April 3, 2020
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27 March 2020

My dear friends,
Praised be Jesus Christ!

During this time filled with such stress and anxiety I want you to know that I hold each of you in my heart
and especially in my prayers. We are experiencing things most of us have never experienced before and it
is a time of confusion, testing and pain. Yet through it all, we have the Lord’s promise that He will never
leave us, never abandon us. (John 14:18) What peace and joy that gives us!

I take this opportunity to thank you for being so understanding and patient with the many difficult
decisions I have had to make regarding the celebration of the Sacraments, and especially regarding the
suspension of the public celebration of the Holy Mass. I know for so many of you this is such a sacrifice, such
a cross to bear. In my own meditation these days, I have reflected on how I have taken the celebration of
the Sacraments for granted, never imagining that there would be a day when there would be such restric-
tions placed on us.

I also want to thank my brother priests and deacons, who have continued to minister to you even amid
these difficult times and restrictions. Their love for you is evident in the sacrifices they are also making
at this time. I am proud of them and proud to be their Bishop. Please pray for them as they continue
to serve you.

Perhaps you have heard the church bells in your area ringing at 3 p.m. On the Solemnity of the
Annunciation, 25 March, I asked our priests to ring the church bells every day at 3 p.m., the Hour of Divine
Mercy, for 5 minutes. I asked that this be done to demonstrate our solidarity during this time and to call us
to prayer, wherever we may be, when we hear the bells ringing. When you hear the bells, I encourage you
to stop for a moment and offer a prayer for an end to this scourge that has overtaken us.

As regards to the annual Chrism Mass, I am pleased to tell you that I will celebrate the Chrism Mass with
our Vics and Deans on Holy Thursday, 9 April at 10 a.m. in our Cathedral Basilica. While we cannot
celebrate this year with all our priests, I have asked each priest to watch the Chrism Mass, which will be live-
streamed. I encourage each of you, to the extent possible, to join us in the same way. The Holy Oils will be
distributed by the Deans in each of their Deaneries at a later time.

The Mass of the Lord’s Supper will be celebrated in our Cathedral Basilica on the same day, Holy Thursday,
at 6 p.m. It will be live-streamed. I have asked the priests to join with their brother priests in the various
parishes, in each Deanery, to celebrate the Mass with them. All Holy Thursday services will be celebrated
at the same time throughout the Diocese, at 6 p.m. Our Deans will coordinate this effort.

Good Friday services will be celebrated at our Cathedral Basilica, at 3 p.m. This will be live-streamed. At the
same time, in various parishes, I have asked our priests to gather to celebrate the Good Friday Service.

The Easter Vigil will be celebrated and live-streamed at our Cathedral Basilica at 8:30 p.m. At the same time,
I again ask our priests to gather at designated Churches in their Deanery to observe the Easter Vigil.

While the Triduum services can be live-streamed, the Holy See has directed that they cannot be recorded for
later viewing.

Easter Sunday Mass will be celebrated and live-streamed at our Cathedral Basilica at 10 a.m. Our priests will
celebrate Easter Sunday Mass at their parishes according to the schedule they will determine.

Needless to say, this Holy Week and Easter will be unlike any most of us have celebrated in the past. Yet, we
do what needs to be done, to keep everyone safe and at the same time to provide some way for all our
faithful to participate, albeit it virtually, in the Holy Week and Easter Sunday Services. I have no doubt that
all of us would much rather be together celebrating this most holiest of weeks in our churches. One day we
will, but for now we avail ourselves of those means provided in these very difficult and stressful days.

Yet, we are hopeful and our faith makes us strong. The Lord is in our midst and He will not abandon us. We
must keep this truth before our eyes and it will carry us through the dark into the Easter light!

Be assured, my beloved friends, of my daily prayers. Please, pray for me and for our Diocese.

Yours devotedly in the Lord,

Most Rev. Roger J. Foys, D.D.
Bishop of Covington
Bishop Foys to ordain Joseph Rielage to the transitional diaconate

Laura Kenner
Editor

Joseph Rielage has thought about a vocation to the priesthood for most of his life. The first person to comment to him that he might have a vocation was one of his customers at a Sherwin Williams paint store. A customer, “Jim,” unexpectedly said, “Joe, someday you’re going to be a priest.”

“I told him he must have smelled too many paint fumes,” Mr. Rielage said.

But the truth is, Mr. Rielage had thought about a priestly vocation when he was in high school at Elder High School in Cincinnati. As life went on, the idea was never out of his head—whenever he came to a crossroad in his life, but the time was never right.

Mr. Rielage is one of two children of Tom and Carol Rielage. While he was in college, Mrs. Rielage became very ill and Mr. Rielage felt an obligation to care for his mother. She didn’t recover. Before she died, Mr. Rielage assured his mother that he would take care of his father.

“My dad was lost because he was so dedicated to my mom. I basically had to look out for him,” said Mr. Rielage.

“I had promised mom, not to worry about dad that I would take care of him. And so he did—happily and without any regret.”

When his father passed away in 2013 the call to the priesthood overtook his imagination.

“I woke up on Pentecost Sunday and I said, ‘Lord, my life is okay right now but if there is something you want me to do it’s now.’ The thought of seminary entered my mind again and I had this fire inside of me that I can’t describe. I thought that must be the call,” Mr. Rielage said.

For over a year Mr. Rielage has had the date April 4, 2020, marked on his calendar as the day Bishop Roger Foys will ordain him a transitional diaconate—a step in his formation to ordination to the priesthood next year.

With the outbreak of the COVID-19 pandemic and the restrictions that have been placed on public celebration of the Mass and sacraments, the question of whether this was meant for him came up. Mr. Rielage was asked if he wanted to postpone his ordination or have a private ceremony with only 10 people present—including celebrants.

Without hesitation, Mr. Rielage chose to go ahead with the scheduled ordination as a private ceremony. Saturday, April 4, 2020, at the Cathedral Basilica of the Assumption, Covington. The ceremony will be livestreamed online. A link to the live stream is on the diocesan website.

“I think its important because in this time of uncerainty, this time of lockdown, it’s important to show that the life of the Church does go on,” said Mr. Rielage. “Even though it will be a small private celebration it will still in fact happen.”

Mr. Rielage was able to invite four people to the private ceremony. They are: his sister Melissa Rielage (his only sibling), his husband, Chris, and their two sons — J.T. and Kevin. Mr. Rielage said that there are other family members who would have liked to come but “it’s important for me, and important for them, to take precautions to avoid any potential tragedy or infection. They understand it’s one of those things we don’t have control over.”

Going back to the classroom for seminary studies after many years away from school has been a challenge, Mr. Rielage said.

“But, when I am back at the parish during the summer, I am peaceful, I am calm. I am in my element, and I know this is what I need to do, to be there for people and bring them the Lord,” he said.

Mr. Rielage said that all of the pastors that he has worked with during his formation have been wonderful mentors and supporters.

“They have all added some insights, encouragement and support which has helped me to move along,” he said. These priests are: Father Gregory Bach, St. Henry Parish, Elsmere; Msgr William Cleves, Holy Spirit Parish, Newport; Father Phillip DeVaux, St. Joseph Parish, Crescent Springs and Father Mario Tuzzani, St. Cecilia Parish, Independence.

The pastor of his home parish, Father Kevin Kohmann, Mary Queen of Heaven Parish, Erlanger, has been especially influential. “He’s part of the reason why I am here, how humble he is ... he helped me become more serious about the call,” he said.

Mr. Rielage said that he admires St. Alphonse Rodriguez. Older in life, St. Alphonse sought to become a Jesuit priest and was twice rejected before being admitted. After ordination, he was assigned the humble position of porter and served in that position for many years. And while others might tire of servitude, it brought St. Alphonse happiness.

“He greeted everybody with a smile and was content with whatever he was told to do. That’s what I want to be able to do,” Mr. Rielage said.

To the people of the Diocese of Covington Mr. Rielage said, “I appreciate the sacrifices and the support they have given to me. I want to do all I can, to be the best I can, in serving them and helping them.”

“This is a step to one-day, God willing, becoming priest.”

Ringing the church bells at three o’clock — the Hour of Great Mercy

Messenger Staff Report

Churches in the Diocese of Covington will ring their bells for 5 minutes at 3 p.m. — the Hour of Great Mercy — every day throughout the time that public celebration of Mass and the sacraments are suspended due to the COVID-19 pandemic.

Bishop Roger Foys, in a letter to priests, instructed pastors to begin the practice of ringing the church bells. The bells are to remind the faithful that, even though the faithful cannot gather as a community the Church is in solidarity with them and its priests are still praying for them.

Bishop Foys has instructed his priests to encourage the faithful that when they hear the bells, to offer a prayer for government leaders, healthcare workers, those afflicted with the coronavirus, their families and for an end to the pandemic.

“I asked that this be done to demonstrate our solidarity during this time and to call us to prayer, wherever we may be, when we hear the bells ringing,” said Bishop Foys. “When you hear the bells, I encourage you to stop for a moment and offer a prayer for an end to this scourge that has overtaken us.”

The hour of Christ’s death, three o’clock, is the Hour of Great Mercy or Hour of Divine Mercy. St. Faustina Kowalska, a member of the Congregation of the Sisters of Our Lady of Mercy, Poland, describes in her “Diary” many revelations from Jesus. Many entries reference the Hour of Great Mercy “At three o’clock, implore My mercy especially for sinners, and, if only for a brief moment, immerse yourself in My Passion, particularly in My abandonment at the moment of agony This is the hour of great mercy ... In this hour I will refuse nothing to the soul that makes a request of Me in virtue of My Passion.” (Diary 1320)

“As often as you hear the clock strike the third hour, immerse yourself completely in My mercy, adoring and glorifying it, invoking its omnipotence for the whole world, in particular for poor sinners; for at that moment mercy was opened wide for every soul. In this hour you can obtain everything for yourself and for others for the asking; it was the hour of grace for the whole world — mercy triumphed over justice.” (Diary 1372)

“Try your best to make the Stations of the Cross in this hour, provided that your duties permit it; and if you are not able to make the Stations of the Cross, then at least step into the chapel for a moment and adore, in the Most Blessed Sacrament, My Heart, which is full of mercy: and should you be unable to step into chapel, immerse yourself and pray there where you happen to be, if only for a very brief instant.” (Diary 1372)

COVID-19 diocesan response update

Messenger Staff Report

The Diocese of Covington continues to respond to the COVID-19 pandemic in an effort to help stop the spread of this dangerous virus. Here is an update on where the diocese is now. It is important to note that this is a very fluid event. Bishop Roger Foys and diocesan staff are continually monitoring the situation and updates are frequently occurring.

For the latest information visit the diocesan website, www.covcd.org.

On March 17, Bishop Foys posted online a letter to the faithful of the diocese. In that communication the following additional restrictions are in effect:

— Public weekday and Sunday Masses in every parish church, in every chapel and oratory; in every religious house, in any of our institutions are suspended.
— The celebration of the Sacraments and other public forms of worship are suspended indefinitely.
— The Sacrament of Reconciliation (confession) and Anointing of the Sick are permitted on a private basis upon request.

All parishes, funeral directors, burial services, and already scheduled weddings are permitted but attendance must be limited to a maximum of 10 participants. This includes the celebrant.

— Parish priests are advised to provide the faithful with Exposition of the Blessed Sacrament for a brief period each day. Adorers are directed to practice discretion.

All parish office activity is to be suspended for a period of two weeks beginning on Friday, March 20. After that date, parish office activity should be limited to a few days a week at most with a minimum number of staff.

— All parish meetings of any kind are likewise to be canceled.
— All parish socials of any sort are to be canceled. This includes, but is not limited to, fish fries (eat-in or carry-out) and bingos.

Acknowledging that the Eucharist is the source and summit of the Christian life and that everything that the Church does is oriented toward it, Bishop Foys said, “To suspend the public celebration of the Eucharist and other sacraments is the most difficult decision I have ever had to make.”

He encouraged the faithful writing, “These are difficult and trying times but, with deep faith and sure hope, we will get through them and hopefully better appreciate all the good things the Lord has given us for our journey, the most important of which is His Body and Blood.”

On Friday, March 20, Bishop Foys announced that the Curia and Catholic Churches would close until April 6. The situation will be reevaluated at that time.

Also on March 20, Michael Clines, superintendent of Schools, announced that Catholic schools will continue with Non-Traditional Instruction and all school related activities will continue to be suspended through April 17.

In a press release dated March 18, the Northern Kentucky Health Department and St. Elizabeth Healthcare announced that Northern Kentucky had its first case of Coronavirus Disease 2019 (COVID-19). At 4:30 p.m. Sunday, March 22, the NKDH confirmed 38 cases in Northern Kentucky in Kenton County (including one death), 5 cases in Campbell County, 5 cases in Boone County and 1 case in Grant County.

Note: Many pastors are streaming Mass online. Parishioners can check their parish website for information. Mass from the Cathedral Basilica of the Assumption is live-streamed at 3:30 p.m., Saturday. A link can be found on the diocesan website www.covcd.org.
Coronavirus and the collection basket: Parishes feel quarantine cash crunch

Jonah McKeown  
Catholic News Agency

While dioceses across the country have suspended public Masses in response to the COVID-19 coronavirus, many parishes are remaining open for prayer, Eucharistic adoration and continuing charitable work in the community.

But some parishes, especially those serving poor communities, have already begun feeling a financial pinch as they lose access to in-person parish collections.

For Father Joseph Lapte, pastor at Sacred Heart Parish in Denver, dwindling cash flow during the coronavirus crisis constitutes a “potentially crippling, if not mortal, blow” to the parish.

“We are as anticipated as our registration system. It’s a three-ring binder,” Lapte told CNS.

The Archdiocese of Denver suspended public Masses March 15.

“So we’re looking at this past Sunday and the next three at least, with no Mass, no collection at all,” Lapte said.

Sacred Heart is one of the oldest parishes in the archdiocese, occupying a 140-year-old building. It is also one of the poorest, and its congregation is largely elderly and low-income.

The parish has no online giving portal, no electronic database of registered parishioners, and no way to communicate with the entire community electronically, except through social media.

Though many parishes keep reserves on hand — and Lapte stressed that Sacred Heart does have some savings — the prospect of months without passing the basket has Lapte worried about being able to pay his small staff, especially after the few weeks.

All dioceses in the United States have canceled public liturgies.

“I think a lot of the things in our country, and in our Church, are going to look very different when we’re allowed to have public Mass again,” Lapte said.

The financial implications of canceling Mass are not just affecting small parishes, either: Father Ronald Cattany, rector of the Cathedral Basilica of the Immaculate Conception in downtown Denver, said over the first weekend after Masses were suspended, in-person donations at the cathedral were down about 75 percent from a typical weekend.

Online giving for that weekend totaled about $800, he said, but Cattany stressed that the cathedral basilica is not funded like most other parishes in Denver.

Despite its large size, Cattany said the parish has only about 600 registered parishioners, many of whom are elderly or low-income. A large portion of each Sunday’s congregation is made up of visitors, or what Cattany calls “Friends of the Cathedral” who attend on Sunday but do not live in the area and are registered at other parishes.

For some other large parishes in the Denver area, the number of registered parishioners could range anywhere from 2,500 to over 6,000.

“At the cathedral, ‘the populations here are very different,’” Cattany said.

“The cathedral has remained open for Eucharistic adoration. The priest said the cathedral canceled its entire order of palms for Palm Sunday and he fears that the palm supplier may go out of business. Still, he has been seeking to reassure parishioners that Jesus will be waiting for them in Eucharist when the pandemic ends.

“Despite the lack of liturgy He’s still there, and he wants to see them,” Cattany said.

“The Blessed Mother’s helped us before, and she’s going to get us through this.”

The cathedral’s breakfast sandwich line for the homeless and the food pantry will continue to operate for the time being, he said. But the local chapter of St. Vincent dePaul, which typically provides about $5,000 worth of support per month to families in need, is “out of money.”

Mario Enzler, program director for the Online Masters of Science in Ecclesial Administration and Management at the Catholic University of America, told CNS he recommends to priests that a parish keep on hand enough money for at least one month of operations.

He said parish priests — many of whom are former students in his program — have been calling him asking for advice during the coronavirus crisis.

“Yes, cash flow will suffer — but as I told several priests, you’ll be blown away by how your parishioners will become a force for unity,” Enzler said.

Enzler said he has been telling priests who have been reaching out to him asking for advice on how to communicate with parishioners simply not to go into “panic mode.”

Talking to the priests who have contacted him, he said, “I did not sense a panic. There is a concern, they are aware of the financial repercussions, but at the same time with good crisis management skills, with good communication skills, with good use of digital platforms, they’re not going to be penalized.”

Father Ryan Hilderbrand, pastor of St. Mary’s Catholic Church in Huntington, Indiana, told CNS that his parish’s savings, along with endowments from parishioners has allowed the parish to build up a reserve fund. The priest estimates he could pay for parish staff and upkeep of the parish for six months, even if all income dried up.

“My parish has been blessed with great financial stability in the past. We have not had to use those proceeds [from the endowments] for many years,” he said. “Thus, those proceeds have been building up over the years. If we need to tap into them, we can.”

Enzler said many priests throughout the country will have to make a similar calculation, and many people will likely have to share resources to keep parishes afloat during the coronavirus crisis.

He recommended that parishes especially well-prepared for a crisis ought to call up struggling parishes and offer to share resources.

“If a pastor knows that a neighboring parish is suffering, and he has an abundance of assets or goods, yes, he should share them with common sense. Because the goods of the parish belong to the people of God,” he said.

Ultimately, Enzler said, if parishes don’t have access to an emergency fund, it’s simply time to turn the heat in the church down to 50 — something Father Lapte said he plans to do as soon as he can.

“If we all have to sacrifice, this is what we as Catholics are called to,” Enzler said. “This is an amazing opportunity for all of us to come together and help one another and love one another, and to not leave our priests alone.”

Holy Week at the Cathedral

While the faithful cannot gather to celebrate the sacred Triduum this year, Bishop Roger Vann will be celebrating the Mass and Services at the Cathedral Basilica of the Assumption, Covington, and each will be live-streamed online. Everyone is encouraged to watch these sacred rituals. A link to the live-stream is available on the diocesan website, www.covdio.org.

April 9, Holy Thursday  
Christ Mass, 10 a.m.  
Mass of the Lord’s Supper, 6 p.m.

April 10, Good Friday  
Passion of the Lord,  
Veneration of the Cross, 3 p.m.

April 11, Holy Saturday  
Easter Vigil, 8:30 p.m.

April 12, Easter Sunday  
Mass of Easter, 10 a.m.

It is important to note that — with the exception of the Chrism Mass and Easter Sunday Mass — the Triduum services will NOT be recorded for future viewing; the live-stream is the only opportunity to view these sacred services.
The law of the cross — ‘the divine humility’

Father Ronald Ketteler

Commentary

In a way that stresses the kenosis of the cross as the prefiguration for the shaping of the life of a Christian community: “Let the same mind be in you that was in Christ Jesus…” The unity of the community at Philippi was being threatened by factions rooted in conditions marred by envy and rivalry. The transformation of believers “by the servant mentality of Christ” creates the muteness in love and reverence that ought to be constitutive of relationships within the Christian community. The well-known Scripture scholar contends that “this [Christ’s] serving act on the cross empowered the disciples to imitate him in their relationships with one another.”

Father O’Collins opens his exploration of the mystery of the Incarnation by recounting Neron Kierkegaard’s parable, “The King and the Maid.” The Danish religious philosopher had utilized this parable to probe the question “What does the incarnation do to God?” Kierkegaard told the story of the love of a powerful king for a maiden in poverty, stricken and of low social status. The authenticity of the king’s love for the maiden cannot be based on deception. Consequently, two paths to wooing her heart are blocked. On the one hand, the king cannot resolve the dilemma by means of elevating her beloved to royal status. A maneuver from “rags to riches” would be illustrous. On the other hand, it would be equally inauthentic for the king to overwhelm the maiden with his power and majesty. What assurance would there be for genuine love for the king rather than the maiden’s being captivated by an image? In this situation, the only alternative for the king to bridge the gulf with the beloved would be to abandon his throne and disguise himself as a servant. Kierkegaard reasoned that union “must be attempted by descent” for “the unanswerable nature of love…desires equality with the beloved.”

The point of this story touches the mystery of God who reveals his love for men and women in the Incarnation. But, by contrast, there remains a radical dis-similarity between God’s infinite saving love and the storybook solution open to the king. The unutterable God of which we are grasped is not the storybook flesh is no mere dressing of royal garb for “beggar-clawk.” In reality, Father O’Collins observes that Jesus “must suffer all things, endure all things, and make experience of all things. He must suffer hunger in the desert, he must thirst in the time of his agony; he must be forsaken in death.”

Father O’Collins finds an affinity of Kierkegaard’s parable of “The King and the Maiden” with the Christ-hymn in the second chapter of St. Paul’s Letter to the Philippians. (Phil 2:1-11) He sets forth a précis of that profound passage: “Jesus Christ who, being first in the form of God, took ‘the form of a servant’ and ‘emptied himself’ in his Incarnation. The One who ‘did not think his being equal to God something to be exploited’ to his own advantage, became ‘human and obedient unto death, even death on a cross.’

The index to Scripture citations in the “Catechism of the Catholic Church” collates dozens of references to these verses taken from Paul’s Letter to the Philippians. For example, under the doctrinal theme of the mystery of the Incarnation, the Catholic Church states: “Taking up St. John’s words, the ‘Word became flesh’ (John 1:14), the Church calls ‘Incarnation’ the fact that of God assumed a human nature in order to accomplish our salvation in it.”

The statement is followed by citing the Christ-hymn in its entirety (CCC, n. 401):

“Jesus, in truly taking a redemptive death, the Church, aligns the thought of Philippians 2:7 with other NT Insights: “By sending his own Son in the form of a slave, in the form of a fallen humanity on account of sin, God ‘made him to be sin who knew no sin, so that in him we might become the righteousness of God.” (2 Cor 5:21; cf. Phil 2:7; Rom 8:3).”

Commentators on the Christ-hymn typically identify allusions to the servant theology in the Book of Isaiah. (See Isaiah 42:1-9, 49:1-6, 4-10; 50:10; 52:13-53:12.) In line with this interpretation, the Catholic Church discusses the expectation of the Messiah and his Spirit and states: “The Messiah’s characteristics are revealed above all in the ‘Servant songs.’ These songs proclaim the meaning of Jesus’ Passion and show how he will pour out the Holy Spirit to give life to many: not as an outsider, but by embracing our ‘form as slave’ (Phil 2:7). Taking our death upon himself, he can communicate to us his own Spirit of life…” (CCC, n. 723)

The Christ-hymn in Philippians proclaims that in the divine condescension of the Incarnation Jesus “emptied himself… even to accepting death, death on a cross” (Phil 2:7-8) Adopting the language of the hymn, Christian theology has associated the meaning of “self-emptying” of Jesus unto death on the cross with the concept of “kenosis.”

The kenosis which was implied in that self-limitation or self-abasement of the incarnation of the Son of God was definitively realized in the humiliation of death by crucifixion, a punishment reserved for slaves.

The salvific movement of Christ Jesus from the descent to death on the cross to the ascent of exaltation and paschal glory highlights the meaning of redemptive Incarnation. Thus, in his Alleluia: A Fratrimonial Spirituality” Michael Dowey observes that in Christ “the human reality has been embraced by Love… especially in our brokenness and our vulnerability.” In a nutshell, he adds: “In Christ, the Word made flesh, the love of God enters creation, into the fabric of human life, in all its limits, fragility, contingency, tragedy.”

In its original context, the Christ-hymn was presented as the foundational service of our exhortation (paraphrases, as it were) to the community to Christian at Philippi as he challenged and encouraged the community to live “your life in a manner worthy of the Gospel of Christ” (2:27) and to “be of the same mind, having the same love” (2:2). Disciples of Jesus are to “[d]o nothing from ambition or conceit, but in humility regard others as better than yourselves” (2:3). The ideal put forth calls for acting in all things without “murmuring and arguing” (2:14).

The New Revised Standard Version of the New Testament translates the introduction to the Christ-hymn in a way that stresses the kenosis of the cross as the prefiguration for shaping the life of a Christian community: “Let the same mind be in you that was in Christ Jesus,” who “though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself.”

Father Mary Ann Getty in her commentary on the Letter to the Filipinos considers Paul’s summons to the community to build greater unity as a dominant theme. The unity of the community at Philippi was being threatened by factions rooted in conditions marred by envy and rivalry. The transformation of believers “by the servant mentality of Christ” creates the muteness in love and reverence that ought to be constitutive of relationships within the Christian community. The well-known Scripture scholar contends that “this [Christ’s] serving act on the cross empowered the disciples to imitate him in their relationships with one another.”

Father the Leto’s commentary “The mind of Christ.” Francesca Sister Ida Delio in her “The Humility of God, a Franciscan Perspective” (2005), notes: “The problem of ‘seeming’ God’s humility is that we are often blinded by a hardness of heart.” In this regard, a metaphor: “carnations of the heart,” aptly describes the lack of purity of heart that blocks seeing “beneath the surface of the fragile flesh of the other into the depths of the reality before us.”

In the spirit of Franciscan theology and spirituality, Sister Delio states: “To see the extraordinary ordinariness of God is to see with a different set of eyes, the eyes of the heart and to know God by a different logic, the logic of love.”

At a General Audience on June 1, 2005, Pope Benedict XVI reflected on the Christological hymn in Philippians 2:6-11.

“The new pope-emeritus summed up a key insight from St. Paul’s hymn to Christ: “The basic element of this first part of the Canticle seems to me to be the invitation to enter into the sentiments of Jesus. Entering into the sentiments of Jesus means not considering power, riches and prestige as the supreme values in our lives, for basically we do not respond to our most profound spiritual thirst, but rather, by opening our hearts to the Other, carrying with the Other our life’s burden and opening ourselves to our heavenly Father with a sense of obedience and trust, knowing that by such obedience and trust to the Father, we will be free.”

“Entering into the sentiments of Jesus: this should be our daily practice of living as Christians.”

The Christ Hymn declares the norm of authentic discipleship: “Have this mind among yourselves, which was in Christ Jesus.” (Phil 2:5)

Father Ronald Ketteler is director of ecumenism, episcopal liaison to the Messenger and professor of theology at Thomas More University.
The Titanic revisited

The readings for Passion Sunday — Cycle ‘B’ are: Matthew 21:31-34 (the procession); Isaiah 50:4-7; Philippians 2:6-18; and Matthew 26:14-27:66 (the Passion).

They found the wreckage of the Titanic almost 80 years ago. A few years later, a new movie version of the disaster graced the big screen. For weeks our newcomers and newspaper were filled once again with stories of what the divers had found in the ship’s burial place in the depths of the cold, dark world of the ocean floor. We were treated to interviews with some of the few remaining living survivors. (The last survivor, Malvina Dean died in 2005 at age 97.)

For me, the discovery of the Titanic’s remains was, in a way, the end of the movie I had first seen as a young child. For me that movie was one of the few that left a deep and lasting impression on me. We all know the story. Most of us have seen the movie several times.

At long last, technology had developed a ship that could not be sunk. We warned them of the conditions and crew safety. As I recall the movie, the passengers were spending their time above the deck as if it were just one long celebration of a new age of luxury and peace and prosperity.

Then disaster struck. How much like our Christian celebration. At the end of the celebration of the Eucharist today we will form a procession to commemorate Christ’s entry into Jerusalem. Today we gather to honor with the whole Church the beginning of the celebration of our Lord’s Paschal Mystery. For it was to accomplish this mystery that he entered the city of Jerusalem. (Celebrant’s introduction to the blessing of the Palms)

We communicate a triumphant entry. The Gospel proclamation that begins the procession makes quite clear that this is a glorious occasion: “The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewn them on the road.” And when he entered Jerusalem the whole city was shaken and asked, “Who is this?” “The Messiah has arrived. The new age had begun.”

Then disaster struck. We read the account of the Passion. The hopes and dreams appear to be shattered. Fortunately in faith, we know that appearances are often deceiving. And so it is with the Passion of Christ. The apparent disaster of today’s commemoration of his suffering and death is really the beginning of the glory of his salvation.

The impact of today’s other readings as well as the other prayer texts for today’s liturgy constantly remind us that in the suffering and death we commemorate today we also find the roots of Christ’s glory.

The reading from Philippians is the famous early Christian hymn that reminds us that Christ did not regard equality with God something to be grasped. Rather he emptied himself, taking the form of a slave. In other words, he humbled himself to death, to death on a cross.

As we celebrate his Passion today, we cannot forget the second half of this famous hymn. “Because of this (his death on a cross) God greatly exalted him and bestowed on him the name above every name.” In Christ we find the fulfillment of the prophecy of today’s first reading from Isaiah: “The Lord God is my help, therefore I am not disgraced. I have set my face like flint, knowing that I shall not be put to shame.”

Unlike the demise of the Titanic, the Passion we remember today does not end in disaster. It ends in the glory of the resurrection. While our attention today focuses on the details of the death, the liturgy does not allow us to forget that it is a gloriously triumphant death.

And so, our prayer today is this: “O Lord, just as through the death of your Son you have brought us to hope for what we believe, so by his Resurrection we are united with him where you call.” (Prayer after Communion)

Cancellations of sports is an opportunity to connect with God

Around this time a couple years ago, I wrote about the NCAA Basketball Tournament theme song “One Shining Moment” and the wonderful news that the tournaments’ athletes and their fans would be able to experience. With the cancellation of this year’s championship amid the coronavirus pandemic, there are no “shining moments” for baseball, softball, golf, lacrosse, rowing, tennis, track and field, beach volleyball, or water polo athletes.

Most of them barely had a chance to begin their season. The coronavirus has turned our world upside down. For the first time in almost each one of our lives, our conveniences and entertainments have been taken away from us. It’s provided us plenty of time to reflect. People are dying. People are losing their jobs. Our economy may suffer as a result.

I don’t disagree with any closing, postponement, or cancellation of any event or activity. They are necessary course actions for our long-term benefit. And I should state that there are many important things that happen that are not affected by this pandemic. But I love sports and I know the impact they can have on people’s lives, especially those “shining moments.” I think about these athletes and how the coronavirus has affected them.

I hope that the athletes to whom this has impacted it personally know and have educated. I think about the high school basketball player who was getting ready to play for a state championship. I think about the college runners who ran track together — one a senior whose career has abruptly ended and won’t get one last season with her sister.

While most athletes would not have experienced winning a championship, getting a game-winning shot or home run, scoring a game-winning goal, or breaking a record, they still miss out on these special moments. The most important of these moments, I believe, is the ones that we would have gained by spending time with teammates (Continued on page 13)
Mass is not ‘canceled’ — now is an ‘extraordinary’ time to receive grace

Father Stephen Bankemper

The response to Bishop Roger Foys’ recent decision to include Mass among the restricted gatherings of the Catholic faithful has covered a wide range of emotions among Catholics in the diocese, and revealed some confusion. Some of the upset feelings — if I can judge from my own parishioners’ comments and questions — stem less from the extraordinary nature of the decision than from an incomplete understanding of what Bishop Foys is doing and an incomplete understanding of the sacrament. In this article I would like to offer some thoughts that might help people live through this time with more equanimity.

First, Bishop Foys’ decision is being described by some as “cancelling” Masses. This is an inaccurate and unfortunate description. Mass has not been cancelled in our parishes; rather, the availability of the public to physically attend Mass has been temporarily curtailed. Priests throughout the diocese will continue to offer Christ’s perfect sacrifice for the faithful and for the world.

Among the many reasons for temporarily keeping the faithful from gathering, I will mention three. First, it is to protect the sick. Consider this analogy: invaders have taken over our country and said that they will kill anyone going to Mass. Bishop Foys could say “Catholics should not go to Mass until the threat is over.” In the meantime, priests will continue to offer Mass alone.” Second, it is to protect anyone with whom the faithful might have contact.

Father Stephen Bankemper, pastor, St. Catherine of Siena Parish, Ft. Thomas, celebrates a private Mass, Saturday, March 21, the third week of Lent.

Third, it is one of the ways to prevent overloading an already-strained health care system. It is a serious burden for Catholics not to be able to attend Mass, but it is no more than that — it is a sacrifice Bishop Foys is asking the Covington faithful to make for the common good.

I have been asked a few times: “How can people benefit from the Mass if they are not present?”

First, the benefits of Mass are always offered, in part, for people who are not present. In Eucharistic Prayer IV we pray:

“Let your people, O Lord, remember now all for whom we offer this sacrifice: especially your servant Francis our pope, Roger our bishop, and the whole Order of Bishops, all the clergy those who take part in this offering; those gathered here before you, your sacred people, and all who seek you with a sincere heart.”

A closer look reveals that most of the people listed above are not present at the Mass being celebrated; yet, actually some of them (the last group) are not even Catholic and will never be present. The graces of the Mass can still benefit those not attending.

Some have asked, “How can we be spiritually fed if we are not physically present?”

This is a legitimate question. The Church teaches that sacraments are outward signs that give grace. If the outward sign — e.g., the host — is taken away, how can we receive that grace? To answer this question, I will make a distinction between what is ordinary and extraordinary.

Christ gave us the sacraments as the ordinary way for us to receive grace or, we might say, as the way for His ministers to convey grace to us. Human beings, both body and soul, and the sacraments are perfectly fitted to us.

God Himself, though, is not bound by the physical, and can dispense grace any way God chooses. And so we speak of Baptism of Desire, for example. If someone wishes to be baptized, to be free of sin and belong to Jesus Christ, but has no access to a minister of baptism, God still can — and we believe that God will — grant the graces of baptism to that person.

Similarly, we speak of a Spiritual Communion. If a Catholic desires to receive our Lord in Holy Communion, but is physically hindered from it, our Lord can still come into his or her soul.

This is in line with the witness of the Scriptures. In the Book of Daniel, for instance, we read of the deft of Jerusalem by Nebuchadnezzar, king of Babylon, and that he commanded some of the people of Jerusalem to be brought to him. This was devastating to Israel, not only for obvious reasons, but also because the people of Israel could not practice their religion, could not make the sacrifices and oblations and offerings prescribed by liturgical law. Three men in particular found themselves in trouble with Nebuchadnezzar for not worshiping a golden image the king had made, and were thrown into a furnace. One of them, Azariah, offered this prayer to God:

“For we, O Lord, have become fewer than any other nation, and are brought low this day in all the world because of our sins. And at this time there is no prince, or prophet, or leader, no burnt offering, or sacrifice, or oblation, or incense, no place to make an offering before thee or to find mercy Yet with a contrite heart and a humble spirit may we be accepted, as though it were with burnt offerings of rams and bullocks, and with tens of thousands of fat lambs, such may our sacrifice be in thy sight this day.”

We see the same in Hoses, when God says, “For I desire mercy and not sacrifices, knowledge of God, rather than burnt offerings.”

Does this mean that we can stop attending Mass and just make a spiritual communion all the time? No. As we noted, Christ instituted the sacraments as the ordinary means for beings that are body and soul to receive grace. Spiritual Communion is an extraordinary time.

As difficult as this time is, it is also a time of grace. It is good for us to feel our hunger for the Eucharist, and to be reminded that God always finds a way to satisfy that hunger.

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

While COVID-19 has canceled events, Child Abuse Prevention more important than ever

April is Child Abuse Prevention month. While the annual kick-off event sponsored by the Family Nurturing Center and hosted by Tom Gil Chevrolet, Florence, has been canceled, Jane Hermes, executive director, said that, “Children are at more risk than ever, with stress levels high and resources scarce.”

The theme for this year’s Child Abuse Prevention month is ‘Every Child Deserves a Great Childhood!’ Two students from Holy Family School, Covington— Lexi and Lilly — are the winners of this year’s art contest supporting the theme: “We had a record number of entries this year, and it was a difficult choice,” said Ms. Hermes.

“This artwork embodies our hopes for all kids—a great childhood rooted in love. COVID-19 has diminished our hope, and our plans for Child Abuse Prevention Month, but when the time is right, we’ll recognize our young artists for their contribution to ending the cycle of child abuse.”

Ms. Hermes said that even though at this time some activities have been canceled to protect the health and safety of the community, the Family Nurturing Center is still “actively working to stay in front of a crisis that knows no season,” she said.

Visit the Family Nurturing Center website or follow them Facebook for tips, resources, videos and support, or call us at (859) 525-3380 for more information. Lexi and Lilly students at Holy Family School, Covington, are the winners of this year’s Child Abuse Prevention Month, poster contest (left).
Discerning the path

Karen Kuhlman
Messenger Correspondent

We can be at peace with the road we have taken while thoughts about the one not taken may linger. And, should that other path beckon, we sometimes decide that it is worth revisiting. Benedictine Sister Eileen O’Connell has traveled several roads in life, but ultimately chose the one she knows is called to take.

She grew up in a Catholic family, attended Blessed Sacrament Grade School, graduated from Villa Madonna Academy and received a bachelor’s in Marketing from Northern Kentucky University. Following graduation, she decided to pursue the path she had been considering for a while. She chose to take up a religious vocation, and in 1991 became a member of the Order of St. Benedict at St. Walburg Monastery. She began anew her association with her high school alma mater when she became a campus minister at Villa Madonna Academy.

Following graduation from St. John’s University in Minnesota, Sister Eileen put her Master’s in religion to work and became a religion teacher at the Academy. She enjoyed teaching, but sometimes thought about that other road. She wondered if a religious career was really her calling. She considered that perhaps her true vocation was that of a wife and mother. In 2003, after 12 years of monastic life, she left the monastery and returned to life as a member of the laity. She didn’t journey too far, though. She continued teaching religion at Villa Madonna (as Miss O’Connell) and was somehow able to keep thoughts of her life as a religious at bay — even though she made her home in a house directly across the street from the St. Walburg Monastery property.

Sister Eileen was a little nervous about approaching the Benedictine Sisters of the St. Walburg Monastery with her request about re-entry. They, however, very much wanted her back. “I feel so increasingly lucky to have been given the chance to be back where I know I belong,” she said. This has given me an understanding of the Prodigal Son and what he must have felt. There were no questions, no judgment. Like him, I was welcomed with open arms and celebration,” Sister Eileen said.

She loves the values of the Benedictines and explained that although the “Rule of St. Benedict” was written in 516 A.D., it speaks to us today. Written in ancient times, the Rule offers something solid and much needed for the religious and laity of our day: timeless advice on how to live together with one another in community.

Sister Eileen continues to teach religion to the students of Villa Madonna Academy. She gives those who might be discerning a call to a religious vocation this encouragement: “If you think that God might be calling you, don’t be afraid to give a vocation a try. God wants us to be happy. He won’t call you to a life of misery!”

She made her first vows a few weeks ago and laughed when she related that her students were happy for her — but had a major concern: Should they address the former Miss O’Connell as Sister O’Connell? She explained that she is delighted, once again, to be Sister Eileen.

As time went by, remembrances of that road once traveled began to take up residence in her thoughts. While visiting a good friend in Alabama — a member of another Benedictine order — she let her guard down with God. Life events helped put things in perspective and began nudging her towards reconsidering the decisions she had made. When she experienced a bout with breast cancer she thought of her own mother who had died at a relatively young age. She realized that she didn’t want to put off any longer that which she knew she should be doing with her life.

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Cathedral Stations of the Cross artist included small details and hidden meditations for Lent

Christian art has always had the tradition of using symbols and hidden messages in religious works of art. The tradition originated in the earliest times of the Christian experience and can be seen as far back as the first century. The first and most important symbol was the cross itself, the symbol of the faith and a means to identify Christian believers. There was also the fish and the interlaced “Chi Rho” symbol used as an abbreviation of the Greek name for Christ. As Christianity grew along the centuries and stories of the Bible began to appear in ever more elaborate paintings, sculptures, and in stained glass, artists incorporated more and more symbols and hidden meanings into their compositions. This was not to be clever, but was for a more practical reason: most people in the ancient world were illiterate, and art was how early Christians were catechized.

While the Stations themselves are masses, the art behind them was created in 1914 as a series of paintings by a gifted Bavarian artist of the Redemptorist Order named Brother Maximilian Schmalzl, C.Ss.R. (1865-1930). During his lifetime, Brother Max created an impressive body of work that is still considered some of the finest religious art ever produced. A student of the nineteenth century’s Nazarene movement which aimed to revive honesty and spirituality in Christian art, Schmalzl’s art speaks to the mind of the pilgrim on one’s journey of faith. His art itself is worshipful and invites the viewer to worship. In keeping with the traditions of Christian art that go back beyond the Middle Ages, Brother Max incorporated an array of symbols, gestures, and characters with hidden meanings that were intended to catechize well beyond the literal meaning of the art.

For example, the first station depicts the familiar scene of Jesus before Pilate. Schmalzl presents a simple scene with a simple outcome: Jesus is condemned to death. It is a scene of contrasts. Pilate is elaborately dressed in the embellishments of his high office. He wears a profusion of gold, a golden sword and belt, and embossed shoes and leggings. Jesus by contrast is plainly clad, wears a crown of thorns and is barefoot—a Christian symbolic of purity.

Behind Pilate, tucked away in a corner is a man wearing a lion’s pelt atop his head. We find that he is a soldier of Rome called a signifer, whose duty it was to carry the symbol of the Roman Legion, called the “standard” or signum (seen above Pilate’s head). History records that standard bearers wore animal pelts or furs over their shoulders and heads, and the signifier of a Roman Legion usually wore a lion’s pelt. In Christian usage the lion can also symbolize Jesus. This is due in part to the lion’s reputation as the “king,” but there was also an ancient belief that lion cubs were born dead and then brought to life after three days by their father’s roar. The book of Revelation refers to Jesus as a lion: “Do not weep. The lion of the tribe of Judah, the root of David, has triumphed.” [Rev 5:5]

Then there is Pilate hanging a wooden stick instead of washing his hands. The “rod” in this case was part of the Roman facia, a symbol that represented the state’s authority to enact capital punishment. We recall in 2 Corinthians, St. Paul states his own encounter with this form of punishment: “Three times I was beaten with rods.” But here, Pilate’s eyes are cast down in shame and his lips pursed in bitterness. Perhaps Schmalzl, in his interpretation of the scene, wished for us to recall Jesus’ words, “You would have no power over me if it were not given to you from above.” [John 19:11] Or perhaps we are meant to understand it as symbol of Pilate relinquishing his own authority and recognizing the real king.

Cleverly hidden in the lower right corner just behind Jesus are two scheming figures, likely Pharisees. Written across one forehead is a Hebrew word that translates as “twisted,” perhaps recalling Isaiah’s reference to Satan as “the twisted serpent” and Jeremiah’s accusation, “The words of the living God … have
been twisted by you.” In another place, Jeremiah laments, “because their way is twisted, they have not kept the Lord their God in mind.” As one who sought to put Jesus to death, the Pharisee rubs his hands together in great satisfaction as his colleague looks on approvingly. In Station 7, Jesus falls a second time, and the Pharisee appears again behind the cross, gesturing impatiently to urge Jesus onward to his death. He appears a third time in station eleven as Jesus is nailed to the cross, his face expressionless, blank, satisfied.

Behind and prominently above Jesus in the background, Schmalzl presents the temple, appearing bright and golden on the temple mount. As Jesus is sacrificed on Golgotha, smoke from the Passover sacrifice billows up from its precincts. But just as Cain’s sacrifice was not accepted by God, the temple smoke does not rise either. The artist has chosen rather to scatter it across the landscape in a symbolic gesture of divine refusal. By station twelve, Schmalzl paints the temple as a dark and lifeless form, placing it behind and beneath Jesus hanging dead on the cross above it. Schmalzl’s composition of these two stations intentionally de-emphasizes the old temple and its sacrifice, and he reinforces the importance of Jesus as the new Paschal sacrifice with his body as the new temple of right praise and worship.

The sky throughout tells yet another story. Schmalzl takes us on a journey along a great theme of the passion—the battle between light and darkness, begun in the garden with Jesus’ words, “This is my hour, and the power of darkness.” [Luke 22:53] In the first station, Schmalzl portrays the sky as bright and calm. But the second station’s sky has darkened, and as Jesus moves toward Golgotha in each station, it grows ever darker and more turbulent as storm clouds gather, streaking and swirling until they blacken and boil together in a sea of darkness. By station twelve, the sky is completely black. Jesus is dead, no longer in the world... “and there was darkness over the whole land...” [Mark 15:33]

These are only some of what may be found in the Cathedral Basilica’s mosaic Stations of the Cross. There are, of course, more symbols and hidden meanings to look for which could serve as a source of meditation and prayer during Lent. Who is the girl peering fearfully out of the doorway in station six, and what is the centurion pointing to out of frame? What are the two red orbs above the cross in station twelve? How many stars in the sky and what do they mean? And, what is the meaning and significance of the tiny mother of pearl tear shed by Our Lady in station fourteen? Like the journey of faith itself, there is always more to a story than meets the eye, always hidden details, revelations and meditations just waiting to be discovered. All of the Cathedral Basilica of the Assumptions 14 Stations of the Cross can be seen on pages 10 and 11, along with reflections from Pope-emeritus Benedict XVI.
First Station

Jesus is condemned to death

Lord: you were condemned to death because of what other people near thought impossible: the cross of suffering. For the kingdom of Heaven, the barrier that separates man and God. Let your eyes observe your friends and family, be like their love to them. In the day of suffering, you will be a friend to your friends and family.

Second Station

Jesus takes up his Cross

Lord: you willingly submitted yourself to mockery and scorn. Help us to see the suffering of others as an opportunity to grow closer to you. Let us be like your friends and family, be like the love of your friends and family.

Third Station

Jesus falls for the first time

Lord: Jesus, the weight of the cross made you fall. Help us to be like your friends and family. Let us be like the love of your friends and family.

Fourth Station

Jesus meets his Father

Holy Mary, Mother of the Lord, you remained faithful through the. Help us to be like your friends and family. Let us be like the love of your friends and family.

Fifth Station

Jesus falls for the second time

Lord: you fell for the second time. Help us to be like your friends and family. Let us be like the love of your friends and family.

Sixth Station

The Crucifixion helps Jesus carry the Cross

Lord: you have passed through the pain and difficulties of life. Help us to be like your friends and family. Let us be like the love of your friends and family.

Seventh Station

Jesus falls for the second time

Lord: Jesus Christ, your heart and your soul. Help us to be like your friends and family. Let us be like the love of your friends and family.

Eighth Station

Jesus meets the women of Jerusalem who weep for him

Lord: your love is for your friends and family. Help us to be like your friends and family. Let us be like the love of your friends and family.

Ninth Station

Jesus is stripped of his garments

Lord, your Church often seems like a heart standing tall, with a boat taking it to every side of your life. Help us to be like your friends and family. Let us be like the love of your friends and family.

Tenth Station

Jesus is nailed to the Cross

Lord: you were nailed to the Cross. Help us to be like your friends and family. Let us be like the love of your friends and family.

Eleventh Station

Jesus dies on the Cross

Lord: Jesus Christ, at the hour of your death, you were faithful to your friends and family. Help us to be like your friends and family. Let us be like the love of your friends and family.

Twelfth Station

Jesus is taken down from the Cross and given to his Mother

Lord: Jesus Christ, after the hour of your death, you were faithful to your friends and family. Help us to be like your friends and family. Let us be like the love of your friends and family.

Thirteenth Station

Jesus is laid in the tomb

Lord: Jesus Christ, a heart and soul. Help us to be like your friends and family. Let us be like the love of your friends and family.
As the response to the COVID-19 virus evolves, events published here may have been cancelled. It is advisable to call the event sponsor before attending.

The universal prayer intention for April as recommended by Pope Francis is for freedom from addiction — that those suffering from addiction may be helped and accompanied.

The weekly TV Mass from the Cathedral Basilica of the Assumption will be broadcast on Sunday 5-6 p.m. on station Me TV WUPT, on channels over the air 5-2, Spectrum 188 in Kentucky and Cincinnati Bell 21 or 29.

Have something to list in “People and Events”? The deadline for event notices is nine days prior to the desired publication date. E-mail messenger@cordis.org no later than the Wednesday before the week you would like the information to appear.

Planning an event featuring a speaker or minister from outside your parish? In the Diocese of Covington, before contracting the services of a priest or deacon, man or woman religious, or lay person, a request for verification in good standing must be submitted to the Chancery office no later than four weeks before the desired date of service. Screening applications and instructions can be found at www.cordis.org/chancery/.

There will be a Holy Hour on the third Thursday of every month, at the Cathedral Basilica of the Assumption, Covington, 3-4 p.m., to pray for victims of sexual abuse by clergy and to pray for the Church. All priests of the diocese will be in attendance; the lay faithful are invited to join. The Blessed Sacrament will be exposed, consecrating with the Chaplet of Divine Mercy and benediction. The sacrament of reconciliation will be available during the Holy Hour. The next Holy Hour will be announced later.

Happy Birthday to Deacon Charles Molville, St. Barbara Parish, Erlanger, April 6; Father Mario Tiziani, pastor, St. Cecilia Parish, Independence, April 8; Deacon Scott Fole, St. Paul Parish, Florence, April 8; Father Matthew Cushing, pastor, All Saints Parish, Walton, April 19; Father Ryan Stenger, pastor, St. Joseph Parish, Camp Springs, April 21 and Deacon William Theis, St. Therese Parish, Southgate, April 29.

“Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.”
—Luke 23:38

St. Veronica

1st-century woman of Jerusalem who was moved with pity when Jesus carried his cross. She offered him her veil to wipe his forehead. When Jesus handed it back, the image of his face was impressed upon it.

St. Charles Homestead has NTI of its own (left and far left) Not to be out-schooled, at the St. Charles Homestead, Ft. Wright, residents are learning all about new technologies. Even though relatives and friends can’t currently visit in person, FaceTime and Skype allow residents to continue to talk to their loved ones on a regular basis.

Feast of St. Joseph

School may not be in session, but the students of St. Joseph, Cold Spring, still celebrated the feast day of their patron — St. Joseph. Included in their online homework assignments was a STREAM challenge to be a carpenter just like the patron saint of the school and construct either the cross, the school, or their church! The results were beautiful.

(right) At the Bradford House — St. Joseph School of NTI, students accepted the challenge and built a church and (far right) the Hartig House — St. Joseph School of NTI, students built a cross.

Online studying

Seminarian Joe Riegle, a student at St. Vincent Seminary, studies while in residence at St. Henry Parish, Elsmere. Students were sent home and classes are online through the end of the semester.

Local teacher is national winner

Stephen Young, middle school Social Studies teacher at St. Therese School, Southgate, has won the National Citizenship Teachers Award Program for the state of Kentucky. Mr. Young will be honored on June 11 at the Joint Session in Louisville.
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Parish Kitchen serving food to-go

Allegre Thatcher
Assistant Editor

With city and state regulations closing dine-in restaurants and bars March 16 due to the coronavirus COVID-19, Parish Kitchen had to quickly find a solution to continue serving food to those in need.

Though the dining room to the Catholic Charities organization is now closed to the public, the kitchen continues to serve lunch to guests every day 11:30 a.m. -1:30 p.m.

“We are serving carry-out, our regular meals in to-go containers and passing them out to the guests,” said Maria Meyer, manager, Parish Kitchen. “None of the guests are actually eating in the kitchen, to keep the volunteers and staff healthy and follow the regulations for social distancing.”

Other services they normally provide, such as bathrooms, showers and hand washing stations, have also been improvised.

While Ms. Meyer is concerned where guests will shower, she said they have people working on solutions.

“We have porta-potties outside for our guests to use and hand sanitizer before they eat. We’re also passing out little bottles of sanitizer so they can take it with them to encourage better hand washing,” she said.

Numbers of guests remain similar to before the outbreak of the virus, said Ms. Meyers, though numbers have increased daily during the week of March 16-20. From Monday’s 140 guests to Thursday’s 190, each day went up a little.

“She said there are fewer volunteers, but they are still able to serve the guests sufficiently. “We’re able to get by with fewer volunteers,” she said.

“We’re grateful for the ones we have and we respect that the ones who cannot come in, we would encourage them not to if they are over 60 or have underlying health issues.”

Ms. Meyers said the response from the guests and the public has been very generous.

“People have been very grateful that we’re still open and that they are able to have a meal,” she said. “And with restaurants closing, we’ve had restaurant owners bring food in or reaching out to see if they could make a meal for us. Local Catholic schools have donated milk cartons that we’ve been passing out.”

Local restaurants like Sake Bomb Sushi have called and offered to cook the kitchen food. The kitchen also heard from Blinder’s Tavern, though Ms. Meyers directed them to another local nonprofit.

“We’re still trying to work with other social service agencies who help the population who we serve. If we think another agency could use it more, then we’ll pass it on,” she said.

In spite of all the disheartening news and the inability to sit down for a meal, Ms. Meyers said the guests “bring joy to our hearts because they try to lighten the mood and make jokes. They... brighten our day.”

“We’re so fortunate to be able to provide food in this time, we feel blessed.”

Community comes together to bolster ESNKY’s efforts during pandemic

Allegre Thatcher
Assistant Editor

Creative thinking and community connections have allowed the Emergency Shelter of Northern Kentucky’s (ESNKY) doors to open in a new location — but not the one planned for this fall.

The winter shelter closed on March 13 because it could not meet the Center for Disease Control’s 6’ social distancing requirement amid the COVID-19 pandemic which has closed many similar centers over the last few weeks.

Kim Webb, executive director, said she hoped to re-open by Monday March 16, but employees became symptomatic over the weekend and she didn’t want to expose anyone. However, when outside temperatures began dropping on the 16th of March, she knew she had to do something. She tried booking hotel rooms for a couple of days, but it wasn’t possible because they had laid off staff.

Mrs. Webb then read an article online about how similar organizations in Oregon were using public spaces like convention centers for the homeless. She put in a phone call to Judge Executive Kris Kniselmann with the idea of using the NKY Convention Center. He returned her call with a “yes,” she said.

After a furious day of work contacting local partners and Kenton County Emergency Management, Mrs. Webb acquired hotels, medical assistance from Welcome House, and by 5 p.m. on Saturday March 21, “We had 45 adult men turned in and each had their own 10-foot by 10-foot area — all in 40,000 square feet and restrooms.”

“I wanted to see if we could assist with the small population and (the shelter) keeps people from moving around,” she said. It worried her that people had no place to go, since movement is what spreads the virus. Now they are only allowing people to leave if they have a doctor’s appointment or if they’re working.

“I couldn’t be more proud of my community partners in Covington who said yes when I reached out,” said Mrs. Webb. “Everybody willingly jumped in and provided something and they’ve all been integral to the success.”

While each business is running their own work, they’re taking the time to make sure ESNKY stays running. Volunteers from local churches and the community are allowed in on a monitored basis, and Mrs. Webb organizes daily 11 a.m. phone calls with community members.

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(Continued from page 3)

coaches, developing relationships that will last the rest of their lives. Despite our world’s transition to more remote living, we will always be communal people. We still need each other. We yearn for the opportunity to share experiences together.

When events like the coronavirus affect our world in the ways that it has and these opportunities for moments are missed, my first question tends to be: “Why wonder why this is happening and what can we learn from it?” When reflecting on the events, I was reminded of what a priest friend of mine once said: “There is no such thing as a coincidence, for all are acts of God in which he remains anonymous.” I find it particularly ironic that the coronavirus has disturbed our lives during Lent. Not long after our schools closed and sporting events were canceled, it also occurred to me: We should be using the time we would have been watching basketball, playing golf, or getting ready for the spring sports season to, instead, fast, pray and give alms.

While we all want it to go away, the coronavirus is making it easier for us to become closer to God during this time. We have been forced to fast from some of our culture’s great indulgences — shopping, eating out, drinking in bars, gambling, to name a few. Our world has provided us new fasting opportunities for us. We have more time to pray at home, both on our own and with family. And we have time and opportunities now to provide alms, helping people like the elderly and others who are marginalized, who may need a grocery run, yard work completed, or a house chore completed.

One of the great lessons that sports teach us is perseverance. Last year’s NCAA Men’s Basketball Tournament champion — the University of Virginia — provides a great example. In the 2018 NCAA Tournament, Virginia lost to University of Maryland-Baltimore County in what is the biggest upset in the history of the tournament. It was the first time in games to a number-one seed against a number sixteen seed in the tournament that the sixteen seed won. It may never be surpassed as the biggest upset. A year after hitting tournament rock bottom, Virginia won last year’s tournament. The joy of Coach Tony Bennett and his team must have been exhilarating.

Similarly we will all have opportunities to experience the fruits of dealing with the adversity of the coronavirus. Imagine the joy that the winner of next year’s national championships will experience, knowing they missed out on competing in this year’s event. Imagine the first competition that teams and individual athletes will get to experience after restrictions have ended. Imagine the joy that members of a team will experience when they are back together for their first practices. Even as fans, the experience of watching sports will be sweeter when we have the opportunity to do it again.

But in the meantime, let’s pray for the sick and for our healthcare personnel. Let’s find people who we can help. Let’s see this as a time of fasting and a way to come closer to God. Our shining moment will one day come again.

John Hert is an assistant professor at the University of Cincinnati, a parishioner at St. Agnes Parish, Ft. Wright, and a longtime youth and high school coach. He is the lead trainer for the Play Like A Champion Today program in the Diocese of Covington.
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**Novena**

**SACRED HEART PRAYER.** Dear Heart of Jesus — In the past I have asked for favors. This time I ask you for this very special one (mention favor). Take it, dear Jesus, and place it within your own heart where your Father sees it, then in your merciful eyes it will become your favor, not mine. Amen. H.W.
Ethicists, lawyers see dangers in rationing of scarce health resources

Nancy Frazier O’Brien
Catholic News Service

Baltimore — Catholic ethicists and legal experts are sounding the alarm that the scarcity of resources such as ventilators and hospital beds during the current coronavirus pandemic could prompt health care decisions based only on age and disability — and in some cases already is.

Decisions on life-saving care based solely on those criteria are unjust, discriminatory and a violation of federal civil rights law, they say.

One of the strongest and most persistent voices has been that of Charles Camosy, an associate professor of theological and social ethics at Fordham University in New York, one of the hardest-hit U.S. cities.

“It should not be up to physicians to decide whose subjective quality of life deserves to be prolonged,” he wrote in a March 19 essay piece in the New York Post. “If rationing arrives, we must stand unambiguously for the marginalized and vulnerable.

He was especially critical of the Italian government for reportedly recommending that health care resources be rationed by age and limited to those who “could enjoy the largest number of life-years saved.” Italy has had nearly 70,000 confirmed cases of COVID-19 and more than 6,000 deaths as of March 25.

Camosy also joined with Robert P. George, a law professor at Princeton University and Harvard sociologist Jacqueline Cooke-Riviere in asking the Freedom of Conscience Defense Fund and the Thomas More Society to provide legal guidance on possible health care rationing during the pandemic.

“Decisions regarding the critical care of patients during the current crisis must not discriminate on the basis of discriminatory criteria,” said the legal memorandum drawn up by the two organizations. “Decisions must be made solely on clinical factors as to which patients have the greatest need and the best prospect of a good medical outcome. Therefore, disability and age should not be used as categorical exclusions in making these critical decisions.”

Peterreen, Thomas More Society vice president and senior counsel, added: “The horrific idea of withholding care from those because they are elderly or disabled is untenable and represents a giant step in the devaluation of each and every human life in America.”

Brian M. Kane, senior director of ethics for the Catholic Health Association in St. Louis, said the key question in Catholic social thought is how to balance the principles of “the primacy of the dignity of the person” with the common good, while also maximizing the resources available.

“The country after the last pandemic (the H1N1 swine flu in 2009), an awful lot of work was done to articulate the factors that should guide such decision-making,” he said, praising the “Ventilator Allocation Guidelines” issued by the New York State Task Force on Life and the Law in 2015 and the “Patient Care Strategies for Scarce Resource Situations” issued by the Minnesota Department of Health in April 2019.

The New York guidelines use a mortality prediction scoring system called SOFA, or sequential organ failure assessment, to evaluate each patient. The evaluations and periodic reassessments are done by a triage officer or committee and not by the physicians treating that patient.

“The guiding principle for the triage decision is that the more severe a patient’s health condition (i.e., higher the SOFA score) and worsening/no change in mortality risk (i.e., increase or little/no change in the SOFA score), the less likely the patient continues with ventilator therapy,” the guidelines say.

“For some people, if we gave resources to them it would not be very effective in changing their outcome,” Kane explained. “Others will get well even without the resources.” But for patients in the middle, the SOFA score provides a “hierarchical system” for allocating resources, he added.

“It’s a Catholic social teaching principles applied in a specific way based on clear, concise medical criteria,” he said.

Emergency medical technicians in Louisville, Ky., transport a possible coronavirus patient March 24, 2020, into the emergency department of Norton Women’s and Children’s Hospital. Amid pandemic, ethicists and lawyers see dangers in rationing of scarce health resources.

The 21-member New York task force included two priests, a rabbi, an ordained Protestant chaplain and a physician who was identified as New York Cardinal Timothy M. Dolan’s “delegate for health care.”

Kane also warned that allocation of scarce resources must take into account the Catholic social teaching of concern for the poor by making sure that “the distribution of resources does not reinforce disparities that we already have.”

Both Camosy and Kane said they were uncomfortable with any health care decisions based on so-called “quality of life” considerations. Kane said quality of life should only be a factor for patients themselves to judge in deciding whether to accept certain kinds of treatment.

“Physicians almost always rate the quality of life of their patients significantly lower than patients do themselves — and miss the fact that their patients often prefer length of life to quality of life (whatever that means),” Camosy wrote in the Post. “In short, they are terrible decision-makers about who should live and who should die.”

Father Tadeusz Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia, said there is no “one-size-fits-all answer” to resource allocation questions.

“In calamities, of course, hard questions arise,” he said. “If a very sick man with COVID-19, who also has leukemia and congestive heart failure, is using the only available ventilator at a small rural hospital, would it be fair to unplug him and give the ventilator to a woman, slightly younger, who just arrived by ambulance and needs it, and who seems to have somewhat better prospects of survival? It really depends on the details.

“If continued ventilation were likely to result in his improvement and survival, and was beneficial with few burdens, it could be wrong to take it from him,” Father Pacholczyk added.

But especially at Catholic hospitals in these difficult times, he said, “pastoral attention and caring for every person, especially every weakened and vulnerable person,” must be paramount.

“We must avoid yielding to a kind of panic, and losing the calm of accompaniment that should be part of the experience of every visitor to our hospitals, including those facing their final days and hours,” he said.

Fordham’s Camosy told Catholic News Service he hopes the coronavirus crisis will help spark “a national conversation about these matters.”

“Strangely,” he added, that discussion “has not been on the radar screen of most media that I’ve seen covering the pandemic.”
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2020 Scouting Awards to be distributed at parishes

The Scouting Award Vespers scheduled for March 18 at the Cathedral Basilica of the Assumption, Covington, was canceled due to the COVID-19 pandemic. Scouts will receive their awards at their parish once it is safe to gather again.

Here are the Scouts receiving religious Scouting awards this year:

American Heritage Girls and Girl Scout Awards

The God Is Love Medal — to help girls in kindergarten and first grade discover an appreciation that God created, cares for and loves us all.

AHG KY 1412 — St. Timothy Parish, Union; June Skuba

The Family of God Medal — Religious activity for girls ages 7-9 who are enrolled in American Heritage Girls and Girl Scouts as Brownies. It is designed to uncover the presence of God in their families and in their parishes.

AHG KY 1719 — St. Catherine of Siena, P. Thomas; Selma Harbauer

AHG KY 1412 — St. Timothy Parish, Union; Agnes Reynolds

I Live My Faith Medal — to help girls ages 9-11 appreciate more deeply the place God and religion occupy in their daily life.

Troup 7340 — St. Pius X Parish, Edgewood; Katie Sandos

The Marian Medal — for young women ages 12-15, to foster service to neighbor and growth in faithfulness to God.

AHG KY 1412 — St. Timothy Parish, Union; Audrey Klanka, Madison Merk, Sophia M. Nix, Margaret Sarsour

The Spirit Alive Medal — a religious activity for boys in grades 1-2. The program is designed to encourage Tiger Cub and Wolf Cub Scouts to develop a personal relationship with Jesus. Together with the active participation of their parents, Scouts come to see Jesus as a real person and friend.

Troup 77 — St. Mary Parish, Alexandria; Eston Kramer

Troup 702 — St. Timothy Parish, Union; Michael Lave, Colton Walter

Troup 708 — St. Joseph Parish, Crescent Springs/River Ridge; Keol Saire

Troup 779 — St. Pius X Parish, Edgewood; Matthew Mueller, Matthew Sandos

Parvuli Dei Emblem — Religious activity for boys in grades 3-5. The program is designed to increase the awareness of God’s presence in daily life especially at home and in the community.

Troup 17, St. John United Church of Christ, Bellevue; Wyatt Pfahler (Holy Spirit Parish, Newport)

Troup 66, St. Joseph Parish, Cold Spring; Ethan Black, Melissa Geiman, Ryan Neiser

Troup 72, St. Timothy Parish, Union; Carter Breig; Jordan Marie, Jonah Rettig, Jack Riddell

Troup 727, Immaculate Heart of Mary Parish, Burlington; Samuel Drkting, Jeremy Juile

Troup 779, St. Pius X Parish, Edgewood; Tristan Clifton

Troup 808, St. Cecilia Parish, Independence; Joey Granger, James Jimrur

Troup 845, St. Paul Parish, Florence; Brady Aubuchon

Troup 3077, St. Mary Parish, Alexandria; Wyatt Moree

Troup 3727, Immaculate Heart of Mary Parish, Burlington; Luke Daniels

Ad Altare Dei Emblem — to help boys in grades 7-12 prepare to take their place in the world as a maturing Catholic and understand of what it means to be a follower of Jesus.

Troup 702 — St. Timothy Parish, Union; Wade Merk, Weston Merk

Troup 779 — St. Pius X Parish, Edgewood; Andrew Nichols

Adult Leaders Scouting Awards

Bronze Pelican Emblem — a local recognition approved by the Diocesan Catholic Committee on Scouting and given to those who have made a significant contribution to Catholic Scouting in the diocese.

Father Richard Bolte, Mike Lena

Retired Cincinnati archbishop, former USCCB president, dies at 85

Dennis Sadowski

Catholic News Service

CINCINNATI — Retired Archbishop Daniel E. Pilarczyk of Cincinnati, an educator and author whose work focused on explaining the Catholic faith to wider audiences, died March 22 at age 85.

A native of Dayton, Ohio, Archbishop Pilarczyk, had been in declining health in recent years. He led the Cincinnati Archdiocese for 27 years until his retirement Dec. 21, 2008, to mark the 50th anniversary of his ordination as a priest.

Prior to his appointment as archbishop in 1982, he was auxiliary bishop of Cincinnati for eight years, also serving as director of educational services for the archdiocese.

“Among his brother bishops, Archbishop Pilarczyk was recognized as one of the outstanding educators of his time,” Archbishop Dennis M. Schnurr of Cincinnati, his successor, said in a statement. “They elected him not only president of what was then the National Conference of Catholic Bishops but also chair of every significant committee of the bishops’ conference.

“His accomplishments on the local level in his tenure as archbishop of Cincinnati were equally outstanding. He unselfishly devoted his entire priesthood to this archdiocese,” Archbishop Schnurr said.

In letter dated March 25 from Archbishop Christophe Pierre, apostolic nuncio to the United States, to Archbishop Schnurr, Pope Francis extended his condolences to the members of the Archdiocese.

“Recalling with gratitude the blessings that accompanied the late Archbishop’s many years of ministry to the Church in Cincinnati ... His Holiness prays you in commenting his soul to the merciful love of God our merciful Father,” the letter read. “To all who mourn Archbishop Pilarczyk ... the Holy Father cordially imparts his Apostolic Blessing as a pledge of consolation and peace in the Lord Jesus.”

Archbishop Joseph H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, called the late archbishop a “shepherd close to his flock.”

“The archbishop led during challenging times but sought reconciliation and reform with humanity.” Archbishop Gomez said in a statement released by the USCCB March 23. “Archbishop Pilarczyk was generous also in service to his brother bishops. We benefited greatly from his pastoral leadership.”

Bishop Roger Foyes of the Diocese of Covington said, “I have known Archbishop Pilarczyk for over 50 years. I met him at a national conference when I was a seminarian and he was rector of the seminary in Cincinnati. He was in a small discussion group with us.

“After my ordination I knew him as the Metropolitan Archbishop of the Province of Ohio. I had a number of interactions with him while I was Vicar General of my previous diocese. He was always very kind and obliging.

“When I was appointed Bishop of Covington I gave him my number across the room. I recall in my days as a bishop I found in him a true friend and adviser who was always willing to share his expertise and vast experience with a new bishop. Kind, considerate, caring are words that describe the Archbishop. May he rest in peace.

“Archbishop Pilarczyk wrote several popular books as well as pamphlets and articles explaining the Catholic faith. Among his books was the best-selling “Twelve Tough Issues: What the Church Teaches — and Why.” It later was revised and retitled as “Twelve Tough Issues — And More.” Recent works include “When God Speaks” and “Live Letters.””

Nearing retirement, Archbishop Pilarczyk launched Grateful Believers, an initiative to raise awareness of God’s blessings in daily life and increase stewardship within the Church.

His involvement in the Church reached beyond Cincinnati as he served in several leadership positions within the bishop conference, including terms as vice president from 1986 to 1989 and president from 1989 to 1992. He chaired several conference committees, among them were those addressing education, liturgy and doctrine.

A ruptured brain aneurysm July 23, 1988, minimally slowed the Archbishop. He resumed many of his duties about eight weeks after successful brain surgery. Writing in The Catholic Telegraph, the archdiocesan newspaper, seven weeks later, the archbishop described his health scare as “a special act of God’s concern for me and my life. It was a stroke of his love.”

In other capacities, Archbishop Pilarczyk served as chair of the board of trustees of The Catholic University of America and chaired the International Committee on English in the Liturgy, the body that prepares English translations of the church’s Latin liturgical books and individual liturgical texts in accord with the Holy See’s directives.

In Cincinnati, the archbishop strengthened the archdiocesan seminary, Athenaeum of Ohio, building it into a training center for lay ministry, and its Mount St. Mary’s division for the formation of priests.

Archbishop Pilarczyk ordained more than 100 priests and three bishops during his tenure. The archdiocese reported he confirmed more than 74,000 people.

He also led the development of the archdiocese’s Futures Project, which led to new strategies to increase vocations while forming 300 pastoral regions in a structure that allows for the operation of current parishes with as few as 10 priests.

Although he had many successors, the archbishop also was troubled by the clergy sexual abuse crisis. In 2003, he chose to appear in Cincinnati courtroom as a judge convicted the archdiocese of failing to report sexual abuse. The case marked the first time any U.S. Catholic institution was convicted of such a crime.

Archbishop Pilarczyk was not charged with wrongdoing himself. In his final homily before retiring, the archbishop said he regretted what had happened. “I made some moderate decisions and people got hurt and I’m sorry,” he said.

Archbishop Pilarczyk was born Aug. 12, 1934. He studied at the Pontifical University in Rome prior to ordination in 1959. He obtained a doctorate in sacred theology from the school in 1963. He also held a master of arts in the classics from Xavier University and a doctorate in the same field from the University of Cincinnati. Every major college and university in Cincinnati awarded the archbishop an honorary doctorate, including Hebrew Union College/Jewish Institute of Religion.

The Messenger staff contributed to this report.
COVID-19 is not God’s judgment, but a call to live differently

Cindy Woodburn
Catholic News Service

VATICAN CITY — The worldwide coronavirus pandemic is not God’s judgment on humanity, but God’s call on people to judge what is most important to them and resolve to act accordingly from now on, Pope Francis said.

Addressing God, the pope said that “it is not the time of your judgment, but of our judgment: a time to choose what matters and what passes away, a time to separate what is necessary from what is not. It is a time to get our lives back on track with regard to you, Lord, and to others.”

Pope Francis offered his meditation on the meaning of the COVID-19 pandemic and its implications for humanity March 27 before raising a monstrance with the Blessed Sacrament and giving an extraordinary blessing “urbi et orbi” (to the city and the world).

Pope Francis said “we should be grateful” for all who are in the health system, including medical workers. “We pray that they may remain united and strong in the midst of the sufferings of this pandemic.”

Pope Francis said that the measure of a person is not what they have, but who they are, and praised the efforts of doctors, nurses, supermarket employees, cleaners, caregivers, providers of transport, law enforcers, volunteers, priests, religious men and women and everyone else who are helping others and making life possible during the pandemic.

The pope said the church has adapted “to protect the sick, the elderly and those who are in need. This is a sign that it is possible to find resources to help others and to be useful to them.”

Pope Francis said, “This pandemic has made us realize that we are all in the same boat, all of us fragile and disoriented. And it has shown how much each person has a contribution to make, at least in comforting each other.”

“A corona boat is all of us,” he said.

The pandemic, the pope said, has exposed “our vulnerability and uncovered those false and superfluous certainties around which we have constructed our daily schedules, our projects, our habits and priorities.”

In the midst of the storm, Pope Francis said, God is calling people to faith, which is not just believing God exists, but turning to him and trusting him.

As Lent and the pandemic go on, he said, God continues to call people to “convert” and “return to me with all your heart.”

It is a time to decide to live differently, live better, love more and care for others, he said, and that is why the church is asking people to stay home and pray.

Pope Francis said the Holy Spirit can use the pandemic to “redeem, value and demonstrate how our lives are woven together and sustained by ordinary people — who do not appear in newspapers and magazine headlines, but are serving others and making life possible during the pandemic.”

The pope said, “How many people every day are exercising patience and offering hope, taking care to sow not panic but a shared responsibility.”

“Many are praying, offering and interceding for the good of all,” he said.

Pope Francis said, “Prayer and quiet service: These are our victorious weapons.”

In the boat, when the disciples had lost all hope and were afraid, he said, “Jesus was with them... He reassured them and gave them hope.”

Pope Francis ended his meditation by saying, “The Lord is our hope in our humbling and difficult moments.”

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For over 100 years, St. Vincent de Paul Northern Kentucky has been providing emergency assistance to Northern Kentucky neighbors in need.

St. Vincent de Paul Northern Kentucky is committed to helping neighbors in need during this critical time. In response to COVID-19, they have shortened their response time and are working hard to provide help in some way to every neighbor who reaches out.

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Message

April 3, 2020