Ordination is a sign that the Church goes on

Laura Keener
Editor

Sacrifice, silence, stability — these three words might not usually come to mind if a person were asked to describe an ordination to the sacred priesthood. They were, however, prominent in ways both visible and hidden, May 16, at the ordination of Father Jordan Hainsey and his Mass of Thanksgiving, May 17.

The Cathedral was empty except for the ordinand’s parents — Raymond and Denise Hainsey — the celebrant, Bishop Roger Foys, and those concelebrating or assisting: Father Stephen Backemper; Father Aron Maghsoudi; Father Ryan Maher; Father Daniel Schmoker; Deacon Joseph Ruggiero and Devin Helfman. The ordination was taking place during a pandemic — a time when people could not gather — not even the Bishop’s Choir. And it was raining. Yet still, the atmosphere inside the Cathedral was one of anticipation and joy.

“This is not an ordinary day and this is not an ordinary time. What matters is that the Church goes on,” said Bishop Foys in his homily “Deacon Jordan’s ordination is not diminished by the times in which we live. The fact of the matter is no matter the weather no matter what the situation is, no matter the guidelines and the restrictions, no matter what is going on outside of us, what is important is what’s going on inside of us — inside our hearts and especially inside Deacon Jordan’s heart. What is going on is that this young man is committing himself for the rest of his life to serve the Lord and the Lord’s people as a priest. It is not only significant — it is sacred.”

Reflecting on the Gospel passage where Jesus tells his disciples “you are the salt of the earth,” and “you are the light of the world,” Bishop Foys said that these are two powerful images.

“To be salt is to be a preservative, to be that which keeps things — people — from going bad. You are the light of the world to be seen by people, to be a guide, to be a warning,” he said.

Bishop Foys said that all Christians are called to be salt and light but the call especially pertains to those who are called to take up the vocation of priesthood.

“Deacon Jordan has been called to be salt and to be light, to do everything he can to preserve God’s people and to preserve everything that is in them that is good. To be their light, to be a guide,” Bishop Foys said.

Bishop Foys thanked Deacon Jordan for listening to the Lord and answering the Lord’s call to priesthood. He was also grateful for Deacon Jordan’s commitment in the face of the sacrifices demanded by the pandemic’s restrictions on gatherings.

“His willingness to be ordained during this time and in this manner is a willingness to embrace his vocation and to begin by sacrificing,” Bishop Foys said. “We are all called, but especially those called to priesthood, to live lives of sacrifice.”

Bishop Foys ended his homily thanking God and asking for his grace. “Deacon Jordan, we pray for you today as we welcome you to the order of presbyter of this holy Church. We pray that this beginning will be a time of new grace for you and that this grace will carry you throughout your entire life as a priest.”

At his Mass of Thanksgiving, Father Hainsey shared that underneath the grandeur of the ordination ceremony the seeds of his vocation to the priesthood can be found in the faithful witness of a simple man — Mick Marvich. Mr. Marvich was Father Hainsey’s uncle and sponsor when he came into the Church in 2006.

Father Aron Maghsoudi, pastor, Our Lady Queen of Angels

(Continued on page 8)
Father Damian Hills: the road to the altar and 25 years since

Allegria Thatcher  
Assistant Editor

With the jubilee celebration of 25 years of priesthood, Father Damian Hills is coming full circle by returning to his childhood parish as pastor. On June 10, he will take up leading Blessed Sacrament Parish, Ft. Mitchell, which is where his vocation began.

Father Hills remembers fondly his days at Blessed Sacrament School, serving at Mass and gazing up at the altar where he came to understand that Jesus Christ was truly present. By seventh grade, he knew he had a vocation to the priesthood.

Before finding his way to the seminary, however, Father Hills went on to college and graduate school, eventually studying medieval history and architecture at Thomas More College (now University) and the University of Notre Dame. His studies indirectly eventually led him to the altar, though he didn’t see it at the time.

For his senior thesis as a history major in August 1984, he studied the life of William T. Mullen, Bishop of Covington 1945-1989. As part of his research, he traveled to North Dakota to study Bishop Mulkey’s life, conducting interviews and consulting diocesan records. During these three weeks, he lived with the Bishop of Fargo, the Most Rev. Justin A. Driscoll. Bishop Driscoll was very kind to him, Father Hills remembered, and asked him to sign up for seminar for the Diocese of Fargo.

Father Hills was ordained in 1986, and spent 11 years in that diocese. Nine of those years were as pastor of St. Stanislaus Parish, Waseca, North Dakota. While there, he founded St. Gianna’s Maternity Home, a pro-life home of formation for pregnant women and their children.

Since 2001, the home has offered a safe and peaceful place to help redirect women and provide for their newborn children, giving access to medical, educational and professional services.

Father Hills didn’t just find the idea, however; he literally founded the building from an abandoned site and designed the home, using his architectural skills. The home includes a chapel with a shrine to St. Gianna Molla, its patron. The shrine features relics of the saint, and is dedicated to the Visitation.

“One of the best things I have ever done in my priesthood was to design two chapels,” he said. “It was really a privilege to design the chapel for that home.”

The other chapel bearing Father Hills’ touch is a chapel for a women’s dormitory for Catholic women at the University of North Dakota in Grand Forks. It is dedicated to the seven women of the first Eucharistic prayer, and includes six paintings depicting them on the side walls.

The highlights of my priesthood were when I could design something beautiful for God,” said Father Hills. “It was an absolute blast to use architectural skills during priesthood.”

In 2005, Father Hills knew he had done enough work in North Dakota and it was time to come home. “I wanted to come home and work with people around here whom I’d gone to work with and gone to school with,” he said.

Bishop Roger Foye welcomed Father Hills back into the Diocese of Covington and assigned him to the Cathedral Basilica as a priest upon his return in 2005. He also served as chaplain and faculty member at Covington Latin School.

“Father ainda obrigado por me receber,” he said. “He’s been very gracious and kind to me.”

“I congratulate Father Damian Hills on 25 years of dedicated ministry in the priesthood,” said Bishop Foye. “His ministry these 25 years has been marked by a true zeal for souls and by a spirit of cooperation with God’s will. He has carried out every assignment with trust in God and with compassion and care for those he serves. He is an accomplished homilist who teaches the heart and soul of his listeners and makes the Gospel message come alive.”

During his time as a priest, Father Hills said his parishioners have taught him sincerity and love for Jesus Christ. “They are fervent in the faith. When you interact with them, you see that all of that is motivating them to love Jesus and Mary.”

They are deeply in love with God, and that just lifts up my own soul and inspires me to try to be a good priest.”

After two years back in the diocese, Father Hills traveled to Rome to study dance at the Pontifical University of St. Thomas Aquinas at the assignment of Bishop Foye. He said the opportunity to return to intensive study was “life-changing.”

Since then, he has also served as parochial administrator at St. Matthew Parish and Mission, Kenton, and pastor at Divine Mercy Parish, Bellevue and the adjoining St. Bernard Parish, Dayton.

The last six years Father Hills has greatly enjoyed at St. William Parish and St. John Mission in Williamstown.

“The people of Williamstown are wonderful and this has been a wonderful assignment. It’s a great place to be a priest,” he said. “The talent and the charity of the people here is exceptional. They can fix anything and at the same time, they’re so very kind and welcoming. I will miss the people greatly.”

After nearly 50 years away from his home parish, Father Hills was thrilled when Bishop Foye assigned him to Blessed Sacrament Parish this June.

“I was happiest there as a Catholic,” he said fondly. “Every stone of that place has a memory for me, and they’ve all happy memories. The sisters at the grade school loved me and I loved them and I’m looking forward to going back home where I belong.”

One of his best memories is learning the Angelus with the sisters after recess in third grade. “Now I’m going to be the pastor at Blessed Sacrament and I’m going to teach the children the Angelus … that’s special.”

“He has kept the promises he made at his ordination 25 years ago and is an example and a witness for all priests, especially the young,” shared Bishop Foye. “As Father Damian celebrates 25 years of ministry and of grace, and as he is poised now to take on the pastorate of Blessed Sacrament Parish in Fort Mitchell, I wish him many more graces and every blessing. Ad multos annos!”

“I can’t tell you how excited I am that Bishop Foye gave me the opportunity to serve the people there,” he said. “This assignment is the biggest highlight of my priesthood.”

Official assignment

Effective June 11, 2020

Rev. Jordan M. Hainsey  
To: Administrative assistant to the Bishop, episcopal master of ceremonies, assistant to the chancellor, rector, Oratory of St. Paul, diocesan Curia
From: Seminary studies

By order of the Most Rev. Roger J. Foye, D.D.  
Bishop of the Diocese of Covington

Jamie N. Schreiber  
Chancellor

Pope postpones World Meeting of Families, World Youth Day

Cindy Wooden  
Catholic News Service

VATICAN CITY — Pope Francis has agreed with a recommendation by the dicastery for Laity, the Family and Life to postpone by one year the next gatherings of the World Meeting of Families and World Youth Day.

“Because of the current health situation and its consequences on the movement and gatherings of young people and families,” the World Meeting of Families in Rome will be pushed back until June 2022 and World Youth Day in Lisbon, Portugal, will be pushed back until August 2023, the Vatican announced.

The dicastery also would not hold two large gatherings during the same summer, so that was one reason World Youth Day was pushed back, he said.

The other reason, Cardinal Farrell said, is that although people are talking about “returning to normal” and government leaders are making plans for phasing out lockdowns and re reopening businesses, “we do not believe travel will be that extensive” anytime soon.

The dicastery has canceled all international meetings until January 2021, although planning for a few young people from Panama, where World Youth Day was celebrat-

ed in 2019, to hand the World Youth Day cross to a few young people from Lisbon Nov. 21, the feast of Christ the King.

The handoff originally was scheduled for April 5, Palm Sunday but was postponed because of the lockdowns and travel bans in place to curb the spread of the coronavirus. If the young representatives from Panama and Portugal are not able to travel to Rome in November, Cardinal Farrell said, Panamanians and Portuguese already living in Rome will participate in the event.
St. Stephen’s new cremation garden fulfills need, provides serene space

Allysa Thatcher
Assistant Editor

The completion of the Cremation Niche Garden at St. Stephen Cemetery, Ft. Thomas fills a need for space in the Diocese of Covington’s cemeteries, and makes it a beautiful new space.

According to Don Knochelmann, director of the Buildings and Property Office, the demand for cremation has been increasing about three percent every year, and currently about 25 percent of people wish to be cremated.

With cemeteries filling up, Mr. Knochelmann had a need for niches and the cremation garden is the perfect solution. Almost half of the new 1,930 spaces are doubles, and couples can buy them at a discount. “Everything about the project has turned out just the way we planned,” he said. “It actually exceeded our expectations!” The landscaping is almost finished, and the office is planning to finish off by planting some new trees.

The office placed a heavy focus on symmetry and grading in the plan. The center of the garden lines up perfectly with the chapel, and the glass windows provide a view of the beautiful new space.

“From a design standpoint, I’m very happy with the way it turned out,” said Mr. Knochelmann.

Brian Harvey, associate director, said, “People have had really positive comments; they’re buying memorial benches to make it a place of beauty and prayer.”

Many people are already walking in the serene garden as a place to pray when visiting their buried loved ones. Opportunities are available to memorialize items such as Stations of the Cross, benches and the incoming bronze statue of St. Stephen to complete the project. Families interested in memorializing their loved ones in that way are encouraged to call the Buildings and Properties Office.

“It was our hope to have a Memorial Mass when Bishop Foys would dedicate and bless the new Stations of the Cross,” Mr. Harvey shared. The dedication has been postponed due to the COVID-19 pandemic, but “we do invite people to come by and see the beautiful niche garden and pray the Stations of the Cross.”

For information call the diocesan Buildings and Properties Office at (859) 352-1100.

New book details Sisters of Notre Dame’s adventures in Uganda

Monica Yeomans
Editorial assistant

In 1961 a group of Sisters of Notre Dame left all the comforts of home and traveled over 7,000 miles to a country where they didn’t know the culture or the language in order “to build a school from the ground up and spread God’s goodness” as described in a recent press release.


The St. Julie Primary Boarding School was founded in 1998 just three years after the sisters arrival. Five years later the Notre Dame Academy Secondary School (for girls) was established. Both schools are very active and successful.

Sister Mary Margaret wrote the book over a period of about 15 years and based it on the stories, archived letters, official reports and first-hand accounts from the sisters who were directly involved with the Ugandan mission. She had been moved by the stories she heard and thought the world should know of the sisters “adventurous experience and the mission’s impact” on a small community in Africa.

“It’s a book I think many people will enjoy,” Sister Mary Margaret said. “It is simply written.” She didn’t want the story lost and all the letters written to be just filed in a drawer somewhere. “The story is too good to be kept in a drawer,” Sister Mary Margaret added.

The book covers the first 20 years of the Sisters of Notre Dame’s mission in Uganda and the challenges the sisters met especially during the first year (basic needs of food, transportation and communication). The book not only tells about their service to Uganda but also tells how inspired the sisters are of the country and its people. The sisters described the people of Uganda as very faith-filled, loving and happy people.

She is hoping that readers “will see how God works with us. How God worked with the sisters who had their weaknesses and their strengths. They relied on God and together they did marvelous things.”

Sister Mary Margaret is “grateful to the sisters who were there: they had to be open to God. I am also grateful to the people here who supported the mission through their prayers and financial support.”

It is a story of everybody working together and sharing their talents and skills. It is a “success story of women taking a risk to respond to a call from a community in need.”

“I wrote the book but the authors were many,” said Sister Mary Margaret.


(below) Notre Dame Sister Mary Margaret Droeg, at left, with the first Sisters of Notre Dame missionaries to Uganda, October 1991. (left) The cover of the new book, Approching Holy Ground
Leaving peace behind as our farewell gift

There is such a thing as a good death, a clean one, a death that, however sad, leaves behind a sense of peace. I have been witness to it many times. Sometimes this is recognized explicitly when someone dies, sometimes unconsiously. It is known by its fruit:

I remember sitting with a dying man of cancer in his mid-fifties, leaving behind a young family who said to me: “I don’t believe I have an enemy in the world, at least I don’t know if I do. I’ve no unfinished business.”

I heard something similar from a young woman also dying of cancer and also leaving behind a young family. Her words: “I thought that I’d cried all the tears I had, but then yesterday when I saw my youngest daughter I found out that I had a lot more tears still to cry. But I am at peace. It’s hard, but you have nothing left.”

And I’ve been at deathsbeds other times when none of this was articulated in words, but all of it was clearly spoken in that loving awkwardness and silence you often witness around deathbeds. There is a way of dying that leaves peace behind.

In the Gospel of John, Jesus gives a long farewell speech at the Last Supper on the night before he dies. His disciples, understandably are shaken, afraid and not prepared to accept the brute reality of his impending death. He tries to calm them, reassure them, give them things to cling to and he ends with these words: I am going away but I will leave you a final gift, the gift of my peace. I suspect that almost everyone reading this will have had an experience of grieving the death of a loved one — a parent, spouse, child, or friend — and finding, at least after a time, beneath the grief a warm sense of peace whenever the memory of the loved one surfaces or is evoked. I lost both of my parents when I was in my early twenties and, sad as were their departures, every memory of them now evokes a warmth. Their farewell gift was the gift of peace.

In trying to understand this, it is important to distinguish between being wanted and being needed. When I lost my parents at a young age, I still desperately wanted them (and believed that I still needed them), but I came to realize in the peace that eventually settled upon our family after their deaths that our pain was in still wanting them and not in any longer needing them. In their living and their dying they had already given us what we needed. There was nothing else we needed from them. Now we just missed them and, irrespective of the sadness of their departure, our relationship was complete. We were at peace.

The challenge for all of us, of course, is on the other side of this equation. Namely the challenge to live in such a way that peace will be our final farewell gift to our families, our loved ones, our faith community and our world. How do we do that? How do we leave the gift of peace to those we love behind?

Peace, as we know, is a whole lot more than the simple absence of war and strife. Peace is constituted by two things — harmony and completeness. To be at peace something has to have an inner consistency so that all of its movements are in harmony with each other and it must also have a completeness so that it is not still aching for something it is missing. Peace is the opposite of internal discord or of longing for something we lack. When we are not at peace it is because we are experiencing chaos or sensing some unfinished business inside us.

Positively then, what constitutes peace? When Jesus promises peace as his farewell gift, he identifies it with the Holy Spirit, and, as we know, that is the spirit of charity, joy, peace, patience, goodness, longsuffering, fidelity, mildness and chastity.

How do we leave those behind when we leave? Well, death is no different than life. When some people leave anything — a job, a marriage, a family or a community — they leave chaos behind, a legacy of disharmony unfinished business, anger, bitterness, jealousy and division. Their memory is felt always as a cold pain. They are not missed, even as their memory haunts. Some people on the other hand leave behind a legacy of harmony and completeness, a spirit of understanding, compassion, affirmation and unity. These people are missed but the aches are a warm one, a nurturing one, one of happy memory.

Going away in death has exactly the same dynamic. By the way we live and die we will leave behind either a spirit that perpetually haunts the peace of our loved ones, or we will leave behind a spirit that brings a warmth every time we remember them.

Oblate Father Ron Rohleiser, theologian, teacher, and award winning author, is president of the Oblate School of Theology in San Antonio, Texas.

One of my favorite hymns is a recent addition to our Easter repertoire. “Three Days.” It begins with an expression of despair: “Three days our world was broken; the Lord of life lay dead,” but then builds to a triumphant conclusion. “Though still Christ’s body suffered, piercing daily by the sword, yet death has no dominion: the risen Christ is Lord!”

As the coronavirus death toll continues to rise, daily media coverage in our country is a mixed bag. Along with a pontificiation of numbers and depressing news reports, there have also been many more uplifting stories about human generosity and connectedness as well as the power of music, art and humor to uplift spirits.

As Christians, we should infuse the national narrative with powerful stories of faith in God’s providential care and the hope flowing from Christ’s resurrection. In the midst of so much sickness and fear, our brothers and sisters need to reassure them that “death has no dominion because the risen Christ is Lord” and really does walk among us.

I have been helping out at our Home in Delaware, which has been particularly hard hit by the coronavirus. By the end of Holy Week, we had lost 11 elderly residents to the virus. I asked God how it was possible to maintain a spirit of hope in the face of so many seemingly untimely deaths. I say “seemingly” because through prayer I realized that these deaths were not only in our eyes — not in God’s. If God saw fit to take these individuals to himself through this pandemic, he must have known that their lives had fulfilled his plan and they were ready to return to him.

Our Christian faith assures us that suffering always has value and that those who die believing in Christ will live with him forever. It has struck me that these words must not remain mere platitudes. Christian faith and hope are meant for times such as these. As St. Paul wrote to the Corinthians, “If for this life only we have hoped in Christ, we are the most pitiful people of all.” (1 Cor 15:19)

I’ve been thinking a lot about the example of our foundress, St. Jeanne Jugan, in response to a situation not unlike our own. In 1857 five novices at our motherhouse died of typhoid fever in a short span of time. Those who remained were heartbroken. Jeanne Jugan tried to help the novices overcome their sorrow and see their situation as a way of growing stronger in faith and more resolve in hope. After one funeral she comforted the novices, “Come along now, little ones, be brave! One of us has left for Glory, our own turn will come. We must be prepared.”

One of us has left for Glory; our own turn will come — generations of Little Sisters have shared this unshakable faith in the reality of our heavenly destiny. It has sustained them through good times and bad.

Faith and hope are for these times

The influenza epidemic of 1918, to which our present situation has been compared, came on the heels of World War I. As 1918 came to a close, our Mother General spoke of “the cross of a universal illness added to the sufferings caused by the war.” She praised the Sisters for their generosity, especially in terms of time and effort in caring for the elderly despite the most precarious circumstances.

The congregation also underwent severe trials during World War II. In 1944 our novitiate in Marino, Italy and a Home in France were destroyed during Allied bombings, killing 12 Little Sisters and 70 residents. A plane evacuates the novices to a safer location in Rome fell through and just hours later 28 Sisters were buried in the rubble when a bomb fell on them during the community’s lunch. One of the survivors later wrote, “We came to realize that what God wanted was not a war that lasted in Rome, but numerous departures for Heaven.”

As we mourn the loss of our dear residents, I’ve tried to think of their deaths as departures for heaven — their passage to Glory.

During this Easter season I pray that the contemplation of Christ’s victory over sin and death will help us to lift above the cloud of tragedy hanging over us and renew our faith in the power of the resurrection to lift us all to Glory.

Sister Constance Vez is the director of communications for the Little Sisters of the Poor.
Let Jesus be your person

Sept. 23, 2005 was the first time we heard Christina Yang tell Meredith Grey that she was her person. It was the first episode of the second season of the popular medical-based television drama called Grey’s Anatomy. The situation was one where Christina was going to have a medical procedure and she had to list someone on the admission paperwork as her emergency contact person. She listed Meredith and told her later, “The clinic has a policy. They wouldn’t let me confirm my appointment unless I designated an emergency contact person, someone to be there just in case and to help me home, you know, after. Anyway, I put your name down. You’re my person.”

On one level we can say that referring to someone as “your person” is just another way of saying “you’re my best friend.” Passionate fans of the show would probably disagree. They might claim that the Christina-Meredith relationship is more than just a friendship, more even than a BFF friendship. Some would claim that they are each other’s soul mate and some may claim that they even surpass that.

I am not such a fan of the show but I will admit that I, myself, have used the term “you’re my person” to describe my wife. She’s my person. Of course, she is. But that is not why I bring this up. I bring this up because we have a person or to be a person. In fact, the term became popular at a time when many of us were choosing to delay marriage while concentrating more on our careers.

People who are called to the single life need relationships such as Christina’s and Meredith’s. Call me your best friend, your soul mate, your significant other or call them your person. It doesn’t matter how you label your relationship, what matters is that you have someone in your life who chooses to love you and who chooses to do all that love entails.

Your person is someone who will be there for you in any emergency — whether you lock yourself out of the house or if you cut a tendon with a pair of knitting. Your person is the first one you think to call if you win the lottery or if your goldfish dies. We’re talking about someone who knows you better than you know yourself and loves you even when you are at your most unlovable. Your person wants better for you than you want for yourself and will not leave your side until you become all you can be. Your person will die for you.

Most often I would say that your person is someone who knows he or she is your person whether you’ve discussed it or not. When one or the other of you finally says, “you’re my person” it is as if the most obvious truth has finally been spoken aloud. You both know it in the same way that you know that you need oxygen to live.

Let Jesus be your person.
Deacon Timothy Britts is assigned to St. Mary Parish, Alexandria, Ky.

Happenings in the heavens: My first tornado

Father Daniel Vogelpohl

There is no “normal” to which the world will return after the coronavirus pandemic has burnt itself out. Too much has changed, and human nature is adjusting to a new reality. This key to this is the role of the internet in shaping our lives.

In its many manifestations, combined with the gradual unraveling of the global economy and the reversal across the globe to the premonition of the nation state. There is a certain irony in this, as the era of international borders and boundaries, and the internet itself is an expression of globalization.

As many people are forced to work from home, there is a renewed sense of “home” as a place of security and identity. And that includes a rediscovery of the importance of family and neighborhood. But it can also be a place of tension, even violence. Those who lack either or both of those support networks, especially those deprived of participation in the internet, are emerging as the new poor.

The human being is a social animal; the hermit is the exception. To be deprived of social connections for any length of time is to risk being diminished in one’s humanity. This is indeed a psychological danger in the “social distancing” that governments have been forced to impose, particularly if it goes on a lot longer. On the other hand, the internet itself appears to have brought people closer together.

The regular streaming of church services over the web — where a live camera and microphone transmits the prayers and actions of the celebration — is a new phenomenon that is turning out, again, to its time, to be largely successful and popular. But because it lacks two-way interaction, it is also a reversion to the passivity of previous generations of worship, where those present were more spectators than participants. It has the vertical dimension, so to speak, but lacks the horizontal dimension — the sense of connectedness of a real congregation.

The standard exchange at Mass — “the Lord be with you... and with your spirit” — has taken on a new significance by its very absence. There is a need for both research and innovation in this area, maybe into the use of video-conferencing software.

Proposing that parliament should be recommended but meet virtually over the internet raises similar issues. As with a church service so with a parliamentary debate, the presence of other people changes the flavor of the event and gives it added meaning.

“Hear heart” is not a meaningless bleat, nor is “rubish.” The theater of Prime Minister’s Questions, a key element in the process of holding the government to account, depends on a crowded and excited House of Commons chamber. A political leader whose own members of parliament sit silently behind him as he speaks is receiving an important message. It has cost more than one of their job. Politics — like worship — needs the presence of other people and the possible influences they exert.

(Continued on page 12)
Marriage and the annulment process, part II

Sister Margaret Stallmeyer
Director of Tribunal

This is the second in a series of short articles by the diocesan tribunal. The intent of these articles is to share information regarding both the purpose of seeking an annulment and the particulars of the annulment process itself.

In our earlier article, we stated that an annulment, which is more accurately termed a declaration of nullity, is a statement by the Church that a permanent, indissoluble bond of marriage was not formed at the time the couple exchanged consent. By what method does the Church make this determination? An attempt to answer that question will be the topic of this article.

The Catholic Church believes that the joining of a man and a woman in matrimony is a sacred act. This is true for both Catholics and non-Catholics. The formation of a permanent, indissoluble bond demands a valid marriage. So the first question to ask in examining a possible nullity case is: “Was there a valid marriage?” A marriage can be declared invalid for several reasons related to the ability of one or both of the parties to understand and agree to the Catholic understanding of marriage at the time of the wedding.

The Church teaches that a valid marriage requires each party to be free to marry, each party must give consent to the marriage and if a Catholic, the person must marry according to Church rules which is known as canonical form. Let’s look at each of those factors more closely.

A person is ‘free to marry’ if she or he is free from an impediment. An impediment is something that prevents valid consent. The most common impediment to a valid marriage occurs when one of the parties to the marriage was previously married. Other impediments include a close blood relationship, religious vows, priestly ordination and age.

Each party must ‘consent’ to the marriage. This requires that the person is capable of giving consent, understands the nature of marriage as taught by the Church and desires to bring about marriage. Consent to marry is the most weighty decision the person will ever make. Its effects endure beyond the present; it is a lifelong choice. This consent must be free and discerning. Both partners must have the maturity to establish and sustain a mutually supportive relationship with one another.

Some common reasons indicating a lack of valid consent include marriage at a young age, pressure to marry, psychological immaturity that did not allow one or both parties to understand the true nature of marriage at the time of the wedding, a serious mental illness, alcohol or drug addiction at the time of the wedding, and absence of a proper intention to have children, be faithful, or remain together until death. In cases such as these, the church judges may decide that something contrary to the nature of marriage or to a full, free human decision prevented this marriage from forming an indissoluble bond.

‘Canonical form’ is required for a Catholic. The Church requires that a Catholic marry in the presence of an ordained priest or deacon and two witnesses. This is described as canonical form and is necessary for a valid marriage involving at least one Catholic party.

In summary, it is these three factors, freedom to marry, valid consent and a Church wedding for Catholics, which will be examined to determine if something essential was missing at the time of the wedding.

The Catholic Church believes that the joining of a man and a woman in matrimony is a sacred act. In examining a possible nullity case three factors are reviewed: freedom to marry, valid consent and a Church wedding for Catholics, to determine if something essential was missing at the time of the wedding.

What must an individual do if they wish to seek such a degree of nullity? How does the Church go about investigating the marriage to determine if it was ever a valid union? These questions will be addressed in the next article.

CONGRATULATIONS

Father Jordan Hainsey
upon your ordination to the Priesthood!

SAINT VINCENT SEMINARY
300 FRASER PURCHASE ROAD
LATROBE, PA 15650-2690
724-805-2592
HTTP://WWW.SAINTVINCENTSEMINARY.EDU
Bishops call for end to surrogacy as pandemic strands newborns in Ukraine

Catholic News Service

KYIV, Ukraine — Border closures to prevent the spread of COVID-19 have highlighted another “pathology” in modern Ukraine: the practice of commercial surrogacy, said the country’s Catholic bishops.

Archbishop Sviatoslav Shevchuk of Kyiv-Hlincea, head of the Eastern-rite Ukrainian Catholic Church, and Archbishop Macyslaw Mokryckyi of Lviv, president of the country’s Latin-rite bishops’ conference, appealed to the Ukrainian government May 14 to put an end to the practice of allowing foreigners to hire Ukrainian women to bear children for them.

They asked the government to enact family-support policies that would “ensure that Ukrainian mothers do not have to trade their bodies and their children for their own and their family’s survival.”

Their statement came after BioTexCom, one of the country’s largest surrogacy agencies, posted a video on YouTube April 30 showing 46 infants being cared for in a Kyiv hotel suite. The text and narration sought to assure the people who contracted for the children that they are safe and healthy.

Lyudmyla Denisova, Ukraine’s human rights commissioner, told reporters that with international travel banned, more than 100 babies in Ukraine are awaiting their new parents; it demonstrates that the country has a “massive and systemic” surrogacy industry where babies are advertised as a “high-quality product,” she said.

Although the video showed women holding, feeding, changing and caring for the babies, the Catholic bishops also said it showed “all crying babies, deprived of maternal touch, parental warmth, selfless care, much needed love.” The result, they said, is a scene of “a purchased product for which the buyer did not come.”

“Such a demonstration of contempt for the human person and his dignity is unacceptable. And all this is possible due to legalized surrogacy,” the archbishops said.

“Surrogate motherhood, which should not be called motherhood, entails not only the terrible phenomenon now manifested, but, at its core, is a moral evil and brings countless sufferings and hardships to all participants in this deal, including the child, surrogate mother, members of her family, and, finally, the people who order and ‘produce’ children,” the bishops said.

Even so-called “altruistic surrogacy” where a woman bears a child for another without payment, is morally unacceptable, the bishops said. But commercial surrogacy, said, “Every child has the right to be conceived naturally, and every child has the right to be born into a family and to be brought up in an atmosphere of love by its father and its mother.”

Politically, the bishops added, the legalization of commercial surrogacy “makes it impossible for Ukraine to fol

A nurse and newborns are seen in the Hotel Venice, which is owned by BioTexCom, a surrogacy agency in Kyiv, Ukraine, May 14, 2020. Dozens of babies born to surrogate mothers are stranded in Ukraine as the COVID-19 pandemic lockdown prevents their foreign parents from collecting them. The country’s Catholic bishops have called for a halt to commercial surrogacy.

“A nurse and newborns are seen in the Hotel Venice, which is owned by BioTexCom, a surrogacy agency in Kyiv, Ukraine, May 14, 2020. Dozens of babies born to surrogate mothers are stranded in Ukraine as the COVID-19 pandemic lockdown prevents their foreign parents from collecting them. The country’s Catholic bishops have called for a halt to commercial surrogacy.”

“Specializing in residential and commercial plumbing repair parts”

Specialized Plumbing Parts Supply Inc.

921 Dudley Road
Edgewood, KY 41017
(859) 341-6666

We now stock a complete line of home health aids that include elevated toilet seats, grab bars and personal showers.

“Specializing in residential and commercial plumbing repair parts”

Specialized Plumbing Parts Supply Inc.

921 Dudley Road
Edgewood, KY 41017
(859) 341-6666

We now stock a complete line of home health aids that include elevated toilet seats, grab bars and personal showers.
Ordination to the Sacred Priesthood

(Continued from page 1)

Parish, Central City, and all Saints Parish, Roswell, Paun was the candidate for Father Hamms’ first Mass. He was also the priest at St. Joseph Parish, Williamsburg, Pa., where Sr. Mary was a mem-
ber. Even in his last years Mr. McVitie’s faith and dedication to his parish — performing routine revel-
ant duties — helped form Father Hamms’ Father Magnozzi said.

“I lived a very simple life,” Father Magnozzi said about Mr. McVitie. “There will never probably be a monument dedicated to him and very few accolades offered him. But it is a simplicity that gives great comfort. I think that’s what life is: that is simple faith I offer my best,” he said.

Father Magnozzi also suggested that the unusual quietness of Father Hamms’ ordination and the silent work of his uncle offer a cautionary on the power of silence.

“In the silence there are great and profound things that happen. Those that are extremely significant take place even when others fail to notice,” he said.

“When Father Jordan was consecrated to Christ in a unique and powerful way in the sacrament of Holy Orders, he was not singular, but he was a contender — that most ancient of gestures, the laying on of hands — an ordinalurgical change was given, but it was given in silence. In the silence and simplicity of what we celebrate today, and what we can imagine yesterday there is a silent, powerful, life-changing reality, a conformity to Christ,”

Father Magnozzi encouraged Father Hamms to “look to the Cross” so he face the challenges of priesthood.

“Your identity comes from that of the Cross. As the members of the Cross stand still, there’s where we find our stability, stability where we find our assurance, that’s where life makes sense,” he said.

In his ordination program Father Hamms thanked the people who have supported him and re-
ognized the sacrifice that everyone is making in not being able to gather for Mass and the sacraments by offering an congregation.

“Under those days of the coronaviruses, it has been particularly painful for me and fellow clergy not to greet you and be with as many of you for liturgies and masses, and please know that this is not to be a sin, but rather to be understood as a sign of our faith.”

Jesus told us that the Kingdom of Heaven is built on faith and love and trust, the foundation of the Kingdom of Heaven.

The Bishop-elect said Father Hamms’ ordination was the first of its kind. He said, “It is a unique and powerful way in the sacrament of Holy Orders where a man is es-
sioned as a priest, but it is also a time of silence and simplicity. It was a time for us to remember the silence and simplicity of what we celebrate today, and what we can imagine yesterday there is a silent, powerful, life-changing reality, a conformity to Christ.”

Ordination to the Sacred Priesthood

Sacred Priesthood

Let us pray that God the all-powerful Father will pour out abundantly the gifts of heaven on thee, his servant, whom he has chosen for the office of priest. *
Justice Department urged to prosecute pornography vendors

which the abduc-
tor of a 15-year-old

girl was charged

with uploading more than 60 videos of her exploitation to

the site.

Indeed, the problem of Pornhub streaming content

featuring women and children victims of sex trafficking

reached the point in November that PayPal cut off services

for Pornhub, refusing to facilitate this service any longer,”

Sasse added.

“I am so glad that the bishops are encouraged to confront

him (Barb) on this,” said Trueman. “What the bishops are

asking is for the attorney general to do his job. This is a

public health crisis, leading to addiction, the breakdown

of marriage and abuse of children.”

“I know (Barb) believes in doing these cases,” he added.

“He’s been side-tracked with so many political issues.”

Last Dec. 4, four members of Congress, including Reps.

Mark Meadows, R-North Carolina, who is now White

House chief of staff, wrote Barb to complain that they

thought President Trump was ignoring the promise he’d

made during his 2016 campaign to enforce anti-obscenity

laws.

As a result, “the harms of illegal pornography have

continued unabated, affecting children and adults so

accurately to the point that 15 state legislatures have declared

that pornography is causing a public health crisis,” the

bishops’ letter concludes.

“In the face of the pandemic, the Church expresses her

solidarity with all who are struggling or alone. In a March

27 reflection, Pope Francis affirmed our common ‘belonging

as brothers and sisters’ in the midst of crisis and reminded

us that, despite the demands of distancing and isolation, ‘we are on the same boat’ and are all ‘called to

row together…’ (So we too have realized that we cannot go

on thinking of ourselves, but only together can we do this.”

Cincinnati – A former colleague of Attorney

General William Barr is backing a letter from three

Catholic bishops asking Barr to aggressively pursue

obscenity prosecutions in the wake of increased traffic
to online pornography sites with the onset of the

COVID-19 pandemic.

“Weighing the year, you’d put the porn industry out of

business,” said Patrick Trueman, president of the

Catholic News Service.

WASHINGTON — A former colleague of Attorney

General William Barr is backing a letter from three

Catholic bishops asking Barr to aggressively pursue

obscenity prosecutions in the wake of increased traffic
to online pornography sites with the onset of the

COVID-19 pandemic.

“Weighing the year, you’d put the porn industry out of

business,” said Patrick Trueman, president of the

Catholic News Service.

WASHINGTON — A former colleague of Attorney

General William Barr is backing a letter from three

Catholic bishops asking Barr to aggressively pursue

obscenity prosecutions in the wake of increased traffic
to online pornography sites with the onset of the

COVID-19 pandemic.

“Weighing the year, you’d put the porn industry out of

business,” said Patrick Trueman, president of the

Catholic News Service.

WASHINGTON — A former colleague of Attorney

General William Barr is backing a letter from three

Catholic bishops asking Barr to aggressively pursue

obscenity prosecutions in the wake of increased traffic
to online pornography sites with the onset of the

COVID-19 pandemic.

“Weighing the year, you’d put the porn industry out of

business,” said Patrick Trueman, president of the

Catholic News Service.

WASHINGTON — A former colleague of Attorney

General William Barr is backing a letter from three

Catholic bishops asking Barr to aggressively pursue

obscenity prosecutions in the wake of increased traffic
to online pornography sites with the onset of the

COVID-19 pandemic.

“Weighing the year, you’d put the porn industry out of

business,” said Patrick Trueman, president of the

Catholic News Service.
People and Events

Newsworthy
Happy Birthday to Father Robert Urlage, retired, June 13; Father Thomas Robbins, retired, June 17; Father Sean Kopczynski, parochial vicar, Our Lady of Lourdes parish, Park Hills, June 20; and Deacon David Phibrick, St. Timothy Parish, Union, June 27.

Congratulations to senior Christopher Stegman of Covington Catholic High School, Park Hills, who has been awarded a Merit Scholarship by the National Merit Scholarship Corporation.

Congratulations to Joseph C. Kiely, Covington Catholic High School and Laura M. Neltner, Notre Dame Academy for winning the 2020 National Merit $2,500 Scholarship. Winners are the finalists in each state judged to have the strongest combination of accomplishments, skills, and potential for success in rigorous college studies.

Congratulations to Luke Verst, who has been awarded the Jacob Dean Baumann Memorial Scholarship from Bishop Brossart High School, Alexandria.

Congratulations to Maggie Conner and Justin Reckner, who have been awarded Lindsay Sendelbach Memorial Scholarships from Bishop Brossart High School, Alexandria.

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 Sundays 5-6 p.m. on station Me-TV WLWT, on channels over the air 5.2, Spectrum 188 in Kentucky and Cincinnati Bell 25 or 29.

As a result of Gov. Andy Beshear’s latest emergency management order, effective through May 24, all church events and gatherings continue to be suspended.

Spirit Week
Mary Queen of Heaven School, Erlanger, recently celebrated NT Spirit Week. To add some fun and excitement to nontraditional instruction, students were encouraged to dress according to the day’s theme. Themes included mismatched day, make a creation day, superhero day, team spirit day, and dress as your favorite holiday.

O Lord, I wish I had a voice sufficiently loud and strong enough to tell every part of the world about your great love.

St. Mary Magdalene de’ Pazzi
16th-century Italian from a wealthy family, She became a Carmelite nun and mystic, able to read the thoughts of others and predict future events.

Copyright © 2020, Michael Thimons

Learn from St. John Paul, Pope Francis advises young people of today

Jumao Archo Estevez
Catholic News Service

VATICAN CITY (CNS) — Young men and women today can learn from the example of St. John Paul II, who proved that life’s difficulties are not an obstacle to holiness and happiness.

Despite losing his mother, father and brother at a young age and experiencing the atrocities of Nazism and atheistic communism, St. John Paul passed the “test of maturity and faith” and chose to rely “on the power of Christ, who died and rose again,” the pope said in a May 18 video message to young people in Poland.

The message, which was sent to mark the 100th anniversary of St. John Paul’s birth, was addressed to young people of the Archdiocese of Krakow, where then-Cardinal Wojtyla served as archbishop from 1964 until his election to the papacy in 1978.

The centennial celebration, the pope said, was a “beautiful opportunity” to address young people whom St. John Paul “loved very much.”

“St. John Paul II was an extraordinary gift of God to the church and to Poland, your homeland,” he said. “His earthly pilgrimage, which began on May 18, 1920, in Wadowice and ended 15 years ago in Rome, was marked by a passion for life and a fascination for the mystery of God, the world and man.”

Recalling St. John Paul’s 1980 encyclical “Divina Misercordiae” (“Rich in Mercy”), as well as his canonization of St. Faustina Kowalska and his institution of Divine Mercy Sunday, Pope Francis said he remembered his predecessor “as a great one of mercy.”

“In the light of God’s merciful love, he grasped the specficity and beauty of the vocation of women and men; he understood the needs of children, young people and adults, taking into consideration cultural and social conditions,” he said.

Pope Francis called on young people to use today’s technology to learn about St. John Paul, his life and his teachings, and he expressed his hope that, like the Polish saint, they may “enter into Christ with your whole life.”

“I hope that the celebrations of the centenary of St. John Paul II’s birth will inspire in you the desire to walk courageously with Jesus, who is ‘the Lord of risk, the Lord of the eternal more,’” the pope said.

Missed an edition? Current and back issues of the Messenger are available online at covid19.messenger.
Brave virtual world (Continued from page 5)

This is a general problem with any proposal to extend political participation for the sake of democracy by means of the internet. Twitter in particular has coarsened the quality of political debate by allowing anonymous posts, and it is a highly individualistic medium. Nevertheless, voting over the internet is clearly viable, and was used by the Labor Party in the recent election of its new leader. There is no obvious reason why parliamentary elections should not be conducted in a similar way.

The internet opens up a range of possibilities, for instance for church government. Were a pope to die or resign in the middle of a pandemic like this one, the next conclave would have to be held, of necessity, by means of the internet. Sympathy — where a church engages in collective thinking with wide participation and discussion — could be given new life once electronic possibilities are available.

But again, a purely atomized audience of separated individuals is less than the sum of its parts. Both the vertical and the horizontal dimensions have to be catered for. If the internet is allowed to become a vehicle for enhancing the common good, specifically by the promotion of solidarity and subsidiarity, it would come closer to fulfilling the idealistic visions of its originators. They wanted to promote the idea of community but to do so it would have to resist pressures in the opposite direction. Amazon, for instance, has transformed internet shopping but undermined many local businesses — key elements in a local community — which cannot compete.

Governments have been slow to level the playing field by taxing such businesses on the basis of revenue rather than localized profit, but at last there is now movement in that direction.

It is characteristic of governments, as the pandemic has painfully demonstrated, to move too slowly in response to new challenges. They are perennially behind the curve. And the bigger the entity the more sluggish it is. This may be why the nation state has come back into fashion — why for instance, the countries of the European Union have failed to find a way of sharing the costs of coping with the virus and why each nation has preferred to be left to its own devices in its epidemic countermeasures.

In the United States it is individual state governors who have taken the initiative. They too, like President Donald Trump, are “governing by internet.” Being closer to the local communities that elected them, they fulfill the impetus behind subsidiarity — that decisions should be taken as close to the people affected by them as possible. And if they make mistakes, as some have, it is to the local community that they are answerable.

So, from home schooling to national government, the coronavirus emergency has triggered ingenuity and innovation in the use of social media, and those aspects of human nature that are open to outside influences are adapting accordingly. There are gains, therefore — but there are also losses.

There are tragedies on a catastrophic scale in the modern world that long predate the arrival of one dangerous virus, such as in Syria and Yemen, which it is about to make worse. If information technology could alleviate these tragedies too, the world would indeed be a better place after the pandemic. The starving children of Yemen need a voice. The internet must give them one.

This unsigned editorial appeared in the April 10 issue of The Tablet, a London-based international Catholic weekly. It has been provided by Catholic News Service. The views or positions presented in this or any guest editorial are those of the individual publication and do not necessarily represent the views of Catholic News Service or of the U.S. Conference of Catholic Bishops.
Northern Kentucky’s Finest Memorial Display

Guaranteed Lowest Prices
with written estimate

Customized
Personalized Service

Evening and Sunday
Appointments Available

• Cemetery Lettering • Vases
• Bronze and Granite Markers

3701 Winston Avenue, Latonia, Kentucky
Conveniently Located at Ritte’s Corner

(859) 291-6657
www.schott-monument-company.com
“True History of the Kelly Gang” (FCP) Brutal reimagining of the life and legacy of Australia’s famous 19th-century outlaw, Ned Kelly. In adapting Peter Carey’s 2000 novel, screenwriter Shammi Grant and director Justin Kurzel re-create the bush ranger’s volatile relationship with his fierce mother, his apprenticeship with a kindly shearer, and his persecution by a pathological police officer and his romance with a prostitute. The view of human nature presented by this bold, relentlessly disturbing film is, with the exception of a loving albeit out-of-locket scene, so universally degraded that virtue is nowhere to be found, only an endless cycle of oppression and the revenge it provokes. Skewed values, much grey violence, strong sexual content, and bar scenes grace some images, at least one use of profanity, pervasive rough and occasional crude language. CS: A-III; MPAA: R.

“The Wretched” (FCP Midnight) After a witch who presides on children takes possession of the wife and mother next door, enduring her little boy, a teen who has just moved in with his father as his parents prepare to divorce struggles to combat the evil sorceress, aided by the co-worker with whom she smitten. Writers, directors and brothers Brett and Drew T. Pierce blend nostalgia notes from 1980s adolescent-aimed comedies into their middling horror tale and mostly go light on the bloodletting until its somewhat grisly climax. Along with the violence, there’s more than a hint of collateral voyeurism as the protagonist spies on his neighbors, making this, at best, questionable fare for his real-life contemporaries. Occult themes, much horror mayhem with monstrous but intense gore and gruesome images, underage drinking, partial nudity, and a couple of profanities, about a half-dozen rough terms, considerable crude and crass language, an obscene gesture. CS: A-III; MPAA: NR.

“School and the Spades” (Amazon) An elite private high school becomes the unlikely setting for a study of criminality as the graduating leader of a gang that supplies their fellow students with narcotics and alcohol finds a puppet to train in Machiavellian tactics. While her new friend’s star rises, her right-hand man’s maneuvers to undermine her mastery. Writer-director Taylor Parry’s psycho-logical drama adopts a neutral stance toward the vices to which its protagonist and her followers cater, instead opting to focus on the origins of her need for control, shifting relationship dynamics and the willingness of her apprentice to use force to become the equivalent of a mafia “made man.” Mature themes, including drug use and underage drinking, offensive violence with fleeting gory, a few profanities, a couple of milder nudes, about half a dozen rough terms, occasional crude and crass language. CS: A-III; MPAA: R.

“Never Rarely Sometimes Always” (Fleabag) To avoid her home state’s legal requirement that she obtain her parents’ permission to have an abortion, a 17-year-old high school student from rural Pennsylvania travels to New York City seeking the procedure. She’s accompanied by her cousin with whom she bonds and the pair meet a lead along the way who, despite an initially amiable appearance, later turns out to be fully prepared to take advantage of their vulnerability when they are forced to spend a longer time away from home than they had expected and run out of money. Misguided values permeate writer-director Eliza Hittman’s desolate drama, the message of which is that it ought to be easier for the protagonist to have her child killed. A benign view of abortion and theft, a non-graphic aberrant sexual act, brief medical gory, partial nudity, mature references, including to rape and physical abuse, at least one use each of profane, rough and crude language. CS: O; MPAA: PG-13.
Pope joins interreligious prayer, begging God to end pandemic

VATICAN CITY — At a time of global “tragically and suffering” because of the coronavirus, and in view of the long-term impact it will have, believers of every religion should beg mercy from the one God and father of all, Pope Francis said. During his early morning Mass, Pope Francis joined leaders of every religion marking May 14 as a day of prayer, fasting and acts of charity to ask God to stop the coronavirus pandemic. Some people might think, “It hasn’t affected me, thank God I’m safe.” But think about others. Think about the tragedy and also about the economic consequences, the consequences on education,” the pope said in his homily. “That is why today everyone, brothers and sisters from every religious tradition are praying to God,” he said.

St. Peter’s Basilica reopens to the public

VATICAN CITY — Almost 13 weeks after St. Peter’s Basilica was closed to the public in cooperation with Italy’s COVID-19 lockdown measures, the faithful and tourists were allowed back in May 10. Pope Francis celebrated Mass at 7 a.m. at the tomb of St. John Paul II to mark the 200th anniversary of the Polish pope’s birth. Then, at 8 a.m., the general public was admitted. The basilica was sanitized May 10 in preparation for the reopening. It had been closed to the public since March 10. On the edge of St. Peter’s Square, a sign advises visitors they must wear a mask and stand 2 meters (6.5 feet) apart from others in order to enter the basilica. The Vatican sanitation service placed hand-sanitizer dispensers at the end of the colonnades surrounding St. Peter’s Square. From there, the public finds “keep your distance” labels and tape on the cobblestone path leading to the health and security checks before entering the basilica.

Retired English bishop dies of COVID-19

MANCHESTER, England — A retired English bishop has died from COVID-19 a week after he tested positive for the virus at his nursing home. He was St. Retired Auxiliary Bishop Vincent Malone of Liverpool died May 14 in Royal Liverpool Hospital, said a May 15 statement by the Bishop’s Conference of England and Wales. Cardinal Vincent Nichols of Westminster, formerly a priest of the Archdiocese of Liverpool, and said he recalled the bishop “as a lonely man to be with” because of his “endless patience” and “unflagging courtesy. He offered warm hospitality, without ever being ostenta-
tious, and a quiet witty conversation,” he said in a May 15 statement. "The servant and shepherd unflinchingly and the Bishop’s Conference of England and Wales, especially in our ministry in universities, in which he had considerable experience,” he said. “We will miss him.”

Italy grants temporary residency to migrant farmworkers

ROME — In an effort to curb the exploitation of migrant laborers and boost its crumbling agriculture industry, the Italian government has granted temporary residency to agricultural workers without proper immigration documents. Italian Prime Minister Giuseppe Conte announced the measure May 13 during an evening news conference while presenting the government’s “Relaunch Decree,” a $5 billion-euro (7.8 billion) package to reinvigorate Italy’s struggling economy in the wake of the coronavirus pandemic. Granting tempo-
rary residency to migrant farmworkers is a victory “in the fight against crime and in putting an end to the black market in the work-
ers’ force,” Conte said. He also did the measure guarantees migrants “an adequate level of health care in front of this exceptional health crisis.” In an emotional statement, Italy’s Agricultural Minister Teresa Bellanova, who worked in the fields as a teenager and went on to become a labor rights advocate, wept during a news conference following the announcement. “From today the invisible will become too visible,” Bellanova said. “From today the state sees, because it’s stronger than crime and exploitation.”

National shrine in Washington celebrates 100-year milestones

WASHINGTON — On May 16, the Basilica of the National Shrine of the Immaculate Conception in Washington — the largest Catholic church in North America and one of the 10 largest churches in the world — marks the 100th anniversary of the blessing of the land on which it was built. At 10 a.m. on May 16, 1920, Archbishop Giovanni Bonomini, apostolic delegate to the United States, celebrat-
ed Mass and blessed the site of the future national shrine. More than 4,000 people attended the event, including 1,200 Knights of Columbus and 500 Daughters of Isabella. “In many ways, this was the first pil-
grimage to the national shrine, as Catholic groups from across the country gathered to witness the event,” says a history of the basilica on its website, www.nationalshrine.org. The altar used at the Mass was used by the first Catholic bishop of the United States, Bishop John Carroll, and dated to 1744. The placing of its first stone of the future national shrine — the foundation stone — took place Sept. 23, 1920. This significant event marked the beginning of the construc-
tion of the church. The Great Depression and World War II delayed its completion until 1959. A timeline of the history of the Basilica of the National Shrine of the Immaculate Conception can be found online at https://www.nationalshrine.org/history/timelines.

Once he retires, NFL quarterback to coach at Catholic high school

FAIRHOPE, Ala. — Philip Rivers said he fulfilled one childhood dream by playing quarterback in the NFL. He’ll soon fulfill another by coaching high school football. The 36-year-old Rivers was named head coach-inviting at St. Michael Catholic High School in Fairhope. He’ll follow in the footsteps of his father, Jerry, a longtime high school football coach who’s in the Alabama High School Hall of Fame. Rivers’ coaching career won’t begin immediately. He’s set to begin his 15th season in the NFL after signing a one-year, $3 million deal with the Indianapolis Colts in the offseason. Paul Knapstein, athletic director at St. Michael, will serve as interim coach for at least the 2021 season. Rivers will take over once he retires from the NFL, which could be after a couple more seasons.

“It’s a special day for me and my family. I will probably get a little emotional,” said Rivers. “It’s (that) two childhood dreams. One was playing in the NFL. I still love that. The other one was to be a high school football coach as my dad was. Wow, how blessed am I to be able to live both of those out!”

FORECAST


TODAY'S CLIPPER

From the sky, if you look up at the sun, it will appear to be the color of gold. Actually, the gold color is caused by the Sun’s light scattering through Earth’s atmosphere. It’s also why the sky is blue. Someday, why not take a moment to look up?
Pope encourages people to rediscover the need for prayer

Cindy Wooden
Catholic News Service

VATICAN CITY — The coronavirus pandemic is a “favorable time to rediscover the need for prayer in our lives,” he said: 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 proper papers has shined a spotlight particularly on farmworkers and their long hours, poor pay and miserable living conditions while also highlighting their essential role in ensuring an adequate supply of fresh fruit and vegetables for the country.

“It is true that the current crisis affects everyone, but people’s dignity must always be respected,” the pope said.

“That is why I add my voice to the appeal of these workers and of all exploited workers. May the crisis give us the opportunity to make the dignity of the person and the dignity of work the center of our concern.”

The pope’s audience began with reading the story from the Gospel of Mark about Bartimaeus, the blind man, who repeatedly cries out to Jesus for healing. The pope said that of all the Gospel characters who ask Jesus for help, he finds Bartimaeus “the most likable of all.”

“At the top of his voice,” Bartimaeus cries out, “Jesus, son of David, have pity on me.” And he does so over and over again, annoying the people around him, the pope noted.

“Jesus speaks to him and asks him to express what he wants — this is important — and so his cry becomes a request, ‘I want to see,’” the pope said.

Faith, he said, “is having two hands raised (and) a voice that cries out to implore the gift of salvation.”

Prayer establishes trusting relationship with God

Junno Acebo Estes
Catholic News Service

VATICAN CITY — Prayer is more than just a physical, emotional or intellectual act, it is an inner desire to encounter God, Pope Francis said.

Continuing his new series of talks on prayer during his weekly general audience May 13, the pope said that the long- ing expressed through prayer “is more than a need, more than a necessity.”

“Prayer is an impatience; it is an irrevocable step that goes beyond us — something that is born in the depths of our person and reaches out, because it feels the yearning for an encounter,” the pope said.

Greeting Portuguese-speaking audience during the session, which was livestreamed from the papal library in the Apostolic Palace, the pope commemorated the 38th anniversary of the assassination attempt on St. John Paul II, who was shot at close range while greeting a crowd in St. Peter’s Square in 1981.

“Two bullets pierced the pope’s abdomen, but no major organs were struck; a bullet had missed his heart and exited by a few inches, prompting the Polish pontiff to say that ‘it was a mother’s hand that guided the bullet’s path.’

“Amidst the pain and while he will celebrate a Mass in remembrance of St. John Paul’s 100th birthday May 18, Pope Francis exhort ed the faithful to ‘thank God for giving us this holy bishop of Rome, and let us ask him to help us, to help this church of Rome to convert and go forward.’

In his main talk, the pope reflected on Christian prayer that is “born from a revelation” and celebrates throughout the year the “manifestation of God, his efficacy”

“God reveals his glory in the poverty of Bethlehem, in the contemplation of the Magi, in baptism at the Jordan, in the miracle of the wedding at Cana,” he explained.

A characteristic of Christian prayer is that it is not based on fear or servitude. Instead, Christians can turn to God and “dare to confidently call him ‘Father.’

“Christianity has banished any ‘fearful’ relationship from the bond with God. In the heritage of our faith, there are no expressions such as ‘subjugation,’ ‘slavery’ or ‘servitude,’” he said. Instead, there are words such as ‘covenant,’ ‘friendship’ and ‘communion.’

Pope Francis encouraged Christians to enter into the mystery of the covenant” by placing themselves in God’s merciful embrace even if they feel “like guests who do not deserve so much honor.”

He also called on the faithful “to say to God, in the awareness of prayer: Is it possible that you know only love? This is the passionate mood of every Christian prayer.”

Pope Francis leads his general audience in the library of the Apostolic Palace at the Vatican May 13, 2020. The pope greeted Portuguese speakers during the livestreamed audience as he commemorated the 38th anniversary of the first Marian apparition in Fatima, Portugal.

St. Augustine Church Covington

Due to COVID-19 the St. Augustine Summer Festival is CANCELLED.
But, your help is still needed!

Purchase Raffle Tickets online at: WWW.STAUGUSTINES.NET

Win up to $14,000! Only 4000 tickets sold

Drawing: Saturday, 13 June 2020
11 p.m.
License #000118