Parishes to begin process of ‘Walking With Moms In Need’

Laura Keener  
Editor

May is a time that the nation and the Church takes time to remember and thank mothers and give praise to God for the gift of mothers — especially our heavenly mother, the Blessed Virgin Mary. This year, with the increase in immunity from COVID-19 either naturally or through vaccination, many states, including Kentucky, are emerging from the strict isolation efforts that were employed to mitigate the spread of the virus. For many, it will be the first time in over a year that they will be able to safely hug their mom and grandma. This experience has led many to an even greater appreciation of the struggles and sacrifices moms make every day out of love for their children.

With this strong mood of renewal and maternal affection, the Diocese of Covington’s Pro-Life Office feels it is an opportune time to begin implementing the United States Conference of Catholic Bishops’ “Walking With Moms In Need” initiative. With Walking With Moms In Need parishes are invited to take part in a yearlong process to evaluate local resources and support for mothers in need.

Walking With Moms In Need was initially launched by the USCCB on March 25, 2020, in honor of the 25th anniversary Pope St. John Paul II’s encyclical “Evangelium vitae” (“The Gospel of Life”). The pandemic prevented many dioceses from implementing the initiative for much of last year, but there is no deadline for dioceses and parishes to participate in the Church’s lifesaving ministry to struggling moms.

Each participating parish is asked to complete a simple inventory of the resources currently available in their local area, assess the results and identify gaps, and plan and implement a parish response based on their findings. Recently, Fay Roch met virtually with parish Pro-Life Coordinators to discuss the initiative.

“We want people who are struggling with an unplanned pregnancy or some difficulty to know that the Church is a place that they can turn in their time of need,” said Mrs. Roch. “We need to be present themselves, we are ready,” said Mrs. Roch. “We need to be at the heart of serving women in need. It’s walking in the shoes of the physical and pastoral support that they need.”

“We have the resources to help, we just need to make sure our parishes are connected to them so that when opportunities to help present themselves, we are ready,” said Mrs. Roch. “We need to be the place of service women in need. It’s walking in the shoes of a struggling mom. Walking With Moms In Need is to bring awareness that the Church is a place for women and families to turn to in times of need.”

For information call the Diocese of Covington Pro-Life Office at (859) 392-1500.
Three hearts

Father Jordan Hainsey

Messenger contributor

At one time in the not-too-distant past, nearly every Catholic home had an image of the Sacred Heart of Jesus and the Immaculate Heart of Mary. These were often matching images that spoke to each other visually as well as devotionally — holy reminders amidst the domestic, everyday experience.

The devotion to the Sacred Heart is rooted in the sacred humanity of Jesus and his sacred passion. Jesus’ heart burns with love for mankind and is represented visually with a heart surrounded by a crown of thorns, pierced and bleeding. The Immaculate Heart of Mary mirrors this love. Her heart burns with love for God — Father, Son, and Holy Spirit. It is represented pierced with sorrow, yet wrapped in a crown of roses, a symbol of humility, obedience and purity.

The lesser known, but altogether ancient, tradition and devotion of the Chaste Heart of St. Joseph fits in continuity with images of the Sacred Heart and Immaculate Heart. The devotion to the Chaste Heart of St. Joseph focuses on two facets of his holiness — chastity and purity.

When taken together, the three hearts tell a love story between God and creation. Jesus’ heart burns with love for it, Mary mirrors it, and St. Joseph models it — he teaches us how to practice and cultivate it. And, just as the devotion to the Sacred Heart and Immaculate Heart has reemerged at different times in the Church when the faithful need a spiritual jolt, so too does the Chaste Heart of St. Joseph reemerge in this year dedicated to him.

Every Catholic — whether priest, religious, consecrated or lay faithful — is called to live the virtues of chastity and purity. And, just as the devotion of the Chaste Heart of St. Joseph fits in continuity and purity.

Villa Madonna Academy kicks off campaign to ‘Tribute Our Tradition, Transform Our Future’

Messenger staff report

Villa Madonna Academy, Villa Hills, kicked off the public phase of its $5 million “Tribute Our Tradition, Transform Our Future” capital campaign, May 5, unveiling plans for the renovation and construction of two buildings — the historic Center Building and its Main Building. The kickoff event was held virtually on the school’s Facebook page.

The Center Building, once described as the best-built building, in Villa Hills was built in 1907 and housed boarders until 1979. Today, it is home to fourth, fifth, and sixth grades and elementary World Language classrooms. The Capital Campaign will allow VMA to move grades K-6 and Villa Madonna Montessori into the Center Building. The goal to renovate and restore the Center Building is $4.4 million.

The Main Building opened in 1958 and currently houses the classrooms for the junior high, high school and elementary students. Through the Capital Campaign, the first floor of the Main Building will become a high school STEM (Science, Technology, Engineering, and Math) wing with lab space, classrooms and a makerspace. The goal to renovate the Main Building is $800,000.

During the silent phase which began following the feasibility study that was conducted in 2019, VMA has raised more than half of its $5 million capital campaign goal. With the launch of its public phase, VMA is inviting alumni, family members and community members to support.

Villa Madonna Academy has a strong tradition of educating students in the Benedictine values of scholarship, service and hospitality. The renovations of the two buildings will allow Villa to build on its commitment to those values and help transform the future of education at the academy.

“This transformational campaign will provide innovative and creative learning spaces for current and future generations of Villa students as we continue the mission and vision of the Benedictine Sisters,” said Pamela McQueen, executive director/High School–Junior High principal, Villa Madonna Academy.

Acknowledging the educational legacy that the Benedictine Sisters have had on Villa Madonna Academy and the Diocese of Covington with the establishment of not only VMA but also Thomas More University, Bishop Roger Foys offered his support.

“Villa Madonna Academy still stands as a tribute to those early pioneers,” said Bishop Foys. “Students who have attended Villa Madonna Academy over the years have made a tremendous contribution of their time, talent and treasure to the local area. The children educated there in this day and age are not only our present but also our future. I ask you to join in this campaign to refurbish and renew Villa Madonna Academy. Anything and everything you do will be greatly appreciated. For over 160 years the Benedictine community has flourished in our diocese, may it continue to do so for many, many more years.”
For liturgical artist, work is a vocation and an education

Laura Keener
Editor

Nielson Carlin

"I look forward to these pieces as opportunities to research, meditate and pray about the saints that I am doing. It’s always an educational process for me," Mr. Carlin said.

"Father Hainsey was an excellent art director in the sense that he came with a pretty good idea with what he was looking for but then left me the autonomy to be creative within those boundaries," Mr. Carlin said. "It wasn’t a heavy handed approach, it was a nudge and guidance as I was going, so that it kept on track with his vision."

Mr. Carlin is used to working on large scale, mural sized projects for new and renovated churches. His "breakthrough" into Catholic art was in 2007, when he was commissioned to do four murals — St. Therese of Lisieux, Blessed Miguel Pro, St. Gianna Beretta Molla and St. Peregrine Of Laziosi — for the Shrine Our Lady of Guadalupe, Lacepse, Wisc. And while the Cathedral Basilica of the Assumption’s façade project wasn’t large in square inches, the quantity of sketches needed made it a formidable task.

Father Hainsey needed not only the designs of the 24 figures but also close ups of the heads in two different orientations and hand gestures. Every figure had multiple drawings included with it, so the sculptor could see very clearly what

Nielson Carlin

facade of the Cathedral Basilica of the Assumption. The statues and tympana feature the patron saints of St. Elizabeth Medical Center, Thomas More University and the parishes that make up the Diocese of Covington. Bishop Roger Foys will bless and dedicate the façade during Vespers, Sunday, June 6, 3 p.m. All are invited.

Throughout his artistic life, things seem to have fallen into place for Mr. Carlin. Now a sought after Catholic liturgical artist, Mr. Carlin was baptized Catholic but was raised Protestant, only to “convert” to Catholicism before his marriage in 2000.

“Looking back, it was best thing I have ever done,” Mr. Carlin said about entering into full communion with the Church. He did not convert to get married, he insists. His wife was very clear that, although their children would be raised Catholic, he did not have to convert to the faith.

“Putting myself in RCA classes, it became very clear that’s where I wanted to be — where I wanted to be,” he said about the Catholic faith.

“Father Hainsey was an excellent art director in the sense that he came with a pretty good idea with what he was looking for but then left me the autonomy to be creative within those boundaries," Mr. Carlin said. "It wasn’t a heavy handed approach, it was a nudge and guidance as I was going, so that it kept on track with his vision."
St. Thomas More — the dilemma of the political sage

Alasdair MacIntyre, a prominent philosopher, underscores that theory as “a historically extended argument about good and evil and their consequences, the practices that sustain those goods, and the virtues necessary to appreciate them.”

... Hence a law that does not respect the right to life — from conception to natural death — of every human being, whatever his or her condition — healthy or ill, still in the embryonic stage, elderly or close to death — is not a law in harmony with the divine plan. Consequently Christian legislators may neither contribute to the formulation of such a law nor approve it in parliamentary assembly, although where such a law already exists, it is licit for them to propose amendments which would diminish its adverse effects.

In retrospect, Professor McGreevy’s description of John T. Noonan, Jr., as “jurist, historian, author, and sage” could call to mind the image of St. Thomas More, the Renaissance saint, humanist and jurist. St. Thomas More was named Patron of Statesmen and Politicians on Oct. 31, 2000 by St. John Paul II. A few days later, thousands of government leaders, members of parliaments, and politicians convened in Rome for a Jubilee celebration.

His conscience was troubled by the same sort of dilemma of faith and conscience in the 16th century similar to the challenges Judge Noonan faced in the 20th century. In his address on Nov. 4, 2000, Pope John Paul II presented St. Thomas More as a model of the vocation to politics. His words emphasized two major themes: the need for civil laws to be based on objective moral law and the exigency for establishing a social order founded on justice and solidarity.

The public authority of political life aims at promoting the common good of society — the good of one and all. Book One of “Utopia,” Thomas More’s literary masterpiece, wrestled with an analogous quandary about participation in public office and the risk of compromising personal moral integrity. The first part of “Utopia,” written after More’s subsequent to Book Two, is entitled “The Dialogue on Counsel.” Book Two — the discourse on the mythical island of Utopia — narrates the ideal condition as a stark contrast to the actual realm of Christian Europe.

Book One probably was not an exercise in detached abstract speculation but rather expressed More’s own struggle with the ethical and the expedient. The public, according to Professor Hexter, had judged that More’s own career acted as a “screen for the knavery and folly of others.”

Raphael Hyblodyte

The story of this ideal republic is narrated by Raphael Hyblodyte, a fictitious traveler who had discovered the mythical kingdom of Utopia in his voyage to the New World. The surname “Hyblodyte” is translated as “expert or baboon in nonsense.”

The Greek etymologies of “utopia” and “Hyblodyte” typify the wit, the irony, the satire, and the comedy derivative to More’s literary genius.

The colorful humor found in Utopia, however, can be misleading. While some literary authorities classify “Utopia” as a fanciful jeu de l’esprit, mainstream interpretations regard this Renaissance classic as a serious work of social criticism.

The value system of the Utopians parodies the greed so evident in the crassly materialistic lifestyle of 16th century England. Social conditions in 16th century England created an unjust disparity between the wealth of a few and the desperate poverty of many. Hyblodyte, who narrates his imaginary travels to Utopia in Book Two, plays the antagonist who undermines any grounds for the philosopher or sage to serve as an adviser to the ruler.

His dialogue broaches no rejoinder. He argues that the preponderance of evil advice at the court will ultimately corrupt the best of men rather than reform them themselves... The moral integrity of the honest advisor in the 16th century serves as “a screen for the knavery and folly of others.”

Hyblodyte’s absolutist position obviates any rationale for compromise. The persona Morus reverts to counter-arguments favoring political involvement on the part of the sage. His stance is based in the optimistic strain of 16th century humanistic confidence in the persuasive power of reason and dialogue. Through the mouth of Morus, More the realist interprets politics to be “the art of the possible.” He supports a role for the public thinker in serving the common good by royal service. He concludes with one of the most remembered lines in the “Utopia” — “thus what you cannot turn to good, you may at least make as little bad as possible.”

This memorable line proposes a solution to the dilemma. More has defended political involvement on the grounds that the philosopher or sage is not to function as a moral policeman nor a judge on the courts of conscience. The public authority of political life seeks the common good of society and not the moral perfection of individuals.

In line with his assumptions about the nature of Book One, Professor Hexter judged that More “...for his desire to reform the expedient as a priori incurable.” The nature of Book Two does not offer a solution to the dilemma. The debate between Hyblodyte and Morus underlines the dangers to be feared by either public involvement or by contemplative isolation from the affairs and intrigues of the court. Professor Hexter observed that More’s own career acted out this almost intractable ambiguity.

In a 1978 lecture commemorating the 500th anniversary of More’s death, Judge Noonan referred to the dilemma of the honest counselor to an event precipitated by the Watergate scandal. In his words of Hyblodyte, the con- scientious of Elliot Richardson and William Ruckelshaus resisted becoming “a screen for the knavery and folly of others.”

Ralph R. Ketteler

On April 20, 2017, Catholic News Service reported the death of Judge John T. Noonan on April 17 at the age of 90. John T. Noonan had been a member of the U.S. Court of Appeals for the Ninth District for 31 years. The editors of “Commonweal,” a review of religion, politics and culture, post- ed “Remembering John T. Noonan” in tribute to his scholarly contributions to the historical developments in the Catholic tradition in the 20th and 21st centuries. The editors referred to a profile of Judge Noonan written by John T McGreevy in his Nov. 17, 2000 issue. In his arti- cle, Professor McGreevy of the University of Notre Dame reviewed Noonan’s niche held for four decades on the “cutting edge” of Catholic intellectual life the American scene.

Prior to his appointment in 1986 to the Ninth Circuit Court of Appeals, John Noonan’s scholarly contributions in philosophy, law and history had earned him a high posi- tion within the mainstream of Catholic thinkers in the United States.

Judge Noonan’s original research exploring the process of doctrinal development had served as a catalyst in moral theology in the era following the Second Vatican Council (1962).

In particular, two studies among Judge Noonan’s exten- sive writings can be highlighted. He revealed “A Private Choice: Abortion in America in the Seventies” in 1979. It still stands as an incisive philosophical-legal analysis of the flawed Roe v. Wade (1973) decision of the U.S. Supreme Court which sanctioned a legal climate of abortion on-demand. Professor McGreevy observed that “A Private Choice” was “a blistering attack on raw judicial power” and “the most radical decision ever issued by the Supreme Court.”

Later, his “The Lustre of Our Country: The American Experience of Religious Freedom” appeared in 1998. A reviewer has described this work, that a “remarkably learned, multidisciplinary study” written by “one of the world’s towering intellects.”

Nevertheless, John McGreevy’s profile of John T. Noonan, Jr., made note of a criticism directed at him by a handful of more radical legal scholars. Their contention centered on whether Noonan as a jurist has adequately confronted the moral reality of the legal system itself. Professor McGreevy lists the moral issues of abortion and the death penalty as cases in point. The critics’ objection can be phrased thus: Can justice be administered in a system that condones both practices?

Their objection may have been overdrawn, if not misleading. While some literary authorities classify “Utopia” as a fanciful jeu de l’esprit, mainstream interpretations regard this Renaissance classic as a serious work of social criticism.
What are we doing here?


One thing that our commemoration of the ascension of our Lord Jesus reminds us is that the Church lives, as it were, in two dimensions. We look forward in desire and hope to Jesus’ return and, now that he has made it possible, our own entry into glory. We stand as the apostles in the first reading, “looking intently at the sky.” At the same time, we have been given a commission by Jesus, in fact, what we sometimes call the “Great Commission.”

On this level, what the “two men dressed in white garments” say to the apostles can be said to us: “Why are you standing there at the sky?”

We have something we are supposed to be doing down here. We are to be Jesus’ witnesses; we are to go to the whole world and proclaim the Gospel to every creature.

These two desires on the part of the Church—to follow Christ to our heavenly home and to witness to him on earth—are not dividing but mutually correcting. Always lurking in the minds of Christians is the temptation to think of life here in any other way does not really fit somehow into a story.

While we sojourn here, though, we are not just waiting for Jesus’ return. If the Church is to be what she truly is, she will do so with the understanding that the Ascension reminds us of our true end, and for us: “Why are you standing there at the sky?”

The Ascension reminds us of our true end, and for this life to make sense, it must fit somehow into a story that brings us to be with Jesus. It is not the story that this life to make sense, it must fit somehow into a story that brings us to be with Jesus. It is not the story that brings us to be with Jesus. It is not the story.

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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.

(Cappella Books)

*“To the Heart of the Matter — The 40-Day Companion to Live a Culture of Life,” by Shawn Carney (Cappella Books)*

The most extraordinary thing in the world is an ordinary man and an ordinary woman and their ordinary children.

— G.K. Chesterton

**Healing the culture by healing the family**

Ronald M. Bertsch

Contributor

Is abortion the defining issue of our time? No. It is the defining moral issue of all time, says Shawn Carney, President of 40 Days for Life, in his 2020 book, *“To the Heart of the Matter.”*

The natural and divine understanding of marriage, gender, children, sex and sacrifice is under severe attack, he says. All but free of the world’s 195 countries have legalized the killing of the unborn, and most countries financially support elective abortion. Each year, 56 million unborn babies are killed worldwide — more deaths than from all other causes combined.

Besides providing staggering numbers, Carney defends his position by stating that “the violence of the act, the helplessness of the victim, the corruption of the fundamental relationship of parent and child, as well as the global support of the powerful all qualify abortion as the pre-eminent human rights issue of all time.

Abortion is both a symptom and an effect of the destruction of the family. But, we can heal the family with love — starting with our own family. We can be the light in the darkness. Don’t underestimate the good God can bring to the world by our simple acts of love and sacrifice for one another at home. Praying together as a family is an important task in this healing, even the simple prayer of thanks that starts every family dinner, where parents check in with their children, conversation abounds and virtues are fashioned.

In this month of Mary and Mother’s Day, let us repeat in the roles mothers play with children. When so many mock and belittle the role of mothers, we know how special they are. God created woman for that unique purpose — motherhood. We change the culture of death by celebrating the culture of life, and we must honor every mother, starting with Mary the Mother of God.

We must stand up to the culture that says virginity is old-fashioned. I recall a high school parent saying she had no expectations her daughter would remain a virgin before graduation, much less her wedding, implying she would not help set boundaries when my son was in their home. She said my wife and I were crazy to set such unrealistic standards for our children. How shocking and disheartening.

To counter such mainstream views we must reclaim the instruction God laid out for us. It is not one of prudish rules, but is his loving plan for our own well-being and happiness. His plan keeps our children safe from negative health side effects, including heartache, emotional distress and sexually transmitted diseases. His plan offers men and women unlimited joy and deep connectedness within the context of marriage.

We also need to get back to the fun of courtship and dating — even after marriage. As we enjoy friendships and relaxation — especially on Sunday when we recapture God’s day of rest — we strengthen our families. If COVID-19 lockdowns did nothing else, they reminded us that we can find peace and relaxation at home, stopping back from the busyness of life. Making time for fun is an important way we live out the culture of MI. But let’s also make time to be silent and reflect on what God wills for us, which is being pro-life and pro-family.

Some say abortion is too divisive and political, encouraging silence about this issue. Maybe fear of being canceled stops us from standing up for the truth. Or perhaps the task seems overwhelming; we think we cannot possibly make a difference. But God and truth are with us! We must pray, fast and speak up when the opportunity presents itself.

Many strides have been made and many children saved by pro-lifers’ prayers and actions. Carney reports that the no-show rate for abortion appointments soars from the average of 20 percent to 75 percent when pro-lifers pray in front of a clinic on a Saturday; the day most abortions are scheduled. Many abortion workers have quit and found conversion because of loving pro-life efforts, and more than 100 abortion clinics have closed due to the public witness of the 40 Days for Life prayer campaign.

Pope St. John Paul II’s 1981 *Familiaris Consortio* praises ordinary, daily life with the family. Daily life is a prayer we lift to God. It is in the daily moments that God intervenes in the family history. Each family is a domestic church where, with God’s grace and uncanny aid, the family receives the gift of dignity.

My own mom stayed at home to rear six children. She loved to celebrate every holiday and holy day, decorating and getting the family together for all the milestones — happy and sad alike — taking pictures of everything and everybody to remember. Dad was a high school teacher, home in the summer and shortly after we children came home from school. He loves sports, and he found jobs umpiring and refereeing to earn extra income. We ate dinner together and always said a prayer of thanksgiving.

In my teen years, I remember feeling embarrassed sometimes by my family’s ordinariness. How much I have grown. Now I appreciate my parent’s love, sacrifices and commitment to me and my siblings. They showed our family and everyone who knew us how to live, to love and to trust in God.

The devil hates the family’s line and has attempted to destroy it. The most recent evidence: the chaos of unacceptability, abortion, divorce and euthanasia. But God defends his creation — the family. He gave us his only Son, born of a virgin, loved and protected by a just man, St. Joseph — the Holy Family. They show us what to do and how to do it, and we can imitate them in our lives and in our homes — praying, obeying and trusting God.

It is hope that drives us as we work to heal the family, because hope ends with Christ in heaven. Hope fuels our zeal as we confront a culture of death that produces almost daily attacks on life and family. Sure, we all want to join in these efforts against the onslaught on families. How do we begin?

I believe the answer lies in best-selling author Shawn Carney’s book, *“To the Heart of the Matter.”* Carney’s simple book takes us on a 40-day journey, where each day provides a reflection, Scripture, prayer and a challenge intended to nourish our families and jobs. We often have difficulty discerning where to focus our energies against the onslaught on families. How do we begin?

On this day let us ask for the intercession of the Holy Family that we may have the strength and courage to stand against all those who seek to destroy the life of traditional families. Let us also pray for the intercession of St. Joseph, who was the Protector of the Child Jesus and Mary and is the Protector of the Holy Catholic Church. Amen

— St. John Paul II, on the Feast of the Holy Family
Pope: One act of pure love is greatest miracle Christians can perform

Carol Glatz
Catholic News Service

VATICAN CITY — Contemplative prayer transforms and purifies the human heart, Pope Francis said.

Being contemplative in prayer is an act of faith and love, it is “the ‘breath’ of our relationship with God,” he said during his weekly general audience May 5.

Continuing his series of talks on prayer, the pope reflected on contemplative prayer, which is not so much a way of doing, “but a way of being,” he said. “Being contemplative does not depend on the eyes, but on the heart. And here prayer enters into play as an act of faith and love that offers God’s ‘breath,’ purifying the heart and sharpening one’s gaze so that one can see the world from another point of view, he said.

“Contemplation is a gaze of faith, fixed on Jesus. ‘I look at him and he looks at me’ in loving contemplation, the pope said, citing the Catechism of the Catholic Church (2715).

Jesus’ gaze “illuminates the eyes of our heart and teaches us to see everything in the light of his truth and his compassion for all men,” the pope continued. “Everything comes from this — from a heart that feels that it is looked on with love,” Pope Francis said. “Then reality is contemplated with different eyes.”

One does not need many words, he said; “a gaze is enough. It is enough to be convinced that our life is surrounded by an immense and faithful love that nothing can ever separate us from.”

Contemplation and action are not at odds, Pope Francis said. “There is only one great call in the Gospel, and it is that of following Jesus on the way of love,” which is the pinnacle and center of everything, he said.

In this way, charity and contemplation say the same thing, and as St. John of the Cross believed, one small act carried out with pure love “is more valuable to the Church than all other works combined.”

Pope Francis said that whatever is “born of prayer and not from the presumption of our ego, what is purified by humility, even if it is a hidden and silent act of love, is the greatest miracle that a Christian can perform.”
Being a catechist is a vocation, pope says

Cindy Wooden

Catholic News Service

VATICAN CITY — Calling for formal recognition of “those lay men and women who feel called by virtue of their baptism to take on the distinctive ministry of catechists,” Pope Francis has instituted the “ministry of catechist.”

“The Spirit is calling men and women to set out to encounter all those who are waiting to discover the beauty, goodness and truth of the Christian faith,” the pope wrote in “Antiquum Ministerium” (Ancient Ministry), his document released at the Vatican May 11.

In addition to releasing texts of the document in Italian, French, English, German, Spanish, Portuguese and Polish, the Vatican distributed a video of the text translated into Italian sign language.

Pastors must support laypeople in answering the Spirit’s call and “enrich the life of the Christian community through the vocation of laypeople in his 2013 document, “The Joy of the Catholic faith,” the pope wrote in “Antiquum Ministerium.”

“Those who will be catechists must know that they speak of a service which these men and women will be called to exercise, the pope said.

“The Congregation for Divine Worship and the Sacraments, he said, “will soon publish the Rite of Institution and admission to this ministry should be the most appropriate forms for the formation and the normative criteria for admission to this ministry.”


Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization, noted how St. Paul VI wrote in 1975 about the importance of laypeople using their gifts for the growth of the entire Church.

“The Spirit is calling men and women to set out to encounter all those who are waiting to discover the beauty, goodness and truth of the Christian faith,” the pope wrote in “Antiquum Ministerium.”

“It has taken almost 50 years for the Church to come to recognize that the service conferred on so many men and women through their catechetical commitment truly constitutes a distinctive ministry for the growth of the Christian community,” the archbishop told reporters at a news conference to present the pope’s document.

In his document, Pope Francis noted how teachers of the faith were present from the earliest days of the Christian community and were recognized as having a special gift of the Holy Spirit for carrying out their role within the community.

“Among them,” he wrote, “the charismata that the Spirit constantly bears graces and gifts that are by their nature institutional, specific and permanent.”

“Those lay men and women who feel called by virtue of their baptism to take on the distinctive ministry of catechist.” The congregation already is working on the “ministry of catechist.”

“Laypeople who feel called to the ministry of catechists should be actively involved in the life of their Catholic communities and faithful to the Gospel and the teaching of the Holy See to proclaim the faith in their own way,” the pope said.

Archeologists in France have unearthed a carved statue of a layman from the 3rd-4th century, a discovery that is likely to shed new light on the role of laypeople in the early Church.

In looking at the history of evangelization, the pope said, Catholics cannot overlook “the countless lay men and women who directly took part in the spread of the Gospel through catechetical instruction. Men and women of deep, authentic witnesses of holiness, who in some cases were also founders of churches and eventually died as martyrs.”

Still today, he said, “many competent and dedicated catechists are community leaders in various parts of the world and carry out a mission invaluable for the transmission and growth of the faith.”

Especially in communities without a resident priest, catechists are the leaders of the local Catholic community evangelizing, convoking and guiding their fellow Catholics in prayer and works of charity. And, in missionary territories under the leadership of the Congregation for the Evangelization of Peoples, they already do so with specific mandate from their bishop.

“The long line of bishops, saints and martyrs who were catechists has significantly advanced the Church’s mission and deserves to be recognized, for it represents a rich resource not only for catechesis but also for the entire history of Christian spirituality,” Pope Francis wrote.

The formal institution of catechists, he said, should be a sign and encouragement for all lay Catholics to recognize “even more the missionary commitment proper to every baptized person, a commitment that must however be carried out in a fully ‘secular’ manner, avoiding any form of clericalization.”

Archbishop Fisichella said Pope Francis was insisting that “lay men and women are called to express their baptismal vocation in the best possible way, not as substitutes for priests or consecrated persons, but as authentic laymen and laywomen, in the distinctive nature of their ministry.”

Laypeople who feel called to the ministry of catechists should be actively involved in the life of their Catholic communities and faithful to the Gospel and the teaching of the Church, he said. But they also must receive “suitable biblical, theological, pastoral and pedagogical formation to be competent communicators of the truth of faith.”

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Bishops’ conferences will need to determine the “process of formation and the normative criteria for admission to this ministry” and devise “the most appropriate forms for the formation and the normative criteria for admission to this ministry.”

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“The best work comes from people who really believe, the pope said.

And while he is passionate about art, which thrills him about liturgical art is how it touches the faith life of other people — lots of people.

“I remember at the dedication at the Shrine, I was looking at the work and all the people that were there at the dedication and it occurred to me that there were more people in this room seeing my artwork in one night than 10 years of consis- tent gallery sales,” Mr. Carlin said.

“Every time I do a piece my sole purpose is to make a piece that is beautiful enough that it intrigues someone to look at it, think about it, research and communicate with the particular saint that I am depicting; to pray about their life and incorporate the values of that particular saint in their own life,” he said.

And as his name fades into the history books alongside the other architects and architects who have devoted their talents to the Cathedral, Mr. Carlin hopes that what people remember is not his name but how important God is in their life and that his work draws them closer to the Lord.

“It’s an enormous honor, as you can imagine, that I was pulled in for this project,” Mr. Carlin said. “We got into this as artists because it’s a passion — I couldn’t imagine doing anything else but being creative. But you want people to see it — I’m not doing this for my work to sit in my studio. I do it to share my vision of things. The fact that people call it being to walking by and as long as the Cathedral is there, people will be seeing my work and that’s enormously gratifying. It doesn’t matter if people know my name, it makes me feel good knowing that if people come and have an experience from seeing the work, then my job is done and I have complet- ed my mission.”

Sketch of hands for the St. Joseph statue on the Cathedral façade.

The timeline was the most challenging part of the project. Mr. Carlin met that challenge the same way he has met every deadline over the last 30 years — with lots of coffee and a locked studio.

“I often joke that if I didn’t go into the arts I have the per- fect temperament to be clergymen,” Mr. Carlin said. “That’s one of the things everyone talks about me — the deadline and I know just having the discipline to have alone time and get the work done, whether you feel creative or not you just plow through to get the work done.”

Mr. Carlin said that its nearly impossible to approach liturgical art as a mercenary.

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Vatican's vanishing artisans: Traditional workshops struggle amid COVID-19

Robert Duncan
Catholic News Service

VATICAN CITY — The neighborhood of ivy-draped two-story buildings, cobblestoned streets and Marian shrines adjacent to St. Peter’s Basilica is perhaps best-known today for serving gelato and pizza to tourists visiting the Vatican.

History, however, knows the “Borgo” — as the zone is called by locals — as a village of ecclesiastical artisans who produce and restore religious articles for the Vatican and wider Church.

With the rising costs of rent in central Rome, the abandonment of the artisanal trades by the younger generation and now the economic blow caused by the COVID-19 pandemic, the tradition and ethos of the once vibrant neighborhood of workshops and craftsmen are disappearing.

“A lot of workshops will be lost,” said Ety Cicioni, a tailor who produces uniforms for the Swiss Guard and clerical wear, works next to his wife, Lucia.

The trend, he explained, seems inevitable: younger people don’t want to take up the family business — which in some cases spans generations — and those who continue will gravitate toward “industrialized” production and higher profit margins.

Cicioni, whose shop and studio “I Sarti del Borgo” (The Tailors of the Borgo) saw a 25% profit loss due to the pandemic, hopes that the revival of something like a medieval guild could help those in the traditional trades.

“I would like to try to unite and create a sort of hub where, with the excellence of craftsmanship, we can face these challenges together,” he said. “We can only do it if we unite, but at the moment it’s very hard.”

In February, the Italian news agency ANSA reported that COVID-19 had caused 20% of Rome’s artisanal businesses to close permanently. In response, the city is considering creating two “ad hoc” districts in the Rome neighborhoods of Testaccio and Tor di Nona to help artisans get back on their feet.

Artisans who serve the Church do have an advantage when the economy comes to a halt, however.

“Working for the Church hasn’t stopped, because the Church continues its work and priests continue to celebrate Mass. Bishops continue to be appointed,” said Piero Savi, a jeweler who, with his brother Claudio, has produced papal crosses, cardinals’ rings and episcopal peces.

 lasts thing that has changed is that it’s more difficult, and the turnaround time is longer,” he said, since the sourcing of materials has been slowed down by the pandemic’s toll on the global supply chain.

On top of that, Savi explained the challenge of getting the smartphone generation, accustomed to social media influencers-level success, patient and interested enough to learn a traditional skill.

“In a world where speed and quickness are essential values, it seems like a waste of time” to young people, he said.

Despite the challenges, the artisans praised the personal — even spiritual — rewards of working with one’s hands.

“When I work, I just get into it,” Scura said. “The phone will ring but I won’t hear it, because I’m totally involved in the work I’m doing. The work engrosses you.”

Cicioni said the fact that garments he sews will be blessed by those representing the Church adds another positive dimension to his labors.

“There is something more, let’s say, a value beyond the human value; there’s a faith value when doing these things,” Cicioni said.

Pope Francis underlined such spiritual benefits in work when he addressed the Synod of Bishops in November about the importance of work in building a更具 dimension to his labors.

“Work is a means of participating in the work of salvation, a means of making a positive contribution to the work of building the kingdom of God, of contributing to the development of the Church,” the pontiff wrote.

Artisans like Cicioni hope to inspire the next generation, but the future is uncertain.

“Clients are not really going out as much; they are a bit tense, and so they don’t often come bringing work,” Scura said.

“I hope that, slowly everything will start again and that it goes well,” he said.

According to the artisans interviewed by Catholic News Service, even if the pandemic were to disappear in a miraculous instant, the traditional trades face an uphill struggle to stay profitable.

Due to the advance of computerized methods in jewel production, for example, the essence of craftsmanship is under attack, Savi said.

Before, “the workshop was the domain of the craftsman and he was its master,” he said. Now, the major software companies “have made the craftsman a user of electronic programs, so he is no longer the master; the master is elsewhere.”

“You work or you don’t work according to the will of these new masters,” Savi said.

The trend, he explained, seems inevitable: younger people don’t want to take up the family business — which in some cases spans generations — and those who continue will gravitate toward “industrialized” production and higher profit margins.

“Savi Gioielli” (Savi Jewelry) has a large American clientele, in part due to the influence of Cardinal James M. Harvey, who served as prefect of the Papal Household under St. John Paul II and Pope Benedict XVI. Many U.S. cardinals and bishops are pictured on the walls of the workshop wearing regalia produced or restored by the brother jewelers.

In the nearby Prati neighborhood, Roberto Scuaro, who has restored books and manuscripts for a variety of ecclesiastical clients, including Rome’s Pontifical Urbanian University and the Knights of Malta, said that customers are still reticent to enter shops even though COVID-19-related restrictions are being relaxed.

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Newsworthy

Aly Smith, sophomore, Newport Central Catholic High School, has been selected to represent NCCHS in the 2021-2022 Regional Youth Leadership Program (RYL). In the fall, Aly will join other high school juniors from throughout the Greater Cincinnati/Northern Kentucky area for an eight-month program exploring complex issues and challenges while visiting civic organizations and interacting with regional business leaders and government officials. RYL, sponsored by the Northern Kentucky Chamber of Commerce, provides participants the opportunity for intellectual, creative, social and personal growth. Emma Krebs, sophomore, has been selected as an alternate.

Upcoming study groups at St. Mary Parish, Alexandria:
“Diary of St. Faustina,” weekly Tuesday mornings, 10:30–11 a.m. Order the book on your own. This group may be joined any time.

“St. Joseph: St. Joseph, Our Spiritual Father,” learn more about the foster father of Jesus and the patron saint of the Universal Church. Weekly, Mondays, May 3–24, 7–8 p.m. Purchase the book “Consecration to St. Joseph” on your own. Location will be confirmed with registration. Register by e-mailing jenn@saintmaryparish.com.

Newport Central Catholic High School is once again offering youth summer camps for boys and girls basketball and soccer and volleyball and baseball. For dates, times and locations of camps read more at: https://www.ncchs.com/news.

Bishop Brossart High School summer K-9 drama camp will present “Annie Kids” in the BBHS Bunninghoff Family Performing Arts Center. During the one week camp students will learn about all aspects of theatre and put on a full-production musical. Auditions are July 7 from 3–5 p.m. or July 8 from 10 a.m.–noon. Camp dates are Monday, July 12–Friday, July 16, 8 a.m.–4 p.m. Camp cost $150 per child; add sibling for $100. Contact rtieman@sthenrynky.com for questions and to sign up by Monday, July 2nd.

Walk with a prayer in your heart
Mary, Queen of Heaven School, Erlanger, held its annual walkathon on May 5. The theme for K-2 was superheroes, and grades 3-8 did a color run. As students walked, they took “pocket prayers” with them. Students focused on these special intentions as they walked and prayed.

Thank you altar servers
Father Gregory Bach, pastor, presented the 2021 Serra Altar Server awards to the school students that serve Mass for our parish. He called them up during his homily and thanked them for their service at the altar. Throughout the school year, when students at St. Henry School do something noteworthy, they are given Crusader plaques from our principal, Mr. Wolff, which they are allowed to hang anywhere in school. At the end of the school year, they get to take them home.

Honoring our heavenly Mother
To honor our Mother Mary during the month of May, St. Agnes School has set up a traditional May Altar that is bursting with blooms. The students bring fresh flowers to add to the vases throughout the month of May and can submit prayer intentions for Our Lady’s intercession. Students collect a Mary bookmark to remind them to pray.

Square1 NEXT
Eighteen teams of Covington Catholic students in STEM classes competed in this year’s Square1 NEXT Pitch entrepreneurship competition, with two teams representing CCHS in the (Zoom-enabled) regional finals at Covington Catholic, April 27. The Covington Catholic team of Jordan Bredol, Ryan Cain, and Hayden Heist won 1st place and $1000 for their universal electric powered truck lift. The CovCath team of Reid Hummel, Jack Renaker, and Ethan Conrad pitched their Gift app which incorporates crowd sourced suggestions and purchasing tools.

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It’s not every day a historic, spiritual journey — a pilgrimage — is a possibility so close to home. Yet this month, Catholics have the opportunity to be part of the longest Marian pilgrimage ever attempted in the U.S., and everyone is invited to take part.

In celebration of the Archdiocese of Cincinnati’s bicentennial, the archdiocese is hosting a 33-day pilgrimage beginning May 16. The pilgrimage will cover more than 300 miles, stretching from Russells Point, Ohio, to the Cathedral Basilica of St. Peter in Chains in downtown Cincinnati. Throughout the pilgrimage, statue guardians will carry an Our Lady of Fatima statue to 36 designated parishes on the route. Each night, a different parish will host an event for the community to celebrate Mary’s visit — including Mass, adoration, Holy Hour and the rosary.

It will take hundreds of volunteers to make this monumental event a success. The Center for the New Evangelization in the Pastoral Center of the archdiocese has been planning the pilgrimage for more than a year. The safety of the pilgrims is a very important component to the planning. Every aspect of the pilgrimage has been vetted and approved by Risk Management and Child Protection.

In addition to the stops at parishes, the pilgrimage is also making stops to pray outside abortion clinics and penitentiaries. Pilgrims will also visit local charitable organizations, including St. Vincent de Paul homeless shelter in Dayton and a pregnancy center in Cincinnati.

Pilgrims who are unable to join physically are encouraged to join spiritually. Spiritual pilgrims are welcome to take part in the same prayer journey as the statue guardians. Register online for a daily e-mail providing Marian prayers for the 33 days of the pilgrimage. Praying with and for the pilgrims during the 33 days is one of the greatest contributions made to the pilgrimage.

Learn More: Mary2021.org
Find out all the details of the pilgrimage, including:
- An interactive map with details on each of the 36 overnight church stops.
- Volunteer sign-up.
- How to become a Statue Guardian.
- How to become a Spiritual Pilgrim.

Social Media: Follow the Marian Pilgrimage Facebook Group at https://www.facebook.com/groups/marianpilgrimage2021

Order your copy of "A Pilgrimage to Remember: The History of the Catholic Church in Cincinnati" today. Available at the gift shop or online.

Get your safety gear and join the pilgrimage.

Moving? Wrong address? Call the Messenger circulation desk, (859) 392-1570
CONTROLLER

The Diocese of Covington's Catholic Charities office invites well-qualified, practicing Roman Catholic candidates to apply for this full-time job opportunity. The Controller assists the office’s Executive Director in managing Catholic Charities’ finances, including its Parish Kitchen ministry. Under the direction of the Executive Director, the Controller’s primary responsibilities include: oversight of activities related to budgeting, A/R, A/P, and payroll; implementing and updating financial policies and procedures according to Diocesan requirements; and maintaining accurate data and producing efficient reports in line with generally accepted non-profit accounting standards. Required qualifications include at least a bachelor’s degree in Accounting or Finance, with a history of progressively-responsible applicable work experience. Candidates must have appropriate education, training, and experience, in addition to a high attention to detail and excellent communication skills. To apply, or to nominate a candidate, email or fax five references with contact information to Stephen Koplyay, SPHR at skoplyay@covdio.org, (859) 392-1500. EOE

EDITORIAL ASSISTANT WANTED

The Messenger, is seeking a part-time Editorial Assistant to assist its editorial staff in creating a quality, weekly Catholic newspaper and maintaining an organized work environment. The Editorial Assistant helps update the diocesan database (Camino) and creates the weekly mailing list for the Messenger. The Editorial Assistant proofreads each edition of the Messenger, maintains the office archives, prepares invoices for payment and assists editorial staff, when needed, with writing/photography assignments. The qualified candidate will be a practicing Roman Catholic and will be comfortable with Excel and Word (or comparable) office software with a solid foundation in writing skills and the ability to meet deadlines. Anticipated start date: June 2021. Interested candidates may submit a resume, references, and writing samples to Stephen Koplyay by email: skoplyay@covdio.org, (859) 392-1500. EOE

INVESTMENT PROPERTIES


NOVENA TO THE BLESSED VIRGIN

O, most beautiful flower of Mount Carmel, Fruit of the Vine, splendorous of Heaven. Blessed Mother of the Son of God, Immaculate Virgin, assist me in this my necessity. O, Star of the Sea, help me and show you in whom I put my trust. O, Holy Mary, Mother of God, Queen of Heaven and earth, I humbly beseech you from the bottom of my heart to succor me in my necessity (make your request). There are none that can withstand your power. O, Mary pray for us who have recourse to Thee (three times). Holy Mary, I place this cause in your hands (three times). Amen. M.B.

NOVENA TO SAINT ANTHONY FOR A SICK CHILD

NOVENA TO SAINT ANTHONY FOR A SICK CHILD. St. Anthony, your love for the Infant Jesus in-spired Him to reward you by seeing and holding Him in your arms. Help us to see and love Jesus in all the poor and suffering children in the world, particularly (name child) whom is afflicted with (name condition). Intercede for (name the child) asking our compassionate Lord Jesus to heal him/her so that he/she may grow to love the Lord and His servant, St. Anthony. Guard this life that God has created. Let your gentle hand, like that of a skilled physician, rest lovingly upon this afflicted child that he/she may be immediately restored to health. Amen. R.V.B.
“The Mitchells vs. the Machines” (Netflix) Visually dazzling animated comedy in which a college-bound aspiring filmmaker whose addiction to gadgets puts her at perpetual loggerheads with her nature-loving father is dismayed when Dad turns her journey to campus into a cross-country family road trip. While her mom tries to play the role of mediator and her little brother (voice of Michael Rianda, who also co-wrote and directed) pursues his obsessive interest in dinosaurs, their quarrels are suddenly dwarfed by the outbreak of a robot apocalypse, a worldwide mechanical rebellion led by a virtual assistant who’s angry that her inventor is about to replace her with a more cutting-edge device. Rianda and his script collaborator, Jeff Rowe, use their seemingly ridiculous — yet absolutely hilarious — story line to present a very relevant commentary on our society’s overdependence on technology while also showcasing the qualities of a resilient, cooperative clan working together to save the world. Some cartoon violence. CNS: A-II; MPAA: PG.

“Separation” (Open Road) Schlocky horror flick from director William Brent Bell in which a failing comic-book artist battles his soon-to-be ex-wife, an angry lawyer, for custody of their 8-year-old daughter. After Mom suffers a mysterious, violent death, this cringe-inducing domestic drama gets grafted onto a ghost story involving haunted puppets and large-scale specters. The plight of the young heroine, rather than inspiring pathos, subjects viewers to the afflicting experience of witnessing emotional child abuse. Occult themes, fleeting gore, some rough language. CNS: L; MPAA: R.

Missed an edition? Current and back issues of the Messenger are available online at covidio.org/messenger.

May, Mary

(Continued from page 5)

days many people still don’t internally believe the faith, and now they don’t have it memorized anymore either. People are correct when they say that external acts of faith are superficial and useless if they are not accompanied with internal faith of the heart, but with all my heart I believe we, as a Church, acted unwisely when we removed and lost so much of what made the faith tangible. We are physical beings, after all, called to love God with both bodies and soul. The tangible traditions and expressions — the so-called “smells and bells” — help make the faith come alive and seem more “real.” They give us physical ways to express our spiritual beliefs and our love. It is an obvious best practice for elementary school teachers to use tangible activities, coloring pages, toys, etc. to help children learn abstract and difficult topics. When the children come around to understanding those things, do we think their understanding is any less “pure” or meaningful because they came to it by way of physical expressions and activities?

Let’s not fool ourselves. We like to pretend otherwise, but adults are basically children that got bigger, so the same principles apply to us. The faith is difficult, especially today. Let’s not be afraid to help ourselves learn it and internalize it with the aid of outward expressions, traditions and activities.

I thank the Church is coming back around to this and we are seeing many traditions return. I encourage you to help out with this project. It’s May — the month of Mary. What a great place to start. Consider planting a Mary Garden this year. Place a statue of Our Lady in a prominent place. Take your family on a hike to pick flowers for Mary. It may feel awkward at first because, as discussed above, we are conditioned to be uncomfortable with outwards signs of religious belief. But give it a try — not for superstition’s sake, not to earn any special rewards but for the same reason my Grandpa and I painted our Mary statue — because when you believe in and love someone, it’s only natural to want to express it by doing something for them.

Brad Torline is associate director for the Office of Catechesis and Evangelization, Diocese of Covington, Ky.
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St. Elizabeth PHYSICIANS
National/World
National Shrine to host May 17 worldwide praying of the rosary
WASHINGTON — The Basilica of the National Shrine of the Immaculate Conception will host a recitation of the rosary on Monday May 17, at noon (EDT) as part of Pope Francis’ call for a worldwide marathon of rosaries for an end to the COVID-19 pandemic. Each day during May at noon, the rosary will be prayed from a different Marian shrine around the world. Pope Francis began the rosary marathon May 1 at the Vatican and will conclude it there on May 31. Washington Cardinal Wilton D. Gregory will lead the recitation of the rosary at the basilica May 17. “It is an honor for us to participate in this important initiative of the Holy Father as he invites the world to offer this great Marian prayer asking God, through the intercession of Our Lady, to bring an end to the pandemic,” said Mag. Walter Beso, the basilica’s rector. Last month, the Pontifical Council for Promoting New Evangelization announced the worldwide rosary marathon during May which is traditionally devoted to Mary.

Bishops urge Catholics to sign petition against Hyde Amendment’s repeal
WASHINGTON — Diocesan Respect Life coordinators and the Pro-Life Secretariat of the US Conference of Catholic Bishops are encouraging Catholics to speak out against the repeal of the Hyde Amendment, which first became law in 1976, prohibiting the use of federal Medicaid dollars for abortion except in cases of rape, incest or when the life of the woman would be endangered. Named for former Representative Henry Hyde, Illinois Republican, the amendment is renewed every year as part of the appropriations bill for what is now the Department of Health and Human Services. It was excluded, however, in the $1.9 trillion American Rescue Plan Act that was signed into law March 11 by President Joe Biden.

Coroner rules 1971 massacre victims in Belfast were ‘entirely innocent’
BELFAST — A coroner in Northern Ireland ruled that a priest and nine lay Catholics who were shot dead by British troops almost 50 years ago were ‘entirely innocent’ and their deaths were unjustified. What became known as the Bloody Sunday Massacre in Belfast, Northern Ireland, in 1971 remains one of the most controversial incidents in the conflict in the region and, at the time, British authorities referred to those killed as terrorists. Justice Siobhan Keegan delivered her findings in relation to the deaths of the 10 victims over the course of more than two-and-a-half hours in Belfast May 11. It marked the culmination of an almost 10-year campaign by families to have the dead declared innocent. Families wept, clapped and hugged when the coroner described the use of force by the troops as “disproportionate.” A fresh inquest began in 2016 and heard more than 160 days of evidence.

Indianapolis court dismisses ex-Catholic high school teacher’s lawsuit
INDIANAPOLIS — An Indiana trial court May 7 dismissed the lawsuit of a former Catholic high school teacher in Indianapolis who said he was fired in 2019 because of his same-sex marriage. Joshua Payne-Elliott, who had been a world language and social studies teacher at Cathedral High School, claimed the Indianapolis Archdiocese illegally interfered with his job. A trial court had initially ruled that the lawsuit could move forward, but the Indianapolis Diocese appealed and the appellate court reversed the trial court’s decision. Luke Goodrich, vice president and senior counsel at Becket, the religious liberty law firm representing the archdiocese, said after the trial court’s dismissal that “the government can’t punish the Church for asking Catholic educators to support Catholic teaching. This has always been a very simple case,” he added, “because the Supreme Court has repeatedly affirmed the freedom of religious schools to choose teachers who support their religious faith.” School officials announced in 2019 that it had rescinded the teacher’s contract based on the contact’s morality clause but according to the lawsuit, when the school renewed Payne-Elliott’s annual teaching contract, it did not include the morality clause that a same-sex marriage would violate.

German doctors remove ban on assisting suicide from code of conduct
BERLIN — The German Medical Assembly’s annual meeting of the German Medical Association, has lifted the professional ban on assisted suicide. The German Catholic news agency KNA reported that the clause “The doctor may not provide assistance in suicide” will be deleted from the professional code of conduct in response to last year’s ruling by the Federal Constitutional Court that overturned a ban on professionally assisted suicide. In the resolution, which was adopted by a large majority the assembly also emphasized that the task of doctors, according to the professional code of conduct, was “to preserve life, to protect and restore health, to alleviate suffering, to assist the dying and to contribute to the preservation of the natural foundations of life in view of their importance for human health.” According to the delegates, this wording makes clear that assisted suicide does not belong to the spectrum of tasks of the medical profession. The Catholic bishops in Germany have repeatedly reiterated their rejection of any form of assisted suicide. “We cannot accept that this becomes an offer in our society,” said Bishop Georg Bätzing, president of the German bishops’ conference. Assisted suicide was not an option that could be approved, he said. “We are convinced that this evolves both from the Christian faith and from generally accessible ethics.”
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provides an opportunity for parishioners, as members of the larger faith community, to combine efforts to help make a significant impact on those in need across northern Kentucky. The Appeal supports numerous ministries in our parishes and throughout the Diocese of Covington. These ministries include sheltering the homeless, feeding the hungry, counseling families and individuals in crisis, educating our children, caring for our retired priests and finding a family for a child through adoption and foster care programs.

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