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(top, left) A first communicant carries a crown to be used in the May Crowning — a tradition that honors Mary's role as Queen of Heaven.

(top, right) A first communicant receives the Eucharist for the first time from Father Ryan Maher, rector, Cathedral Basilica of the Assumption, Covington.

(left) A statue of Mary, decorated with flowers and crowned following the May Crowning ceremony, stands in the sanctuary of the Cathedral Basilica of the Assumption. May is considered a month of devotion to the Blessed Mother.

(right), Father Ryan Maher blesses the newly crowned statue of Mary with incense.



Baker photos

As children celebrate May Crowning and First Communion, Father Ryan Maher invites young communicants to 'make a dwelling place' for Jesus in their hearts

Maura Baker
Staff Writer

May in the Catholic Church is dedicated to the Blessed Virgin, Mary. Traditionally, and in many parishes today, one way that she is celebrated during the month is through a "May Crowning" — a ceremony where a statue of Mary is crowned, typically by the parish's children, representative of her role as Queen of Heaven.

May Crowning at the Cathedral Basilica of the Assumption, Covington, coincided with the Sacrament of First Communion for three parish children, May 3. These children were the ones to crown Mary during that morning Mass, celebrating with their parish, families and with Father Ryan Maher, the Cathedral's rector as well as the Mass's celebrant and homilist.

During his homily, Father Maher descended from the sanctuary to sit with and speak directly with the first communicants. He began his homily speaking to the children about St. Peter:

"It was Peter that Jesus chose to be the head of the 12 and the head of the Church," Father Maher said, "and we know about Peter's life in the Scriptures — Peter sometimes got excited about something and wasn't able to follow through."

"Sometimes," he said, "he wanted to love Jesus with his heart — and then, when Jesus needed him, he wasn't around. He betrayed Jesus."

Father Maher pointed out to first communicants the depictions of St. Peter in the cathedral's windows, where he is seen dressed in gold vestments — "because he was chosen by the Lord to be the head of his Church and the head of all of us in the life of faith."

Referencing the second reading of the Mass, as St. Peter speaks to the Church's early disciples, Father Maher told the children, "He says, go to him. Go to him, a living stone. Jesus, he's talking about, is a living stone. Jesus is chosen and precious in the sight of God, be built into a spiritual house."

"The same Jesus who forgave Peter forgives us when we are far away from the Lord," said Father Maher. "... Peter is telling the early Church to go to him and to become like him because we are chosen. We are precious in the sight of God ... and we are to be built into a dwelling place."

While the Cathedral itself can be considered a spiritual dwelling place, Father Maher said that "Jesus, in the Gospel today, speaks of another type of dwelling place ... it's the place of Heaven."

"Did you know?" he asked communicants, "Did you know that God, the Father, has already made a place for you in Heaven? For me in Heaven? For all of you in Heaven? That's how much he loves us."

"On this day, the day of your First Holy Communion, make a dwelling place in your heart for Jesus," Father Maher continued, "... Every time you come to Mass, open your heart because you are chosen and you are precious in the sight of God. If we can all remember that we will truly become a dwelling place that's fit for the Lord Jesus — a place to know in Holy Communion how much we are loved, how much mercy the Father has for us. When we allow ourselves to be built into living stones and our heart becomes a tabernacle for Jesus in the Eucharist, you know what changes? Our whole life."

Catechesis of the Good Shepherd, St. Catherine of Siena Parish, brings students closer to God with Montessori principles



(above, left) Two Atrium students interact with one of the catechetical materials included in the atrium.

(above, center) An Atrium student copies text that says, "Love the Lord your God with all your mind, and all your heart and all your strength."

(above, right) Students interact with a small recreation of a church sanctuary, complete with an altar and ambo.

Bella Bailey

Multimedia Correspondent

For two years, St. Catherine of Siena Parish, Ft. Thomas, has been a home to the Catechesis of the Good Shepherd program, a Montessori style educational experience, where children learn about God's love and grow in relationship with him. Using Montessori principals of a prepared environment in the "atrium," and catechetical materials designed with child development in mind, Catechesis of the Good Shepherd gives children a unique religious experience.

Jeanne Hicks, catechist for Levels 1 and 2, brought the Catechesis of the Good Shepherd to St. Catherine. "I just felt God was calling, was asking me to bring it to Northern Kentucky," she said. Soon after, Mrs. Hicks approached Father Stephen Bankemper, pastor, St. Catherine of Siena, who jumped at the idea. "It was from there that it really exploded," she said.

Currently, Catechesis of the Good Shepherd at St. Catherine's accommodates Level 1, ages 3-6, and Level 2, ages 6-9. Growing popularity in the catechetical program, however, has allowed for expanded offerings, with Level 3, ages 9-12, in the beginning stages of development. Catechist Dan Teller helping the St. Catherine of Siena program expand into the Level 3 plane of development.

While Levels 1 and 2 focus on "enjoyment and growing in love, and growing in relationship and being open to the mystery of who is Jesus and what is the kingdom," said Mr. Teller, Level 3 moves beyond relationship into understanding and reason.

"Six- to twelve-year-olds have entered the age of reason ... so we start to introduce the history of the kingdom of God, we embed a strong emphasis on 'How am I part of this history? How do I continue to the unfolding of the Kingdom of God; what is my particular role?'"

In addition, Level 3 begins the process of "explicit moral formation," said Mr. Teller. "How are we supposed to live well in the Kingdom of God? What are the rails, what is good and what is bad, what is right and what is wrong."

Catechesis at every age, however, "rests on the spiritual characteristic of a child at each particular age." With younger students utilizing "catechetical materials," in the atrium, a prepared environment where children can interact with different areas, each focusing on a facet of religion.

"There's an area for baptism, there's an area that emphasizes the altar and Eucharist, there's an area that emphasizes the geography and incarnation of Christ, there's an area that emphasizes the Paschal Mystery, the parables of the Kingdom of God ... and it's prepared in a very beautiful way."

Once the Catechist of the atrium shows the children how to properly interact with the catechetical materials and areas, children are free to independently work with them. This might manifest in children drawing, acting or writing a prayer about parables of the Bible, like the Good Samaritan or Prodigal son.

"It's through really immersing themselves and the children thinking about these things over and over again and

just wondering, what is Jesus saying to them through these moments. I think I see a huge impact with that," said Mrs. Hicks.

"Children do develop a personal relationship with Jesus and with the life of the Church, and it happens because they have a real, vivid, active experience in the environment that's called the atrium," said Mr. Teller. "Children all respond to their own unique way to the life of the atrium and to the content, but they're responding interiorly to the beauty, to the mystery, and to the truth of Jesus and the Church."

The atrium is more than a place where children come and experience God's love for them, it is a testament to the St. Catherine Parish community. "Our own parish has come together," said Mrs. Hicks. "Everything is handmade in the atrium. Parishioners have made bookshelves, they've sewed the prayer cloth, they have handwritten calligraphy all kinds of Scripture verses for the children to just think about and to copy. They have made all the little handmade items we have in there."

The success of Catechesis of the Good Shepherd at St. Catherine, began two years ago when Mrs. Hicks answered a calling. Since then, through God's divine providence, the program has excelled, with more than 70 students currently enrolled in the program. "It's really beautiful," said Mrs. Hicks. "Jesus really does speak to their hearts and through their works."

Currently looking to train more catechists as the program expands — Catechesis of the Good Shepherd is hosting trainings at St. Catherine Parish this upcoming summer with more information available on their website at <https://www.stcky.org/cgs1formation>.

Diocese, Our Lady of Lourdes Parish, Catholic Church not parties of a Supreme Court case over zoning

Staff report

In a press release, Attorney General Russell Coleman announced, April 28, that he is leading a 20-state coalition to ask the U.S. Supreme Court to clear the way for a Northern Kentucky corporation to build an outdoor shrine on its property.

In a brief, Attorney General Coleman and the states urge the nation's highest court to take up the case and underscore the fundamental protections of religious practice under the Religious Land Use and Institutionalized Persons Act (RLUIPA).

The case involves the Missionaries of St. John the Baptist Inc., a non-profit corporation, which owns the Our Lady of Lourdes Church building and its property in Park Hills, Kentucky. The Corporation received zoning approval from the City in 2021 to build a modest shrine. Neighbors who opposed the shrine brought a lawsuit, and the Kentucky Supreme Court eventually blocked the construction.

"It's not up to the courts to decide how we practice our

faith," said Attorney General Coleman. "We're asking the U.S. Supreme Court to provide nationwide clarity and stand with people of faith who simply want to worship without unlawful government interference."

It's important to note that Our Lady of Lourdes Parish is not a part of this lawsuit, said Laura Keener, communications director for the Diocese of Covington.

Our Lady of Lourdes Parish is a personal parish of the Diocese of Covington, a Catholic community that celebrates the Extraordinary Form of the Roman Rite. While the Parish has a lease agreement with MSJB Inc. to use its church building, "the Corporation itself is not affiliated with the Diocese of Covington or any structures of the Catholic Church," she said.

With respect to the grotto lawsuit, "the Corporation is acting independently in the exercise of its own religious rights as a private entity. The Diocese of Covington, Our Lady of Lourdes Parish, and the Catholic Church are not parties to the lawsuit," said Mrs. Keener.

In 2000, Congress unanimously passed the RLUIPA and

President Bill Clinton signed it into law. The law was meant to ensure governments do not impose substantial burdens on religious organizations through zoning laws. The case alleges that courts, including the Kentucky Supreme Court in this case, have misinterpreted the law and infringed on Americans' religious liberty, the press release said.

Attorney General Coleman led the 20-state coalition joined by attorneys general from Alabama, Arkansas, Florida, Georgia, Idaho, Iowa, Kansas, Louisiana, Mississippi, Missouri, Montana, Nebraska, Oklahoma, Pennsylvania, South Carolina, South Dakota, Tennessee, Utah and West Virginia.

Corpus Christi at the Cathedral Basilica of the Assumption

The feast of Corpus Christi, officially recognized on June 4, celebrates the true presence of Christ — body and blood, soul and divinity — in the Eucharist. To celebrate, the Cathedral Basilica of the Assumption, Covington, will hold adoration June 7 following the 10 a.m. Mass. A special Corpus Christi liturgy will begin at 2 p.m. Keeping with the Corpus Christi tradition, there will be a Eucharistic procession around the Cathedral block — a public display of reverence and admiration for Christ in the Eucharist.

Diocese of Covington studies creating Catholic Foundation to support diocese, parishes, schools

Laura Keener
Editor

The Diocese of Covington has formed three commissions that will spend the next four months studying, praying and discussing a strategic plan that will guide the diocese for 30 years or more. These three commissions are — Catholic Schools Commission, Catholic Charities Commission and Catholic Foundation Commission. A fourth commission — the Diocesan Governance Commission — will begin its work in the Fall, building on the needs and direction identified by the other three commissions.

The Catholic Foundation Commission is examining whether to create a Catholic Foundation — an independent nonprofit that could help parishes, schools and diocesan ministries with long-term giving and fundraising support. The Catholic Foundation Commission held its first meeting April 15, where Bishop John Iffert addressed the Commission via video.

Referencing the With One Heart planning process that parishes and the diocese have been implementing the last three years, Bishop Iffert said, “Tonight we’re kicking off on another kind of parallel strategic planning process. In this process, especially, we want to work on developing the capacity of the local Church to be able to support ministries that make a difference in people’s lives.”

The work of the Commission, Bishop Iffert said, is “to study and to bring into fruition a Catholic foundation to encourage giving in support of the mission of Jesus and his kingdom. That’s what this foundation is all about, to encourage that natural response that we need to give.”

The conversation for a foundation started about a year ago during efforts to better coordinate planned giving and estate planning across the diocese. Jim Hess, diocesan director for Stewardship and Mission Services, said early talks with Catholic Charities raised a simple question: How can the Church make it easier for people to include their parish, school or ministry in their long-term plans?

“We were having conversations about encouraging planned giving in the diocese and estate planning, and how we could both do that and coordinate that work together,” Mr. Hess said.

When leaders asked other dioceses how they manage that work, he said the answer was consistent: “Every diocese that we talked to said that you have to have a foundation in place.”

Mr. Hess said Bishop Iffert has approved a planning process to explore the idea. Whether or not to move forward with forming a foundation or what the final structure of the foundation would look like is the work of the Foundation Commission and its three subcommittees.

“None of these things have been decided,” Mr. Hess said. “This will be the work of the commission, and it’ll be an intensive work over the next four months.”

At the commission’s first meeting, about 60 people attended, including priests, school leaders, parents and other parishioners. Mr. Hess said the group’s questions took up so much time that organizers didn’t get to the second half of its agenda.

“It was wonderful to see how curious people are,” Mr. Hess said, adding that the discussion helped explain “what a foundation could provide for the diocese and also what a foundation is not.”

In general terms, Mr. Hess described a diocesan foundation as a separate nonprofit organization created to serve the Church’s local needs. “A diocesan foundation would be an independent 501(c)(3), an independent nonprofit that works to support our parishes and schools,” he said.

He said it could offer services the diocese is not currently set up to provide, such as education on estate planning, support for planned giving, and help establishing and growing endowments for parishes and schools.

Mr. Hess said those funds could be professionally managed and “invested ethically ... in Catholic and ethical portfolios.” He also said a foundation model can add oversight through a lay board and clearer reporting, giving donors “visibility into how their money is being used, how it’s being invested.”

Just as important, Mr. Hess stressed that a foundation would not replace parish offertory or compete with schools

and parishes for donations. “We’re not competing with the parishes and schools,” he said. “The foundation actually expands the capacity of parishes and schools to be able to accept different ways of giving that right now they’re not set up to receive.”

One practical example is fundraising consulting. Mr. Hess said parishes and schools often hire outside firms for capital campaigns, which can cost tens of thousands of dollars for a standard campaign. A foundation could reduce that cost by building an in-house team.

Equally important, when outside firms leave, he said, “any of the relationships that they’ve created with our faithful leave with them.” A diocesan foundation, he said, could help ensure those relationships stay in the Church.

Deacon Jim Fortner echoed the need for a coordinated approach.

“Today, everybody’s separate. There’s no strategy,” he said, noting that parishes are often “on their own” when it comes to endowments, planned giving or major fundraising.

Deacon Fortner said he sees a foundation as “the umbrella that everything hooks into,” helping keep donor relationships and information “inside the Church” instead of handing them to consultants “who come and go and take all that valuable data with them.”

Mr. Hess said recent research into local giving trends has been “very eye opening.” Looking back over decades of records, he said, “on average, the diocese and its parishes receive less than one percent of their income from bequests,” and “the majority of those funds come from priests.”

In dioceses with a working foundation, he said, bequests often average “eight to 10 percent.” For a diocese this size, he added, that can mean around \$2.5 million a year in bequest gifts. Currently, the diocese averages about \$25,000 in bequests each year.

Deacon Fortner said other dioceses encouraged Covington leaders to start talking about estate planning sooner rather than later. “Faithful are passing and we’re just not in the conversation,” he said. Deacon Fortner also pointed to broader challenges, including fewer households participating in parish life, saying the diocese needs “a more strategic approach” if it wants ministries to remain “healthy and robust.”

Mr. Hess said a foundation could also help parishes teach stewardship in a practical way.

“A major aspect of living a life of stewardship is deciding what you’re going to do with the gifts God has entrusted you with when we pass on from this earth,” he said. Mr. Hess said many Catholics have not taken that step, adding that “70 percent of Catholics don’t have an estate plan in place.”

When families do plan, he said, it can bring relief: donors often feel “an immense peace of mind ... for their children and grandchildren” because it can prevent the estate from going through probate court and tying things up for months or years for loved ones.

Mr. Hess said that planned giving isn’t only for the wealthy. “For the vast majority of people, the largest gift they’ll ever make in their life is their estate,” he said, which may include a home, insurance policies, or retirement accounts. He said the foundation’s work would especially help “the vast majority of people that doesn’t have ... a network of financial planners and legal advisors.”

For example, the average teacher that might have an estate of \$30,000 when they die, doesn’t have a legal team but still has a need to sit down with someone to guide through estate planning.

Why a Diocesan Foundation?

A Diocesan Foundation serves as a vital partner to parishes, schools and ministries, providing professional infrastructure, financial expertise and long-term stewardship needed to carry the Church’s mission forward with confidence and integrity.

- 1. Serve and Support Parishes and Schools: A Foundation expands the capacity of parishes and schools by offering donors flexible giving options, including endowments and Donor Advised Funds, that are difficult to manage at the local level, empowering lasting investment in the institutions they love.**
- 2. Increase Donor Trust and Confidence: As a separately incorporated, professionally managed entity governed by a dedicated Board of Directors, the Foundation adheres to Catholic Values Investment strategies and legally binding donor intent policies, inspiring confidence that every gift is honored with the highest standard of stewardship.**
- 3. Offer Planned Giving Expertise: Foundation staff provide professional guidance to families wishing to include the Church in their wills, estate plans or life insurance policies, creating a perpetual lifeline of support that sustains our parishes, schools and ministries for generations to come.**

Questions about oversight are central to the commission’s work. Mr. Hess said there are “different models” for how much involvement a bishop has, and the Governance Subcommittee will study what has worked in other dioceses. He said the goal is to set up something that will serve local Catholics for the long haul: “For the decades and centuries to come, we want to take our time now to establish something that is going to serve the Diocese best.”

Over the next four months, the commission will continue gathering feedback and reviewing possible services and governance options before making recommendations. For now, diocesan leaders say the discussion is about building a stronger support system for parishes and schools — while making sure any new foundation is clear in purpose, transparent in operation and focused on serving local Catholic ministries.

For more information on the Planning Commissions visit www.covdioplanning.org.



Bishop’s Schedule

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| <p>May 9
Vigil Mass, Cathedral Basilica of the Assumption, 4:30 p.m.</p> <p>May 12
Priest formation day, St. Barbara Parish, Erlanger, 10 a.m.</p> <p>Crosier Guild welcome event, St. Barbara Parish, 7 p.m.</p> <p>May 13
Graduation, Newport Central Catholic High School, Thomas More University, Crestview Hills, 7 p.m.</p> <p>May 14
Catholic Charities Board meeting, Curia, 1 p.m.</p> <p>Catechetical Leaders Awards reception, Bishop Howard Memorial Hall, 6 p.m.</p> | <p>May 15
Meeting with Religious Superiors, Curia, 10 a.m.</p> <p>Thomas More University baccalaureate Mass, Mary, Seat of Wisdom Chapel, Crestview Hills, 4:30 p.m.</p> <p>May 16
Thomas More University commencement, Thomas More Stadium, 9:30 a.m.</p> <p>An Oaks Evening of Gratitude, Newport Syndicate, 6 p.m.</p> <p>May 17
Graduation, Bishop Brossart High School, Thomas More University, 2 p.m.</p> <p>May 18
Graduation, Covington Catholic High School, Thomas More University, 7 p.m.</p> |
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Sixty women join in prayer with 'millions of Monicas' in first St. Mary's gathering

Maura Baker
Staff Writer

In 2021, three Michigan mothers founded "Millions of Monicas" — a movement of Catholic women coming together to pray, through the intercession of St. Monica, for the return of their children — and young people as a whole — to practicing their faith. Now, with over 100 individual communities worldwide, St. Mary Church, Alexandria, is joining with these other women in prayer as the second Millions of Monicas (MOM) group in the Diocese of Covington, following in the footsteps of Immaculate Heart of Mary Parish, Burlington.

Meeting for the first time, May 4, around 60 women came together to pray hopefully for their children's return to the faith. Carol Ernst, who coordinates the group at St. Mary's, was inspired to bring MOM to St. Mary Church after attending the diocesan hosted "Return" workshop last fall with hopes to "learn more about motivating (her) girls to come back to the Church," said Ms. Ernst.

Intrigued by Immaculate Heart of Mary's incorporation of the program, as she learned during the workshop, Ms. Ernst recalled that it was "wonder-

ful to be in the company of other women praying for the same thing ... It was a form of support by just coming together."

Now, after having their first gathering, Ms. Ernst and the other women behind St. Mary's MOM group plan to host time in prayer monthly — on the first Monday at 6:30 p.m.

Judy Schilling, who helped to plan the meeting, reflected on the meeting's success. "We all have someone that we're praying for," said Ms. Schilling. "I just thought it was beautiful to share that and to see so many other women that have the same concerns and want to bring our children and family members back into the faith that we raised them in."


"It's a quiet, prayerful ministry," said Ms. Ernst, who encouraged women across the diocese to join either St. Mary's or Immaculate Heart of Mary in this ministry of prayer.

"We're hoping that more women will get involved and attend," she said.

Women gather for the first Millions of Monicas gathering at St. Mary Church, Alexandria, May 4. A portrait of St. Monica is displayed on the steps of the sanctuary.



Schilling photo



Partners in Hope for the Poor Annual Dinner
"20 Years of Hope"
Thursday, June 4, 2026
6pm Social Hour | 7pm Dinner

Receptions EventCenter | 1379 Donaldson Road | Erlanger, KY

Keynote Speaker: REV. REYNALDO S. TAYLOR


Fr. Taylor was on fire with love of the Lord long before his ordination to the priesthood in 2007. As an elementary school student, he was accepted into The Third Order of Secular Franciscans. Later he joined The Brothers of the Poor of St Francis, and shared Christ's love with the poor for more than 30 years. During that time, he was chosen to share his fire for the Lord at Franciscan missions located on 4 different continents. His all-encompassing love now extends to veterans in his role as Chaplain at the Cincinnati VA Medical Center.

Honorees: TO BE REVEALED AT THE DINNER

Go to partnersinhopeforthepoordinner.com for more information or to register today!

Please RSVP by May 15th!

"Rejoice in hope, be patient in tribulation, be constant in prayer." Romans 12: 12




DCCH CENTER
FOR CHILDREN AND FAMILIES

MAY is National Foster Care Month

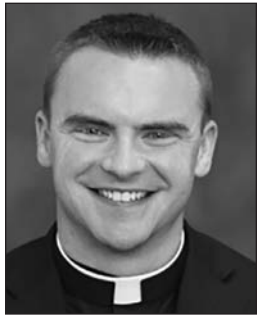
You've thought about fostering or adopting, now learn more!

Attend a Free INFO Meeting
May 21 at 6:30pm
75 Orphanage Road, Ft. Mitchell
DCCHcenter.org

He will give you another advocate to be with you always

The readings for the Sixth Sunday of Easter — Cycle A — are Acts 8:5-8, 14-17, 1 Peter 3:15-18, and John 14:15-21.

GO AND GLORIFY



Father Michael Elmlinger

This week, in his Farewell Discourse to his disciples on the night before he undergoes his passion, death, and resurrection (John 14-17), we hear how Jesus assures his disciples that the Father will send “another Advocate to be with [them] always, the Spirit of truth” (14:16).

Now, an “advocate” is a specific legal term in the ancient world. In the Greco-Roman courtroom, during a trial an advocate performs three main functions: he “gives counsel, pleads the person’s cause, [and] intercedes with the

judge” (Francis Martin and William Wright IV, *The Gospel of John*, 2015, p. 249).

What this indicates to us is the exact role that the Holy Spirit, whom the Father will send on the disciples at Pentecost after the Lord Jesus ascends into Heaven, will serve in guiding us as our Advocate. He is the one who gives counsel to us by advising us on what it is that we are to do in order to follow Christ along his way to the Father. He speaks to us in the recesses of our heart and in our conscience, telling us to do good and avoid evil, showing us the way to the Father and revealing to us the particular plan that the Father has for us.

As we see as well in the first reading from Acts with Philip, the Spirit also gives counsel to us in evangelization by giving us the words that we are to say (cf. Matt 10:19-20), provided that we are open to receiving this counsel from him.

He pleads our cause by helping us to recognize the sins that we have committed in order that we might return to the Father through the Son and confess our sins to him, to be reconciled to him and to his Church, which he has established as the Mystical Body of Christ. He does not help us to recognize our sins to condemn us, but in order that the Father may cleanse us of our sins and heal us of the wounds that those sins have caused us. In doing so, he pleads our cause against the Evil One who seeks to lead us into total despair so that we might not seek the mercy and love of the Lord and may remain in our sinfulness.

Finally, as we also hear from St. Paul’s letter to the Romans, the Spirit intercedes for us to the Father “with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God’s will” (Romans 8:26-27). The Spirit guides us in our own prayer, because “we do not know how to pray as we ought” (8:26). He prays on our behalf and transforms our prayer so that we might be transformed by our prayers so that our wills may be one with the will of our Heavenly Father.

The Holy Spirit is indeed a wondrous gift of the Father and the Son that has been given to us to guide us to our Heavenly Father through the Son; we ought always to seek the guidance of our Advocate all the days of our lives. He wants to guide us to the Father through the Son, but we must be willing to allow him to be our Advocate. He will not force himself upon us; instead, he allows us to choose to accept him and to heed his guidance.

If we allow him to guide us, then surely, we will not be led astray but will instead be led to eternal life in our Father’s house.

Father Michael Elmlinger is a priest of the Diocese of Covington, Ky. Father Elmlinger is currently studying Canon Law at the University of St. Paul, Ottawa, Canada.

Building communities with Christ

A few weeks ago, at Sunday Mass, we heard the Gospel passage from John known as “The Good Shepherd.” In this passage, Jesus teaches us that He is the Good Shepherd who knows His sheep by name. He leads them, protects them, and makes sacrifices for them, even laying



Kendra McGuire

down His own life to save them. As I reflected on Jesus’ words, I thought about some recent experiences and what His message can mean to us.

In a recent conversation with someone about our Catholic church, the individual mentioned that she doesn’t think her pastor knows her name. This person is a regular Sunday Mass goer with her family, has children in the Catholic school, and volunteers often in her parish and school community. I was saddened to hear that she felt this way and that this was her current parish experience. For me, it highlighted the importance of being known by name, just as Jesus shared in the Gospel.

When I worked as a principal, it was important to me that I learned every child’s name. This was not an easy task, especially in a large school. But in order to be a good leader, I had to know the students. You could see their faces light up when you greeted them by name upon arrival each morning. As you learned their name, it opened up the opportunity to talk about their weekend, their favorite book, or other things they wanted to share. As I got to know my students, I also recognized when they weren’t themselves, when they needed extra attention and support through some sadness or difficulties. This is all so important for building a relationship and helping one another as Jesus calls us. But it had to begin with knowing their name.

I believe Jesus’s words about being the Good Shepherd is a lesson for all of us to build community and support one another’s journey to heaven. We need our pastors to know us like Jesus does. If they do not know our name, they probably do not know our joys, sorrows and our struggles. How can accompaniment on the path to holiness work when we are more like strangers?

In our Church, it isn’t only our pastors who need to get to know us. My family sits in the same pew, at the same Mass, every Sunday. Each week, we are surrounded by the same individuals and families. Some I know, but there are many others who have sat near us for years and I do not know their names. We worship together as one community but, except for familiar faces, we are strangers to one another. How much nicer would it be if we could greet one another by name, even just for a brief “hello” and “have a great Sunday” message. To some, especially those who come to Mass alone each week, being known by name may be a bright spot in their day or week. It may also lend itself to getting to know one another, to have the opportunity to support one another, just as it did with my students.

As a more introverted individual, getting to know those around me will take intentional effort. It may also seem strange in this culture where people often keep to themselves. But I am also left wondering what things our church can do to be more intentional about helping parishioners get to know one another.

Many parishes offer social events, prayer groups and other activities. How are people invited? Are we reaching out to those sitting near us in the pews or just the people we already know and are comfortable with? I have often seen parish committees with all the same people. We need to recognize there are many in the pews and they all have a gift that is important to the community. When we know our fellow parishioners, we can invite them to a more active role in the parish allowing their gifts to be shared with others.

In a few weeks we will be celebrating the Feast of Pentecost, where the Holy Spirit descended upon the apostles and filled them with the gifts to preach the gospel to the whole world. We should pray for the zeal of the first apostles and ask the Holy Spirit to fill us with the gifts to help lead others to Jesus too. We do not have to travel the world to do this, we can begin with our families and in our parish communities. We can get to know our neighbors and begin sharing our faith with one another. Then, as we know our neighbors by name, we can appreciate their gifts and build strong, Christ-centered communities that can welcome even more neighbors into our Church.

Kendra McGuire is superintendent of Catholic Schools for the Diocese of Covington, Ky.

School lunch myths — and what’s really changing in 2026–2027

When people think about school lunches, they often picture something from years ago. Today’s cafeterias are very different.



Laura Hatfield

School meals are highly regulated, thoughtfully planned and focused on student health and success. Every meal served must meet strict federal nutrition standards, offering students a balanced selection that includes fruits, vegetables, whole grains, lean protein and milk each day.

There is also a common misconception that cafeterias do not serve fresh food; however, our program proudly participates in the Kentucky Proud program — allowing us to bring in fresh, locally grown fruits and vegetables while supporting farmers in our own communities. In addition, menus are carefully developed to meet reduced sodium guidelines, helping students build healthier habits for life.

Another area often misunderstood is the food students enjoy most. While favorites like pizza remain on the menu, they are prepared to meet nutrition standards,

including the use of whole grain-rich ingredients. Snacks sold to students must also meet Smart Snacks guidelines, meaning they are lower in sugar, fat and calories and are designed to be better-for-you options. Milk continues to play an important role in student nutrition as well, providing essential nutrients like calcium and Vitamin D that support growth and development.

Looking ahead to the 2026–2027 school year, we are excited to continue improving our program with several important updates. We will be expanding our commitment to the Kentucky Proud program by purchasing more produce from local farmers, ensuring students have access to fresher, high-quality fruits and vegetables.

Based on updated guidelines, we will also begin offering whole milk as an option to help meet students’ nutritional needs. Additionally, we will continue to follow the Buy American provision, which means at least 90 percent of the food we purchase comes from within the United States, supporting American agriculture while maintaining high standards for quality and safety.

School meals today are about more than just feeding students, they are about fueling learning, supporting health and investing in our communities. Through balanced meals, local partnerships and ongoing improvements, our cafeterias play an important role in helping students succeed every day.

Laura Hatfield is director of the School Lunch Program for the Diocese of Covington, Ky.

A stone mason's legacy: Building a Mary grotto

Laura Keener
Editor

May is a month in which we celebrate mothers. Each year, the second Sunday of May — Mother's Day — is a time devoted to moms. In the Catholic Church, the entire month of May is dedicated to Mary — our spiritual mother. Scripture tells us that it was Jesus who appointed Mary the spiritual mother of the entire Church, when, while dying on the cross, said to her, "Woman, behold, your son." Then turning to his disciple, John, said, "Behold, your mother." (John 19:26-27)

We honor Mary under many titles. If you are ever awake listening to Sacred Heart Radio at 5:55 a.m., you will hear a recording of Bishop John Iffert and Diocese of Covington seminarians praying the Litany of Loreto. The Litany petitions Mary under 53 of her titles, which, to name a few, are: Holy Mother of God, Mother of the

Church, Mother of Mercy, Seat of wisdom, Ark of the covenant, Morning star, Refuge of sinners, Solace of Migrants, Queen of the most holy Rosary, Queen of families and Queen of peace.

Other titles for Mary are tied to apparitions like Our Lady of Fatima, Our Lady of Guadalupe and Our Lady of Lourdes. It is often under these titles that images of Mary find their way into statuary and grottos. These grottos offer the faithful a place of respite, to pray and reflect, to contemplate Mary as she leads all to salvation, her son, Jesus.

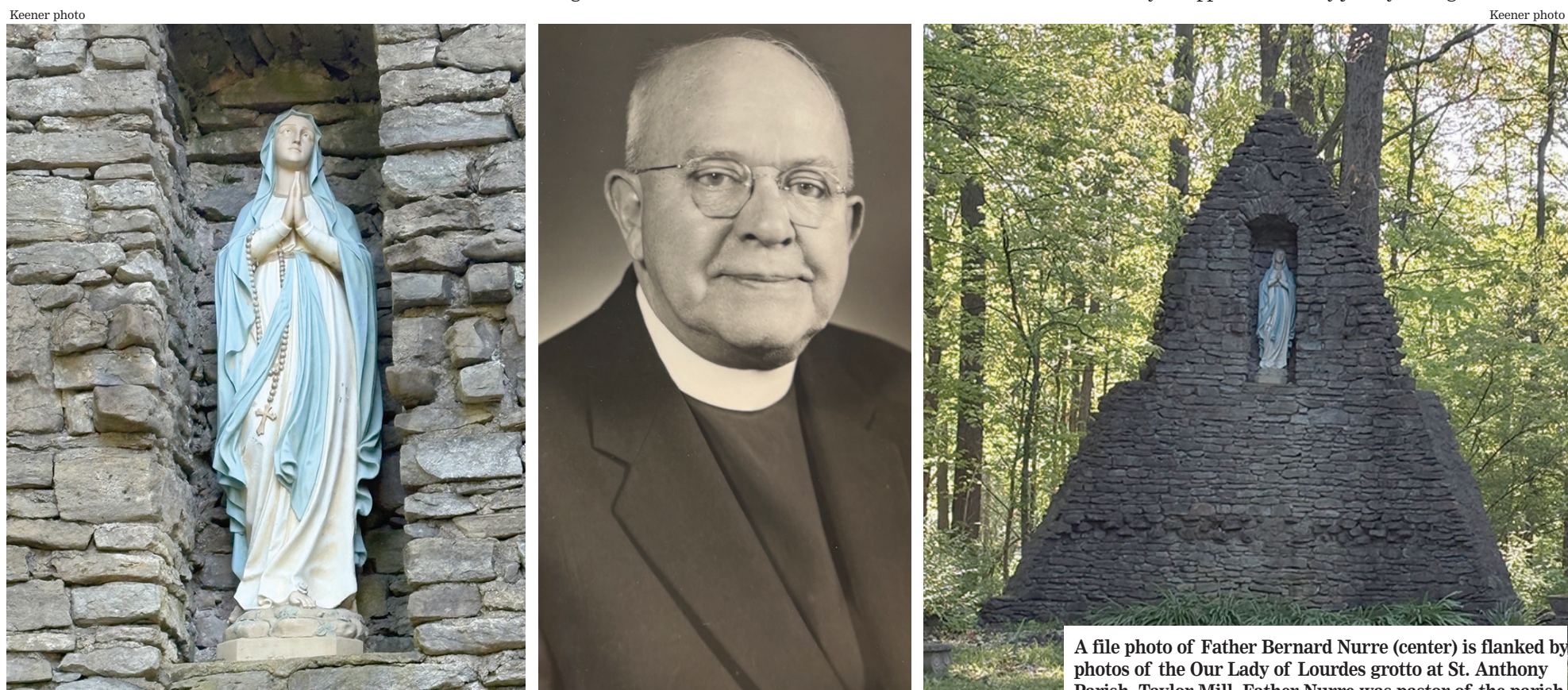
St. Anthony Parish, Taylor Mill, is home to one such grotto — a significantly sized stone edifice with a statue of Our Lady of Lourdes perched in its top niche. Recently, Father Ivan Kalamuzi, pastor, met Bob Leen, the grandson of the stone mason who built the grotto, while he was visiting there.

Behind St. Anthony Church, the stone grotto has stood for generations — its rockwork still tight and steady, even after decades of weather. Mr. Leen said that family stories trace the Mary Grotto back to the early 1930s and to his grandfather and Northern Kentucky craftsman: George Henry Ricken, a working stone mason whose hands shaped walls and landmarks across the region.

As the story was passed down through the Ricken family, a priest — remembered as Father Bernard Nurre — asked Mr. Ricken to build a shrine. Father Nurre was pastor at St. Anthony Parish for 46 years, retiring in 1967.

At the time, Mr. Ricken's family attended Holy Cross; he himself was not Catholic. But the work, and his conversations with the priest along the way, became a turning point that eventually led him to convert to Catholicism.

Mr. Leen said that his grandfather approached the grotto the way he approached every job: by letting the material



A file photo of Father Bernard Nurre (center) is flanked by photos of the Our Lady of Lourdes grotto at St. Anthony Parish, Taylor Mill. Father Nurre was pastor of the parish for 46 years and invited local stone mason George Henry Ricken to build the grotto. The work on the grotto, along with conversations with the priest, led Mr. Ricken to converting to the Catholic faith.



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guide the design. He reportedly walked up and down neighboring Banklick Creek collecting rocks, choosing pieces he knew would set well and last. The result was a grotto built with heavy stone and plenty of mortar — solid enough that visitors still remark on its strength and craftsmanship.

One detail the family remembered most vividly was a cross. According to his grandson, Mr. Ricken didn't want a cross pieced together with mortar joints. Because he understood the grain of stone and how it would split, he searched until he found a rock that could be cut into a cross from a single, solid piece.

That original stone cross is no longer there — whether it fell, weathered away, or was removed over the years is unclear. Still, the grotto itself remains, its stonework holding firm.

Mr. Ricken was known locally for building things to endure. He worked throughout Northern Kentucky, including stone walls in Devou Park and other projects in the Latonia area. Mr. Leen recalled that he cut stones precisely rather than stacking rough rock — an old-world method that, in the best examples, leaves walls that "never, ever moved," he said.

Today, parishioners still visit the Mary Grotto for quiet prayer and, at times, community devotions like the rosary. The statue itself needs occasional restoration, but the rock structure remains remarkably intact — an enduring testament to the mason who built it and to the faith journey that, according to family memory, began with stone gathered from a creek bed.

PEOPLE AND EVENTS

The prayer intention for May, as recommended by Pope Leo XIV is that everyone might have food. That everyone, from large producers to small consumers, be committed to avoid wasting food, and to ensure that everyone has access to quality food.

The weekly TV Mass from the Cathedral Basilica of the Assumption is broadcast locally on The CW, Sundays, 10—11 a.m. Viewers can tune-in on the following channels: antenna 12.2; Spectrum 117 or 25; Cincinnati Bell 17 or 517; and DirectTV 25.

Festivals, prayer services, etc. Parishes, schools and Catholic organizations of the Diocese of Covington can now have their event featured on the Diocesan online calendar. Submit your event at <https://covdio.org/calendar/>.

Thomas More University Nursing presents “Learn More with Nursing”, for any prospective students interested in the field. The event will be May 12, 4:30–6 p.m. at the Thomas More University’s Nursing Department. Try nursing for yourself with hands-on simulations, real skills and real conversations. Sign up now at <https://apply.thomasmore.edu/>.

The Catholic Men’s Group of Divine Mercy Parish, Bellevue, will be having a Northern Kentucky Catholic Men’s Rosary Procession from Divine Mercy to St. Bernard on May 16. There will be a breakfast afterward at Garvey Hall. The event will begin at 6 a.m. with Adoration at Divine Mercy. The Catholic Men’s Rosary Procession from Divine Mercy to St. Bernard will begin at 7 a.m. All are welcome.

Notre Dame Urban Education Center, Covington, needs volunteer tutors for its Education Center’s Summer Academics Program (Grades 1-9) during the month of June. Volunteers work alongside students to reinforce math, reading and English skills, helping to prevent summer learning loss. Contact Brandi at (859) 630-9475 or blenihan@nduec.org.

“Prayer Is Listening to the Heart of God”, presented by Sister Marla Monahan, SND will be May 20 from 7-8 p.m. in the St. Barbara Sterling Event Center, Erlanger. Hosted by the Faith and Fellowship Committee. No RSVP needed.

The Diocese of Covington is offering 63 FREE in-person adult Catholic faith formation workshops, June 8–11, 2026, at Thomas More University, Crestview Hills, Administration Building (Library classrooms). All workshops are broken into two parts and scheduled for two consecutive days, 1.5 hours per day. Instructors will provide topical information, video content, and time for open discussion. Create a free account under your parish or school to access these and 200+ additional workshops at <https://franciscanathome.com>. The workshops are open to everyone who wants to learn more about their Catholic faith. There is something for everyone. Visit <https://covdio.org/register> or contact Isaak A. Isaak at (859) 392-1529 or iisaak@covdio.org.

There will be a Summer Marriage Encounter Weekend July 24–July 26 at Towneplace Suites by Marriott in Lexington-Keeneland. Sign up at <http://esharing.org> or <http://wwme.org>. You can also register by calling Andy and Melanie Reinersman at (859) 653-8464. Come join us for an experience that can change your marriage, and your life!

The Thomas More University Biology Field Station third annual “Raisin’ Hellbenders on the River: Concert for Conservation,” July 25, 3–9 p.m. Listen to live bluegrass music from local bands, enjoy a guided hike, explore laboratories, purchase raffle tickets for a brand-new kayak and paddle on the river. Visit tmuky.us/bfsconcert for more information; purchase at tmuky.us/concertsvp (case sensitive).

New Beginnings, a support group for separated and divorced, begins Aug. 18. The 8-week program provides the opportunity to heal and move forward. Led by facilitators who have been through their own personal losses. The next session, held on consecutive Tuesdays, is Aug. 18 – Oct. 6, 7–8:30 p.m. at Catholic Charities, Covington. Registration is required. Visit <https://covdio.org/new-beginnings-2/> or call (859) 392-1529.

World Youth Day 2027, Seoul, South Korea, July 30 to

August 10, 2027. The Diocese of Covington is coordinating a pilgrimage to World Youth Day 2027 for young adults ages 18 to 35. Experience the universality of the Catholic Church in the presence of our Holy Father, Pope Leo XIV, alongside millions of young adult Catholics from around the world. Bishop John Iffert hopes to join the pilgrims along with a few priests and deacons from the diocese. Estimated cost is \$5,500 per person and includes round-trip airfare, transportation, lodging, meals (from WYD) and tours. To reserve your spot, the initial payment of \$800 is now due. The full amount must be paid by Monday, March 15, 2027. For more information, go to covdio.org/register/

Bishop Iffert and the priests of the Diocese of Covington will pray a Holy Hour for survivors of sexual violence and for the sanctification of priests, 3 p.m., every third Thursday monthly, at the Cathedral Basilica of the Assumption, Covington. All are welcome.

The Holy Face of Jesus devotion, every Tuesday 6 p.m., St. Cecilia Church, Independence, with Benediction 7 p.m., for reparation of sins against the first three commandments: denial of God, blasphemy and the profanation of Sundays and Holy Days; includes praying the Litany of the Holy Face of Jesus, the Holy Face Chaplet, prayers of petition and silent devotion, all during Exposition.

Parents of Addicted Loved Ones, (PAL) is a support group that meets on the 2nd and 4th Wednesdays, 6:30–8 p.m. at Catholic Charities, Latonia. It provides continuing education and support, at no charge, for parents with a son, daughter or spouse suffering from addiction to alcohol or drugs. No cost. Just come — 3629 Church Street, Latonia. For more information contact Client Care at (859) 581-8974.

A Survivors of Suicide Loss Support Group begins at Mother of God Parish, Covington, for family members and friends of persons who have ended their own lives. Group meetings will be held on the first Wednesday of each month at the parish office in the St. Aloysius Conference Room. For information contact Jeff Duell at (859) 801-8213.

Zoom Support Group for family, relatives and friends of victims of clergy sexual abuse, second Monday of the month, 6:30–8 p.m. CST; 7:30–9 p.m. EST. These meetings are confidential and no one is forced to contribute unless they want to. For information contact Paula Kaempffer, coordinator of Restorative Practices and Survivor Support, for the Archdiocese of St. Paul and Minneapolis, at kaempfferp@archspm.org or call (763) 688-3978.

St. Mary’s Cathedral Basilica of the Assumption, Covington, offers Veneration of a relic of the True Cross, on the first Friday of every month, from noon–1 p.m. Confessions are offered concurrently. The monthly veneration is held in silence and concludes with a blessing and the opportunity for the faithful to come forward to personally venerate the True Cross relic. The monthly veneration is sponsored by the Knights and Dames of the Covington-Lexington section of the Equestrian Order of the Holy Sepulchre of Jerusalem.

Do you have a bike no longer used? Donate it to Pickett’s Corner a ministry of Catholic Charities. Each bike makes a significant difference in the lives of those in need. Pick up available and all repairs are done at Pickett’s Corner. Simply e-mail Pickettscorner23@gmail.com and give your name, address and phone number.



Kyra Burchette, an 8th grade student at St. Paul School, Florence, won first place in the 2026 St. Henry District High School Creative Crusader Visual Art Competition. Kyra, pictured with St. Paul School Art Teacher Ms. Heist, received SHDHS Art Club swag and a \$750 scholarship.

Catholic aid organizations remain ‘united in hope’ for Ukraine as war rages on

Gina Christian
OSV News

Several Catholic aid organizations are affirming they remain “united in hope” for Ukraine, as Russia’s war on that nation relentlessly rages on.

Such commitment to support Ukraine reflects an awareness that “we are brothers and sisters in Christ,” said Jennifer Healy, the U.S. Conference of Catholic Bishops’ director of Aid to the Church in Central and Eastern Europe, which holds an annual collection among U.S. dioceses.

Healy, who also serves as associate director for the USCCB’s national collections office, joined several speakers and participants at a May 4 briefing on Catholic efforts to assist Ukraine.

The presentation took place at the New York headquarters of the Catholic Near East Welfare Association, which was established by Pope Pius XI and which provides humanitarian and pastoral support to the churches and peoples of the Middle East, Northeast Africa, India and Eastern Europe.

CNEWA and the USCCB subcommittee were joined by the Knights of Columbus in sponsoring the event, which featured an update on the situation in Ukraine by Metropolitan Archbishop Borys A. Gudziak of the Ukrainian Catholic Archeparchy of Philadelphia, who divides his time between the U.S. and Ukraine as part of his multiple leadership roles in the Ukrainian Greek Catholic Church and at Ukrainian Catholic University.

The gathering was preceded by Mass at the nearby Church of Our Savior, at which Bishop Gerald L. Vincke of Salina, Kansas — who chairs the USCCB Subcommittee on Aid to the Church in Central and Eastern Europe — served as the principal celebrant.

In his opening prayer at the subsequent briefing, CNEWA president Msgr. Peter I. Vaccari prayed for those killed by Russia’s attacks on Ukraine, launched in 2014 and accelerated by a 2022 full-scale invasion.

The aggression has been classified as a genocide in multiple joint reports from the New Lines Institute for Strategy and Policy and the Raoul Wallenberg Center for Human Rights.

Msgr. Vaccari also interceded for “a stronger resolve” to be God’s “agents of healing and hope to those who have been wounded, trafficked, abandoned; deprived of clean water, medicine and education — to those who have been stripped of their basic human dignity.”

CNEWA director of programs Thomas Varghese noted that the agency’s involvement in Ukraine had already been a longstanding one prior to Russia’s full-scale invasion, and intensified immediately thereafter.

That aid “has been ongoing” since CNEWA was founded in 1926, with the agency initially helping Ukrainian refugees in Europe and Istanbul, and later ministering to the Ukrainian diaspora in Argentina and Brazil, according to Michael La Civita, CNEWA’s communications and marketing director.

Following Ukraine’s independence from the former Soviet Union, he said, CNEWA “worked closely with the restored leadership of the Ukrainian Greek Catholic Church” — which had been liquidated by the Soviet regime — and was instrumental in helping to establish the UGCC’s Three Holy Hierarchs seminary in Kyiv and the academy that ultimately became Ukrainian Catholic University, of which Archbishop Gudziak is president.

Varghese said that CNEWA has collaborated closely with the Knights of Columbus, the Ukrainian Greek Catholic Church and Caritas Ukraine (part of the univer-



OSV News photo/Tamino Petelinsek, courtesy Knights of Columbus

Supreme Knight Patrick Kelly of the Knights of Columbus and Ukraine State Deputy Youriy Maletskiy, a leader of the Knights in Lviv, deliver Easter care packages April 12, 2022, to Ukrainian families at a 14th-century monastery in Rava-Ruska in the Lviv Archdiocese. The families, been displaced by war, were taking refuge in the monastery in western Ukraine.

sal Catholic Church’s global humanitarian network). La Civita later confirmed to OSV News that between February 24, 2022, and December 2025, CNEWA “rushed” more than \$9.7 million in “emergency relief to church-led efforts” addressing an array of humanitarian and pastoral needs in Ukraine amid the war.

The funds have enabled pastoral care — including seminarian and clergy development — as well as emergency aid and care for vulnerable persons, particularly children, the elderly and those with disabilities, said Varghese.

Healy said her office has since February 2022 been able to provide “\$9.4 million for 338 war relief projects in Ukraine and the surrounding countries who are taking care of the refugees.”

Varghese stressed that the loss of funds from the now-shuttered U.S. Agency for International Development — slashed under the Trump administration — “poses a significant risk” to Ukraine’s humanitarian support system, while “potentially increasing the burden” on CNEWA, the USCCB, the Knights of Columbus and other Catholic agencies.

But that’s a burden they’re willing to bear, said Szymon Czystek, director of international growth in Europe for the Knights of Columbus.

He said that in founding the Knights of Columbus, Blessed Michael McGivney “set the mission” — namely, “to care for the vulnerable.”

Czystek said that to date the Knights have raised “over \$24 million” from “more than 68,000 donors.”

“And there are still people willing to donate, because they see the work that the Knights and the Catholic Church are doing in Ukraine,” he added.

The Knights count more than 3,000 members in Ukraine, and are “part of the fabric of the communities” across that nation, said Czystek.

As a result, he said, the organization was “able to help

more than 2 million Ukrainian people,” distributing “more than 10 million pounds of supplies,” while sponsoring “more than 350,000 care packages” and handing out “more than 60,000 rosaries.”

In his update, Archbishop Gudziak — who has traveled to Ukraine 55 times since 2014, with trips to areas within a few miles of the front lines — emphasized the gratitude of Ukrainians for U.S. support.

“Every time, they say, ‘Please thank the people that pray, inform, act and help,’” he said.

The archbishop said that amid the Ukrainian people’s “great exhaustion” and “great loss” — with funerals of Ukrainian soldiers “a daily experience” — “not one person” in Ukraine has expressed to him “a desire to give up.”

He pointed to the 4 million people displaced internally in Ukraine due to Russia’s war, noting that the nation has not needed to establish refugee camps since “people are helping people” and “the poor are helping the destitute.”

Citing multiple incidents of atrocities committed by Russia — among them the bombing deaths of all but one in a Lviv family and the killing of a catechist during a shopping center attack — Archbishop Gudziak said that Ukrainians’ determination to endure was “a question of freedom” and of “God-given dignity.”

The fight is also for religious freedom, he said, pointing to Russia’s historic persecution of the Ukrainian Greek Catholic Church over the past 300 years.

“Every time there is a Russian occupation on any part of Ukrainian territory, the Ukrainian Catholic Church is outlawed,” said Archbishop Gudziak.

“And so they resist, and they are grateful for the support,” he said.

Describing Catholic aid to Ukraine as “steadfast,” Archbishop Gudziak added that the support provided “has been heart to heart, person to person, community to community” and “church to church.”

The Church must speak clearly, decisively against all evil, pope says

Carol Glatz

Catholic News Service

The Catholic Church is the guardian of hope, whose members are called to speak clearly against all evil and in defense of human life, Pope Leo XIV said.

The Church, as “the pilgrim people of God on earth,” he said during his general audience in St. Peter’s Square May 6, “reads and interprets the dynamics of history through the Gospel, denouncing evil in all its forms and proclaiming, in word and deed, the salvation that Christ wishes to bring about for all humanity and his kingdom of justice, love and peace.”

“As the guardian of a hope that enlightens the path,” he added, the Church is “invested with the mission of speaking clearly to reject everything that mortifies life and prevents its development, and to take a position in favor of the poor; the exploited, the victims of violence and war; and all those who suffer in body and in spirit.”

The pope’s remarks were part of his continuing series of reflections on the documents of the Second Vatican Council, specifically, the Dogmatic Constitution on the Church, “Lumen Gentium.” His May 6 catechesis was dedicated to the Church’s eschatological dimension, that is, the transcendent, transtemporal and transhistorical nature of the kingdom of God.

“This is an essential dimension which, however, we often overlook or downplay, because we are too focused on what is immediately visible and on the more concrete dynamics of the life of the Christian community,” the pope said.

“The Church is God’s people journeying through history, which has the kingdom of God as the purpose of all her action,” he said. “We are therefore called to consider the community and cosmic dimension of salvation in Christ and to turn our eyes to this final horizon, to measure and evaluate everything from this perspective.”

The Catholic Church lives in human history at the service of the coming of the kingdom of God in the world, he said. “She proclaims the words of this promise to all and always.”

That means the Church is not proclaiming herself, he said. “On the contrary, everything within her must point to salvation in Christ.”

Despite being at the service of the kingdom of God,



CNS photo/Vatican Media

Pope Leo XIV blesses a baby in St. Peter’s Square at the Vatican before leading his weekly general audience May 6, 2026.

“the Church is called to recognize humbly the human fragility and transience of her own institutions,” which can never be treated as “absolute,” he said.

“Indeed, since they exist within history and time, they are called to continual conversion, to the renewal of forms and the reform of structures, to the continual regeneration of relationships, so that they may truly fulfil their mission,” Pope Leo said.

As members of the same body, he said in a summary of his remarks in English, “we too are called to renewal. We do this by remaining in communion with Christ and one another. The entire Church is most closely united in our praise of God in the liturgy.”

The Church “does not identify perfectly with the Kingdom of God, but is its seed and beginning, for its fulfilment will be granted to humanity and the cosmos only at the end,” he said in his main catechesis.

Those who believe in Christ can walk this pilgrimage on earth, marked by injustices and suffering, without being either deluded or despairing, he said, as “they live guided by the promise received from the One who will ‘make all things new.’”

That is why the church, as a guardian of hope, urges her members to clearly reject evil and promote God’s kingdom of justice, love and peace, he said.

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Bishops' pro-life chair 'urgently' encourages FDA to proceed with safety review on mifepristone

Kate Scanlon
OSV News

The head of the U.S. bishops' pro-life committee has written a letter to Trump administration officials expressing concern about the status of their promised safety review of mifepristone, sometimes called the abortion pill.

The letter comes amid a growing frustration among pro-life advocates over the Trump administration's approach to policy regarding the drug.

In a May 4 letter to Acting Attorney General Todd Blanche and U.S. Food and Drug Administration Commissioner Marty Makary, Bishop Daniel E. Thomas of Toledo, Ohio, chair of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities, wrote that while the group is "grateful for the FDA's undertaking the needed study of mifepristone," he is concerned about "reports alleging a deliberate delay in the completion of that review."

"Without sacrificing scientific rigor and accuracy, we nonetheless urgently encourage the FDA to proceed as expeditiously as possible with its safety review and to, at the very least, restore the Risk Evaluation and Mitigation Strategies (REMS), if not revisit the legally dubious approval of the drug altogether," Bishop Thomas wrote.

"The former REMS' requirement for in-person doctor's office visits, in particular," he continued, "would help to determine gestational age accurately, whether a pregnancy is ectopic, and to screen for abuse and human trafficking — all of which are critical for the health and safety of women. Follow-up appointments would help detect other complications."

The Wall Street Journal recently reported that pro-life groups are growing concerned that the review is being deliberately slow-walked. Pro-life organizations have pushed the FDA to end a Biden administration policy permitting mifepristone to be distributed by mail.

However, the Trump administration has thus far left that regulation in place despite the opposition from pro-life groups, and has sought to block state challenges to mifepristone, such as one from Louisiana.

The status and timeline of the FDA's promised safety review of mifepristone remains unclear; however, in court filings, the Department of Justice has indicated it may come after November's midterm elections.

After the Journal's report, Susan B. Anthony Pro-Life America, a group that works to elect pro-life candidates to public office, reiterated its previous call for Makary to be fired over the FDA's approval of a new generic form of mifepristone — a pill commonly, but not exclusively, used for abortion in the first 10 weeks of gestation — and its lack of clarity about a promised safety review of that drug.

"FDA Commissioner Makary should be fired immediately," Marjorie Dannenfelser, SBA president, said in a May 4 statement. "Indifference is completely unacceptable to millions of pro-life voters expecting the administration to act to save lives. Abortions are up, not down after Dobbs, with at least 1.1 million deaths a year. More than 90,000 abortions occur each year just in states that protect babies in the law throughout all nine months of pregnancy — a direct result of Biden's Covid-era mail-order abortion drug rule, which the Trump administration inexplicably allows to continue."

Dannenfelser further argued that "without basic in-person medical supervision, male buyers have a frighteningly easy tool to abuse women," and that failure to rescind the mail-order regulation is "a five-alarm crisis for the pro-life movement and for the GOP."

Proponents of mifepristone — the first of two drugs used in a chemical or medication-based abortion — argue it is statistically safe for a woman to take, and attempts to restrict it are an attempt to ban abortion outright. Opponents of the drug's use for abortion argue there are

significant risks to those who take it, particularly outside of medical settings, in addition to ending the life of an unborn child early in its development.

In his letter, Bishop Thomas added, "We hope you will agree that vulnerable mothers in need do not deserve the isolation and danger of telemedicine chemical abortion. Instead, we must do better to meet mothers with compassionate, meaningful, and authentic support that enables them and their families to welcome their new children into the world."

In a similar letter to congressional lawmakers regarding the pro-life committee's legislative priorities, Bishop Thomas also urged efforts to roll back the policy permitting mifepristone to be distributed by mail for abortion.

The Catholic Church teaches that all human life is sacred from conception to natural death, and as such, opposes direct abortion. However, the same drug combination has sometimes been used in recent years for miscarriage care, where an unborn child has already passed, a situation that Catholic teaching would hold as morally licit use.



OSV News photo/Evelyn Hockstein, via Reuters

Boxes of mifepristone under the label Mifeprex are seen April 9, 2024, at Alamo Women's Clinic in Carbondale, Ill. In a May 4, 2026, letter to Acting Attorney General Todd Blanche and U.S. Food and Drug Administration Commissioner Marty Makary, Bishop Daniel E. Thomas of Toledo, Ohio, chairman of the U.S. bishops' pro-life committee, wrote that while the group is "grateful for the FDA's undertaking the needed study of mifepristone," he is concerned about "reports alleging a deliberate delay in the completion of that review."

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Obituary

Divine Providence Sister Dolores Ann Gohs died peacefully at Holy Family Home on April 28, 2026. She was a professed member of the Congregation of Divine Providence for 66 years.

Born in Dayton, Ky. in 1942 to Walter and Loretta Hurst Gohs, she made her first profession of vows in 1960 and professed her final vows in 1965.

Sister Dolores served as a teacher or principal for 60 years in various schools throughout the state of Kentucky. She began her ministry as teacher in 1960 at Christ the King School, Lexington until 1964 and was transferred to Our Lady of the Mountains School in Paintsville. In 1965 she went to West Covington to teach at St. Anne School and then to St. Joseph School in Camp Springs. In 1970 Sister Dolores went to St. Bernard School, Dayton and in 1972 began her tenure there as principal until she was asked to go to St. Francis de Sales, Newport in 1975 as a middle school teacher. Five years later she became the principal at St. Francis until 1987 when she went to Good Shepherd School, Frankfort and served as principal until 1995 when she returned to Newport. She was the junior high teacher at Holy Spirit until 2003 when she became principal and teacher at St. Philip School, Melbourne until 2014.

Throughout the changes in various schools, she was a strong and reliable guide for the many students and teach-

ers she worked with over the years. In 2014 until 2022 she was the Province Archivist but continued to help in the St. Philip School library, tutor students or teach English as a second language at El Centra de la Divina Providencia.

Sister Dolores was a gentle and easy person to be with. She was an excellent science teacher enabling many students to develop an appreciation of projects and to be involved in various competitions related to science. She loved to sew and was generous in offering assistance where she could. She was a faithful friend to many and devoted to her family until dementia slowly took over her abilities. Her smile was always offered when words escaped her.

She will be missed by her religious community, the Sisters of Divine Providence, her sisters, Sister Paula Gohs, CDP; Pauline Grome, Rose Kremer and Margie Graman, and her brothers-in-law Jim Grome, Bernie Graman, Paul Kremer and George Seurkamp and many nieces and nephews. Her sister Sylvia Seurkamp preceded her in death.

Mass of Christian Burial was celebrated in Immaculate Conception Chapel, Holy Family Home, Melbourne on May 9, 2026, followed by interment in the convent cemetery.

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Sister Dolores Ann Gohs, CDP

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Obituary

Divine Providence Sister Mary Ann Nadicksbernd (formerly Sister Mary Baptista) died peacefully at Holy Family Home on April 28, 2026. She was a professed member of the Congregation of Divine Providence for 75 years.

Born in Cincinnati, Ohio in 1933 to Elmer and Loretta Hein Nadicksbernd, she made her first profession of vows in 1951 and professed her final vows in 1955.

Sister Mary Ann began her ministry of teaching in 1951 at Corpus Christi School, Newport, Ky. For the next 65 years, she taught mostly second graders and considered it a great privilege to prepare the little ones for their First Reconciliation and First Holy Communion.

She was stationed in elementary schools in Kentucky for long periods of time in each at Holy Family School, Ashland; St. Francis de Sales School, Newport; St. Agatha Academy, Winchester; St. Philip School, Melbourne and Holy Trinity School, Bellevue. She proudly kept a list of all of her students and could recall their name and in what school she had them in class.

In 2005 she became a teaching assistant and tutor until

2015 when she began serving in the community and spending more time in prayer and making her famous quilting designs.

Sister Mary Ann was a kind and generous sister, always ready to assist others. She enjoyed reading good novels and visiting with former students and long-time friends and family members. Her gentle and friendly manner touched many people she interacted with over the years. Her memory remained sharp up until the time of her death.

She will be missed by her religious community, the Sisters of Divine Providence, her brother, Rev. Elmer Nadicksbernd, SVD, and her sisters, Sister Ruth Nadicksbernd, CDP, Sister Juanita Nadicksbernd, CDP, and Diane Breitenstein and her sister-in-law, Carol Nadicksbernd and her nieces and nephews. Her brother, Joe preceded her in death.

Mass of Christian Burial was celebrated in Immaculate Conception Chapel, Holy Family Home, Melbourne on May 7, followed by interment in the convent cemetery.

Memorials to the Congregation of Divine Providence, 5300 St. Anne Drive, Melbourne, KY 41059.



Sister Mary Ann Nadicksbernd, CDP

Just war not ‘a blank check for violence’ and pope is ‘guardian of conscience’

Gina Christian
OSV News

On April 15, Auxiliary Bishop James Massa of Brooklyn, New York, chair of the U.S. Conference of Catholic Bishops’ Committee on Doctrine, issued a statement clarifying the Catholic Church’s teaching on just war.

The statement came as President Donald Trump, Vice President JD Vance and other Trump administration officials have publicly challenged Pope Leo XIV’s calls for peace amid the U.S.-Israel war on Iran and other conflicts.

OSV News spoke at length with Bishop Massa regarding just war doctrine.

This interview has been edited for length and clarity.

OSV News: Based on recent comments from Pope Leo XIV and various bishops, is it fair to say the Catholic Church’s teaching on just war doctrine is at heart a call for peace?

Bishop James Massa: Absolutely. Just war theory is always meant to make war, the legitimate use of force, a last resort defense of people.

When an aggressor has caused some grave, lasting, certain harm, and then when all other options have failed — peaceful options, negotiations, diplomacy, etc. — and when there’s a real chance of success, those are the criteria. And that’s called “jus ad bellum,” Latin for “just reasons for going to war.”

And then the other big condition that’s very important is that the fighting and the actual use of force will not cause worse evils than the harm you’re trying to stop.

So clearly, going back to St. Augustine and his teacher St. Ambrose, and St. Thomas Aquinas, who brings it to another level — just war theory is never a blank check for violence.

OSV News: What are some common misconceptions about the Church’s teaching on just war?

Bishop Massa: I think one is forgetting the use of violence, the use of war is always tragic. When anyone is the recipient of violence, it’s always something terribly, terribly tragic — one more manifestation of original sin in a broken world.

So, the Church urges governments to exhaust every other possible means before going to war and before using force to achieve a noble end.

And I think the other thing that’s sort of missed right now is, if you’re going to go to war, you have to have a very clear endgame in mind. What is the purpose of it? What’s the goal?

Arguably, in this current conflict, that has not been stated with consistency and clarity.

OSV News: You’re referring to the U.S.-Israel war on Iran?

Bishop Massa: Yes. The goal has been talked about in different ways. There is a repeated point made by the current administration that the goal is to have a denuclearized Iran.

But what else does it look like? Where do we end up in terms of relations among nations? And what’s the path to peace in the region beyond this?

This all has to be stated clearly for there to be legitimacy in the use of force in such a high level of military engagement.

OSV News: Vice President JD Vance and others have cited World War II in defending the U.S.’s war on Iran. When people reference other wars in history in terms of just war theory, what are some things they need to keep in mind if they’re trying to use the past as justification for the present?

Bishop Massa: One of the lessons of history — and clearly, this was the case with World War II — and especially in an age with weapons of mass destruction and with much more sophisticated technologies at play, is that we can’t go it alone.

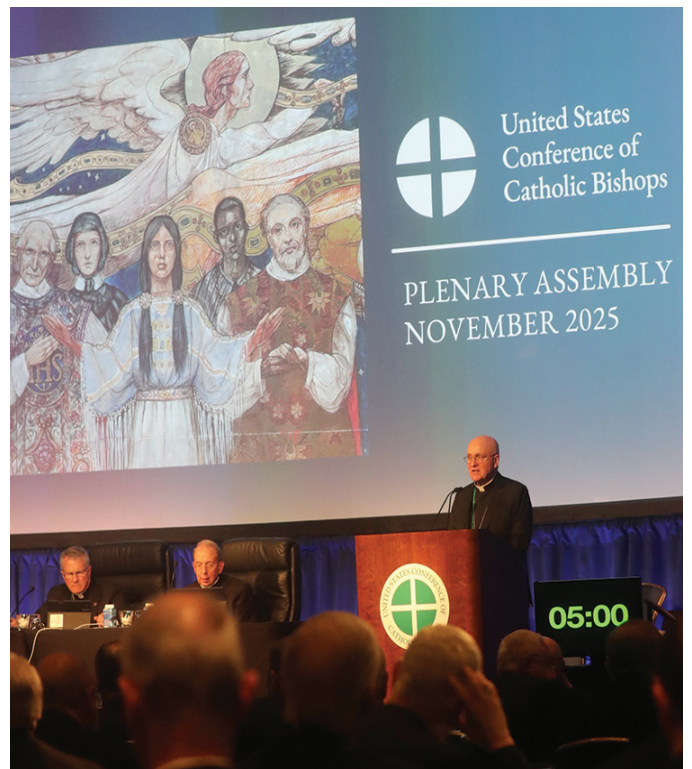
In World War II, the United States was part of a coalition, the Allied powers against the Axis powers, Germany, Italy and Japan. There was an endgame in view. The Allies were speaking about the United Nations, some international mechanism that would help to defuse conflict and prevent war from happening in the future. So, arguably there, the conditions of justified use of force were met.

But go back a little bit further, and I think we can put Pope Leo’s comments of late against this backdrop: 110 years ago, we had a pope who was deeply, deeply troubled by the war that was raging at the time, namely World War I.

It was Pope Benedict XV, and he was pleading for a cessation of the war to bring the various parties to the peace table. He pleaded for that. He was speaking about the League of Nations before most of the leadership of the time, as the need for some international means of preventing such a catastrophic war from happening again. In World War I, we saw such massive slaughter — and that slaughter was committed by largely Christian nations, with baptized Catholics killing each other in battle. And it was deeply troubling.

So, there you have kind of the first cry of the heart from a pope to speak to a global conflict. And I think that sets the stage for what other popes, from Pius XI through St. John Paul II, Pope Francis, and up until Pope Leo XIV now, are pleading for: the use of international bodies to arrive at solutions to conflict rather than going to war.

OSV News: What would you say to people who invoke



Auxiliary Bishop James Massa of Brooklyn, N.Y., speaks during a Nov. 11, 2025, session of the fall plenary assembly of the U.S. Conference of Catholic Bishops in Baltimore.

papal support for the Crusades, and the Crusades themselves, as Christian justification for conflict? How does the Church look at that now from the present moment?

Bishop Massa: Very simply, and in four words: We repent of them.

That message was folded into Pope St. John Paul II’s apologies, the “mea culpas” that he gave 26 years ago (both in his bull for the Great Jubilee Year of 2020 and in his “Day of Pardon” homily on March 12 of that year) in which the pope, at the turn of the millennium, was looking back at the sins of the sons and daughters of the Catholic Church, and asking for forgiveness and repentance.

Was there any legitimacy to the efforts of the Crusaders? Some historians might want to argue that we were trying to free up access to the holy sites in the Holy Land when the various (Muslim) caliphates were the aggressor in various historical moments. Some may want to make that argument, but a war that is justified by means of the logic of a crusade betrays false reasoning.

OSV News: You noted modern weapons of mass destruction, which pose risks now accelerated by artificial intelligence, as multiple experts have warned. Talk about the need for a clear understanding of Catholic teaching on

(Continued on page 14)

Pope is 'guardian of conscience'

(Continued from page 13)

just war in the light of AI.

Bishop Massa: We're removing human agency from decisions about how to conduct war and specific decisions that are made in the waging of war. So, this applies to the criteria of "jus in bello" (the morality that governs combat, reflected both in Catholic teaching and in international humanitarian law).

So, we have the criteria we use to determine whether it's legitimate to go to war, and then the criteria for the waging of war.

What are the conditions for justly waging war? First of all, there has to be noncombatant immunity. Wounded soldiers, innocent civilians and prisoners have to be respected, treated humanely.

One cannot indiscriminately destroy whole cities and their populations. The Second Vatican Council condemned that in "Gaudium et Spes" at paragraph 80. You have to avoid indiscriminate destruction.

And with the introduction of AI, this becomes more and more precarious.

OSV News: What would you say to those who hold that Catholics can disagree as to whether the U.S.-Israel war on Iran is just or not?

Bishop Massa: The pope and the Magisterium of the Church do not substitute for the conscience of individual Catholics. But for a Catholic to reason justly about the legitimacy of any war, he or she must be informed by the Church's teaching and what the pastors of the church are

currently saying.

As Cardinal Joseph Ratzinger, later Pope Benedict XVI, argued — and he was drawing on the thought of St. John Henry Newman — the pope is the guardian of conscience.

And that was basically saying to us: "Read Holy Scripture, look at what the Church has been saying through the voice of her pastors about warfare in the modern era."

Yes, each of us must come to a decision, each of us must take a position based on conscience — but make sure that our consciences are well informed by the Church's wisdom.

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National/World

Trump renews attacks on Pope Leo over Iran war

WASHINGTON — President Donald Trump on May 5 continued his series of social media and verbal attacks on Pope Leo XIV, accusing him in a radio interview of “endangering” Catholics through his opposition to the Iran war. Trump claimed in an interview that aired May 5 with Hugh Hewitt, a conservative talk radio host, that “the pope would rather talk about the fact that it’s okay for Iran to have a nuclear weapon.” Trump has repeatedly claimed that the U.S.-born Pope Leo supports Iran having nuclear weapons; however, the pontiff never made any such statement and has consistently called for the rejection of nuclear weapons. The president accused the pontiff of “endangering a lot of Catholics and a lot of people” by opposing the war with Iran. Pope Leo has been a staunch critic of war generally, including those initiated by the U.S. and Israel against Iran on Feb. 28. In comments May 5 to journalists in Castel Gandolfo, Italy, Pope Leo said that ever since his election, the anniversary of which is days away, “I said, ‘Peace be with you,’ and the Church’s mission is to preach the Gospel, to preach peace.” He said, “If anyone wishes to criticize me for proclaiming the Gospel, let them do so with the truth. The Church has spoken for years out against all nuclear weapons, so there is no doubt about this, and I simply hope to be heard for the sake of the Word of God.”

Historic Catholic church in destroyed in ‘scene of terror’

MEZA, Mozambique — A Catholic church in northern Mozambique has been destroyed in a new wave of extremist violence. According to Aid to the Church in Need, militants linked to the Islamic State attacked St. Louis de Montfort parish in Meza on April 30, leveling the church, clergy residence and offices, and vandalizing a church-run kindergarten. Bishop António Juliase Ferreira Sandramo described “a scene of terror,” with homes destroyed and civilians forced to witness hate-filled speeches. The parish, founded in 1946, had long served Catholics in Cabo Delgado, a Muslim-majority region. Data from Armed Conflict Location & Event Data indicates the attack fits a broader pattern, though assaults on churches remain relatively rare. In April, the U.S. Commission on International Religious Freedom stated that the Islamic State-Mozambique “has carried out a sustained campaign of violence against both Christian and Muslim communities” since 2017, displacing communities and destroying religious infrastructure. Bishop Juliase told ACN that although the missionaries in the parish are safe, “the community remains in shock even after the attackers left the scene at nightfall,” and urged solidarity from Catholics around the world.

Catholic, other faith leaders push lawmakers to end the death penalty

COLUMBUS, Ohio — As Ohio prepares for its upcoming gubernatorial election, faith leaders pushed lawmakers on May 4 to end the practice of capital punishment. Ohio’s May 5 primary election will determine who both major parties will nominate to run in the state’s November gubernatorial election to succeed Gov. Mike DeWine, a Republican whose term ends in January. DeWine, who has thus far declined to state his position on capital punishment outright, has indicated he would do so after the primary elections. DeWine has postponed every execution since he took office in 2019. The last execution in Ohio was in 2018, before DeWine took office. But opponents of the practice hope DeWine would support their effort to end capital punishment in his final months in office. Kevin Werner, executive director of Ohioans to Stop Executions, said at a May 4 press conference that the issue was “clearly on his mind.” “We’re eagerly anticipating what the governor is going to say,” he said. Werner said a letter to lawmakers, also sent to DeWine, from faith leaders urging lawmakers to end the practice had more than 500 signatories. That letter included Catholic clergy, deacons, and religious sisters.

Christian sites under attack in Holy Land as violence intensify

Christian sites under attack in Holy Land as violence intensify

JERUSALEM — Reports of damage to a Christian school in southern Lebanon are drawing sharp, conflicting claims and renewed concern over violence targeting Christians in the region. The Vatican newspaper L’Osservatore Romano and Lebanese sources said Israeli bulldozers demolished the Holy Savior school in Yaroun, which also housed a convent. The Israeli Defense Forces denied demolishing the site, saying only limited damage occurred during operations against Hezbollah infrastructure. Church officials said the school was a vital spiritual and educational center for local families already displaced by earlier conflict. Father Ibrahim Faltas of the Custody of the Holy Land condemned the incident, questioning the destruction of religious sites and warning of rising hostility toward Christians.

Supreme Court hits brakes on ruling that blocked abortion pill by mail

WASHINGTON — The U.S. Supreme Court on May 4 temporarily blocked an appeals court ruling that sought to pause a federal policy permitting mifepristone, sometimes called the abortion pill, to be dispensed through the mail. An administrative stay issued by Justice Samuel Alito blocked a temporary injunction issued May 1 by the 5th U.S. Circuit Court of Appeals until at least 5 p.m. EDT on May 11. Alito directed Louisiana to respond by May 7. The stay in effect restores permission for the drug’s distribution by mail. Previously, the 5th Circuit granted Louisiana’s request to temporarily pause the Food and Drug Administration’s policy permitting mifepristone — a drug commonly, but not exclusively, used for abortion up to ten weeks’ gestation — to be mailed into the state despite its own laws restricting abortion. Danco Laboratories, one of the pharmaceutical companies that manufactures the drug, promptly appealed to the U.S. Supreme Court, asking it to block that injunction. The Catholic Church teaches that all human life is sacred from conception to natural death, and as such, opposes direct abortion and the use of any medication, such as mifepristone, to take human lives. However, the same drug used in combination with misoprostol has sometimes been used in recent years for miscarriage care, where an unborn child has already passed, a situation that Catholic teaching would hold as morally licit use.

Suspect arrested for assault against French nun in Jerusalem

Suspect arrested for assault against French nun in Jerusalem

JERUSALEM — Israeli authorities arrested a suspect in the violent assault of a French nun in Jerusalem, an incident that’s drawing international concern. Police launched an investigation after the April 28 attack near the Cenacle — the traditional site of the Last Supper — and said the suspect remains in custody as they seek to extend his detention. In a statement, the Israel Police stressed “zero tolerance” for violence against clergy in the multifaith city. The nun, a researcher at the French Biblical and Archaeological School of Jerusalem, was reportedly thrown to the ground and repeatedly kicked. Her injuries included visible bruising. Church leaders and the French Consulate General in Jerusalem condemned the attack, calling for justice. The incident comes amid rising concerns over anti-Christian harassment. A local watchdog group, the Religious Freedom Data Center, said an estimated 181 incidents of “harassment targeting Christians, Christian symbols, and Christian institutions” were committed in Israel in 2025. The group also reported an additional 44 incidents between January and March 2026.

4 asteroids just got named for Pope Leo XIII, Vatican astronomers

CASTEL GANDOLFO, Italy — The Vatican Observatory announced in an April 29 press release that an asteroid has been named in honor of Pope Leo XIII, who formally reestablished the observatory in 1891. Also known as “minor planets,” asteroids are rocky leftovers from the formation of the solar system some 4.6 billion years ago, NASA notes on its website. The Pope Leo XIII asteroid is one of four discovered by Lithuanian astronomer Kazimieras Cernis and Jesuit Father Richard P. Boyle, a Vatican Observatory astronomer. The pair detected the bodies using the Vatican Advanced Technology Telescope on Mount Graham, Arizona, constructed in partnership with the University of Arizona’s Steward Observatory. Along with Pope Leo XIII, the newly named asteroids are a nod to Oratorian Father Giuseppe Lais, an astronomer who served as the observatory’s deputy director for 30 years; Cardinal Pietro Maffi, archbishop of Pisa, who was observatory president from 1904 until his death in 1931; and Jesuit Father Florent Constant Bertiau, a Belgian astronomer who founded the observatory’s computer center in 1965.

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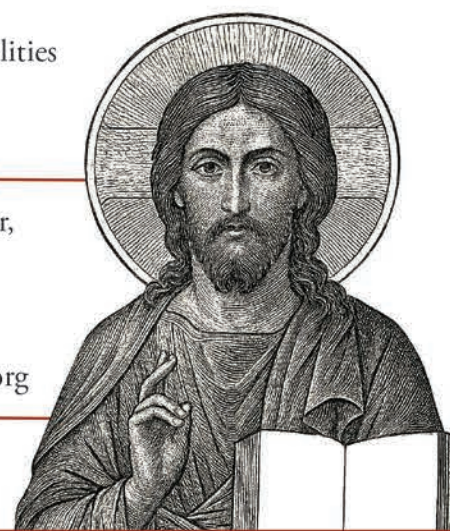
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- Jesus: The Cristo-Centricity of Catechesis
- The Deposit of Faith: An Intro to the Catechism
- Essential Link Between Liturgy & Catechesis
- Scripture: The Heart of Catechesis
- Sacred Scripture: The Big Picture
- Scripture: The Driving Force of Doctrine
- Introduction to the Old Testament
- Trinity
- Preventive System of St. John Bosco
- Introduction to the New Testament
- Our Life in Christ: The Basics of Catholic Morality
- Ten Commandments and Beatitudes
- Teaching Your Children about God's Plan for Sexuality
- Faith and Moral Development: Ages 3–6
- Faith and Moral Development: Ages 6–12
- Faith and Moral Development: Ages 12–18
- Christ: His Person & Works
- The Sacrament of Baptism
- Unlocking the Rich Treasure of the Catholic Church
- The Sacrament of the Eucharist
- First Penance and First Eucharist Preparation
- The Sacrament of Confirmation
- Confirmation Preparation
- Introducing Liturgy to Children
- Liturgy and Catechetical Methodology
- The Sacramental Economy
- Praying Scripture: Lectio Divina
- Evangelización en la Parroquia – Hispanic Ministry
- The Father: Origin and Desire of All Souls
- Holy Spirit: Converter of Hearts
- The Church: Dispenser of the Mysteries and Guardian of the Deposit of Faith
- Magisterial, Conciliar, and Catechetical Documents I
- Magisterial, Conciliar, and Catechetical Documents II
- Unlocking the Rich Treasure of the Catechism
- The Catechumenal Process: A Modern Restoration (OCIA/OCIC)
- Entrance into Christ & Participation in God's Life (OCIA/OCIC)
- The Educational Leader in a Catholic Setting
- The Evangelizing Classroom
- Dilexit Nos: Formation of Heart Linking Evangelization & Catechesis
- Child Catechetical Methodologies & Learning Styles
- Adult Catechetical Methodologies & Learning Styles
- A Foundational Vision: Theology of the Body (JPII)
- Pedagogy and the Response of Faith
- Prayer: Introduction to the Spiritual Life of the Catechist
- The Human Person in God's Loving Plan
- The Family as the Context of Catechesis
- Being Guided and Guiding Souls
- Personal Vocation and the Mentoring Relationship
- Building the Mentoring Relationship: Asking Good Questions
- Building the Mentoring Relationship: Empathic Listening
- The Vision of Educating in Christ Approach
- Connecting Child Development with Catechetical Formation
- Catholic Social Teaching
- Hearing God's Voice through the Scriptures: Learning to Let Christ Become the Teacher
- Introducing Children to the Scriptures
- Catechetical Mentorship
- Catechesis for Persons with Disabilities
- How to Disciple Adults
- Church History

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