May 15, 2020

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Missed an edition? Current and back issues of the Messenger are available online at covdio.org/messenger.
May is Mary’s month. In the Catholic Church, Mary has rightfully been understood to be a great intercessor for God’s people as Mother of the Church. On May 1, Bishop Roger Foys consecrated the Diocese of Covington to Mary, Mother of the Church pleading for her protection during the COVID-19 pandemic. The local consecration was a part of a North American initiative started by the Canadian Conference of Catholic Bishops and supported by Archbishop José Gomez of Los Angeles and president of the United States Conference of Catholic Bishops. Several other bishops across the United States also that day consecrated their diocese to Mary, Mother of the Church.

At the Cathedral Basilica of the Assumption, the celebration included the praying of the decade of the rosary and a traditional May Crowning — absent of a congregation. The event was live streamed and is available for viewing on the Cathedral’s website www.covcathedral.com.

The reading, which was recommended by the USCCB, was John’s account of the crucifixion, where from the cross Jesus entrusts Mary to the disciple John and John to Mary — in turn entrusting the Church to the loving care of his mother.

“Mary stood at the foot of that cross because she loved her son with a love that only a mother can give,” said Bishop Foys in his reflection. “She needed to be there so that she could see her son and that he could see her, so that even in the midst of his agony suffering and pain he derived consolation in that he was not alone — that he would not die alone.”

Bishop Foys said that a mother’s love is so necessary that God sent his son to born of a woman.

“God could have sent his son in any number of ways but he chose that his son, who would be our Savior would be born of a woman — one of us — who would know a mother’s love. How empty Jesus’ life would have been without the love of a mother — a love that is so great that she stood along the path to Calvary… How powerful her heart must have been as she saw her son beaten, bloodied, spit upon, bearing the weight his cross on the way to Calvary. What went through her mind as she stood at the foot of the cross with the beloved disciple and watched her son in his agony? It is a pain only a mother could imagine,” he said.

During this time of pandemic, it is right that the Church turn to Mary, her mother, asking for her protection and intercession, Bishop Foys said.

“Mary the Mother of God, the mother of Jesus, our mother, she is the mother of the Church, the mother of us all and she will intercede for us with her son. She will not abandon us,” Bishop Foys said. “There is no love, at one in the same time, as gentle and as strong as the love of a mother. So we gather today, the bishops across our country, to dedicate our nation and our dioceses, to consecrate ourselves, to Mary, Mother of the Church and we ask her to intercede for us — to make us strong during this time of testing, during this time of pain, this time of fear and anxiety. We ask her to take our collective hands into hers and comfort us. Mary is our mother. She will not disappoint us. She will care for us because she loves us.

“Mary, Mother of God, mother of Jesus, Mother of the Church — pray for us.”

See related articles about Mary on pages 6 and 8.
Protocols for Celebrating the Liturgy amid COVID–19

12 May 2020

I. The dispensation from the obligation to attend Sunday Mass for all the faithful of the Diocese of Covington is extended until further notice. Additionally, those who are sick should refrain from coming to church for fourteen (14) days from when they first began to experience symptoms.

II. Eucharist

1. Beginning 20 May, 2020, public celebration of the Eucharist will resume. The first weekend Mass will be 21/24 May 2020.

2. At this time, no additional Masses are to be added.

3. The following precautions are to be observed:

   a. Before Mass

      • Parishioners are to sit six feet apart, with an exception made for members of the same household.

      • Seating in the churches will be limited to allow for this social distancing. Every other pew will be blocked off to ensure six feet distancing in every direction.

      • All open pews will have markers every six feet to assist parishioners in spacing themselves within the pews.

      • Once parishors determine the seating capacity efforts should be made to inform the parishioners of the new restrictions in order to limit the number attending a single liturgy.

      • Parishioners should be encouraged to wear face coverings.

      • Pews, amoeba, door handles, railings (indoors and outdoor), and bathroom doors are to be wiped down after every Mass. Pastors should consider recruiting volunteers to help with this process. Only one person at a time should be allowed in the bathroom.

      • Everything is to be removed from the pews including but not limited to hymnals, missalettes, response cards, guest envelopes, etc. Parishers might consider using disposable worship aids.

      • Ministers:

         — Only one lector is to be used at each Mass.

         — If servers are to be utilized they are required to wear white gloves and face masks. All server vesture (including gloves) is to be washed weekly.

      • Sacristans should wash/sanitize their hands before and after setting up for Mass and should also wear face coverings during that time.

      • Ushers/Greeters are to wear face coverings.

      • Musicians

         — Organist/pianists are to sanitize their instrument after each liturgy.

      • All microphones should also be sanitized after each Mass.

      • A single cantor is permitted in addition to the organist/pianist.

      • Choirs are not to gather and sing together.

      • Singing during Mass creates a higher risk of spreading infectious particles. Alternatives to congregational singing such as instrumental music or antiphonal singing should be considered.

   b. During Mass

      • Processions should be avoided to maintain safe, social distancing. If possible, the ministers should enter the sanctuary via the sacristy.

      • Consider other methods for the collection if you pass a basket from one person to another: Note: maintain all security protocols as it relates to the collection.

      • There is to be no procession of the gifts (offertory procession).

      • The Sign of Peace is to be omitted.

      • Distribution of Holy Communion

         — Only the priest(s), vested deacon(s) and two Extraordinary Ministers of Holy Communion may distribute Holy Communion.

         — They must wear face masks and sanitize their hands before and after the distribution of Holy Communion.

         — When there is more than one minister of communion, broad is to be separated into separate ciboria prior to Mass.

         — Distribution of the Precious Blood to the faithful is to be omitted. Note: When concelebration occurs, priests and deacons should receive via intinction.

         — Place markers in aisles six feet apart to facilitate safe, social distancing in the communion procession.

         — One way communion lines should be utilized; for example, distribution could occur in side aisles rather than the center aisle.

         — Communion is to be received by the faithful in the hand and standing.

         — It is the decision of the pastor whether or not to allow reception of Communion on the tongue. If this practice is allowed the person distributing Holy Communion must sanitize his/her hands after distributing to each individual communicant.

         — Those with gluten intolerance should make arrangements with the pastor.

   c. After Mass

      • Consider having volunteers hold the doors open for parishioners or propping doors as parishioners leave the church to reduce the touching of door handles.

      • The priest and deacon should not greet the people for fourteen (14) days from when they first began to experience symptoms.

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      • Deacons should receive via intinction.

      • Extraordinary Ministers of Holy Communion may distribute Holy Communion.

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      • Only the priest(s), vested deacon(s) and two Extraordinary Ministers of Holy Communion may distribute Holy Communion.

      • They must wear face masks and sanitize their hands before and after the distribution of Holy Communion.

      • When there is more than one minister of communion, broad is to be separated into separate ciboria prior to Mass.

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      — Those with gluten intolerance should make arrangements with the pastor.

III. Weddings, Funerals, and Baptisms

1. Beginning on 20 May, 2020, public weddings, funerals, and baptisms are suspended; for example, Children’s Liturgy of the Word or coffee and donuts following Mass.

2. Lines for confessionals should have markers on the ground every six feet to encourage safe, social distancing. If possible, the ministers should enter the confessional after entering and exiting the confessional.

3. The following precautions are to be observed:

   a. Priests are to follow current guidelines as it relates to the Anointing of the Sick.

   b. As a reminder, priests are permitted to use an instrument, such as a cotton ball or a cotton-swab, for the actual anointing.

VI. Sacrament of Reconciliation

1. Regularly scheduled confessions can resume.

2. Lines for confessions should have markers on the ground every six feet to encourage safe, social distancing.

3. Both the penitent and the confessor should wear masks.

4. Pastors are to take every possible precaution to ensure that the sacrament is celebrated safely, for example, removing kneelers and offering a chair without arms, offering a means for the penitent to sanitize the kneeler before and after confession, or offering sanitizer for those entering and exiting the confessional.

VII. Other liturgies and devotions are permitted but are required to follow the above guidelines.
The Cross and Easter Mercy — “For his mercy endures forever”… Psalm 136

The Compendium of the Social Doctrine of the Church (2004) roots the Church’s moral tradition on social justice in a panoramic vision of salvation history. The first chapter — “God’s Plan of Love for Humanity” — traces the movement of the divine initiative of love which was inaugurated in creation, enacted historically in and through the biblical covenant, and decisively fulfilled in the life, death, and resurrection of Jesus Christ, the Word made flesh. The Compendium declares that “(Of the Face of God, progressively revealed in the history of salvation, shines in its fullness in the Face of Jesus Christ crucified and risen from the dead)” (CDSC, n. 31). Thus, the mystery of redemptive incarnation is a revelation of Trinitarian love, for “God is an infinite communion of love.”

A poignant passage recounts the core of salvation history: “God’s gratuitous love for humanity is revealed, before anything else, as love springing from the Father, from whom every breath draws its source, as the free communication that the Son makes of this, giving himself anew to the Father and giving himself to mankind, as the ever new fruitfulness of divine love that the Holy Spirit pours forth into the hearts of men.” (cf. Rom 5:5)

The summary concludes: “By his words and deeds, and fully and definitively by his death and resurrection, Jesus reveals to humanity that God is Father, and we are all called by grace to become his children in the Spirit (cf Rom 8:15-16, Gal 4:6, and therefore brothers and sisters among ourselves)” (CDSC, n. 31).

“Redeemer Homines” (“Redeemer of Humanity”) (1978), Saint John Paul II’s inaugural encyclical, articulated the all-encompassing vision which had dominated his pastoral teaching over the decades of his Petrine ministry: “The Redeemer of man, Jesus Christ, is the center and the cornerstone article of the Incarnation and Redemption. Two Johannine passages are seminal: “The Redeemer of humanity” (1 John 4:10) cited “Gaudium et Spes” (1965) and inspired by a profound spiritual consciousness as the Great Jubilee in 2000 was approaching, the late Holy Father called for a reawakening of the cornerstone article of Christian faith — the Incarnation. In particular, the Christology of the Gospel according to John grounds a New Testament foundation of the doctrine of the redemptive Incarnation. The new Paschalian experience articulates: “The Word became flesh and dwelt among us” (Jn 1:14) and “God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.” (Jn 3:16)

“Redeemer of Humanity” developed an extensive analysis of the multi-faceted dimensions of the mystery of the Incarnation and Redemption. The mystery of Redemption is marked by both a divine and a human dimension (RH, n. 516).

First, the redemptive death and resurrection of Jesus Christ — the paschal mystery — inaugurates the new creation which is the Trinitarian communion. The Incarnation links to the divine source of wisdom and love (RH, n. 5). The encyclical explains: “The God of creation is revealed as the God of redemption, as the God who is ‘faithful to himself’, and faithful to his love for man and the world which he revealed on the day of the Creation” (RH, n. 516).

“Redeemer of Humanity” cited Gaudium et Spes (“The Pastoral Constitution on the Church in the Modern World,” 1965) in support of the vision of redemption as “a new creation.” In referring to the typology of the first Adam in Genesis and Christ, the second Adam, the Pastoral Constitution asserted that the mystery of the Incarnate Word illumines the mystery of humanity itself: “the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to himself and makes his supreme calling clear” (GS, n. 22).

Secondly, since the Incarnation reveals the mystery of the human person, the encyclical likewise highlights the human dimension of the Incarnation. Thus, modern men and women “cannot live without love.” Christ becomes the touch point of the communion of the divine and the human. The paschal mystery accomplished by love “With our eyes fixed on Jesus and his merciful gaze, we experience the love of the Most Holy Trinity.”

The mission Jesus received from the Father was that of revealing the mystery of divine love in its fullness, “God is love” (I John 4:8, 16) … This love has now been made visible and tangible in Jesus’ entire life. His person is nothing but love, a love given gratuitously — Pope Francis, “Misericordiae Vultus” (“Rich in Mercy”) (1980), leading “through the cross and death to resurrection,” has restored human dignity with the “original blessing” of creation and returned meaning to life in the world. (RH, n. 10)

The human dimension of the mystery of the Incarnation is uniquely rooted in the revelation of the mystery of God’s love for humanity, which reaches a peak in Jesus’ self-emptying love on Calvary: “the Cross stands as ‘a fresh manifestation of the eternal fatherhood of God, who in Him [Jesus Christ] draws near again to humanity, to each human being, giving him the thrice holy Spirit of truth.’” (Jn 13:13) (RH, n. 9)

The Cross and the death of Christ have incarnated God’s love for humanity which was first manifested at the beginning of creation, an affirmation that the God of redemption is the God of creation. Two years later, the theme of the divine dimension of the redemptive Incarnation was taken up again in the late Pope’s second encyclical letter “Divina Misercordiae” (“Rich in Mercy”) (1980). As an extensive biblical and theological meditation on the theme of divine love or mercy, the encyclical opens with a proclamation that Jesus Christ is the definitive revelation of God as Love: “It is God, who is rich in mercy (Rom 11:21), not only to ‘our Father’ but to ‘all’ who accept his love for humanity. It is his very Son who, in himself, has manifested him and made him known to us” (Jn 1:18) (RH, n. 16).

Rich in mercy” then crafts a catechism of biblical insights that radiates a biblical vision of the mystery of the Incarnation. Christ’s “making known” the Father (Jn 1:18) enfolds God’s covenantal relationship of love for all men and women. Accordingly, God’s “philanthropy” (Papal encyclicals) makes visible the invisible inner life of God but has become definitively visible “in Christ and through Christ, through his actions and his words, and finally on the death on the Cross and his Resurrection.”

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Good friends must ‘stay in touch’

Rose Garden Mission helps those in need of hope and cherishment. Many people who come in are seen as a burden to society, but in Rose Garden they are cherished. During my time working with the Franciscan Sisters, I have figured out how to help provide hope for the hopeless. I have been volunteering at the Rose Garden Mission in Covington, the Center for Hope and Healing, for what seems like decades. My family and I work anywhere from the front desk, to the warehouse and the hospitality room. These experiences with the Franciscan Daughters of Mary, and the wonderful people that visit, have helped form my beliefs in helping everybody wherever I am. I was guided to become the person I am today.

The volunteers provide hope for everybody who needs it. For example, an elderly lady who has been through a lot of surgeries and tough times. She comes in all the time. She doesn’t need food; however, she comes in for spiritual/emotional healing. She waits in a chair off to the side for hours just so she can chat with a very kind elderly man and get a hug to cheer her up. That’s how she gets her hope from Rose Garden.

John is the most polite person in the mission by far. He would hold the door open for all the other guests and get his food last. When he comes to the front desk, he greets you with a smile. One day, he was curious about a prayer written on a card by the desk. His mom had it memorized, so she taught him the prayer, which was easy for him. The Catechism of the Catholic Church says, “The desire for God is written in the human heart, because man is created by God and for God. No one can draw man to himself.” John is ever drawn closer to God and trys his very best to show to others. Now, whenever he comes in, he always asks my mom, “his spiritual advisor” in his own words, for a prayer card so he can learn a new prayer and become closer to God. That is how he gets his hope and needs filled in Rose Garden.

Rafael, may have been the friendliest person you would have ever met, whenever he came in he had a small smile that spread around the room. Even though he was confined to a wheelchair nothing got in the way of his happiness. He sprouted joy throughout the mission whenever he came in, always asking to take a selfie with you and he provided hope for others by sharing his joy with them and giving them hope for their futures.

Rose Garden gives clothes, food, shelter, drink and welcomes the neighbors. In the Bible, Matthew 25:35-36 says “I was hungry and you gave me food, I was thirsty and you gave Me drink, a stranger and you welcomed Me, naked and you clothed Me, ill and you cared for Me, in prison and you visited Me.” This is practically Rose Garden’s mission statement. The sisters eagerly serve everybody to the very best of their abilities, and the volunteers such as my cousins, grandparents, family, school groups and other caring families come in to provide care for the underprivileged.

The mission is literally a food pantry, but many people come in for the physical nutrition and the mental spiritual upliftment. It is such a heartwarming scene when even while washing dirty and smelly potatoes with Sister Catherine, I couldn’t help myself from smiling and having a good time because I know how much the people come in to Rose Garden appreciate it. It feels amazing to do good things for others. The other day, I was dealing with each other. We should do so with a sense of awe that arises in the presence of something holy and sacred. For that is what human beings are: we are created in the image of God.” (cf. Gn 1:27) When the visitors are outside of Rose Garden, some of them may not be close to society, just useless people without jobs and futures. About half of the people that come in are drug addicts, homeless, jobless, immigrants, or disabled. But in Rose Garden, they are cherished and cared for. They are at home at Rose Garden. They may seem like an odd bunch to be around but that is not the case. They are safe, they are cherished and cared for.

Adam Kolar is an eighth-grader at Villa Madonna Academy, Villa Hills. This is the essay he submitted to the 2020 Pro-Life Essay Contest sponsored by the diocesan Pro-Life Office, which was awarded first place.

Hindsight in 2020

Along the Way

Ray Smith

Somehow along the way, once upon a time not that long ago, I read a wondrous bedtime story wherein a father, somehow, someway, was dead-set on convincing his young son to go to bed. Though tired, but not to be outwitted, the boy made the following offer: “Tell me the one about the virus again. Then I’ll go to bed.”

“But my boy, you’re growing weary, sleepy thoughts around your head.”

“Never mind that. That case! That one’s my favorite. I promise... just once more.”

The boy snuggled down, my boy; though I know you know full well this story starts before them in a world I once would dwell."

“Tm sorry to announce a book called “The Great Realization” by Probably Tom Foolery. Please don’t bail out — stay with us: the father, the boy and me.”

“It was a world of waste and wonder, of poverty and plenty, back before we understood why hindsight’s 2020. You see, the people came up with companies to trade; across all lands. They were picturing a paradise; but they were not much bigger than we ever could have planned. We’d always had our wants, but now it got so quick. You could have anything dreamed of in a day with a click. We noticed peo- ple had stopped talking. That’s not to say they never spoke.”

“(Picture a family sitting on a couch, chained to their cell phones or iPads.)

“But the meaning must have melted and the work life balance broke. And the children’s eyes grew squarer and every toddler had a phone. They filtered out the imperfec- tion, but amidst the noise, they felt alone. And every day the skies grew thicker; till you couldn’t see the stars. So, we flew in planes to find them while down below we filled our cars. We’d drive around all day in search of adventure. We’d gone ten how to run. We swapped the grass for tarmac, shrunk the parks till there were none. We filled the sea with plas- tic because our waste was never capped. Until, each day when we went fishing, you’d pull out already wrapped. And while we drank our seas back and turned, our leaders taught us why, it’s best to not upset the lob- bies, more convenient, to die.”

Some virus came our way. The gov- ernment reacted and told us all to hide away. But while we all were hidden, amidst the fear and all the while, the people didn’t out the ins. They remembered how to smile! They started clapping to say thank you, and call- ing out for incriminations. And while our keys gained their trust, they would look forward to their runs. And with the skies less full of voyagers, the earth began to breathe. And the beaches born new wildlife that scuffled off into the seas. (Picture a little pigtailed darling running through a green open field.)

“Some people started dancing, some were singing, some were taking. We’d grown so used to bad news, but some good news was in the making. And so when we found the cure and were allowed to go outside, we all pre- ferred the world we found to one we left behind.”

(To a family walking hand in hand a grass knoll at sunset.)

“Old habits became extinct and they made way for the new. And every simple act of kindness was now given its due.”

(Continued on page 14)
Mary, Mother of the Church

David Cooley

On the first day of May, Bishop Roger Foys consecrated the Shrine of Covington to Mary under the title Immaculate Conception, the title is a slight turn from tradition in the United States, the States and Canada consecrated their respective lands to the title is a slight turn from tradition in the United States, the States and Canada consecrated their respective lands to the title is a slight turn from tradition in the United States, the States and Canada consecrated their respective lands to the title is a slight turn from tradition in the United States, the States and Canada consecrated their respective lands to the title is a slight turn from tradition in the United States, the States and Canada consecrated their respective lands to the title is a slight turn from tradition in the United States, the States and Canada consecrated their respective lands to the title is a slight turn from tradition in the United States, the States and Canada consecrated their respective lands to the 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In this Messenger file photo, participants of the 2019 Cross the Bridge for Life lead the walk over the “Purple People Bridge.”

Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, is seen during a special liturgy in renewing the consecration of the U.S. in the care of our Blessed Mother May 1, 2020, from the Cathedral of Our Lady of the Angeles in Los Angeles.

we cannot celebrate life at Cross the Bridge this year, we are able to do it now in a uniquely meaningful way. The special program is precisely what our pro-life community needs right now. Although we are saddened by this change of events, we welcome the opportunity to live out our pro-life values in the community by financially supporting our life-saving efforts.

The rapidly growing and family friendly event was initiated in 2005 by pregnancy care directors from the Cincinnati and Northern Kentucky area. It brings together over 5000 people every year from across the state of Ohio and neighboring states.

Community is the most important thing," said Peggy Piccola, Cross the Bridge Steering Committee member and assistant to the director of the Diocese of Covington Pro-Life Office. “Through the dedication and generosity of our faithful sponsors, we will be able to offer financial support to our Life Coalition members. These life-affirming agents are no one getting the ramifications of the COVID-19 pandemic.

Meg Wittman, executive director, Cincinnati March for Life, agreed. “While the decision to cancel the event this year was difficult, the safety of our community is the most important thing,” said Peggy Piccola, Cross the Bridge Steering Committee member and assistant to the director of the Diocese of Covington Pro-Life Office. “Through the dedication and generosity of our faithful sponsors, we will be able to offer financial support to our Life Coalition members. These life-affirming agents are no one getting the ramifications of the COVID-19 pandemic.

Each year May is a time set aside by the Church to offer special devotion to the Blessed Mother — this is very fitting since it is also the month we celebrate all mothers on Mother’s Day. It is called “Mary’s Month” and usual high lights include May crownings, rosaries and meditations on Mary’s role in salvation history.

This year it is striking that the bishops recognize that we are ourselves not in the usual time of joy that comes with late spring — a time of first Communions, graduations, marriages, reunions and vacations — but a time of sorrow, which has been thrust upon us by a pandemic, isolation and economic uncertainty. It seems that there is a lot of uncertainty, anxiety, suffering and all around the world. And I’m sure that a lot of individuals have found themselves in situations where they feel overwhelmed by their worries and helpless to do anything about them. However, we, the Church, members of the Mystical Body of Christ, are never helpless.

So, what can we do in times like these? We can turn to the one who intercedes to her Son on our behalf. We turn to the “woman” of the Bible, who gave her free consent, through a singular grace, on behalf of the entire human race. Mary is the one who said yes to God’s plan for human redemption by accepting the task of becoming the Mother of the Son of God, and is the first person to consecrate herself to Jesus. In this time of turmoil, at the beginning of May our Church leaders are asking us to be child-like in our faith and ponder the mystery that Mary is our true Mother — yes, in a spiritual way but also in a very real sense. As the Second Vatican Council puts it, Mary is “a Mother to us in the order of grace.” (Lumen Gentium, 61)

Bishops Rahner, a Jesuit theologian, once wrote, “Mary through her position as the Mother of God, stands indeed in a special relationship to all mankind who have been formed into a single body through the power of the}

One of the organizations that receives support from the 2021 Cross the Bridge Grant Program is the Greater Cincinnati Pregnancy Care Center. The Center provides support and services to pregnant women and their families through a pregnancy resource center, crisis counseling, and support groups.

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Family vs. Environment: What is a responsible Catholic to do?

Father Raymond Enzweiler

Today some people talk as if we are at war with the environment. To be more precise, they argue people are attacking the environment and destroying it. After all, nature simply does what it is supposed to do. We are the enemy, the ones damaging the balance of nature with our selfish choices. They argue that we need to adjust before the environment fully reacts and destroys life. They identify many changes we need to make, including population control. They argue we need to reduce the number of children we are having in order to reduce our impact on the environment (and improve the quality of life now and into the future). It is an argument that gives priority to the environment and fears the coming environmental backlash. So strong is this attitude, some will even ridicule parents with a large number of children for their failure to do their duty in this great battle to save the environment.

But, what is our responsibility to the environment? In Genesis 1:26-28, we learn that humankind is given dominion over creation. This dominion, however, is intimately connected to our being created in God’s image and likeness. Rather than domination over creation, it is better understood as stewardship of creation. As stewards, we work on behalf of God. We assist in the process of creation. We help bring God’s plan for the glory of creation to fruition and grow in our own holiness at the same time. We must act wisely and strive to hand on something better to the next generation of stewards — our children. Indeed, our theology has long recognized our role as stewards of creation. And, it has been discussed by popes many times the last half century and well expressed in Pope Francis’ encyclical “Laudato Si,” “On Care for our Common Home,” in 2015.

Is family secondary to creation then? No, that same passage from Genesis speaks to family. God tells man and woman to be fruitful and multiply. It is a blessing from God connected with our being created in God’s image and likeness, a reality expressed through children. The spouses each choose to unconditionally give self to other for the good of the other out of love. This reflection of the triune unity allows them to grow in self-knowledge and in love of God. Further, just as the love of God overflows in the goodness of creation, the family’s love overflows in creative goodness, especially through children. The family, then, is a sign of God in the world that inspires faith and goodness. Pope Francis explores it well in an address to The National Numerous Family Association on December 28, 2014:

“You have come with the most beautiful fruit of your love. Motherhood and fatherhood are a gift of God, but to accept the gift, to be astounded by its beauty and to make it shine in society, this is your task. Each of your children is a unique creature that will never be duplicated in the history of humanity. When one understands this, or that God wanted each one, we are astounded by how great a miracle a child is! A child changes your life! We have all seen — men, women — that when a child arrives, life changes, it is another thing. A son or daughter is a miracle that changes life. You, boys and girls, are exactly this: each one of you is the unique fruit of love, you come from love and you grow in love. You are unique, but not alone! And the fact of having brothers and sisters is good for you: the sons and daughters of a large family are more capable of fraternal communion even from early childhood. In a world often marked by selfishness, a large family is a school of solidarity and sharing, and this attitude is to the benefit of society as a whole.”

Indeed, the Church has always affirmed that the family is the foundation of society and faith. It is the starting point of goodness in the world. But, family is also very personal with the husband and wife at the center of the familial relationship. Individual couples need to use their prudent judgment and determine how many children they can responsibly rear while being open to and deferring to God’s will and God’s knowledge of what is best. The Church supports them in their faith and guides them in their discernment, but neither our faith nor the Church dictates family size.

What about the premise, “we are waging war on the environment?” Our knowledge of the world, a fruit of God’s gift of reason, makes it clear. There is some truth there. We need to be better stewards. We now impact nature on a large scale. We can fulfill our desire for immediate satisfaction and often do so without due regard for the future. It is a self-centered view of the world that is counter to who we are as God’s stewards in creation. Is population control the answer? No, but families are the starting point for any answer. It is there that we learn to respect and care for others and their things. It is there that we learn to respect and care for others and their things. It is there that we learn to love lovingly use the resources we have and share them with those around us and with those yet to come. Life is complex. We cannot oversimplify the issues or the solutions. Yes, we need to take better care of the environment. But faith tells us the family is not the problem, it is integral to the solution.

So, how does one respond when asked, “How could you have so many kids in this day and age?” Tell them, “We’re implementing a responsible Catholic system,” and you have it.

Father Raymond Enzweiler is pastor of St. Thomas Parish, Ft. Thomas, Ky.

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

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Ft. Thomas, Ky.

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Cathedral Basilica’s art treasures evoke Mary’s presence in May

Stephen Enzweiler
Cathedral Historian

For centuries, the Catholic Church has set aside the month of May to honor Mary, the Mother of God. And for almost as long, artists and sculptors have decorated Catholic churches around the world with treasures of sacred art that evoke her presence for the faithful who visit these sacred spaces. Few churches in our area contain more examples of this art under one roof honoring Mary than does St. Mary’s Cathedral Basilica of the Assumption.

Mary’s presence seems to be everywhere at the Cathedral Basilica, giving us a virtual catechism of Marian theology, which can serve as a source of meditation in the month of May. An encounter with Mary can be found in everything from the Cathedral’s title to its many breathtaking statues, carvings, mosaics, stained-glass windows and symbols that adorn its interior and exterior.

Among the art treasures of the Cathedral are two works of sculptor Clement J. Barnhorn. They grace the Cathedral’s front central portico, where thousands pass daily on Madison Avenue beneath the quiet gaze of the Virgin herself. These were commissioned by the Third Bishop of Covington, Camillus Paul Maes, whose devotion to Our Lady was legendary. The Madonna with child was sculpted in 1912 and stands high on a pedestal between the two main doors. Mary, with head inclined forward and eyes casts down, is deep in contemplation. Her infant son sits up in her arms and looks out at us, his right hand raised in blessing, his left hand over his heart. She is the mother of the Man of Sorrows who must travel the Way of the Cross. She is the handmaid of the Lord in the plan of the Father … and a sword shall pierce her heart. Are these her thoughts reflected in her downcast gaze of quiet contemplation?

The other Barnhorn sculpture was begun in 1914 and is a bas-relief of the Cathedral’s patroness, Mary, the Mother of God, under the title of her Assumption into Heaven. The completed work is, as it were, a poem in stone, embodying two Marian themes: the tradition of the women who came to the tomb of Mary where, instead of her remains, they found a mass of fragrant roses; and the tradition that as the Mother of God, she was assumed into Heaven body and soul.

Inside the Cathedral, Mary’s presence is richly encountered in the brightly colored stained-glass windows. Installed in November 1911, the great north transept window is among the largest stained-glass windows in the world and tells the story of the Council of Ephesus in 431 A.D., which defined the dogmas that Mary was truly the “Mother of God.” It is divided into four sections: the Litany of Loreto, the Crowning of Mary, the Council of Ephesus, and its saints associated with Marian writings and devotion.

The Litany of Loreto, also known as the Litany of the Blessed Mother, was inspired by Marian litanies that date from the twelfth century. It depicts in symbols the many titles by which Mary is known, such as Virgin Most Pure, Queen of Angels, and Ark of the Covenant. In the panel below it, the Crowning of Mary commemorates her title as Queen of Heaven and Earth. The Council of Ephesus panel illustrates the council’s pronouncement of Mary as the Queen of Angels, and Ark of the Covenant. In the upper left is Adam and Eve in the very act of disobedience (Genesis 3:6), and at right is Isaiah the prophet holding a scroll with the prophecy from Isaiah 7:14 that reads, “Ecce virgo concepit.” (Behold a virgin shall conceive.) At left, an angel holds an open book with the words, “Macula originalis est non in te.” (The original stain is not in you.) At far right, Michael the Archangel defeats Satan, who clutches a book with the prophecy from Genesis 3:15, “Ipse contraeret caput tuum” (She will crush your head). In the window’s center stands Mary “clothed with the sun,” one foot on a crescent moon, the other crushing Satan underfoot.

Symbols of Mary also abound throughout the Cathedral and remind us of her constant presence. The most common is the fleur-de-lis, long a symbol of purity and of the Virgin herself. We find it inlaid in the marble floor of the main aisle, as well as in a carved, stylized pomegranate appearing in the grounds of Mary’s Park across Madison Avenue; in the chapels of Mary, Joseph and the Sacred Heart as well as in a carved, stylized poppyhead adorning the ends of each row of pews.

Visitors to the Cathedral Basilica can also experience Mary’s presence in St. Mary’s Park across Madison Avenue, in the Cathedral’s shrine of Our Lady of Guadalupe, patroness of the Americas; in the fourteenth Station of the Cross, with its singular mother-of-pearl medallion from Mary’s eye; in August Schmidt’s carved baldachin crucifix showing the Mother of Jesus standing with the Apostle John at the foot of the cross; and in the exquisite sculpture atop the baldachin showing Mary in her Assumption rising serenely into the air of the Cathedral’s sunlit apse.

...
As the response to the COVID-19 virus evolves, events have been cancelled.

The weekly TV Mass from the Cathedral Basilica of the Assumption will be broadcast on Sunday, 5–6 p.m., on station MeTV WLWT, on channels: over the air 5-2; Spectrum 188 in Kentucky and Cincinnati Bell 23 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@covdio.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.covdio.org/chancery/.

Newsworthy

Congratulations to Nicole Saner, St. Philip Parish, for winning the annual Christina Verst Memorial Endowment Scholarship to Bishop Brossart High School for the 2020-21 school year. The award is given in the form of tuition assistance to an eighth grade student every year.

Food collection


Virtual tea party

Kathy Brunot, librarian at St. Pius X School, Edgewood, enjoyed a virtual tea party with Julie Abeling’s kindergarten class.

St. Isidore the Farmer

Tall Spanish husband, father, and farmer in the 12th century. He was renowned for his care for the poor and for animals. He is the patron saint of farmers.

“There is an appointed time for everything under the heavens. A time to be born, and a time to die; a time to plant, and a time to uproot the plant.”—Ecclesiastes 3:1–2
**General Assembly session ends with veto on pro-life bill**

Jessica Able

Noting the “chaos” near the end of the 2020 Kentucky General Assembly due to COVID-19, leaders of the Catholic Conference of Kentucky said they saw some successes and acknowledged numerous setbacks, including the failure of Senate Bill 9. SB 9 — known as the Infant Born-Alive Protection Act — would have required a physician performing an abortion to provide life-sustaining care for an infant born alive after a failed abortion attempt.

The measure was introduced Jan. 13 and won bi-partisan Senate approval Jan. 27 with a 32-0 vote. But the House, which has a Republican super-majority, was slow to act, passing it on the last day of the session, April 15, thereby forfeiting the opportunity to override a veto by the governor.

Jason Hall, executive director of the conference, which represents Kentucky’s four bishops on matters of public policy, said he was “disappointed” the bill didn’t pass earli- er in the session, noting the early passage by the Senate.

Senate “leadership has, in response to the veto, promised to pass it early next session to avoid the same situation,” said Hall. “It’s frustrating they didn’t just do that this time. The Senate got it to the House very early!”

Beshear said in his veto message April 24 that existing law already protects the lives of infants and that a new legislation has been struck down as unconstitutional in other states. He said he “was not doing divisive issues” because he was focused on defeating the coronavirus.

Sen. Whitney Westerfield of Hopkinsville, Ky., primary sponsor of the bill, said he was “deeply disappointed but not at all surprised” by the governor’s veto.

SB 9, a bill he claims is divisible, was passed with a strong bipartisan majority on both chambers, he said.

He said he didn’t know why the House didn’t act on it earlier.

“I certainly hoped it would be passed before the veto recess, giving us an opportunity to override a veto,” he said.

The bill was taken up by the House Judiciary Committee Jan. 28 and passed through that committee on Feb. 18. The bill was returned to the floor on March 11. It was passed in the orders of the day, meaning it could be called for a vote. But the House didn’t take it up until nearly a month later — April 15, when it easily passed with an amendment in a 70-16 vote. The Senate approved changes and it went to the governor’s desk.

But by sending the measure to the governor on the last day of the session, there was no time to override the veto. Earlier in the session, lawmakers voted to override several vetoes.

Westerfield said the bill had “top priority” for him and has already filled a bill request for the 2021 session.

On March 14, Beshear closed the Capitol to guests and asked nonessential personnel to remain at home. Lawmakers did not meet from March 19 to 26 and again from April 2 to 14 in an effort to curb the spread of the coro- navirus.

The public was not permitted to attend meetings in per- son because of health concerns. This article was originally published in the Louisville Record. It is reprinted here with permission.

**Marriage and the annulment process**

Sister Margaret Stallmeyer, C.D.P.

**Director of the Tribunal**

This is the first in a series of short articles presented by the diocesan tribunal. The intent of these articles is to share information regarding the purpose of seeking an annulment and the particulars of the annulment process itself. It is hoped that this will encourage our community who are in need of an annulment to take advan- tage of the healing that an annulment can provide and return to full communion in the Church.

In order to understand an annulment, it is first neces- sary to review the Church’s teaching regarding marriage.

At his institution of marriage, Christ “through the Holy Spirit entered into a human nature ordered to the good of the spouses and the procre- ation of children.” Throughout Sacred Scripture references to marriage are found begin- ning with Genesis and the creation of man and woman. The indissolubility of marriage “they are no longer two but one flesh,” and the indissoluble bond that is formed, “what God has joined together, let no one put asun- der,” make it clear that marriage is not just a sociological phenomenon but a part of God’s plan for the human race.

So, marriage, as instituted by God, is a faithful, exclu- sive, life-long union of a man and a woman joined in an intimate community of life and love. The married couple constitutes themselves in another in a loving relationship and to the zoe-filled responsibility of bringing children into the world and caring for them. Unlike any other relationship, marriage makes a unique and irreplaceable contribution to society. Marriage is truly a gift to be cherished.

As the “Catechism of the Catholic Church” (1626) states: “The Church holds the exchange of consent to be the indispensable element that makes the marriage. If consent is lacking there is no marriage.” This is codified in Canon 1057: “Marriage is brought about through the con- sent of the parties, legitimately manifested between per- sons who are capable according to law of giving consent; no human power can replace this consent.”

Consent is an act of the will in which the parties mani- fest what their wills desire when they say “I do.” In order to give valid consent, the individual must know that mar- riage is a permanent partnership ordered toward the pro- creation of children and the good of the spouse; he/she must be able to act in the will and he/she must desire to bring about the sacred bond of marriage. The consent that makes marriage, then, demands a free and know- ing act so that it is not a mere contract or mundane involve- ment; it is a faithful, loving and permanent partnership of the whole of life that is open to children.

An annulment, more accurately known as a declaration of nullity, is a judgment by the Church that what seemed to be a marriage was never in fact a true marriage. A decla- ration of nullity is not a “Catholic” form of divorce because it does not dissolve an existing marriage. Rather it declares that the absence of one or more essential ele- ments prevented the couple from sharing in the full sacra- mental indissolubility of marriage despite outward appearances, the establishment of a family or even the good faith of the couple. A declaration of nullity does not erase the wedding ceremony. The relationship between the husband and wife is not wiped away. The children of the union remain legitimate in Church law. A declaration of nullity extinguishes all of the obligations that marriage formally injected, but the marriage itself was not formed on the wedding day. The couple did not form a marital bond that bound them together for life.

In our next article we will try to answer the question, “How does a Church court decide if a permanent, indissol- able bond of marriage was or was not formed on the wed- ding day of the couple?”

**‘Respect Life’ essay contest helps students reflect on those in adversity**

Allegria Thatchor

Assistant Editor

The Diocese of Covington’s Pro-Life Office and Department of Catholic Schools 2019-20 “Respect Life” essay contest took the theme “Christ our Hope in Every Season of Life.” Eighth graders from the diocese’s Catholic schools and parish schools of religion were to explain how, as God’s children, society can help meet the needs of those lives who are in adversity so that they rec- ognize the hope they have in Christ.

Essays were judged on a 60-point scale with require- ments such as quoting Scripture, originality and creativity and grammar. Winners of first, second and third place received scholarships to diocesan Catholic high schools of their choice.

Normally the annual contest ends in an awards ban- who is capable according to law of giving consent; with those in need there have changed him, and he offered a reflection on the value of service in creating a home for them.

Miss Wells offered a unique perspective about the con- tributions of those with disabilities to society emphasizing that they are equally worthy of love, value and oppor- tunities to those without disabilities. Herself having cere- bral palsy, Miss Wells shared how sometimes she has to work harder than others to achieve similar results, but is also in many ways the same as others. “We, as a society, need to make sure that everyone, especially the disabled, have access to whatever they need to help them have a ful-filling life and to succeed in life,” she said.

Miss Linkukel argued for the rights of all children in the womb, regardless of developmental diagnosis. “I don’t question the legitimacy or parental rights of the children of the women who have had an abortion. What I don’t question is that they have the right to be brought into this world and they have the right to receive the love and care of their parents and the Church,” she said.

The remaining 17 finalists are: Lucy Bailey, Casey Bir and Grayson Robmiller, Blessed Sacrament School; Ft. Mitchell; Jocelyn Demler, Lydia Dusing, Hannah Brunaker and Claire Williams, Immaculate Heart of Mary School, Burlington, respectively.

Mr. Kolar wrote about seeing the humanity and beauty in those he serves at Rose Garden Mission, the Center for Hope and Healing. His stated purpose is as a food pantry, but Mr. Kolar shared how it has meant so much more both to him and to those who benefit from it. His encounters with those in need there have changed him, and he offered a reflection on the value of service in creating a home for them.

Miss Wells offered a unique perspective about the con- tributions of those with disabilities to society emphasizing that they are equally worthy of love, value and oppor- tunities to those without disabilities. Herself having cere- bral palsy, Miss Wells shared how sometimes she has to work harder than others to achieve similar results, but is also in many ways the same as others. “We, as a society, need to make sure that everyone, especially the disabled, have access to whatever they need to help them have a ful-filling life and to succeed in life,” she said.

Miss Linkukel argued for the rights of all children in the womb, regardless of developmental diagnosis. “I don’t question the legitimacy or parental rights of the children of the women who have had an abortion. What I don’t question is that they have the right to be brought into this world and they have the right to receive the love and care of their parents and the Church,” she said.

The remaining 17 finalists are: Lucy Bailey, Casey Bir and Grayson Robmiller, Blessed Sacrament School, Ft. Mitchell; Jocelyn Demler, Lydia Dusing, Hannah Brunaker and Claire Williams, Immaculate Heart of Mary School, Burlington, Lea Votney, St. Catherine School, Ft. Thomas; Alexis Miller, St. Cecilia School, Independence; Avery Lachmen, St. Mary School, Alexandria; Samuel Laumenmann, St. Paul School, Florence; David Hagen, Jackson Groenlind and Kimberly Weoze, St. Fran X'School, Edgewood; Ashley Fields and Sam Krebs, St. Therese School, Southside; and Isabella Rommundo, Villa Madonna Academy, Villa Hills.

The first place finalist is Adam Kolar, Villa Madonna Academy, Villa Hills. His winning essay can be read on page 5. The second and third place finishers are Anna Wells, St. Augustine School, Covington, and Emma Linkukel, Immaculate Heart of Mary School, Burlington, respectively.

Mr. Kolar wrote about seeing the humanity and beauty in those he serves at Rose Garden Mission, the Center for Hope and Healing. His stated purpose is as a food pantry, but Mr. Kolar shared how it has meant so much more both to him and to those who benefit from it. His encounters with those in need there have changed him, and he offered a reflection on the value of service in creating a home for them.

Miss Wells offered a unique perspective about the con-
First year students learn service, science, sounds, STEAM and studies

This year on the first day of school we witnessed the “first step” of approximately 650 kindergarteners to our Catholic elementary schools and 740 freshmen to our Catholic high schools. Now their journey is well underway and they are counting their steps.

In Catholic schools we have the unique privilege of being able to connect with students, each other and the entire community in a faith-filled environment that nurtures a sense of belonging. We do this most simply by how we treat the person in front of us. We celebrate our newest students to our K–12 grades and their new beginning of spiritual formation, academic advancement, social development and physical growth.

Yours in Catholic education,
Michael Clines
Superintendent of Catholic Schools
Diocese of Covington

Welcome to the 2019–2020 "Super's Spotlight," a Messenger feature created in collaboration with the diocesan Department of Catholic Schools to celebrate Catholic education. This year, the Super Spotlight shines its light on elementary school kindergartners and high school freshmen.

While schools moved to NTI (non-traditional instruction) mid-March due to the COVID-19 pandemic, the Super’s Spotlight Page will finish “spotlighting” kindergartners and freshmen this 2019-20 school year. This month’s photos were collected during the time of in-person instruction.

(right) Freshmen from Covington Latin School, Covington, enjoyed a well-earned lunch break from their studies earlier this school year while they attended in-person classes.

(above) Freshmen enjoyed providing valuable service to the Care Mission on a past freshmen service day at Bishop Brossart High School, Alexandria.

(above) Villa Madonna Academy freshmen worked on a science experiment together in biology class before in-person instruction ended for the school year. Villa freshmen have opportunities for many collaborative projects throughout the school year.

(above) Villa Madonna Academy freshmen worked on a science experiment together in biology class before in-person instruction ended for the school year. Villa freshmen have opportunities for many collaborative projects throughout the school year.

(above) Kindergarten students from St. Mary School, Alexandria, celebrated their mastery of all of the letter names and sounds by dressing up as their favorite letter person on their annual “Letter Dress Up Day” in December.

(above) Students from Sts. Peter and Paul School, California, worked together on a STEAM project where they were challenged to build a nest for an egg that would be strong enough for an elephant to sit on it. This activity occurred during Read Across America Day early this year, during which schools celebrate all things Dr. Seuss.

(left) The kindergarten students of St. Therese School, Southgate, celebrated the letters “T” and “B” with a Teddy Bear Picnic before in-person classes ended. Mrs. Mullen made each student a homemade bear claw.

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Meet the cathedral videographers

Allegre Thatcher
Assistant Editor

Those who watch Mass from the Cathedral Basilica of the Assumption might recognize the familiar faces of the Cathedral rector; diocesan priests and Cathedral servers — but there’s one face they won’t recognize; one whose ministry is at the altar but nearly 180 feet away from the altar of every recorded Mass — the face behind the camera.

Recording Mass at the Cathedral has been the ministry of the Broering family for around eight years now. It began when Tim Broering, of St. Thomas Parish, Ft. Thomas, was helping re-wire the sound and video system at the Cathedral. An experienced video director, his skills were well known to Msgr. William Neuhaus, his former pastor at St. Thomas and rector of the Cathedral at the time, and associate rector Father Raymond Enzwiler, a childhood friend.

“I’d go over for the occasional thing and the first thing I directed for them was when they had the Diocesan Synod in 2006,” said Mr. Broering. “At the time, the Cathedral staff was looking for a new video director. ‘They asked me to show my sons how to do it.’”

From then on, a Broering son has been behind the camera at the Cathedral for every Saturday vigil Mass. John Paul and Joseph Broering served at the post for several years each before going to college and starting a new job, respectively. Mr. Broering’s youngest son, William, is currently working the ministry. Mr. Broering comes in as backup for more complicated ceremonies or concerts such as midnight Mass or ordinations.

The philosophy behind the work is simple: “To give the audience the best angle that we can and there’s times that you want to frame tighter because that’s what you want the audience to focus on, and there’s times you want a wider shot for more context,” he said.

After the 2000-2002 renovations. When they remodeled, they put in remote control cameras and a small studio rack for switching and directing those. They also purchased time on MeTV WLWT, which broadcasts the Mass to channel 5. Funding for the weekly broadcast is underwritten through the generosity of St. Elizabeth Healthcare.

In May 2018, Father Ryan Maher, vicar general and Cathedral rector, made the decision to upgrade the system that it is a labor of love that flows from their faith in the Church rise to the occasion of using media to serve others. The Broerings service doesn’t go unnoticed by those at the Cathedral.

“I am extremely grateful to Tim and his sons for their dedication and faithful service over these years to ministry of the media more often to try to help spread the faith,” said Father Maher. “Sometimes we forget that not everyone has internet access or the ability to watch online.”

Father Maher: “It is a true blessing that we can not only live stream and broadcast the Sunday Mass but also offer celebrations including ordinations, holy hours and the Holy Week services. I think that upgrading the system to HD this last year really put them in a much better position for what they’re doing now and the needs they’re trying to fill with that,” said Mr. Broering. “When this all started happening they had everything in place.”

The Mass broadcast usually assists 30-40 families per weekend who are unable to physically attend Mass.

“In the course of the year we receive a number of notes from people who are so grateful to be able to participate in Mass through the television broadcast especially,” shared Father Maher. “Sometimes we forget that not everyone has internet access or the ability to watch online.”

Since the outbreak of COVID-19 and the subsequent suspension of public participation in Masses, views shot up to over 1,000.

“You really see that the capability of having the better system and the ability to stream have really put them in a position to try to help make sure people can attend Mass remotely and keep connected to the faith,” said Mr. Broering. “We’ve got 1,000 people watching, and we don’t know how many more are watching on channel 5, as well as on Vimeo replays.”

“I’ve often thought wouldn’t it be great if our Catholic faith took advantage of the media more often to try to spread the faith,” said With COVID-19, the media is more useful than ever.”

Mr. Broering has enjoyed seeing the Church rise to the occasion of using media to serve others.

The Broerings direct videography for the Cathedral Basilica of the Assumption. William (left) is graduating this year from Newport Central Catholic High School, and is the last of Tim’s (above) sons to direct the recorded weekly Masses that air on MeTV WLWT.

“Dad taught me on the job and I find it kind of fun,” he said.

“We had no idea of course at the time when we upgraded the system to HD, which includes the ability to live stream. Now, the Broerings’ ministry includes a computer-based studio with video and audio and transmitting the video directly to channel 5. It also streams on Vimeo and can be found anytime on the Cathedral or diocesan websites.

“We had no idea of course at the time when we upgraded the cameras and equipment and installed high speed internet for live streaming that we would need to rely on the new technology so much during this current pandemic,” said Father Maher.

“The philosophy behind the work is simple: ‘To give the audience the best angle that we can and there’s times that you want to frame tighter because that’s what you want the audience to focus on, and there’s times you want a wider shot for more context,’ he said.

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The Broerings service doesn’t go unnoticed by those at the Cathedral.

“I am extremely grateful to Tim and his sons for their dedication and faithful service over these years to ministry of the Mass broadcast,” said Father Maher. “For them, I know that it is a labor of love that flows from their faith in the Lord. They are able to use their gifts and talents to serve behind the scenes, as it were, at this most important ministry.

“Directing shows is something I’ve done for a while and when it comes together well and Mass looks good on air, it’s something that you take pride in,” said Mr. Broering.
Hindsight in 2020
(Continued from page 9)

“Why did it take a virus, Daddy, to bring the people back together?”

“Well sometimes you have to get sick, my boy, before you start feeling better.”

(See the father/storyteller sitting on the edge of the bed and wiping away a tear or two.)

“Now, lie down and dream of tomorrow and see all the things that we can do. And who knows, if you dream hard enough, maybe some of them will come true. Son, we now call it ‘The Great Realization’ and yes, since then there have been many. But that’s the story of how it started, and why hindsight’s 2020.”

(Whoosh! Out went the candle, but enlightenment remains.)

Kudos and congratulations from this writer to the distinguished and nationally honored, Tomos Roberts (aka Probably Tom Foolery), who wrote and performed this poetic, eye-opening fiction — well, isn’t it?

Ray Smith is a commissioned Lay Pastoral Minister for the Diocese of Covington.

Serra Club honors nearly 300 altar servers

Monica Youmans
Editorial assistant

For the second year in a row the annual server awards vespers honoring parish altar servers has been cancelled. The 2020 awards ceremony was cancelled due to the forecast of a winter storm. The 2020 awards ceremony was cancelled due to a storm of a different sort — a worldwide pandemic.

“Unfortunately we had to cancel the event for the health and safety for all the recipients and their families,” said Paul Manning, chair for the Altar Servers Award Event.

All Saints Parish, Walton: Noah Blair, Fritz Ghering, Makena Lainhart, Karlye Russo

Blessed Sacrament Parish, Ft. Mitchell: Sarah Alcorn, Christopher Chun, Noah Edwards, Erin Nephte, Peter Holoser

Brayden Ingram, Ashley Kesans, Cameron Kirtley, Georgi Kirtley, Emma Lange, Isabella Lehmkuhl, Ashley Netter

Matthew Nerswick, Phoenix Parks, Jack Robke, Michael Vinicombe, August Wendt

(continued on page 15)

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NOVENA
NOVENA TO THE BLESSED VIRGIN
Oh, most beautiful flower of Mt. Carmel, fruitful vine, splendid of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in my necessity. Oh Star of the Sea, help me and show me where you are my Mother. Holy Mary, my Mother of God, Queen of Heaven and Earth, I humbly beseech you from the bottom of my heart to succor me in my necessity (make your request). There are none that can withstand your power. Oh Mary, Pray for us who have recourse to Thee, (three times). Holy Mary, I place this prayer in your hands, (three times). M.B.

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. M.C.T.
Cristo Rey Parish, Florence
Yahvi Bonilla
Adolfo Sanchez
Miguel Sumba
Ghalia Vinanaza

Divine Mercy Parish, Bellevue
Celia Kane
Maggie Morgan

Holy Cross Parish, Latonia
Matthew Linstead
Rap Poe
Marissa Smith
Brooklynn Stapleton

Immaculate Heart of Mary Parish, Burlington
Madison Bentley
Nate Bessler
Greta Bitikofker
Georgia Drees
Maria Earls
Briania Fanwick
Grace Guilla
Abby Hackman
Clare Slocom

Mary, Queen of Heaven Parish, Erlanger
Isaac Anderson
George Battaglia
Rachel Corcoran
Sean Duffens
Spencer Frolich
Meg Gonzales
Edward Gruener
Jacob Guertin
Charlie Haselwood
Avu Himonidis
Kate Lawx
Max Ledbetter
Canon Moses
Nicholas Schroder
Marcok Susinski
Allison Torres-Guzman
Gaelen Vogelpohl
Grayson Vogelpohl

St. Agnes Parish, Ft. Wright
Ava Auburger
Marisa Bloemer
Dillon Cain
Lucas Cousineau
Allison Dilbert
Brian Firke
Maya Lawrie
Will Lear
Alexa McClure
Riese McConigal
Will Melching
Samantha Murphy
Avery Myres
Adam Ritza
Riley Robertson
Morgan Russell
Andrew Weissel

St. Anthony Parish, Taylor Mill
Cooper Brue
Wyatt Driscoll
Joan Faulhaber
Derric Mullen
Brady Netz
Abigail Shelton

St. Augustine Parish, Covington
Jordan Fabre
Ryan Glover
Lacey Gross
Ariel Lipson
Louis Lucer
Kate Sexton
Emily Wendt
Mackenzie Zemter

St. Augustine Parish, Augusta
Cora Bradford
Austin Kiskaden
Emma Kiskaden
Jaco Lang
Grayson Miller
Emily Schellenger
Noland Young

St. Barbara Parish, Erlanger
Rebecca Erman
Sam Menke
Tobias Rice
Kate’s Runsker
Triha Schiersker

Sts. Boniface and James Parish, Ludlow
Oliver Rios

St. Catherine of Siena Parish, Ft. Thomas
Josie Bozeman
Isabella Cox
Cameron Darnell
Vivian Fastier
Chase Fields
Adelaide Foley
Joseph Fort
Samuel Gillen
Eva Greene
Samuel Greene
Maggie Hallau
Michael Hicks
Victoria Powell
Justin Smith
Nathan Youstoy

St. Cecilia Parish, Independence
Josie Coultho
Leah Donnellon
Andrew Heist
Kathryn Kraft
Lucas McGuire
Gretchen Phelps
Savannah Weibel
Bethany Wood

St. Edward Parish, Cynthiana
Cecilia Boland
Isaac Furrish
Grace Lang

St. Henry Parish, Erlanger
Charlie Bill
Emma Linkgul
Riece McMahon
Abby Price
Maddienn Strunk

St. James Parish, Brooklynville
Kenyon Hughes
Nicholas Mains

St. John the Evangelist Parish, Carrollton
Stephanie Amarco
Lilly Fyre
Stephanie Fuentes
Jose Gonzalez
Yarelly Gonzalez
Heidi Guzman
Alexis Hilario
Gustavo Hilario
Selina Rubio
Ashley Santiago
Aluc Valdivo
Omar Zacarias

St. Joseph Parish, Cold Spring
Branden Burkhardt
Ryan Clines
Mariele Gearing
Henry Goering
Delaney Green
Griffin Hettfield
Nate Heck
Nick Heck
Will Herget
Alex Keller
Max Keller
Tyler Kevill
Cole Knipper
Morgan Ludwig
Leah Malay
Colin Menner
Janet Nauks
Jantzen Wittrock

St. Joseph Parish, Crescent Springs
Cecilia Bohman
Tabitha Case
Jayden Feiringer
Andrew Finley
Laila Jahaz
Luke Smith
Anna Zumbiel

St. Mary Parish, Alexandria
Corrine Blackburn

St. Patrick Parish, Maysville
Brae Bauer
Emma Gallenstein
Mandi Gilbert
Kahdym Kimball
Ethan Klee
Karee Mennikamp

St. Patrick Parish, Taylor Mill
Savannah Franzen
Daniela Guerra
Bo Haney
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Pope encourages people to rediscover the need for prayer

Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) — The coronavirus pandemic is a “favorable time to rediscover the need for prayer in our lives, let us open the doors of our hearts to the love of God our father, who will listen to us,” Pope Francis said.

At his weekly general audience May 6, the pope began a new series of audience talks about prayer, which is “the breath of faith, its most appropriate expression, like a cry arising from the heart.”

At the end of the audience, which was livestreamed from the papal library in the Apostolic Palace, the pope offered a special prayer and appeal for justice for “exploited workers,” especially farmworkers.

Pope Francis said that May 1, International Workers’ Day, he received many messages about problems in the world of work. “I was particularly struck by that of the farmworkers, among them many migrants, who work in the Italian countryside. Unfortunately, many are very harshly exploited.”

An Italian government proposal to grant work permits to immigrant workers in the country without exploited workers, especially farmworkers.

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Mary Jane Summe evangelized through hospitality


Life, faith and family were essential to Mrs. Summe. She was the oldest of three children, and a faithful parishioner of Blessed Sacrament Parish. Growing up, she attended Blessed Sacrament School, Villa Madonna Academy High School and Villa Madonna College (Thomas More University). After receiving her degree in education, she taught second grade and sacramental preparation at Blessed Sacrament Parish until she married Charles (Charlie) Summe on July 9, 1961.

Every community she was part of she really lived to the full,” said her son, Legionnaire of Christ Father Charles (Charlie) Summe on July 8, 1961. Mrs. Summe didn’t mince words when it came to draw- ing out the best in people. “She had an uncanny ability to love people in a very real way,” Father Summe said. “My mother wasn’t acclimated by anything, but she would tell people the truth very directly. You never felt judged, but she said things very clearly. She always told you straight away what she thought would make you a better person.”

Mrs. Summe was a community builder, both at home and in the local and church communi- ties. She dedicated time to everything from the CCH football mom’s group to annual lunches, and served on various boards, committees and event groups for Blessed Sacrament School, Villa Madonna Academy, Thomas More University and others. She was especially passionate about Catholic education and was proud to have her name on a Scholarship Fund at Covington Catholic High School.

Hospitality was very intentionally her ministry. Her home was always open and Mrs. Summe frequently entertained guests in the day and night, filling her rooms with reminders of her faith so that guests could absorb the Christian atmosphere. She would welcome priests and bishops to her home to familiarize her children to religious vocations, and she loved traditions above all things.

Mrs. Summe surround- ed her family life with tra- ditions that drew people together. She enjoyed liv- ing liturgically, said Father Summe. “For every holi- day, season and every month of the year, she would redecorate the whole house,” he said. “She had boxes downstairs all marked, lists of where everything went, and she celebrated each month with a theme.”

It wasn’t just her family that she celebrated with, however. “There was a sense that everyone was always welcome at my house,” said Father Summe. “She had lots of people that called them- selves her adopted children.” She lit candles for her chil- dren every day of the week, even including her children’s friends on specific days.

Mrs. Summe didn’t micewords when it came to drawing out the best in people. “She had an uncanny ability to love people in a very real way,” Father Summe said. “My mother wasn’t acclimated by anything, but she would tell people the truth very directly. You never felt judged, but she said things very clearly. She always told you straight away what she thought would make you a better person.”

Mary Jane Summe

Obituary

Notre Dame Sister Janet Marie Hoffman was a community as Sister Mary Vincente) was born Sept. 19, 1940, to Clara and Vincent Hoffman in Cincinnati, Ohio. The oldest of three children, she attended St. Agnes Elementary School, Bond Hill, Ohio, and then gradu- ated from Notre Dame Academy in 1958. Upon graduating, she obtained a job at Western Southern Life Insurance Company to help support her family after the loss of her father. After working for one year, Janet felt the call of God and entered the Sisters of Notre Dame in August 1959. She made her profession of vows on August 14, 1961.

Sister Janet Marie continued her educa- tion and received her BA from Villa Madonna College (Thomas More University) and her MA in Education from Eastern Kentucky University. Sister enjoyed teaching business and math classes for 19 years at Notre Dame Academy. Unfortunately, in September of 1988, Sister Janet Marie suffered a brain tumor. After her recovery, she performed a variety of duties at both St. Joseph School, Crescent Springs, and the provincial center.

Sister was then assigned to Holy Trinity Parish and School in Harlan, Ky., as a tutor and the school librarian. On arriv- ing, she realized, along with the other sis- ters there, that the entire Harlan communi- ty needed help. The sisters’ outreach included more than appeals for funds. They also had a convent front porch pantry for distri- buting food, diapers, clothing and money for medicine. They turned no one away.

In 1994, after the school in Harlan closed, she served as librarian at St. Augustine School, Augusta, Ky., then taught religion at Holy Trinity Child Development Center, Newport, Ky. In 2010 Sister Janet Marie retired to Lourdes Hall but continued to serve in the community. She enjoyed volunteering at the Park Hills Animal Shelter, where she could express her great fondness for cats.

Sister Janet Marie went home peacefully to God, on April 26, 2020. She is preceded in death by her parents. She is survived by her brothers Lawrence and Jerome Hoffman, her nephew Eric Hoffman and her nieces, Elizabeth Emerson and Jennifer Lukes.

May the love with which Sister Janet Marie served her God give her eternal hap- piness with Him forever! May she rest in peace.

Due to the current restrictions regarding gatherings, a celebration of Sister Janet Marie’s life will be held for family and friends at a later date. A private Catholic blessing and burial took place on May 1 at the provincial center and convent cemetery.

All my friends said they knew they were always welcome and always loved; they knew she was clear because she cared about them.”

Every teacher. Mrs. Summe would have a “Grandmother Talk” regularly with each of the 46 grand- children, and she would talk about what she saw in them, such as their gifts and their strengths, then she would tell them what they needed to work on.

Mrs. Summe was proud of Father Summe’s ordination to the priesthood in Rome in 2007, as she had taken up his grandmother’s prayer for a priest as a son. She later told him that he had been born almost exactly nine months after his grandmother’s passing, and was the answer to that prayer.

She never stopped rallying behind every kind of life and vocation, even advocating for a Christian burial of a neighbor who died alone. From the haven of her home to the love she showed everyone she encountered, Mrs. Summe showed the face of Christ through her generosity and selfless service.

Her parents William and Sylvia Terwort preceded her in death. She is survived by her husband Charles Summe, her brother William Terwort, sister Marianne Woods, and her children Kriss (Jeff) Wilmink, Danai (Peggy) Summe, Kurt (Jennifer) Summe, Brian (Jennifer) Summe, Sheila (Scott) Conney, Betsy (Gerry) Greenwell, Jennifer (Kevin) Leng, Father Matthew Summe, LC, Scott (Karen) Summe and Chad (Kristin) Summe as well as her beloved 40 grand- children and one great-grandchild.

There will be a private Mass of Christian Burial, with a celebration of life to be scheduled later in the summer. In lieu of flowers, memorial contributions can be made to Covington Catholic High School, in care of Charles and Jane Summe Family Scholarship Endowment, or to LC Pastoral Services care of Father John Bullock LC, Legislators of Christ, 6162 Chestershire Drive, Cincinnati OH, 45231. Millendorf Funeral Home is assisting the family.

All obituaries are available online at: www.millendorf-funeral- home.com.

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Nashville parishes begin long process of rebuilding after March tornado

WASHINGTON (CNS) — The justices of the U.S. Supreme Court seemed divided May 6 over Trump administration rules tackling religious objections to contraception coverage in their health plans. The argument, part of a divided court reexamines insurance coverage of contraceptives that give employers more ability to opt out of providing contraceptive coverage in their health plans. The argument, part of a handful that will take place by teleconference during the coronavirus restrictions, took another look at an issue that has come before the court already and again, as in previous terms, it highlighted the Little Sisters of the Poor, the order of women religious who care for the elderly poor: “There are very strong interests on both sides here, which is what makes the case difficult, obviously,” Justice Brett Kavanaugh said in the May 6 arguments, which lasted 60 minutes longer than usual-allotted hour. He said the interests include religious liberty for the Little Sisters of the Poor and others and ensuring women’s access to health care and preventive services. “To the question becomes: Who decides how to balance those interests?” he asked. The Little Sisters of the Poor, who have been down this road before, were represented by Becket, a religious liberty law firm.

Beatifications for May, June postponed due to pandemic

VATICAN CITY (CNS) — The Vatican announced that due to the coronavirus pandemic, several beatifications scheduled for May and June will be postponed, including the beatification of a mentor and friend of St. John Paul II. In a statement released at the end of April, the Congregation for Saints’ Causes said the beatifications also would be delayed in order to respect social distancing measures in place to prevent the spread of COVID-19. “Due to the ongoing pandemic situation and the necessary prudential measures that must be taken regarding religious ceremonies involving the presence of numerous faithful, at the request of the bishops concerned, the beatifications that had been set for the coming months are postponed,” the statement said. New dates for the ceremonies have not been set. Among the beatifications that were postponed was that of Cardinal Stefan Wyszynski, who was primate of Poland from 1949 until his death from cancer in 1981. He was Poland’s youngest bishop when he was installed as archbishop of Warsaw and Gniezno during communist rule. In 1961, several months after he was made cardinal, he was placed under house arrest after he called on the Catholic Church in Poland to resist against the communist government. He was released three years later after the events of the Polish October revolution that ended Stalinism in the country.

Church leaders oppose Israeli plans to annex unilaterally West Bank land

JERUSALEM (CNS) — Moving forward with an Israeli plan to unilaterally annex West Bank land could mean the end to the already languishing Palestinian-Israeli peace talks, said the heads of the Holy Land churches. “An array of plans for Israel to unilaterally annex West Bank land, backed mainly by right-wing factions, raises serious and catastrophic questions about the feasibility of any peaceful agreement to end the decades-long conflict, one that continues to cost many innocent lives as part of a vicious cycle of human tragedy and injustice,” the church leaders said in their statement. Among those who signed the May 7 statement were Archbishop Pierbattista Pizzaballa, apostolic administrator of the Latin Patriarchate of Jerusalem, and Franciscan Father Francesco Patton, custos of the Holy Land. Also in early May, Israeli Defense Minister Naftali Bennett initially approved a construction project that would see 7,000 new housing units built in the West Bank Israeli settlement of Efrat, which has been under discussion for 20 years and would see 3,000 new housing units built in the West Bank Israeli settlement of Efrat, expanding the settlement toward its border with Bethlehem. A new government coalition agreement between Israeli Prime Minister Benjamin Netanyahu and opposition leader Benny Gantz allows Netanyahu to present his long-discussed annexation proposal to the government as soon as July 1.
At St. Elizabeth, these are the qualities that define our associates and physicians. Whether on the front lines or behind the scenes, they are making personal sacrifices every day to care for our community. And despite the challenging circumstances, these brave men and women continue to say, “I’m right here.” For this, we are truly grateful and simply would like to say, “Thank you.”

To get the latest information, or for questions or concerns, call our COVID-19 Helpline at 800-737-7900 or visit stelizabeth.com/covid-19.