Annual Pro-life Mass brings families and communities together in celebration of life

Maura Baker
Staff Writer

October 17 will be the date of this year’s diocesan Pro-life Mass, held every year in October, which is Respect Life Month. This year, the Mass, which is held in the Cathedral Basilica of the Assumption, Covington, will be held Oct. 17, 7 p.m., and the rosary will be prayed beforehand at 6:30 p.m.

The Mass will be celebrated by Bishop John Iffert, with Father Baiju Kidaagen, pastor, St. Pius X, Edgewood, as the homilist. To choose the Mass’s homilist, Bishop Iffert chooses from a list of names provided by the diocesan Pro-Life Office.

“We’ve heard from parishioners in the past what great homilies he’s given on respect life issues,” said Faye Roch, director, Office of Pro-Life, “...and, so, we’re honored to have Father Baiju this year.”

“We invite our diocesan community, we reach out to our high schools and to different ministries that we work with, inviting them to come together to celebrate Mass. We always get a really nice showing at this Mass, and it’s really beautiful to see families come together and communities come together.”

Since the COVID-19 pandemic, attendance numbers at the special Mass celebrating life have gone down, but Mrs. Roch is “hoping to have a good showing” at this year’s Mass.

“We really just want to invite people and encourage them to come, because it really is a beautiful Mass,” she said.
Supporters of urban Catholic schools thanked at ACUE reception

ACUE’s 2023 Major Donor Recognition Reception took place at Drees Pavilion on Tuesday, Sept. 26. The recipient of the 2023 Faith, Hope and Inspiration Award, ACUE’s highest award, was presented to Bishop Emeritus Roger Foys for his longstanding and unwavering devotion and support of the ACUE mission of Catholic urban education in the diocese. The tribute was presented by Bishop John Iffert.

“We just feel like we’re so indebted to Bishop Foys for ACUE because he’s just been such a wonderful supporter and has done so much for us, for our schools and for our fundraising effort,” said Beth Ruehlmann, director of development for Catholic Schools.

Also receiving special recognition that evening were ACUE Christ the Teacher Society members, Dick and Rosalie Hentz, St. Timothy Parish, who have graciously and generously remembered the ACUE Annual Fund over the years.

In addition, Outstanding Advocacy Awards were presented to Tony Helton, St. Barbara Parish, and Tim Rawe, St. Therese Parish, for their chairmanship of previous annual funds as well as service to the ACUE Development Advisory Board, and Andrew Vandrivier, St. Timothy Parish, for advocacy on behalf of children and families as past-president of the EdChoice KY Board, as well as serving previously as associate director of the Catholic Conference of Kentucky, where he has spearheaded the effort to achieve school choice in the Commonwealth. All recognitions were well deserved!

Recognized with great fondness at the 2023 reception was donor and past Faith, Hope and Inspiration Award recipient, Al Kenkel. Mr. Kenkel died in June 2023.

Mrs. Ruehlmann said that, in addition to aiding ACUE’s fundraising efforts each year, Mr. Kenkel provided a Chromebook for every student and a SmartBoard for every classroom at the ACUE elementary schools.

“That was certainly timely when we had to go remote for COVID,” said Mrs. Ruehlmann. “It was really important that we had somebody like Al with education moving into that very blended format.”

Continuing his legacy are his children. Present at the recognition and pictured with Bishop Iffert (center) were (from left) Jennifer Kenkel, St. Pius Parish; Connie Kenkel Morgan, St. Thomas Parish; Diane Kenkel Steffen, St. Timothy Parish; Scot Kenkel; Kathy Kenkel Caldon, St. Pius Parish; and Robin Kenkel Welch, St. Timothy Parish.

With us in spirit that night, was daughter, Angie Kenkel Duderer. "ACUE is deeply grateful to the Kenkel Family," Mrs. Ruehlmann said.

You’re invited
Join the Diocese for the 2023 Seminary Ball!
An evening of drinks, dinner and dancing in support of our seminarians.
Oct. 27, 6-11 p.m.
Northern Kentucky Convention Center, Covington
RSVP’s available until Oct. 13 at https://covdio.org/seminaryball/.

New Seminary Ball video gives insight to seminarians’ daily lives
A new video promoting vocations will be premiered at this year’s Seminary Ball, Oct. 27. Moving away from the past format of seminarian interviews, the new video, which was created by Patrick McNamara of Drawn to the Image Studios, follows the Diocese of Covington’s seminarians through a day in their lives at St. Vincent Seminary in Latrobe, Penn. “I wanted to give people a peek into the life of a seminarian and to show that these are real people just trying to seek God’s will for their life,” said Jim Hess, director of the Office of Stewardship and Mission Services, who host the Seminary Ball.

The video will have two versions, one for those considering vocations to the priesthood, and another for those who may know someone considering vocations. After the videos premiere at the Ball, they will also be made available online on the diocesan website.
Father Reinke remembered as a listener, quiet, humble, leader

Rev. Robert J. Reinke, St. died Sept. 21. He was a priest for the Diocese of Covington for nearly 60 years. Robert Reinke was born May 1, 1932 in Bellevue, Ky., to Leo Anthony and Margarette (Hills) Reinke. He attended St. Anthony School, Bellevue, and St. Xavier High School, Cincinnati. When Bishop William Mulloy heard that he was interested in the priesthood, the bishop encouraged him to transfer to Covington Latin School. He made the transfer and graduated from Covington Latin School in 1950.

Father Reinke attended two years of college at Nazareth Hall (1952–1953) in St. Paul, Minn., continuing his seminary formation for another two years (1952–1954) at St. Paul Seminary St. Paul, Minn., where he earned his B.A. degree in philosophy. For four years (1956–1958) he studied theology at the North American College, Rome, Italy. He was ordained Dec. 15, 1957, by the Most Rev. Martin J. O’Connor, North American College, Rome. Italy. He and his class are considered part of the class of 1958, but were ordained early so they could experience celebrating Mass at historical locations such as the Tomb of Peter, the Catacombs and the Ancient Church of Rome. In an interview with the Messenger in 1997, Father Reinke said that those Masses helped individuals “realize the connection with the early history of the Church.”


Other assignments included assistant director, Mary Mother of Sorrows Retreat Center (1969–1982), chaplain, Catholic Committee on Scouting Northern Kentucky and, according to Deacon Mike Lyman, was spiritual advisor for manninger for the Society of St. Vincent de Paul NKY until Deacon Lyman was assigned spiritual advisor in 2018. “What stands out about him for me is he always had a smile and he was always so upbeat and so willing to help people,” said Deacon Lyman. In addition, he worked with Father Reinke at the Society of St. Vincent De Paul NKY earlier Father Reinke conceived the idea of the parish being one big family and that everybody in the parish had a role to play and everybody in the parish had a role in decision making,” said David Schroeder, parishioner at Sts. Boniface and James Parish, Ludlow.

Father Reinke said that he was 17 years old when Father Reinke invited him to be a member of the Parish Council, an example of Father’s assurance that everyone is welcome. In an interview with the Messenger in 1997, Father Reinke said the idea of inviting a non-Catholic to be a member of the Parish Council was a way he was very open and of listening to people, he was an extremely good listener, very kind and generous person. When you gave him your suggestions, he really took them to heart.”

This style of leadership, said Schroeder, was the essential quality Father Reinke provided to successfully merge the two Ludlow parishes. He made sure that everybody from both parishes felt like they were part of the same parish,” said Schroeder. “He really worked hard to bring those communities together and that everybody in the parish had a role to play and everybody in the parish had a role in decision making.”

When he began his homily he said, “You were really forgiven and a dedicated man of prayer. It was a very special day to be with Father, to remember him in his final homily, the way he would have liked it to be.”

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“Father Reinke was pastor. He was such a humble quiet man, but he had a way about him that really drew people together and really led them forward. He was a very quiet leader, but he was definitely a leader. He was somebody that could rally the troops whenever they needed to be rallied. And nobody asked questions. If Father said so, then we did it because we trusted him, he had built that trust.”

Father Reinke was pastor St. Vincent de Paul Church, Newport, from 1986 until his retirement in 1997. After his retirement, Father Reinke returned to Sts. Boniface and James Church as sacramental minister.

We were just ecstatic that he was willing to come back and he with us again, and we welcomed him with open arms,” said Mr. Schroeder. “Very curious to see him Father Reinke radiated joy and good humor. I am amazed at how many people he affected in the Diocese of Covington,” said Bishop John J. D’Arcy. “I have heard about his generosity in charity, his good humor, his care of brother priests, his love for his family I heard that he was an incredible confessor who helped you know that you were really forgiven and a dedicated man of prayer. It seems like everyone who knew Father Reinke had a reason to love him and be grateful for him.

At a priest’s funeral, the body is placed in the center aisle with his head near the altar and a stole draped on the shoulders, as if the man were celebrating Mass in this world for the last time. This good priest, who served as the spiritual advisor to the Society of St. Vincent De Paul for 60 years, his funeral Mass was on the Memorial of St. Vincent De Paul, the patron and inspiration of the Society. The Vincentians who joined in the funeral Mass had the special comfort of trusting Father Reinke to God’s mercy with the intercession of St. Vincent on their patron’s day 1. I am always amazed at the way God arranges and grants these little favors to his sons and daughters. God is good!”

Father Reinke is survived by his nieces and nephews: Antoinette “Toni” Reinke, Deacon Rick (Jean) Dames, Judy (Neal) Kreinest, late Janeen (Dan) Donoghue, Joyce (Larry) Kreinest, Bob (Beth) Dames, Mike (Jenny) Dames, and Joelle (Joe) Michels. Also 21 great nieces and nephews and 25 great great nieces and nephews.

A Vigil service was held Sept. 26, with Mass of Christian Burial held the following day at the Cathedral Basilica of the Assumption, Covington. Father Reinke is interred at St. Mary Cemetery, St. Bernard, Ohio.

Cemetery Visitations
Families and friends of our beloved dead are invited to join Bishop John J. D’Arcy for a prayer service, Saturday, Oct. 21, at the following diocesan cemeteries:
10 a.m., St. John Cemetery, Ft. Mitchell
11 a.m., St. Mary Cemetery, Ft. Mitchell
12:30 p.m., St. Stephen Cemetery, Ft. Thomas
At each cemetery, the names of those interred from October 2022 through September 2023 will be proclaimed.

“Eternal rest grant unto them, O Lord and let perpetual light shine upon them. May the souls of the faithful departed through the mercy of God rest in peace. Amen.”

Mr. Dees is an author, speaker, teacher and creator of the popular website The Religion Teacher, which provides practical resources and effective teaching strategies. Supported by the diocesan Office of Catechesis and Evangelization, the presentation is open to everyone. No cost to attend. RSVP at covdio.org/register or call David Dees at (859) 392-1592.

‘To Heal, Proclaim and Teach’
A presentation by Jared Dees, Oct. 14, 8:30–11:30 a.m., at the Curia’s Bishop Howard Memorial Auditorium, Covington.

Mr. Dees is an author, speaker, teacher and creator of the popular website The Religion Teacher, which provides practical resources and effective teaching strategies. Supported by the diocesan Office of Catechesis and Evangelization, the presentation is open to everyone. No cost to attend. RSVP at covdio.org/register or call David Dees at (859) 392-1592.
The significance of the washing of hands in Eucharistic liturgy

Father Luke Spannagel
USCCB

After the gifts are brought forward (and after the incense, when it is used), you may notice that the priest washes his hands over a dish called a lavabo (meaning, “I shall wash”) and dries them with a towel. The General Instruction of the Roman Missal says that this washing is a rite “in which the desire for interior purification finds expression” (GIRM, 76).

To explain this handwashing in more depth, Charles Belmonte teaches, “In every Mass, a liturgical act is performed which originally was a response to a practical necessity. The celebrant washes his hands, which have touched the sundry offerings as well as the censer, before taking up the bread about to become the body of Christ. The Church has kept this ceremony of the Lavabo to express the desire of interior purification. This mystical meaning was emphasized by St. Cyril of Jerusalem in the fourth century, when he wrote: ‘This action shows that we must be free from all sin. We perform actions with our hands; to wash our hands is the nearest thing to purifying our deeds’” (Understanding the Mass, p. 114). This desire is very clear when we see the private prayer the priest prays at this washing: “Wash me, O Lord, from my iniquity and cleanse me from my sin.”

Even if the spiritual meaning makes sense, you may note the practical reality that the priest’s hands don’t look dirty. It is true that our offerings today are clean, but if you remember a few installments back, in the early days of the Church people would bring all kinds of things for the offerings, not just neat little containers of bread and wine. For example, someone might bring produce or chickens as gifts for the poor. Naturally, if the priest was handling these kinds of offerings, we would want him to wash his hands before continuing the Holy Sacrifice of the Mass.

While we no longer need the practical cleaning today, the understanding of spiritual cleansing is very valuable. As the Diocese of Peoria notes, “The Church maintains this washing ritual as it expresses an inward desire to be cleansed within” (A Study of the Mass, p. 12). As we have seen throughout the Offertory, there are several opportunities to unite ourselves and our sacrifices to Jesus. This is no accident! Each of these invitations helps us to be aware of what we can offer and to be attentive to what is about to happen in the Mass. Next time, we’ll see the Prayer over the Offerings draw our prayers and sacrifices together as the time of Christ’s True Presence draws ever closer.
Catholic Schools in Action

(above) Students at St. Joseph Academy, Walton, participate in volunteering with Father Matt Cushing, pastor, All Saints, Walton, (left) and learn how to sing using American Sign Language.

(below) Blessed Sacrament School, Ft. Mitchell, has committed to the devotion of going to Mass and receiving Communion on the First Friday of each month, in honor of and in reparation to Jesus’ Most Sacred Heart. Students, as well as faculty and staff, are excited to start this devotion officially as a school community, as well as to witness the powerful ways in which the Holy Spirit is sure to work within us as we commit to this devotion together.

(top and above) Students at Holy Cross Elementary, Latonia, are making Warm Fuzzies — notes of encouragement and prayers — to be included in the St. Vincent dePaul bags of groceries that are sent out to those in need in our community. It’s one small way to live out our school theme this year, “Let us love one another.”

(above) In a cross curricular collaboration, students at Newport Central Catholic’s, Newport, St. Joseph’s Institute students are building a replica of the cross Jesus was crucified on. In the coming days, the Historical Reenactments class will reenact a scene from the Stations of the Cross, which the Broadcast class will film and share with the student body in the school’s weekly news.
Meet the New Goddess, Same as the Old Goddess

A few weeks ago, I spoke at the anual convention of the G.K. Chesterton Society. The theme of the conference was St. Francis, since this year marks the 106th anniversary of the publication of Chesterton's classic book on the medieval saint.

In the course of his presentation, Dale Albquist, the president of the society, drew our attention to Chesterton's remark that, for St. Francis, nature should never be construed as our mother, but rather as our sister, since we have the same Father. Understood in this way, we feel very protective toward our lovely sister, Maryhouse, the women's shelter founded by Dorothy Day and Peter Maurin?

The two were in the process of helping found the G.K. Chesterton Society. The theme of the conference was St. Francis, and this is the basis of a healthy biblical and Catholic sense of ecology. In his most famous piece of writing, St. Francis gave voice to his deep affection for “Brother Sun and Sister Moon,” and for “Sister Water” and perhaps most interesting for “our Sister, Mother Earth.” Though she might be our mother in an analogical sense, the earth remains, for Francis, first and foremost, sister. When we construe nature as our mother, we revert, Chesterton thought, into a paganism that amounts to the worship of a creature — which always results in mischief. All of this came vividly to my mind when I saw the astonishing short film from the Apple corporation that has been making the rounds on social media. It features a team of Apple tech executives in a pristine, postmodern boardroom, led by Tim Cook himself, the head of the company. Everyone is nervously preparing for the arrival of a special visitor whom they want desperately to impress. And no one seems more fidgety than Cook, of a special visitor whom they want desperately to impress. And no one seems more fidgety than Cook, of a special visitor whom they want desperately to impress. And no one seems more fidgety than Cook, of a special visitor whom they want desperately to impress.

Meantime, Dorothy Day herself was the first of five houses that she launched, gathering women and children was the first of five houses that she launched, gathering women and children.
Fall quickly approaches. With it comes firepits, chili, football and cooler weather. It is time to dig out the sweatshirts — my favorite hoodie awaits!

It is well worn — some might even say worn out. But to me, it is soft and almost comforting. It fits just right, has pockets (a must!), and is super soft. And, of course, a hoodie for those days when there is a little extra warmth in the wind.

The name for the hoodie sweatshirt has morphed into “hoodie” in the span of a year or two. Its purpose has not changed. It is there for comfort from wind, cold, and the elements. But for me, the hoodie sweatshirt is used most effectively in prayer as a way of focusing on Christ and repelling distractions.

Symbolically, it makes you look straight ahead on the path to the kingdom of God, not looking to the left or the right for paths that lead him away from the goal.

It is a boat as a spiritual tool. Who would think it? We are currently developing a program at school (Villa Madonna Academy) in which students can earn their black hoodie as a sign of belonging and community and to promote the deeper meaning of centering on God and faith.

Entrenched in Benedictine values, being focused on the kingdom of God is primary, and the symbolism will, hopefully, not be lost on the students after an explanation. We go to God and we go together “with the Gospel for our guide, that we may not desire to go where he has called us to his kingdom” (Rule of Benedict, Prologue, ν 23).

The ordinary becomes the extraordinary. Something like this needed to break through the noise of people. We can remind us of who we are and who we are to be called. We are children of God trying to stay on the path to the kingdom. What keeps us on the path?

*Benedictine Sister Eileen O’Connell is a member of St. Walburg Monastery, Villa Hills and a teacher at Villa Madonna Academy. Her reflection first appeared on the community’s blog, Reflections from the School for the Lord’s Service online at www.stwalburg.org, and is reprinted with permission.

Why the rosary, why now?

It’s easy for Catholics to take the rosary for granted. We tend to purchase them as souvenirs, or carry them around with us, or even wear them — but we forget the immense power that they have when we actually pray them. And that’s really too bad, because a devotion to the rosary can be the answer to so many struggles in our 21st-century world.

Our society today faces problems new and unique with the disappearance of faith from the public square. We find ourselves confronting a world awash in secularism and the presence of evil, war and violence. We are plagued by broken families, abuse, addiction and the desire to do things in our own way.

The rosary can help focus us and break through the external noise. At times of distraction or interior barriers to prayer that often manifest themselves in our 21st-century world, the rosary can be a tool of great value.

The life of Jesus wasn’t like opening a shop that no one came to on the first day. Jesus was about taking the message to the people. We can’t sit around idle all day. We need to be more like Jesus and take the Gospel message out to others.

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The readings for the twenty-seventh Sunday in Ordinary Time — Cycle A — are: Isaiah 54:7; Philippians 4:8-9 and Matthew 21:33-43.

I recently read a story about a young man, Tom, from Australia who, at the age of 18, opened his own coffee shop. Much had to be done before the shop could open. You can imagine how hectic it must have been getting ready for his first day's head he was in his hands until the day the coffee shop had many customers. Tom had the courage to push ahead and follow his dream.

We go through experiences like Tom did when we plan an event and get sidetracked, or there's little interest. We get discouraged and want to abandon our plan and just quit.

Of course, we have all had moments when our plans, our events were successful, and we know that we have done our best and followed through.

This weekend we hear from the letter to the Philippians which says, “Keep on doing what you have learned and received and heard and see in me.”

Keep on doing what you have learned. From our baptism we are called to be children of God and that is what we are. As children we are called to love our accord ing to what we learn, as we grow in faith. It is not only about a child, but as adults we are called to proclaim the Gospel, and we are called to remember what we have learned and received and heard.

Through the Word of God, we hear what God has done throughout the history of salvation. We hear the words of Jesus as he teaches and heals, as he laid down his life for us and rose victorious from the grave.

The life of Jesus wasn’t like opening a shop that no one came to on the first day. Jesus was about taking the message to the people. We can’t sit around idle all day. We need to be more like Jesus and take the Gospel message out to others.

There is a world much in need of that great love of God. That world awaits the message of God, and we are the ones who are called to proclaim it on the rooftops when we walk out the door every day.

Let us go and share the knowledge that we take not only the Word of God with us, but we also carry with us love, compassion and the peace of Christ. Stay the course. Push ahead. Follow the path God has prepared for you.

*Father Gregory Bach is assistant to the Bishop and vicar-chancellor, Diocese of Covington, Ky*

Service online at www.stwalburg.org, and is reprinted with permission.
Synod begins work with focus on Holy Spirit and listening

Cindy Wooden
Catholic News Service

Pope Francis opened the work of the assembly of the Synod of Bishops asking members to meditate on ancient theological texts about the Holy Spirit, have the courage to be honest about their disagreements and focus much more on listening than on sharing their opinions.

The synodal process “is not easy, but it’s beautiful, very beautiful,” Pope Francis told some 364 other synod members and 85 non-voting experts, ecumenical delegates and facilitators the afternoon of Oct. 4 as the synod work began in the Vatican audience hall.

“A certain asceticism” is needed for the synod, the pope said. He asked forgiveness from journalists trying to cover the monthlong meeting but insisted “a certain fasting from public words” would be needed to ensure the proper spiritual atmosphere for the synod members.

And, in fact, the synod rules distributed that evening said, “In order to guarantee the freedom of expression of each and all regarding their thoughts and to ensure the serenity of the discernment in common, which is the main task entrusted to the assembly each of the participants is bound to confidentiality and discretion regarding both their own interventions and the interventions of other participants.”

Pope Francis also repeated what he has said many times: “the synod is not a parliament” where the ideas of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. Neither, he said, is it “a meeting of opposing parties will be debated and voted up or down along party lines. None of those positions, he said, when a person looks at the Lord, “they cannot help but see the group that is doing the opposite: those walking on the right will see those walking on the left, those running ahead will see those lagging behind.”

Participants in the assembly of the Synod of Bishops gather in the Paul VI Audience Hall at the Vatican before the first working session of the assembly of the Synod of Bishops October 4, 2023.
The prayer intention for October as recommended by Pope Francis is for the Synod. We pray for the Church, that she may adopt listening and dialogue as a lifestyle at every level, and allow herself to be guided by the Holy Spirit towards the peripheries of the world.

The weekly TV Mass from the Cathedral Basilica of the Assumption is broadcast locally on The CW, Sundays, noon to 1 p.m. Viewers can tune-in on the following channels: antenna 13, Spectrum 171 or 137; Cincinnati Bell 17 or 117; and DirecTV 25.

St. Mary’s Cathedral Basilica of the Assumption, Covington, offers Veneration of a relic of the True Cross, on the first Friday of every month, from noon-1 p.m. Confessions are offered concurrently. The monthly veneration is held in silence and concludes with a blessing and the opportunity for the faithful to venerate the True Cross relic. The monthly veneration is sponsored by the Knights of Columbus. Offerings are made toward the purchase of the True Cross relic.

The ninth annual Catholic Religious Liberty event hosted by the Wm. T. (Bill) Robinson III ’67 Institute for Religious Liberty at Thomas More University’s Law School begins Oct. 12. The event begins at 7 p.m. in Steigerwald Hall in the Saints Center of Thomas More University’s campus. For information visit thomasmore.edu/religiousliberty.
"Laudate Deum": Planet mirrors a deeply flawed view of human life and activity

Gina Christian
OSV News

Pope Francis warns the clock is ticking on the dangers of climate change — and both a paradigm shift and practical action are critically needed to avert looming disasters in nature and human society.

The pope released his new apostolic exhortation “Laudate Deum” (“Praise God”) Oct. 4 as a follow-up to his 2015 encyclical “Laudato Si’, On Care for Our Common Home.” The exhortation’s publication coincided with the feast of St. Francis of Assisi, patron of ecology whose famous canticle inspired the title of “Laudato Si’.”

Though only about one-fifth the length of “Laudato Si’” (which it references extensively), the exhortation’s message is even more urgent, since “the world in which we live is collapsing and may be nearing the breaking point,” wrote Pope Francis. “Climate change is one of the principal challenges facing society and the global community.”

The text reiterates key messages that have resonated throughout Pope Francis’ papacy — among them, concern for the marginalized, care for creation, human ecology and a “synodal” approach to resolving global problems.

With “the effects … borne by the most vulnerable people,” the issue of climate change is “one intimately related to the dignity of human life,” he said.

Addressed to “all people of good will,” the exhortation declares that “it is no longer possible to doubt the human … origin of climate change,” citing data from sources such as the United Nations’ Intergovernmental Panel on Climate Change and the U.S. National Oceanic and Atmospheric Administration.

While noting that “not every concrete catastrophe” is (Continued on page 24)
Inspired by Christ's own example of love, may we “enter fully into the fabric of society, sharing the lives of all, listening to their concerns, helping them materially and spiritually in their needs, rejoicing with those who rejoice, weeping with those who weep.” May we work together to bring about a culture of life through radical, sacrificial, Christ-like love.

To learn more about the call to radical solidarity — including ways that you can help support pregnant and parenting women in your community — visit respectlife.org/radical-solidarity.
Is actively loving as Jesus loves really radical?

Most Rev. John Iffert
Bishop of Covington

Lately, the daily news program that I watch has taken to labeling those of us who believe that every human life has innate dignity and incomparable value as “radical” or “extremist.” They confuse my belief that every human being is a unique child of God, made in God’s image and likeness, with “a radical anti-reproductive healthcare agenda.” What would have once been considered a principled stance for human life is now treated as antisocial behavior.

It catches me by surprise every time I hear it, because I associate those words with people who are willing to choose the path of violence. Terrorists and assassins are radicals and extremists. Their way of being in the world is the embrace of the bomb or the bullet. This is the opposite worldview from those of us who call for life to be respected and esteemed from conception to natural death. We only want holy and good things for our neighbors.

The United States Conference of Catholic Bishops has named October “Respect Life Month.” I cringe just a little at the theme organizers chose for 2023 — Radical Solidarity. It is uncomfortable for me to reappropriate the term “radical” that way or to think of myself as radicalized. It is too soon. I am still offended and surprised by my news network’s editorial policies.

Of course, what respect life organizers are hoping to emphasize is the degree to which Catholic Christians value every human life. Jesus teaches us to love God with all our strength and to love our neighbor as ourselves. He teaches us to live sacrificially, laying down our life for a friend. Solidarity is the way we put this love into action. It is the way we dedicate ourselves to promoting the good of others. Solidarity, St. John Paul II once wrote, “is not a feeling of vague compassion or shallow distress at the misfortunes of so many people. On the contrary, it is a firm and persevering determination to commit oneself to the common good… to the good of all and of each individual, because we are all really responsible for all.”

So, we journey with others, embracing the life and dignity of every neighbor. We walk with moms in need (and dads) and care for their children—born and unborn. We pray constantly for conversion and change of heart for those doctors who have performed abortions and for husbands and boyfriends who have encouraged or helped to obtain abortions.

We rejoice in the giftedness of those who are differently abled and give thanks to God for giving them to us as brothers and sisters in Christ.

We protect our common home—the earth—and willingly live with less so that others can live.

We visit the imprisoned and uphold the lives of the guilty and the innocent alike.

We walk with victims of crime and abuse. We protect refugees. We work for peace and against violence in families, communities, and between nations.

Extending the healing ministry of Jesus, we care for the sick and value the lives of the addicted. We reach out with assurance of mercy to those who were sorely tested, struggled to survive, and can’t be expected to be heroic.

We help those who have been trafficked find freedom and healing. We do all in our power to ensure that our parks, streets, and schools are safe from violence. We become family to those whose families can’t be there for them.

In Christ’s name we value the elderly, help the young find wisdom, and grieve with those who mourn. We live meaningful lives and rejoice most when we are living for others.

For love of Jesus, we love the ones Jesus loves. We respect life.

I am warming up to this year’s theme. If it is radical to love actively, I’m all for it.

“The first and most fundamental of all human rights is the right to life, and when this right is denied all other rights are threatened…”

Pope St. John Paul II

From the Address to the New Ambassador of New Zealand to the Holy See, (May, 2000).

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Radical Solidarity — a call to put love into action

Faye Roch  Contributor

This summer when I received the theme for the 2023 Respect Life Program from the United States Conference of Catholic Bishops, I was a bit skeptical. Radical Solidarity sounded, well radical. Knowing that this theme was not chosen haphazardly, I decided to do some research, or googling.

What I found intrigued me. The first item I read was radical solidarity as coined by St. Pope John Paul II. St. Pope John Paul II met with Gertrude Mongella, secretary general of the Fourth Conference of Women. After that meeting was inspired to write a letter to women on behalf of the Catholic Church prior to the Fourth World Conference on Women of the United Nations in 1995.

This beautiful letter from St. Pope John Paul expresses the Church’s deep love and respect for women. He acknowledges that the dignity of every human being is the foundation and concept of universal human rights, grounded in the truth of the human person being created in the image and likeness of God.

He wrote about the Holy See’s appreciation of and the hopes and fears and concerns and demands of women all over the world, and the importance of the presence and participation of women in all aspects of social life.

St. John Paul II recognized the burden our culture puts on women when a “so called” solution to an unwanted pregnancy is an abortion.

(Continued on page 16)
Resources of the Pro-Life Office

Parish Coordinator Gathering for Prayer and Education — Parish and pro-life leadership members are invited to gather for prayer, information and education. This evening allows parish pro-life leaders to learn about resources available to them and they have the opportunity to share information, resources and ideas.

Respect Life Program Materials — These materials are published by the USCCB Secretariat for Pro-Life Activities and are distributed by the Pro-Life Office to be used as a resource in preparation for October, Respect Life Month. For a list of these resources, please visit the Pro-Life Office website.

Discussed Pro-Life Mass — Held during October, Respect Life Month, all in the diocese are invited to come together to show our solidarity for the cause of life by celebrating the Eucharist with our Bishop and the priests of our diocese at the Cathedral Basilica of the Assumption.

Catholic at the Capitol — Led by the Catholic Conference of Kentucky, Catholic at the Capitol hosts a day giving the diocesan community the opportunity to educate and advocate around issues like the death penalty, abortion, gun violence, school choice and criminal justice reform. In 2023, Catholic at the Capitol event will be held in the Diocese of Covington at the Curia, Bishop Howard Memorial Auditorium, aka TBA.

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Spiritual Adoption — The Pro-Life Office encourages all schools and parishes to offer the opportunity to pray for the health and life of an unborn baby. This program, designed for first grade on up educates children at an early age about the dignity and sacredness of all human life. The Pro-Life Office provides all the necessary resource materials needed.

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

Project Rachel — Led by the Catholic Conference of Kentucky, Catholic at the Capitol hosts a day giving the diocesan community the opportunity to education and advocate around issues like the death penalty, abortion, gun violence, school choice and criminal justice reform. In 2023, Catholic at the Capitol event will be held in the Diocese of Covington at the Curia, Bishop Howard Memorial Auditorium, aka TBA.

Monarch Society — This is a support group that comes together to pray and provides an environment of ongoing prayer and support for those who have completed Project Rachel.

Catholic Medical Association — The Catholic Medical Association is a growing professional organization that is committed to supporting physicians and healthcare professionals in offering health care in conformance to Church teaching. The Diocese of Covington has established a guild of the Catholic Medical Association, the St. Teresa of Calcutta and Francisca Guild.

Memorial Mass for the Loss of a Child — The diocese of the Pastoral Plan through the diocese through the following programs and activities.

Parish Coordinator Gathering for Prayer and Education — Parish and pro-life leadership members are invited to gather for prayer, information and education. This evening allows parish pro-life leaders to learn about resources available to them and they have the opportunity to share information, resources and ideas.

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Memorial Mass for the Loss of a Child — The diocese of the Pastoral Plan through the diocese through the following programs and activities.
He recognized that a woman bears the heaviest burden in bearing a child and raising a child. He promoted “radical solidarity” where we are challenged to be one with each other. “Radical Solidarity with women requires that the underlying causes which make a child unwanted be addressed. There will never by justice, including equality, development, and peace, for women or for men, unless there is an unflinching determination to respect, protect, love and serve life — every human life, at every stage and in every situation (Cf. Evangelium Vitae, 5 and 87).”

St. John Paul II’s beautiful letter on behalf of the Catholic Church acknowledges the needs of women and is a beautiful statement that every woman needs to read. With this theme of Radical Solidarity, we are called to put our love into action. We are called to support and encourage others in their journey without judgement.

Radical Solidarity (Continued from page 18)

Each October the Church in the United States celebrates Respect Life Month. It is a time to remember that we are all made in the “image Dei,” the image of God. (Gen 1:27), a time when all American Catholics are called to ponder the sanctity of human life and how we can be active in defending life from conception to natural death.

This special period challenges each of us to ask: Am I meeting my obligation to love my neighbor as myself? How am I cherishing and protecting the most vulnerable of God’s children? Whose life — other than my own — have I been nurturing?

Pro-life opportunities abound, for our Diocese and community to support human dignity in many ways round. For example, women in unplanned pregnancies find spiritual, emotional, financial and material support from parishes and at regional pregnancy care centers. Similar aid is provided for the elderly, the infirm, immigrants, the unborn and entire families. Everywhere Catholics are serving, praying and donating so people will not just survive but flourish, whatever their circumstance.

As engaged pro-life Catholics, we strive to counter common threats to the weakest among us through public witness and personal service. We educate the public. We dedicate time and talents in countless ways, large and small, to directly assist our neighbors in need.

This October, during Respect Life Month, all Catholics are reminded to consider deeply each life issue and, more importantly to act. Specifically:

— Prayerfully and thoughtfully re-orient your interior disposition from self toward others.
— Resolve to see Christ in others.
— Discern how you can and do show your love in visible care and concern.
— Finally, choose a deliberate action to embody that love.

Over the coming weeks, please pray about how you can join in safeguarding and supporting our brothers and sisters in need.

Can you do it all? Of course not. But whatever you choose, may you someday hear the Master’s praise: “Well done, good and faithful servant.” (Matt 25:21)

Walking with Moms in Need (WWMN)

Every parish has been urged to adopt and adapt this urgently needed initiative of the UCCC, so that moms in difficult circumstances can find tangible and spiritual support and guidance nearby. WWMN tells every mom in your area that your parish stands ready with help. You might connect her with pregnancy, adoption and similar organizations; provide meals or items directly, support local resource groups in various ways, and so on.

Choose life by joining your parish’s Walking with Moms in Need group—or start one—and pledge your prayerful support for all those you serve. WWMN perfectly complements every parish Pro-Life Committee. Contact the Pro-Life Office or visit walkingwithmoms.com.

Pregnancy care centers

Northern Kentucky is blessed with a strong network of independent maternal and family resource centers. Services include confidential counseling, pregnancy testing and healthcare, pro-life counseling, adoption referrals, parenting classes, personal mentoring and spiritual support.

Every center needs volunteers, material items and donations, as well as referrals of women you know who need their help. Care Net, New Hope Center, Madonna House and the Rose Garden Home Mission are just a few you can contact.

Over the coming weeks, please pray about how you can join in safeguarding and supporting our brothers and sisters in need.

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Small cards, a big help for those in need

The Pro-Life Office distributes business cards as a convenient way for everyone to participate in their ministry to women in need. Project Rachel, a post-abortion ministry, cards are a discreet way to reach out to mothers dealing with the grief of abortion.

Unexpected pregnancy cards offer immediate information to find spiritual, emotional, financial and material support from parishes and at regional pregnancy care centers. Similar aid is provided for the elderly, the infirm, immigrants, the unborn and entire families. Everywhere Catholics are serving, praying and donating so people will not just survive but flourish, whatever their circumstance.

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Parishes support mothers by ‘Walking With Moms in Need’

Maura Baker
Staff Writer

After the Supreme Court decision last summer to overturn Roe v. Wade, many parishes across the Diocese of Covington started up the “Walking With Moms in Need” (WWMIN) initiative, with the aim to provide assistance to mothers who need support for themselves and their child, be it monetarily, emotionally, spiritually or otherwise.

Deacon Mike Lyman, a parishioner of St. Henry, Elsmere, helps to coordinate a group of parishes with their initiatives in serving this ministry.

“We had a relatively small group of people at St. Henry. (Continued on page 18)
Parishes support mothers

(Continued from page 17)

who had been involved in pro-life and kind of transitioned into this," Deacon Lyman said, "and we realized pretty early on that there were a lot of parishes that were trying to wrap their arms around this initiative. So we've created basically what we call a collaborative of parishes," meeting every month to coordinate their efforts, encourage one another, and share ideas.


The collaborative has tied in their efforts with the Pregnancy Care Network, working with organizations like CareNet Pregnancy Centers and the Society of St. Vincent de Paul to help provide support for mothers in need within their community.

"We also have talked with Catholic Charities," Deacon Lyman continued, "and we're in the process of putting a small group together to work on creating a central call number that we can put out there in the communities and hopefully reach women who are in need, are struggling or who need some guidance." From there, representatives on the line can connect callers to resources within the diocese, such as those in the Pregnancy Care Network.

Coordinating "community baby showers" for mothers within the community is another of the WWMEN collaborative's major initiative. After the success of the first one held in Covington in the spring, the next one is set to occur Oct. 19 at St. Paul Church, Florence.

"All parishes in the collaborative are working to support that, to get things for that, to really help make it a success," said Deacon Lyman. "Our hope is that we get well beyond 200 families coming there."

"We continue each month to try and get new ideas out there to make sure that those parishes who only have one or two people have others in the collaborative that they can jump to," Deacon Lyman said.

Deacon Lyman also emphasizes prayer within the collaborative. "I write the intercessions for our parish (St. Henry), so I make sure that nearly every week we have an intercession in there in support of WWMEN, and we encourage other parishes to do likewise."

Entering October as Respect Life month, the collaborative has talked about the USCCB's theme of "radical solidarity" and the materials have been sent out to parishes to "make sure that we're supporting people in the best way we possibly can."

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Respect Life Month

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-Pope Francis

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In visits to Detroit cathedral, woman left there as baby in ‘50s reconnects with her roots

Daniel Meloy
OSV News

Every time Mary Fuller steps into the Cathedral of the Most Blessed Sacrament in Detroit, she reconnects with her roots.

It was 78 years ago when Fuller was found as a baby in the back pew of the cathedral by two nursing students, possibly left there by a mysterious man who asked where the rectory was and was never seen again, according to a Detroit News story from Jan. 27, 1953.

The two nurses took the baby to Detroit Receiving Hospital, giving her the name Mary Church as opposed to Jane Doe.

Through Catholic Social Services, Fuller was eventually adopted by Elizabeth and Leo Kraus, grew up alongside her three siblings in Our Lady of All Saints Parish in Fraser, a northern suburb of Detroit, and lived a prosperous life centered on family and the Catholic faith.

“I don’t even remember my parents sitting down and telling me I was adopted, we just always knew,” Fuller said during her most recent trip to the cathedral.

Fuller now lives in Florida but is sure to stop by the cathedral every time she comes back to Michigan to visit family.

“Along with my siblings, we always knew I was adopted,” she told the Detroit Catholic, the archdiocesan news outlet. “Now my three younger siblings look identical, just like my mom, red hair, freckles, green eyes. Then there was me with the blonde hair. I just didn’t have the same fea-
After high school, Fuller initially studied music at Wayne State University in Detroit, but switched to special education and started working with the Macomb Intermediate School District for 10 years. She earned a master’s in educational behavioral psychology, moved to Florida and began working as a behavioral specialist, earning another master’s in clinical counseling and finishing her doctoral studies at the University of South Florida.

Fuller frequently returned to Michigan with her younger brother Timothy, who is mildly disabled, to visit with family, particularly her sister, Lisa. Fuller and Lisa were very close, and Lisa was the backup caregiver for Tim.

And every trip back, she would make a journey to where it all started, the Cathedral of the Most Blessed Sacrament, where the bundled-up newborn was discovered by two nursing students.

“The visits took on a greater meaning in 2019 when Lisa unexpectedly died. “It was December 2019 when my sister Lisa died unexpectedly of an aneurysm, and that was Dec. 20,” Fuller said. “So it was Christmas Mass, we came down here that morn... (Continued on page 22)
(Continued from page 21)

ing with my niece and were pretty broken. After Mass, we prayed, and then the deacon and Father J.J. (Mech, the cathedral rector) came up to us and talked to us.

Fuller told Father J.J. her story of how she was found as a baby in the cathedral and was very intrigued by it. Lisa’s death caused Fuller to think about tracking down her roots. As Tim’s primary caregiver, she wanted to know if there were any genetic diseases or patterns she should be aware of.

It was less about finding family, more about figuring out where she came from. Fuller submitted a “23 and Me” DNA test and waited.

What she got was way more — and much better — than a family medical history. “It was March 6, my grandson’s birthday, that I got an email saying I had a sister, and her name is Kelly Bell,” Fuller said. “So, 73 days after losing my sister, Lisa, I found another sister, Kelly. Kelly and I started writing back and forth — this is all during the pandemic — and months later, we agreed to meet each other.”

Fuller learned that not only did she have a sister, but two brothers, David and Jack. Fuller’s biological mother, Barbara Braidwood, was a young girl who lived about six or seven blocks from the cathedral when she gave birth to Fuller.

“When I come into this church, I’m just thinking of my mom and what she went through,” Fuller said.

Fuller’s biological mom married and gave birth to Kelly, and the family moved to Fort Lauderdale, Florida. Fuller’s two half-brothers are musicians, a call back to Fuller first majoring in music at Wayne State. Curiously enough, when Fuller moved down to Florida in 1985, she was only an hour away from her siblings.

“Kelly feels there was a time when she was 18 when Mom was trying to tell her something, but didn’t know how,” Fuller said. “She told me she remembers one night Mom was just sitting there, crying and crying, and it felt like she was carrying a burden. All three of my siblings
tell me what a wonderful, kind and loving person she was." Breaud died soon after this interaction with Kelly.

Fuller thinks all adopted children have a sense of longing for a connection to their birth parents, but she wouldn’t trade the life, the family, the faith in which she was raised.

“I knew it was in the back of my head, wondering about my birth family; absolutely,” Fuller said. “I know every adoptive child has a different journey about that. In the back of my head, I can clearly tell you every birthday I would talk to her, saying things in my head like, ‘I hope you’re proud of me.’”

Fuller’s biological mother wasn’t Catholic, so she’s not sure why she was left in the back pew of the cathedral, but it has created a lifelong connection between her and the church.

“I feel this deep sense of energy when I come to the cathedral; I feel my mom here, my biological mother here,” Fuller said. “I always said it feels like home here. This is my roots. Because I don’t have any other beginning, my beginning was right here in this church. So when I step in here, I walk and feel that energy of where I come from. It’s here. My connection to the Catholic Church is very deep, very profound because I was left here. I can’t imagine what my mom was going through, but I know in my heart I was meant to be here.”

Fuller’s visits to the cathedral have always been emotional affairs, knowing this is where her journey began, but they have taken on a deeper meaning ever since she got to know her birth family. She’s now connected to both families, the life she was meant to have all this time.

“My adoptive mom was a great mom. She lived to be 95, and she said her greatest fear would be that I would find my biological mom and she would lose me; that was never going to happen,” Fuller added. “I want the two of them to bond and know they played a role in my life. I hope my mom knows that as a devout Catholic, my life has been about service.”

Daniel Moley is a reporter at the Detroit Catholic, the news outlet of the Archdiocese of Detroit.
'Laudate Deum': Planet mirrors a deeply flawed view of human life and activity

(Continued from page 10)

due to global climate change, humans bear responsibil-
ity for specific changes that have led to "extreme phenom-
ena" — such as storms, heat waves and flooding — that are
"increasingly frequent and intense," said the pope.

He pointed to rapid, human-driven upticks in green-
house gas emissions, which trap radiation from the sun in
earth's atmosphere and warm the planet. The global aver-
age temperature — a metric that tracks changes in the
earth's surface temperature against long-term averages for
a given location and date — has risen over the past 50 years
in particular, at a rate that could approach the recommend-
ed ceiling of 1.5 degrees Celsius in just 10 years, said the
pope.

That acceleration has a profound impact, causing dan-
gerous shifts in climate and weather with effects ultimate-
lly felt "in the areas of healthcare, sources of employment,
access to resources, housing (and) forced migrations," Pope Francis said.

He challenged "resistance and confusion" regarding cli-
mate change, "even within the Catholic Church," stressing
that "the overwhelming majority of scientists specializing
in the climate" support the correlation between global cli-
mate phenomena and spikes in greenhouse gas emissions.

Pope Francis said the planet itself has become a mirror
of a deeply flawed view of human life and activity. Such a
"technocratic paradigm" (as the pope described it in "Laudato Si") evokes technological and economic power as
sources of reality, goodness and truth, promising limit-
ed potential if methodically developed.

In recent years, that paradigm has advanced still fur-
ther, with a goal of "(increasing) human power beyond
anything imaginable, before which nonhuman reality is a
mere resource at its disposal," he said.

Yet "not every increase in power represents progress for
humanity," said the pope, especially since (as he wrote in
"Laudato Si") "we cannot claim to have a sound ethics, a
culture and spirituality genuinely capable of setting limits
in any sphere, with a goal of (increasing) human power beyond
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a given location and date — has risen over the past 50 years
in particular, at a rate that could approach the recommend-
ed ceiling of 1.5 degrees Celsius in just 10 years, said the
pope.

That acceleration has a profound impact, causing dan-
gerous shifts in climate and weather with effects ultimate-
lly felt "in the areas of healthcare, sources of employment,
access to resources, housing (and) forced migrations," Pope Francis said.

He challenged "resistance and confusion" regarding cli-
mate change, "even within the Catholic Church," stressing
that "the overwhelming majority of scientists specializing
in the climate" support the correlation between global cli-
mate phenomena and spikes in greenhouse gas emissions.

Pope Francis said the planet itself has become a mirror
of a deeply flawed view of human life and activity. Such a
"technocratic paradigm" (as the pope described it in "Laudato Si") evokes technological and economic power as
sources of reality, goodness and truth, promising limit-
ed potential if methodically developed.

In recent years, that paradigm has advanced still fur-
ther, with a goal of "(increasing) human power beyond
anything imaginable, before which nonhuman reality is a
mere resource at its disposal," he said.

Yet "not every increase in power represents progress for
humanity," said the pope, especially since (as he wrote in
"Laudato Si") "we cannot claim to have a sound ethics, a
culture and spirituality genuinely capable of setting limits
in any sphere, with a goal of (increasing) human power beyond
anything imaginable, before which nonhuman reality is a
mere resource at its disposal."
Report, which found that per capita greenhouse gas emissions of richer countries far exceed those of poorer ones. The question of human power itself must be reexamined, and "human beings must be recognized as a part of nature," the pope said, stressing that "everything is connected" and "no one is saved alone."

Lamenting the "weakness of international politics" in addressing climate change, Pope Francis drew on his 2020 encyclical "Fratelli Tutti" to call for a "reconfigured multilateralism" — one "not dependent on changing political conditions or the interests of a few," but possessing a "stable efficacy" that can resolve "the real problems of humanity" by placing "the dignity of persons" before all.

International climate conferences held over the past several decades have had mixed results, said Pope Francis, labeling some as "failures" and others, such as the U.N.’s 1997 COP3 (Conference of the Parties 3) in Kyoto — which sought to reduce greenhouse gas emissions 5% by 2012 — as noteworthy. While the Kyoto goal was not met, the 2015 COP21 in Paris marked "a new beginning," said the pope, as it aimed to hold the increase of average global temperatures under 2 and, eventually, 1.5 degrees Celsius. The COVID-19 pandemic and Russia’s war in Ukraine both hindered progress in tackling global warming, said Pope Francis.

He said COP21, set to take place Nov. 30-Dec. 12 in Dubai, will either prove to be a turning point for decisive action or a "great disappointment" that imperils any progress made so far.

"Binding forms of energy transition" that are "efficient, obligatory and readily monitored" are essential, said Pope Francis, as the necessary transition towards clean energy sources such as wind and solar energy, and the abandonment of fossil fuels, is not progressing at the necessary speed. The pope invited Catholics and those of other faiths to recall their "spiritual motivations" for addressing the climate crisis, asking "everyone to accompany this pilgrimage of reconciliation with the world that is our home and to help make it more beautiful, because that commitment has to do with our personal dignity and highest values."

Humility is essential in this journey, he said, "for when human beings claim to take God’s place they become their own worst enemies."

Dorothy Day taught my mom

(Continued from page 6)
sent the acolytes. Neri responded, "We have to pay proper respect to Our Lord, whom you are carrying away with you. Since you neglect to adore Him, I sent two acolytes to take your place."

Whether it’s the 16th century or the 21st, we have models of what Eucharistic thanksgiving looks like. Particularly as we move more deeply into this time of Eucharistic revival, perhaps some of us ought to take up the practice and see what happens. Perhaps we can lead by example — by modeling gratitude in this way so others can think to themselves, as my mother did, “Maybe I should have that.”

Adele Chapline Smith writes for OSV News from New York.
Creating cardinals from 16 nations, pope asks them to join church 'symphony'

Cindy Wooden
Catholic News Service

VATICAN CITY — Coming from different parts of the world and having different experiences and talents, members of the College of Cardinals are called to create a “symphony,” listening to one another and to the Holy Spirit, Pope Francis said.

Creating 21 new cardinals from 16 nations Sept. 30, the pope used the biblical story of Pentecost to remind the prelates of the roots of their faith, and he invoked the image of a symphony to emphasize their call to be both faithful and creative.

Cardinal Robert F. Prevost, the 68-year-old Chicago-born prefect of the Dicastery for Bishops, was the only U.S. prelate to receive his red hat at the consistory. He was joined by French Cardinal Christophe Pierre, the 77-year-old nuncio to the United States.

Cardinal Luis Pascual Dri, a 96-year-old Capuchin friar from Argentina, was made a cardinal when the pope proclaimed his name at the consistory, but he did not travel to Rome to receive his red hat because of his health.

With the consistory, the College of Cardinals has 242 members from 91 nations, according to Vatican statistics; 137 of the cardinals are under the age of 80 and eligible to vote in a conclave to elect a new pope. The so-called “cardinal electors” come from 71 countries.

Italy — with 49 cardinals, of whom 14 are electors — continues to dominate the cardinal counts. The United States is second; according to the Vatican, there are 17 U.S. cardinals, including 11 electors. The total would be 18 when counting Italian-born Cardinal Silvano Tomasi, a former Vatican official, who is a U.S. citizen.

Before receiving their red hats, their cardinal’s rings and the names of their titular churches in Rome — an assignment that makes them formally members of the clergy of the Diocese of Rome — the new cardinals made a profession of faith, reciting the Creed in Latin, and made an oath of fidelity to Pope Francis and his successors.

In his homily at the consistory, a prayer service that lasted just over an hour, Pope Francis drew the prelates’ attention to the Pentecost story in the second chapter of the Acts of the Apostles and particularly to its listing of those who heard the apostles, each in their own language, although they were “Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia.”

“Normally we pastors, when we read the account of Pentecost, identify ourselves with the apostles,” the pope said. But if the cardinals recognize themselves as members of the crowd, he added, they would “rediscover with amazement the gift of having received the Gospel” in their own languages and would give thanks for having been evangelized among their own people, often by their mothers or grandmothers.

“Indeed, we are evangelizers to the extent we cherish in our hearts the wonder and gratitude of having been evangelized, even of (still) being evangelized, because this is really a gift always present, that must be continually renewed in our memories and in faith,” the pope told them.

In humility, and with that diversity, he said, “the College of Cardinals is called to resemble a symphony orchestra, representing the harmony and synodality of the church.”

“Mutual listening is essential,” he said. “Each musician must listen to the others. If one listens only to himself, however sublime his sound may be, it will not benefit the symphony; and the same would be the case if one section of the orchestra did not listen to the others, but played as if it were alone, as if it were the whole.”
National/World

Catholic educators barely escape death in school attack

YAOUNDE, Cameroon — A Catholic priest and three Catholic teachers in Cameroon’s troubled southwestern region are recovering from bullet wounds after they were shot in what church authorities say was a targeted attack on the Catholic primary school in St. Martin of Tou’s Kembong Parish Sept. 26. According to Father Christopher Eboka, the Mamfe Diocese’s director of communications, the attackers entered the school in search of Father Elvis Mbangsi, whom they shot four times — on the left wrist, right thigh, left knee and right foot. The other teachers were each shot twice in the legs. The priest and the four teachers are recovering from their wounds at the Bamenda Regional Hospital. Despite attacks on the church and its people, there is increasing consensus that a workable solution will only come from the Catholic Church, whose members account for 40% of Cameroon’s 27 million people. The Brussels-based International Crisis Group said in a 2018 report that other than the Catholic clergy, “there are few prospective peace-makers.” Cameroon’s majority French-speaking citizens have long been accused of marginalizing and attempting to assimilate English-speaking citizens. The English-speaking separatists are seeking their own state called Ambazonia.

Costa Rica declares state of emergency over flow of migrants

MEXICO CITY — Costa Rica has declared a state of emergency due to the unprecedented flow of migrants transiting the Central American country — a plan Catholic relief officials described as coming after a slow response to the growing “humanitarian crisis.” The declaration — made official Sept. 29 — allows the government to more easily direct resources toward migration and public security matters, according to local media. In outlining his plans to more easily direct resources toward migration and public security matters, President Rodrigo Chaves said. “I’ve instructed the public security ministry to have a firm hand with those few people who think that the kindness of Costa Ricans can be confused for weakness.” Catholics working with migrants said the Costa Rican government has offered little humanitarian assistance and preferred to scapegoat migrants instead of supporting them. “The policy has been that people advance through the country but when there are as many people with so many needs for attention and assistance, no response has been given,” Roy Arias Cruz, border coordinator with Jesuit Migrant Service for Costa Rica, told OSV News.

Church in Brazil launches outreach

SÃO PAULO — In Brazil, 12 million families — up to 60 million people — live in shanties, known as “favelas” in Portuguese, and 45 million people do not have access to a sewage system. Until now, the Catholic Church did not have a special national pastoral ministry outreach to this large population. In September, members of favelas ministries that exist in different cities met in Brasilia and officially created a nationwide Housing and Slums Pastoral Ministry, connected to the bishops’ conference and guided by a bishop especially designated for that task. The initiative was a direct result of the Sixth Brazilian Social Week, a forum of social pastoral ministries that gather to promote actions to address Brazil’s most urgent problems. Launched in 2020, the theme of the sixth such week was Pope Francis’ three “T’s” — “tierra,” “trabajo,” and “techo” for “land,” “work” and “housing.” “We realized that the church is largely absent from the shums and poor peripheries,” said Alessandra Miranda, executive secretary of the Sixth Brazilian Social Week and one of the coordinators of the new pastoral ministry. That is not a secondary issue for the Brazilian church. In 2010, there were 6,329 favelas in 323 cities. Now, there are more than 13,000. The new ministry will help to organize groups in every Brazilian state.
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