Praised be Jesus Christ!

During these past three months we have all been faced with a pandemic that has turned our lives upside down and inside out. We have witnessed situations we would never have imagined which would change the way we live our lives.

We were encouraged to stay at home, schools and businesses of every sort were closed, we had travel restrictions, social gatherings of every sort were forbidden, hospitals across the world were filled to capacity, people were dying alone because of the contagious nature of the coronavirus, and our churches were closed to public worship. Who would ever have thought that in this age of scientific, technological and medical advances something like COVID-19 would stop the world?

There are as many opinions regarding COVID-19 as there are people. Unfortunately, some people refuse to accept the reality and the nature of this pandemic. The fact is that there are now over 10 million cases worldwide of people who have been infected with the virus — 2.5 million of those people are in the United States. Over 500,000 people have succumbed to the virus — 120,000 of those people are in the United States.

In 29 states across the nation the number of people infected has spiked causing some government leaders to walk back the reopening of their states. The virus that has killed more than half-a-million people is real. People are dying. These are the facts.

We have been doing all we can in our Diocese to cooperate with all the requirements presented by the CDC and our own state and local governments. I am so proud of our priests who have continued their ministry to our parishioners even amidst restrictions and limitations. I am grateful to our school administrators who have risen to the occasion and are working diligently to prepare for the opening of the 2020–2021 school year even though, at this point, we are uncertain what that will look like. I am grateful to all our parishioners who have been cooperating with the protocols now in force in our churches and schools. These are difficult days; these are trying and challenging times. But our faith will make us strong and bring us through.

I do ask that everyone who attends Mass in any of our churches and chapels wear a mask. I have been receiving communications from parishioners who cannot attend Mass because in some of our churches people refuse to wear a mask and thereby put others at risk. I know that some people find wearing a mask difficult. But if you do not want to wear it for yourself, wear it for those around you. No one should be denied the Eucharist.

I dare say that we are all suffering from what I call COVID-19 fatigue. It is taking a toll on us and we yearn to go back to the way things were. There is confusion from the many experts contradicting each other and from the many diverse regulations and protocols coming from all levels of government.

And yet, some things are clear. COVID-19 is real. People are dying. People are losing their loved ones to the virus. Precautions such as social distancing, good hygiene and wearing masks do help arrest the spread of the virus.

Something else is clear. God is with us and will not abandon us. Now more than ever we need to raise our voices in prayer. Now more than ever we have to be a community of believers who truly look after and care for one another. Each of us can make a difference in our lives and the lives of those around us.

Again, I ask that all those attending Mass or any other liturgical service please wear a mask for your own safety and for the safety of those around you.

Thank you for your patience and for your cooperation. We will get through this together.

Be assured of my prayers. Please, pray for me.

Yours devotedly in the Lord,

Most Rev. Roger J. Foys, D.D.
Bishop of Covington
COVID-19: A healthcare issue, with recommendations from local experts

Dr. Holly Danneman

As discussions continue about the best way to provide a safe community — especially school communities — amid the COVID-19 pandemic, administrators, teachers and parents can find themselves in a jungle of conflicting, confusing and oftentimes incorrect information. To help weed out fact from fiction, the Messenger turned to the doctors of the Diocese of Covington’s own St. Elizabeth Healthcare.

Dr. Holly Danneman, St. Elizabeth Healthcare Family Medicine Residency and Dr. Chanti Flanagan, hospitalist, director of Hospital Medicine, and chair of Medicine, St. Elizabeth Healthcare, answered questions about what has been learned about the COVID-19 virus since March (when the virus was first reported in Kentucky) and some simple, common sense ways — based on science — to help keep communities safe and healthy.

Both doctors agreed that the COVID-19 pandemic is a health care issue and encourage people — especially parents — to be looking for accurate information from trusted healthcare professionals.

“People’s unwillingness to accept this as a health issue and not a political issue could potentially affect our ability to get our children back in the classroom and decrease transmission,” said Dr. Danneman.

For both doctors, their commitment and interest in healthy families and communities is not just clinical. In addition to being doctors, Drs. Danneman and Flanagan are also wives and mothers.

“I am a wife, a mother and a doctor; those are my priorities,” said Dr. Danneman. “As a parent, I want desperately for my children to get back to school for lots of reasons. First, they need that education from their teachers. People are also saying that the mental health of our children is important and they need to be back at school and playing athletics and being with other kids and we also have to keep in mind that in order to be able to do so and to do so safely we are going to have to follow a few safety measures. Those are small sacrifices on our part to allow for all the things we want for our community and our children.”

Those safety measures, they say, are based on what healthcare professionals and scientists know about the coronavirus and its spread.

An important finding is that the virus is aerosolized, meaning that it is spread through respiratory droplets. Respiratory droplets are released simply by breathing. The rate of release increases by talking, yelling, singing, coughing and sneezing. And, Dr. Flanagan said, “We know that people who do not have symptoms can still spread the virus.”

“Along with my colleagues and associates, I have taken care of patients that died from coronavirus. And while the numbers of deaths are much lower than predicted, those that died were not just numbers. That struck me very early on in the pandemic — someone lost a loved one, a husband or wife, a mom or dad, a daughter or son, a friend.”

As serious and contagious as the coronavirus is, the good news, according to Drs. Danneman and Flanagan and other healthcare professionals and scientists, is that there are simple measures that everyone can take that have a large impact on keeping themselves and others safe while also slowing the spread of the virus.

Several of these practices have been identified since the very beginning of the pandemic and are based on what the healthcare and scientific communities know in general about mitigating infectious diseases. Washing hands frequently and for 20 seconds.

Maintaining a safe social distance of six feet apart from another person.

Avoiding crowded settings.

Wearing face masks. Face masks, along with the other preventative measures, have recently stated that Congress must pass another round of education funding for schools to reopen in the fall. This funding may or may not include nonprofits or school families, as there are efforts to exclude them.

Kentucky remains in the minority of states that offer no support to families for school choice, said the CCK. Bills regarding scholarship tax credits have been introduced for the last four sessions, but none have been voted on. The Supreme Court ruling may be a favorable step in the direction of a vote in upcoming sessions.

The Kentucky General Assembly will return in January and members will have an opportunity to take up educational choice at that time. The CCK recommends calling your local senator or representative to speak up for school choice.

For permission visit www.ccky.org.

Supreme Court rules a state cannot ban Scholarship Tax Credits

Conference of Kentucky, both prominent U.S. Senators and Governor Andy Beshear of Kentucky, have recently stated that Congress must pass another round of education funding for schools to reopen in the fall. This funding may or may not include nonprofits or school families, as there are efforts to exclude them.

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New archabbot

Benedictine Father Martin de Porres Cartel, a monk of St. Vincent Archabbey for 40 years who served as the 14th president of St. Vincent College (1995-2000), has been elected as the twelfth archabbot of St. Vincent Archabbey.

With his election, Archabbot Martin also becomes chancellor of St. Vincent College and of St. Vincent Seminary. Later, Pennsylvania, The Diocese of Covington has four seminarians in formation at St. Vincent Seminary.

Archabbot Martin succeeds Archabbot Douglas R. Nowicki, a monk of St. Vincent College and of St. Vincent Seminary, who on Aug. 24, 2020, resigned his position.

New archabbot
Messenger

July 3, 2020

New Parish Kitchen nearing completion
With renovations nearly complete, Bishop Roger Foys toured, June 22, the new Parish Kitchen, Alan Pickett, executive director, Catholic Charities, Diocese of Covington, led the tour which included vicars Father Ryan Maher and Father Daniel Schomaker, and Father Jordan Hainsey, administrative assistant to the bishop. Over the last several months, Catholic Charities and the Diocese of Covington has been in the process of renovating the Parish Kitchen's new location at 16th St. and Madison Ave., Covington. During the COVID-19 pandemic at its current location on Pike St., the Parish Kitchen has continued its mission of feeding local homeless and hungry Northern Kentuckians by offering to-go meals and observing social distancing. The new location, which is expected to open in July, will offer an updated space to meet more of the community’s needs.

Correction
In the June 19 edition, the article about Principal Dave Otte’s retirement incorrectly identified Father Gene Wolfzorn as Father Paul Wolfzorn.

Official assignments

Effective June 24, 2020
Rev. Shannon M. Collins,
M.S.J.B.
To: Superior General, Missionaries of St. John the Baptist, Park Hills
Term: Six years
Effective July 1, 2020
Very Rev. Ryan L. Stenger, J.V.
To: Judicial vicar, Diocese of Covington
Term: Ten years
Continues other duties
Very Rev. Mark A. Keene, V.F.
To: Dean, Northern Kenton County Deanery
Term: Three years
Continues other duties

Very Rev. Ryan L. Maher, V.G.
To: Dean, Covington Deanery
Term: Three years
Continues other duties
Very Rev. Gerald L. Reinersman, V.F.
To: Dean, Campbell County Deanery
Term: Three years
Continues other duties
Very Rev. Andrew L. Young, V.F.
To: Dean, Southeast Deanery
Term: Three years
Continues other duties
Very Rev. Matthew A. Cushing, V.F.
To: Dean, Southwest Deanery
Term: Three years
To: Chaplain, St. Henry District
High School
Term: One year
Continues other duties

Rev. Michael A. Black
To: Chaplain, St. Patrick High School
Term: One year
Continues other duties
Rev. Edward J. Brodnick
To: Chaplain, Bishop Brossart High School
Term: One year
Continues other duties
Rev. Michael T. Grady
To: Chaplain, Covington Latin School
Term: One year
Continues other duties
Rev. Michael C. Hennigen
To: Chaplain, Covington Catholic High School
Term: One year
Continues other duties
Rev. Nilby Kannai
To: Chaplain, St. Henry District High School
Term: One year
Continues other duties
Rev. Bajja Kidaagen, V.C.
To: Chaplain, Villa Madonna Academy
Term: One year
Continues other duties
Rev. Conor Kunath
To: Chaplain, Notre Dame Academy
Term: One year
Continues other duties
Rev. Thomas P. Robbins
To: Chaplain, Holy Cross District High School
Term: One year
Continues other duties
Rev. Robert A. Rottgers
To: Chaplain, Newport Central Catholic High School
Term: One year
Continues other duties
Rev. Lawrence A. Schaeper
To: Full-time chaplain, St. Elizabeth Healthcare
Continues other duties
Rev. Jeffrey D. VonLehmen
To: Chaplain, Holy Cross District High School
Term: One year
Continues other duties
By order of the Most Rev. Roger J. Foys, D.D.
Bishop of the Diocese of Covington

New Parish Kitchen

Blessing of Parish Kitchen, Covington, 1 p.m.
July 10 (continued)

Daily events
July 10
Coronavirus briefing meeting, 9:30 a.m.
July 10
Individual meeting, 11 a.m.
July 10
Coronavirus briefing meeting, 9:30 a.m.
July 10
Individual meeting, 9 a.m.
Holy Hour for the sanctification of priests and victims of sexual abuse, Cathedral Basilica, 3 p.m.
July 10
Coronavirus briefing meeting, 9:30 a.m.

Blessing of Parish Kitchen

July 4
Mass, Cathedral Basilica of the Assumption, Covington, 4:30 p.m.
July 5
Mass, Cathedral Basilica, 10 a.m.
July 6
Coronavirus briefing meeting, 9:30 a.m.
High School Retreat meeting, 1 p.m.
July 7
Coronavirus briefing meeting, 9:30 a.m.
Deans meeting, 1:30 p.m.
July 8
Diocesan Review Board meeting, 9 a.m.
July 9
Ecclesiastical Council meeting, 9:30 a.m.
July 10
Coronavirus briefing meeting, 9:30 a.m.

Correction

In the June 19 edition, the article about Principal Dave Otte’s retirement incorrectly identified Father Gene Wolfzorn as Father Paul Wolfzorn.
Who is my neighbor? A lesson from ‘The Twilight Zone’

I continue to be amazed by our divided nation. A wise priest once told me that you can always see where the devil is at work because of all the anxiety and divisiveness he causes. The more I see this in my daily life, the more this seems increasingly obvious. Another thing I remember from when I was young is that the devil is the father of lies and those who care not for the truth are all too willing to participate in his evil schemes. In contrast, some signs of Christ’s work in the world are truth, unity, peace and understanding. Interesting questions to ponder each day: what seems to be more prominent in our country and in our division or unity? And, what role do I play in all of this?

It seems like no one can agree on anything anymore, even some basic concepts like the existence of good and evil, the fact that some things are simply right and some things are simply wrong, and the dignity and value of every single human life. It would also be nice if we could all at least agree that people have a right to know what’s going on in the world without it being massively complicated by hidden agendas. It saddens me when I see friends turn on each other because they have a difference of opinion on an issue and all the roads that lead to a civilized and reasonable conversation are closed until further notice. It seems like, in the year 2020, the one thing we have all been united in, so far, is division.

One of my favorite television shows of all time is “The Twilight Zone.” It’s an old show from the late 1950s, early 60s, but, in my humble opinion, there was something about the quality of the program and the atmosphere that will never be matched. I’m sure part of it is nostalgia — I can remember staying up late to watch the old reruns, while I was sure everyone else in the house and in the neighborhood was sleeping. I can still hear the cool, confident voice of the host, Rod Serling, as he appeared in stark black and white and prepared me for another ride of twist-and-turns with an unending lesson that “things aren’t always as they appear.” Aside from my Catholic faith, there is probably nothing that has had a larger impact on how I see the world than that show. There are many great episodes from that other dimension that are more than worthy for reflection, but one that I came back to on almost an annual basis with disturbing little titles called “The Monsters are Due on Maple Street.”

At the close of the episode, aliens observe from a safe distance as a small, lonely town full of everyday people descends into chaos. The intelligent beings from somewhere else discovered that there is no need to attack and invade the people of earth. Instead they pick one town at a time, cut off its power, scare the people a little with visual tricks, and leave them alone with each other and their increasing paranoia. In a short time, panic sets in and the citizens turn on one another, searching for scapegoats to blame and kill. As it turns out, the monsters of the title are not the visitors from another planet, but the people that already lived together on Maple Street. Those that were supposed to be neighbors.

It’s chilling sometimes, in our own dimension, how easily neighbors can turn on one another and invade the people of earth. Misunderstandings and fear nurtured by irrationality can quickly turn into harsh words, angry mobs and violence. Perhaps the decision to be a neighbor or a monster is one that we make just about every day. It’s not always about the big decisions; more often than not it’s probably in the little choices we make — do we let our emotions get the best of us? Do we put our needs, wants and safety before others? Do we put others down and gossip to make ourselves feel better? Do we treat people differently based on their race or social status? How do we act when we are on the internet? And so on.

While it was written decades ago, this episode from the very first season of ‘The Twilight Zone’ — and virtually every episode of its five-year run — is eerily relevant for us today. On the other hand, if there was ever a time that we needed aliens to intervene in order to get us to turn on each other, that time is long past. In our world of social distancing and social media, it seems like we are always looking for the next fight. We tend to see those who are different than us and those that disagree with us as potential friends with whom we can talk things out, but as something completely other. There is a great danger in living this way, and no one on either side of the political spectrum is immune to it. Just like with everything, we have to begin by taking a good, hard look at ourselves.

I’ll leave you with these chilling words said by Rod Serling — a brilliant, Jewish man, by the way — at the end of that classic episode:

“The tools of conquest do not necessarily come with bombs and Rosie the Riveter and fallout. There are weapons that are simply thoughts, attitudes, prejudices to be found only in the minds of men. For the world, prejudice can kill, and suspicion can destroy, and a thoughtless, frightened search for a scapegoat can ignite a forest fire of its own for the children, and the children yet unborn. From the day of its creation, this series was meant to be a cautionary tale, to remind us all of the truth: Nothing that is not as it seems can be trusted. Nothing that is not as it seems can be trusted. Nothing that is not as it seems can be trusted.”

Bishop Robert Barron

(Continued on page 14)
We must continue to proclaim the good news as public masses resume

The conclusion of the 50-day Easter season is marked at Pentecost, but in some ways, the Easter season feels as though it has continued, with its triumphalism. The Catholic Church traces its history to Pentecost, with Peter as our first pope.

In exile
Father Ron Rolheiser

The Holy Spirit’s arrival was dramatic. He descended upon the apostles with wind and tongues of fire, giving them the ability to proclaim the good news by simultaneously speaking in multiple languages. This astounded onlookers from many different countries gathered in Jerusalem.

Today, in the midst of a pandemic, we are charged with a mission to continue to proclaim the good news, as we did for the Holy Spirit to give us a “newness’’ and to calm our fears.

It is disheartening that Catholics were unable to attend Mass in person during the entire Easter season. Livestreamed Masses have helped us to stay connected as the body of Christ, but we decided that it is not the same as a community joined together in person.

But now we give thanks for the returns of public Masses, which commemorates Jesus’ Eucharistic sacrifice. Through gifts of bread and wine, we believe that Jesus gave us his own body and blood, and not merely symbols. It truly is Jesus Christ, some “one” and not merely some “thing.”

In this way, the Church unites its followers and participates in Jesus’ sacrifice. That is why we are able to receive the Eucharist again in church after an extended absence from Mass.

We frequently ignore the Gospel. Factionalism, tribalism, racism, economic self-interest, historical difference, political or personal freedom, of or in the name of truth, right dogma.

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We Choose Life

Pro-Life Office
of the Diocese of Covington

Mission Statement
The Pro-Life Office of the Roman Catholic Diocese of Covington, guided by our bishop, promotes the sanctity and legal protection of human life from conception to natural death through prayer, pastoral care, public policy and education.

Part one: How to talk about euthanasia—does consent make right?

Caitlin Dwyer
Contributor

A 2017 Gallup poll found that a majority of Americans support euthanasia (73 percent) and physician-assisted suicide (PAS; 53 percent). Thus, there is a good chance that if you strike up a conversation about these topics, you will be speaking to someone who supports at least one of these practices. This three-part series is designed to help pro-life person engage in such a dialogue in a calm, respectful and logical way.

Let's begin by defining terms. Euthanasia is an act (or omission) by a healthcare provider that intentionally causes a person's death out of a desire to end that person's suffering. Physician-assisted suicide is essentially the same practice, but instead of the healthcare provider directly causing the patient's death, the provider prescribes life-ending drugs for the patient to administer to herself. These practices are currently legal in nine U.S. states and the District of Columbia.

Most people who support euthanasia argue that it's "okay" (morally permissible) for two reasons:

1. The patient's consent to the act makes it okay (e.g. "If she wants to do that, she should be able to decide for herself. It's her life."); and/or
2. Intense suffering is harmful to a person's dignity and meaningless, particularly if it is not relievable and the person's death is imminent (e.g. "If the person is suffering and she is going to die anyway, what is the point of prolonging it? Isn't ending it the merciful thing to do?").

In this article, I will analyze the first argument—that "consent makes right."

The rationale underlying this first reason is that consent is the sole criterion that determines the moral quality of a person's actions. Stated differently, any time a person consents to an act, the act is automatically moral, and no further moral analysis is required. However, while consent is certainly one factor in any moral analysis, it is by no means the only factor. Indeed, there are many things that I can consent to that are in fact very wrong. I can consent to cheat on a test or rob a bank, but all reasonable people would agree that these actions are wrong. Even actions of mutual consent can be wrong—for instance, mutually abusive or adulterous relationships.

If someone presents the "consent makes right" argument in support of euthanasia, first show that you are listening and seeking to understand her reasoning by paraphrasing her statement (e.g. "From what I am hearing, you are saying...") and ask if you are accurate understanding her.

Then simply ask, "But is consent the only thing that determines whether an action is right or wrong in all cases?" Illustrate that consent is not the only factor by sharing a few of the examples mentioned above. If the person is receptive and wishes to continue the conversation, you can pivot to a discussion about what criteria make an action truly "good."

Reasonable people recognize that three criteria determine the moral quality of an action:

1. The moral object (what the person is choosing);
2. The end (why the person is choosing it); and
3. The circumstances (the unique features of a situation). All three need to be good for an action to be good.

I could choose a good moral object (giving money to a charity) for a bad end (to bribe a politician) and my action would be wrong. I could choose a bad moral object (cheating on a test) for a good end (getting into college) and my action would be wrong. This is what is meant by the phrase "the end cannot justify the means."

I could choose a good object (going to the store) for a good end (to buy food), but in problematic circumstances (I left my two-year-old at home by herself) and my action would be wrong.

But when all three are good, the action is good.

And what makes an object, end or the circumstances of action "good"? In short, an object is good if choosing it would move me (and others) deeper into authentic relationship with God and others. An end is good if my motive for choosing the good object is genuine love of God and others. The circumstances must be appropriate to the situation.

With all this in mind, let's look at euthanasia. There is no question that the end (or the "why") is good, since the motivation is to alleviate suffering. We can also see that in most cases of euthanasia, the circumstances merit this desired end: the person is suffering intensely and wants relief.

Now, what about the moral object? The object (or the "what") of euthanasia is to intentionally take the life of an innocent person (another or yourself). This object is not good because depriving an innocent person of the basic gift of and right to life is never loving. It never moves us into deeper relationship with God and others because it is the ultimate rejection and cessation of relationship. Euthanasia is a failure to love, always and in every case. And the end (alleviating suffering) does not justify this means (killing an innocent person).

To verify the truth of this statement, it is helpful to compare euthanasia and PAS with suicide, which the vast majority of people see as a devastating tragedy that all should strive to prevent. With suicide, the object is the same (intentional termination of one's life), and the end is the same (elimination of suffering that the individual finds unbearable). The only difference is the circumstances (a physician is not involved).

So we must ask ourselves: Does the involvement of a physician really change the moral quality of this action in a significant way?

Does involving an accomplice in one's own death somehow make euthanasia meaningfully different from suicide?

No, it doesn't. Whether alone or aided, one has chosen suicide. In the end, euthanasia (from the Greek for "easy death") is just a euphemism, a deceptive word designed to obscure the reality and immorality of the act.

At this point, the listener might ask, "But isn't the patient just enduring meaningless suffering?" This is an important topic that we will address in Part Two of this series.

Prof. Caitlin Shaughnessy Dwyer is assistant professor of Theology, Thomas More University. She and her family are members of St. Pius X Parish, Edgewood.
Outreach Ministry finds new home to serve community

“Outreach Ministry has operated out of Msgr. Cleves’ rectory, spilling over into every aspect of his daily life. But come July, the parish is opening a new building across from the Parish Center...”

The parish has been looking for a place for the Outreach Center for two years, but wasn’t able to match pricing, size and availability until they decided to build its own. The parish bought the house next door on a double lot, which butts up against the parking lot. They renovated the home to be an office space, and constructed another building for the pantry, which connects to the office by means of a staircase.

The parish is excited for the move, to finally have their own space. The ministry initially started about eight blocks away in Corpus Christi Church, then rented from the First Baptist Church at 8th St. and York St. for at least 10 years, and moved to the rectory two years ago when the church changed ownership.

Currently, the food is stored in scrumptiously organized racks throughout the rectory. It is then packaged into bags by 6-7 daily volunteers from the parish, and distributed in the left corner of the church by volunteers, now with careful adherence to social distancing. The volunteers guide visitors to different stations, organized according to food groups such as bowls of fresh produce, bags of bread and cereal, cleaning products and frozen foods.

Any resident of Campbell County who is in need is welcome to stop by and pick up supplies. Connie Gotz, one of the head volunteers, explained that normally volunteers check IDs to ensure residence in the county, since the parish mission serves in conjunction with the government. However, since the COVID-19 pandemic, they’re serving anyone who comes by and is in need, regardless of residence.

They hand out government food, community donations and donations left on the doorstep of the rectory. They also communicate with Salvation Army and St. Vincent de Paul Society to help local families with gas, electric, rent and utility bills. “We help pay them once every six months if they are past due and we have the funds,” said Mrs. Gotz. Currently St. Vincent de Paul is providing monetary assistance while the Outreach Center concentrates on the move.

The parish as a whole has been challenged to sacrifice for the poor. As someone who has always been in academia, Msgr. Cleves said this is the first time he’s had the chance to really delve into social ministry. “It brings us together as a parish,” he said, telling the story of the parish’s homeless friend Carl who lived on the front porch of the rectory for four years. People took care of Carl, he came to Mass every day, and the parish “kind of rallied around him — that was an eye opener for many parishioners.”

“Ministry to the poor isn’t something optional that you add on top of what you’re already doing — it’s part of the core,” said Msgr. Cleves. “Here’s how it becomes real.”

With supplies sprawling into Monsignor’s kitchen, garage and taking over his basement library, Msgr. Cleves
Joseph Kiselewski (1901–1986) was an accomplished American sculptor in the last century. Sculptures, medals and other creations of the native Minnesotan can be found in many parts of the country, including big cities like New York and Philadelphia. People of the Diocese of Covington might be surprised to learn that there is not just one, but two, of his sculptures at the St. Anne Retreat Center in Melbourne.

Following his early art studies in Minneapolis, Kiselewski moved to the Mecca for artists and writers of his day — New York City. After a discouraging start, he befriended and worked for sculptor Lee Lawrie while attending first the National Academy of Design and then the Beaux Arts Institute. After winning a prestigious award, he was able to sail to France in 1925 to study in Paris and eventually in Rome. He returned to New York in 1929. As his reputation and body of works grew, he received commissions for sculptures in bronze, granite and other mediums to be placed in different parts of the country.

At the present time, a great-niece of Mr. Kiselewski, Barb Noland (who also lives in his home town of Browerville, Minnesota) is attempting to catalogue all of his works around the country and beyond. She knew that one was probably in the Diocese of Covington and asked assistance via the diocesan website in 2018, at which time she was directed to the Archivist. Hoping that someone would recognize it, Mrs. Noland emailed an artist’s drawing of a clay model of a sculpture that she presumed her great-uncle Joe had later produced full-size in bronze; she identified it as “Our Lady of the Mountains.” As it turned out, this sculpture had stood for decades at the Marydale Retreat Center in Erlanger, inside the circle of a small fountain outside the main entrance. In its Erlanger locale, it had been dubbed “Our Lady of Marydale.” In recent years, it was moved to St. Anne Retreat Center.

So how did “Our Lady of the Mountains” come to be “Our Lady of Marydale”? The story begins with Bishop William T. Mulloy. Apparently, Bishop Mulloy was so taken with it that he decided soon afterward that a second rendering of the same bronze sculpture of the Blessed Virgin would also appropriately grace the grounds of his new retreat program at Marydale — Our Lady of Marydale was thus a twin of Our Lady of the Mountains. The identical sculptures clearly came to be recognizable symbols of their respective institutions since sketches of them were incorporated into the

(Continued on page 14)
Bishop Augustus Toebbe, D.D. of Covington. He also invited the sisters, who had a brother who was already in the states — and were invited by Bishop Richard Gilmour of New York, who had removed the Church’s role and influence in education and clergy formation. The state even had the power to appoint bishops and exact discipline over the Church, which handled education and ecclesiastical affairs. Essentially, this removed the Church’s role and influence over schools, while keeping clergy in check. He also forbade priests from giving political opinions in the pulpit.

Bismarck attempted to subject Church governance to the state. Chancellor Otto von Bismarck, a Protestant, united Germany and Prussia into an empire during his rule. He mistrusted the Catholic Church in Germany, partially because he feared her power and the dogma of papal infallibility. The German Church at the time, in turn, mistrusted him and frequently opposed his policies. In July 1871, Bismarck took further action and abolished the Roman Catholic bureau in the Prussian Ministry of Culture, which handled education and ecclesiastical affairs. Essentially, this removed the Church’s role and influence over schools, while keeping clergy in check. He also forbade priests from giving political opinions in the pulpit.

Bismarck eventually relented and loosened his control over the German Church. Over the years, 200 sisters came over from Germany to teach and to live out their vocations, unable to do so as fully in their native land. It wasn’t until 1886 that the Prussian/German state allowed the expelled Sisters to return. Otto von Bismarck eventually relented and loosened his control over the German Church for political purposes and in recognition of his own desire for religious freedom as a Protestant. Some sisters did go back to Germany and re-establish the congregation there, while others continued the educational work they had begun in the states.

The Congregation of the Sisters of Divine Providence, known for teaching and nursing, also found a home in Covington because of turmoil and persecution in their native France. Founded in Lorraine, France in 1862, the congregation sought to teach neglected children in isolated country places. The French Revolution, an adamant opposition to all things involving hierarchy and authority, exiled the sisters from their schools to Trier, Germany. The sisters, who had held a significant role in primary education, suffered from the 1882 legislation in France that omitted religious instruction from private schools, giving religious and priests no reason to enter schools. This led to the secularization and state control of schools, including legislation in 1886 calling for the laicization of teaching staff. The sisters, therefore, were not able to perform their ministry.

The Superior General in 1888, Rev Mother Anna Houlne, sought to send her sisters where their help was needed, and reached out as far as the United States. Bishop Camillus Paul Maes of Covington, Ky, visited the congregation in France, and then approved the first congregation to come to Newport. Three sisters set out for Covington with a small group on the English language and no fixed residence. They established the Mt. St. Martin convent from the old Jones Mansion, where they lived until 1909. Many sisters, some from France and some young American women entering the order, built up the community’s numbers over the coming years.

The provincial house and novitiate was then moved to St. Anne Convent, Melbourne, in 1915 (built in 1898). It is now the headquarters of the American Province of the Congregation. The sisters today work primarily in education and healthcare, with ministries in social service, parish ministry, and homes for working women.
God listens to everybody — sinner, saint, victim, killer

Carol Glatz
Catholic News Service

VATICAN CITY — Everyone lives a life that is often inconsistent or a “contradiction” because people can be both a sinner and a saint, a victim and a tormentor, Pope Francis said.

No matter what one’s situation is, people can put themselves back in God’s hands through prayer, he said June 24 during his weekly general audience.

“Prayer gives us nobility; it is able to protect one’s relationship with God, who is the true companion along humanity’s journey, amidst thousands of hardships in life, good or bad, but always with prayer,” he said.

In his main talk, the pope continued his series on prayer and reflected on the rule prayed in the life of David — a young shepherd whom God called to become king of Israel.

David learned early in life that a shepherd takes care of his flock, protects them from danger and provides for them, the pope said.

David wanted to be a good shepherd, but sometimes he failed and sometimes he succeeded, the pope said.

But the one thing that stayed constant was his prayerful dialogue with God, which he did “day by day” and always put them in God’s hands.

David the saint, prays, David the sinner, prays,” always lifting his voice to God either in joy or deep despair, the pope said.

This is what David can teach the faithful today, he said: always speak with God, no matter the circumstances or one’s state of being, because everyone’s life is often marked by contradiction and inconsistencies.

People should tell God about their joys, sins, sorrows and love — everything, the pope said, because God is always there, and he listens.

Prayer helps people to God “because the nobility of prayer leaves us in God’s hands,” he said.

The pope also noted the day’s feast of the birth of St. John the Baptist.

He asked that people learn from this saint, how to be courageous witnesses of the Gospel, beyond any individual differences, “preserving harmony and friendship that are the basis for the credibility of any proclamation of faith.”

Proclaim the good news

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Court’s abortion ruling continues ‘cruel precedent’

Carol Zimmermann
Catholic News Service
WASHINGTON — In a 5-4 decision June 29, the Supreme Court ruled that a Louisiana law requiring that doctors who perform abortions have admitting privileges at nearby hospitals could not stand.

The opinion in June Medical Services v. Russo, written by Justice Stephen Breyer, said the case was “similar to, nearly identical with” a law in Texas that the court four years ago found to be a burden to women seeking abortion. Breyer was joined in the opinion by Justices Ruth Bader Ginsburg, Sonia Sotomayor and Elena Kagan.

Breyer said the Louisiana law was unconstitutional because it posed a “substantial obstacle” for women seeking abortions while providing “no significant health-related benefits.”

“The court’s failure to recognize the legitimacy of laws prioritizing women’s health and safety over abortion interests continues a cruel precedent,” said Archbishop Joseph N. Naumann of Kansas City, Kansas, chairman of the U.S. Conference of Catholic Bishops’ Committee for Pro-Life Activities.

“Even as we seek to end the brutality of legalized abortion, we still believe that the women who seek it should not be further harmed and abused by a callous, profit-driven industry,” he added.

In his dissent, Justice Clarence Thomas said the court’s decision “perpetuates its ill-founded abortion jurisprudence by enjoining a perfectly legitimate state law and doing so without jurisdiction.”

He also said the court should revisit its 1973 Roe v. Wade decision that legalized abortion. “Roe is grievously wrong for many reasons,” he wrote, emphasizing that its “core holding—that the Constitution protects a woman’s right to abort her unborn child—finds no support in the text of the Fourteenth Amendment.”

More than 70 friend-of-the-court briefs were filed on both sides of this case with health care professionals, researchers, lawmakers, states, and religious and advocacy groups alike weighing in. Catholic groups that filed briefs in support of the state law included: the U.S. Conference of Catholic Bishops, the Thomas More Society and the National Association of Catholic Nurses along with the National Catholic Bioethics Center.

Members of Congress filed two briefs on opposing sides. In his June 29 statement, Archbishop Naumann said: “As we grive this decision and the pregnant women who will be harmed by it, we continue to pray and fight for justice for mothers and children.” He also stressed that the court should correct the “grave injustice” of its major abortion decisions and recognize the “right to life for unborn human beings.”

O. Carter Snead, law professor at the University of Notre Dame and director of the university’s Center for Ethics and Culture, said the court “has once again overstepped its constitutionally defined role and robbed the people of this country the authority to govern themselves—even at the margins—on this vital and deeply divisive matter.”

“The court has undermined the rule of law, done further damage to the Constitution, and has thus badly damaged its own legitimacy,” he said, adding: “This is a sad day for the court and the nation.”

Father Velten inspired others with his positive spirit

Benedictine Father Robert Francis Velten, 94, passed peacefully on June 10, at St. Leo Abbey, St. Leo, Florida, where he was a Benedictine priest.

Born Jan. 16, 1926, to the late Aloysius and Therese and St. Vincent Parishes as well as over 25 years serving the parishioners at St. Therese and St. Vincent Parishes as well as serving as chaplain at Camp O. Maior. During this time he faithfully served the Lord, his parishioners, his family as well as the students at Woodward High School in Bond Hill, Ohio, where he taught mathematics. Following his legal graduation to the Abbey in the 1990’s, Father Velten served the community as prior and later as adminis-
trator before the election of the new abbot.

Father Velten maintained his pilot license and loved to fly. He enjoyed music and rooting for his hometown Reds and Bengals and each year looked forward to his Air Force reunions where he was chaplain.

He is preceded in death by his brother, Brother Austen (Aloysius) Velten, OSB, and sister, Mary Margaret (late Walt) Enzweiler and survived by his brothers Richard (late Ann (John) Gingerich of Minneapolis, Minn., and many nephews and nieces.

Mass of Christian Burial was held on June 16, at St. Leo Abbey Church, St. Leo, Florida. Memorials may be sent to St. Leo Abbey. 33601 State Rd. 52, St. Leo, Florida, 33574.

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Dear Heart of Jesus — In the past I have asked for favors. This time I ask you for this very special one (mention favor). Take it, dear Jesus, and place it within your own heart where your Father sees it; then in your merciful eyes it will become your favor, not mine. Amen. H.W.

Sacred Heart Prayer

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The question
(Continued from page 6)

“Catholic” here, I don’t mean incidentally so or merely privately so, but rather vibrantly and publicly so. This Christianization of the culture ought never, of course, to be done aggressively, as John Paul II said, the Church never imposes but only proposes, but it is indeed to be done confidently, boldly, and through concrete action. It would be instructive to apply these principles to the present situation in our culture. The crisis precipitated by the brutal killing of George Floyd is one that involves many dimensions of our society: law, the police, education, government, neighborhoods, families, etc. Priests and bishops, to be sure, ought to teach clearly and publicly. The declaration mentioned above and the American bishops’ pastoral statement against racism from a year ago, “Open Wide Our Hearts,” are good examples of this.

But I would argue that the lion’s share of the work regarding this massive societal problem belongs to those whose proper arena is the society and whose expertise lies precisely in the relevant areas of concern, namely, the laity. If I may be blunt, the question ought not be, “What can I and my Christian friends do about it?”

The last thing I would like to do is to stir up any rivalry or resentment between clergy and laity — on the contrary, following the prompts of the Vatican II documents, I have been stressing the symbiotic relationship that ought to obtain between them. And if I might propose a concrete example of this symbiosis, I would draw your attention to the Catholic Action model that flourished in the years prior to the Council but which, sadly and surprisingly, fell into desuetude after Vatican II.

In accord with the framework proposed by Cardinal Cardijn, the founder of Catholic Action, a priest would meet with a relatively small group of parishioners who shared a common interest or vocation, say, physicians, or lawyers, or financiers, or business leaders. The spiritual leader would interpret Scripture or lay out some relevant teaching of the Church and then invite his interlocutors to “see, judge, and act.” That is to say, he would encourage them to be attentive to the area of their professional interest, then to judge the situations they typically face in light of the Gospel and Church teaching, and finally to resolve to act on the basis of those judgments.

When it was functioning at its best, Catholic Action involved priests and laity each operating in their proper spheres and working together for the transformation of the world.

Not a bad approach to the cultural crisis in which we currently find ourselves.

Bishop Robert Barron is an Auxiliary Bishop of the Archdiocese of Los Angeles. Article originally published at WordOnFire.org.

Artwork at Saint Anne
(Continued from page 8)

logo on both Marydale’s and Marymount’s stationery.

But, as mentioned at the beginning, Saint Anne Retreat Center was intended especially for St. Anne in its original incarnation as the St. Anne Convent of the Sisters of Divine Providence. Bishop Mulloy commissioned Mr. Kiselewski to create a sculpture of St. Anne with her daughter Mary. As with most representations of St. Anne, she is pointing to a scroll in little Mary’s hands as if she is teaching her the Scriptures. The bishop gave it as a gift to the sisters in December 1962. It still stands in a niche in the wall at the very bottom of the long staircase at the front of the building.

I brought this other sculpture to Mrs. Noland’s attention just this spring after finding his telltale signature — “J. Kiselewski” — etched into the backside of the base, just as it is on “Our Lady of Marydale.” She was delighted to hear the news and receive photos of a work by her great-uncle that had been previously unknown to her.

To learn more about the sculptor Joseph Kiselewski and the efforts of Barb Noland visit www.kiselewski-sculpture.com.

Tom Ward is the archivist for the Diocese of Covington, Ky.
Federal judge blocks limits de Blasio, Cuomo put on religious gatherings

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Pope adds ‘Comfort of Migrants,’ other Marian titles to litany

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