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



CNS photo/Riley Greif, Western Kentucky Catholic
People at St. Joseph Church in Mayfield, Ky., participate in a eucharistic procession on the feast of Corpus Christi June 19, 2022. Mayfield was devastated during the Dec. 10, 2021, tornadoes that hit western Kentucky and surrounding regions.

Western Ky. Catholic Charities expands, increases services, amid ongoing tornado recovery

Elizabeth Wong Barnstead
The Western Kentucky Catholic

Amid tornado relief efforts, assisting arrivals from Afghanistan, helping people get green cards and visas, empowering human trafficking survivors and making referrals to area resources, the staff of Catholic Charities of the Diocese of Owensboro has been “learning on the go — and we’re still learning,” according to paralegal Miguel Quintanilla.

“It reminds me of the movie ‘Field of Dreams’ – ‘if you build it they will come,’” said Mr. Quintanilla in an April 19 interview with *The Western Kentucky Catholic*.

Before the historic tornadoes that devastated western Kentucky during the night of December 10, Catholic Charities had two full-time employees (Mr. Quintanilla and director Susan Montalvo-Gesser) and a part-time employee (Charlotte Hedges). They stayed busy with immigration support and helping local people with daily needs, and had begun to aid people arriving in the U.S. to escape the humanitarian crisis in Afghanistan.

Then the tornadoes came, Catholic Charities became the hub for western Kentucky’s tornado recovery efforts, and life as they knew it changed forever.

“Susan went out to the area right away,” said Mr. Quintanilla.

Donations began flooding in from across the country. Catholic Charities’ staff worked with Bishop William F. Medley and other diocesan leaders to create a plan to address the disaster’s aftermath.

Mr. Quintanilla said Bishop Medley “made it known that whatever needed to be done,” he supported them.

The week after the storms, Gabe Tischler, emergency management specialist with the Florida Catholic Conference, came to Owensboro in his support role for Catholic Charities disaster response.

After they had a thorough and insightful meeting with Mr. Tischler, “Susan got the ball rolling,” said Mr. Quintanilla.

It was necessary for Catholic Charities to expand their services,

(Continued on page 17)

Update on Synodal proceedings: diocesan synthesis now available for public viewing

Maura Baker
Staff Writer

Recently, listening sessions for the 2023 Synod on Synodality wrapped up in the Diocese of Covington. More than 70 total listening sessions were held, with over 4,000 participants, and hundreds more contributed to the synod through an online survey, letters and private sessions. In total, 4,375 people in the Diocese of Covington were involved in this stage of the synodal proceedings.

Since then, the information gathered from the gathered data has been evaluated and formed into a 12-page synthesis that outlines the attitudes, hopes and concerns regarding the Church of the people of the diocese.

This synthesis will then move on to a regional-level evaluation, it will be formulated with the syntheses turned in from other diocese.

“I think now, having gone through the process,” said David Cooley, diocesan Co-director of Catechesis and Evangelization, and leader of the Synod team that helped construct the synthesis,

“there are going to be certain topics and themes that do just come up. I think it’s going to be, across the country, very similar looking.” Mr. Cooley remarked that Rome, which will be creating a synthesis combining the sessions of the entire Catholic world after the synod of bishops in 2023, will have the greatest challenge.

As written in the synthesis, “what the Catholic Church needs more than anything is unity.” While the results of the listening ses-

(Continued on page 22)



Center for Hope and Healing helping those in need see

Tom Ziegler
Staff Writer

The Kentucky Colonels recently gave a grant to the Rose Garden Center for Hope and Healing, Covington. The grant will be used for eye exams and glasses needed for patients at the Center for Hope and Healing.

“With the grant from the Kentucky Colonels we will be able to help pay for the first 150 dollars of cost for those in need of glasses and eye exams at Walmart’s vision center,” said Sheila Carroll, clinic director.

Since the donation, the center has helped over 100 patients receive the glasses and eye exams they need. The Center for Hope and Healing has run on one hundred percent donations and volunteers since being founded in January of 2012. The center is a free medical clinic that includes pregnancy testing, clinical psychological care, drug and alcohol counseling, prescription assistance, co-pays for medical specialists, diabetic education and supplies, dental care, tobacco cessation and nutritional guidance.

The Rose Garden Center for Hope and Healing is a member of the National Association of Free and Charitable Clinics and the Health Ministries Association. The medical and dental clinics are state licensed Special Services Clinics. The clinic is open Tuesday 9:30 a.m.-2:30 p.m. and Wednesday 11a.m.-3:30 p.m.



Ziegler photo

Volunteers at the Rose Garden center for hope and healing, Covington, gather for a quick picture after a busy morning of helping patients. For more information on how to become a volunteer at the Rose Garden home mission visit <https://www.fdoformary.org/volunteer-donate.php>.

St. Ann Mission begins its annual novena to St. Ann

St. Ann Mission, Covington, continues a long-standing devotion by celebrating its 135th annual novena to St. Ann, July 18-26. The annual novena began in 1888 by Father Louis Clermont, pastor, a French Canadian priest, who had established the shrine dedicated to St. Ann with a relic from her tomb in Jerusalem. Another relic from St. Ann was added later.

St. Ann is the patroness of Christian families, mothers, grandmothers, housewives, pregnant women, women in labor and sterility among others. The novena to St. Ann is said to be a very powerful novena for many petitions.

Novena prayers begin at 7 p.m. each evening with Mass starting at 7:15 p.m.

The theme this year is “my vocation” presented each evening by one of nine deacons of the diocese as follows:

- July 18 — Deacon Gary Scott
- July 19 — Deacon Scott Folz
- July 20 — Deacon Jim Fedor
- July 21 — Deacon Rack Dames
- July 22 — Deacon Jerry Franzen
- July 23 — Deacon Jim Bayne
- July 24 — Deacon Mike Keller
- July 25 — Deacon Bob Stockle
- July 26 — Deacon Steve Durkee

After Mass there will be individual blessings with a relic of St. Ann.

The novena ends on the feast of Sts. Joachim and Ann — the parents of the Blessed Virgin Mary. All are welcome.



Ziegler photo

In gratitude for the Supreme Court’s life-affirming decision in *Dobbs*, that there is no constitutional or human right to artificially abort a child and to pray for the Lord’s continued blessings and guidance for pro-life ministry, **Bishop John Iffert will celebrate a Mass of Thanksgiving, noon, Friday, July 22 at the Cathedral Basilica of the Assumption, Covington.**

The sacrament of reconciliation will be available an hour before and during the Mass.

Everyone is welcome and encourage to attend.



Pickett photo

Serving the hungry at the Parish Kitchen

(left to right) Dave Capella, Catholic Charities Jail Ministry coordinator; Faye Roch, director, Pro-life Office, Diocese of Covington; Bishop John Iffert; James Wendelen, Parish Kitchen manager; Mary Murrin, payroll coordinator; Diocese of Covington and Vicky Bauerle, institutional advancement manager, Catholic Charities; stop for a photo at the Parish Kitchen, Covington. On the fifth Thursday of longer months, Parish Kitchen, which serves a hot meal to those in need every day, typically finds itself understaffed. Staff of Diocese of Covington Curia and Catholic Charities volunteer on these days to fill the much-needed role of serving the hungry in our community.

International Commission Disciples – Catholic Dialogue gather at St. Anne Retreat Center for Phase 6



St. Anne Retreat Center, Melbourne, hosted The International Commission for Dialogue between the Disciples of Christ and the Catholic Church, June 24–29, for its first session of Phase 6 dialogue. Bishop Roger Foys welcomed the Commission and led prayer the first evening. To the right of Bishop Foys are Commission co-chairs, Bishop David Ricken, of the Diocese of Green Bay, Wisconsin and Rev. Dr. Robert Welsh, Indianapolis, Indiana.

Laura Keener
Editor

The Disciples of Christ returned to Kentucky, its state of origin, for the first session of the sixth phase of the International Commission for Dialogue between the Disciples of Christ and the Catholic Church. Members of the Commission come from around the globe and gathered at St. Anne Retreat Center, Melbourne, June 24–29, to discuss “The Ministry of the Holy Spirit,” the topic of the dialogue’s sixth phase. Phase Six began in 2021 and has already completed three introductory sessions, with three more sessions planned in 2023, 2024 and 2025.

The Commission consists of 14 Catholic and Disciples members appointed by the Dicastery for Promoting Christian Unity, Vatican, and the Disciples Ecumenical Consultative Council, Indianapolis.

Bishop Roger Foys welcomed the Commission and led the opening prayer June 24 at St. Anne Retreat Center; afterwards leaving the Commission to their work.

The Commission members from the Disciples of Christ are: Rev. Dr. Robert Welsh, Indianapolis, Ind., (co-chair); Rev. Paul Tch , general secretary, Disciples Ecumenical Consultative Council, (co-secretary), Indianapolis; Rev. Dr. Thomas Best, Belmont, Mass; Rev. Dr. Merryl Blair, Melbourne, Australia; Rev. Dr. Geritza Olivella-Santana, Bayam n, Puerto Rico; Rev. Dr. Newell Williams, Brite Divinity School at TCU, Fort Worth, Texas; and Rev. No l Suministrado, Hamiota, Canada/The Philippines, who was absent from this meeting.

The Commission members from the Catholic Church are: Bishop David Ricken, Diocese of Green Bay, Wis., (co-chair); Rev. Msgr. Juan Usma G mez, Bureau Chief of Western Section, Dicastery for Promoting Christian Unity, Vatican City/Colombia, (co-secretary); Prof. Ian Boxall, School of Theology and Religious Studies, The Catholic University of America, Washington, D.C., USA/UK; Msgr. Dr. Michael Clay, Diocese of Raleigh, NC, and School of Theology and Religious Studies, The Catholic University of America, Washington, D.C.; Prof. Elizabeth Groppe, Department of Religious Studies, University of Dayton, Dayton, Ohio; Rev. Dr. Taras Khomych, Department of Theology, Philosophy and Religious Studies, Liverpool Hope University, UK, and Catholic University, Ukraine; and Rev. Dr. Michael G. Witzcak, School of Theology and Religious Studies, The Catholic University of America, Washington, D.C.

The goal of the dialogue, now in its 45th year, is full visible unity between Catholics and Disciples of Christ and in particular, unity at the Eucharistic table. This desire for unity is a founding desire of the Disciples in Christ. The Disciples of Christ trace its roots back to the 1801 Revival in Cane Ridge, Ky, a gathering of Christians from many denominations that numbered to over 20,000. After the revival, in 1803, Barton Stone and five other presbyterian preachers withdrew from the Kentucky Presbytery to form the Springfield Presbytery. It didn’t take long before the preachers realized that by forming another presbytery that they were increasing the division in the Body of Christ, not promoting its unity. In 1804, they penned “The Last Will and Testament of the Springfield Presbytery” announcing their desire to be solely part of the Body of Christ, thus establishing the Church of Christ, also known as the Disciples of Christ.

The Disciples of Christ–Catholic Church International

Dialogue, begun in 1977, is one of three dialogues that the Disciples are actively engaged. In 2020, the Disciples of Christ resumed dialogue, which began in 2004, with the Evangelical Lutheran Church in America. And in 1999 began the Stone-Campbell Dialogue bringing together the three presbyteries of the Restoration Movement that tie their origins to Thomas and Alexander Campbell and Barton Stone.

Robert Welsh, co-chair for the Commission, said that the dialogues focus on those elements that each have in common — called convergences — instead of on the elements of disagreement. “We talk about core issues in our beliefs,” he said. “We begin identifying not only where there were convergences and then where there are areas needing further exploration or even disagreements.”

The first three phases of dialogue with the Catholic Church resulted in the 2003 published statement “Call to Unity,” on the themes Catholicity and Apostolicity (1982), The Church as Communion in Christ (1992), and Receiving and Handing on the Faith: the Mission and responsibility of the Church (2002). Phase Four and Five focused on the presence of Christ in the Eucharist.

“That was the most heavily theological and historical five years because we learned about, and they were learning for themselves again, what do we mean by transubstantiation — the presence of Christ in the Eucharist,” said Mr. Welsh.

Mr. Welsh said Phase Six will focus on the Holy Spirit in the ministry and sacraments of the church. “This first session goes back to just a fundamental discussion and dialogue around the Holy Spirit. We’re going to do that through Bible study, looking at Acts 2 and Second Corinthians 3 and talks from Biblical scholars.”

Paul Tch  said that the dialogues are not simply gatherings to get together; “it’s more how we can really manifest unity which is a gift given by God.”

Through these dialogues, “We also make significant contributions to the greater ecumenical movement,” said Mr. Welsh.

Using marriage as analogy, Mr. Welsh said that husbands and wives do not always agree on everything and sometimes hold very different beliefs on big issues. “But that doesn’t negate that they are one — one family. That’s what these dialogues are beginning to open up for us,” he said.

Bishop Ricken, co-chair for the Commission, said that Holy See is involved in dialogue with about 14 churches — the Disciples of Christ being one. One thing, he said, that the Disciples of Christ have in common with the Catholic Church is that they celebrate Eucharist every Sunday and some of the language and structure of their Eucharist is similar. “I think the Holy See was attracted to the fact some of those common elements may be potential for dialogue toward full visible communion. So that’s the goal,” said Bishop Ricken. “It’s a huge task.”

Despite the immensity of the task of full and visible communion, Bishop Ricken said that the dialogues help the Church to “learn to walk with people who have different belief systems than you do ... Learning to really listen to people and then ask questions. What do you hear?”

The dialogues are also a source of hope. “What gives me hope is the fact that you see people so committed to the message of the Gospel, committed to living a communal life together in celebration, and in finding ways to serve the world with the message of Christ,” said Bishop Ricken.



Bishop’s Schedule

July 21

Priest Holy Hour, Cathedral Basilica of the Assumption, Covington, 3 p.m.

July 22

Mass of Thanksgiving, Cathedral Basilica, noon

July 25–28

Seminary retreat, St. Meinrad Seminary, St. Meinrad, Indiana

July 30

New Deanery Pastoral Council member orientation, Bishop Howard Memorial Auditorium, Covington, 9:30 a.m.–12:30 p.m.
Vigil Mass, Cathedral Basilica, 4:30 p.m.

Official assignments

Effective June 25, 2022

Very Rev. Ryan L. Maher, V.G.

To: Rector, Oratory of the Most Sacred Heart of Jesus, Franciscan Daughters of Mary House of Formation
Continues other duties

Effective July 7, 2022

Rev. AJ Gedney

To: Adjunct Master of Ceremonies, Diocese of Covington
Term: Three years
Continues other duties

By order of
the Most Rev. John C. Iffert
Bishop of the Diocese of Covington

Jamie N. Schroeder
Jamie N. Schroeder,
Chancellor

Reporting Misconduct in the Diocese of Covington

Anyone who has experienced sexual misconduct by a cleric, employee or volunteer of the Diocese of Covington is asked to contact Ms. Julie Feinauer, diocesan victims assistance coordinator (859) 392-1515. Professional assistance and pastoral support will be provided in confidentiality and with respect.

A copy of the “Diocesan Policies and Procedures for Addressing Sexual Misconduct” is available by contacting the Chancery, (859) 392-1510 or visiting www.covdio.org and going to “Sexual Misconduct Policy.”

Informando sobre conducta inapropiada en la Di cesis de Covington

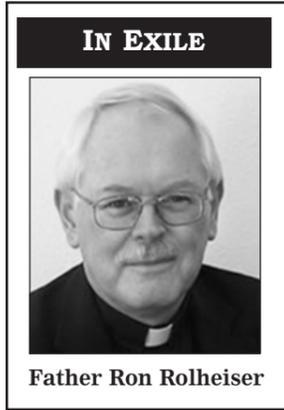
Cualquier persona que haya experimentado conducta sexual inapropiada por parte de un cl rigo, empleado o voluntario de la Di cesis de Covington est  invitada a ponerse en contacto con Ms. Julie Feinauer, coordinadora diocesana para dar asistencia a las v ctimas. Tel fono (859) 392-1515. Asistencia profesional y apoyo moral ser n ofrecidos de una manera confidencial y con respeto.

Una copia de “Normas y Procedimientos sobre Conducta Sexual Inapropiada” est  disponible poni ndose en contacto con la Canciller a, Tel fono (859) 392-1510, o visitando www.covdio.org y marcando “Sexual Misconduct Policy.”

COMMENTARY

Our fellow believers – friends not foes

Denominational identity in me runs deep. Born, baptized, and raised a Roman Catholic, Roman Catholicism is my second nature, like a brand on my skin. I have no regrets about the congenital grip this has on me, even though now I think of it more as a foundation than as an endpoint in my faith journey.



Father Ron Rolheiser

The Roman Catholicism in which I was raised inserted me into the mystery of Christ — Jesus, the Church, the sacraments, the Sermon on the Mount. For this, I couldn't be more grateful. It also taught me to be slow in judging anyone. However, it also taught me (with some allowances for Protestants) that basically only Roman Catholics would go to heaven, that the Roman Catholic Eucharist

is the only one that yields the full "real presence," and that Roman Catholicism is the only fully authentic way of being Christian. Moreover, non-Christians (those not baptized) could not go to heaven, except by grave exception. Only later did I learned that a number of other Christian denominations and world religions returned the favor and saw Roman Catholicism as deviant.

Things have changed for me and for many others. I am still unwaveringly a Roman Catholic, but now I am living out my faith and my Roman Catholicism in communion with Anglicans, Episcopalians, Protestants, Evangelicals, Jewish believers and Muslims, all of whom are now cherished faith companions for me. At this stage of my life, I

appreciate very deeply the truth (that Ephesians affirms) that ultimately there is one Lord, one faith, one baptism, and one God who is Father of all, especially as I come more and more to appreciate that all of us who share this one God also share the same heartaches.

Several years ago, I met with a group of Divinity students at Yale University. The students came from a variety of Christian backgrounds and denominations but shared a common goal — all were training for some kind of ministry, lay or ordained, in their particular denomination. It was an open discussion where they asked me questions. Two questions dominated the discussion. The first was a practical one, "How do you get a job in the church?" The second pertained to our topic. A number of the students asked this question, "Can I belong to more than one denomination at the same time? Can I be an Evangelical and Roman Catholic at the same time? Can I be at one and at the same time a Protestant Evangelical Roman Catholic if I value aspects of all three faith traditions?"

I was without hard answers and their questions left me with my own questions which I am encountering daily in the school where I teach. The Oblate School of Theology where I teach has a PhD program in spirituality that draws students from a variety of Christian denominations. These students are together in the same classes, the same dining halls, and the same social circles for the years they are studying here, all within a Roman Catholic institution. Very quickly, in months rather than years, as they study, pray, socialize and share with each other their common ideals and struggles, denominational issues basically disappear. Nobody quite cares what denomination anyone else belongs to anymore. Not that they make light of it and that there is some generic melting down of the various denominational identities. That hasn't been happening. The opposite — in the 10 years we have had this program,

not a single student has converted to another denomination.

However, their view of other denominations and of their own denomination has changed; in essence, it has been enlarged. There is a universal respect for each other's denominations, and more than that. As these students focus on spirituality, they find that this can take them to a place where each can be affectively supportive of other denominations, even while more deeply valuing his or her own.

The deep lesson is this: there is a fellowship and an intimacy in faith that we can have with each other, and an affective support we can give each other that lies beyond our denominational differences. By studying together and sharing a common faith (one that lies beyond denominational differences) we are realizing that what is common to us is infinitely greater (and more important) than what separates us. We are also realizing that we all have the same heartaches.

Moreover, this isn't just a rarified experience happening in some divinity schools. More and more, this is becoming the common Christian experience.

So why the continued suspicion of each other? Why are we defending more our own denominational specificity than proactively moving towards embracing each other in a common faith, especially since this can be done without threatening our own denominations and separate ecclesiologies?

The invitation here is not to move towards an uncritical syncretism that blinds itself to genuine denominational differences, but rather to begin more and more to embrace all of our brothers and sisters in the faith, and not just our own kind.

Oblate Father Ron Rolheiser is a theologian, teacher, and award-winning author.

KY Supreme Court should recognize the benefits of school choice

In recent years, over 15,000 additional Kentucky students have started attending a school other than a public school. Parents, of course, have always sought what is best for their children. But this shift represents an increase in parental empowerment that demands attention.

That's why EdChoice KY partnered with attorneys from Notre Dame Law School's Religious Liberty Initiative to support Kentucky's school choice program before the Commonwealth's Supreme Court.

As more families move toward non-public schools, Kentucky parents called on lawmakers to alleviate the cost of choosing these educational options. The Kentucky General Assembly responded by passing the Education Opportunity Account Act ("EOA Act"), which created a privately funded needs-based assistance program for Kentucky families to cover certain educational expenses.

The program covers a broad range of expenses, including tutoring services, therapies for students with special needs, career training and dual-credit college courses. The law also created a pilot program that would offer tuition assistance to help students attend PK-12 non-public schools in counties with more than 90,000 people.

Kentucky's new program is in good company. More than 30 states — including every state bordering Kentucky — have some form of private-school-choice program. Last year alone, more than 20 states passed measures to create or improve them. The surest way to provide the best educa-

tional opportunities to our students is by empowering parents to enroll their children in the schools of their choice.

Having lost the battle against expanding educational opportunities for Kentucky children in the legislature, educational choice opponents filed a lawsuit challenging the constitutionality of the EOA Act. Unfortunately, the Franklin County Circuit Court agreed and struck down the EOA Act. Despite the law's strong support, Kentucky families were still blocked from obtaining the program's great benefits.

The court's decision is wrong on the law and, perhaps worse, it reflects a serious misunderstanding of the important role that non-public schools and school-choice programs like the EOA Act play in PK-12 education.

Fortunately, the Kentucky Supreme Court has taken up the case on an appeal filed by Attorney General Daniel Cameron and the Institute for Justice. The brief EdChoice KY submitted proudly supports their efforts.

From the very beginning — and well before the advent of the public-school system of today — non-public schools have provided a crucial service to Kentucky's diverse student population. Since the 19th century, many non-public schools — religious and secular alike — filled a critical gap in Kentucky for students who couldn't access public schools.

These schools were not insular enclaves of privilege or wealth that sought to divide families or sequester educational opportunities. Just the opposite. Indeed, some esti-

mate that during the mid-1800s as many as one-third of the students in Kentucky's Catholic schools were Protestant. This story remains true today with the vast majority of non-public schools serving students outside of their tradition, including many faith-based schools in which much of the student body is of a different faith.

Non-public schools of all kinds serve a diverse array of students in Kentucky, including those most in need. An EdChoice KY survey of non-public schools across the Commonwealth found many of their students qualified for federal free or reduced lunch and that a third of students received financial aid. The survey further found that 20 percent of the student population in these schools had special needs. At least five of the responding schools serve only students with special needs.

Kentucky non-public schools include a broad array of backgrounds and faith traditions. EdChoice KY's board reflects this diversity with representatives of schools from Christian and Jewish traditions and those that are not religiously affiliated. While we come from different backgrounds, we all agree that educational choice remains out of reach for too many families.

Non-public schools provide millions in financial aid, but a significant amount of need remains unmet. In too many instances, families must forgo the chance to attend a non-public school that would best serve their child's needs.

These unmet needs are exactly what the EOA Act aims to fulfill.

Educational choice is long overdue in Kentucky. The Commonwealth has long been home to a wide range of educational options. Upholding the EOA Act will open the doors to those high-quality schools for future generations of students to come.

Andrew Vandiver is the president of EdChoice KY. John Meiser is the supervising attorney for the Religious Liberty Clinic at Notre Dame Law School.



Andrew Vandiver



John Meiser

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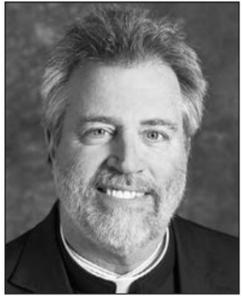
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Increasing our gifts

The readings for the fifteenth Sunday in Ordinary Time — Cycle C are: Deuteronomy 30:10-14; Colossians 1:15-20 and Luke 10:25-37.

“Show favor, O Lord, to your servants and mercifully increase the gifts of your grace, that, made fervent in hope, faith and charity, they may be ever watchful in keeping your commands.”

GO AND GLORIFY



Father Stephen Bankemper

Unless one is attentive and prayerful, the words of the Church’s liturgy can be said or heard with very little thought, very little engagement. I have always found the Collects (the opening prayer of the Mass) of the revised Roman Missal to be rich — theologically and spiritually — and I often preach on them. Today’s Collect provides an opportunity to think about the virtues.

First, we might ask, why do we pray specifically for an increase of those graces that will make us “fervent in hope, faith and charity”? Why not for all of the virtues? The answer lies in the Church’s understanding of the virtues.

The Catechism of the Catholic Church identifies two broad categories of virtues: theological and human. Human virtues are those virtues we acquire by human effort (CCC 1810) (assisted always by grace), but the ground of those virtues is the theological virtues, the three identified in the Collect — hope, faith and charity. Without these theological virtues, the acquisition and growth in the human virtues would be impossible.

As we read in the Catechism of the Catholic Church: “The human virtues are rooted in the theological virtues ...” (CCC 1812) and “The theological virtues are the foundation of Christian moral activity; they animate it and give it its special character. They inform and give life to all the moral virtues.” (CCC 1813) The theological virtues by definition are those virtues that come only from God, so while we may ask God to “help us grow” in the human virtues, we must ask God for the “gifts” of the theological virtues.

But why pray for an increase of these gifts? Is it not enough to have some hope, faith and charity? Why would we need more?

These are questions that have been put to me in some fashion on more than one occasion and reflect an attitude to the spiritual life that is, unfortunately, fairly common: that the Christian life is about doing good — avoiding sin, following the commandments, serving others — and that the endpoint of the Christian life is a fixed and finite point, which we often describe as “getting to heaven.”

This article is not about the question of faith versus works. That good works is an aspect of the Christian life is uncontested; however, it is not the fullness of the Christian life. The purpose of the Christian life is not moral purity, but a relationship with God through Jesus Christ. This is the purpose of the theological virtues — they “adapt man’s faculties for participation in the divine nature; for the theological virtues relate directly to God. They dispose Christians to live in a relationship with the Holy Trinity.” (CCC 1812)

We worship a God that wants more than to be worshipped; he wants to have a relationship with us. Our God wants to love us and be loved in return. He infuses the theological virtues into our souls so that we can love him back, and so that we can become people who are able to love him back. And what people in a loving relationship do not want to grow deeper in their love for each other?

Those who love God desire to love him more, and to be able to receive more of his love. Our desire for a greater capacity to receive God’s love leads us to strive to grow in the human virtues, and our desire to love God more leads

(Continued on page 22)

Is Monasticism relevant in today’s world

Anthony of Egypt sought God in the desert. In the Sixth Century, St. Benedict of Nursia sought God in prayer, work and community. I think the key word here is

“seeking God”. This is where we find our relevance.

The Rule of Benedict guides Monastic women and men in this seeking of God. It teaches the Monastic woman or man to first of all “listen,” be attentive to God’s voice in Scripture and in our hearts. It calls Monastics to put God’s Word into action. The Rule of Benedict sets aside certain times for prayer and work. The Liturgy of the

Hours and Scripture is primary in Monastic life and seeking of God.

Being faithful to seeking God in this way, the Monastic woman or man grows in faith. This in turn branches out to how Monastics treat other people in community and in

ministry. It is a receiving from God and sharing in God’s life that enables Monastics to reach out in loving service.

Benedictine hospitality reaches out to others in service and sees Christ himself in all guests who come to the Monastery.

The 12 steps of humility outlined by St. Benedict helps the Monastic person to keep a proper perspective of self in their relation to others.

St. Benedict’s Rule has proven relevant to all people throughout over 1500 years. Yes, Monasticism is relevant in today’s world. Prayer and loving service is needed in each generation. It is the “leaven” the world needs to continue to build God’s Kingdom.

“As we progress in this way of life and in faith, we shall run on the path of God’s commandments our hearts overflowing with the inexpressible delight of love.”

Prologue, vs.49.

Let us pray often for vocations to religious life and to our way of life. “The harvest is abundant but the laborers are few.” Luke 10:2

Benedictine Sister Barbara Woeste is a professed member of the Benedictine Sisters of St. Walburg Monastery, Villa Hills. Her article was original published on the community’s blog <http://stwalburg.blogspot.com>.

VIEWPOINT



Sister Barbara Woeste, O.S.B.

Divisions and dialogue

Division. I often ponder the environmental, political, ecclesiastical dilemmas that characterize our world. I admit that sometimes I dwell in a kind of isolation, locking my mind and heart, refusing to hear anything but my

own opinion. The social media I use and the news I watch are limited to sources of information that agree with me. There is a constant reinforcement of my opinions and of my judgement of other information as lies. Persons on the other side of the debate engage in the same practices, so we grow farther and farther apart. Pope Francis’ call for synodality is prophetic.

Divisions mark all of history, even the earliest

Christians faced dilemmas that could have brought the story to a very different conclusion. Luke, in Acts 15, deals with a situation in which factions within the early Christian community precipitate a crisis in terms of requirements for membership. The issues of the early Christian community were not superficial but cut to the very identity of the members. What defined the religious identity of the Peter, Paul and the other followers of Jesus? Could persons who did not share that identity be members of the new community.

The law of Moses, including many regulations in the Torah, was essential to the identity of the Jews who were the first Christians. When Gentiles became followers of Jesus the regulations around clean and unclean, as well as the necessity of circumcision, were problematic. How could the Gentiles and Jews eat together the meal that was central to their religious practice unless all abided by the laws around clean and unclean food?

Paul preached to the Gentile community that the essence of the relationship with God was not any mark or written law but only faith in Jesus. To insist on obedience to the laws handed down was an abhorrent idea for Paul, for it meant that Jesus’ life, death and resurrection was not sufficient to bring about salvation. The Jewish followers of Jesus, on the other hand, had always considered observance of the laws in their scriptures as an identifying and essential element of their relationship to God.

Perhaps, their way of dealing with this division can

help us negotiate our differences.

First, they were able to allow their own experiences to correct their strongly held beliefs. Thus, when Peter visited Cornelius he was open to an experience that contradicted his beliefs and expectations (Acts 10:1-11:18). Paul, a staunch believer in the law, also observed how the Spirit had been given to uncircumcised Gentiles who did not observe the food laws.

Sometimes I refuse to see what is before my eyes if it challenges my firmly held opinions. This refusal is an obstacle to unity and to community. Opening my eyes requires a change of heart.

Second, the two sides met, shared and listened to each other. Each was willing to incorporate new information into their repertoire of beliefs. There would have been no possibility of continuing as a community without this listening and willingness to reevaluate positions. These reflections put the onus for healing divisions back on me and my closed heart. I can blame many people for the lack of dialogue but the area over which I have control is my own heart. The question is, can I even consider that those who differ from me also have some truth to share? Even if the powerful rulers decree what must be done, the division is not healed until the members of the community open their minds and hearts.

The letter which the gathered community wrote to the gentle Christians who were troubled by proposed requirements says, “It is the decision of the Holy Spirit and of us...” The presence of the Spirit was necessary for the decision but only possible as they listened, not in private, but together. Despite the fact that neither side got exactly what it wanted, they saw the result of the agreement as the work of the Spirit and it was received with joy.

There is also an interesting choice of words in the communication. Luke has a particular word in Greek, “dei,” for “necessary” when he means “necessary for salvation” and consistently uses it when declaring Jesus Christ and the content of the Gospel as the only necessity for salvation. Here instead of the solemn “dei” he uses the word “epanagkes” for “necessary things.” The leaders were able to distinguish what was necessary for salvation from what was necessary for participation in the community of believers.

As I muse about my world and my heart, I pray for the openness to hear others and in that hearing to receive with joy the Holy Spirit guiding me to truth and commitment to the community of humanity, country, church.

Divine Providence Sister Fidelis Tracy is a retired theology professor at Thomas More University, Crestview Hills, Ky.

MUSINGS



Sister Fidelis Tracy, C.D.P.

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.

Books

Bomberger, Bethany. **"Pro-Life Children!"** (Bara Publishing, 2019).

Butler, Brian. **"Theology of the Body for Teens: Discovering God's Plan for Love and Life"** (Ascension Press, 2011).

West, Christopher. **"Theology of the Body for Beginners: A Basic Introduction to Pope John Paul II's Sexual Revolution"** (Ascension Press, rev. ed. 2009).

"The future of the world and of the Church passes through the family."

— St. Pope John Paul II

"The way you help heal the world is that you start with your own family."

— Attributed to St. Teresa of Calcutta

"Take to heart these words which I command you today. Keep repeating them to your children. Recite them when you are at home and when you are away, when you lie down and when you get up."

— Deuteronomy 6:6-7

Growing together in faith: Passing on pro-life values

Caitlin Dwyer
Contributor

It's a weeknight and our family is gathered around the kitchen table. Just getting dinner served feels like a small miracle given the chaos of school, work and chauffeuring children to activities. The baby is temporarily entertaining himself with pasta noodles, so my husband and I engage the big children in conversation about their day and current events.

It's in this context — daily life — that family values are transmitted, including pro-life values. Although there isn't a guaranteed secret formula for ensuring your children will be pro-life, there are several practices that you can integrate to help cultivate a reverence for the sanctity of human life and a desire to protect it.

First, talk about it. It is essential to talk openly with your children about the values that you want to pass on, and this means talking about the tough issues, like abortion and euthanasia, in an age-appropriate way. My husband and I both grew up talking openly about these topics with our parents and this solidified our values at a young age and equipped us to share our convictions with others.

In the younger years, talking about pro-life values can take the shape of intentionally expressing the value of each person, no matter his or her age or race, whether sick, healthy, disabled, able-bodied, different or similar to us. We can read books like "Horton Hears a Who" and affirm that every person is worthy of love and respect. Or we can teach a child about fetal development and show him ultrasound pictures throughout a pregnancy while he anxiously awaits the arrival of a new sibling or cousin.

As children mature, so must our conversations. In middle school and high school, we can begin to discuss the facts of abortion and euthanasia — what they are, the science of human life, the nature of the procedures, and the impact of these practices on individuals and society. We can talk about new laws, court cases and pro-life stories as they come up in the news. Sometimes we shy away from discussing hot-button topics with our children because we do not feel fully versed on a subject and fear we won't be able to answer their questions. But there are many resources that we can use to educate ourselves and our children, like Trent Horn's book "Persuasive Pro-Life." When they ask tough questions, we can turn to these resources to find answers together.

Talking about it can also involve emphasizing our unconditional love for them, as well as God's mercy and forgiveness when we or others stumble. We want our children to be able to come to us and to bring their friends to us if they are in difficult situations — like an unplanned pregnancy — and need help and support.

Second, pray about it. Since our children were little, we have prayed nightly with them for unborn children and their parents, and for an end to abortion. Even if children don't know the significance of praying for an end to abortion at first, putting it in your nightly prayers emphasizes the importance of the issue and the need for God's help in building a culture of life. We can also pray for our Supreme Court justices and our legislators and thank God for pro-life legal victories. We can take our children to pray outside abortion clinics and to attend pro-life Masses, but prayer in the home is a great start.

Third, vote it. Discuss our political responsibility and how the U.S. bishops have called abortion "our preeminent priority" as Catholics in civic life (Faithful Citizenship). Talk about how your pro-life convictions shape your voting priorities, then take your children with you to vote.

Fourth, live it. I'd argue the number one way to pass on your pro-life values to your children is to be pro-life. Children are sensitive to hypocrisy and our actions must match our words if we are to be effective teachers. And what does this look like, being pro-life?

Some might equate being pro-life to attending a lot of pro-life functions such as pro-life talks or attending the March for Life. No doubt, these are powerful activities that can leave a big impression on children. Watching my parents do overnight bus rides to the March for Life, and attending the rallies myself, energized me and deepened my pro-life zeal as I realized I was not alone in my convictions.

However, this is not enough. Being pro-life requires living as a credible Christian witness, treating every person we encounter with dignity and respect, as human beings made in God's image and likeness. It means helping those who need assistance even if it is inconvenient, especially parents in need. We must have expansive hearts rather than responding, like the innkeeper, to say there is no room for Christ in our homes and in our lives.

Living our pro-life values also means celebrating the births of babies with gifts, meals and helping hands. I know the generosity of my neighbors, friends and family after the births of my four children has been one of the greatest affirmations of the goodness of life that I have ever experienced.

Being pro-life means being as generous as possible in our family planning. Having another child is a weighty decision and is not always possible, plus there is no "correct" family size. God calls different couples to have different numbers of children and the Church encourages couples to exercise "responsible parenthood" through natural family planning methods (Humanae Vitae). As we make these decisions, we should seek to keep our minds and hearts open and ready to receive the blessings God has for us, rather than limiting ourselves out of fear or preconceived notions of what is practical.

On a personal note, my husband and I were blessed with a beautiful baby boy when our older three children were 12, 10 and 8. I do not think, in the particular circumstances of our own lives, anything else could have better communicated the goodness and sanctity of human life to our big children than that little bundle of joy. Our children have openly asked us on numerous occasions, "How could anyone not want an Eamon?"

Lastly, being pro-life means having the courage of your convictions and being willing to sacrifice for your beliefs. When I was a senior in high school, I saw my father stand up at a public health board hearing and say that he opposed Title X funding in part due to the abortifacient effects of the pill, even though it was an unpopular view among his colleagues. This witness cemented my own pro-life convictions and my willingness to stick to them in a way that no lecture from him could.

The Church calls the family the "school of humanity." It is the place where we learn "care and love for the little ones, the sick, the aged" (Familiaris Consortio #21). By talking to our children, praying with our children and seeking with humility to live as credible witnesses for our children, we can help cultivate a reverence for the beauty and sanctity of all human life.

Prof. Caitlin Shaughnessy Dwyer is assistant professor of Theology, Thomas More University. She and her family are members of St. Pius X Parish, Edgewood.



(above) Caitlin Dwyer poses for a family photo with her husband and four children.

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

Friends of the Rose Garden Home Mission host annual Partners in Hope for the Poor dinner

Maura Baker
Staff Writer

Partners in Hope for the Poor is one of two annual fundraising events hosted by the Friends of the Rose Garden Home Mission, an organization whose mission is to financially support the mission of the Franciscan Daughters of Mary in the Diocese of Covington.

Most significantly, the Friends own and maintain the property of the Rose Garden Home Mission, with plans to construct a new addition soon, according to Franciscan Daughters of Mary's superior, Mother Seraphina.

This year, the Partners in Hope for the Poor dinner was held June 9 at Receptions Event Center, Erlanger. The honoree for the 2022 dinner was Nancy Jung, a woman who Mother Seraphina regarded as a "very good friend, all these years."

Ms. Jung was among the first of the volunteers at the Rose Garden Home Mission. And, while she was moved to assisted living with the Little Sisters of the Poor in Cincinnati 10 years ago, according to Mother Seraphina, she has "never stopped supporting all of our works here."

In the past, Nancy Jung helped begin the Rose Garden Home Mission's hospitality, and helped put together the baskets of supplies given to new mothers. Additionally, to this day, she sends volunteers and aid to the Rose Garden Mission.

In addition to honoring Ms. Jung for her service to the Rose Garden Home Mission and the community they serve, the Partners in Hope for the Poor Dinner was also in attendance by keynote speaker Roger Grein.

Mr. Grein, a notable philanthropist and Cincinnati native, is founder of Magnified Giving — a nonprofit that encourages youth to engage in philanthropy and service to their community through grants. To the attendees of this year's dinner, he spoke on his life and work.

In an interview with the *Messenger*, Mr. Grein reflects on his relationship with the sisters and their Mission, saying, "My relationship with the Franciscan Daughters goes back a few years. I've become aware of their good works that they do, and so I went to some of their novitiations." Mr. Grein has spoken also at a youth boot camp held in



The Franciscan Daughters of Mary pose for a photograph with (left to right) Roger Grein, Partners in Hope for the Poor keynote speaker; Bishop John Iffert of the Diocese of Covington, and Nancy Jung, Partners in Hope for the Poor 2022 honoree following the Partners in Hope for the Poor dinner.

July by the Franciscan Daughters.

"I'm humbled to support them in any way I can, they take care of the most vulnerable people out there—and, of

course, they respect life," said Mr. Grein regarding the mission of the Franciscan Daughters of Mary.

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Food for Friends — next stop Owen County

Staff Report

Catholic Charities made its first mobile food pantry in Owen County on June 27. “Food for Friends” provides canned and fresh food for low-income residents. On its first visit, 12 volunteers served 202 people in 60 households. The mobile food pantry will continue to be held in Owen County on the 4th Monday of every month, noon to 2 p.m.

“Food for Friends,” a program of Catholic Charities, Diocese of Covington, is a monthly mobile food pantry that will provide residents from 20 – 40 food items at no cost. These food items, provided by The Emergency Food Assistance Program (TEFAP), vary from canned goods, rice, pasta, meat and fresh produce, depending on availability. Due to COVID-19, the pantry will begin as a drive-thru pantry so that social distancing guidelines can be met, and guests and volunteers remain safe.

The pantry is hosted at St. Edward Mission Hall, 1335 Hwy 22, Owenton. Guests will need to bring an I.D. showing Owen County residency.

“Food for Friends” has already opened pantries in Grant, Bracken and Gallatin counties, with plans to open in Pendleton and Mason counties in the near future.

For information or questions contact John Hehman, Mobile Pantry coordinator, at (859) 581-8974 ext. 124, or e-mail at jhehman@covingtoncharities.org.



(above left) Kathy Holland and Janet Bledsoe, volunteers for Catholic Charities, Diocese of Covington’s Food for Friends mobile food pantry, take a break from registering people at the mobile pantry’s first stop in Owen County, June 27. Additionally, Owen County was the first to see the newly acquired Food for Friends box truck (above right), thanks to the generosity of the R.C. Durr Foundation.



Protecting God’s Children for Adults Safe Environment Trainings

For all employees and volunteers of the Diocese of Covington who in any way provide a safe environment for children.

Step 1: Contact parish/school institution leader to review the Policies and Procedures and fill out the Application and Acceptance Forms.

Step 2: Go to www.virtus.org and click on Registration. Follow the prompts to create an account and to request a background check. Selection.com is a secure site; the background check is posted on your account and you receive a copy if you request it during the registration process. You will sign up for a VIRTUS training class during the registration.

Step 3: Your account becomes active when your background check, VIRTUS session and Acceptance Form are posted on your account. You will receive 12 bulletins per year. You will receive e-mail notices at system@pub.virtus.org unless your computer program blocks them.

Bulletins:

- June bulletin: posted Sunday, June 5; due Tuesday, July 5
- July bulletin: will post Sunday, July 3; due Tuesday, Aug. 2

www.virtusonline.org, enter user id and password to access your bulletins

If your Virtus account is

inactivated please contact your primary location for assistance. To login: www.virtus.org, enter user id and password.

VIRTUS Training

- Tuesday, July 26, 6–8:30 p.m., Diocesan Curia, Bishop Howard Memorial Auditorium, Covington
- Thursday, July 28, 9–11:30 a.m., Diocesan Curia, Bishop Howard Memorial Auditorium, Covington

How to access Virtual training

- Go to www.virtus.org
- Enter id and password
- Click on Live Training on left column
- Click on pre-register for an upcoming session
- Choose your training

Note: If your **Training Tab** is missing or you cannot access your account, contact your parish, school or institution.

For other difficulties, contact Marylu Steffen at (859) 392-1500 or msteffen@covdio.org.

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PEOPLE AND EVENTS

The weekly TV Mass from the Cathedral Basilica of the Assumption is broadcast locally on The CW, Sundays, noon to 1 p.m. Viewers can tune-in on the following channels: antenna 12.2; Spectrum 117 or 25; Cincinnati Bell 17 or 517; and DirectTV 25.

Join in praying through the powerful intercession of St. Ann, Covington, with daily novena prayers and Mass, July 18-26. Novena prayers begin at 7 p.m.; Mass, 7:15 p.m. The novena will be livestreamed on St. John and St. Ann Facebook page. This year's theme is "My vocation and who influenced me." The Feast of Sts. Joachim and Ann will be celebrated the final evening, July 26. If you are interested in leading the prayers one evening and/or serving as a lector or server, call 431-5314.

Mass of Thanksgiving for Life with Bishop John Iffert, July 22, noon, Cathedral Basilica of the Assumption, Covington. Confessions will be from 11 a.m. to 2 p.m.

Registration is open through July 31 for the 22nd annual "Backpacks & Breakfast," Aug. 13-14 at Be Concerned, Covington. The event will distribute 1,032 backpacks with new school supplies to NKY students in kindergarten through 12th grade. Home-schooled students are eligible. To register, go to www.beconcerned.org, click on the "Backpacks & Breakfast" tab, fill out the form and hit "Submit." Recipient families will be notified the week of Aug. 1. For information, text (859) 750-2813.

Angelico Project presents a summer concert: The Hillbilly Thomists with Easter Rising, 2 p.m., July 31, St. Gertrude Parish Center, Cincinnati. For tickets visit angelicoproject.org.

6th Annual Fly High Event Saturday, July 23, 2022, at Jolly Plumbing, 101 Beacon Drive in Wilder, KY from 7p.m. - 11 p.m. \$20 entry, kids 12 and under are free. This fundraiser benefits the Mitch Kramer scholarship, and to aid St. Mary's school in Mitch's name. If you would like to contribute in any way, contact Paige Kramer Schmidt (859-391-3487) or email FLYHIGH-EVENT12@GMAIL.COM.

Public Tours of the Cathedral Basilica of the Assumption, Covington, after the 10 a.m. Mass on Sunday, August 21, and September 18.

2022 Wedding Anniversary Couples Vespers Celebration – New Date – Oct. 2, 2022 at 3 p.m. Bishop John C. Iffert will celebrate Vespers at Cathedral Basilica of the Assumption, Covington, for couples celebrating their 1st, 25th, 50th, or 60+ Wedding Anniversary in 2022 Anniversary couples RSVP by July 20, 2022, at covdio.org/wedding-vespers/ or contact Lisa Taylor at 859-392-1533 to register. Reservations are only required for anniversary couples; family members and guests are welcome to attend.

Care Net Pregnancy Center's tenth annual Golf "Fore" Fathers scramble August 12, early bird prices

end July 11. For more information visit carenenky.org/golf-fore-fathers.

Sunday, September 4, Newport Central Catholic High School, **Newport, will have a watch party for the Western & Southern/WEBN Labor Day Fireworks.** Food, drinks, and games will begin at 5 p.m. (no cans, bottles or coolers will be permitted.) Admission is five dollars, ages 6 and under are free, limited parking passes are available. To register visit <https://www.ncchs.com/news>.

Year-Round Flea Market, the Diocesan Catholic Children's Home (DCCH) Center from 8:30 a.m. - noon., Mondays, Thursdays and Saturdays. Open to the public, 50 percent off the first Thursday of each month. Proceeds benefit children living at DCCH Center. Donation drop-off preferred during regular Flea Market hours – 75 Orphanage Road, Fort Mitchell.

Festivals

- Immaculate Heart of Mary Parish,** Burlington
July 15, 6 p.m.–midnight
July 16, 5 p.m.–midnight
July 17, 4–10 p.m.
- St. Augustine Parish,** Augusta
Aug. 26-27-28
- St. Cecilia Parish,** Independence
Sept. 3, 6 p.m.- midnight
Sept. 4, 4 p.m. - midnight
Sept. 5, 1 p.m. - 9 p.m.
- St. Pius X Parish,** Edgewood
July 15, 6 p.m.–midnight
July 16, 6 p.m.–midnight
July 17, 4–10 p.m.
- Holy Cross Parish,** Latonia,
July 22–23
- St. Barbara Parish,** Erlanger
Sept. 9, 6 p.m.–midnight
Sept. 10, 5 p.m.–midnight
Sept. 11, 2-7 p.m.
- St. Thomas Parish,** Ft. Thomas
July 22-23
- St. Patrick Parish,** Maysville
Sept. 9-10-11
- St. James Parish,** Brooksville
July 22-23-24
- St. Timothy Parish,** Union
Sept. 16, 6–11 p.m.
Sept. 17, 5:30 p.m.–midnight
- Sts. Peter-Paul Parish,** California
July 30
Aug. 27
- St. William Parish,** Williamstown
Sept. 16-17
- St. Joseph Parish,** Cold Spring,
Aug. 5, 6 p.m. - 11 p.m.
Aug. 6, 5 p.m. - 11 p.m.
- St. Benedict Parish,** Covington
Sept. 23-24, 5–11 p.m.
- St. Mary of the Assumption Parish,** Alexandria
Aug. 12, 6 p.m.–midnight
Aug. 13, 5–11 p.m.
- St. Agnes Oktoberfest,** Ft. Wright,
Sept. 23, 5 p.m.- midnight
Sept. 24, 5 p.m.-midnight
Sept. 25, 3 p.m. 8 p.m.
- St. Joseph Parish,** Crescent Springs
Aug. 12, 6 p.m.–midnight
Aug. 13, 6 p.m.–midnight
Aug. 14, 3–9 p.m.
- St. Anthony Parish,** Taylor Mill
Sept. 24, 6–10 p.m.
- St. Bernard Parish,** Dayton
Aug. 19, 6–11 p.m.
Aug. 20, 5–11 p.m.
- Festival listings are submitted by parishes and schools. If your festival isn't listed e-mail your festival information to messenger@covdio.org.*
- St. Philip,** Melbourne,
Aug. 20,
4:30 p.m. - 11 p.m.
- Holy Cross District High School,** Latonia,
Aug. 26 6 p.m.–midnight
Aug. 27 5:30p.m.–midnight



Meeting new Pastor

Parishioners at St. Henry Catholic Church, Elsmere, had the opportunity to meet their new pastor, Father Joshua Lange, after Masses.



Christian School Partnership

St. Patrick School, Maysville and Georgetown College have agreed to partner together to make a Christian higher education more affordable. Starting with the Class of 2022, Georgetown will offer a special tuition rate through its Christian School Partner Scholarship for any graduate from St. Patrick School accepted to attend Georgetown College. Left to Right: Caleb Poczatek '22, Dr. Rosemary Allen - President of Georgetown College, and Alan Briseno '22. Both boys were the first recipients of the Christian School Partner Scholarship.



Heading to the Naval Academy

Dominic Martin of Fort Thomas, a 2021 graduate of Villa Madonna Academy, was inducted into the Naval Academy Class of 2026 Thursday, June 30, and will begin basic midshipman training as part of Plebe Summer.

New altar consecrated for Franciscan Daughters of Mary convent

Maura Baker
Staff Writer

In the June 17th edition, the *Messenger* was able to share in the joys of the Franciscan Daughters of Mary

with the dedication of their new Formation House, and the consecration of the altar there. Now, the celebrations continue as a second altar was consecrated for the Franciscan Daughters at their convent in Covington, Ky.

Marty Butler, and family, “volunteered for about 10 years” with the Franciscan Daughters in their Rose Garden Home Mission, according to Mother Seraphina, superior of the Franciscan Daughters. Recently, Mr. Butler had offered to construct a new altar for the sisters’ convent — as the old one had begun to crack and bow with age.

As promised, Mr. Butler crafted and presented the sisters with a wooden altar, which was consecrated, June 29, at the convent by Bishop John Iffert.

The Butler family was also present at the consecration, where they participated in the ceremony by sealing the altar’s relics into the altar stone. The relics of St. Urbanae and St. Salvatus were recovered from the old altar but were not identified until the old altar stone was cut in preparation for this new altar, according to Mother Seraphina.

Following the consecration, Bishop Iffert and the seminarians present who assisted with the consecration liturgy were able to join Mother Seraphina and the Franciscan Daughters for a celebratory “grill out,” something Mother Seraphina said was “a blessing.”



(above left) Sisters of the Franciscan Daughters of Mary decorate the newly consecrated altar with fresh flowers.



(above right) Mr. and Mrs. Marty Butler seal the altar’s altar stone containing the relics of St. Urbanae and St. Salvatus.

Ritchie photos



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Online exhibit shows links between Knights of Columbus and baseball

Mark Pattison
Catholic News Service

WASHINGTON — It's not exactly the "church of baseball," as stated by Annie Savoy in the 1988 film comedy "Bull Durham," but the church AND baseball.

An online exhibit sponsored by the Knights of Columbus shows some of the many connections between the Catholic fraternal organization and the national pastime.

The work has been a labor of love for Andy Fowler, who worked for the Knights for the past four years. Even though his last day was July 8, he's still fashioning two more installments in the exhibition to be unveiled before the year is out.

"Catholics and baseball lovers might find it fascinating," Fowler advised during a July 11 interview with Catholic News Service from his residence in Milford, Connecticut, near the Knights' headquarters in New Haven.

"The story of baseball cannot be told without a tip of the cap to the Knights of Columbus," the exhibit's introduction reads. "For the Knights of Columbus, the game served as an early avenue of assimilation for Catholic immigrants and first-generation Americans."

The homepage includes a team photo of the Pere Marquette Council 27 baseball squad in Boston from 1915.

The exhibit has four "bases," or chapters. "First Base" is already posted, as is "Second Base." Fowler said he planned to have "Third Base" up in time for the annual All-Star Game, to be played this year July 19 in Los Angeles, and that "Home Plate" would be available for viewing by the World Series.

There's also a nod to Blessed Michael McGivney, the priest-founder of the Knights. No, he didn't invent the grand old game; for that matter, neither did Abner Doubleday.

But "I found out that Father McGivney, the founder of the Knights of Columbus, played the game of baseball. He was the founder of a seminary club at the seminary in Niagara," Fowler said.

"The postulator of Michael McGivney's cause, he's a big fan," said Fowler, a member of St. Thomas Parish in Thomaston, Connecticut. "They're very excited. I still am. I've been getting all these comments, externally. I just hope it brings more awareness of Father McGivney."

He added, "It could be an avenue to raise his cause and devotion for his intercession. ... I don't

think there's an official patron of baseball. One day, by God's grace, he could be a patron," Fowler said. "I really do hope that."

Some of the more well-known figures in the early days of the sport were members of the Knights, including Babe Ruth, Connie Mack and John McGraw, Hall of Famers all. Pitcher Ron "Louisiana Lightning" Guidry, a New York Yankees pitcher of more recent vintage — his career ran 1975-88, all with the Bronx Bombers — was also a member of the Knights during his playing days.

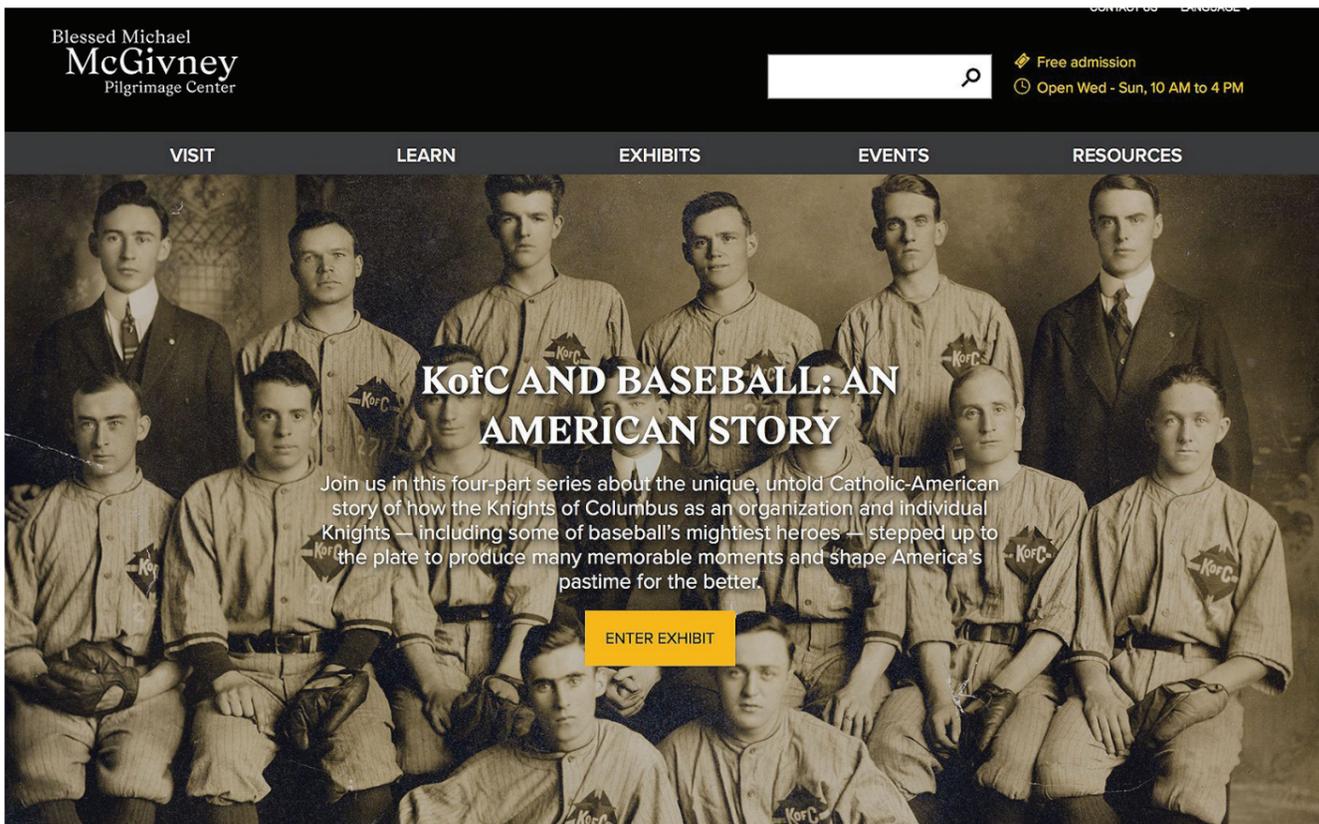
"My dad was a big baseball historian, and so was my older brother," Fowler said. "I've had, like, 20 years of prior experience of listening to all these stories."

It's certainly rubbed off on him, and "over all these years" at the Knights of Columbus, he's found "all this dif-

ferent research and factoids." "When I started going there (to work) four years ago, I found out Babe Ruth was a Knight of Columbus," Fowler told CNS. "I thought, maybe there's something here."

Fowler reels off still more. "The first hit by pitch was by a Knight of Columbus, (Orator) Jim O'Rourke," who put in 22 seasons 1872-93 with teams in three major leagues, plus a 1904 swan song with the New York Giants.

"The lowest career ERA," added Fowler, who confesses to being a Yankees fan, "is still owned by Ed Walsh from the Chicago White Sox, who was a Knight of Columbus. All these former major league players, and there are current Knights of Columbus MLB players. There is so much history. I mean, this fascinates me, right? So maybe someone else will find this attractive."



CNS screen grab

This is a screen grab from the website of the Blessed Michael McGivney Pilgrimage Center highlighting "KofC and Baseball: An American Story." The online exhibit sponsored by the Knights of Columbus shows some of the many connections between the Catholic fraternal organization and the national pastime.



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Some say court's emphasis on religious liberty meant to clear up confusion

Carol Zimmermann
Catholic News Service

WASHINGTON — In the Supreme Court's 2021-2022 term, which concluded June 30, it issued four opinions on religious liberty cases, siding with religion each time.

Two of the cases involved prayer and all of them looked at the exclusion of religion.

The cases involved chaplains praying with death-row prisoners during executions; a Christian flag flying at Boston's City Hall; Maine tuition funds going to schools that teach religion; and a public school football coach praying on the field after a game.

Instead, he said the big "takeaways" from this term include what separation of church doesn't mean.

For example, it doesn't "preclude cooperation, and so it is fine for governments to assist parents in selecting private and religious schools for their children" as the court ruled in *Carson v. Makin*, a 6-3 decision June 21 where the court sided with two Christian families who challenged a Maine tuition assistance program that excluded private religious schools.

Here, the justices overturned a lower court ruling that had rejected the families' claims of religious discrimination in violation of the Constitution, including the First

perceptions of endorsement do not justify discrimination against religious expression in the public square" and that the free exercise clause of the Constitution "means that governments may not single out religious exercise for dis-favorable treatment."

He also noted that in the Kennedy case, "we finally got confirmation from the justices that the notoriously unpredictable and subjective 'endorsement test' is no longer the law," referring to the Lemon test, a three-pronged system to evaluate if a law or governmental activity violates the establishment clause of the First Amendment, from its 1971 *Lemon v. Kurtzman* decision.

Becket's brief had asked the court to strike the Lemon test and said the court did just that by confirming "Lemon has long been dead and that the establishment clause is understood through America's history and tradition of religious pluralism."

Kelly Shackelford, president, CEO, and chief counsel for First Liberty Institute, a nonprofit religious liberty law firm, said the justices, in Kennedy, announced for the first time that the "so-called 'Lemon test' is no longer good law."

In a June 29 "Newsweek" column, he said this test had "the practical effect of turning public schools into religion-free zones" noting that it caused many school administrators to "mistakenly believe they had a 'duty to ferret out and suppress religious observances,' often leading them to infringe upon the private religious rights of teachers and students."

"Now, the Supreme Court has clarified that, far from being required, this sort of censorship actually amounts to unconstitutional anti-religious discrimination," he wrote.

Shackelford added that in his "33 years of advocating for religious liberty, I have never seen a year like this at the U.S. Supreme Court."

In the discussion of religious liberty cases this term, *Ramirez v. Collier*, the case of a Texas prisoner who wanted his pastor to pray aloud over him and place his hands on him in the execution chamber, is sometimes overlooked.

The court's 8-1 decision issued March 24 overturned a lower court's ruling against John Henry Ramirez, the prisoner

who appealed the Texas officials' rejection of his request for pastoral touch and prayer while he died of lethal injection.

Rienzi noted that prisoners still have religious liberty and are entitled to be treated with dignity and noted that Justice Elena Kagan emphasized the court "should respect the requests of this prisoner."

The court ultimately ruled that it was a burden to the prisoner's religion not to allow this form of prayer.

This case had advocates that are not always on the same side such as Becket and the American Civil Liberties Union.

Several spiritual advisers from different faith traditions joined an amicus brief in the Ramirez case filed by the ACLU that cited two women religious and a priest, along with a Muslim, Buddhist and Unitarian Universalist.

Prior to the arguments, John Meiser, supervising attorney of Notre Dame Law School's Religious Liberty Clinic, said the Texas policy for spiritual advisers in the execution chamber currently allows "a bare minimum of religious exercise" and he wondered why there was "such reluctance to accommodate these simple requests" since the state has "consistently claimed to be a champion of religious liberty."

As he saw it: The fight for religious liberty in Texas "must include the voices of all members of its communi-



CNS photo/Andrew Kelly, Reuters

A person walks past the U.S. Supreme Court building in Washington May 13, 2021.

The swath of religious rights decisions does not mean the majority is pro-religion but instead that they are intent on clarifying past opinions that some have found confusing, court watchers said.

"The court is engaged in a long cleanup enterprise of decades of religious liberty law that went far astray," Mark Rienzi, president of Becket, a religious liberty law firm, and law professor at The Catholic University of America's Columbus School of Law, told reporters June 28.

"I think they really are committed to pluralism and to respecting people's ability to live out a different life and not always go where the majority wants them to go," he said by phone. He also said it was unfortunate that the country's mood now is "intolerant of differences."

Rienzi wondered if these type of cases would continue to wind their way to the nation's high court, saying some might now think: "Maybe I should stop picking those fights because it's pretty clear that the court actually believes in the First Amendment."

Richard Garnett, Notre Dame professor of law and director of the Notre Dame Program on Church, State and Society, similarly agreed that the court this term, and in previous terms, has been involved in "doctrinal cleanup."

In an e-mail to Catholic News Service, Garnett said the criticisms "that these decisions represent an attack on church-state separation or Christian nationalism are entirely false."

Amendment protection of the free exercise of religion.

Maine's program provides public funds for tuition at private high schools in rural areas of the state and had required eligible schools to be nonsectarian.

Garnett also said separation of church and state "does not justify censorship, as we saw in Shurtleff and Kennedy," referring to the court's decisions in the Boston flag case and the praying football coach.

In its May 2 decision in *Shurtleff v. Boston*, the court ruled 9-0 that Boston violated the free speech rights of a Christian group by not allowing its flag with a cross image to fly in a program that allowed numerous private groups to display flags at Boston's City Hall.

The decision overturned a lower court ruling in favor of Boston.

In its June 27 decision in *Kennedy v. Bremerton School District*, the court ruled 6-3 in favor of Joseph Kennedy, a former assistant football coach at a public school in Bremerton, Washington.

The court's majority rejected the school district's view that prayers in a school setting, even on the football field, could be seen as coercive or as a governmental endorsement of a particular religion. The decision overturned a lower court's ruling that sided with the school district.

Garnett, who submitted amicus briefs in all of the religious liberty cases this term, said the court's opinions in these cases show that "government fears about possible

Ruling on private school funding prompts new interest in Blaine amendments

Greg Erlandson
Catholic News Service

WASHINGTON — The June 21 Supreme Court ruling in *Carson v. Makin* declaring that a Maine tuition aid program excluding religious schools was unconstitutional resurrected interest in what are known as Blaine amendments.

Such amendments prohibited public funds being used to support private religious schools. Understanding the legacy of these amendments is to explore a historic and long-lasting vestige of American anti-Catholicism.

The original Blaine Amendment was named after House Speaker James Blaine, who introduced the proposal in the House of Representatives in 1875. Blaine's proposed amendment was intended to prohibit the use of public money for sectarian schools.

Justice Samuel A. Alito, writing in 2020 in the *Espinoza v. Montana Department of Revenue* decision, said that "the amendment was prompted by virulent prejudice against immigrants, particularly Catholic immigrants."

The amendment was passed by the House but fell just short of the two-thirds approval in the U.S. Senate needed to send it to the states for ratification. This was not the end of the story, as more than 30 states adopted Blaine amendments of their own in the following decades.

The amendment grew out of an increasingly divisive

standoff between advocates of public education with a heavily Protestant-dominated curriculum — including the mandatory reading of the King James Bible — and a growing Catholic population that was distrusted as un-American.

Catholics did not want their children to submit to a Protestant curriculum, while their opponents, such as President Ulysses S. Grant, wanted no tax money to go to the support of "atheistic, pagan or sectarian teaching" — that is, Catholic schools.

Like the amendment offered by Blaine in 1875, the state amendments targeted Catholic schools, which were seen as rivals to publicly supported "common schools." Anti-Catholic educators, like Horace Mann, thought that the goal of schools was to "Americanize" the incoming Catholic immigrants," Alito wrote.

Alito quoted Mann as saying that the common-school movement was "laboring to elevate mankind into the upper and purer regions of civilization, Christianity, and the worship of the true God; all those who are obstructing the progress of this cause are impelling the race backwards into barbarism and idolatry."

But Alito said that "Catholic and Jewish schools sprang up because the common schools were not neutral on matters of religion." Rather, they were "culturally Protestant and with curriculum(s) and textbooks that were, conse-

quently, rife with material that Catholics and Jews found offensive."

Ironically, Maine did not have a Blaine Amendment. Maine's restriction on the funding of private religious schools grew out of a 1982 law that allowed the funding of private schools but not private schools that were religious.

The Supreme Court by a 6-3 vote said that if Maine was willing to fund private education, "it cannot disqualify some private schools solely because they are religious."

And although Catholics have argued against the Blaine amendments for decades, the Maine suit was pressed not by Catholics, but by a Protestant family who wanted to send their children to a private religious school of their choosing.

The Maine decision does not necessarily mean that any discrimination against religious schools is unconstitutional, according to Joshua Dunn, director of the Center for the Study of Government and the Individual at the University of Colorado. Chief Justice John Roberts has emphasized "that a state does not have to subsidize private education — but that once it does it must do so on a religiously neutral basis," Dunn said.

Dunn argues that the next battleground in what he called the "slow-motion execution of Blaine amendments" may be charter schools run by religious organizations.

Humanity has 'moral obligation' to fight climate change, pope says

Junno Arocho Esteves
Catholic News Service

VATICAN CITY — The care of the environment and the fight against climate change is not a lofty goal for humanity but a moral imperative, Pope Francis said.

The worsening climate crisis can no longer be ignored, and it is up to all human beings, who were entrusted by God as "stewards of his gift of his creation," to act, the pope said in a message July 13 to participants at a Vatican conference on climate change.

"Care for our common home, even apart from considerations of the effects of climate change, is not simply a utilitarian endeavor but a moral obligation for all men and women as children of God," the pope said. "With this in mind, each of us must ask: 'What kind of world do we want

for ourselves and for those who will come after us?'"

The July 13-14 conference, titled "Resilience of People and Ecosystems under Climate Stress," was sponsored by the Pontifical Academy of Sciences.

According to the academy's website, the conference aimed to "bring researchers, policymakers and faith leaders together to understand the scientific and societal challenges of climate change and develop solutions for enabling resilient people and resilient ecosystems."

In his message, the pope said climate change has reached a state of emergency that not only reshapes "industrial and agricultural systems" but also negatively affects "the global human family, especially the poor and those living on the economic peripheries of our world."

"Nowadays we are facing two challenges: lessening cli-

mate risks by reducing emissions and assisting and enabling people to adapt to progressively worsening changes to the climate," he said. "These challenges call us to think of a multi-dimensional approach to protecting both individuals and our planet."

Citing his 2015 encyclical "Laudato Si', on Care for Our Common Home," the pope said addressing the climate crisis requires an "ecological conversion" marked by a "change of mentality and a commitment to work for the resilience of people and the ecosystems in which they live."

This conversion, he added, "has three important spiritual elements."

"The first entails gratitude for God's loving and generous gift of creation. The second calls for acknowledging that we are joined in a universal communion with one another and with the rest of the world's creatures. The third involves addressing environmental problems not as isolated individuals but in solidarity as a community," the pope wrote.

Religious, political, social and cultural leaders, he said, must work together to form "courageous, cooperative and farsighted efforts" to address the current crisis, including reducing emissions and providing technological assistance to poorer nations.

Leaders also must ensure "access to clean energy and drinkable water," commit to sustainable development and promote "sober lifestyles aimed at preserving the world's natural resources and the provision of education and health care to the poorest and most vulnerable of the global population."

The pope also expressed concerns that the loss of biodiversity as well as wars in various countries around the world will "bring with them harmful consequences for human survival and well-being, including problems of food security and increasing pollution."

"These crises, along with that of the earth's climate, show that 'everything is connected' and that promoting the long-term common good of our planet is essential to genuine ecological conversion," he said.

Pope Francis also said the Vatican's recent accession to the Paris Agreement was approved in the hope that "humanity at the dawn of the 21st century will be remembered for having generously shouldered its grave responsibilities."

"In working together, men and women of good will can address the scale and complexity of the issues that lie before us, protect the human family and God's gift of creation from climate extremes and foster the goods of justice and peace," the pope said.



CNS photo/Mike Hutchings, Reuters

Clouds gather but produce no rain as cracks are seen in the dried-up municipal dam in drought-stricken Graaff-Reinet, South Africa, Nov. 14, 2019. In a July 13, 2022, message to participants of a Vatican conference on climate change, Pope Francis said humanity has a "moral obligation" to protect the environment and combat climate change.

March for Life will continue until ‘abortion is unthinkable,’ says official

Kurt Jensen

Catholic News Service

WASHINGTON — When the Supreme Court ruled June 24 that there is no constitutional right to abortion, the historic decision came a day before what would have been the 98th birthday of Nellie Gray, founder of the March for Life.

The march — which Gray, a Texas-born government lawyer, founded in 1974 to mark the first anniversary of the court’s Roe v. Wade decision legalizing abortion nationwide — is a fixture of Catholic pro-life activism and bus pilgrimages to the nation’s capital.

So the ruling in Dobbs v. Jackson Women’s Health Organization, and Gray’s mission accomplished, has led to speculation as to the future of the national march.

Will it continue?

Yes, said Jeanne Mancini, who became March for Life president in 2013, a year after Gray’s death.

But there’s a new emphasis on growing statewide marches, an effort that began a few years ago.

“We will still be having our federal legislative battles,” Mancini said on a June 29 webcast, “Life Beyond Roe,” sponsored by a consortium of pro-life groups.

But “I would say the voices will have more impact at the state level” as state legislatures that have not already enacted abortion bans begin to debate legislation, she said. “So it’s like less is more.”

March for Life has held state marches in Connecticut, Virginia and California, with ones planned for Pennsylvania in September and Ohio in October.

Next year, Mancini said the plans are to double the number, and over the next six years, to have marches in all 50 state capitals.

As for the Dobbs decision, “I can’t think of a better birthday gift for Nellie,” she added. In a June 25 statement, Mancini promised, “We will continue to march until abortion is unthinkable.”

The Dobbs case was a challenge to a Mississippi law banning abortion after 15 weeks. With a 6-3 majority, the court upheld the law, but, the high court also voted 5-4 to overturn its 1973 Roe decision and 1992’s Casey v. Planned Parenthood ruling, which affirmed Roe.

The court’s reversal of Roe now puts abortion policy decisions in the hands of the states.

At least half of the states plan to ban or restrict abortions with this decision in place, and 13 states have trigger laws put in place and set to ban abortions right away if the Dobbs ruling reversed Roe.

However, several states, like California, Colorado and New York, have doubled-down on the laws they have in place allowing abortion right up to the moment of birth.

And the fight at the federal level is far from over, especially if President Joe Biden has any say.

At a June 30 news conference in Madrid, after the close of a NATO meeting, Biden called the court’s reversal of Roe “absolutely outrageous” and said the court has “taken away” people’s privacy rights. “We (the U.S.) have been a leader on privacy rights,” he said.

The Constitution does not explicitly guarantee a right to privacy, but the high court in 1973 said in its 7-2 Roe decision that the Due Process Clause of the 14th Amendment provides a fundamental “right to privacy,” which protects a pregnant woman’s right to an abortion.

The court’s most vocal critics say the Dobbs ruling could lead to other rights being negated, like same-sex

marriage.

“We have to codify Roe v. Wade into law,” Biden told reporters. “The way to do that is to make sure the Congress votes to do that. And if the filibuster gets in the way, it’s like voting rights. We should be requiring an exception for this, requiring an exception to the filibuster for this action to deal with the Supreme Court decision.”

“I feel extremely strongly that I’m going to do everything in my power, which I legally can do in terms of executive orders, as well as push the Congress and the public,” Biden said.

On June 28, Health and Human Services Secretary Xavier Becerra told reporters that “every option is on the table” for ensuring women who want an abortion can get one.

“We will take a look at everything we can. And everything we do will be in compliance with the law,” he said. In response to a question, he said that could include opening abortion clinics on federal land, which would not be governed by any state law restricting or banning abortion.

In January 1974, the first March for Life was organized in Gray’s living room at her Capitol Hill home and drew about 10,000 participants.

In a 2010 interview with Catholic News Service, Gray said the impetus came from the Knights of Columbus. “I didn’t even know who they were, but they explained their stance against abortion and needed a place to meet to discuss plans for a march.”

Since Mancini took over, the march has grown from a relatively modest event that went from the West Front of the Capitol to the Supreme Court sidewalk to an immense rally on the National Mall with marchers from across the



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Pictured in this *Messenger* file photo are members of the Diocese of Covington at the 2022 March for Life in Washington, D.C. Since the Supreme Court's overturning of *Roe v. Wade*, discussions of how to continue the annual March for Life are beginning.

country, including members of Congress and the occasional show business celebrity.

The 2020 event is considered to be the largest one in the march's history. With President Donald Trump as the main rally speaker, it drew more than 100,000 participants.

The smallest one came just a year later during the COVID-19 pandemic. Only an invited group of 80, joined by

more than 100 others midway in their route, marched from the Museum of the Bible to the Supreme Court.

It was the first outdoor event in Washington since the Jan. 6, 2021, violence at the Capitol; both the Capitol and Supreme Court were surrounded by high fences.

Counterprotesters over the years have been few in number. This past January, the march was briefly delayed when

members of Patriot Front, a neo-Nazi group, attempted to lead the march on Constitution Avenue.

But they had announced their plans in advance on social media, so police who were expecting them quickly escorted them away to a nearby Metro subway station.




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After tragedies in archdiocese, archbishop says good will win over evil

Rhina Guidos

Catholic News Service

WASHINGTON — San Antonio Archbishop Gustavo Garcia-Siller was still tending to the pain of the community of Uvalde, Texas, reeling from a mass school shooting that in late May left 19 children, many of them fourth graders, and their two teachers dead, when another tragedy landed on the doorstep of his Texas diocese.

"The office had already closed, but I heard about it and went straight to a hospital," the archbishop said in a July 8 interview with Catholic News Service, recalling the evening in late June he heard about a group of migrants found dead and dying inside a sweltering trailer near San Antonio. They were being smuggled into the U.S.

At first, it was hard to know whether anyone had survived the more than 100-degree temperatures inside the trailer carrying them, but if they did, the prelate figured

chance at life, with a party and a cake.

He admitted that it has been tiring. "Cansancio," he said in Spanish. The days have been full of visits: to victims, survivors, their families and community members who are suffering. In between, he has been presiding over one funeral after the other.

In dealing with back-to-back events of such great magnitude, the archdiocesan community has been at his side to respond to those suffering in their midst.

Though the community at large has suffered, to be sure, "the ones who lived through (the tragedies) are the ones who suffered the most," said the archbishop, recalling a harrowing account from one of the survivors he visited.

"He's 21, or 22, and he was inside the trailer, which had no air conditioning, not even a window ... they didn't have water and they didn't have food," the young man told the archbishop.

cards with the image of Jesus and of various saints, and they began to pray.

"Lord, have mercy on us. Good Father, hear us. Take care of our families. Protect them," they prayed, and even at the end, Archbishop Garcia-Siller said, their concern was for others, their families. Their natural inclination was to draw closer to God instead of cursing him for their plight, he said.

Slowly, they started collapsing, fading, the survivor told him. Those who were still conscious "didn't know if it was just fainting or if it was death," Archbishop Garcia-Siller said.

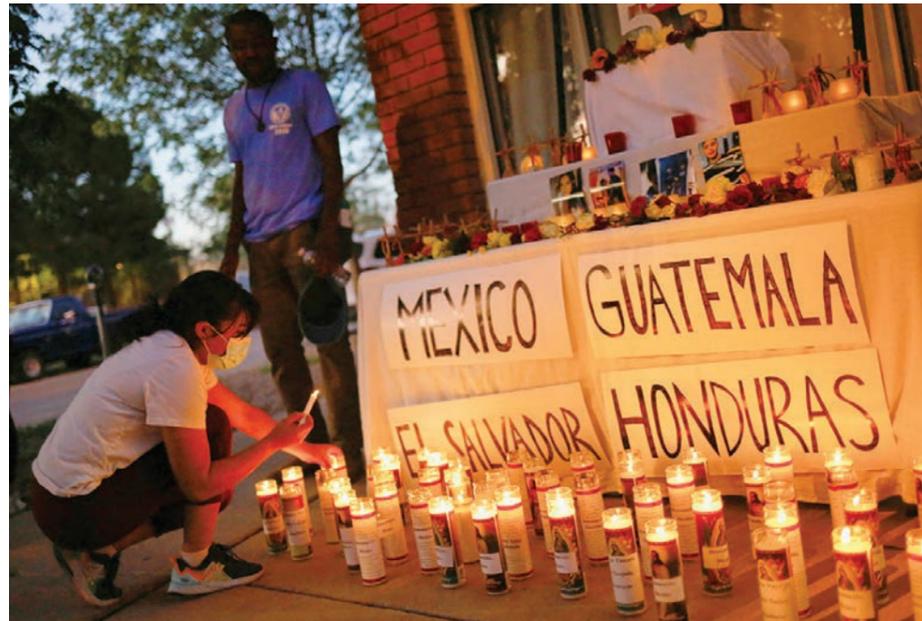
It showed, he said, a "natural inclination from within, of trusting oneself to God, to express yourself (to that God)" that many in Latin America have, even within a variety of faith traditions, he said.

He has faced criticism for humanizing the migrants in



CNS photo/Marco Bello, Reuters

Archbishop Gustavo Garcia-Siller of San Antonio comforts people outside the SSGT Willie de Leon Civic Center, where students had been transported from Robb Elementary School after a shooting, in Uvalde, Texas, May 24, 2022.



CNS photo/Jose Luis Gonzalez, Reuters

A woman in El Paso, Texas, lights candles during a vigil July 5, 2022, to honor the 53 migrants who died in a cargo truck in San Antonio June 27.

he'd find them at one of the area hospitals and he went looking for them.

The death toll in that incident would eventually reach 53. A little more than a dozen people, including several children, survived.

During a recent visit with a survivor who remains in the hospital, the prelate found out about the man's approaching birthday. Because he had no one to celebrate with, the archbishop gathered a group of migrants that Catholic Charities in San Antonio was helping to mark the occasion and they observed the man's birthday, a second

The conditions were so terrible that they had no option but to "perform their physical needs" in the space they had carved out for themselves.

"There came a time when he said that he felt that his skin was, like wrinkling, as if they were burning, as if they were inside an oven," the archbishop said. "Then, the desperation began."

The migrant told the archbishop that some in the group began moving toward the center of the trailer. Sensing that perhaps an end to their journey on this earth was near, some grabbed their small Bibles, rosaries and prayer

the trailer:

"Just because he's hurt sneaking across the border doesn't mean he gets to stay," one Twitter user told the archbishop after he tweeted about the survivor's phone call with his mother.

But he's been dealing with detractors for a while, and they increased when he called for limits on high-powered weapons, such as the ones used to kill the children at the school in Uvalde.

"Stay in your lane," Twitter user @ProLife4U2 told him.

(Continued on page 20)

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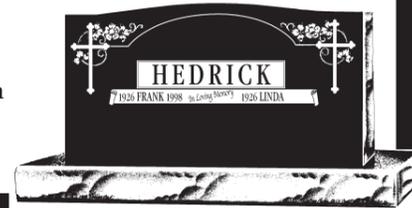
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Ongoing tornado recovery

(Continued from page 1)

which required them to hire multiple new staff members as they sought to address the needs of Kentuckians suffering in the aftermath of the tornadoes.

In February 2022, the Catholic Charities team moved out of their small office in the McRaith Catholic Center — the central offices of the Diocese of Owensboro — and into a former house next door so that they would have more space for their increasing services.

Their new office building provided workspaces for Brionna Greer, the AmeriCorps VISTA member; Khaibar Shafaq, case manager and paralegal working primarily with the Afghan parolees in the diocese; Alex Reid, the volunteer coordinator overseeing volunteer efforts with tornado recovery; Alyssa Magnuson, administrative assistant; Katina Hayden, director of case management and services for tornado relief — as well as for Mr. Quintanilla and Montalvo-Gesser, who couldn't be happier as their Catholic Charities "family" has grown.

There is even office space for Heidi Reyes, the case manager for the Owensboro satellite location of Bakhita Empowerment Initiative of Catholic Charities of Louisville, which works with local human trafficking survivors and awareness.

Since May, approximately \$8.2 million has been received in donations from about 6,245 donors. This includes \$1,923,308 contributed by 31 dioceses and archdioceses around the United States; \$397,478 donated by parishes within the Diocese of Owensboro itself; \$1,892,395 sent from Catholic Charities USA; and approximately \$4 million contributed by donors outside the diocese — including but not limited to individuals, businesses, foundations, religious communities, organizations such as the Knights of Columbus and Catholic Extension, and parishes and schools outside the diocese. A special collection held in the Diocese of Covington

And as Catholic Charities has expanded, news has traveled across western Kentucky about all they can offer.

"It has spread by word of mouth — 'go to Catholic Charities, they can help you,'" said Mr. Quintanilla. "And if we can't help them, we can help them get the resources they need."

Mr. Quintanilla debunked a common misconception about Catholic Charities.

"I think a lot of people think we only help Catholics," he said. "But we'll help anyone. It doesn't matter what your background is. That's something I'm really proud of."

He said they have good connections in the community to connect clients with appropriate resources, such as Kentucky Legal Aid, and that Catholic Charities is eager to collaborate with even more outreach services.

"We've learned so much through this process," said Mr. Quintanilla, explaining that even when they can't provide a particular resource or service, "there's someone out there who can."

He said it might seem like the tornadoes caused this sudden expansion, but he said the storms "accelerated — didn't cause" it.

"I think it was going to happen either way," he said.

Mr. Quintanilla said that when he started working for Catholic Charities in July 2019, he told God that he wanted to "help as many people as I can — and he answered that prayer!"

He credited Ms. Montalvo-Gesser's passion for inspiring and leading their team.

"I think it's Susan who's the whole engineer," he said. "She shows that leadership and strength."

People of the Diocese of Covington continue to respond to Ky. tornado relief

Laura Keener
Editor

Recently, Bishop John Iffert received a letter from Bishop William Medley of the Diocese of Owensboro, Ky., thanking the people of the Diocese of Covington for their generous donation in support of the Owensboro tornado relief effort.

"Thank you for your generous people who have helped us to begin this recovery," wrote Bishop Medley. "While I surely pray that your local churches and people never experience such a disaster, I can assure you that the Catholic Church of the United States will step up to offer support in the name of Jesus," he said after detailing the many ways Catholic Charities, (arch)dioceses, dioceses, parishes and individuals have responded with support.

As Bishop Medley contemplated the five month anniversary, May 10, of the historic tornadoes that devastated parts of western Kentucky last December, he remembers the immediate response "from (arch)bishops pledging support and prayers." Noting that the (arch)bishops have made good on that pledge. "From (arch)dioceses across the country we have received more than \$2 million representing tens of thousands of individual donations. An additional \$6 million has been received directly from individuals, foundations and various religious organizations."

In the Diocese of Covington, Bishop Iffert asked pastors to take up a special collection, Dec. 18–19, 2021 for the victims of the tornadoes; a collection that resulted in the Diocese of Covington's largest single collection for disaster relief — over \$385,000. That financial support was sent to Bishop Medley in January. But the generosity from the people of the Diocese of Covington continued, so much so that this week Bishop Iffert sent another check totaling \$65,636.47 to Bishop Medley.

In a letter to Bishop Medley accompanying the second check, Bishop Iffert wrote about the total amount contributed from the people of the diocese, "I am very pleased to share with you that this is the most significant response to an emergency collection in the history of the Diocese of Covington. It averages to almost a \$5 contribution for each registered Catholic in our diocese. I am very happy with that expression of investment and concern in the lives of our neighbors in the Commonwealth. Please know that this financial gift is also accompanied by many moments

of prayer for you and your people."

In his letter Bishop Medley mentioned several ways in which these donations are being used to assist tornado victims. With the experience and counsel of Catholic Charities USA, a group that Bishop Medley said was "first to our table," Catholic Charities, Diocese of Owensboro has grown from a staff of 2.5 to more than 15, "most of these are disaster case managers. They will each help families with loss find the way through the maze of recovery," he wrote. (See related story page 1.)

Bishop Medley noted that 16,000 households, from 16 counties (including two in the Archdiocese of Louisville) registered with FEMA as survivors of the tornadoes. "In many of these communities Catholic Charities has been recognized as the agent best suited to facilitate case management," Bishop Medley wrote.

"We are contributing to immediate needs of storm victims every day," Bishop Medley wrote. "As we get organized we are ambitiously foreseeing that we will contribute to rebuilding or restoring up to 350 homes whose losses were not fully covered by insurance or FEMA."

In the Diocese of Owensboro, "two parish campuses experienced losses," wrote Bishop Medley. "Resurrection Church in Dawson Springs experienced a total loss and we are working with insurers to rebuild the church and parish hall. St. Joseph Church in Mayfield experienced damage to all their buildings ... their former parochial school building was a loss and will be razed allowing them to build a facility better suited to their 21st century needs."



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Additional details about each of the above opportunities can be found on our website at
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Contact **Diocesan School food Service Director**

Jackie Kaiser jkaiser@covdio.org or call 859-392-1536

CAMPUS MINISTER

The Roman Catholic Diocese of Covington seeks faith-filled individuals who are interested in working with young adults to serve in the capacity of Campus Minister at Northern Kentucky University. The work week will consist of twenty hours. The Campus Minister and NKU's Catholic Newman Center (www.nkunewmanclub.org) offer an evangelizing presence along with spiritual support and opportunities for a full living and development of the Catholic faith among Catholic students, especially the support of spiritual life and formation opportunities. Responsibilities include providing support, leadership, and spiritual guidance to participating students; proactively engaging prospective participants, especially freshman; presenting an ongoing, visible presence on campus; facilitating timely and effective communications with students and parents, including regularly updating the website, Facebook page, and database; regularly interfacing with Diocesan, local Parish, and University staff; and overseeing maintenance and upkeep of the Newman House. Requirements include a minimum of a Bachelor's degree, preferably in Theology or Pastoral Ministry, and previous experience in young adult ministry and management.

Interested individuals may send a cover letter and resume, including compensation history and references with contact e-mail addresses, to Stephen Kopylay, SPHR, by email to skopylay@covdio.org or by fax to (859) 392-1589.

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NOVENA

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 herein you are my mother. 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.A.I.

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ENTERTAINMENT

“Lightyear” (Disney) The beloved astronaut from the “Toy Story” franchise gets the backstory treatment in this gloomy animated adventure, directed by Angus MacLane. Stranded on an alien planet, he is determined to help his crew escape by testing a new rocket fuel. When a fleet of



Movie Capsule

robots invades, led by an evil emperor, our hero assembles a motley crew and a robotic cat and plans an attack.

What should be wholesome entertainment for the entire family is marred by the inclusion of a character in a same-sex marriage. Cartoonish action sequences, a same-sex kiss and a benign view of same-sex marriage. CNS: A-III; MPAA: PG.

“Elvis” (Warner Bros) This highly entertaining, turbocharged biography of a music legend is a lavish, over-the-top production with all the creative hallmarks of its flamboyant director, Baz Luhrmann (“Moulin Rouge!”, “The Great Gatsby”). In rural Mississippi, young Elvis Presley is transfixed by the musical vibe and suggestive dancing of his African-American neighbors. Years pass, and Presley embarks on a musical career, drawing upon these styles. A carnival barker, “Colonel” Tom Parker, offers to be Elvis’ manager with the blessing of his parents. Presley’s wife Priscilla tries to protect him from the excesses of success. Suggestive dancing, drug use, implied adultery and several profane and crude oaths. CNS: A-III; MPAA: PG-13.

“Minions: The Rise of Gru” (Universal) A ‘70s vibe adds verve to this animated origin story of the paradoxically good-hearted would-be supervillain of the title. A preteen in the days of disco, he already yearns to join a crew of famed criminals and, in an effort to impress them, swipes a jewel-studded pendant endowed with magical powers. But complications imperil him, and the diminutive, comically incomprehensible creatures whom he’s taken under his wing scramble to rescue their beloved leader. The laughs come frequently in director Kyle Balda’s addition to a franchise that began with 2010’s “Despicable Me” and the script’s emphasis on loyalty, teamwork and true friendship is pleasing. Yet the fact that the gang the protagonist aspires to join includes a traditionally habited nun may prove slightly grating to parents of faith, though her screen time is fleeting. Much comic mayhem, brief irreverent and mild scatological humor; glimpses of partial rear cartoon nudity. CNS: A-II; MPAA: PG.

“Thor: Love and Thunder” (Disney) Tongue-in-cheek humor paces the vivid action in this third direct sequel to 2011’s “Thor,” adapted, like its immediate predecessor, by director and co-writer Taika Waititi from a series of Marvel Comics. With a disillusioned former believer in the gods of paganism on a killing spree targeting them, the Norse deity of the title rallies the sovereign of New Asgard and another of his sidekicks, an anthropomorphized pile of rocks, to stop the villain. But his crusade takes an unexpected detour when he’s reunited with his true love, a human astrophysicist who now turns up as his female alter ego, wielding his trademark hammer. While it’s an aesthetically satisfying extension of the saga, the film’s underlying values range from the straightforward to the complex and the downright murky, making it unsuitable for any but grown moviegoers, all the more so since elements of gender-bending and homosexuality are blended in, and the comedy surrounding the protagonist’s buff physique veers briefly into bawdiness. Frequent bloodless but sometimes intense battle violence, fleeting rear male nudity, some sexual humor, references to lesbianism, about a half-dozen mild oaths, several crude terms, at least one crass expression. CNS: A-III; MPAA: PG-13.

After tragedies

(Continued from page 16)

“We receive negative vibes” at the archdiocese, he said. “But it’s clear to us that you don’t fight evil with evil. In front of evil, only goodness prevails. ... We do what we do for the people, for the glory of God toward his creation. So, what’s negative sometimes causes wounds but wounds can purify us to continue to love and accept others.”

And sometimes it helps to recognize one’s errors, too, he said.

He credits the Vatican-directed process of listening sessions, sometimes referred to as the synod listening sessions, meant to generate collaboration in the Catholic Church, for helping him and others in the San Antonio archdiocese face this year’s tragedies.

“Something that has impressed me a lot is the pope’s call to synodality, to work together, which has made us all responsible for everything. We had already been working on it for a year, a year and a half, so during these circumstances (of the shooting and the plight of the trailer victims), I have been able to see how valuable it is,” he told CNS.

“In this spirit of collaboration,” which synodality calls for, “it is no longer about what I have lived through ... it is our experience, our time, our abilities and, also, our fatigue, our frustrations, our pain,” said Archbishop García-Siller, and it is God moving the community to act with a spirit of faith, “it is God moving all of this among us.”

Many brother bishops with whom he recently gathered for a retreat in June, also expressed their support, their condolences, including those whose club he’s joined: bishops dealing with mass casualties in their dioceses.

There’s a sense of shame each time one picks up the phone to call the other to offer condolences for the latest mass shooting or tragedy in their respective diocese, particularly because there are solutions but little political will for the country to resolve them, he said.

“It’s a shame that we need to be dealing with this on a regular basis,” he said.

For full reviews of each of these films — go to catholicnews.com and click on “Extras,” then choose “Movies.”

Catholic News Service (CNS) classifications are:

- A-I — general patronage;
- A-II — adults and adolescents;
- A-III — adults;
- L — limited adult audience;
- O — morally offensive.

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National Seton shrine breaks ground on \$4 million museum, visitor center

EMMITSBURG, Md. — When the National Shrine of St. Elizabeth Ann Seton in Emmitsburg opens its new \$4 million museum and visitors center next year, it will be a milestone for those with a deep devotion to America's first native-born saint.

But for the sisters who trace their lineages back to Mother Seton, it will be an especially poignant moment — especially as pilgrims enter through the grand provincial entrance that so many of their predecessors used.

“Our sisters are very excited,” said Sister Mary Catherine Norris, provincial of the Daughters of Charity's Province of St. Louise and a member of the shrine's board of directors. “They're excited to have the space utilized in such a way that they will see the pilgrims coming and going and have opportunities to interact with people, which we think will be lovely.”

The sisters are “happy to have folks come and share in the legacy of Mother Seton,” she added.

The shrine broke ground June 24 for a yearlong project to renovate and relocate the museum and visitor center. The work will begin this fall with completion scheduled for fall 2023.

The modernized museum will bring state-of-the-art and interactive techniques to tell Mother Seton's life story, from childhood to sainthood, and strengthen devotion to Mother Seton and spread “her message of faith, hope and perseverance in the face of adversity,” said a news release.

Plans call for a reconfiguration of the original grand — but underutilized — entrance near the shrine basilica into a spacious and welcoming visitor center that will lead people into the new museum.

Once inside, visitors will learn about Mother Seton's dramatic journey from socialite in 18th-century New York to founder of the first community of women religious to be established in the United States, the Sisters of Charity of St. Joseph's.

They will hear about the nationwide effort to have Mother Seton formally declared a saint — she was beatified in 1959 and canonized in 1975 — as well as the legacy of her work that continues today.

“Mother Seton is a saint for all of us,” said Rob Judge,

the shrine's executive director. “Her story resonates with so many people today because her life was filled with the ups and downs, joys and struggles, that permeate our own lives.”



The National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Md., is seen in this undated photo.

He added, “One of our missions at her shrine is to preserve her legacy for generations to come, and this museum project is a major step in that effort.”

Visitors will be able to see artifacts such as the bonnet she wore after establishing the community and the dancing slippers she wore as a girl. Videos and other exhibits will help visitors experience the saint's life in tangible ways.

“Since the past is this big, distant thing, it doesn't always feel real,” said Scott Keefer, archivist for the Daughters of Charity's Province of St. Louise, who is based at the shrine. But he added the museum improvements will help show people “this was a real person,” he added.

Leaders of the Sisters of Charity and the Daughters of Charity feel the museum also is key to introducing Mother Seton to new audiences who are looking for a saint they

can relate to despite the fact that she died 201 years ago.

“We've been talking for a while now about the awareness of Elizabeth Seton as saint for our time,” said Sister Donna Geernaert of the Sisters of Charity Halifax, Nova Scotia, and chair of the Seton shrine board.

“Thinking about the era in which she lived and the role of women in that time, Elizabeth really stands out as a strong woman,” she said.

“There is nothing like looking at Elizabeth's dancing slippers to realize she was a person who loved life,” Sister Geernaert added. “More and more today we need to speak to the love of life and her commitment to faith and the care of her family and friends.”

Funding for the project is coming from the \$10 million “New Century of Charity” capital campaign that was launched last September by the shrine's National Leaders Council and is ongoing, having surpassed its original goal of \$7 million.

Money raised during the campaign also will be used to support the “Seeds of Hope” retreat program for those on the margins of society and to create an “Innovation and Sustainability Fund” to support expansion of the shrine's living history programs and other ministries and activities.

“We all yearn to have a purpose-driven life and feel in the end somehow some way we've made a difference,” said Luci Baines Johnson, chair of the National Leaders Council. “Elizabeth Ann Seton was an American wife, mother, and widow who fell on difficult financial times and nurtured a start-up, the Sisters of St. Joseph's, and all those who trace their lineage back to her.”

“She has something we can all identify with — and I do,” Johnson added. “She has been my inspiration and strength for over 50 years. To serve her mission is to give me the greatest of rewards, a purpose-driven life.”

Mother Seton lived through tumultuous times not unlike what people today are going through — periods of illness, financial turmoil and other difficulties. She dealt with the loss of her husband, bankruptcy, shunning by her family for joining the Catholic Church and the early deaths of children and other friends — never wavered in her faith.

“Her struggles are just as relevant today as were 200 years ago,” said Sister Norris. “The legacy of Mother Seton is she was fearless at a time when women weren't exactly known for that. She's a great role model whether you're a mother, an educator, a daughter or a widow.”

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Diocesan synthesis

(Continued from page 1)

sions resulted in varying opinions, it was clear that the participants stressed an urgent need for a united Church.

"It seems that developing relationships, personal invitations, treating individuals as beloved children of God are keys to spreading the Good News of Jesus Christ; people will join ministries/activities if they are invited and encouraged; and the pastor and parishioners both have an important role in being a welcoming, Christ centered parish."

While the formal aspects of the 2023 synod for the Diocese of Covington are completed, the Diocese of Covington hopes to not only continue listening, but to use the information gathered from these listening sessions to better serve the people of our diocese.

"This wasn't a one and done kind of thing," said Mr. Cooley, "What it was supposed to be about was learning how to become a synodal church. A church that listens, a church that journeys with the people. So on a diocesan level, down to a deanery level, down to the parish level and down to the individual level — this (the Synod) was supposed to help us all to become more Christ-like with how we journey with others."

The Synthesis of the Synod on Synodality (Diocesan Phase) can now be accessed online at covdio.org.

Increasing our gifts

(Continued from page 5)

us to pray that God "mercifully increase the gifts of your grace," not just so that we may love God, but that we be made "fervent" in our faith in him, our love for him, and our hope to be with him forever.

In the first invocation in the Chaplet of St. Michael, we pray that "by the intercession of St. Michael and the celestial Choir of Seraphim" the Lord may make us worthy, not just to love God, but "to burn with the fire of perfect charity." When we get to the point of wanting that, we will pray today's Collect with great intensity and engagement.

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

Missed an edition?

Current and back issues of the *Messenger* are available online at covdio.org/messenger.



Obituary

Benedictine Sister Victoria Eisenman was born on April 25, 1928 to Francis A. and Margaret Fussinger Eisenman and named Audrey Jean. She was the older of two children; her brother Jerry (now deceased) followed.

Audrey entered St. Walburg Monastery in 1946, became a novice in 1947 and received the name Victoria. First profession followed in 1948, perpetual in 1951, silver jubilee in 1973, golden in 1998, and diamond in 2008.

Sister Victoria began teaching in 1948, achieving her B.A. in Elementary Education at Villa Madonna College (now Thomas More University) in 1953 and her M.A. in Elementary Education from Catholic University in 1958. Although she taught and served as principal during several of those years, she was able to study at St. Louis University to complete her Ph.D. in Elementary Education in 1962. For five years she taught in the Education Department at Villa Madonna/Thomas More College before becoming a supervisor for the Diocese of Covington Education Office.

Sister Victoria served as principal at St. Paul Parish (1976-85) and at Villa Madonna Elementary (1986-95), becoming Executive Director of VMA in 1995. She retired from



Sister Victoria Eisenman, O.S.B.

that position in 2001.

At that time Sister Victoria said her goal during her years at VMA had been to establish "those values of the Benedictine community which have given so much life and peace to me." She promoted the school's Benedictine identity consistently and left behind materials to assist the school's leadership in carrying on that work.

After "retiring," Sister Victoria served as a liaison between the day care and monastery, oversaw dorm rental, kept current the personal records of community members, enjoyed having adequate time for personal prayer, spiritual reading and visiting in the infirmary. She commented that she gets "great pleasure helping people who have trouble moving freely or who need any kind of assistance."

For fun she played the dulcimer, worked jigsaw and word puzzles. In her younger years she loved to dance and laughed easily throughout her life.

Sister Victoria moved to the infirmary in 2017. She was amazed with the way the infirm sisters patiently awaited the Lord's coming and asked, "May God grant me the grace to do likewise."

Sister Victoria died on June 28, 2022, preceded in death by her parents Francis and Margaret Eisenman and her brother Jerry. She is survived by her nieces, nephews, friends and her Benedictine community.

Vigil service was held the evening of July 5 and the Mass of Christian Burial on July 6, 2022 followed by interment at St. Walburg Cemetery.

NEWS BRIEFS

National/World

Pope names three women to office that helps him choose bishops

VATICAN CITY — Ten days after saying he would name two women to the group that helps him choose bishops, Pope Francis appointed three women to the office. The Vatican announced July 13 that the pope had named 14 new members of the Dicastery for Bishops. For the first time ever, the members include women: Sister Raffaella Petrini, a member of the Franciscan Sisters of the Eucharist, who is secretary-general of the office governing Vatican City State; French Salesian Sister Yvonne Reungoat, former superior general of the order; and Maria Lia Zervino, an Argentine who is president of the World Union of Catholic Women's Organizations. The dicastery is led by Canadian Cardinal Marc Ouellet and is responsible for helping the pope choose bishops for Latin-rite dioceses outside of the Church's mission territories. Members meet twice a month to review dossiers submitted by Vatican nuncios about potential candidates and to vote on the names they recommend to the pope. Before Pope Francis' reform of the Roman Curia took effect in June, members of the dicastery were only cardinals and a few bishops.

Pope encourages Catholic-Pentecostal dialogue

VATICAN CITY — The more Catholics and Pentecostals

understand each other and bear witness to Jesus' call for his disciples to be one, the more effective they can be in sharing the Gospel, Pope Francis said. Marking the 50th anniversary of the establishment of the Commission for Catholic-Pentecostal Dialogue July 12, the pope said that through dialogue and reflection commission members have built "bonds of friendship, solidarity and mutual understanding between Catholics and Pentecostals. It is my hope that this important anniversary will strengthen these bonds and renew your zeal to proclaim, as missionary disciples, the joy of the Gospel in the ecclesial community and in society as a whole," the pope said in his message. "Bearing witness to the Lord's prayer that all may be one," he said, "you will be able to help our brothers and sisters experience in their hearts and lives the transforming power of God's love, mercy and grace." Members of the dialogue commission were meeting in Rome July 8-14 to continue discussions on "lex orandi, lex credendi," usually translated and explained as, "what the Church prays is what the Church believes."

Farm settlement honoring U.S.-born nun created, then revoked in Amazon

SÃO PAULO — It took just four days between the creation and the revocation of the settlement named for a U.S.-born nun intended to give 73 rural families deeds to public land in Brazil's Amazon region. The Institute for Colonization and Agrarian Reform, or INCRA, created the Sister Dorothy Stang

National/World

Settlement Project July 1. However, the entity revoked the project July 4, noting that “an error of instruction” was made and further studies needed to be done. “INCRA was pressured by farmers and agribusiness politicians to rescind the order,” Sister Jane Dwyer, a Sister of Notre Dame de Namur and a friend of Sister Stang, told Catholic News Service. Sister Stang, also of the Notre Dame de Namur congregation, was assassinated in 2005 in Anapu, Brazil, while organizing support to protect the Amazon forest and the rights of longtime rural residents. According to Sister Jane, as she is known in the region, INCRA’s order was not canceled, but it was revoked. “So we are still hopeful these people will be able to acquire the deeds to this land,” she said.

Police in Northern Ireland investigate burning of Pope Francis image

DUBLIN — The Police Service of Northern Ireland said it is investigating a possible crime after an image of Pope Francis was burned in a bonfire. Other fires — lit by Protestants to commemorate a battle 332 years ago which ended the Catholic monarchy in England — also contained signs reading “kill all Taigs,” a derogatory term for Catholics. Posters and images of prominent politicians from a Catholic background also were set ablaze during the so-called “eleventh night” bonfires on the eve of the July 12 commemoration of the Battle of the Boyne. In a statement July 13, the police service said it is “gathering evidence” about the incidents. An image of Pope Francis was erected on a pyre in north Belfast along with election posters belonging to the Irish nationalist party Sinn Féin and the Palestinian flag. At other sites, election posters belonging to the Social Democratic and Labor Party and Alliance Party, both supporters of Irish unification, and People Before Profit, an electoral alliance, also appeared on bonfires, as did signs bearing the message “KAT” — kill all Taigs.

South Sudan bishop urges steps to achieve long-term reconciliation

NAIROBI, Kenya — As South Sudan marked its 11th anniversary of independence, a Catholic bishop lamented that

Africa’s newest nation continued to face numerous challenges that threaten peace and unity and block opportunities for long-term reconciliation. “We continue to suffer from the effects of the pandemic, internal conflicts and various forms of violence that limit our meetings and celebrations,” Bishop Edward Hiiboro Kussala of Tombura-Yambio, South Sudan, said in a message to mark the anniversary July 9. “It is also different because we must strive to recognize more consciously that all people are created equal and are endowed by God with the inalienable rights of life, freedom and the pursuit of happiness,” he said. Since voters opted for independence from Sudan in 2011, the east African nation has experienced repeated conflicts among competing armed militias, political instability, dire food shortages, and soil degradation caused by deforestation and water contamination that has led to rising incidences of malaria, typhoid and water-linked diarrheal diseases. Numerous attempts to end the conflicts and respond to the needs of struggling families have failed. As Catholics, Bishop Kussala said, “We must pray and work for a nation in which peace and justice reign for all. We are called to help shape our nation to help preserve these rights.”

After fires set, pastor encourages people to remember ‘we are the church’

BETHESDA, Md. — A Catholic church in the Washington suburb of Bethesda was one of three houses of worship along the same road to be victimized by vandalism the weekend of July 9-10. Firefighters responded at around 2 a.m. July 10 to multiple fires set inside St. Jane Frances de Chantal Church, which also was vandalized. Twenty-four hours earlier, firefighters responded to multiple fires set outside North Bethesda United Methodist Church a few blocks away. Pete Piringer of the Montgomery County Fire & Rescue Service said in a statement that firefighters found a “significant active fire” inside St. Jane Frances de Chantal, which is in the Archdiocese of Washington. Piringer added after firefighters extinguished the blaze, investigators determined the fire was arson, with multiple areas set on fire or attempted to be set on fire there. In a tweet, Piringer noted investigators also found damaged headstones and broken wood pieces scattered near Wildwood

Baptist Church, a few blocks beyond the Methodist church. Piringer said an open investigation was underway involving the two fires and noted the similar circumstances, locations and apparent times of the vandalism. No motives or suspects were immediately announced by investigators. The fires and vandalism at St. Jane Frances de Chantal caused Sunday Masses to be shifted to the school gymnasium. Two vans and cleanup crews could be seen outside the church that afternoon.

Archbishop calls Biden’s order on abortion ‘deeply disturbing, tragic’

WASHINGTON — The U.S. bishops’ pro-life chairman said it is “deeply disturbing and tragic” that President Joe Biden has chosen to

use his power as the nation’s chief executive “to promote and facilitate abortion in our country” than support resources for pregnant women in need.

Biden is “seeking every possible avenue to deny unborn children their most basic human and civil right, the right to life,” said Baltimore Archbishop William E. Lori, chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities. “Rather than using the power of the executive branch to increase support and care to mothers and babies, the president’s executive order seeks only to facilitate the destruction of defenseless, voiceless human beings,” he said in a July 9 statement. A day earlier, Biden signed an executive order to safeguard access to medication abortion and emergency contraception, protect patient privacy, launch public education efforts as well as strengthen “the security of and the legal options available to those seeking and providing abortion services.” Before signing his executive order, Biden condemned what he called the “extreme” Supreme Court majority for overturning Roe v. Wade. The court’s June 24 ruling came in *Dobbs v. Jackson Women’s Health Organization*, a challenge to a Mississippi law banning abortion after 15 weeks. In affirming the law 6-3, the high court also voted 5-4 to overturn 1973’s *Roe v. Wade* ruling, which legalized abortion nationwide, and 1992’s *Casey v. Planned Parenthood* ruling, which affirmed *Roe*.

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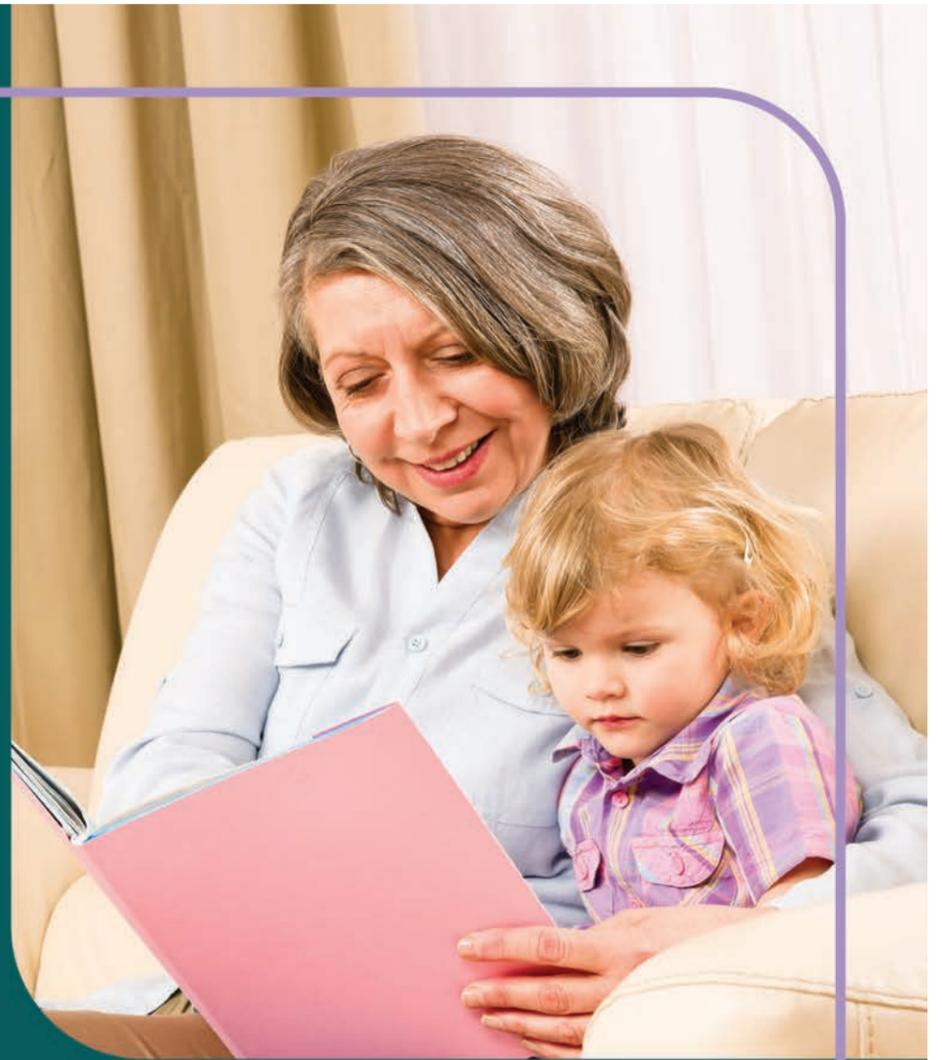
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