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Missed an edition? Current and back issues of the *Messenger* are available online at [covdio.org/messenger](http://covdio.org/messenger).



A young 2022 attendee admires the lights on the diocesan Christmas tree in St. Mary’s Park, Covington.



(above) A family, attending in 2022, smiles joyfully with their blessed Bambinellis.  
(below) The choir of grade schoolers from St. Augustine School, Covington, sang at the 2022 event.



### Bambinelli and Christmas Tree Blessing

Grab the Baby Jesus from your home nativity scene and bring your family to join Bishop John Iffert for blessings, hot chocolate, homemade cookies, live Christmas choirs and more!

**Sunday, Dec. 17, 6:30–8 p.m.**  
**at St. Mary’s Park,**  
**Cathedral Square, Covington.**

## Bambinelli blessing returns to St. Mary’s Park for its second year

Maura Baker  
*Staff Writer*

Last Advent, the Diocese of Covington held its first ever Bambinelli blessing at St. Mary’s Park, Cathedral Square, Covington. This year, the blessing returns after positive reception by the community for its second event.

The blessing of the Bambinelli, also called Bambinelli Sunday, was instituted by Pope John Paul II in 1969. In Rome, the tradition falls on the Third Sunday of Advent, and children and their families are invited to bring with them their baby Jesus (Bambinelli) from their home nativity scene. The pope then blesses the Bambinellis following his Sunday Angelus address. Pope Francis continues this tradition to this day, and parishes worldwide have also adapted the Bambinelli blessing into their Advent season, reinforcing the birth of Christ as the true meaning of the Christmas season.

This year’s event will feature a menu of sandwiches, cookies and hot chocolate — as well as music sung by school and parish choirs to accompany the evening. The featured choirs this year are Blessed Sacrament Parish Children’s Choir, the Cathedral’s Bishop’s Choir and the St. Henry District High School Chamber Choir. New to the event, a reading of the children’s book “Bambinelli Sunday: A Christmas Blessing,” by Amy Welborn; narrated by David Cooley, will be featured, as well.

The décor for this year’s blessing will be different as well, according to Jamie Schroeder, chancellor of the Diocese of Covington and one of the many people assisting in preparing for the event. Theming will be moving towards Advent as a season of preparation as opposed to Christmas— with “focus on the fact that we’re still in the Advent season,” she said.

“We just hope that a lot of people will come — those who attended last year loved it and said they wanted to make it a family tradition and come back this year. So, we’re hoping that the word has spread and that more and more people will come down and join us for the celebration,” said Mrs. Schroeder.

Everyone is welcome. An RSVP is not necessary to join in on the festivities.



**Bambinelli**  
AND CHRISTMAS TREE BLESSING

# Sometimes called ‘little Lent,’ Advent zeros in on preparation, which can include penitence

Katie Yoder  
OSV News

For Kendra Tierney, a Catholic author and mother of 10, the Advent season leading up to Christmas is like preparing to give birth.

“There’s such a unique character to that time where you can’t rush it and that you’re trying to prepare everything,” said the founder and CEO of Catholic All Year. “I think that Advent gives us all that opportunity to really dive into that sort of feeling, where we want to use that time to prepare our homes and to prepare our families to welcome Christ into our lives.”

Advent marks the beginning of the church’s liturgical year, starting four Sundays before Christmas. The name “Advent” hints at its meaning: It comes from the Latin word “advenire,” which translates to “to come to” or “to arrive.” The season begins Dec. 3 this year.

While Advent is sometimes called “a little Lent,” Catholic experts observe that there are important similarities and differences between the two, both of which lead up to major feast days and liturgical seasons: Christmas and Easter, respectively. Advent, they agree, is primarily a season of preparation.

“Lent has that penitential character where ... we are trying to focus on exercising those muscles of being penitent. I think that the character of Advent is intended to be a little different than that — that it is really, actually, a waiting for a birth,” said Tierney, who writes about living the liturgical year in the home.

In a 2019 blog post, she describes the difference from Lent: “Advent is PREDOMINANTLY preparation, and Lent is PREDOMINANTLY penance.”

The Catechism of the Catholic Church uses similar wording in describing Advent. “When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Savior’s first coming, the faithful renew their ardent desire for his second coming,” it says.

In contrast, the Catechism calls Lent one of the “intense moments of the Church’s penitential practice.”

Father Agustino Torres, a Franciscan Friar of the Renewal and author of the new book “Prepare Your Hearts: A Guided Advent Journal for Prayer and Meditation,” tied the penitential and preparation aspects together:

“Although it’s not widely thought of as such, Advent is a time when we can offer up penance to prepare the way for the coming Christ Child,” he said. “It is not penitential in the same way Lent is, but there has been a long-held tradition in the Church to offer up prayer vigils, fasts and offerings during Advent.”

Timothy O’Malley, the director of education at the McGrath Institute for Church Life at the University of

Notre Dame in Indiana and the academic director of the Notre Dame Center for Liturgy, emphasized that much of the Church’s year has historically been penitential.

“Advent takes on a penitential spirit inspired by the three-fold advent of Jesus Christ,” he said. “The Christ who comes at the end of time, who will judge the world. The Christ who comes into the heart of every believer longing for his presence. The Christ who comes as the newborn babe.”

He added: “It is penitential insofar as we have to ask ourselves if we’re ready for these various presences.”

Like Lent, Advent in the Roman Catholic Church historically included fasting, O’Malley said.

“Advent develops as a fasting period preceding the celebration of Christmas, likely connected to initiation of Christians,” he noted. “But the Roman rite was later to adopt this period of around four weeks — it’s Gregory the Great that tells us of the four weeks. We know in Milan, it was six weeks (and still is).”

Advent is also marked by the use of the Advent wreath, which O’Malley said was adopted as a practice of popular piety from Germany, and the O Antiphons, descriptions of the Messiah drawn from the Book of Isaiah which are used in the Liturgy of the Hours’ evening prayer Dec. 17-23.

Father Torres also pointed to fasts, vigils, wreaths and readings of the Prophet Isaiah. And in many countries, he said, the period between Dec. 17 and Christmas Eve “is filled with prayers, processions and devotions followed by a celebration and songs.”

He noted, however, that “In the East, the monks would take it to Lenten levels.”

Some Eastern Catholic churches, such as the Byzantine Catholic Church, still traditionally observe the “Nativity fast,” or “St. Philip’s fast,” which begins Nov. 15, the day their liturgical calendar observes the feast of St. Philip the Apostle. Like Lent’s 40-day fast before Easter, the Nativity fast begins 40 days before Christmas, but its requirements are not as rigorous as those in Lent.



Father Torres noted that Lent was added to the Church’s liturgical calendar before Advent.

“Initially, only Easter had a preparatory season, but later Christmas developed its own similar period called Advent,” he said. “Both Advent and Lent share common features, such as violet liturgical color, omitting the Gloria at Sunday Masses, and having a Sunday of ‘joy’ during both seasons — Gaudete Sunday and Laetare Sunday.”

The seasons also have notable contrasts, Father Torres added. “While Lent lacks flowers, Advent features them moderately. Lent has images of going into the desert, Advent has a voice coming from the desert. Lent has readings of conversion of life; Advent has readings of fulfillment of prophecy in our lives. Advent has a joyous anticipation feel, because it is meant to embody the expectation for the Messiah with delightful devotion, whereas Lent has penitential practices like the Way of the Cross,” he said.

He noted that the current expectations of Advent are that it is a time of joyful anticipation.

“If your home is getting ready to receive a lovely guest, there is a time of cleaning, cooking and prepping,” he said. “We are readying our hearts for Jesus in Advent in similar ways.”

In her home, Tierney says she pushes back against the pressure to rush into Christmas decorating. Her family spends time cutting paper snowflakes and stringing popcorn, among other things.

“Just to lean into the season by slowing it down and taking the decorating step-by-step has been really meaningful for us,” she said.



## Remembering loved ones

For the month of November, St. Augustine Parish, Covington, has set up an *ofrenda*, or “altar of remembrance,” commemorating the deceased family members of parishioners as a way of incorporating the faith into the season of All Saints Day and All Souls Day. A Mexican tradition associated with the Day of the Dead, the ofrenda displays photographs of loved ones, alongside candles lit by parish families on the feast of All Souls and marigolds — a traditional flower displayed on Day of the Dead ofrendas.

“We call on people to pray for the dead, especially in November,” said Father Daniel Schomaker, pastor of St. Augustine, “to remember the faithful departed in a unique and special way.”

“It’s been a joy as the pastor to watch from afar as new parishioners are there and pointing to other parishioners, and sharing in a real way their life with the other members of their parish family,” he said.

# Meet Raven as she shares how her foster family saved her life

November is National Adoption Month and Diocesan Catholic Children's Home Center for Children and Families is changing the lives of children through foster care and adoption services. Below, Raven, one of the children who has received services at DCCH, shares her story:

My name is Raven. I am a junior at the University of Kentucky and I am studying to be a Social Worker. If you were to observe me from the outside looking in, you would think I had the perfect life. I have two loving parents, three family dogs, all Boston Terriers, I live off campus with two of my friends, and have two cats who live with me in Lexington. However, once upon a time not too long ago, my life looked completely different.

The first 11 years of my life were very traumatic. Not every day was bad, but most days were bad. My biological parents were just kids when they had me and my siblings. They were drug addicts, and my home life was a very dark place. I was not safe, I did not feel love, I was neglected and abused. Being the oldest of three siblings, I often got the brunt of the trauma. I tried my best to shield my siblings from the daily abuse and neglect. I was a child though, so I could only do so much.

When I was eleven, the Department for Community Based Services (DCBS) finally stepped in and removed us from that terrible environment. Then, I thought that was the worst thing in the world to happen, but it turned out to be my saving grace. I was separated from my siblings because the trauma I faced made it impossible to find a



Raven

him to have a conversation with his wife and the rest is history. I was adopted by them, and that principal is now my dad. Life can be a funny thing sometimes. It's hard not to believe in fate when you stand back and look at all of life's little coincidences.

He and my mom went through training and became certified to be foster parents through DCCH Center with the intention to foster me. They could not have kids of their own and something I said that day led them to know in their hearts that I was what their family needed. My mom says she always questioned why she could not have kids until the day she met me. I had never been wanted by any-

placement for me with them. I stay connected with them.

If you would have told 11-year-old me that I would be a junior in college, she would have laughed you off the planet. Being in foster care completely changed my life. I was placed in Holly Hill Residential Home as an 11-year-old. I attended Campbell County school. That would place me in a path to meeting the man who would become my dad. I found myself in the principal's office one day over starting a food fight in the cafeteria. The principal asked me if I would start a food fight if I were out to dinner with my family. When I blurted out that I did not have a family, he said he felt like a complete jerk. I was a foster kid living at Holly Hill. That conversation led

one in my life. I was a hopeless child who had been discarded by every adult in my life. I did not make life easy on them and sometimes I still don't. They definitely had to earn my trust and it would take years for them to earn it.

Being fostered by a great set of parents did not erase my trauma, but they provided me with an atmosphere where I learned how to work through it, believe in myself, and gave hope to a hopeless kid.

DCCH Center was the perfect foster agency for me. My case worker, Mel, felt like an older sister and not a social worker. She was young and fun. She would braid my hair, take me for coffee, jump on my trampoline with me and just listen. DCCH matched me up with the perfect therapist. I still see her although now via Zoom since I am in Lexington most of the time. They were there the first day my DCBS social worker introduced me to the Smiths as my foster family and they were there when I was adopted on November 3, 2017. The therapeutic atmosphere that DCCH provided me was what I needed to learn to trust my parents and heal from the trauma I experienced. They are still there for me today even though I have been adopted almost 6 years. I am doing my class volunteer hours with them and will do my professional internship with them my senior year. I truly feel DCCH is a part of my family and played a significant role in my story.

I love telling people that I was adopted. Not many people get to say their parents chose them. If anyone reading this is thinking about fostering or adopting a child, I urge you to take a chance and try it. I was twelve when I was placed with my parents. Foster care saved my life and because of that it has inspired me to be a social worker. There are so many kids out there that are just like me when I was eleven who need to be loved, cared for, and given hope.

If you would like more information on DCCH Center for Children and Families and how you can help, contact Amy Pelicano at [APelicano@DCCHCenter.org](mailto:APelicano@DCCHCenter.org).



## Advent Festival of Lessons and Carols

The Cathedral Concert Series continues its 47th Season with the Advent Festival of Lessons and Carols on Sunday, Dec. 3, 3 p.m. Scripture and sacred song foretell of the coming Nativity. All are welcome to attend and participate. Bishop John Iffert will be the presider. Choral pieces, sung by the Basilica Bishop's Choir, and Advent hymns echo the seven readings which announce the coming Nativity. All Cathedral Concerts are open to the public with no admission charge. A freewill offering is gladly accepted. Visit [cathedralconcertseries.org](http://cathedralconcertseries.org) for more information on the current season and series history.

## High School Placement Test

The Department of Catholic Schools announces the annual High School Placement Test Saturday, Dec. 9, 9 a.m. to Noon

The High School Placement Test is administered to current 8th grade students who are interested in attending a Catholic high school in the Diocese of Covington. High School Placement Test Scholarships will be awarded to students only from the high school where the student took the test.

The registration process is coordinated through each individual high school. For further information, contact any secondary school listed or the Department of Catholic Schools at (859) 392-1500.

Bishop Brossart High School, Alexandria [www.bishopbrossart.org](http://www.bishopbrossart.org)

Covington Catholic High School, Park Hills [www.covcath.org](http://www.covcath.org)

Holy Cross District High School, Covington [www.hchscov.com](http://www.hchscov.com)

Newport Central Catholic High School, Newport. [www.ncchs.com](http://www.ncchs.com)

Notre Dame Academy, Park Hills. [www.ndapandas.org](http://www.ndapandas.org)

St. Henry District High School, Erlanger. [www.shdhs.org](http://www.shdhs.org)

Villa Madonna Academy, Villa Hills. [www.villamadonna.org](http://www.villamadonna.org)

The following schools do not administer the standard High School Placement Test. Contact the school directly for admission information.

Covington Latin School, Covington. [www.covingtonlatin.org](http://www.covingtonlatin.org)  
Entrance exam: Dec. 9, 9 a.m. or Feb. 17, 9 a.m.

St. Patrick High School, Maysville [www.stpatschool.com](http://www.stpatschool.com)  
Schools in the Diocese of Covington accept students of any race, color and national or ethnic origin who otherwise meet the criteria for admission.

## Correction

Jubilarian Sister Ruth Nadicksbernd, C.D.P., celebrated 70 years (not 60 as reported in the Nov. 10 *Messenger*) of consecrated life. The *Messenger* apologizes for the error.

## Official Assignment

Effective November 11, 2023

Rev. Aby Thampi, C.M.I.

To: Pastor, St. John the Evangelist Parish, Covington, and St. Ann Mission, Covington

From: Parochial Administrator, St. John the Evangelist Parish, Covington, and St. Ann Mission, Covington

Assigned by the Most Rev. John C. Iffert Bisop of Covington

*Jamie N. Schroeder*

Jamie N. Schroeder  
Chancellor



## Bishop's Schedule

Nov. 18  
Closing Mass at NCYC, Indianapolis, 8 p.m.

Nov. 19  
Mass, Cathedral Basilica of the Assumption, Covington, 5:30 p.m.

Nov. 21  
CCK meeting, Louisville

Nov. 22–24  
Thanksgiving Day Holiday — Diocesan Curia offices closed

Nov. 26  
Mass, Cathedral Basilica, 10 a.m.

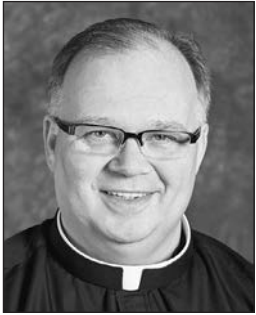
Nov. 27  
Confirmation, Sts. Peter and Paul Parish, California, 7 p.m.

COMMENTARY

Simple gifts become the greatest gift in all the world

The good Deacon was preparing the altar in the normal fashion for Mass. Usually, I will bow my head and say a short prayer, or I think about what I want for breakfast, but today was different. As I sat down after the prayer of

VIEWPOINT



Father Gregory Bach

the faithful, I looked toward the altar. The simple sight of a chalice and paten, and a book laying on the altar brought me a few tears.

When saying Mass, it can be overwhelming to look down and see that simple sight of bread and wine, that becomes the Body and Blood of Jesus Christ, and try to make sense of it all. We try to understand the nature of this sacrament, but we are left without words to

describe what takes place at the altar.

Several years ago, I was on a trip to New York City with a priest. We went to Mass every day. On the final day of our journey, we couldn't make it for Mass. I think we

both were disappointed that it couldn't be worked out.

We returned home dropping our bags on the back porch and the priest I was with headed to the sacristy. I followed him and he was getting things set up for Mass — Mass at 9 p.m. I was in the capacity of server and that simple scene atop that altar was Christ's body offered up for us and Christ's love poured out for us.

Jesus loved us so much that he died for our sins on top of a hill so many years ago. That love was not a one-time thing it happens over and over again in the gift of the Eucharist. Someone once told me that throughout the world there is always a Mass being said. That was an everlasting gift — a gift of himself for the salvation of the world.

Talking to young people about the importance of going to Mass you hear comments such as, "It's boring" or "the music was terrible" or "I don't get anything out of it." I would love to sit down with them and show them the martyrs of the Church and how they died for their faith. The courageous men and women who believed so deeply in the Eucharist, in Jesus Christ, that in imitation of him they gave up their life for love of Jesus.

There was a Sunday evening in the summer, around 5 p.m. or so, a college-aged man text to see if there was a Mass available that evening. He was on a vacation trip

with some of his friends and was not able to get away as he thought. He was a few hours away to the latest Mass and realized that he couldn't make it. He had never missed Mass before.

I told him to come to the Cathedral, where I was living at the time, and I would offer Mass for him. We had Mass in the Blessed Sacrament Chapel, with all the beauty in the art, the stained-glass windows and the altar, in the glory of the cathedral that surrounded, that evening we were led to focus not on the grandeur of it all but on this simple scene of a piece of bread, a little bit of wine which became the Body and Blood of our Lord Jesus Christ. Priceless works of art where nothing compared to the glory of Jesus that came to us that night.

I am reminded of that night often. A month or so after this happened a good and holy soul, a young man, was in the same situation and I offered Mass for him. It was the simplicity of it all that moved me to reflect on this great gift once again.

As the deacon prepared the altar the other day I was moved once again reflecting on the greatest gift given to the world — Jesus Christ.

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

Anticipating the master's return

The readings for the thirty-third Sunday in Ordinary Time — Cycle A — are: Proverbs 31:10-13, 19-20, 30-31; 1 Thessalonians 5:1-6 and Matthew 25:14-30.

Let us begin our reflection for this Sunday by looking at the Collect for the Mass.

Grant us, we pray, O Lord our God, the constant gladness of being devoted to you, for it is full and lasting happiness to serve with constancy the author of all that is good.

The constant gladness of being devoted to God? It is full and lasting happiness to serve the Lord? How many of us can honestly say we believe this? If we cannot, perhaps meditating on the servants in this Sunday's Gospel parable can teach us how it is possible.

As the parable goes, a man going on a journey "called in his servants and entrusted his possessions to them," giving one man five talents, another two, and the last servant one talent. As far as we know the man left no instructions with his money — the text simply says, "Then he went away."

But the servants seem to know that they are to do something with the talents, and they do: the first two servants trade with them, doubling their master's money, and the third buries his. The rest of the parable focuses on the master and his reaction to what the three men did, but we will draw our meditation from the three servants.


Note that this is not exegesis; this is meditation on Scripture — the parable is a story, not an incident in the life of Jesus — in a kind of combination of lectio divina and Ignatian prayer.

The parable does not speak to the interior life of the servants, but we can ask questions in this area. Let us begin with this: How did the men feel when they came before their master at his return?

Again, we have no way of knowing, but it does not seem a stretch to imagine hearing at least some satisfaction, and perhaps even pleasure or joy or pride, in the words of the first two servants: Master, you gave me this much; see, I have made this much more.

Similarly, imagine how it must have felt for the third servant to say, Master, I buried your talent; here it is back.

GO AND GLORIFY



Father Stephen Bankemper

It is unlikely there was any satisfaction or pride in these words.

Working backwards, now let us imagine how the three men felt awaiting their master's return, after trading or burying his money. Again, it is not hard to imagine how differently the first two men would have felt from the third.

At the very least, the first two would have felt no anxiety, but if indeed they felt satisfaction, pride

or joy in their accomplishments, it is not unreasonable to assume that they looked forward to their master's return, anticipating a positive response from him. It is hard to imagine the same unworried anticipation in the third man.

Finally, still working backwards, how did the three men feel as they went about their tasks? The words of the third servant, as he returns his master's talent, hint at the possible difference between the feelings of the first two men and the third.

The third servant says to his master, "Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter; so out of fear I went off and buried your talent in the ground."

If fear made this man bury his master's talent, what motivated the other two men to try to increase their master's money? It is possible that they also were motivated by fear, but that is not what the actual words of the parable imply.

The Master says to the first two men, "My good and faithful servant." It does not seem unreasonable to decide that these men were motivated by something other than

fear — at the very least, duty, but possibly loyalty or a desire to please. Even love is not out of the question.

Now let us go back to the Collect: is it likely that the third servant would say that it was "full and lasting happiness" to serve his master? He feared his master, and so served him poorly. At the same time, it seems very possible that the other two servants engaged their task with some enthusiasm and looked forward to their master's return and their chance to show him what they had done for him.

In these last weeks of the liturgical year the Church offers us Scripture passages and prayers that invite us to remember that our lives on earth — and indeed this world itself — will end. Christ will come again, and we will have to give an account of our lives to him.

Today's Collect helps us prepare for this by inspiring this question: Is it my joy, my lasting joy, to serve God, the author of all that is good? If not, perhaps we are thinking as the third servant thought.

In two weeks we will pray another inspiring Collect, the Collect from the First Sunday of Advent: "Grant your faithful ... the resolve to run forth to meet your Christ with righteous deeds at his coming..." This seems more like the attitude of the first two servants.

Perhaps if we thought about our lives more in terms of what we want to do with the portion of his possessions with which he has entrusted us, we would be more joyful in serving him.

Think of the joyful anticipation you feel thinking about someone opening the Christmas gift you bought or made for them. Now think of the three servants in today's parable. The third servant would not have felt that joyful anticipation, but it is not unreasonable to imagine that the first two could have.

So can we in this present time, if we remind ourselves from time to time of the real task of our lives — to multiply what God has given us so as to have something to show Jesus when he returns to settle accounts with us.

Father Stephen Bankemper is pastor, St. Catherine of Siena Parish, Ft. Thomas, Ky

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COMMENTARY

Family dynamics (Gen 37-45)

Memories of early family life are filled with joys, experiences of being cared for, laughter around tables with a zany uncle or crabby relative. Since no family is perfect, there are also memories of hurtful incidents.

MUSINGS



Sister Fidelis Tracy,  
C.D.P.

The account of family dynamics in the narrative about Joesph and his brothers early in the human story reveals the complexity of our life together. Favoritism, jealousy, retaliation, guilt, sympathy, forgiveness are all prominent human traits. It was quite a feat to include all of them in the story of one family as the author of the Joseph narrative does.

What family has not experienced favoritism and jealousy? The judgement that one sibling is

the “pet” is common. The favoritism may be real or merely imagined. In the case of Joseph, because of his being the child of Jacob’s old age, the favoritism was real (Gen 37:3-4) and jealousy followed. The story of Joseph, the spoiled child, with its invitation to envy is a familiar tale.

How prevalent is the temptation to get even. The evening news is replete with stories of revenge in one form or another. The author of the Joseph narrative, in touch with this human tendency, relates how Joseph’s brothers plot to punish him for the favors he has received. They consider ways to put him out of their lives (Gen 37:13-33).

Even in this plotting we see moments of delay and consideration of a father’s grief. If at first the scheming is playful fantasizing rather than a serious option, as they continue scheming, they reach a point of no return. Finally, there is no turning back. There are efforts on the part of some brothers to ensure Joseph’s survival, but in the end violent retaliation is complete.

Though we see him as the innocent one in the story, Joseph is not immune to the temptation to seek vengeance. When his brothers arrive in Egypt seeking food, he recognizes them but rather than revealing his identity, he makes them squirm by accusing them of

being spies, then sending them away without one of the brothers and warning them not to return without their youngest brother (Gen 42:8-34). Surely, he is aware of the effect of allowing Benjamin to leave would have on Jacob. On their second trip, he tries to use Benjamin to frame them for robbery (Gen 44:1-17). Every human family probably suffers from the temptation toward favoritism, envy, revengeful actions.

Guilt continues to reside in the human psyche long after the vengeful deed. The shameful act of the brothers lies hidden in their hearts after many years. They may never have spoken of it after Joseph is gone. Shame sometimes causes us to be silent and pretend that nothing has changed. Burying guilt does not erase it but allows it to fester in darkness.

As soon as Joseph’s brothers sense that the task of getting food is meeting an obstacle, the immediate reaction is to suspect that it is payback for betraying Joseph (Gen42:18-22). What was buried arises and demands to be addressed. Who has not sometimes recalled past wrongs and seen present troubles as continuing punishment. God does not remember our sins but we often do.

Base inclinations of the human heart are not the end of the story as the narrative reveals. Recollections of our human experience of family is replete with joy-filled and loving moments —moments of deep sympathy, of forgiveness and kindness. The brothers’ concern for their father fills their hearts as they consider whether to return for more supplies (Gen 43:24-30, 45:16-20).

As they have matured, their disregard for the fate of Joseph and for the grief his disappearance causes Jacob have been replaced by compassion and concern. It seems that this new crisis is the occasion for them to know themselves more fully — both their strengths and their weaknesses.

Joseph allows forgiveness and compassion to move his heart as he finally embraces his father and brothers.

Perhaps, this story of family dynamics invites us to examine our own experiences of envy and vengeance, of guilt and remorse, of sympathy and forgiveness as we have matured in our family relationships. Hopefully, our prayerful remembrance will lead to repentance but mostly to forgiveness, healing, love and immense gratitude. A look at the past can be revelatory.

*Divine Providence Sister Fidelis Tracy is a retired theology professor at Thomas More University, Crestview Hills, Ky*

‘The Statue of Liberty Enlightening the World’

Recently I visited Liberty Island which is home to the Statue of Liberty. While on the island we visited the Liberty Museum. In the museum they have an exhibit entitled “Becoming Liberty.”

This interactive display allows visitors to become part of the exhibit. Each person/group indicates the country they are from, takes a self-portrait, and then chooses images and words to define what liberty means to them. A couple of minutes later your picture and what liberty means to you appears as part of a digital collage on the large screen joining hundreds of other people. All the images then come together to form the Statue of Liberty.



Sister Kimberly Porter,  
O.S.B.

In the short time we were in the exhibit there were people from France, Eritrea, Mexico, Denmark, and many other countries. The words used to describe liberty included justice, education, equality, and safety to name a few. The images flashing across the screen and the question of “what is liberty?” linger. The Statue of Liberty’s full name, “The Statue of Liberty Enlightening the World” gives me a pause to think about what liberty means not only to me but to others.

What happens when one person or country’s pursuit of liberty is in conflict with another person or country’s? What would need to be true for a dialogue to happen in which the voices of all are heard? A space where one person or group’s liberty does not compromise another’s.

I suspect on this side of heaven there are no easy answers to these questions. I do believe there is the possibility that we can grow in our capacity to recognize that liberty is not just mine or yours but is ours.

I pray for the grace to allow my heart to be pricked by injustice and by the pains/struggles of neighbors both near and far. Are we not all at our core longing for liberty — for justice, equality and safety?

I pray even when the days seem dark and the pursuit of liberty an isolating task, that we may remember the love which created us and call us to be beacons in stormy harbors. Willing to wrestle with the hard questions and grow into an understanding of liberty that seeks daily ways of fostering justice, equality and safety for all.

*Sister Kimberly Porter is a professed member of the Benedictine Sisters of St. Walburg Monastery, Villa Hills, Ky. Her reflection is from the community’s blogspot “School for the Lord’s Service.”*

Just say a little prayer

My husband and I were sitting on the couch talking and laughing about the latest thing I’d broken. I’m notorious for both breaking and losing things, which my husband later either fixes or finds. He’s a saint, just ask him!

VIEWPOINT



Julie Feinauer

I finally said, “Well, I’m going to bed before I break something else! Say a prayer for me!”

He looked at me, serious for a moment, “I do, every day.”a

“You do? For real?” I questioned.

“Of course,” he replied.

I was not expecting this. Someone praying for me? I couldn’t imagine!

I’m the pray-er not the pray-ee. I pray for him every day. My prayers are for his health, safety and overall well-being. In addition, I ask for the intercession of St. Joseph, a model of father and husband. But, most important to me, are prayers of gratitude for him being in my life and for what he does for our family. I never dreamed he might

be doing the same for me. This was such an enlightening discovery. In over 25 years of marriage why had we never discussed this before?

Talking about one’s personal prayer life can be difficult. Truthfully, I guess I just wasn’t sure how he would feel about it. Would he think it was strange or feel uncomfortable? I guess I was underestimating him — underestimating us.

I realized then that knowing someone is thinking of you, praying for you, is like a volt of spiritual electricity, it recharges and energizes the soul. You have someone who is putting you at the forefront of their thoughts and asking God for his favor in your life. So powerful.

Later that week I heard an old song that really hit home for me, Dionne Warwick singing, “Say a Little Prayer.” The Burt Bacharach and Hal David song from 1968, often covered, is written from the perspective of a young woman whose great love is in Vietnam.

What I find especially touching about the song is that throughout the course of her day the singer is praying for her love. She doesn’t have to stop what she is doing; it IS what she is doing. As soon as she wakes, combs her hair, rides the bus, or even has a coffee break she is literally praying for his life. Our own lives may not currently have the distance or difficulty of a loved one in a war-torn country, but what a beautiful concept to have prayer

as a thread in the fabric of our lives.

“Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.” (1 Thess 5:16-18) How often during our day do we pray? For our spouses? For those we love? Our lives should be a prayer in the way that we live, in our thoughts, words and actions — as it says, “without ceasing.”

Want to strengthen your marriage, family, and faith? Beginning is easy — just say a little prayer.

*Julie Feinauer is director of the Safe Environment Office, Diocese of Covington, Ky*

# Be Witnesses

*“Wake up the world!  
Be witnesses of  
a different way  
of doing things,  
of acting, of living!”*  
— Pope Francis

## Religious Communities in the Diocese of Covington

- Benedictine Sisters of St. Walburg Monastery [www.stwalburg.org](http://www.stwalburg.org)
- Brothers of the Poor of St. Francis [www.brothersofthepoorofstfrancis.org](http://www.brothersofthepoorofstfrancis.org)
- Passionist Nuns [www.erlangerpassionists.com](http://www.erlangerpassionists.com)
- Sisters of Divine Providence [www.cdpkentucky.org](http://www.cdpkentucky.org)
- Sisters of Notre Dame [www.sndusa.org](http://www.sndusa.org)
- Sisters of St. Joseph the Worker [www.ssjw.org](http://www.ssjw.org)

## Public and Private Associations

- Franciscan Daughters of Mary [www.fdoofmary.org](http://www.fdoofmary.org)
- Missionaries of St. John the Baptist [www.msjb.info](http://www.msjb.info)

# In gratitude for the gift of the Women Religious

**Karen Kuhlman**  
*Correspondent*

We owe a sweet debt of gratitude to the women religious who have labored in the vineyard of the Diocese of Covington since 1856. They are with us in times of war or peace, times of plenty or poverty, times of good or bad.

Today, we see turmoil almost everywhere we look. Concerns about local and global conflicts compound our day-to-day worries about home and family. A generalized culture of disagreement seems to permeate everything and can obscure the great good that continues to be done by the peacemakers in our midst.

The women religious are always among those peacemakers, living their vocations in service to God and his people. Their vocations are their gifts, freely given to all of us. Whether or not we fully understand the importance of those gifts, we are their beneficiaries.

The Sisters’ generosity has touched the lives of everyone who has received an education or healthcare in the Diocese. With the establishment of grade schools, high schools, Thomas More University, and healthcare systems, the Sisters laid the foundation for our futures — futures filled with possibilities. Moreover, their lives include the blessing of their prayers for all of us. And, just as we are grateful for their vocations, the women religious also share in that gratitude.

Mother Mary Christina Murray is Superior General of the Sisters of St. Joseph the Worker in Walton. The Sisters share Christ’s saving love to build up the Body of Christ through their apostolates of St Joseph Academy in Walton and Taylor Manor Care Center in Versailles.

Mother Mary Christina is the principal of the K-9 elementary school, which also offers an academic hybrid homeschool program for students in the 3rd through 8th grades. Sharing her reflections on her vocation, Mother Christina said: “I am grateful for my consecration to God. The vows of poverty, chastity, and obedience turn everything into a prayer. I didn’t become a woman religious to just be a teacher, a nurse, a cook, or whatever my community asks me to do. My consecration allows me to help others, sometimes in ways I would never have imagined. It is such an honor when someone asks me to pray for them. Again, it is my consecration to God that helps people feel that they can come to me to ask for prayers to help them through a difficult situation. It’s during my time of prayer that I am able to bring all those requests for prayers to God. And the graces I receive from the prayer time are not for me but for those for whom I prayed. I am truly blessed and grateful that I was called to religious life. God is good, all the time.”

The Passionist Nuns of the Erlanger Monastery lead an unseen spiritual life and devote their lives to “the unceasing contemplation of Christ’s passion.” They use their gifts to bake the bread that Christ changes through the priest at Mass into Jesus’ Body, Blood, Soul, and Divinity; their gift to us is their invitation to bring our prayer requests to them during our times of trouble.

Sister Mary Angela said, “I am grateful to have the opportunity to live a life centered on God and bring everyone else’s needs into that center. The laity are grateful for the prayers, bringing their intentions to our Lord and joining our prayers to their own.”

Sister Mary Catherine explained, “I am grateful to live a life consecrated to keeping the memory of the greatest work of God’s love alive; to bring that love to those who suffer, to let them know they are not alone. Christ is suffering with them and joining their pain to His suffering, making it fruitful, giving it meaning, even as they work to alleviate their pain.”

Sister Mary Elizabeth said, “I am thankful for my vocation that enables me to live in the light of Christ’s Passion, which reveals His amazing love. It is a call to return love for love in my life as a Passionist.”

Sister Aileen Bankemper, a Benedictine Sister and Prioress of St. Walburg Monastery said, “When I consider what I am most grateful for in my years of direct service in the Diocese, the 17 years that I worked as a therapist at Catholic Charities (formerly Catholic Social Services Bureau) immediately comes to mind. Working in the counseling department was a fulfilling, growthful, and wonderful experience. It was a privilege to be involved in an agency that could accommodate persons regardless of their ability to pay, an organization that emphasized healing and reconciliation and allowed opportunities for therapists to create programs to benefit the needs of the persons. I witnessed the positive changes that occurred in people’s lives — a real blessing. Recently, the Sisters have, on separate occasions, provided temporary housing in the Monastery guest house to refugee families from Afghanistan and Congo.”

Sister Shauna Bankemper, on the leadership team of the Sisters of Notre Dame, said, “Everything about my vocation is a gift! I am grateful for the call to religious life. I came to it thinking I would do something wonderful for God. That was my youthful enthusiasm! I wanted to become a teacher; I loved my teachers at Notre Dame, so I became a Sister of Notre Dame. I soon began to realize that I wasn’t going to be doing anything for God, but God was doing everything for me! I was blessed to share my gifts and talents with my students and their families. And I loved teaching. Later, while working in administration, I wondered what God was asking of me. I learned that God was asking me to be a companion to those trying to serve others, to walk with those involved in leadership in schools or pastoral care at Carmel Manor. I have had a unique opportunity to serve my community. Although I felt unprepared for some tasks, I let God use me and found that my spirituality grew!”

Sister Leslie Keener of the Congregation of Divine Providence said, “My vocation has made me a more grateful person. I am most grateful for the presence of the other sisters in my community, the bonds we share, and the connections that all Sisters have with other communities of women religious. When surrounded by people who pay attention to how providence is moving in their lives and the movement of the Spirit, I pay more attention to what God is doing in my life, too. It turns my attention to God’s presence and makes me more aware of all the things to be grateful for, for all the good things God is always doing.”

Sister Kay Kramer, a family nurse practitioner with a doctorate in nursing nurse-midwife, said, “I am grateful for the life I am living as a Sister of the Congregation of Divine Providence, as a follower of Jesus Christ, as a daughter of the church, receiving sustenance and life from the Eucharist. Living this consecrated life brings me great joy, contentment, and peace. I am grateful to serve God and His people and to contribute to the common good in small ways. I am grateful for the simplicity of living in community with sisters who are also deeply committed; that helps me focus on what is most essential.”

One of Sister Kay’s favorite scripture verses, Colossians 3:12-15, sums up what she is grateful for in her vocation: “Put on, as God’s chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another, and forgiving one another, and over all these, put on love, that is, the bond of perfection. And let the peace of Christ control your hearts.”

Thank you, our Sisters in the Diocese of Covington, for the witness of your life and love among us. We are grateful.

# ‘This is the right moment’ to share Gospel joy, pope says

Cindy Wooden  
Catholic News Service

“A Christian who is discontented, sad, dissatisfied, or worse still, resentful or rancorous, is not credible” and will not attract anyone to a relationship with Jesus and a life of faith, the pope said Nov. 15 at his weekly general audience.

After almost a year of audience talks about “zeal for evangelization” and highlighting the example of saints and other exemplary men and women from around the world, Pope Francis said his last talks in the series would focus on four points from his 2013 apostolic exhortation, “The Joy of the Gospel.”

The first point, the subject of his talk Nov. 15, was the essential role of joy in the life of Christians and in their ability to share the Gospel with others.

“The Gospel is not an ideology; the Gospel is a proclamation of joy,” he said. “All ideologies are cold, but the Gospel has the warmth of joy. Ideologies don’t make people smile, but the Gospel is a smile. It makes you smile because it touches your soul with the Good News.”

Saying the first people who need to be evangelized are Christians themselves, the pope asked those gathered for the audience to reflect on how well they preserve and share the joy of knowing that God sent his son into the world, that Jesus loves each person always, that he offered his life out of love and wants to give each person eternal life.

Especially in places where it seems most people are not interested in religion, he said, Christians must recognize that “humanity abounds with brothers and sisters waiting for a word of hope.”

People are waiting to hear the Gospel message “even today,” the pope said. “People of all times need it, even the civilization of programmed unbelief and institutionalized secularity; indeed, especially the society that leaves the spaces of religious meaning deserted. This is the right moment for the proclamation of Jesus.”

Through a relationship with Jesus, “joy is always born and reborn. Don’t forget this,” he said. “And if any of us do not perceive this joy, let us ask ourselves whether we have found Jesus.”

Departing from his prepared text, Pope Francis said, “Today each one of us should take a bit of time and think: Jesus, you are within me. I want to encounter you each day. You are a person, not an idea. You are a companion on the journey, not a program. You are love that resolves so many problems. You are the starting point of evangelization. You, Jesus, are the source of joy.”



Pope Francis greets a group of Scouts from Foligno, Italy, after his weekly general audience in St. Peter’s Square at the Vatican Nov. 15, 2023. CNS photo/Vatican Media

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# Holy, holy, holy, is the Lord of hosts

Father Luke Spannagel  
USCCB

The next part of the Mass following the Preface is called the Sanctus, perhaps more commonly referred to as the Holy, Holy, Holy.

As is true with many parts of the Mass, we can find these words in the Holy Scriptures. The prophet Isaiah saw a vision of the Lord on a throne with angels singing, “Holy, holy, holy, is the Lord of hosts!” (Is. 6:3).

In St. John’s vision of heaven, the four living creatures continuously exclaim, “Holy, holy, holy is the Lord God

almighty, who was, and who is, and who is to come” (Rev. 4:8).

Perhaps we will also recognize the second part of the Sanctus from the entry of Jesus into Jerusalem on Palm Sunday: “Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest” (Matt. 21:9).

Charles Belmonte recalls how the Sanctus reminds us of the beautiful presence of the angels at the Mass: “We join our own voices with those of the hosts of angels in awe, wonderment, and great enthusiasm ... St. John Chrysostom describes the presence of angels during the

Holy Sacrifice of the Mass with these words: “The angels surround the priest; all the temple, especially the sanctuary, is populated with celestial hosts of angels who honor God, present on the altar”” (Understanding the Mass, p. 131).

Have you ever thought of this? In a very real way, the Sanctus helps to remind us that our participation in the Mass is truly a foretaste of heaven. When we gather as the Body of Christ for the Mass, united with Jesus truly present, the WHOLE Body is present there! That means every member of the Christian faithful is present with us — all those around the world, all those from various times (including those who have gone before us), and all those who are gathered together in heaven around the throne of God ... including the heavenly hosts of angels!

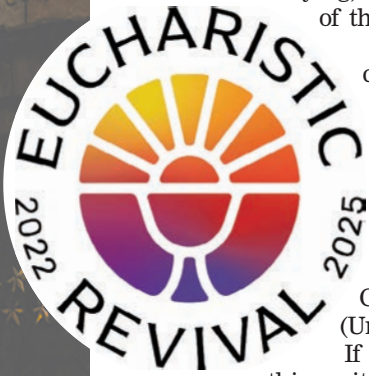
Imagine telling your friends on Monday: “All the angels of heaven were at my church on Sunday!” It’s true!

With this wonderful image in mind, when we sing the Sanctus, we are joining in the praise the angels are singing for God. What exactly is this song of praise?

Charles Belmonte relates that a certain “Cardinal Bona (17th century) explains that this hymn contains three praises and two petitions: First, we extol the holiness, power, and supreme dominion of God, when we say, ‘Holy, Holy, Holy Lord, God of [hosts].’ Then, we praise his glory which shines forth in all creatures, when we say, ‘Heaven and earth are full of your glory.’ Third, we laud Christ by saying, ‘Blessed is he who comes in the name of the Lord.’

While saying this, we invite him to come to our souls with the same affection and devotion with which his Blessed Mother received him at the annunciation. The two petitions are: ‘Hosanna in the highest;’ we say it twice, asking for our salvation and everything that leads to it. The first petition is addressed to God, and the second to Christ” (Understanding the Mass, p. 133–134).

If praising the Lord with the angels is this exciting, just imagine how joyful we will be when Jesus is truly and substantially present on the altar:





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PEOPLE AND EVENTS

**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 12.2; Spectrum 117 or 25; Cincinnati Bell 17 or 517; and DirectTV 25.

Parish Kitchen needs your help. **Parish Kitchen needs new sleeping bags and new blankets for guests.** Many of our brothers and sisters spend these long winter nights in unheated spaces or outdoors. Your gift of new sleeping bags and blankets will not only warm their hearts and souls but may even save their lives. Donations can be dropped off at Parish Kitchen, 1561 Madison Ave., Covington, 8 to 11 a.m., Monday thru Friday. The drive is held Nov. 15–30. Any questions call 581-7745.

**The next United in Prayer for Peace in the World** will be Nov. 20, 6 p.m., at the Bell Tower, Goebel Park, Covington. Come in person or join online through Facebook live via the Sisters of Notre Dame or the Sisters of Divine Providence Facebook or the United In Prayer pages. Praying together is a sign of hope and unity, and a moment of peace and encouragement for others and ourselves as a praying community. This prayer is hosted by Sisters of Notre Dame, Sisters of Divine Providence, and the Benedictine Sisters of St. Walburg.

**The Bishop Brossart High School Boys and Girls Basketball teams host Green and White Night** Nov. 24, 6 p.m. Basketball season is back Mustangs!

**The Bishop Brossart High School Cheerleaders will host a Skyline Chili Spaghetti Dinner** Nov. 26, 2-7 p.m. at BBHS in Hegenauer Hall. All you can eat \$15; split the pot and raffle baskets.

**Bishop Brossart High School invite alumni and friends to a morning of Mustang Magic,** Dec. 1, beginning with Mass at 6:45 a.m., St. Francis of Assis Chapel. After Mass, 7:15 am a light breakfast will be served in the



*NCCHS community stocks the shelves*

Newport Central Catholic was pleased to partner with Jim Hils and his volunteers at the St. Bernard Pantry to host a “Stock the Shelves” collection. Approximately 1,000 food items and nearly 300 rolls of toilet paper were donated by NCCHS students, families, alumni and members of the community. The collection culminated on Nov. 11 with a drive-thru drop-off at the school. Thank you to all you shared their time and treasure to help those in the community who are in need.

cafeteria along with an opportunity to mingle and jingle. For information or to RSVP, contact [cschroder@bishop-brossart.org](mailto:cschroder@bishop-brossart.org).

**The Newport Central Catholic drama department will perform “Santa Spikes the Eggnog (and Other Family Secrets)”** by A.K. Forbes, Dec. 1 and 2, 7 p.m. in the school’s Ciafardini Family Black Box Theatre. Tickets are \$5 and can be purchased at <https://gofan.co/app/school/KY6479>.

**Thomas More University Department of Creative Media presents “Christmas Carol Untold”** Dec. 1 and 2, 7:30 p.m. and Dec. 3, p.m. When the ghost of Charles Dickens hijacks a local production of “A Christmas Carol,” holiday hijinks ensue. Be one of the first to see the world premiere of this brand-new holiday play written by Northern Kentucky playwrights Zach Robinson and Alexx Robinson specifically for Thomas More University. Intended for audiences 15 years of age and over. General admission \$10; free for current Thomas More students. Purchase tickets at [tmuky.us/tmtheatre](https://tmuky.us/tmtheatre).

**The International Nativity Display** will be showcased every Sunday in December, 10 a.m.–4 p.m., at Bishop Brossart High School, Alexandria, featuring nativity sets made by artists and craftsmen from 82 different countries with 200 nativities on display. Admission is free and open to the public. Handicap accessible.

**Newport Central Catholic is offering a two-hour course designed to help prepare any eighth grader for the High School Placement Test (HSPT).** The same HSPT prep course will be offered on two different days, Dec. 3 and Dec. 5, 4:30-6:30 p.m. Cost \$20 and includes printed course materials. Pre-register and pay: <https://gofan.co/app/school/KY6479>. Day of registrations will be accepted, and payment can be made by cash or check.

**Women’s Advent Day of Recollection with the New York Sisters of Life** is offered free of charge by St. Joseph Parish, Crescent Springs, women’s Friends in Faith, Dec. 9, 9 a.m.– 3:30 p.m. Lunch is provided. Check-in at church starts at 8:30 a.m. Register by Dec. 5 to [mamamet@yahoo.com](mailto:mamamet@yahoo.com) and include name, phone number and any dietary restrictions.

**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 come forward to personally venerate the True Cross relic. The monthly veneration is sponsored by the Knights and Dames of the Covington-Lexington section of the Equestrian Order of the Holy Sepulchre of Jerusalem.

**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://covidio.org/new-beginnings-2/> or call (859) 392-1500, ext.1592. 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 Flea Market,** Ft. Mitchell, year-round, 8:30 a.m.– noon, Monday, Thursday, and Saturday; (Dec.– April, Monday, Thursday and every 3rd Saturday). Donation drop-off during Flea Market hours or at drop-off box anytime.



**Saint for November**  
**St. Elizabeth of the Trinity (1880-1906)**  
**Feast day: Nov. 8**

St. Elizabeth was the oldest child of a French military officer and his wife. When she visited the local Carmelite monastery at age 17, she knew that she was being called to the contemplative life. She entered when she was 21 and died there at age 26 of Addison’s disease. In her short life, she wrote numerous spiritual works, including “Heaven in Faith,” a retreat she prepared a few months before her death. She believed her purpose in life was to lead souls to a deeper union with Christ in the Trinity, and to that end, referred to herself as Laudem Gloriae (praise of glory). She was canonized by Pope Francis in October 2016.

**In her memory:**  
— She had a temper as a child. Ask for her help with anger issues.  
— She called the Trinity “my Three.” Spend some time before the Blessed Sacrament contemplating the three Persons of the Trinity.  
— Make a donation to the nearest Carmelite monastery.



CNS photo/Paul Haring

St. Elizabeth of the Trinity, a writer and mystic who desired a deeper understanding of God’s love, is seen on the facade of St. Peter’s Basilica at the Vatican Oct. 13, 2016.

# Celebrating Our Lady of Divine Providence

Kenny Collopy, principal, Newport Central Catholic High School, invited alumnae of the Academy of Notre Dame de la Providence and Our Lady of Providence Academy to its all-school Mass, Nov. 15, at St. Thomas Church, Ft. Thomas. The Mass, celebrated by Father Ross Kelsch, pastor, was in honor of the feast of Our Lady of Divine Providence, which is Nov. 19 or, in the Traditional Missal, the Saturday before the third Sunday of November. As he began his homily, Father A.J. Gedney, chaplain, NCCHS, reminded students that the roots of NCCHS are embedded in Divine Providence, especially the Sisters of Divine Providence, Melbourne, who built and taught at ANDP and OLP.

Mary's title of Our Lady of Divine Providence, Father Gedney said, was attributed to her for her intervention at the wedding in Cana. Having discovered that the wine had run out, Mary asked Jesus, her son, to remedy the situation and instructed servants, "Do whatever he tells you." Her confidence and faith resulted in Jesus' first public miracle of transforming water into wine. This event demonstrates that Mary is a powerful intercessor for all her children in need and that Jesus will not refuse his mother.

Our Lady of Divine Providence is depicted as Mary cradling the infant Jesus. In the United States, pilgrims devoted to Our Lady of Divine Providence travel to the National Shrine to Our Lady of Divine Providence, St. Mary-of-the-Woods, Indiana and the Our Mother of Divine



Alumnae of the Academy of Notre Dame de la Providence and Our Lady of Providence Academy gather for photo, Nov. 15, following Mass celebrating the upcoming feast of Our Lady of Divine Providence. The Mass was held at St. Thomas Church, Ft. Thomas with celebrant Father Ross Kelsch. Kenney Collopy, principal, Newport Central Catholic High School, invited the alumnae to its all-school Mass. Our Lady of Providence Academy closed in the Spring of 1983, merging with Newport Catholic High School to form today's Newport Central Catholic. (bottom left) Three alumnae proudly wear their former schools insignia and spirit wear.



Providence Oratory located in the crypt of the Basilica of the National Shrine of the Immaculate Conception, Washington, D.C. During the month of November, it is recommended on the Feast of Divine Providence to pray three Our Fathers and three Hail Marys for the souls in purgatory.



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**Holiday Shopping Bazaar**  
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# Bishops OK supplements to ‘Faithful Citizenship,’ affirm abortion ‘preeminent’ among issues

Katie Yoder  
OSV News

The U.S. Catholic bishops approved supplements to “Forming Consciences for Faithful Citizenship” — a teaching document on the political responsibility of Catholics — on Nov. 15 during their annual fall plenary assembly in Baltimore.

“The purpose of these items is to address current, recent policy issues and to incorporate the teachings of Pope Francis since the last update,” Archbishop William E. Lori of Baltimore, vice president of the U.S. Conference of Catholic Bishops, explained to bishops in a presentation he gave the day before as chair of the task force charged with drafting the supplemental materials.

A new introductory note, five bulletin inserts, and a template video script supplement the document, last updated in 2015, that outlines the bishops’ guidance for Catholics in forming their consciences as they exercise their rights and duties as U.S. citizens. The bishops will reexamine the document following the 2024 election.

Archbishop Lori told bishops the materials were the result of “extensive consultation and collaboration among the chairmen of the 10 committees of the conference that make up the task force.”

No bishops asked questions of clarification during the preliminary presentation or ahead of the vote.

Two-thirds of the conference membership needed to vote “yes” for approval. A majority of 225 bishops voted yes, 11 voted no, and seven abstained.

While quoting Pope Francis’ 2020 encyclical letter, “Fratelli Tutti” (“Brothers All”), the new supplements encourage Catholics to follow the example of the Good Samaritan and serve as neighbors to all.

In years past, the bishops have debated whether to call abortion “our preeminent priority” in the guide. The new introductory note reads: “The threat of abortion remains our preeminent priority because it directly attacks our most vulnerable and voiceless brothers and sisters and destroys more than a million lives per year in our country alone.”

The new introductory letter explains, “The threat of abortion remains our preeminent priority because it directly attacks life itself, because it takes place within the sanctuary of the family, and because of the number of lives destroyed.”

At a Nov. 15 press briefing following the vote, Archbishop Lori addressed the language on abortion.

“I think that the protection of the unborn remains a preeminent priority because unborn children who are affected by this are utterly vulnerable, utterly voiceless, and there are so many of them who have died,” he said. “And we are called to stand in radical solidarity with women in difficult pregnancies and their unborn children, and to provide them with the kind of support and services and public policies that they need.”

“So it’s not simply a public policy issue,” he said. “It is a deeply, deeply pastoral issue of loving the moms in need, walking with them, helping them bring their babies to term, and then providing them with what they need to move forward.”

In addition to abortion, the new introductory letter identifies grave threats to the life and dignity of the human person, including euthanasia, gun violence, terror-



OSV News/courtesy USCCB

This is the logo for the U.S. Conference of Catholic Bishops’ teaching document on political engagement, “Forming Consciences for Faithful Citizenship,” and related materials. The document provides guidance to Catholic voters during a presidential election year. On Nov. 15, 2023, during their fall plenary assembly in Baltimore, the U.S. bishops approved supplements to the document.

ism, the death penalty and human trafficking.

“There is also the redefinition of marriage and gender, threats to religious freedom at home and abroad, lack of justice for the poor, the suffering of migrants and refugees, wars and famines around the world, racism, the need for greater access to healthcare and education, care for our common home, and more,” it states.

Archbishop Lori also told reporters, “In our midst, there are people who are vulnerable for many, many different reasons. The reason we focus on the unborn as we do is because they are utterly voiceless and defenseless and abortion is a direct taking of human life.”

During a Nov. 14 press briefing, the USCCB’s president, Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, addressed the bishops’ role concerning abortion as states vote on abortion policy. He stressed the importance of education and the message that “we’re talking about human life, and an end to human life — especially innocent human life — is just simply not acceptable.”

“Our role continues to be one of catechesis and education,” he said. “And I think we’ll also continue to do whatever we can to influence those who do go to the polls to vote for one question or another.”

He said, “I don’t think the role has changed very much, other than perhaps we need to make our position clearer.”

The bishops’ guidance in “Forming Consciences for Faithful Citizenship” dates back to 2007. At the 2022 fall plenary assembly, the bishops voted to reissue the document without revisions and include supplemental materials: a new introductory note, multiple bulletin inserts, a template video script, and a social media kit.

With “Forming Consciences for Faithful Citizenship,” the bishops stress that they do not intend to tell Catholics who to vote for; instead, they identify their purpose as helping Catholics form their consciences.

Catholics, the statement reads, “are called to participate in public life in a manner consistent with the mission of our Lord.”

The document is divided into three main parts: a reflection by the bishops on Catholic teaching and political life, a summary of the USCCB’s policy positions, and challenges for citizens, candidates, and public officials.

“We urge our pastors, lay and religious faithful, and all people of good will to use this statement to help form their consciences; to teach those entrusted to their care; to contribute to civil and respectful public dialogue; and to shape political choices in the coming election in light of Catholic teaching,” the bishops say on their website. “The statement lifts up our dual heritage as both faithful Catholics and American citizens with rights and duties as participants in the civil order.”



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# Renewed Focus on Human Trafficking Leads Catholics To Support Related Ministries

A recent motion picture about human trafficking has left many U.S. Catholics wondering how they can become involved in protecting those at risk, particularly in the developing countries of the world. Fortunately, there are some very effective Catholic ministries now focusing on that need, and donations to support their work can go a long way to protect the girls and boys most often targeted by traffickers.

“Sadly, human traffickers have become particularly active in the poorest parts of the world. That’s because young people in impoverished communities are hungry, feel isolated and see little hope for the future. That makes them easy prey for criminals who deceptively promise them a path to a better life,” explained Michele Sagarino, president of Cross Catholic Outreach, a respected Catholic relief and development ministry supporting Church-based efforts to end human trafficking threats in countries such as the Philippines.

According to Sagarino, once a child is drawn into a trafficker’s lies about a better life, the trap is sprung and all pretense is dropped. At that point, a boy or girl becomes little more than a captive commodity to be sold on the streets or forced into slave labor. Sometimes, they are even sent thousands of miles away, making it almost impossible for them to reunite with their families.

“It’s a heartbreaking situation, and we should do everything we can to protect the vulnerable people being targeted,” Sagarino said. “To achieve that, we are empowering Catholic missions focused on breaking the influence of human traffickers — ministries such as the Laura Vicuña Foundation in the Philippines. The wonderful sisters there have developed a program to protect and nurture young people who might otherwise be susceptible to a trafficker’s lies.”

In addition to offering abused girls a safe home, educational opportunities and counseling services at the foundation’s



Visiting Sister Eloisa (far left) is shown the Child Protection Clinic by Sister Marivic, the managing director at the Laura Vicuña Foundation.

center, Managing Director Sister Marivic also sends out a mobile Child Protection Clinic to reach young people in the community through outreaches that offer them love, support and hope.

“The mobile clinic and Sr. Marivic’s roving support staff bring light into the darkness. They help children understand they are cherished by God and have great potential,” Sagarino said. “The ministry’s slogan is ‘Building a culture of protection for children,’ and they are doing an incredible job.”

Because the Laura Vicuña Foundation operates on a meager budget, Sagarino is doing what she can to empower this important ministry through Cross Catholic Outreach, and she says many American Catholics have shown interest in supporting anti-trafficking outreaches as well.

“It has been encouraging to see so many American Catholics stepping forward to help end human trafficking and protect these vulnerable children,” she said. “They understand the terrible threat predators represent, and they want to do everything they can to protect the boys and girls at risk.”

For the dedicated religious sisters running the foundation, this help couldn’t be coming at a better time. Economic downturns tend to increase the suffering of the poor and can push desperate parents and children to consider extreme measures.

“The Church must act now. We need to give these vulnerable children hope,” Sagarino said. “If we don’t, more innocent boys and girls will become the prey of these insidious human traffickers, and some will be lost forever in that depraved world of sin.”

*Readers interested in supporting Cross Catholic Outreach’s many relief programs to help the poor can contribute by following the directions in the ministry brochure inserted in this issue or send tax-deductible gifts to Cross Catholic Outreach, Dept. AC02606, PO Box 97168, Washington, DC 20090-7168. The ministry has a special need for partners willing to make gifts on a monthly basis. Use the inserted brochure to become a Mission Partner or write “Monthly Mission Partner” on mailed checks to be contacted about setting up these arrangements.*



A child plays under a desolate bridge. Conditions like these eventually rob young people of hope, making them susceptible to traffickers who promise a better life.

## Unique Christmas Catalog Created To Bless Donors — and the World’s Poor

If you are like most people, your mailbox has been choked with Christmas catalogs this year. In fact, their arrival has almost become a sign of the season, like the appearance of houselights and department store decorations.

This Advent and Christmas season, Cross Catholic Outreach intends to offer a catalog too — but theirs is a very different offering with a very different purpose. It has been designed to bless both givers and receivers by using the holiday gift-giving tradition to help the

world’s poorest families.

Rather than offer gizmos, gadgets, neckties and jewelry, the Cross Catholic Outreach Christmas Catalog is giving Catholics with a concern for the poor an opportunity to share the blessings in their lives with needy families by sponsoring practical and urgently needed items such as medicines, milk powder, seeds for farming, access to safe water or materials for roof repairs. Of course, it also offers blessings for children, including toys and sports equipment, so individuals can choose to sponsor both

practical items suitable for families and gifts to bring children joy.

“Like most Christmas catalogs, ours offers lots of items so donors can choose to give something very specific. That said, they can also make a general gift to address the poor’s greatest needs,” explained Jim Cavnar, CEO of Cross Catholic Outreach, the Catholic relief and development ministry offering this program. “When donors choose to give to Greatest Need, they provide us and the Catholic missions we serve with the freedom to address any urgent need. The

priests and religious sisters we support really appreciate that flexibility. It’s the best way to empower their work among the poor.”

This unique Christmas catalog is easy to access. Readers will find a link for it at the ministry’s website (CrossCatholic.org), or they can reach it directly by entering the web address: CrossCatholic.org/Christmas.

“Our hope is that everyone will be blessed by the experience,” Cavnar said. “It’s a wonderful way for us to celebrate the birth of our merciful Lord!”

# By Addressing Poverty in Developing Countries, Catholics Reduce Risks Posed by Human Trafficking

While serving the poor in developing countries, the Catholic Church often encounters problems so horrific they are hard to discuss. Human trafficking is one of those issues. It is almost impossible for us to comprehend how an innocent boy or girl could be used by an evil person or criminal group to satisfy another’s sinful lusts.

**“...extreme poverty is often the reason those horrible practices exist and spread.”**

Jim Cavnar,  
Cross Catholic Outreach

Still, as hard as it is to accept, human trafficking is real, and since that is the case, the Church and faith-filled Catholics should be doing everything they can to end its terrible spread and protect its vulnerable victims.

One of the Catholic ministries involved in this important work is Cross Catholic Outreach. Founded more than 20 years ago to support Church-based missions around the globe, Cross Catholic Outreach has made it a point to mobilize concerned Catholics in the U.S. to help end human trafficking and the threat it poses to young people, particularly children living in the world’s poorest communities. The achievement of this goal begins with a focus on poverty relief.

“When you dig deeply into the root causes of human trafficking or prostitution in countries like Haiti, Guatemala or the Philippines, you discover that extreme poverty is often the reason those horrible practices exist and spread. Young girls and boys are hungry, vulnerable and hopeless, so when unscrupulous people approach them with promises of a better life, they can easily be led astray,” said Jim Cavnar, CEO of Cross Catholic Outreach. “That is one of the reasons our ministry supports feeding centers, educational programs and missions that restore hope to young people. When children understand God loves them and has a plan for their lives, the human traffickers lose their power to lure them in, control them and corrupt them.”

The Church, Cavnar explained, should be light in the darkness and work toward preventive solutions. He and Cross Catholic Outreach’s president, Michele Sagarino, lead a ministry team that works through existing Catholic ministries in the developing world to help implement



Poverty in some areas of the Philippines is so severe that families resort to living in tiny shacks built under bridges. Poverty on this extreme scale leads to hopelessness in children, making them more susceptible to the lure of traffickers.

solutions and sustain these ministries.

“The police have a role in rescuing trafficked children — and they are trained and equipped to achieve those objectives — so we in the Church should focus on keeping young boys and girls from ever entering that degrading world of sin. That is our role, and it’s one that can have a very important impact if we work together to restore hope and offer alternatives,” Cavnar said. “One ministry we should support in that work is the Laura Vicuña Foundation in the Philippines. It offers hope to desperate and scarching young people by reducing poverty in their communities and offering educational and spiritual guidance to children.” (See related story on the opposite page.)

“The children blessed in this way start on a better and healthier journey through life. They feel valued and their self-confidence grows,” Sagarino added. “Once young people come to know God, the siren song of the traffickers loses its power. Vulnerable boys and girls realize they can depend on the Church, the greater Catholic community and each other. These are the kinds of outreaches American Catholics should support if they want to end the influence of human traffickers.”

In the months to come, Cavnar and Sagarino hope to motivate thousands of U.S. Catholics to become involved in Cross Catholic Outreach’s mission to combat trafficking overseas.



Abused girls living at a residential center in the Philippines create colorful masks to help themselves heal and express a new life vision.

## How To Help

To fund Cross Catholic Outreach’s effort to help the poor worldwide, use the postage-paid brochure inserted in this newspaper, or mail your gift to Cross Catholic Outreach, Dept. AC02606, PO Box 97168, Washington, DC 20090-7168. The brochure also includes instructions on becoming a Mission Partner and making a regular monthly donation to this cause.

If you identify an aid project, 100% of the donation will be restricted to be used for that specific project. However, if more is raised for the project than is needed, funds will be redirected to other urgent needs in the ministry.



# From head to heart: The turning point of St. John Henry Newman

Russell Shaw  
OSV News

In his autobiography, “Apologia Pro Vita Sua,” St. John Henry Newman recalls the great turning point of his life in precise, surprisingly laconic terms:

“I had begun my Essay on the Development of Doctrine in the beginning of 1845, and I was hard at it all through the year till October. As I advanced, my difficulties so cleared away that I ceased to speak of ‘the Roman Catholics,’ and boldly called them Catholics. Before I got to the end, I resolved to be received.”

A few days later, he entered the Catholic Church.

Today, Newman is considered one of the most important Catholic theologians of modern times, a thinker whose ideas strongly influenced the Second Vatican Council. His “Apologia” has a place of honor alongside St. Augustine’s “Confessions” as an account of a spiritual journey. Yet for all that, his long life was surprisingly marked by conflict and controversy.

Newman was born Feb. 21, 1801, the eldest son in a family of three sons and three daughters, and was raised an Anglican. At 15, he had a conversion experience — the “beginning of divine faith in me” — that moved him to embrace an evangelical form of Christianity with a Calvinist tinge.

He studied at Oxford, in April 1822 was elected a fellow of Oriel College, and in 1825 was ordained an Anglican priest. Several years later, he and several friends began what became known as the Oxford Movement — a loosely organized group of reform-minded Anglicans who sought adoption by the Church of England of teaching and liturgical practices with a Catholic touch. The cause was helped along by a series of pamphlets initiated by Newman and called “Tracts For the Times.”

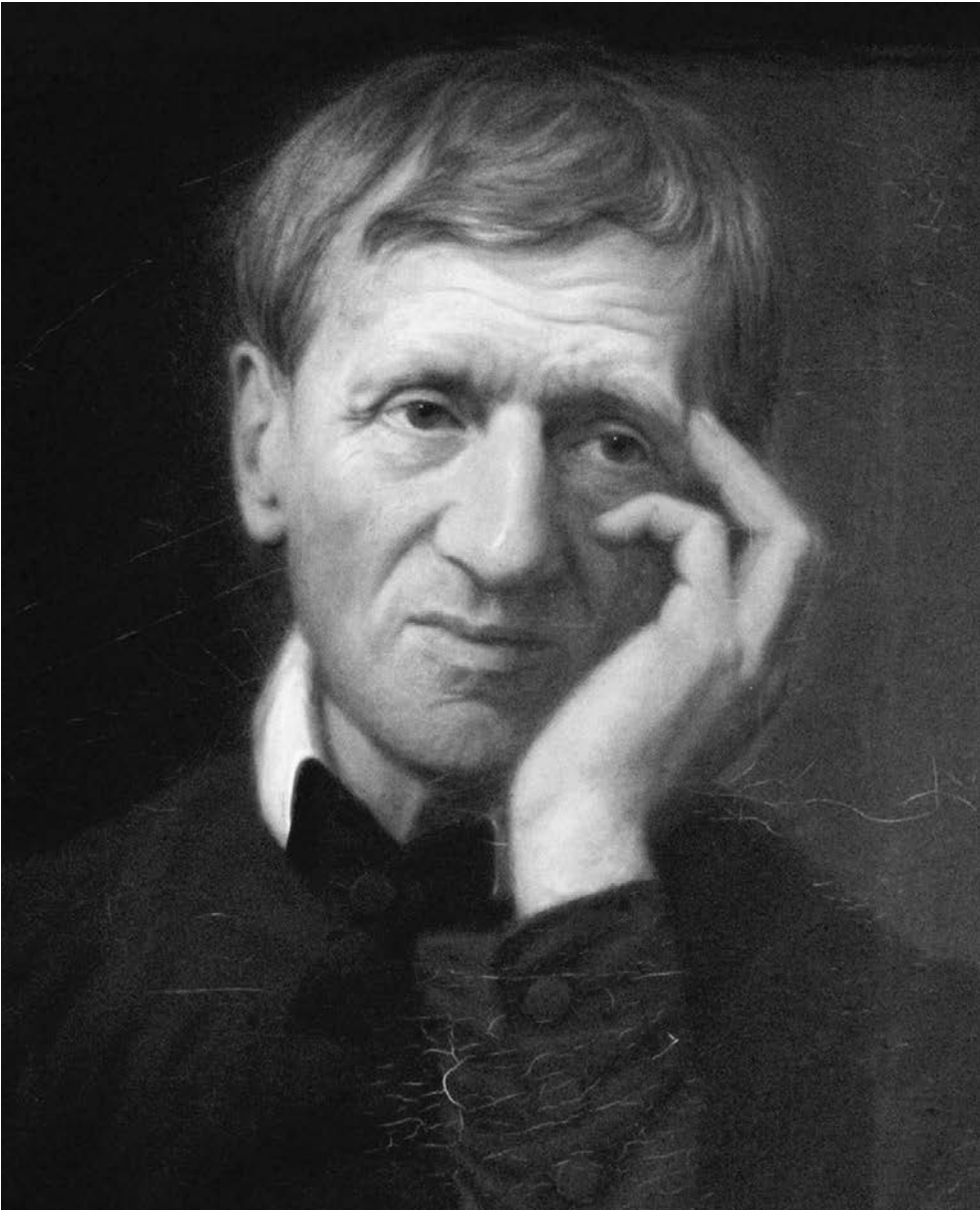
The Oxford Movement and the tracts flourished from 1833-41. Then came Tract 90. In it, Newman argued that the 16th-century document known as the Thirty-Nine Articles — a key statement of Anglicanism’s fundamental beliefs — was not criticizing doctrines of the Catholic Church as taught by the Council of Trent but only some popular errors of that day. And this, readers quickly realized, was equivalent to saying that the founding document of the church to which Newman belonged implicitly endorsed the teaching of the Catholic Church.

An uproar followed. The Anglican bishop of Oxford ordered that the publication of the tracts be halted. Newman withdrew from controversy and settled into a life of study and prayer at Littlemore near Oxford.

Some say Newman’s Anglican allegiance ended then, but he saw it differently, for he was still wrestling with obstacles to becoming a Catholic. These, he concluded, were largely historical in nature and concerned the fact — if fact it was — that the Catholic Church of the 19th century taught things Jesus and the apostles and church fathers hadn’t taught. And if that was so, how could the Catholic Church, as it now was, claim to be in continuity with — indeed, substantially the same as — the church of apostolic times?

Steeped in the history of early Christianity, Newman now went to work to puzzle that out. The result of his research and reflection was “An Essay on the Development of Christian Doctrine.”

At its start, he states the “assumption” he proposes to test in the book: “that the Christianity of the second, fourth, seventh, twelfth, sixteenth, and intermediate cen-



OSV News photo/courtesy of the Bishops' Conference of England and Wales

**St. John Henry Newman was canonized in October 2019. The U.S. bishops voted Nov. 15, 2023, during their fall plenary assembly in Baltimore to support the request of the Bishops' Conference of England and Wales for Pope Francis to name the English theologian and cardinal a doctor of the Church.**

turies is in its substance the very religion which Christ and His Apostles taught in the first, whatever may be the modifications for good or for evil which lapse of years, or the vicissitudes of human affairs, have impressed upon it.”

That changes had taken place was obvious. But the changes he found to be developments of things already present in the church’s belief and teaching at the start. Rather than leave this as simply an assertion, he carefully demonstrated how development had occurred in the case of numerous specific instances — papal authority, the Immaculate Conception, the canonical books of the New Testament, the two natures in Christ, infant baptism, purgatory and much else besides.

Newman also made it clear that the idea of development is not a blank check for just any sort of change. Rather, he insisted, certain conditions had to be met: “A development, to be faithful, must retain both the doctrine and the principle with which it started.”

So now at last, his doubts and hesitations had been resolved. In a “postscript” to the introduction of the first edition of the “Development of Doctrine,” speaking of himself in the third person, he notes that the writer had become a Catholic, then adds this:

“It was his intention and wish to have carried his volume through the press before deciding finally on this step.

But ... he recognized in himself a conviction of the truth of the conclusion to which the discussion leads, so clear as to supersede further deliberation. Shortly afterwards circumstances gave him the opportunity of acting upon it, and he felt that he had no warrant for refusing to do so.”

Newman biographer Ian Ker calls what happened “not just the right time but the providential time to make the final break.” On Oct. 9, 1845, Newman was received into the Catholic Church by Father Dominic Barberi, an Italian Passionist priest who’d lately done the same for a friend of Newman’s. One long journey had ended and another had begun.

Several months after becoming a Catholic, Newman traveled to Rome. There he was ordained a priest and joined St. Philip Neri’s priestly society the Oratorians. Returning to England, he established the Oratory in London and then in Birmingham, where he made his home.

His subsequent career had ups and downs. At the invitation of the Irish bishops, he established a Catholic university in Dublin, but, although the university still exists, Newman’s tenure was not a great success, and he soon returned to England. One offshoot of the episode nevertheless was a set of brilliant lectures collected as a volume called “The Idea of a University.”

During the run-up to the First Vatican Council, Newman was identified with the “inopportunists” who believed the time wasn’t right for a formal definition of the dogma of papal infallibility. But the formulation adopted by the council and approved by Pope Pius IX in 1870 suited him, and he had no reservations about defending the doctrine vigorously.

Newman’s skills as a controversialist also were displayed in his exchanges with Charles Kingsley, an Anglican

priest and popular writer, conspicuously hostile to the Catholic Church, who had impugned the truthfulness of Catholic priests in general and Newman in particular.

The result in 1865 was the “Apologia Pro Vita Sua” (“Account of His Life”), Newman’s “history of his religious opinions” and a masterpiece of self-analysis and religious exposition. Of his conversion to Catholicism, he writes, “It was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.”

Other important works followed, including the “Essay in Aid of a Grammar of Assent” (1870), a subtle, innovative study of the psychology and epistemology of religious faith, and the “Letter to the Duke of Norfolk” (1875), a spirited defense of the patriotism of British Catholics. He also published novels, poetry, historical studies and several collections of sermons.

In 1879, Pope Leo XIII named Newman a cardinal. Newman chose as his motto a saying attributed to St. Francis de Sales: “Cor ad cor loquitur” (“Heart Speaks to Heart”). In his latter years, he lived quietly at the Birmingham Oratory while continuing to write and publish. He died there of pneumonia on Aug. 11, 1890, and was declared a saint by Pope Francis in 2019.

Protecting God’s Children for Adults Safe Environment Trainings

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training class during the registration.

**Step 3: Your account becomes active** when your background check, VIRTUS session and Acceptance Form are posted on your account. You will receive 12 bulletins per year. You will receive e-mail notices at [system@pub.virtus.org](mailto:system@pub.virtus.org) unless your computer program blocks them.

**Bulletins:**

■ Nov. bulletin: posted Sunday, Nov. 5; due Tuesday, Dec. 5..

[www.virtusonline.org](http://www.virtusonline.org), enter you user id and password. If your account is suspended contact your primary location where you

volunteer or are employed. Your primary location contact information is found under your Contact Tab.

**VIRTUS Training:**

■ Tuesday, Nov. 28, 6:30–9 p.m., Diocesan Catholic Children’s Home, Miller Building Training Room, Ft. Mitchell

■ Tuesday, Nov. 28, 9–11:30 a.m., Diocesan Curia, Bishop Howard Memorial Auditorium, Covington

■ Tuesday, Nov. 28, 6–8:30 p.m., Diocesan Curia, Bishop Howard Memorial Auditorium, Covington

■ Tuesday, December 5, 9–11:30 a.m., Diocesan Curia, Bishop Howard Memorial

■ Tuesday, December 5, 6–8:30 p.m., Diocesan Curia, Bishop Howard Memorial Auditorium, Covington

■ Tuesday, Jan. 9, 9–11:30 a.m., Diocesan Curia, Bishop Howard Memorial Auditorium, Covington

■ Tuesday, Jan. 9, 6–8:30 p.m., Diocesan Curia, Bishop Howard Memorial Auditorium, Covington

■ Thursday, Jan. 11, 6–8:30 p.m., Immaculate Heart of Mary Parish, Britt Hall, Burlington

■ Wednesday, Jan. 24, 9–11:30 a.m., Diocesan Curia, Bishop Howard Memorial Auditorium, Covington

■ Wednesday, Jan. 24, 6–8:30 p.m., Diocesan Curia, Bishop Howard Memorial Auditorium, Covington

■ Wednesday, Feb. 7, 9–11:30 a.m., Diocesan Curia, Bishop Howard Memorial Auditorium, Covington

■ Wednesday, Feb. 7, 6–8:30 p.m., Diocesan Curia, Bishop Howard Memorial Auditorium, Covington

**Note:** If your **Training Tab** is missing or you cannot access your account, contact your parish, school or institution.

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# March for Israel draws busloads to National Mall to protest antisemitism



OSV News photo/Elizabeth Franz, Reuters

Israeli Americans and supporters of Israel hold signs as they gather in solidarity with Israel and to protest antisemitism during a rally on the National Mall in Washington Nov. 14, 2023, amid the ongoing conflict between Israel and the Palestinian group Hamas.

Kate Scanlon  
OSV News

An estimated tens of thousands of people gathered on the National Mall Nov. 14 in a show of solidarity for Israel in the wake of the terrorist group Hamas’ Oct. 7 attacks on that country and a protest of antisemitism around the globe. Protesters also demanded the release of hostages abducted by Hamas.

Although there was no official head count for the rally, organized by the Jewish Federations of North America and the Conference of Presidents of Major American Jewish Organizations, *The Washington Post* reported that a permit was issued by the National Park Service to organizers for 100,000 people. The event’s organizers later said the crowd number reached at least 290,000.

The event prompted enhanced security measures in the nation’s capital. It was designated by the Department of Homeland Security as a “Level 1” security event, the agency’s highest rating of risk assessment. That level is often given to high-profile events such as the Super Bowl and World Series, but is unprecedented for such protests, according to multiple reports.

Although security officials did not tie a specific credible threat to the event, the advocacy group the Anti-Defamation League has tracked a spike in instances of antisemitism in the wake of Hamas’ attack on Israel, prompting concern.

A bipartisan and bicameral delegation of congressional leadership spoke at the event, while lawmakers from the Bipartisan Task Force for Combating Antisemitism, including longtime Catholic Rep. Chris Smith, R-N.J., led the rally in prayer.

“We pray before you, oh God of redemption, fulfilling the words of this Genesis quote: Here I am with you. I will watch over you wherever you go. And we’ll bring you back to this land. Indeed, I will not leave you until I have done

what I said to you,” Smith said in his comments. Senate Majority Leader Chuck Schumer, D-N.Y., told the crowd, “We are here united, Democrat and Republican, House and Senate, to say we stand with Israel.”

Noting he is the “highest ranking Jewish elected official in American history,” Schumer said he felt he “not only had a desire to go to Israel, I felt a special obligation to go” in the aftermath of the attack.

“When I got off the plane, Israel was still shaken from what happened,” he said of the trip he made with a congregational delegation on Oct. 14-15. “I said to the Israeli people, ‘Israel, we in America have your back. America feels your pain. We ache with you. We stand with you. And we will not rest until you get all the assistance you need.’”

Speaker of the House Mike Johnson, R-La., said, “There are a few issues in Washington that could so easily bring together leaders of both parties in both chambers, but the survival of the State of Israel and her people unites us together and unites all Americans.”

“Let me be very clear, the United States stands unequivocally with our neighbor, our friend, our ally Israel,” he said, calling them “neighbors in a global sense.”

Johnson characterized calls for a ceasefire as “outrageous,” arguing, “Israel will cease their counter-offensive when Hamas ceases to be a threat to the Jewish state.”

Deborah Lipstadt, President Joe Biden’s special envoy for combating antisemitism, cited George Washington’s 1790 letter “To the Hebrew Congregation in Newport, Rhode Island,” in which the first president pledged to Jewish Americans that they were welcome in the new United States. The letter is historically notable, as it pledged more than the religious tolerance some other nations adopted, but advocated for true equality for a minority religious sect.

Over 230 years ago, “President George Washington reassured the Jews of Newport that our new nation would

give bigotry no sanction, and persecution no assistance,” she said. “His meaning and his message were quite specific: In the United States of America, the bigotry of antisemitism must have no place, no quarter, no haven, no home.”

Antisemitism, Lipstadt said, “or more explicitly, Jew-hatred, the world’s longest oldest form of prejudice, has pierced and permeated too many countries, too many cultures, communities,” and can be found in “all political, religious and cultural” directions in the United States.

“Groups that agree on nothing else agree on their suspicion and hatred,” she said. “And if we needed any reminder about the validity of that claim, the past five weeks made it plain.”

She called on Americans to “echo our founding father unequivocally and unreservedly” and pledge that “today in America we give antisemitism no sanction, no foothold, no tolerance, not on campus, not in grade school, not in our neighborhoods, not in our streets of the streets of our cities. Not in our government. Nowhere, not now, not ever.”

Anila Ali, a Pakistani-American Muslim and women’s rights activist, told marchers that “Muslims and Jews are not destined to be enemies.”

“We are stronger together, we are blessed together, we are all the connected children of Ibrahim, peace be upon him,” she said. “And now, today, we are called upon to fulfill that historic destiny together. This is a dark time but this is also a historic moment. We will emerge stronger, and more united than ever before. And together we will have a lasting peace.”

In a post on X, formerly Twitter, the State of Israel wrote, “Thank you to each and every one of our Jewish and non-Jewish brothers, sisters and allies.”

“Your support during this difficult time means everything to us and we feel your love always, but especially today,” it said.



Obituary

**Rhea Mary Lueken** was born into the loving family of Helen and Ferdinand Lueken on Sept.16, 1942. She was their fourth and youngest child.

Rhea attended St. Martin School in Cheviot, Ohio, where she came to know the Sisters of Notre Dame. At a young age Rhea felt called to give her life to God, and so, she became an aspirant after the eighth grade, attending Notre Dame Academy.

She entered the congregation on Feb. 2, 1960, made her first profession of vows in 1962, and then was assigned to teach primary grades at St. Joseph, Cold Spring, and St. Augustine School, Covington. After her final vows in 1967, pursued nursing education at Lexington Technical Institute and the University of Cincinnati.

Upon receiving her B.S.N., Sister ministered as staff nurse at St. Claire Health Care for three years and then



Sister Mary Judeann Lueken, S.N.D.

at St. Charles Care Center as Director of Nursing. In 1977 Sister Judeann returned to St. Claire Health Care as Director of Nursing and served until 1998 as Vice President of Patient Services. During this time Sister obtained her master's in nursing administration from the University of Kentucky.

Sister Judeann continued to serve in health care until retiring in 2015.

In addition to health care, Sister Judeann was at times involved in community service, especially in administrative tasks, such as organizing the spiritual library, and distributing the daily mail.

In January 2023 Sister Judeann moved to Lourdes

Hall at the St. Charles Community campus.

Sister Judeann's special way of living out her charism was her passion of simplicity, and to have God as the center of her life, sharing the love God gave her; so she could lead others to love him more. She will be forever remembered for her perseverance and for never surrendering to her health struggles but offering her difficulties to God, saying "One day at a time, Sweet Jesus." Her strength was inspiring.

Sister Mary Judeann went home to God peacefully on Nov. 5. She was preceded in death by her parents and sisters Nancy Lueken and Joanne Throneburg, and by her brother, Thomas J. Lueken. Sister also leaves behind her beloved sister-in-law, Patricia Lueken, and her nephews, Thomas Jr., Brian, and Dr. Robert Lueken.

The Mass of Christian Burial was held on Thursday, Nov. 9 at St. Joseph Heights Chapel. Father Robert Ross, S.J. was the celebrant. Interment was in the convent cemetery on Friday, Nov. 10.

Let us all try to live as Sister Mary Judeann did, surrendering to Jesus. Asking him for help each day, one day at a time. May she now be embraced by the limitless love and peace of our good and gracious God.



Obituary

**Sister Rosemary Lee, C.D.P.** died peacefully at Holy Family Home, Melbourne, Ky., Nov. 8. Born Rosemary Francesca in 1934 to William and Adeline (Marinaccio) Lee in Mineola, NY, she worked in the business world after graduation from high school.

Finding herself drawn to live deeper relationship with God, she wanted to give herself "totally to God and to serve God's people." At age 34 she heard a call to religious life and moved to Melbourne, Ky., to discern her vocation with the Congregation of Divine Providence, which she had come to know while living at the Jeanne d'Arc Residence its Sisters operated in New York City. Sister Rosemary made first profession of vows in 1970 and perpetual profession in August 1974.

Her first ministry as a nurse aide at Holy Family Home in Melbourne awakened a desire in Sister Rosemary to pursue studies in nursing. After earning an LPN from the Northern Kentucky Vocational School in 1972, she returned to minister in that capacity at Holy Family Home for the next six years. Sister Rosemary subsequently served as a staff nurse at Frances Schervier Nursing Home in Bronx, NY (1978-1982) and at The Madonna Residence in Brooklyn, NY (1982-1984), during which time she also became involved with her Chelsea neighborhood's Peace and Justice Committee.

She then returned to nursing ministry at Holy Family Home in Melbourne and began studies to prepare for pastoral ministry as a chaplain. She served in this capacity at St. Joseph Hospital in Providence, RI from 1986-1990.

Her beloved nursing ministry then beckoned Sister Rosemary yet again. Trusting God's providence to guide



Sister Rosemary Lee, C.D.P

her, she moved back to New York City and ministered at the Ronald Fraser Clinic in the Bronx as an LPN for the next seven years. During this time, she became very involved with the pro-life movement and started a pro-life organization at her parish.

After a year back in Kentucky to deal with medical issues, she returned to NYC in 1999 to help with hospitality at the congregation's Jeanne d'Arc Residence in Manhattan. She also volunteered as a counselor at the neighborhood's Expectant Mother Crisis Center. Sister Rosemary retired to Holy Family Home in 2010 and ministered in community service until 2019, when health issues required her move to its Health Care


Center:

A gentle woman of inner strength who loved the charism of the congregation and was deeply committed to justice, she will be greatly missed by her religious family, the Sisters of Divine Providence; her sister Ellen Mangino; and her nieces, nephews, and friends.

Sister Rosemary has donated her body to science. A Memorial Mass was offered Nov. 14 at Immaculate Conception Chapel, Holy Family Home, Melbourne. A Mass of Christian Burial will be held at a future date, when her remains will be interred in the convent cemetery.

Memorials to the Congregation of Divine Providence, 5300 St. Anne Drive, Melbourne, KY 41059.

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National/World

Peruvian Congress approves law to ensure unborn children’s rights

LIMA, Peru — The Peruvian Congress approved a law Nov. 9 that establishes that human life begins with conception, so a conceived, unborn child must have his or her rights protected from the beginning. Until then, the legislation determined that only after birth are people subjects of law in Peru. The law establishes that the conceived, unborn child has his or her own identity — including a unique and unrepeatable genetic identity — and a personality which is independent from his or her mother. He or she has the right to dignity, to life and to integrity like any individual human being. While pro-life activists celebrated the new law’s approval all over the South American country, they know that the struggle to make it really effective will go on for a long time. Many fear it might be considered a “declaratory,” ineffective piece of legislation. Susan Vargas, who heads the 40 Days for Life campaign in Peru told OSV News that “the law raises awareness about the real rights an unborn child has. It is important not only for pro-life activists, but also for physicians who face complex demands in their daily work.”

Catholics must not join Masonic groups, membership remains serious sin

VATICAN CITY (CNS) — Catholics are still forbidden from joining Masonic organizations and, with an increasing number of Catholics joining Masonic lodges in the Philippines, the Vatican has urged the nation’s bishops to find a way to make clear the church’s continued opposition to Freemasonry. “Membership in Freemasonry is very significant in the Philippines,” said a note from Cardinal Víctor Fernández, prefect of the Dicastery for the Doctrine of the Faith, and approved by Pope Francis. “It involves not only those who are formally enrolled in Masonic Lodges but, more generally, a large number of sympathizers and associates who are personally convinced that there is no opposition between membership in the Catholic Church and in Masonic Lodges.” The dicastery’s note, dated Nov. 13 and made public Nov. 15, was a response to a request from Bishop Julito Cortes of Dumaguete, Philippines, “regarding the best pastoral approach to member-

ship in Freemasonry by the Catholic faithful.” The dicastery wrote “that active membership in Freemasonry by a member of the faithful is forbidden because of the irreconcilability between Catholic doctrine and Freemasonry” — a position that was reiterated by the doctrinal congregation in its “Declaration on Masonic Associations” in 1983. The 1983 declaration states that Catholics enrolled in Masonic associations “are in a state of grave sin and may not receive Holy Communion.”

U.S. bishops vote to support cause for Paulists founder’s canonization

BALTIMORE — Father Isaac Hecker (1819-1888) was a Catholic convert, a religious community founder and a pioneering Catholic publisher. He also may one day be recognized as a Catholic saint. The U.S. bishops voted Nov. 14 to support his cause for canonization, which was initiated by the Paulists Fathers, the order Father Hecker founded, and launched in 2008 by the Archdiocese of New York. As a young man, Hecker began to explore the spiritual life and reflect on the relationship between religion and democracy, living for a time in Transcendentalist utopian communities. That search would eventually lead him to the Catholic Church at age 24. He was ordained for the Redemporist congregation in 1849 and sent to America to give missions. Nine years later, he left the Redemporists and founded the Missionary Society of St. Paul the Apostle, better known as the Paulists, to evangelize in America. In 2008, Cardinal Edward M. Egan of New York opened the cause for Father Hecker’s canonization, giving him the title “servant of God.” Paulist Father Ronald Franco, the diocesan postulator for the canonization cause, said theologians are currently evaluating Father Hecker’s copious writings, and it may be several years before the cause is ready to advance to the Holy See’s Dicastery for the Causes of Saints.

March for Life 2024 theme: ‘Pro-Life: With Every Woman, For Every Child’

WASHINGTON — The March for Life’s theme for its 2024 event will be “Pro-Life: With Every Woman, For Every Child,” the group’s president announced Nov. 14. The March for Life

first took place in Washington in 1974 in response to the U.S. Supreme Court’s Roe v. Wade decision legalizing abortion nationwide the previous year. Pro-life advocates have gathered in Washington to march each year since then to protest the ruling, with a smaller-in-scale event during the COVID-19 pandemic in 2021. After the high court reversed Roe in 2022, marchers still gathered to protest abortion. Each year, the group selects a theme that it says fits the cultural moment. Jeanne Mancini, March for Life president, said that following the court’s ruling in Dobbs, she wanted to highlight the work the pro-life movement does to support women facing difficult or unplanned pregnancies. At an event in Washington, Mancini said the theme was selected due to what she called “the false narrative around abortion, whether it’s through mainstream media or the entertainment industry or academia, is that abortion is empowering and necessary” because women who are facing unexpected pregnancies “are ill-equipped to handle motherhood.” But Mancini said this “is just not true.” It’s not easy, she added, but “it is right to choose life and we hold that choosing life is empowering, and that love saves lives.”

U.K. bishops express condolences after baby’s death

NOTTINGHAM, England (OSV News) — British bishops expressed their condolences to Dean and Claire Gregory, parents of 8-month-old Indi who died Nov. 13 after neither a court battle nor Italian citizenship granted to the infant prevented the British courts from halting her life-support. Following the death of baby Indi, Bishop Patrick McKinney of Nottingham and Bishop John Sherrington, Lead Bishop for Life Issues and Auxiliary of Westminster, wrote in a statement that they learned about the death of the child with “deep sadness,” assuring the parents “of our prayers and those of all the Catholic Community, including Pope Francis, at this sad time.” “As a baptized child of God, we believe that she will now share in the joy of heaven after her short life which brought deep joy to her parents who loved and protected her as a precious gift of God,” the bishops said. The father of the girl said earlier that he was not religious, but he had chosen to have his child baptized Sept. 23 after feeling the “pull of hell” in their court battle to extend her life. Indi died at 1:45 a.m. U.K. time Nov. 13.



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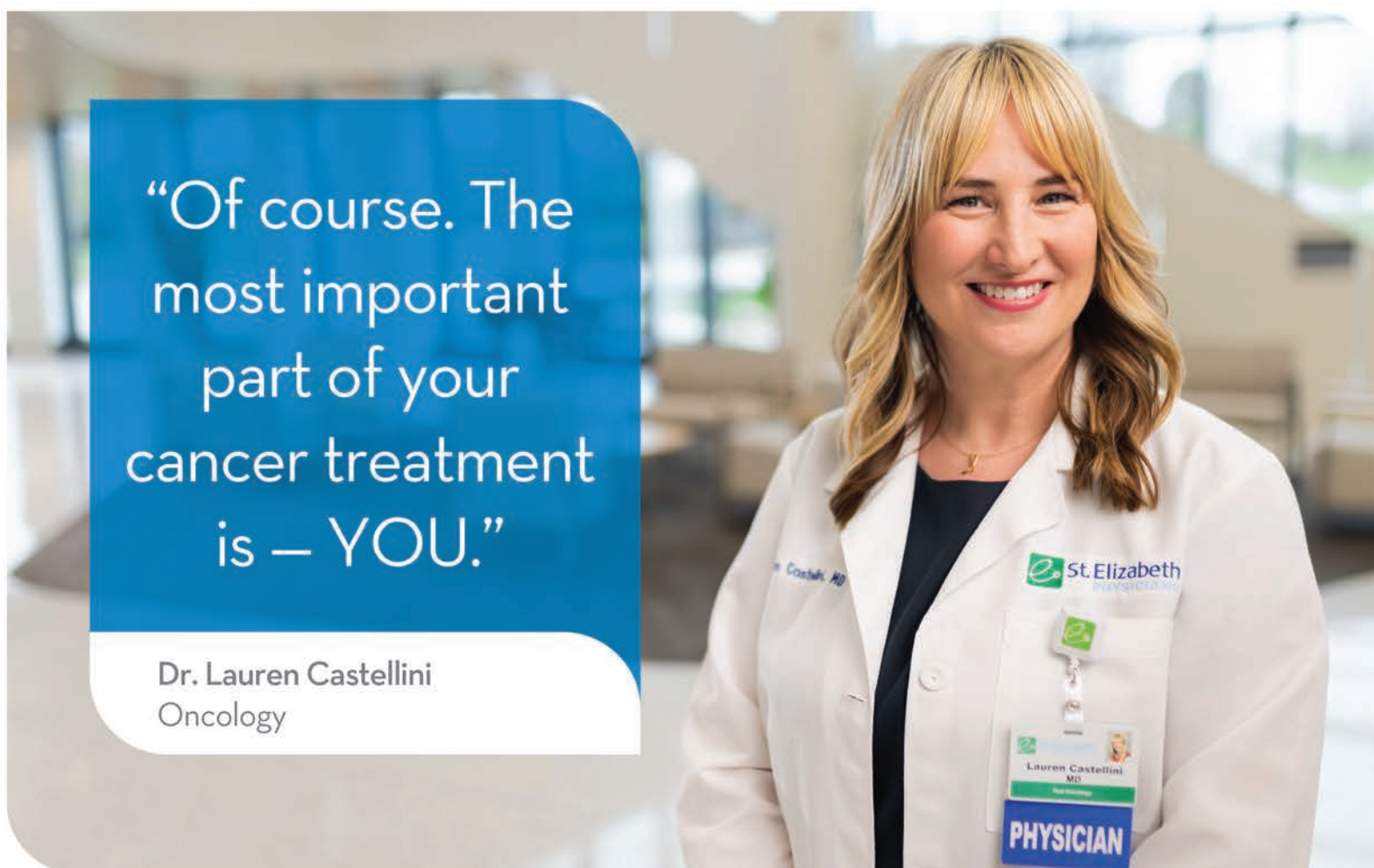
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