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Daylight Savings Time
ends Nov. 5

It’s getting to be time to Fall back.
On Nov. 5 daylight savings time ends, remember to turn your
clocks back an hour. Also at this
time, your local fire department
encourages all to change the
batteries in smoke detectors.

Missed an edition? Current and back
issues of the Messenger are available online at covdio.org/messenger.

All Hallowtide 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 “All Hallowtide.”

All Hallowtide 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 in Catholic, having a day off school the day after Halloween was a welcome treat. November 1, the day following, is known as All Saints’ Day or “All Hallow’s” — a solemnity in the Catholic Church. As All Saints’ Day falls on a Wednesday this year, it is a day of obligation.

The origin of All Saints’ Day comes from the 4th century, where early Christians would specifically hold festivals and commemorations for all martyrs. Years later, during the 6th 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, as well as a day of obligation throughout the Catholic Church.

Similarly, the third day of the All Hallowtide 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 much 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 18th century of 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.

Life is God’s first and greatest gift, said homilist
Father Baiju Kidaagen at diocesan Pro-Life Mass

Maura Baker
Staff Writer

The evening of Oct. 17 celebrated the Diocese of Covington’s Pro-Life Mass. The Mass, orchestrated each year in October (Respect Life Month) by the diocesan Pro-Life Office, celebrates and underscores the sacredness of life at all stages, from natural conception to natural death.

This year’s Mass will be the first diocesan Pro-life Mass celebrated in the Diocese of Covington since the overturning of Roe v. Wade last year.

Bishop John Iffert celebrated the Mass, concelebrated by Father Baiju Kidaagen, pastor, St. Pius X, Edgewood, who additionally served as the homilist for this year’s Pro-life Mass.

Father Baiju began his homily referencing Mother Teresa, who was awarded the Nobel Peace Prize 44 years ago on Oct. 17, 1979, for her humanitarian work with the poor.

“I feel that the greatest destroyer of peace today is abortion,” he quoted Mother Teresa. “Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want.”

(Continued on page 4)
Fall of defending religious rights via strict scrutiny

Maura Baker
Staff Writer

Thomas More University’s William T. (Bill) Robinson III ’67 Institute for Religious Liberty (IRL) fall interfaith event on the university’s campus was held Oct. 19, entitled “In Defense of Strictly Scrutinizing Religious Rights.” The event was moderated by Robert Stern, Ph.D., assistant professor in history and legal studies at Thomas More University. Featured as the keynote speaker was Stephanie Barclay, University of Notre Dame faculty member and director of Notre Dame Law School’s Religious Liberty Initiative. Guest commentators included Holly Hinckley Lesan, of Brigham Young University (BYU) Law School, and Gary L. Greenberg, former principal at the law office of Jackson Lewis P.C.

Strict scrutiny, as described in the event’s title, refers to a “form of judicial review that courts use to determine the constitutionality of certain laws,” as described by Cornell Law. “To pass strict scrutiny, the legislature must have narrowly tailored the law to achieve that interest.”

“Our keynote speaker, Stephanie Barclay, is one of the leading scholars in the country in first amendment/religious liberty issues that reach the Supreme Court,” explains Raymond Hebert, Ph.D., executive director of the IRL. “She is considered an expert on constitutional rights, the free exercise clause, and strict scrutiny issues. Religious liberty cases are complex because frequently the value of the constitutional right involved clashes with the government’s public policy concerns.”

Barclay’s research focuses on the role our different democratic institutions play in protecting minority rights, particularly at the intersection of free speech and religious exercise. She directs Notre Dame Law School’s Religious Liberty Initiative, which promotes freedom of religion or belief for all people through advocacy, student formation and scholarship.

“Religious freedom rights often act as the canary in the mineshaft,” Professor Barclay said, describing the importance of protecting religious freedoms. “When government is intruding too much on all kinds of freedoms, not just religious freedoms…sometimes religious folks are the first ones to notice and to speak up because they guard those rights jealously…those rights affects their day to day lives in really important ways.”

She continued, saying, “That can act as an alarm bell for us in society to notify us that government is intruding more than it should, and we might want to be more cautious than that.” Barclay went on to cite several court cases throughout U.S. history that have influenced religious liberty protections provided by the first amendment and how those have changed over time.

“What strict scrutiny does,” said Professor Barclay, “is require government to think harder about if there is a way that we can accomplish what we want to do, and so that we can have and protect all those values we talked about in the beginning: more peace, more human dignity, less conflict, less needless suffering.”

The test of strict scrutiny is one that can help to “provide a way for us to navigate allowing government to do its work, and still giving as much protecting as we can to the important, enduring values (of religious liberty),” Professor Barclay concluded.

Both guest commentators have also made significant (Continued on page 8)
This year, the three-year Eucharistic Revival is in its parish phase. To help unite parishes around the Eucharist, Bishop John Iffert, at the request of the diocesan Worship Committee, has asked pastors to host 40 Hours of continual Eucharistic adoration. These 40 Hours will be scheduled sometime during the year, from now until July 2024, when the revival culminates with a Eucharistic Congress, July 17–21, 2024, at Lucas Oil Stadium, Indianapolis. Discounted tickets for the Congress are available through the diocesan Office of Worship and Liturgy; an application is online at covdio.org.

Community Baby Shower

Over 400 people attended the Community Baby Shower, Oct. 19, held at St. Paul Parish, Florence. The 147 registered moms attending the event received blankets, diapers, wipes and clothes valued at over $100. Larger items, like car seats, highchairs and strollers, were raffled off. The event was sponsored by the Northern Kentucky Pregnancy Care Network, which includes the Pro-Life Office of the Diocese of Covington.

For months, people at the Curia and many parishes have been collecting the items that were donated to the shower. Many high school students volunteered in helping to make the shower a welcoming and efficient experience. A highlight was a presentation on sleep safety by St. Elizabeth Healthcare.

40 Hour Devotion

Upcoming 40 Hour Devotions
Nov. 3, 2023, Immaculate Heart of Mary Parish, Burlington
Nov. 17, 2023, St. Joseph Parish, Cold Spring
Dec. 15, 2023, St. John Parish, Carrollton
May 3, 2024, St. Joseph Parish, Camp Springs
(The schedule will be updated as needed.)
Father Baiju continues, saying, “God’s word to us today in the Gospel of St. Mark reminds us in no uncertain terms that if a kingdom is divided against itself, if a house is divided against itself, it will not be able to stand,” he said, “We are a nation sadly, tragically divided between the right to life, and the right to choose.”

Referencing a bill on November’s ballet in Ohio, directly across the river north from the Diocese of Covington, Father Baiju states how, with the amendment, “there is no limit to abortion. It can happen even if the baby is fully formed.”

“In a historic and far-reaching decision, the U.S. Supreme Court officially reversed Roe v. Wade on June 24 of last year, declaring that the constitutional right to abortion upheld for nearly half a century no longer exists,” he said, “but it is increasingly clear that the only lasting change will happen when we work to change not just the laws, but also hearts.”

“That begins with each and every one of us,” said Father Baiju to the gathered congregation. “To respect life means to give it dignity — at every stage, in every circumstance.”

He said, “we can’t overlook the ways our culture does not respect life — not only with regards to abortion, but with the mistreatment of elders in nursing homes, the use of embryos in laboratory research and in cases of war, violence and abuse.”

“Anytime we treat the gift of life, God’s first and greatest gift, as a problem or an inconvenience or a hardship or junk, nothing could be further from the truth. We are Easter people, people of the Resurrection, people of life,” said Father Baiju. “Let us seek our opportunities to honor the priceless gift we have been given. Listen to those who are ignored. Remember those who are forgotten. Stand up for those who are victims of hate or violence or disrespect. Pray for those who will be aborted or euthanized.”

Father Baiju concludes his homily, saying, “Respect life, not just in the womb, but everywhere, at every time, in all circumstances ... it means treating every life with dignity and honoring every life as a gift. Doing that, moment by moment, we will begin to change the culture. And, heart by heart, we will begin to change the world.”

Deacon retreat

Bishop John Iffert was the retreat master for the annual deacon and deacon wife retreat to St. Meinrad, Sept. 28–Oct. 1. The theme for the retreat was prayer and how to make time for prayer. An overall take away was a quote from Bishop Iffert, “Lord, let me, let you, love me.”

Life is God’s first and greatest gift

(Continued from page 1)

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Karen Kubinhan
Correspondent

Sister Barbara Woeste, a member of the Sisters of St. Benedict of St. Walburg Monastery, is a lifelong resident of the Diocese of Covington. Sister Barbara said, “I grew up in Newport, attended St. Stephen’s Grade School in Newport, and was taught by the Sisters of Notre Dame. Our family lived on Linden Street, but when the Highway Department needed the property, our home became part of the approach to I-471. When our family moved to Ft. Thomas, I was taught by the Sisters of the Congregation of Divine Providence at the Academy of Notre Dame of Providence (Our Lady of Providence).”

After graduating from the Academy, she did not go to college immediately. Instead, around 1961, she went to work for an American insurance company, USF&G (United States Fidelity and Guaranty Company). She worked in the claims department there for many years and found the work very interesting. “My grandmother was an auxiliary member of the Legion of Mary and, one day, I answered a phone call from the Legion for her. During the conversation, the caller asked if I would like to become a Legion of Mary member. I thought, ‘I might, so I went to a meeting and became an active member of the Legion of Mary shortly after I began working for the insurance company. Soon afterward, the Legion started a CCD Center at 6th and Central in Newport,” said Sister Barbara.

She began taking religious education classes offered by the diocese and met Benedectine Sisters Mary Catherine Wentstup, and Sister Mary Twes, two teachers. Benedictine Sister Carla Cook, who was very involved in the charismatic group, used to come to USF&G to visit her sister Patty Mullenkamp.

“They thought, I met Sister Joan Yelton; she was in the Holy Cross group while I was in the St. Stephen’s group. We became good friends, and she invited me to St. Walburg for a discussion group. I did not know much about the Benedictines, but I soon began learning a lot about them,” she said.

Sister Barbara said it was through Sister Joan Yelton that she became a Benedictine. In 1976, she began living at the St. Joseph House, a beautiful home that dates to the Civil War, on the grounds of St. Walburg Monastery. Sister was an associate for two years while still working at the insurance company and enjoying the work there. She left her position and became a Benedictine novice in 1979.

“When I took my first vows in 1980, I was still working at the Catholic Mission in Newport, located in an impoverished section of town. Children from the projects and surrounding neighborhoods came to the Mission for instruction. I taught religion to the first grade at Corpus Christi and worked in hospitality at the monastery,” she said.

Sister Barbara continued her education and received a BA in religious studies and theology from Thomas More University. She followed those accomplishments with an associate degree in psychology and then added a master’s in religious studies from the University of Dayton.

She made her final vows in 1984 and was well prepared when she received a call in 1988 from Father Michael Comer, associate pastor at St. Pius X, with a request from pastor, Father Tenhundfeld. Sister Madonna Fitzgerald was leaving, and they needed someone to take over the Adult Education program. That included ROA, parish missions and various programs for adults to encourage them in their faith. Sister Barbara said, “St. Pius is a very good faith community, and I enjoyed it very much. We also had bible school and, of course, a CCD program. A group of wonderful women did artwork for our Bible school. We had some of the most beautiful artwork you can imagine.”

“We had good teachers. Parents, mainly the women, participated as the programs were held primarily during the day. That was a sign of the times, as many women were stay-at-home moms while the men worked outside the home. But, the men were involved in adult programs in the evening, and we had some very good men who took part. They were also involved in our parish missions. I worked with the St. Pius teachers and school children and ran the religious education programs from 1988 to 1997.”

In 1997, Sister Barbara received a call from Father John Cahill, who asked if she would be interested in taking the Pastoral Associate for Faith Development position at the Cathedral Parish Office to nurture and guide the development of small faith communities already in place. Divine Providence Sister Virginia Woffzorn was leaving the Adult Education and Evangelization program, and Father hoped Sister Barbara would succeed her in the ROA program.

Sister Barbara accepted the responsibility for the program through which non-baptized men and women enter the Catholic Church. She used Disciples in Mission, based on an encyclical by St. Pope Paul VI and recommended by the Paulist Fathers to direct the evangelization program. Sister also agreed to oversee the religious preparation program for children not attending Catholic school.

Sister Barbara has been the director of Religious Education and pastoral associate since 1997 but says that description is too broad. ORE more closely defines her role — observing the VIRTUS program, working specifically with ROA candidates who are registered members of the Cathedral Parish on the sacramental programs for reconciliation, Holy Communion, and confirmation at the Cathedral Parish. That applies both to high school students and grade school children. Sister devotes eight weeks of preparation to them after Sunday Mass, as do the adult candidates.

Sister Barbara is happy to have welcomed people to the faith through the Rite of Christian Initiation. She has brought Holy Communion to the sick, prepared parents for the baptism of their babies, and readied children for the reception of the sacraments of penance, Holy Communion, and confirmation.

While the Cathedral was undergoing renovation in 2003, parishioners had to go to other Catholic Churches during the renovation. At Father William Cleves’ suggestion, Sister was part of a committee that planned activities for parishioners to help foster a sense of community during the Cathedral’s closed period. Some of those activities included bus trips to points of interest like St. Meinrad’s in Indiana, Metamora and Bardstown; that time spent together softened the loss of community.

Over the years, Sister Barbara has worked for many wonderful pastors at the Cathedral Parish Office, including Father William Neuhaus, Father William Cleves, Father Ryan Maher, and Father Paul Tenhundfeld.

“Overall, I have found my vocation very enriching and the Rule of St. Benedict very spiritual. Our daily liturgy of the hours feeds our spirituality so that we can go out to others. Life as a Benedictine wouldn’t have happened if I had been elsewhere,” said Sister Barbara. “I see the decline in the number of women entering religious congregations, and it makes me sad. I pray every day that other women would see value in religious life. I pray they will understand that religious life is still necessary and explore what women religious are doing today. Like all vocations, it has taken on forms and love them for who they are.”

Parents can nurture a vocation in a child by going with them to Mass, praying in the home, fostering a devotion to Mary, and encouraging a sense of humility. Humility is so important in today’s world, where everybody wants to get ahead. Humility helps you accept life as it is. You learn to work with and through it. You don’t place yourself ahead of other people. You see Christ in others and love them for who they are.”
Cardinal Pizzaballa’s heartfelt appeal to the Pope in these dark, chaotic days

Cardinal Ps蕊rettista Pizzaballa’s recent offer to exchange himself for the children held hostage in the Gaza Strip by Hamas is a testament to his extraordinary generosity and recantation, “tormented by the rebellion of her God, who gave me common sense, cannot will me to do anything that is even more delicate elsewhere.”

As of this writing, more than 1,000 Christians are sheltering in church buildings in Gaza. While the Israeli military has warned them to leave the area, Cardinal Pizzaballa says they “practically all have chosen to stay there because it is safer for them, than since the situation is even more delicate elsewhere.”

The Vatican, under Cardinal Pizzaballa’s guidance, has also expressed its willingness to mediate a peace agreement and to focus on the release of hostages and the protection of innocent lives.

From the outset of the conflict, Cardinal Pizzaballa has urged a peaceful resolution. In a joint statement issued on Oct. 15 with the Patriarchs and Heads of the Churches in Jerusalem in the Holy Land, Cardinal Pizzaballa said, “We are witnessing a new cycle of violence with an unjustifiable attack against civilians in Israel.”

Following the attacks by Hamas, Israel cut off water and electricity and closed border crossings into Gaza. In response, these Christian leaders courageously called for humanitarian aid to be delivered to Gaza. (More than 425,000 people in Gaza have already been displaced, the U.N. reports.)

The statement was met with criticism from Ambassador Schutz. Specifically, the ambassador objected to the claim, “We see a new cycle of violence with unjustifiable attacks against civilians.” Ambassador Schutz wrote on X, “What actually happened was that the circle of violence (typical false symmetry expressions) started with an unprovoked immoral attack by Hamas – Islamic Jihad (the Patriarchs refrain from mentioning their names) murdering more than 1,300 Israelis and from other 35 nationalities mostly civilians.”

Israel’s Foreign Minister Eli Cohen offered similar criticisms of the statement. The minister told the Holy See’s Secretary for Relations with States Archbishop Paul Gallagher, “It is unacceptable that you put out a statement expressing support for Gazans civilians, while Israel is arresting 1,300 who were murdered.”

Israel has the right to defend itself, but that defense cannot come at the expense of innocent human life. News media report that Hamas continues to hate behind civil-

A young lightsaber battle between Darth Vader and Obi-Wan Kenobi from Episode IV of “Star Wars,” Obi-Wan utters one of the most famous lines from the entire franchise: “You can’t win, Darth. If you strike me down, I shall become more powerful than you can possibly imagi-

Kenobi subsequently stops dueling, holds his lightsaber in a posture of surrender, and permits Vader to geld him in one powerful stroke. Instead of Obi-Wan’s body falling to the ground, however, it vanishes, as his robes collapse in an empty heap at Vader’s feet. And, of course, the accuracy of Kenobi’s prophecy is well documented in subsequent episodes.

I thought of this scene as I revisited George Bernard Shaw’s play “Saint Joan” about the trial, execution and restoration of St. Joan of Arc, which debuted 100 years ago, in December 1921.

In Shaw’s dramatic recreation of St. Joan’s sham trial, she agrees to renounce her alleged crimes and heresy after she learns that her sentence will be death by burn-

It is difficult to know what to make of St. Joan’s trial. Was she a revolutionary feminist, dismissing the artificial bonds of what is not permissible for women to say, to do, or even wear? Was she a great military strategist and inspired leader of soldiers? Was she a champion of the common person, victoriously raising the esteem and spirit of the French peasantry? Was she a religious mystic, experiencing direct instruction from Sts. Catherine, Margaret, and Michael? Was she a political nationalist, asserting God’s favor over France? Was she mad — a holy fool, with whom one might show condescending sympathy and patience, but be wary of her counsel and claims?

Of course, in 1495, 15 years after her conviction and execution, the verdict was overturned. And in 1920, the Church declared her a saint. But neither of these events is necessarily inconsistent with any or all of these (or other) possible judgments about St. Joan.

This is precisely the genius of Shaw’s “Saint Joan,” and the reason for its enduring importance.

Hundreds of theologians, historians, poets, novelists, songwriters, sculptors and painters have tried to crack the code that is the enigma of Maid of Orleans. Shaw does not try to do this; he has no interest in attempting to solve the riddle of St. Joan.

If she is to succeed where so many others fail, Shaw’s play teases out the tensions and para-

eresources on the barricades and to come to the aid of the entire popula-

tion. The response to terrorism cannot come at the expense of morality And the leaders of the Catholic Church are teaching this clearly.

Our Sunday Visitor Editorial Board: Father Patrick Briscoe, O.P., Gretchen R. Crowe, Scott P. Richert and York Young.
**VIEWPOINT**

**Sarah Torres**

**U.S. politics badly needs an infusion of decency and idealism via Aquinas**

One needn’t be a big fan of Kevin McCarthy to see the California Republican’s ouster as Speaker of the House newest woman speaker of the House, Liz Cheney, as a significant low point in recent American politics. Unfortunately, there has been apparently much more — much more — yet to come. Consider the painful fact that a year before the election, the presidential race already shows signs of being the nastiest in living memory. Some Democrats talk seriously of using provisions of the 14th Amendment, originally aimed at office-holders of the Confederate era, to keep former President Donald Trump off the ballot. Not to be outdone, House Republicans have begun an impeachment probe with the goal of tarring President Biden.

Do I hear someone saying, “At least it can’t get any worse?” Maybe not, but I wouldn’t bet on it. The bipartisanship of vengeance and extremism now animating our politics threatens to turn America into the superpower we’ve become. There are also used to decorate with their bright color and strong fragrance being believed to guide the spirits back to their families.

I am still new to this holiday, and I am sure there are still many important elements that I have forgotten to mention and/or still need to learn myself. I encourage others to learn more about Dia de Los Muertos and consider how many of the elements of this beautiful tradition could help you and your family have a more prayerful holiday season.

**Russell Shaw**

**Guest**

**States, to keep former president Donald Trump off the ballot. Not to be outdone, House Republicans have begun an impeachment probe with the goal of tarring President Biden.**

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**Farrel Diaz de Los Muertos**

**Sarah Torres is the archivist for the Diocese of Covington, Ky.**

**GO AND GLORY**

Bishop Roger J. Foys, D.D.

**The greatest commandment**


“You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind … you shall love your neighbor as yourself.” (Matt 22:37, 39)

“How do I love thee? Let me count the ways. I love thee to the depth and breadth and height my soul can reach. I love thee for what is past, present, and to come. I love thee freely, as men strive for right. I love thee purely, as they turn from praise. I love thee with the passion put to use in my old griefs, and with my childhood’s faith. I love thee with the breath, smiles, tears, of all my life. and, if God choose, I shall love thee better after death.” (From Elizabeth Barrett Browning, “Sonnets from the Portuguese, #47”)

The depth and breadth of Elizabeth Barrett Browning’s love for her husband is almost palpable in the excerpt from her sonnet. One can almost feel the unconditional love that she pledges jump off the page. It is described as a love through all conditions — good times and bad, success and failure, through, in her words, all the smiles and tears of all her life. And her love is meant not only for this world but, “if God choose” even after death.

WOW! That is a true love, that is a love that comes from deep within the recesses of one’s soul. A love that knows no bounds, a love that is above all other loves and one that, please God, will survive even after death.

That type of love can describe the love of God that Jesus tells his questioner we owe to God. It is a love that knows no bounds, that is faithful in every situation in which we find ourselves, a love that exceeds our love for anyone or anything else. It is a love that is meant to superecede all others. It is a love that is meant to go on forever.

We are to love with all our heart, with all our soul, with all our mind. THAT IS. LOVE. Jesus doesn’t mince words. He makes very clear what it means to love God.

Then, Jesus follows that statement up with another, which yields the love of God with love of neighbor. The second (commandment) is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments.” (Matt 22:39)

Jesus yokes the two commandments as one. One is hardly possible without the other. Now that is something to reflect on. We must love God without reserve and love our neighbor as ourselves.

As anyone says, “I love God”; but hates his brother, he is a liar. For whoever does not love his brother, whom he has seen, cannot love God, whom he has not seen.” (1 John 4:20)

What? That changes things a bit, doesn’t it. I must love my neighbor to God?!?! Well, it would seem so, no? I am that one!

Of course, then we get into the whole “who is my neighbor?” thing. But fortunately, Jesus cleared that up in his story about the Good Samaritan. (cf. Luke 10:29-37)

I don’t think it’s a stretch to say that the world is desperate in need of love. True love. Genuine love. A love of God and a love of neighbor. A love that fills our hearts and souls, that changes lives — ours as well as others. A love that will bring us peace of mind and peace of heart.

And so, we ask the Lord as did the scholar of the Law in today’s Gospel passage: Which commandment in the law is the greatest? And the Lord will respond just as he did to the scholar: “You shall love the Lord, your God, with all your heart, with all your soul, with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself.” The rest, my friends, is up to us.

**VIEWPOINT**

**Sarah Torres**

**U.S. politics badly needs an infusion of decency and idealism via Aquinas**

One needn’t be a big fan of Kevin McCarthy to see the California Republican’s ouster as Speaker of the House newest woman speaker of the House, Liz Cheney, as a significant low point in recent American politics. Unfortunately, there has been apparently much more — much more — yet to come. Consider the painful fact that a year before the election, the presidential race already shows signs of being the nastiest in living memory. Some Democrats talk seriously of using provisions of the 14th Amendment, originally aimed at office-holders of the Confederate era, to keep former President Donald Trump off the ballot. Not to be outdone, House Republicans have begun an impeachment probe with the goal of tarring President Biden.

Do I hear someone saying, “At least it can’t get any worse?” Maybe not, but I wouldn’t bet on it. The bipartisanship of vengeance and extremism now animating our politics threatens to turn America into the superpower we’ve become. There are also used to decorate with their bright color and strong fragrance being believed to guide the spirits back to their families.

I am still new to this holiday, and I am sure there are still many important elements that I have forgotten to mention and/or still need to learn myself. I encourage others to learn more about Dia de Los Muertos and consider how many of the elements of this beautiful tradition could help you and your family have a more prayerful holiday season.

**Farrel Diaz de Los Muertos**

**Sarah Torres is the archivist for the Diocese of Covington, Ky.**

**Guest**

**Russell Shaw**

**States, to keep former president Donald Trump off the ballot. Not to be outdone, House Republicans have begun an impeachment probe with the goal of tarring President Biden.**

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**Farrel Diaz de Los Muertos**

**Sarah Torres is the archivist for the Diocese of Covington, Ky.**
Workshop encourages participants to reexamine negative biases and be open to goodness

*Sister Alice Gerdeman, CDP
Contributor

“Biases, we all have them and the negative ones usually show up in times of stress — like in traffic.” With these words, Brice Mickey, vice president of Diversity, Equity, and Inclusion at Beech Acres Parenting Center, opened the workshop, “Dealing With Our Biases,” held Sept. 23 at The Province Center of the Sisters of Divine Providence, Melbourne.

What is a bias and where do they come from? The 60 participants explored some of their own inclinations for or against an idea, object, or individual — from foods to national identity, gender and age. Biases are often learned. The biases we hold can come from personal social status, education, ethnicity or other variables. Parents and teachers may pass on values and norms and these may be reinforced or challenged by institutions, churches, legal systems or the media or cultural messaging.

Mr. Mickey described the hurt that negative and unfounded judgements can cause as “death by a thousand cuts.” Those present were reminded that their biased words, sometimes not well thought out or intentionally meant to be derogatory, do cause pain to persons and influence society toward injustice and inequality. Even good people of faith can’t assume that they know or understand others.

The words of Pope Francis, “We are all irreplaceable fragments of the Divine mosaic” a theme for the workshop, call us to reexamine negative biases and be open to the goodness in others.

An indulgence, applicable only to the Souls in Purgatory, is granted to the faithful, who devoutly visit a cemetery and pray, even if only mentally, for the departed. The indulgence is plenary each day from the 1st to the 8th of November; on other days of the year it is partial.

Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. May their souls and all the souls of the faithful departed rest in peace. Amen

Brought to you by Our Lady of Lourdes Parish & the Missionaries of Saint John the Baptist

Fall interfaith event
(Continued from page 2)

contributions in the area of religious liberty. Lesan co-directs the Young Scholars Fellowship on Religion and the Rule of Law, held annually at Oxford University. Greenberg has more than 40 years of experience counseling and representing employers in a wide variety of workplace legal issues including representation of religious employers in employment law matters. He also served on the Hebrew Union College-Jewish Institute of Religion, Board of Governors Executive Committee until May 2022, and as president of the Jewish Federation of Cincinnati from May 2018 to May 2020.

When discussing strict scrutiny, Holly Lesan said, “we’re asking to take a look where there’s a limitation of a religious manifestation that has to happen where the government does have an interest… what is the way that is most accommodating in a fullest, most expansive sense of that word, to achieve that interest?” She continued, “I think it goes back to human dignity… can we accommodate two different travelers on a road with different religious needs?” How may we use these relationships to accommodate the innate dignity of the citizen, and the necessity of the state, she asked.

“I believe that this (strict scrutiny) was what was intended when the First Amendment,” freedom of religion, “I believe that this is also good policy, because it protects individuals in a very diverse and disparate society, to be able to live the lives that they believe that they should live,” Mr. Greenberg concluded the evening.
Newsworthy

The Thomas More University Center for Entrepreneurship and Innovation held its Fast Pitch Competition Oct. 3, where teams of undergraduate students pitched new concepts, ideas for growth potential for existing businesses, and community growth models. The top team received $2,000; second place $1,500; and third $500.

First place: Team Saints’ Express concept of providing 24/7 assistance to students who do not have personal transportation on campus. The Saints’ Express team included: Matthew Igel, Jenna Lillard, Emma McKenna, Sophia Pearson, and Tyshaun Thomas.

Second-place: Team Thomas More Marketplace, idea for a digital space where students that own small businesses, want to provide services, or sell other goods within the Thomas More community can post their listings. The Thomas More Marketplace team consisted of: Alisza Brock, Drew Edrich, Blake Kibler, Omarion Pierce, and Donahugh Simpson.

Third place was awarded to ACE, represented solely by Colin Wilmmoff, had an eye on sustainability, pitching a cost effective, low impact bug meat that would solve the environmental impact of factory farms by replacing them as the main source of the meat market.

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 11.2, Sice 117 or 20, Cincinnati Bell 17 or 177, and DirectTV 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. Confessions are offered concurrently. The monthly veneration is held in silence and concludes with a blessing and the opportunity for the faithful to come forward to personally venerate the True Cross relic. The monthly veneration is sponsored by the Knights and Dames of the Equestrian Order of the Holy Sepulchre of Jerusalem.

Bishop Brossart High School, Alexandria, Art Gallery presents “St. Francis of Assisi,” a display of St. Francis statues on loan from St. Mary/Bishop Brossart alumni. Statues range in size from 3 inches to 4 feet tall and represent both indoor and outdoor statues. Show dates are Sundays only, Oct. 1-29, noon-4 p.m. by appointment (859) 691-2074.

The Eva G. Farris Art Gallery at Thomas More University presents “The Secret Garden: Hidden Dreams, Quiet Screams, Whispers that Speak from the Leaves” an exhibition by Stephanie Bernier, Oct. 15-Nov 2. Gallery talk is Nov 2, 3:30-4 p.m., and closing reception 4 -7 p.m.

Come celebrate First Friday Mass followed by a healing service. Nov 3, St. Joseph Church, Crescent Springs. The evening begins at 6:30 p.m. with music by the Sacred Heart Praise Band, followed by Mass at 7 with celebrant Bishop John Iffert. Sponsored by the Mustard Seed Catholic Charismatic Community of the Diocese of Covington. For more information, call Carol at 859-341-3902.

St. Barbara, Erlanger, Turkey Shoots, Saturdays Oct. 28, Nov. 4 and Nov 12, 12-4 p.m., 12 gauge only. Beer, soft drinks and food available. Call (859) 800-9380.

Musica Sacra Cincinnati returns to begin the 47th year of Cathedral Concerts Sunday, Oct. 29, at 3 p.m. at the Cathedral Basilica of the Assumption, Covington. Under the baton of musical director, L. Brett Scott, this program will feature Joseph Haydn’s Mass in C Major. The pristine acoustics of the Cathedral Basilica, along with its inspiring gothic architecture and sacred art, provide listeners of music and the arts an opportunity to hear large-scale sacred choral music — in the setting for which it was originally intended. All Cathedral Concerts are open to the public with no admission charge. A freewill offering is gladly accepted. Visit www.cathedralconcerts.org for information on this concert and the 2023-2024 season.

St. Peters COF Court #1492 annual matching funds Turkey Raffle, Nov 4, the Social Center of St. Peter & Paul School, California. BINGO raffles and plenty of food. Proceeds benefit St. Peter & Paul School for updating school furnishings. Call Jeanette Geiger at (859) 803-3782.

St. Joseph Parish, Cold Spring, PTO Craft Show accepting vendor applications for its craft show Nov. 4, 9 a.m.—3 p.m. Table prices include 6-foot tables and two chairs. One table: $30; two tables: $50; electric available for an additional $5.00 per table. Set up the evening before the craft show available. Contact Rebecca Stifflam at 859.584.8690@gmail.com.

“Understanding GenZ,” Nov 9, 11 a.m.–3:30 p.m., Curia, Bishop Howard Memorial Auditorium, Cost $15 includes lunch and snacks. Gain better insight into the lives and culture of teenagers and learn practical skills to effectively communicate theunchanging gospel in a constantly changing landscape. Open to youth ministers, DREs, campus ministers, pastors, volunteers, or anyone who has a heart for sharing Jesus with the next generation. Sponsored by NET ministers. Registration: www.cvedius.org/youth.

The 15th annual St. Vincent de Paul Northern Kentucky Turkeyfoot Trot 5k Run/Walk will be held Nov. 18, 9 a.m. at Thomas More University Check-in for the race will begin at 7:30 a.m.; Early check-in and packet pick-up is Nov. 16, 10 a.m.—8 p.m. and Nov 17, 10 a.m.—6 p.m. at Tri-State Running Company, Edgewood. Registration is available online through race day at svdpky.org.

A faith-based support group, New Beginnings provides separated and divorced individuals the opportunity for healing and growth. In this group, participants find new understanding of themselves and their relationships and gain courage to discover new life. Registration is required. Visit https://cvedius.org/new-beginnings/ or call (859) 801-5365. ex 1389. The next session will be held on consecutive Thursdays, Oct 12–Dec 7, 7–8:30 p.m. Holy Trinity Elementary School, Bellevue.

DCCH Children’s Home Floa Market, P. Mitchell, your round, 8:30 a.m.—noon, Monday, Thursday and Saturday; (Dec–April, Monday, Thursday and every 3rd Saturday). Donation drop-off during Floa Market hours or at drop-off box anytime.

Knights for life

The Northern Kentucky Knights of Columbus Golf Committee presented Chris Goddard, executive director, Catholic Charities, $14,000 from the proceeds of its annual golf outing held in July. For 14 years the Knights of Columbus have donated $149,000 to Catholic Charities Lifeline Fund. Catholic Charities is so thankful for the dedication and support from the Knights, sponsors and golfers. Pictured (from left) Knights of Columbus Committee — Bill Kepp, Carl Berry, Keith Cahill, Chris Goddard, Catholic Charities; Vicky Bauerle, Catholic Charities; Dennis Elix, Deacon Bill Thens; Suzanne and David Ledonne and Eric Oberschmidt.

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Bob Piccola, CGR
602 Taylor Ave., Bellevue KY 41073
Ph: 859-491-8926  Fx: 859-491-9436
www.piccolaconstruction.com

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Kühr was said to be an “energetic and faithful priest high-ly esteemed to the clergy to whom he was known. He was a holy man unpretending in his ways, and deeply pious.”

In the Spring of 1839, Kühr arrived with the painting in Covington. The Painting Arrives in Covington and Mother of God Parish is Established

What exactly the cardinal meant by the Pecchi law is unclear, as no historical record of such law exists as we know it. However, beginning during the reign of Pius VI in the 18th century strict regulations about exporting art-works from the Pontifical States were enforced. Such regu-lations would have later been incorporated bodily into the legal code of the Kingdom of Italy particularly after the so-called Unification.

Whatever the case, Kühr found a loophole. As tradition relates, “Knowing that the law is not in force until duly promulgated, Father Kühr left Rome quietly at night, and took his Saint Philip Neri with him.”

The Painting Arrives in Covington and Mother of God Parish is Established

Covington’s “St. Mary’s Mission,” served a congrega-tion of both English-speaking and German-speaking Catholics, most of them immigrants in the early 1830s. For the first three years of its existence, it had no resident priest. “One of the Reverend clergy of the Cathedral of Cincinnati,” noted the Catholic Telegraph, “celebrated ‘Holy Mass’ on two Sundays (second and fourth) of every month.” The “Reverend clergy” mentioned in the article was Father Stephen Montgomery Soon though, Father Kühr would be drawn to this growing congregation.

In the Spring of 1839, Kühr arrived with the painting in the United States and began ministry. Beginning in Cincinnati, he eventually traveled to Pennsylvania before offering his service to Bishop Flaget for ministry to the growing German faithful who had settled in the city of Covington.

(Continued on page 12)
The Painting of St. Philip Neri in Ecstasy, View facing West St. Mary’s Cathedral Basilica of the Assumption, Covington

(Continued from page 11)

By the time he arrived, the number of German-speaking families at St. Mary's had increased to nearly 40, which warranted the creation of a new parish church. With the Bishop's permission, a new congregation was organized under Kühr. Kühr first rented a hall in the Old National Bishop's permission, a new congregation was organized warranted the creation of a new parish church. With the ing families at St. Mary's had increased to nearly 40, which hanging in these early years is a mystery. What is clear photographs exist to prove such a hypothesis. Where it Neri would have been enshrined in the Church, sadly no (October 10, 1842 as Mutter Gottes Gemeinde (Mother of God Parish).

While it seems likely the Kühr's painting of St. Philip Neri would have been enshrined in the Church, sadly no photographs exist to prove such a hypothesis. Where it hung in these early years is a mystery. What is clear though is that Kühr had kept his promise to "go to the new world and build a church in honor of the Mother of God!"

What makes the story of the painting's arrival in America even more intriguing though is its purported artist. Oral and written provenance by the Sisters of Charity in Cincinnati, relate that the painting is one of six painted by the very hand of the Baroque master, Guido Reni.

Guido Reni, The Painting’s Artist

Reni was the most celebrated painter of seventeenth-century Italy. He was famous for the elegance of his compositions and the beauty and grace of his upturned heads and entrancing eyes; these were his religious zeitgeist. In 1608, Pope Paul V made him his court painter. Already popular, Reni could now barely keep up with commissions; the powerful Borghese dynasty around Pope Paul V, and several other patrons, demanded a stream of new works from the star painter.

To keep up, the artist ran a huge studio in Bologna, employing at one time up to 80 assistants. Reni’s Bolognese studio emerged as an attraction for visitors to the city. It had a constant stream of art dealers, cardinals, and ambassadors, all dropping by.

Whether altarpieces or devotional pictures, mythological scenes or portraits, Reni’s art remained highly sought after. Reni also had his studio assistants reproduce countless copies of his most popular paintings. More than 80 workshop copies of the “Penitent Magdalene” are known today. But Reni himself is said to have held the firm opinion that it didn’t matter who executed the paintings or, indeed, how many times they were repeated. What count ed was the brainchild behind them. In that vein, every workshop copy was an original Reni.

After Reni’s appointment in 1609 to the Papal Court, the Oratorians of Sant' Agata in the Catacombs of St. Sebastian. The new painting by Reni then would become the focal point of devotion for Rome's newest saint.

Kühr's promise that it didn’t matter who executed the paintings or, indeed, how many times they were repeated. What counted was the brainchild behind them. In that vein, every workshop copy was an original Reni.

At a time when the Catholic Church was embattled in the Reformation, Neri achieved a spiritual renewal in the Church’s capital city of Rome. Neri was gentle, kind, and had a warm personality; he had a wonderful sense of humor and used this gift when helping others. His two favorite books were the Bible and a joke book. He used charm and humor to teach others about Jesus and he shared joy and kindness with the poor.

The new painting by Reni then would become the focal point of devotion for Rome’s newest saint.

In 1644, Reni completed the commissioned painting of St. Philip Neri to the delight of the Oratorians and faithful. Executed in his typical style, the painting depicts Neri’s ecstatic encounter with the Madonna and Christ Child. Employing those hallmark eyes, Reni has depicted Neri in an orans position (hands outstretched in prayer), alluding to the mystical experience Neri had in the Catacombs of St. Sebastian.

In that vision, a fire from the Holy Spirit settled in his chest and expanded his heart to the point that ribs were broken—a physical reality corroborated by doctors upon examination after his death. He is dressed in a rich red brocade “Neri Chasuble” — a vestment whose distinct, ample
The pairing of an ecstatic moment and the use of Mass vestments (which allude to Eucharist itself) create a picture of anamnesis—a Jewish and Christian concept that says what we are doing and experiencing is not simply a passive process, but one by which one can actually enter into now. Reni wanted to create a work that would draw the viewer into a transcendent encounter with the Divine who is ever-present. Reni's success is undeniable.

Attribution and Provenance of Covington's Painting

The precedent and documented history of Reni's studio creating at times 50 copies of a work lend credibility to the provenance of Covington's St. Philip Neri painting as originating from Reni's workshop. It is likely the work was attributed to Reni and not the workshop because often the two—Reni and the workshop—were conflated over time leading to a provenance that preferred Reni for obvious reasons.

It is possible, too, that the 19th century clergy and connoisseurs took to heart Reni's own view that since he was the brain-child, every copy from his workshop was a true original. With that in mind, it is absolutely plausible that Covington's painting is one of six executed in Reni's workshop.

Evidence of the painting's long history is evidenced today. The canvas was relined at some point with the surface showing considerable areas of inpainting and filling. Varnish over time has yellowed, darkening the surface. While the coloration may differ from the original in Rome's Church, and the painter's/painters' hand appears to be less accomplished than the master Reni, the painting still lives and breathes, encompassing the same forms, style, execution, and emotion one can expect from a work by Reni's very hand.

The Church that Kühr built lasted through the late 1860s until overcrowding became an issue. Soon, the original structure was demolished, and ground was immediately broken for a newly planned Italian Renaissance Revival structure.

The cornerstone was set on July 3, 1870 and the building dedicated on September 10, 1871. Unfortunately, Kühr did not live to see the completion, having died on November 29, 1870 after an injury suffered from a shying horse.

Following his death at his month's mind Mass (30 days after) his personal effects were sold at auction. Among the items was the Neri painting. It was bought by a Father Hundt of Aurora, Indiana and later sold in 1883 to Father Thomas S. Byrne, the then Chaplain to the Sisters of Charity and later Bishop of Nashville, who in turn gifted it to Mother Regina Mattingly for their art gallery.

The Cathedral Basilica — A New Home for St. Philip Neri

The St. Philip Neri painting became the centerpiece of the Bishop Byrne Art Collection at the Sisters of Charity Motherhouse from 1883 until May 5, 2022, when much of their collection was de-accessed and sent to auction. It was at that time that Bishop Foys was apprised of the painting's existence.

Owing to Covington's rich patrimony and the painting's important historical significance to Covington, Bishop Foys obtained the painting at auction and donated it to Covington's Mother Church as a votive offering to our Lady and gift to the people of Covington. Hung near the confessional, the life size 65.5 x 43 inch oil on canvas work

(Continued on page 14)
has become a focal point of devotion for faithful and visitors to the Cathedral Basilica.

It is unclear if Bishop Maes or the cathedral architects ever planned artwork for the space the painting now lives. However, the painting, which now feels like it has always been there, gives testimony to the ancient and sacred idea that a cathedral is never finished, that each generation is called to leave it better and more beautiful than when it was first found. And, indeed, it’s only the contributions of many individuals and groups over time that have made the Cathedral what it is.

Art criticism and art history will always fall short in grasping or dissecting the true meaning of this painting without the lens of faith. It is only with faith that the painting receives a pulse and becomes what the iconographers call “a window into Heaven” — meaning, what we are viewing is also viewing us. Perhaps that’s why Kühr ushered it so quickly and secretly out of Rome. For him, it was not a masterpiece for a gallery wall or palace adornment, but a sacred work that would console the German faithful in the new and unfamiliar land of America. Art heals, it consoles. That’s what any good art does after all.

When the painting left Covington in 1870 at Kühr’s death, gone, too, would be its memory. Now, 153 years later, the painting, its story, and the memory of the faithful, early missionary who carried it here come back to life. The only question is what it all says to us and what we will carry away from it.
Call Chuck at the Messenger for information on placing your ad in the Fall Fix-Up Advertisements.  (859) 392-1572
The elements of the Eucharistic prayer

Father Luke Spannagel, SSECJ

As the General Instruction of the Roman Missal, “Now the center and high point of the entire celebration begins, namely, the Eucharistic Prayer itself, that is, the prayer of thanksgiving and sanctification.

The priest calls upon the people to lift up their hearts to the Lord in prayer and thanksgiving; he associates the people with himself in the prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of this prayer is that the whole congregation of the faithful joins with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer requires that everybody listens to it with reverence and in silence.” (GIRM, 78).

Here we go! For those longing for the true presence of Jesus, the time is drawing near! For those who yearn to pray well, we are invited to participate in the perfect prayer of Jesus —his perfect sacrifice and worship of the Father.

Throughout the Eucharistic Prayer, we can find a great outline and model for our own prayer. By taking a closer look at the main components, we can hopefully enter more fruitfully into this wonderful prayer.

As the General Instruction of the Roman Missal continues, “The main elements of which the Eucharistic Prayer consists may be distinguished from one another in this way:—The thanksgiving (expressed especially in the Preface), in which the priest, in the name of the whole of the holy people, glories God the Father and gives thanks to him for the whole work of salvation or for some particular aspect of it, according to the varying day, festivity, or time of year.

—The acclamation, by which the whole congregation, joining with the heavenly powers, sings the Sanctus (Holy, Holy, Holy). This acclamation, which constitutes part of the Eucharistic Prayer itself, is pronounced by all the people with the priest.

—The epiclesis, in which, by means of particular invocations, the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ’s Body and Blood, and that the unblemished sacrificial Victim to be consumed in Communion may be for the salvation of those who will partake of it.

—The institution narrative and Consecration, by which, by means of the words and actions of Christ, that Sacrifice is effected which Christ himself instituted during the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter the command to perpetuate this same mystery.

—The anamnestic, by which the Church, fulfilling the command that she received from Christ the Lord through the apostles, celebrates the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection and Ascension into heaven.

—The oblation, by which, in this very memorial, the Church, in particular that gathered here and now, offers the unblemished sacrificial Victim in the Holy Spirit to the Father. The Church’s intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves, and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all.

—The intercessions, by which expression is given to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and of earth, and that the oblation is made for her and for all her members, living and dead, who are called to participate in the redemption and salvation purchased by the Body and Blood of Christ.

—The concluding Doxology, by which the glorification of God is expressed and which is affirmed and concluded by the people’s acclamation, Amen” (GIRM, 78, emphases added).
God wants people to know, praise him in their own language, pope says

Carol Glatz  
Catholic News Service

Since the Gospel message touches every aspect of a person’s life, it must be proclaimed in a way people can understand, Pope Francis said.

At his weekly general audience Oct. 25, the pope looked at the lives of Sts. Cyril and Methodius, two brothers from ninth-century Greece who became missionaries in central Europe. St. John Paul II named them co-patrons of Europe and wrote the encyclical “Slavorum Apostoli” (“The Apostles of the Slavs”) about them, affirming Eastern Europe’s Christian culture.

“The region included various peoples and cultures, and “their prince asked for a teacher to explain the Christian faith in their language,” which lacked an alphabet, the pope said.

“The saints’ first task, therefore, was “to study the culture of those peoples in depth” since faith should always be inculturated and culture be evangelized.

St. Cyril invented the Glagolitic alphabet so he could translate the Bible and liturgical texts into their language and, soon, the pope said, “people felt that the Christian faith was no longer ‘foreign’ because it was inculturated and “became their faith, spoken in their mother tongue.”

“Just think: two Greek monks giving an alphabet to the Slavs. It is this openness of heart that rooted the Gospel among them. These two were not afraid, they were courageous,” the pope said.

However, he said, “some opposition emerged on the part of some Latins, who saw themselves deprived of their monopoly on preaching to the Slavs. That is the battle inside the church; it’s always like this, isn’t it?”

“Their objection was religious, but only in appearance: God can be praised, they said, only in the three languages written on the cross: Hebrew, Greek and Latin,” the pope said, underlining that “they were closed-minded to defend their own autonomy.”

But, he said, St. Cyril insisted that “God wants every people to praise him in their own language” and, with his brother St. Methodius, they appealed to the pope who approved their liturgical texts in the Slavic language. Despite St. Cyril’s death and his brother’s imprisonment, “the Word of God was not shackled and (it) spread throughout those peoples.”

“With inculturation, “evangelization and culture are closely connected” because the Gospel cannot be preached “in the abstract, distillled,” he said.

Proclaiming the Gospel requires freedom, the pope said, “but freedom needs courage. A person is free the more courageous they are and do not let themselves be chained to the many things that take away their freedom.”

Pope Francis invited everyone to pray “that we may be instruments of ‘freedom in charity’ for others, to be creative, constant and humble with prayer and with serving others.”

PART-TIME/ JOB SHARE:  
ADMINISTRATIVE ANALYST SERVING THE LOCAL CATHOLIC COMMUNITY

As a financial representative for the Catholic Order Of Foresters (COF), a non-profit fraternal benefit society, I am in search of a self-starter, detail oriented, and organized person to focus on two areas:

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2. Assist in providing a Catholic overlay to the financial portfolios of the faithful through research, analysis, proposal preparation, and world class customer service.

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ASSOCIATE DIRECTOR
FULL-TIME POSITION
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The associate director will: Publicly advocate for positions taken by CCO, including but not limited to testimony in legislative hearings, written newspaper op-eds, blog posts; Build relationships to implement public policy; Educate parish, school, and Church-affiliated audiences in the Catholic vision of Faithful Citizenship; Assist with advocacy events; Maintain the CCO website and social media accounts; Prepare press releases and other media communications.

Applicants for the position must be an active and committed Catholic. The ideal candidate will have: Experience in communications, including engagement with social media; an academic degree or substantive training in theology; Knowledge of law or public policy; Community organizing/experience in community education; Ability to build strong relationships; Exhibit a personable demeanor; Work collaboratively with a small team

Interested candidates should submit their resumes and other relevant documentation on or before November 1, 2023 to cckstaff@ccky.org or by mail to Catholic Conference of Kentucky, 1042 Burlington Lane, Frankfort, KY 40601. Visit www.ccky.org for more details.

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SACRED HEART PRAYER. Dear Heart of Jesus—I in the past I have asked for favors. This time I ask you for this very special one (mention favor). Take it dear Jesus, and place it with in your own heart where your Father sees it, then in your merciful eyes it will become your fa-vor, not mine. Amen. Amen
Say this prayer for three days, promise publication and favor will be granted. Never know to fail. C.R.
Popular catacomb tours at New York cathedral offer lessons in city’s Catholic history

BETH GRAFFIN
OSV News

“Catacombs by Candlelight” perhaps conjures images of a subterranean tour in Rome led by a guide wearing a headlamp. In New York, it’s the name of a revenue-generating history lesson told while exploring the cemetery and burial vaults of one of the city’s oldest Catholic churches.

At the Basilica of St. Patrick’s Old Cathedral, the tour’s tone is respectful and the candles are battery-operated LED models.

Frank Alfieri, the basilica’s director of cemetery and operations, said the tours were established in 2017 to communicate and monetize the historical significance of the property, which has been an active mainstay of the Lower Manhattan area for more than 230 years.

The tour begins at the site of the original grave of Haitian-born sainted candidate Pierre Toussaint, who came to New York as an enslaved man. Toussaint became a successful hairdresser and devoted himself to helping the poor and sick. He was a 66-year parishioner of St. Peter’s Church and a donor to the building fund for Old St. Patrick’s Church, which has been an active mainstay of the lower Manhattan area for more than 200 years.

The parish is bordered by Mulberry, Prince and Mott Streets in a gated area dubbed NoLita (for “North of Little Italy”). The land on which it stands was originally a farm purchased in 1801 for use as a cemetery by St. Peter’s Church, the city’s first Catholic parish, still located about one mile southwest on Barclay Street. When it opened in 1815, St. Patrick’s served as New York’s first cathedral until the new St. Patrick’s Cathedral on Fifth Avenue was dedicated in 1879. In 2010, the Old Cathedral was named a basilica.

The Catacombs by Candlelight tours are operated by Thomas Wilkinson, principal of Tommy’s Tours. He and his 12 employees conduct eight 80-minute tours five days a week for groups as large as 40. On the other days, they accommodate special group requests from historians and parish, school and fraternal organizations.

Wilkinson said approximately half of the participants are foreign visitors, and its American participants include New Yorkers and out-of-towners.

Members of a tour group explore the catacombs of the Basilica of St. Patrick’s Old Cathedral in New York City Oct. 15, 2023. Tours of the historic basilica, its catacombs and cemetery have proven to be popular with New Yorkers and out-of-towners.

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Saturday, November 18, 9:00 AM at Thomas More University

ROSIE MILLAR
OSV News photo/Gregory A. Shemitz

Any time you can get somebody into a church, there is a very subliminal level, there is evangelization,” Alfieri said. “And we’re not reciting Scripture, but on a peripheral and incidental level, there is evangelization.”

 Alfieri said any time you can get somebody into a church, there is a possibility you can evangelize, even nonverbally. A church gives a person a glimpse of heaven.

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and a stable, prosperous economy operating to the benefit of all. What should a king get for doing a good job? St. Thomas notes that honor and glory are commonly considered suitable rewards for someone who does well in the top job. But not so fast, he adds: “The desire for human glory takes away the greatness of soul, which is crucial to greatness in a king.” True, a king should want glory rather than money or pleasure. But, granting that, “it is the mark of a virtuous and brave soul to despise glory as he despises life.”

“Therefore,” Aquinas writes, “since worldly honor and glory are not sufficient reward for royal cares … it is proper that a king look to God for his reward.” This makes perfect sense, he points out, when you consider that, as Scripture says, “the king is the minister of God in governing the people.”

I wouldn’t expect to hear any of this on MSNBC and Fox. But I can’t help hoping such thinking, appropriately updated, could somehow find its way into the political mainstream during an ugly election year. Would any of our present political leaders like to give it a try?

Russell Shaw, a veteran journalist and writer, is the author of more than 20 books, including three novels. His latest book is “Revitalizing Catholicism in America: Nine Tests for Every Catholic.” (OSV)
An explosion at the St. Porphyrios Greek Orthodox Church campus in Gaza has left the administration building in ruins, and at least 17 people dead, though numbers have not yet been officially confirmed.

Several hundred people had been sheltering at the church complex, many of them sleeping, when the explosion went off the night of Oct. 19. The Hamas Ministry of Interior in Gaza blamed the explosion on an Israeli airstrike but responsibility for the explosion has not yet been independently verified.

On his Facebook page, Latin Patriarchate CEO Sami El-Yousef wrote Oct. 20 that at the time of his writing, 10 people had been reported dead and 20 missing, with many more injured. “Our prayers are with our people in Gaza,” he wrote. “Please God end this madness now!”

The Latin Patriarchate said on its Facebook page that it “declares solidarity and stands” with its sister Orthodox Church “in these difficult moments.”

An AP report quoted Mohammed Abu Selmia, director general of Shifa Hospital, as saying that dozens had been injured in the blast but a precise death toll was not yet available because bodies were still under the rubble.

In an Oct. 19 statement, the Greek Orthodox Patriarchate of Jerusalem expressed its “strongest condemnation” of what it said was an Israeli attack on the church property.

“The Patriarchate emphasizes that targeting churches and their institutions, along with the shelters they provide to protect innocent citizens, especially children and women who have lost their homes due to Israeli airstrikes on residential areas over the past thirteen days constitutes a war crime that cannot be ignored,” said the statement.

Israeli Defense Forces said in an Oct. 20 statement that on Oct. 19 “IDF fighter jets targeted the command and control center belonging to a Hamas terrorist, involved in the launching of rockets and mortars toward Israel. The command and control center was used to carry out attacks against Israel, and contained infrastructure belonging to the Hamas terrorist organization.” IDF said that as a result of the IDF strike, “a wall of a church in the area of the center was damaged,” that they were “aware of reports of casualties,” review the incident and that the IDF “can unequivocally state that the Church was not the target of the strike.”

The explosion came just days after an explosion at the Anglican al-Ahli Arab hospital left hundreds dead with Hamas and Israel trading charges of blame. Following an analysis of the site and other intelligence, Israel determined the explosion was caused by a failed Palestinian Islamic Jihad missile launching from the cemetery behind the hospital complex.

There has been no immediate Israeli response to the explosion at the Greek Orthodox church, but in an earlier release the Israeli Air Force said that since Hamas’ initial attack on Israel Oct. 7, killing 1,400, Hamas has “continuously used civilians in the Gaza Strip as human shields, regularly launched barrages of rockets and used civilian compounds for military purposes.”

“These rocket launches are carried out from areas adjacent to civilian buildings and compounds such as hospitals, UN schools, mosques, restaurants, diplomatic buildings, and hotels,” the release said.

The Greek Orthodox Patriarchate statement said it remained committed, along with the other churches, to “fulfilling its religious and moral duty in providing assistance, support and refuge to those in need.” It said it would not heed Israel’s warnings to leave the area as Israel continues to carry out airstrikes against Hamas targets.

Eleven Catholic religious have chosen to stay in Gaza to be with the Christians in Holy Family Latin Parish in Gaza City. The religious include two priests from the Incarnate Word congregation, three Incarnate Word sisters from Argentina and Peru, three Missionaries of Charities sisters from India, Rwanda and the Philippines who care for severely disabled children, and three Rosary Sisters from Egypt and Jordan.
Listen to, trust the lay faithful, pope tells synod members

Cindy Wooden
Catholic News Service

Pope Francis told members of the synod on synodality that they should respect and honor the faith of all baptized Catholics, including the women, trusting “the holy faithful people of God” who continue to believe even when their pastors act like dictators.

“I like to think of the church as the simple and humble people who walk in the presence of the Lord — the faithful people of God,” he told participants at the assembly of the Synod of Bishops Oct. 26.

In a rare intervention as the assembly was nearing its conclusion, Pope Francis told members to trust the fidelity of the people they listened to in preparation for the synod over the past two years.

“Of the characteristics of this faithful people it is its infallibility — yes, it is infallible in ‘credendo,’” in belief, as the Second Vatican Council taught, he said. “I explain it this way. When you want to know ‘what’ Holy Mother Church believes, go to the magisterium, because it is in charge of teaching it to you, but when you want to know ‘how’ the Church believes, go to the faithful people,” the pope said.

Justin McLellan
Catholic News Service

The Catholic Church must continue discerning its future by listening to everyone, starting with the poorest and excluded, after the assembly of the Synod of Bishops closes its first session, participants said in a letter addressed to the “People of God.”

The two-and-a-half-page letter published Oct. 25 recounted the spirit and activities of the assembly’s first session, held at the Vatican Oct. 4-29, and looked ahead to the future by listening to everyone, starting with the poorest.

“The arts of listening to those who have been denied the right to speak in society or who feel excluded, even by the Church,” the letter said, specifying the need to listen to victims of racism, particularly Indigenous populations.

“Above all, the Church of our time has the duty to listen, in a spirit of conversion, to those who have been victims of abuse committed by members of the ecclesial body and to commit herself concretely and structurally to ensuring that this does not happen again.”

The letter made special reference to the need for listening to the laity, catechists, children, the elderly families and those who want to be involved in lay ministries and “participate in discernment and decision-making structures” of the church.

It also specified that the church must gather more experiences and testimonies from priests, bishops and consecrated persons, while being “attentive to all those who do not share her faith but are seeking the truth.”

The drafting of the letter was approved by the synod assembly and was discussed both during small group work sessions and among the entire assembly Oct. 23, the synod general secretariat said.

To illustrate his point, Pope Francis shared the “story or legend” of the fifth-century Council of Ephesus when, the story goes, crowds lined the streets shouting to the bishop “Mother of God,” demanding that they declare as dogma “that truth which they already possessed as the people of God.”

“Some say that they had sticks in their hands and showed them to the bishops,” the pope added. “I do not know if it is a story or legend, but the image is valid.”

“The faithful people, the holy faithful people of God have a soul, a conscience and a way of seeing reality,” he said.

All of the cardinals and bishops at the synod, he said, come from that people and have received the faith from them — usually from their mothers and grandmothers.

“And here I would like to emphasize that, among God’s holy and faithful people, faith is transmitted in dialect, and generally in a feminine dialect,” he said.

“This is not only because the Church is mother and is it precisely whom women best reflect her,” he said, but also because “it is women who know how to know, how to know how to discover the resources of the church and of the faithful people, who take risks beyond the limit, perhaps with fear, but courageously”

It was the women disciples, after all, who at dawn of Easter Sunday, in the words of John, 20:1, 11-18, “approach a tomb with the intuition — not yet hope — that there may be some life,” he said.

While the letter does not raise specific topics or questions to be addressed in the assembly’s next session — a synthesis report reflecting the work of the first session and next steps is expected to be published Oct. 28 — it did say that “progress in its discernment, the church absolutely needs to listen to everyone, starting with the poorest.”

“The faithful people, the holy faithful people of God” have a soul, conscience and way of seeing reality, he said. “It enslaves God’s holy and faithful people, the church, the pope said. “It enslaves God’s holy and faithful people.”

Pope Francis described as “a scandal” the scene of young priests going in to ecclesiastical tailor shops in Rome “trying on cassocks and hats or albs with lace.”

Nevertheless, he said, “The people of God, the holy faithful people of God, go forward with patience and humility enduring the scorn, mistreatment and marginalization on the part of institutionalized clericalism.”

Synod assembly calls everyone to ‘concretely participate’ in synodality

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Nevertheless, he said, “The people of God, the holy faithful people of God, go forward with patience and humility enduring the scorn, mistreatment and marginalization on the part of institutionalized clericalism.”

It began by recounting the “unprecedented experience” of men and women participating in discussions and exercising voting rights in a synod assembly by virtue of their baptism and not based on ordination.

The assembly, it said, took place in “a world in crisis, whose wounds and scandalous inequalities resonated painfully in our hearts, infusing our work with a particular gravity, especially since some of us come from countries where war rages.”

The letter also highlighted the “significant room for silence” made at the Pope Francis’ invitation, meant to “foster mutual listening and a desire for communion in the Spirit among us.”

“Trust,” the synod assembly wrote, is what “gives us the audacity and inner freedom that we experienced, not hesitating to freely and humbly express our convergences, differences, desires and questions.”

“Day by day we felt the pressing call to pastoral and missionary conversion,” the assembly said. “For the Church’s vocation is to proclaim the Gospel not by focusing on itself, but by placing itself at the service of the infinite love with which God loved the world.”

The letter also shared that homeless people near St. Peter’s Square were asked about their expectations of the church on the occasion of the synod and they replied: “Love!”
Synod assembly to issue ‘Letter to the People of God’

VATICAN CITY — Members of the Synod of Bishops will issue a “Letter to the People of God” at the close of the first session of the synod assembly, which ends Oct. 29, the Vatican said. The letter, the drafting of which was approved by the synod assembly, will be discussed both during small group working sessions and among the entire assembly Oct. 23 after a Mass for synod participants in St. Peter’s Basilica, the synod general secretariat announced in a statement Oct. 19. It added that additional time will be made for synod participants to discuss the methodology and steps for the next phase of the synodal process to take place between the first session’s close Oct. 20 and the second session scheduled to take place at the Vatican in October 2024.

Wanda Półtawska, St. John Paul II’s adviser, dies at 101

KRAKOW, Poland — She dedicated her life and career to the sacraments and sacramentals. “The individuals have falsely assumed the identities of two actual clerics from the Archdiocese of Toluca, Mexico — Archbishop Raúl Gómez González and Father José Adán González Estrada — and have conducted ‘unauthorized celebrations’ of baptism, confirmation and first Communion, as well as house blessings, said the advisory. The impostors also have demanded that individuals present birth certificates for the alleged sacraments, raising concerns about human trafficking and identity theft. Diocesan communications director Erin Knight told OSV News Oct. 24 that an apparent “ring of two or three people” are working together in coordinating the sham sacraments, which “are not valid.” The diocese is urging victims to contact the Modesto Police Department.

Cross stolen from Arizona church

STOCKTON, Calif. — The Diocese of Stockton has issued a warning about impostors posing as Catholic clergy and charging Spanish-speaking faithful “exorbitant fees” for celebrating sacraments. In an Oct. 20 media advisory, the diocese alerted parishioners in the Modesto area to the scammers, who have been reported to have conducted “fraudulent activities related to the sacraments. In an Oct. 20 media advisory, the diocese alert parishioners in the Modesto area to the scammers, who have been reported to have conducted “fraudulent activities related to the sacraments. The diocese alert parishioners in the Modesto area to the scammers, who have been reported to have conducted “fraudulent activities related to the sacraments.

Diocese of Stockton warns of fake clergy ‘selling’ sacraments

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Kissinger underscores AI growth as a pressing challenge

NEW YORK — In a time of international tensions and domestic divisions, it is crucial for leaders to bridge the gap between political strategy and practical tactics, said former Secretary of State Henry A. Kissinger, who headlined the 78th dinner of the Alfred E. Smith Memorial Foundation Oct. 19. The current risks are so great that “we cannot afford a divided nation in a world in which nuclear power is matched by the growth of artificial intelligence, which removes all obstacles to accuracy and distance,” Kissinger told OSV News Oct. 24.

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