerlings, will lead the singing of many favorite hymns. No cost, no reservations.**

**Father Conor Kunath will lead a Morning Reflection, 9:30 a.m.-12:30 p.m., Nov. 19, St. Pius X Parish, Edgewood and Dec. 17, St. Timothy Parish, Union. No charge. No sign up.**

**The Book of Proverbs Bible workshop with Father Timothy Schehr, Nov. 19, 9-11:30 a.m., Bishop Howard Memorial Auditorium (Curia building), Covington. The book of Proverbs offers advice about how to live as a servant of God. What qualities identify someone as God’s servant? Join the workshop and find out. Cost $35. Register online covdio.org/new-catholic-bible-study or call Isaac A. Isaoa, Office of Faith Formation and Evangelization, 932-1929.**

**The 30th Annual Eighth Grade Pro-Life Essay Contest is open to all 8th graders in the Diocese of Covington. Winners will be awarded Scholarships to Diocesan High Schools: 1st Place $1000; 2nd Place $700 and 3rd Place $300. Entry forms and guidelines are available on the pro-life webpage (https://covdio.org/pro-life) or by emailing Peggy Ficocola at pfiocola@covdio.org.**

**Notre Dame Urban Education Center (NDUCE) is seeking adult and high school volunteers to tutor children in grades K-10 for its Homework PLUS program from 3-5 p.m., Monday through Thursday. Come and make a difference in the life of a child. Call NDUCE at 841-4887, or e-mail Sister Maria Therese at smtherese@nduce.org. Volunteers 18 and older must be VIFUS compliant.**

**The St. Joseph Padre Pio Prayer Group meets on the 4th Thursday of each month, 7 p.m., St. Joseph Church, Crescent Springs, for the recitation of the rosary and discussion. To be added to the Padre Pio Prayer Group e-mail distribution list, e-mail request to bsmaraco@fuse.net.**

**The Madonna House of NKY is looking for Thursday evening babysitters from 6-8 p.m., all four Thursdays in a month or just one Thursday a month, whatever works for you. Call 344-1191.**

**Year-Round Flea Market, the Diocesan Catholic Children’s Home (DCCCH) Center from 8:30 a.m. — noon., Mondays, Thursdays and Saturdays. Open to the public, 50 percent of the first Theresa of each month. Proceeds benefit children living at DCCCH Center. Donation drop-off preferred during regular Flea Market hours — 75 Orphanage Road, Fort Mitchell.**

**New Beginnings is a faith-based support group that provides separated and divorced individuals the opportunity for healing and growth. Participants will find a new understanding of themselves and their relationships and gain courage to discover new life. Thursday evenings, Divine Mercy Parish, Charity Hall, 7-8:30 p.m. Registration is required. Visit covdio.org/new-beginnings or call 819-1500, ext.1092. Fall schedule is Thursdays: Sept. 15, Sept. 22, Sept. 29, Oct. 6, Oct. 13, Oct. 20, Oct. 27, and Nov. 3.**

**PAL “Parents of Addicted Loved Ones,” a free support group for families of adult children dealing with substance addiction, meets the 2nd and 4th Wednesday of every month at 6:30 p.m. at Catholic Charities, Covington. PAL provides continuing education and support, at no charge and no judgment. Just come! For information call 760-0864 or e-mail hope@psals.org.**

P.S. Please try to “parse” this mail. Here’s the year 2022 October 21, 2022
Thomas More University’s Institute for Religious Freedom hosts Office of International Religious Freedom ambassadors for interfaith event

Maura Baker  
Staff Writer

Thomas More University’s William T. Robinson III ’67 Institute for Religious Liberty will be hosting its fall interfaith event Nov. 3, 7 p.m., at the Mary, Seat of Wisdom chapel on TMU’s Crestview Hills campus.

Highlighted speakers for the event, titled “Comparative Perspectives on International Religious Freedom,” include Rashad Hussain, current Ambassador-at-Large for the U.S. Office of International Religious Freedom, and Rabbi David Saperstein, former ambassador. Moderating the event is Dr. Jerome J. Langguth, Thomas More vice president for Academic Affairs.

“We’re really excited now to get to this issue of international religious freedom from two perspectives. One, one of the founding ambassadors, and now the current ambassador,” said Dr. Raymond Hebert, executive director of the Institute for Religious Liberty at Thomas More University.

“And what’s most exciting to me,” continued Dr. Hebert, “is both of them (Mr. Hussain and Rabbi Saperstein) are excited about coming in early so that they can meet with students. Thomas More has a very extensive link to the Catholic intellectual tradition, with nine hours required theology and six hours required philosophy. So, we’re going to have students in the senior social issues class meet one or both of the ambassadors in the afternoon.”

Thomas More’s William T. Robinson III Institute for Religious Liberty was established in 2016, when Thomas More alum and former national president of the American Bar Association, William T. Robinson III, “felt that one of the things that had been missing was an appreciation within the legal community about the importance of religious liberty cases… he felt that, as a Catholic institution, Thomas More should be in the lead with something like this,” said Dr. Hebert. “He found in his research that there was no Catholic institution involved in religious liberty issues. So he came back, met with our president, and they brought together a team of six or seven local leaders representing four different religions.

This team brought together Archbishop Kurtz of Louisville and Rabbi Saperstein, who was the Ambassador for the Office of International Religious Freedom at the time, for the institute’s first lecture, which was “very suc-
Allhallowtide triduum honors the faithful departed

Maura Baker
Staff Writer

When talking about the turning of fall and end of October, the holiday of Halloween often comes to mind. Carving pumpkins, ghost stories, bright costumes and candy are all associated with “All Hallow’s Eve” – just one of the three celebrations actually part of the Christian triduum known as “Allhallowtide.”

Allhallowtide is a season intended for both celebration and prayer, honoring all the Faithful Departed – both those in Heaven and in purgatory.

For many who grew up Catholic, having a day off school the day after Halloween was a welcome treat. Nov. 1, the day following, is known as All Saints’ Day or “All Hallows” – a solemnity in the Catholic church. As All Saints’ Day falls on a Tuesday this year, it is a day of obligation.

The origin of All Saints’ Day comes from the 4th century, where early Christians would sporadically hold festivals and commemorations for all martyrs. Years later, during the 8th century, on Nov. 1 Pope Gregory III would dedicate an oratory in Old St. Peter’s Basilica to the relics of “all saints.” This date would eventually become the celebration of all saints and martyrs that we celebrate today.

Similarly, the third day of the Allhallowtide triduum occurs on Nov. 2, a day of prayer and remembrance known as “All Souls’ Day” or “Day of the Dead,” in some cultures. Prior to the establishment of this official date, Catholics would celebrate all Souls’ Day on various dates during the Easter season. These celebrations were similar to how they’re celebrated today, mostly by remembering and praying for the deceased, specifically for souls in purgatory, and visiting cemeteries.

The Nov. 2 date that All Souls’ is celebrated on today was established during the 10th century by St. Abbot Odilo of Cluny, who originally bid members of his community to pray for the relief of souls in purgatory. This date would soon be adopted throughout the Catholic Church and persists to this day.

The painting “All Souls’ Day” by realist French painter William-Adolphe Bouguereau features two women visiting a grave on all Souls’ Day.

Missed an edition? Current and back issues of the Messenger are available online at covdio.org/messenger.
During the Liturgy of the Eucharist, the newly ordained Deacon Murrin carries the censer.

As part of the fraternal kiss, Bishop Iffert “seals” the deacon’s admittance into his ministry.

Deacon Murrin raises the chalice during the Eucharistic consecration.

Deacon Murrin’s family, including his wife, Mary Murrin, and children, who spent “long hours in the hospital and long hours in prayer accompanying Tom through those dark days,” said Bishop Iffert during his homily, thanking the family for their generosity of supporting Deacon Murrin and his pursuit of his “ordained ministry in the Church.”

Also attending the ordination Mass were many of the diocese’s deacons, including those who were ordained from Deacon Murrin’s class earlier this year and from the Archdiocese of Cincinnati, and members of Deacon Murrin’s family, including his brother, Deacon Kevin Murrin.

During his homily, Bishop Iffert recalled the second reading from the Acts of the Apostles, describing the formation of the Order of Deacon. In this reading, the minority population, Greek-speaking Jews, believed their widows were being treated unfairly. As a solution, the apostles “call upon the assembled Church to select the leaders who will attend to the collection and distribution of food so that the apostles can attend to the prayer and ministry of the world,” said Bishop Iffert. “Notice that the community and the apostles are generous in their solution. All the men, all seven of them chosen for this diaconal ministry, all seven of them have Greek names. Presumably, they’re all from among the minority who have raised this complaint. There’s no bickering about representation or fairness, these men are chosen from among the minority community that feels aggrieved, and they are entrusted to share the authority of the apostles.”

Bishop Iffert then addresses Deacon Murrin directly, saying, “This is an extraordinary example for us. You can’t help but be struck by the generosity of this sharing of authority. There is no selfish interest in the call of these men, who we will celebrate today as first deacons. The only one who properly Christian is the ambition to serve, to serve after the example of Jesus Christ,” he said.

Following the homily, Bishop Iffert prays the Prayer of Ordination and lays his hands over Deacon Murrin’s head, conferring the Holy Spirit to him and officially ordaining him as a deacon. Following, Deacon Murrin is vested for the first time by his brother, Deacon Kevin Murrin of the Diocese of Columbus.

Following Mass, Bishop Iffert announced Deacon Murrin’s first official assignment — to his home parish of St. Philip, Melbourne.
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Ephraim Radner, the Anglican theologian, has observed that, “Christianity in North America seems to be aging, even among younger believers whose Christian faith is strong. That traditional faith isn’t wrong or untrue. But it is being deprived of the freshness that comes, not simply with conversion and catechism, but with conversion into newness and life in that novum. Is it possible to know the Eucharist too well? To be too familiar with the Bible?”

Perhaps a bit of the Pharisee’s self-satisfaction and self-justification has infected us, dulling the freshness of our relationship to Jesus? After all, “the prayer of the lowly pierces the clouds” and “the one who humbles himself will be exalted.”

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Father Phillip W. De Vous is the pastor of St. Charles Borromeo Parish, Flemingsburg and St. Rose of Lima Parish, May’s Lick, Ky.


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The prayer of the lowly (Continued from page 7)
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Pope announces a second session for Synod of Bishops assembly

Cindy Wooden
Catholic News Service

Saying he did not want to rush the process of discerning how the Holy Spirit is calling the Church to grow in “synodality,” Pope Francis announced that the next assembly of the Synod of Bishops would take place in two sessions.

The synod assembly with mostly bishops as voting members, will meet Oct. 4-29, 2023, as previously announced, the pope said, but the assembly will have a second session in October 2024 as well.

Pope Francis made the announcement Oct. 16 at the end of his Angelus address. He had met Oct. 14 with the synod leadership.

The pope and local bishops kicked off the listening and discernment process for the “synod on synodality” in October 2021, and by November the synod secretariat is expected to release a working document for continental assemblies.

With 112 of the 114 bishops’ conference in the world having sent in a synthesis of what emerged in the listening sessions in their countries, Pope Francis said that “the fruits of the synodal process underway are many, but so that they might come to full maturity, it is necessary not to be in a rush.”

“To have a more relaxed period of discernment,” the pope announced, “I have established that this synodal assembly will take place in two sessions” rather than the one originally planned.

“I trust that this decision will promote the understanding of synodality as a constitutive dimension of the Church and help everyone to live it as the journey of the Synod of Bishops as a constitutive dimension of the Church and help everyone to live it as the journey of brotherhood in the Church and contemporary world.”

“extraordinary general assembly” on “the pastoral challenges of the family in the context of evangelization.”

A statement from the synod secretariat Oct. 16 said Pope Francis’ decision to add a second assembly “stems from the desire that the theme of a ‘synodal Church,’ because of its breadth and importance, might be the subject of prolonged discernment not only by the members of the synodal assembly, but by the whole Church.”

Although it did not feature the same widespread, grass-roots listening sessions, the deliberations of the Synod of Bishops on challenges and joys facing families also met in two sessions. First, Pope Francis convoked in 2014 an “extraordinary general assembly” on “the pastoral challenges of the family in the context of evangelization.” Then, using the 2014 gathering’s final report as an outline, the ordinary general assembly of the Synod of Bishops met in 2015 to look at “the vocation and mission of the family in the Church and contemporary world.”

Pope Francis posed for a photo with leaders of the Synod of Bishops’ general secretariat in the library of the Apostolic Palace at the Vatican Oct. 14, 2022. Pictured with the pontiff are Cardinal Jean-Claude Hollerich of Luxembourg, relator general; Jesuit Father Giacomo Costa, consultant; Cardinal Mario Grech, secretary-general; Bishop Luis Marin de San Martin, under-secretary; and Xaviere Missionary Sister Nathalie Becquart, undersecretary.

Cardinal Lorenzo Baldisseri, then secretary general of the synod, wrote to bishops’ conferences at the time explaining that, “the two synodal assemblies, sharing the same topic of the family, become part of a single synodal process, which includes not only the two celebrative phases but also the intervening time between synods, a time to reflect on the reaction to the first synod and to make a thorough theological examination of the Church’s pastoral activity in light of the succeeding one.”

CNS photo/Vatican Media

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Stories of released Ukrainian women make blood run cold

Catholic News Service

After Ukrainian women were released in a prisoner swap with Russia, the head of the Ukrainian Catholic Church said their stories “simply break the heart, make the blood run cold in your veins.”

“This war will go down in history as one in which Russia uses sexual violence as a weapon against Ukraine,” said Archbishop Sviatoslav Shevchuk of Kyiv-Halych.

On Oct. 17, more than 100 Ukrainian women were released from Russian captivity.

Andry Yermak, head of the Ukrainian Presidential Office, said it was the first female-only exchange, and he called it “especially emotional and truly special.”

“Mothers and daughters, whose relatives were waiting for them, were held captive,” Yermak said.

On Oct. 18, Archbishop Shevchuk thanked God that the women were able to return to their families.

“Let us wrap these women together today with our attention, love and prayer, and warm them up with our national warmth,” he said.

Speaking of the latest military attacks on Ukraine, the archbishop also reflected on a separate Russian weapon:

“Russia uses sexual violence as a weapon against Ukraine,” he said, citing statistics about rapes and pregnancies resulting from rape.

“It is impossible to imagine how much this violence against the intimate sphere of a person hurts the Ukrainian family; the dignity of men and women, destroys what the Lord God created for love,” the archbishop said.

On Oct. 16, the Russian government released 102 Ukrainian prisoners of war walk after a swap with Russia in an unknown location Oct. 17, 2022. After their release in a prisoner swap with Russia, Archbishop Sviatoslav Shevchuk of Kyiv-Halych, head of the Ukrainian Catholic Church, said their stories “simply break the heart, make the blood run cold in your veins.”

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CLASSIFIED ADVERTISEMENTS

CAMPUS MINISTER

The Roman Catholic Diocese of Covington seeks faith-filled individuals who are interested in working with young adults to serve in the capacity of Campus Minister at Northern Kentucky University. The work week will be full time, nominally thirty seven and one-half hours. The Campus Minister and NKU’s Catholic Newman Center (www.nkunewmanclub.org) offer an evangelizing presence along with spiritual support and opportunities for a full living and development of the Catholic faith among Catholic students, especially the support of spiritual life and formation opportunities. Responsibilities include providing support, leadership, and spiritual guidance to participating students; proactively engaging prospective participants, especially freshmen; presenting an ongoing, visible presence on campus; facilitating timely and effective communications with students and parents, including regularly updating the website, Facebook page, and database; regularly interacting with Diocesan, local Parish, and University staff; and overseeing maintenance and upkeep of the Newman House. Requirements include a minimum of a Bachelor’s degree, preferably in Theology or Pastoral Ministry, and previous experience in young adult ministry and management.

Interested individuals may send a cover letter and resume, including compensation history and references with contact e-mail addresses, to Stephen Koplyay, SPHR, by email to skoplyay@covdio.org or by fax to (859) 392-1589.

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The Messenger is seeking a Staff Writer/Media Content Developer to join its media team. In this role, you will use your communication and web design skills to increase reader engagement, primarily through creating content for — the Messenger, the diocesan website, and diocesan social media platforms. Duties and responsibilities include creating content for various print and social media formats; proofreading content before publication; attending, taking photographs and reporting on events; and recording and editing short videos. Knowledge of Adobe Creative Cloud software is preferred. Candidates must be practicing Catholics with strong organizational skills, the ability to meet deadlines and handle stress is an absolute requirement.

Interested candidates may submit a resume, references, and writing samples to Stephen Koplyay by e-mail: skoplyay@covdio.org. (859) 392-1500. EOE

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Back in December 2021, when western Kentucky was devastated by historic tornadoes, Catholics from dioceses around the Bluegrass State responded by sending more than $2 million to help the Diocese of Owensboro respond to survivors’ needs.

At the end of July, torrential rains and deadly flooding struck eastern Kentucky, which includes the Diocese of Lexington. According to Gov. Andy Beshear, at least 14 counties and three cities declared local states of emergency.

Bishop William F. Medley of Owensboro in a recent letter to the faithful of the Diocese of Owensboro called to mind the generosity of their eastern Kentucky neighbors in the aftermath of the tornadoes.

“Now it’s our turn to repay their kindness,” the bishop wrote. He asked all 78 parishes to take up a special collection and to be “as generous as possible” in responding to the floods.

Bishop Medley added that his diocese was “overwhelmed” by the “outpouring of love, support and generosity” of Catholics from the dioceses of Louisville, Covington and Lexington. “It is a blessing that we now have the opportunity to respond in the same way to our brothers and sisters on the other side of the state,” he said in his Aug. 1 letter.

As of Oct. 17, the Diocese of Owensboro had received approximately $249,000 to send to flood recovery in eastern Kentucky. Of that total, $210,000 was received from its diocesan parishes and the remaining $39,000 came from individuals, foundations, and others.

The governor’s office announced Oct. 13 that the death toll from the floods now stands at 43. One individual remained missing — Vanessa Baker of Breathitt County — still missing. More than 78,000 tons of debris have since been removed from land and another 37,000 tons were removed from water.

“Let us pray for those families and all of eastern Kentucky as we continue to try to stabilize the region and ultimately turn toward rebuilding,” Beshear said.

While still in the midst of western Kentucky tornado recovery efforts, Catholic Charities of the Diocese of Owensboro has been working to assist flood survivors as well.

Katina Hayden, who is director of case management of the Catholic agency, traveled with several fellow staff members in mid-August to transport a trailer of donated supplies to eastern Kentucky.

Hayden told The Western Kentucky Catholic, Owensboro’s diocesan newspaper, that the resilience she witnessed among the flood survivors “was amazing.”

She said when she began gathering information about the families’ needs, she was moved by how “they were very open to talking with us. When we gave them gift cards to assist the families they hugged us in gratitude.”

As she and staff walked through the hard-hit city of Fleming-Neon, Hayden said, families “were cleaning and mucking out their businesses and homes but stopped to say hello or wave as if we had always been in their community.”

October 21, 2022

Helped after tornadoes, Catholics in western Ky. aid state’s flood victims

Elizabeth Wong Barnstead
Catholic News Service

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A New Manna Retreat

(Continued from page 7)

Promised Land. We have been freed from slavery (baptism), are given bread from heaven (Eucharist) and have a guide (confirmation). And like the Israelites, we too at times fail to grasp the full nature of what it truly is, who it truly is and why it truly is.

It is for this reason that the USCCB seeks to bring about a Eucharistic revival over the next three years. Many Catholics have lost that faith in, that hope for, and understanding of what it truly is, who it truly is and why it truly is. But not nearly as important as how we depart from it.

How we arrived in the desert is important to understand but not nearly as important as how we depart from it. As the opening line declares — we cannot change things in the present. How we think, how we believe, how we respond, how we teach, how we live. These are the things which need revival.

It is not the Eucharist which needs to come to life — it is Life. We are what needs new life within us. But we do not bring forth new life by doing the same things over and over. We need something new. We need a new way of thinking, hoping, believing, living and loving. We need a new heart to embrace this New Manna in a new way.

This is not a theological treatise summarizing the doctrines of the Church on the Eucharist. It is a journey out of slavery through a desert wasteland to help bring us into the Promised Land.

Many Catholics have lost that faith in, that hope for, and understanding of what it truly is, who it truly is and why it truly is. But not nearly as important as how we depart from it.

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Step 3: 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 your computer program blocks them.

Bulletins: October bulletin: posted Sunday, Oct. 2; due Sunday, Nov. 1

www.virtusonline.org, enter user id and password to access your bulletins. If your Virtus account is inactivated please contact your primary location for assistance.

Training:

Tuesday, Oct. 25, 6:30-9 p.m., Diocesan Catechetics, Bishop Howard Memorial Auditorium, Covington

Thursday, Oct. 27, 6:30-9 p.m., St. Catherine of Siena Parish, McCreary Hall, Ft. Thomas

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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With Roe overturned, march will focus on Congress, laws to end abortion

WASHINGTON — Jeanne Mancini wants it to be clear: The national March for Life in Washington will continue even with the U.S. Supreme Court overturning Roe v. Wade, its 1973 ruling that found a right to abortion in the U.S. Constitution and legalized it nationwide. The court overturned Roe June 24 in its ruling in Dobbs v. Jackson Women’s Health Organization, a challenge to a Mississippi law banning abortion after 15 weeks. The court affirmed the law 6-3 but also voted 5-4 to overturn Roe as well as 1989’s Casey v. Planned Parenthood ruling, which affirmed Roe. The Jan. 26 March for Life will be the 50th rally and march since the first such event Jan. 22, 1974. Organized by Nellie Gray, a government lawyer; and the Knights of Columbus, it took place on the first anniversary of the Roe ruling. This January there will be one difference: The march up Constitution Avenue, which has always ended at the Supreme Court building, will end at the East Front of the Capitol instead. This reflects the pro-life movement’s focus on politicians instead of Supreme Court justices, and support for a national abortion ban, at 15 weeks of gestation, in a bill proposed by Sen. Lindsey Graham, R-S.C. Mancini, in her capacity as head of March for Life Action, the organization’s lobbying arm, added her support for that measure in September.

Pope hails new Catholic-Jewish study center in Poland

VATICAN CITY — Pope Francis expressed his hope that a new center for Catholic-Jewish relations in Poland will “foster new spirit of awe at the holiness of different faiths.”

He highlighted the recent summer heat waves in North Africa, sometimes difficult to see the solution to the complex situation. He stressed the importance of climate change, describing it as “a tragic and striking example of structural sin” driven by indifference and greed. Cardinal Ambongo Besungu, archbishop of Kinshasa, spoke in an online news conference called at the end of African Climate Dialogues, a series of online sessions hosted by Catholic experts and members of civil society, ahead of the Nov. 6-18 U.N. Climate Change Conference (COP27) in Sharm el-Sheikh, Egypt. “We know that the Global North is largely responsible for the climate crisis and must contribute their fair share to address it,” said the cardinal, who is the president of the Justice, Peace and Development Commission of the Symposium of Episcopal Conferences of Africa and Madagascar. “This means leading the way in emissions reductions, providing funding for climate adaptation, loss and damage, and supporting countries in the Global South to achieve just levels of development.”

NABORI, Kenya — Congolese Cardinal Fridolin Ambongo Besungu urged developed nations to lead the way in addressing the current global climate crisis, describing it as “a tragic and striking example of structural sin” driven by indifference and greed. Cardinal Ambongo Besungu, archbishop of Kinshasa, spoke in an online news conference called at the end of African Climate Dialogues, a series of online sessions hosted by Catholic experts and members of civil society, ahead of the Nov. 6-18 U.N. Climate Change Conference (COP27) in Sharm el-Sheikh, Egypt. “We know that the Global North is largely responsible for the climate crisis and must contribute their fair share to address it,” said the cardinal, who is the president of the Justice, Peace and Development Commission of the Symposium of Episcopal Conferences of Africa and Madagascar. “This means leading the way in emissions reductions, providing funding for climate adaptation, loss and damage, and supporting countries in the Global South to achieve just levels of development.”

Sphonsity who was arrested at the Asmara International Airport Oct. 16. After the Catholic Church queried about the situation and his whereabouts, government authorities confirmed the bishop, who turns 62 Oct. 23, is in their custody. Bishop Tsakim was picked up soon after returning from a trip to Europe, but as of Oct. 18, government authorities had not given any reasons for his detention. Fides, news agency of the Pontifical Mission Societies, said Bishop Tsakim and two other priests were being held at Adi Abeto prison. “We have received this ominous news (of the arrest) with immense pain and bewilderment at what is happening in our country.” Father Mussie Zerai, a Catholic priest of Eritrean origin who works with migrants, told Catholic News Service: “Our hope is that all priests and the bishop currently in custody will be released as soon as possible.” On Oct. 11, security agents arrested Father Mihretab Stefanos, the priest in charge of St. Michael’s Catholic Church in the town of Teseney.

Eritrean authorities detain Catholic bishop, but won’t say why

NABORI, Kenya — Eritrean authorities detained Catholic bishop Tsegaye Seitz without giving any reasons for his detention. Fides, news agency of the Pontifical Mission Societies, said Bishop Tsegaye Seitz and two other priests were being held at Adi Abeto prison. “We have received this ominous news (of the arrest) with immense pain and bewilderment at what is happening in our country.”

Bishop Seitz criticized expansion of Title 42 to ‘vulnerable’ Venezuelans

EL PASO, Texas — The Biden administration’s Oct. 12 decision to apply Title 42 to Venezuelan migrants at the U.S.-Mexico border will have an immediate impact on our border community,” Bishop Seitz said in a statement. “Now we must all work harder: especially the faith community to build a culture of hospitality that respects the dignity of those who migrate, and to continue to press lawmakers and the Biden administration to establish a safe, humane, functioning and rights-respecting system to ensure protection to those in need,” the bishop said.

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