Bishop praises priests and people as he reflects on episcopacy

Laura Keener
Editor

On July 27, Bishop Roger Foys will celebrate his 75th birthday and, as required by Canon law, sends his resignation to the Holy Father. As the date approaches, the Messenger sat down with Bishop Foys to talk about the process of getting a new bishop, to review his accomplishments and to share his thoughts about his episcopacy and the people of the Diocese of Covington. Also, this edition highlights the work of the Curia and its staff who have assisted Bishop Foys throughout his episcopacy.

Q. On July 27 you will celebrate your 75th birthday and will be submitting your resignation letter to the Apostolic Nuncio. Why is that and what is the process of naming a new bishop?

A. On a bishop’s 75th birthday he, by Canon law, sends his resignation to the Apostolic Nuncio who communicates it to the Holy Father. The Holy Father might accept it immediately, for example because of health reasons. Or the Holy Father can say “I accept your resignation and it will be effective once the new bishop is named”, that bishop would then stay on as the bishop. A bishop could also ask that his resignation be accepted immediately; most often for reasons of health. So there is no clear-cut, one-size-fits-all. If the Holy Father accepts the resignation and it’s effective when the successor is named, then the process begins for naming the new bishop — that process can take anywhere from four months to a year.

Q. As you prepare to submit your letter of resignation, what’s on your heart and mind?

A. People ask me, “Will you miss being the bishop?” The short answer is, I will still be a bishop. Once my resignation is accepted I won’t be an active bishop in the sense of administering the diocese. As far as the administration is concerned, that’s a part of being a diocesan bishop that is for some bishops, and it is for me, difficult because it’s a thin line sometimes between being a pastor and a CEO or COO.

What’s on my heart? I will miss parish visits, I will miss confirmations — I will still go to festivals. I will still make myself available for pastoral work — pastoral work I haven’t had the chance to do because of the demands of the episcopacy. I recently blessed the Parish Kitchen, and that’s the kind of thing (Continued on page 6)
Every diocesan bishop bears the responsibility to teach, govern and sanctify the people under his care as the chief shepherd of a diocese. This is no small task for any bishop! The offices and persons of the Chancery directly assist the bishop as he manages administrative duties, meets with people, visits parishes and institutions and supports the priests and deacons of the diocese who are all extensions of his ministry. The Chancery includes the Office of the Bishop, the Office of the Vicar General and the Office of the Chancellor.

All bishops hold within their person the executive, legislative and judicial authority over their diocese. The Vicar General’s role is an extension of the bishop’s executive authority and function. The Vicar General assists the Bishop in his governance of the diocese by carrying out many administrative duties such as but not limited to, granting dispensations and signing legal documents. A Vicar General can also be called upon to be the Moderator of the Curia, which means he is basically the Chief Operating Officer of the Diocesan Offices. It is his responsibility to see to the day to day operations of the Curia on behalf of the Bishop. Most importantly perhaps, a Vicar General must have the mind of the Bishop and “never act contrary to the Bishop’s will or mind” (canon n. 486). A Vicar General is often times referred to as the “alter ego” of the Bishop. Father Daniel Schomaker sees his role this way: “A Retreat Master once reminded me that all priests, must be a St. Peter, a St. Paul and a St. John. All attributes associated with each is necessary, but some will be more prevalent. St. Peter is associate with governance; St. Paul with teaching; and John with sanctifying. What is important is that when one governs, he is also teaching and sanctifying, and when he is teaching and sanctifying, so too is he governing.” Says Father Ryan Maher, “I have worked closely with Bishop Foy for nearly day of my priesthood. Being a Vicar General carries with it immense responsibility, and though at times demanding in terms of time and energy needed to fulfill this role, I am very blessed to be able to assist Bishop Foy as Vicar General and serve the local church of Covington in this regard. Each day I am able to see and witness firsthand how much Bishop Foy cares for the people of our diocese and how he relies on prayer and the grace of the Holy Spirit to help guide us what we need to get the job done. It’s really interesting, having a broader understanding of the local and universal Church, and it’s truly an honor and a pleasure to be able to serve the Bishop, the clergy and the people of the diocese in this capacity. I am blessed.”

Additional responsibilities of the Chancery as a whole, are to facilitate communication with other dioceses and the Vatican, to provide information about the Church or direct people to appropriate sources, and to offer assistance to the bishop, the clergy or the people of the diocese in a variety of Church, civil, and personal matters. “For me, one of the most important and meaningful aspects of our work in the Chancery comes when one of our priests passes away. To show our gratitude for and pay a fitting tribute to his ministry, to serve his family by helping to prepare his funeral, to pray for him, is a great privilege,” says Mrs. Schroeder.

There are seven situations where parishes, schools and other diocesan organizations need to contact the diocesan office before proceeding with a project. These categories are: fundraising and capital campaigns; selection of professional design services; major capital maintenance and repair; renovations of places of worship; new construction, renovation and remodeling; insurance repairs and restoration to real property; and property acquisition, alienation and leasing.

The Building and Properties Office is a member of the national Conference for Catholic Facility Management (CCFM). The Bishop Foy is the episcopal moderator for the CCFM. The CCFM is a technical and trade resource for dioceses across the country bringing information on how to care for and deal with issues that come up with church structures and schools and other diocesan properties.

Bishop Foy has often reminded his staff that they exist to serve the parishes, schools and people of the diocese,” said Don Knochelmann, Director, Buildings and Properties Office. “For any parish or school building or renovation project, it is important that they reach out to the Buildings and Properties Office early in the process so that we can assure that diocesan policies are followed.”

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Diaconal Formation

Eventually, and after further interviews and psychological and other screenings, the aspirant at the director’s discretion and with the bishop’s approval may begin actual formation and may move to the more formal status of “candidate.” Pastoral and theological formation is conducted in an intensive, fairly intense three-year program held on alternate weekends at the Archdiocease of Cincinnati’s Mount St. Mary Seminary of the West, the seminary, and taught by faculty of that seminary. The candidates continue in spiritual direction and in ongoing relationship with deacon mentor couples.

The office also is involved in a certain amount of support activities for those ordained, including conducting a preaching practicum for the newly ordained (a deacon may or may not desire preaching faculty from the bishop, which are granted at his discretion) and rendering from time to time some assistance to the bishop in personal matters involving the permanent deacons.

The diocese is currently blessed with 38 active permanent deacons serving 27 parishes. Twenty-nine have been ordained since 2007. Two more permanent deacons are retired after long, faithful and fruitful service. Five men are currently in formation as candidates at the Athenaeum.

The diocese has more than once removed the deacons that he came to our diocese from a diocese which did not have permanent deacons, which has made his commitment to the permanent diaconate.

St. Ignatius of Antioch, a very early martyr bishop of the beginning of the second century, wrote very moving letters on his martyrdom in the amphitheater in Rome, giving testimony to the very early crystallization of understanding of the “threefold ministry” of the Church, and the three degrees of the sacrament of Holy Orders (Catechism 1543). Ignatius wrote:

“Let everyone reverence the deacons as Christ, the bishop as the image of the Father, and the presbyters as the senate of God and the assembly of the apostles. For without them one cannot speak of the Church.”

This “threefold ministry,” as stated by the Catechism (1554), has been instituted by God. Two of these degrees (the sacrament of Holy Orders, those of the episcopacy (bishops, who possess the fullness of the sacrament of Holy Orders) and of the presbyterate (priests, co-workers of the bishop), are a participation in the priesthood of Christ.

The third degree, that of the diaconate (deacons), “is intended to help and serve” the other two degrees; it is “the degree of service”—“deacon” is Greek for “servant”—and like the other two degrees is conferred by the sacramental act of ordination.

The Catechism further explains (1499) that the deacon receives ordination, in the words of Vatican I’s “Lumen Gentium” (28), “not unto the priesthood, but unto the ministry.” Ordination marks the deacon with an irremovable character configuring him to Christ, the “deacon” or servant of all (Catechism 1570).

The Diocese of Covington is richly blessed by the many and varied ways in which permanent deacons exercise those duties in their threefold role of service at the altar, service to the Word of God, and service in charitable ministries.

The Bishop of Covington, through his commitment, is in fact, made even more evident by the fact that the Bishop has from time to time transferred deacons from one parish to another, or to another diocesan ministry. This is not always the case in other dioceses, and demonstrates that he views the permanent diaconate as something bigger than, and transcending the scope of a single parish.

“I have to say,” continued Msgr. Neuhaus, “that a happy aspect for me is the edification I find from the holiness, dedication and generosity of these good Catholic men. I greatly appreciate the outstanding support and interest of Bishop Boy, who himself looks forward to thanking the deacons in an annual service of evening prayer which includes an opportunity for the deacons to renew their ordination promises.”

The Office of Deacons and Deacon Formation began in its present form in 2001, after a major diocesan reorganization. Previously it had been included in diocesan offices of lay pastoral ministry and formation.

Diocese of Covington Curia

Father William Neuhaus
Director

Deacon Paul Yancey
Assistant director

Shannon Barnes
Secretary

July 17
Coronavirus briefing meeting, 9:30 a.m.

July 18
Mias, Cathedral Basilica of the Assumption, Covington, 8:30 p.m.

July 19
Mias, Cathedral Basilica, 10 a.m.

July 20
DPAA Priests Committee meeting, 10 a.m.

July 21
Episcopal Council meeting, 9:30 a.m.

July 22
Individual meeting, noon

July 23
Coronavirus briefing meeting, 9:30 a.m.

July 24
Coronavirus briefing meeting, 9:30 a.m.

July 25
Mias, Cathedral Basilica, 8:30 p.m.

July 26
Mias, Cathedral Basilica, 10 a.m.

July 28
Executive Committee meeting, Thomas More University, Crestview Hills, 8 a.m.

Episcopal Council meeting, 9:30 a.m.

July 30
Coronavirus briefing meeting, 9:30 a.m.

Diocesan staff directors meeting, 9:30 a.m.

July 31
Coronavirus briefing meeting, 9:30 a.m.

July 31 (continued)
Rehearsal for priesthood ordination, Cathedral Basilica, 4 p.m.

August 1
Priesthood ordination of Christopher Granette, Cathedral Basilica, 10 a.m.

Mias, Cathedral Basilica, 4:30 p.m.

August 2
Installation of Rev. Michael D. Barth as pastor, St. Joseph Parish, Warsaw, noon
“Usually the rich feel secure in their wealth, and think that, if that wealth is threatened, the whole meaning of their earthly life can collapse. Jesus himself tells us this in the parable of the rich fool: he speaks of a man who was sure of himself, yet foolish, for it did not dawn on him that he might die that very day” (Lk 12:20,21).”

— Pope Francis, “Gaudate et Exultate” (“Rejoice and Be Glad”), n. 6

In the parable of the rich fool, Jesus says that one who lives a life in a condition of practical atheism, will be deceived by the lie that his own ego controlled life and that his wealth had created a lasting security for him. Tragically his “early retirement plan” was an illusion, for his wealth and success had displaced his awareness for the need to take God into account.

The rich fool’s fixation is on dollar cute blocked out the very meaning of life and accountability to God.

Thus, the parable accentuates the truth that “The security of wealth can never protect anyone from the fragility and vulnerability of mortality. Trust in possessions or status can never displace the radical need for trust in God.”

In his “ Hear Then The Parable.” Bernard Branciont Scott talks of this parable as a story about “a man who misunderstood and misinterpreted it. A man who thought that the Bible was a ‘law of harvest’ simply as a miracle of God. Furthermore, the surplus from bumper harvests would be stored for use of the community during tough times in the future. Hoarding contradicted the obligation to share with persons in need through acts of charity and almsgiving. In other words, wealth entailed social responsibility towards public goods.”

The parable of the rich fool is a warning against those who pretentiously store up goods for themselves rather than for the public welfare.

Father Ronald Ketteler, the ‘old souls’ of St. Louis University, analyzed the ethical challenge of “autonomy.” The St. Louis University professor of philosophy contended that “radical narcissism” is a deformed concept of human autonomy, an ideology that holds “that there is no rule higher than one’s self and no other source than oneself to consult.” From the perspective of an autonomous individuality, Kavanagh wrote: “We imagine ourselves individual moral monads, our own world, a mirror. Nonetheless, the human will, unbridled in moral action, can destroy itself.” 

In his Anchor Bible Commentary on the Gospel according to Luke, Joseph A. Fitzmyer (1998) dismisses the notion of that ambition, either in his own existence or for the life, without ever reflecting on what would be the aftermath of that ambition, either in his own existence or for the stores amassed.

In “Autonomous Individualism,” a 2007 “Ethics Notebook” column in “America,” the late Jesuit Father John F. Kavanaugh (d. 2012) analyzed the ethical challenge of “autonomy.” The St. Louis University professor of philosophy contended that “radical narcissism” is a deformed concept of human autonomy, an ideology that holds “that there is no rule higher than one’s self and no other source than oneself to consult.”
Jesus live on talk radio!

The readings for the sixteenth Sunday in Ordinary Time — Cycle “A” are: Wisdom 12:13-16; 19: Romans 8:26-27; and Matthew 13:24-43. I can’t listen to talk radio! Every time I try I end up switching off the program with feelings of great personal insignificance and insecuity. Everyone else is so much more enlightened. They, too, have correct opinions on all matters. Even when their opinions control the facts, they explain to you why you are still wrong.

Me? I am never sure about anything. I have a hard time making up my mind about most matters. I am not sure if I am sure about anything. I read one more article. I always want to think about it for a little while longer. And when finally pressed to make a decision or give an opinion, I usually qualify it by saying that “while I’m not sure, this seems to be the best thing right now.” I wish I could be so sure like those other guys.

Perhaps my own lack of certainty is the reason that I find the first parable of Jesus in today’s Gospel so appealing. It is the familiar one about the weeds growing up with the wheat. The slaves want to go out and pull up the weeds. The weeds want to take up the land and make sure it has only the good wheat growing in it. But the farmer refuses their request. “No,” he replied, “pull up the weeds and you might take the wheat along with them.”

The reason that the servants might pull up the wheat with the weeds was basically that they might miss all the wheat for one or the other. The two had a very similar appearance. This was a great difficulty for Middle Eastern farmers in the time of Christ. The weeds (darnel) looked just like the wheat. Only much later, at harvest time, could you unmistakably tell the difference. Then only the wheat would have the fruiting heads on it. Only at harvest time can the final verdict be rendered. To make a judgment before then is to risk throwing out the good wheat.

The message of Jesus seems to be that we cannot tell until the very end of time who are the good and who are the bad. (And even then, only the harvest master makes the judgment!) In the meantime, even God the harvest master is unwilling to rend a verdict. God simply endures in mercy and leniency unto the end of time. The first reading today from the book of Wisdom tells us much about God’s attitude toward the weeds of humanity: “Your mastery over all things makes you lenient to all.” But though you are master of might, you judge with clemency; and with much lenience you govern us.” Not even God, who is omniscient and omnipotent is ready to throw out the weeds when they appear even though He presumably knows the difference between them and the wheat.

Leniency does not come easily to people who are infected with coronavirus are asymptomatic, which means they do not know they are sick and are capable of spreading the disease. Wearing a mask in public protects your neighbor in the grocery store, in the bank and in church.

Admittedly, wearing a mask can be an irritation, but this much we do know: Wearing a mask in public is a sign of charity and may well save lives. This is a question more about care than about fear.

There is far too much unknown about the virus itself, but this much we do know: Wearing a mask in public is a sign of charity and may well save lives. This is a question more about care than about fear. Wearing a mask displays true love of neighbor.

The ‘Next Pope’ and the Great Commission

In “The Shoos of the Fisherman,” crusty old Cardinal Leon, canvassing votes for a surprise candidate just before the election of a new pope, is deeply moved by a quiet admonition from a Syrian cardinal named Rahamani: “Always you search a man for the one necessary gift — the gift of cooperation with God. Even among good men this gift is rare. Most of us, you see, spend our lives trying to bend ourselves to the will of God, and even then we have often to be bent by a violent grace. The others, the rare ones, commit themselves, as if by an instinctive act, to be tools in the hands of the Maker.”

For some reason, I thought of Cardinal Rahamani while I was writ- ing “The Next Pope: The Office of Peter and a Church in Mission,” which has just been published by Ignatius Press. So perhaps the fictional cardinal’s words had some indirect influence on the ending of this small book’s reflec- tion on Peter’s Chair and its role in the 21st-century Church.

... The next pope must be, after all, a radically converted disciple: a man formed in the depth of his being by the con- viction that Jesus Christ is the incarnate Son of God, who reveals to the world the face of the merciful Father, the truth about humanity, its dignity, and its destiny. The inten- sity of the next pope’s relationship with the Lord Jesus, and the wisdom of his discernment of what the Lord Jesus is asking of him at any given moment, will determine whether his papacy advances the cause of the Gospel or frustrates the Church’s evangelical mission.

That is why the next pope needs, and deserves, the prayerful support of the entire Catholic World. I have no idea when the next papal conclave will take place. Nor do I have a settled view of who the next pope should be, and still less on who he will be. But I do know about handicapping possible candidates for the papacy or profiling them. Rather, it’s an agenda for the Catholic future.

George Weigel

Wearing a mask displays true love of neighbor

The COVID-19 pandemic has forced us into a new way of life that has brought fears and uncertainty. Has it brought blessings?

— More time with family.
— A deeper appreciation of the need to trust in God.
— A vision to see our own needs and the needs of others.
— Hungerers: For the next meal, the hungerer to be with others, thus appreciating the poor and others at a different level.
— Hunger for the Eucharist.
— More free time to pray and reflect — this has even led some to think of a deeper meaning to life and their vocations.

We have many questions:
— There are many fears.
— What are the blessings God sent me?
— How can I keep those blessings/attitudes alive beyond COVID 19?

Every aspect of the COVID-19 pandemic has been per-plexing. Not only has an invisible enemy taken the lives of more than 120,000 people in the United States, but it also has forced millions of Americans into unemployment and created a firestorm of fear and anxiety about the future.

Who is next? What is next? Only God knows.

In the meantime, as we go about our daily lives trying to love God and love our neighbor, it is important that we do everything we can on a personal level to keep our part of the world as safe as possible during this global plague. We need only look at the spike in the number of coron- avirus cases and hospitalizations since the loosening of the social-distancing restrictions in some parts of the country to understand that we need to do our part to be good neighbors to each other.

Recent papal history suggests that certain qualities are need- ed in the Bishop of Rome at this turbulent period in history. Reflected on those is one who helps everyone understand this Catholic moment and its demands more clearly.

Over the past 15 years, there has been little privilege of extensive conversations with the popes of the last four decades. And during that time, I’ve also been privileged to be in close contact with Catholics in many circumstances throughout the world. Those privileges created a debt, and it struck me earlier this year that one way to satisfy that debt would be to reflect on what Petrine, papal leadership might look like in the middle decades of this century by drawing on my experiences with Pope John Paul II, Pope Benedict XVI, Pope Francis, and a myriad of fellow Catholics.

The Next Pope begins with the premise that we are living in apostolic times — times that require every Catholic to be an evangelist — rather than Christendom times: times in which the ambivalent public culture transmits the faith. The three popes I have served personally have all recognized this, each in his own fashion. That recognition must set the context for the next pope’s response to the Lord’s instruction to Peter at the Last Supper: that Peter’s unique role among the apostles would be to “strengthen your brethren” (Luke 22:23). Petrine leadership in the Church of the New Evangelization means empowering the people of the Church, in every state of life in the Church, to be the mis- sionaries whose names were called to be at their baptism.

How does a pope do that? He does it by means of an intense, ongoing dialogue with the Lord. He does it by put- ting Christ and the Gospel at the center of his preaching and teaching. He does it by safeguarding and explaining the truths of Catholic faith, so that the Church’s bishops, priests, and lay people are challenged to live the adven- ture of Catholicism in full. He does it by manifesting in his own life the joy of the Gospel and a willingness to suffer for the Gospel. He does it by undertaking essential reforms in the Church (and especially in the Vatican), so that the Church is seen to live what it proclaims.

All of that is explored in greater detail in “The Next Pope,” which I hope will provoke a useful conversation about the Catholic future.

George Weigel is a Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.
I would like to do, to help out at a place like Parish Kitchen or to fill in when priests need help, when they are on vacation or not well. So I will still be involved in pastoral ministry directly to the people.

What’s on my mind is that I hope that I did a good job. I hope I fulfilled the role of the ministry of bishop to God’s people. It’s a complicated ministry. For example, the ministry of the bishop to his priests; he’s called to be father, brother, teacher and friend. That relationship has been strained among bishops and priests since the onset of the sexual abuse crisis in terms of the trust between a bishop and a priest. The lines are very clear cut what bishops have to do — should do — and because of that, trust between priests and bishop has eroded some. That’s always been a struggle because a bishop is called in Canon Law to be especially kind to priests who are in trouble. Depending on what the trouble is, that can be a challenge. In the end, in really a short amount of time to expend $190,000,000.

Q. You did establish some new departments at the Curia, obviously Buildings and Properties. How has that helped the diocese?
A. We would never have been able to do as much building and renovation as successfully as we have without the Buildings and Properties Office. Buildings and Properties Office put together a Building Commission that reviews all plans and looks for the best value that we can get, while at the same time not taking shortcuts. It’s also given us the ability to plan for the future. Some places — and every diocese and parish is like this — we had deferred maintenance. That is one of the worst things because you can get to the point where buildings are so deteriorated that a parish comes close to closing or the school is no longer safe. This office has been able to keep us abreast of everything that needs to be done on a regular basis.

Q. When you arrived, Pro-Life ministry was a part of the Family Life department and now it is its own office. How has this ministry grown?
A. As we studied the different ministries in which we were engaged it became clear to me that we needed a greater focus on our pro-life ministry. It is for this reason, and at the request of what had been the Pro-Life Commission without status as a full fledged diocesan office, that we initiated a Pro-Life Office with a director and a staff. This office has done a remarkable job in promoting pro-life and respect for life at all its stages. It has engaged in this ministry not only locally but also nationally Pro-life and respect for all life is basic to our belief as Christian Catholics.

Q. One of the biggest accomplishments under Spiritual Works is the Synod. Do you feel like the Synod met its purpose?
A. I think that the Synod brought people from all over the diocese together. The Synod enabled people to look at the diocese and look at the Church, to study the documents that cover the entire life of the diocese — the spiritual life and the material life. For the Synod itself — when we gathered so many people and voted for the Synod documents — the Cathedral was filled. In that respect it was a huge success. What was disappointing was the census. It was just a very difficult time. We were in the throes of the sex abuse crisis and we did not do as well as I had hoped with the census part of the Synod. The census would have given us a clearer indication on what we needed to do in terms of establishing new parishes. Aside from that, the Synod gave us direction — all of the objectives and goals were achieved — and now we have an annual plan that was born of the Synod. It’s time, I think, for a sixth Synod of the diocese, but I will leave that to my successor.

Q. Many of our urban parishes were challenged to do things that I don’t know that they even thought they could do and yet they have done it. How did that happen?
A. In a lot of dioceses, people in urban parishes are just waiting for their church to close and they have no hope. When you give people hope and you give them some assurance that they have meaning, that they are providing a ministry and a service to others, then they take ownership of their church. That’s why our urban core parishes were able to thrive. First, they were led by pastors who believed in them. Then the parishioners began to believe in themselves. They knew their history which is a rich history of all our parishes and schools, and they want to keep that alive. I don’t think they want to walk out either. They don’t want to say, “I’m the last one out, shut the lights.” These parishes have been around for a long time and they have all held their own.

Q. Bringing Bishop Maes home to the Cathedral, are you glad you did it?
A. I have no regrets about bringing Bishop Maes’ (Continued on page 15)
Vocations

The Diocesan Office of Priestly Vocations assists the bishop with the responsibility of helping men discern the calling by Jesus to serve God’s people in the Church. The Promoter of Priestly Vocations for the Diocese of Covington is Father Michael Norton. It is his task to reach out to parishes, schools and other institutions throughout the diocese to offer any assistance they might need to encourage priestly vocations. He visits schools, teaches classes, participates in retreats and celebrates Masses throughout the diocese to talk about vocations, provide materials and answer any questions about the priesthood or seminary life. It is the Promoter of Priestly Vocations who assists a man through the lengthy and diverse process of applying to the diocese to become a seminarian.

Currently the Diocese of Covington has 11 seminarians between two seminaries; two attend the Pontifical College Josephinum in Columbus, Ohio, and nine study at St. Vincent Seminary in Latrobe, Penn., including four who will be new this fall. Please pray for these men, and pray that God will continue to open the minds and hearts of more men to hear his call.

Archives

The primary function of the Diocese of Covington Archives is to preserve printed and some digital materials created during the operation of diocesan offices and ministries. These records contain the history of the diocese, certain aspects of which may be accessible for research by the archivist when requested.

The sole archivist for the diocese is Thomas Ward, who files, categorizes and catalogues the materials transferred to the Archives. He is assisted by Deacon Philip Racine who volunteers one day per week. Mr. Ward maintains a digital inventory so that archived materials can be located when needed by the Curia staff.

The Archives preserves bound copies of the annual Sacramental Registers that parishes send to the Chancery at the end of each year. There are times when parish personnel are preparing the documentation for a marriage but earlier baptismal records are not available. The Sacramental Registers in the Archives can then serve as a “back-up” system to provide what is missing. Individuals can request copies of their own sacramental records by completing a release of information form found on the Archives homepage.

One of the most common requests comes from people seeking genealogical information. Old sacramental records going back into the 19th century are preserved in the Archives on DVD. The archivist will search files for the requested information. When the archivist is not able to obtain what is requested, he will try to supply contact information for other possible sources.

The Archives was formally established in 1977, with Notre Dame Sister Mary Philip Trauth, as the first archivist. She created the filing system that is still largely in place, though many changes have been made. Updated policies for the Archives were approved by Bishop Roger Foy in 2009.

Catholic Charities

The office of Catholic Charities provides a number of social service ministries to serve the people of the Diocese of Covington and beyond. This ministry is guided by the principles of Catholic Social teaching, including the “preferential option for the poor and vulnerable,” and it is accomplished by living the Gospel message of Matthew 25. This is at the foundation of the corporal and spiritual acts of mercy Alan Pickett, director of the office of Catholic Charities, said, “Most of the people we serve are not Catholic, but we help them because we are Catholic, and because we are called to be an authentic witness for the Catholic Church in our diocese.”

The mission of Catholic Charities is “to promote healing, restore hope and affirm human potential through services that empower, voices that speak for justice; and, partnerships that strengthen communities.” This is carried out in three ways, by directly helping people in need, by advocating for them and by developing community partnerships that work together on projects that assist the disadvantaged.

Catholic Charities offers a breadth of services, but what makes them special is in the depth in which they impact people’s lives. Their unique, long-term approach of helping the whole person by focusing on each person’s emotional, financial and physical needs empowers them to reach their full potential. They utilize a “hand-up, not hand-out” approach by asking clients to make a commitment to them, just as they make a commitment to their clients. This “case management” approach assists clients to develop and achieve meaningful goals that improve their quality of life.

Since Catholic Charities was (Continued on page 8)
In 2019 Catholic Charities:

- Served over 54,000 meals at the Parish Kitchen
- Helped 106 families avoid foreclosure and keep their homes and 101 families work towards purchasing a home
- Enabled 75 inner-city elementary school children to receive mentoring and tutoring
- Housed 16 formerly homeless families at St. Joseph Apartments – 60 people in total
- Placed 2 infants in loving adoptive homes
- Provided pregnancy counseling to 17 women
- Met with 26 couples to discuss adoption
- Provided counseling to 315 individuals
- Provided counseling to 479 children in 12 area schools; consultation and support also made available to all teachers, principals and parents in these schools and provided classroom groups
- Helped 70 parents reconnect with their 81 young children
- Taught 146 parents essential communication and discipline skills

Klosterman hired Mary O’Meara as its first professional social worker.
is easier to understand why we as Catholics do and believe faith or know why we are for or against an issue. Catholics are not knowledgeable on the teachings of our human life from conception to natural death."

The primary mission of the Office of Catechesis and Evangelization is to implement the Bishop’s vision of how the Catholic faith should be taught and spread throughout the Diocese of Covington in order to form and support disciples of Christ. The office functions as an extension of the bishop’s ministries to teach — by coordinating and supervising all parish-based and in-school religious education programs from early childhood through adult faith formation; to sanctify — by providing means to assist Catholics in living good and holy lives; and to govern — by developing and overseeing policies that assist in promoting a good and complete Catholic education.

The office provides a catechist certification and adult faith formation program for all religion teachers, catechists and general faithful in the diocese. The classes are taught by diocesan priests, deacons and qualified lay persons. A two-year variation of the certification and adult faith formation program is part of the permanent diaconate formation program.

The Pro-Life Office of the Diocese of Covington promotes the sanctity of human life from conception to natural death guided by the United States Conference of Catholic Bishops’ “Pastoral Plan for Pro-Life Activities.” This pastoral plan calls the Church, its people and its institutions to a four-prong program in defense of human life — prayer, pastoral care, education and public policy.

Faye Roch, director and Peggy Piccola, administrative assistant, operate the Pro-Life Office.

“Working in a ministry that proclaims the Gospel of Life is very rewarding,” said Mrs. Roch. “The Pro-Life Office has found many ways to reach out and provide information and education to our diocesan community in proclaiming the sacredness and dignity of all human life from conception to natural death.”

Pro-Life

Faye Roch
Director

Peggy Piccola
Assistant to the director

What we do,” Mrs. Roch said. “Our culture makes it difficult for a person to have a well-informed conscience that looks outside of oneself to the natural world. A well-informed conscience is meant for us to discern between right and wrong and good and evil, we are called to hear and be the voice of God.”

Over the years more and more young people have

(Continued on page 10)

Recently, Bishop Foys promulgated that a new religious education series — the Sophia Institute for Teachers’ “Spirit of Truth” — be implemented in all parish and school, K-12, religious education programs beginning in the 2020-2021 school year. Currently the “Didache Semester Series” is used at the high school level but the “Spirit of Truth” high school textbook series has just been released and has been approved in the diocese as a sound and usable option. Both the “Spirit of Truth” and “Didache” series have been approved by the United States Conference of Catholic Bishops and are in conformity with the Catechism of the Catholic Church.

Mr. Isaak said that he has been really blessed to serve in the Diocese of Covington and to work under Bishop Foys in the Office of Catechesis and Evangelization.

“Our office is an extension of Bishop Foys’ teaching ministry and he has always had a clear vision of how passing on the faith and spiritual formation should be organized in this local Church,” said Mr. Isaak. “Our bishop is a great leader, and through his guidance and that of the Holy Spirit our work in the Lord’s vineyard has been very fruitful. All of us have been very fortunate to have him as our shepherd and chief catechist these last 18 years. He has truly brought our diocese to the light.”

Mr. Cooley said that the office is structured in a way that is meant to be a ministry for the ministers.

“We serve pastors, directors of religion, RCA directors, married couples, youth ministers and the religious teachers by providing skill-development, resources and faith formation programs that will help them spread the Gospel of Christ in homes, schools and parishes,” said Mr. Cooley. “Our fundamental mission comes from Jesus’s words at the end of the Gospel of Matthew — ‘to make disciples of all nations.’ We pray that we can continue to live out this mission, always led by the Holy Spirit and through the love of Jesus Christ.”

Learn more at https://covdio.org/catechesis-and-evangelization/
become involved in the diocese’s pro-life efforts. “This gives me, and our diocese, much hope. These are our future leaders, the people who I hope will change the tide in proclaiming that all life is worthy of respect and dignity,” she said.

“Promoting the sanctity of life is very rewarding,” Mrs. Piccola said. “It is rewarding in the fact that we are blessed to work with young students from our schools as well as people who have been promoting the pro-life movement for many, many years; with each group I am concerned with those liturgical celebrations, from the celebration of the sacraments and the Rite of Christian Initiation of Adults. Overseeing the Diocesan Worship Commission, the Office of Worship and Liturgy reviews worship guidelines for the Diocese including planned construction and renovation of sacred worship spaces prior to submitting them to the Bishop for final approval.

The Office assists parishes and other communities to prepare for celebrations at which the bishop presides (Masses, confirmations, blessings, etc.). “The office of Bishop as teacher, sanctifier and pastor of his Church shines forth most clearly in a liturgy that he celebrates with his people” (CB, 11).

The Office also prepares the printed programs for ordinations, priest funerals, the Chrism Mass, Holy Week celebrations at the Cathedral, the celebration of Vespers and other pontifical celebrations. It works closely with the rector, musicians and staff of the Cathedral Basilica to prepare for Cathedral celebrations at which the bishop presides. The Office oversees the training and formation of extraordinary ministers of Holy Communion and lectores, sponsoring four training sessions a year. Deacon Peter Freeman is the director of the Office of Worship and Liturgy. “It is rewarding to work closely with the Bishop and to assist him in his responsibility to teach and sanctify the people of God through the faithful celebration of the sacred liturgy and the sacraments,” Deacon Freeman said. “It is also rewarding to be a liturgical and sacramental resource for the people of the diocese, especially the clergy. Effective communication between the Office of Worship and Liturgy and the clergy, parishes, schools, religious houses and institutions is sometimes a challenge. We try to communicate as efficiently as possible.”

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Throughout history bishops, and even popes, have appreciated the important benefits of newspapers for informing the lay faithful. Here is brief history of the Messenger.

1884, Bishop Camillus Maes declares The New Cathedral Chimes, a twice-a-month publication, as the first official newspaper for the diocese. Six months earlier Bishop Maes (Covington’s third) had started the paper for the Cathedral parish, under the editorship of the pastor Father Ferdinand Brossart.

1896, due to limited circulation and funding, Bishop Maes suspends publication.

1912, Bishop Maes tries again, with another twice-monthly publication — The Christian Year.

1913, The Christian Year becomes weekly.

1916, publication of The Christian Year is suspended.

1926, Bishop Francis Howard re-establishes the diocesan newspaper as a monthly publication named Messenger.

1947, Bishop William Mulloy makes the Messenger a weekly publication; ever since, the Messenger has been a weekly fixture.

2003, Bishop Roger Foys institutes a circulation system so that every Catholic family in the Diocese of Covington receives the Messenger.

Ms. Keener: “Since his first days as bishop of the Diocese of Covington Bishop Foys has supported the diocesan newspaper. Despite the many forms of communication available today, studies have proven that newspapers are the most effective way of putting Catholic news before the eyes of the faithful — is also available on the News page of the diocesan website, www.covcdio.org.”

In September 2018, with the advent of Sacred Heart Radio’s local “Driving Home the Faith” afternoon show, the Messenger expanded its ministry to the radio air waves. Every Thursday the editor or assistant editor joins the show’s host to talk about the events going on in the Diocese as well as Bishop Foys’ messages as published in the Messenger.

Recently, the Messenger, and Communications Office, began to expand its media. As Bishop Foys grappled with how to minister to the people of the Diocese amid the shutdowns brought about by the COVID-19 pandemic, it became necessary for Bishop Foys to record and send messages to their targeted mailing list. In August 2020 the communications director model had been previously employed by the Messenger — doubling the publication’s readership.

Every Tuesday the Messenger staff sends by file transfer protocol a digital copy of that week’s edition to Eagle Print in Delphos, Ohio. Eagle Print then prints, addresses each paper and delivers nearly 27,000 copies to the Cincinnati and Covington post offices on Thursday for Friday delivery directly to the mailboxes of the people of the Diocese of Covington.

A digital copy of the Messenger is also available on the “News” page of the diocesan website, www.covcdio.org.

With the retirement of the former part-time Communications Director, the Communications Office aligned with the Messenger as the duties of the office where transitioned to the editor. This editor/communications director model had been previously employed by the diocese for many years. The Editor/Communications Director for the Diocese of Covington is Laura Keener.

Both the Messenger and the Communications Office is involved especially in the teaching aspect of Bishop Roger Foys’ ministry. Each office works to “get out” the correct information about the good news of the diocese’s many activities.

The Communications Office alerts the secular media of diocesan events and newsworthy developments demonstrating the diocese’s active involvement in the community as it fulfills the mission of the Church and Bishop Foys’ special rules. The Communications Office acts as the central command center for parishes and schools when interacting with the media. Instead of media outlets contacting priests, principals or Curia staff directly, they can contact the Communications Office who will seek answers to their questions from the proper personnel.

The official role of diocesan spokesperson goes back at least to the time of Msgr. Thomas Sacksteder, who, among many roles, served as diocesan spokesperson during the episcopacy of Bishop William Hughes (bishop from 1979-1995).

The Messenger is the official Catholic newspaper for the Diocese of Covington. It is delivered, 44 times a year, to the mailboxes of over 26,000 households in the diocese and to the diocese’s seminarians wherever they might be studying and to religious missionaries wherever they might be serving. Its mission and ministry are to assist Bishop Foys in every aspect of his charge to teach, sanctify and govern the people of God entrusted to his care.

To accomplish its mission the Messenger staff works closely with Bishop Foys publishing his letters, accompanying him and reporting on his visits to parishes, schools and organizations and printing his homilies, in part, from significant pontifical celebrations.

The Messenger reports the news of all diocesan offices and collaborates with departments in developing feature pages highlighting noteworthy achievements and promoting Catholic teachings. Examples include the Department of Catholic Schools’ “Super’s Spotlight,” the Pro-Life Office’s “We Choose Life” page, and Vizeur for Religious “Be Witnesses.”

In addition to providing parishes, schools and Catholic organizations within the diocese a cost effective media for advertising to their targeted market of faithful Catholics, the Messenger’s public service announcement page, known as the People and Events page, lists events and programs open to all members of the diocese. Priest and deacon birthdays are also published on the People and Events page as well as the pope’s monthly prayer intentions.

The Messenger subscribes to Catholic News Service, a highly respected news gathering operation serving 8 million people around the world. CNS makes available national and international reports and photos, which are used in each issue. Among the many news articles available through CNS, each edition of the Messenger features the pope’s Wednesday audience address, which often includes the Holy Father’s teachings on Catholic faith and doctrine.

In July 2003 Bishop Roger Foys instituted a circulation system so that every Catholic family in the Diocese of Covington receives the Messenger.

The Code of Canon Law of the Church directs that the proper purposes of the temporal (physical) goods of the Church are principally “to order divine worship, to care for the decent support of the clergy and other ministers, and to exercise works of the sacred apostolate and of charity especially toward the needy” (Book V, Canon 1254, §4). It is in this area that the Finance Office assists Bishop Roger Foys in the governance of the Diocese and its parishes, schools and institutions.

The functions of the Finance Office are guided by several sources of authority — Code of Canon Law of the Church, generally accepted accounting principles, and sound business practices.

Basically, the functions of the Finance Office are covered in the fifth book of the Code of Canon Law: “The Temporal Goods of the Church.” This book, the shortest of the seven books, consists (Continued on page 12)

Finance office from the left: Mary Murrin, payroll coordinator; Annette Klein, staff accountant; Elaine Schaser, benefits coordinator; Bob Biehler, controller; Carrie Schuler, staff accountant; Becky Capella, lunch program bookkeeper; Dale Henson, chief financial officer; George ‘Gar’ Read, internal auditor; Dorie McMahon, lunch program assistant; Dianne Couch, ACH bookkeeper. Missing from photo: Jackie Kaiser, School Food Service Director.
tains the principals of acquisition and administration of the assets and resources of the diocese. Additionally, Book V governs contract administration, priest wills (bequests), and foundations (endowments).

There are, however, other canons that the Finance Office is required to follow. The first pertains to the appointment of a finance officer, which is one of the few positions that a diocese is required to have by Canon Law. Canon 494, §1 says, “In every diocese, after having heard the college of consultors and the finance council, the bishop is to appoint a finance officer who is truly expert in financial affairs.” This demonstrates the importance that Church law places on the administration of the temporal goods of the Church. Please note that it is the “administration” of the goods for their “intended purpose,” and not the goods themselves, where the importance is placed.

Two other canons outside of Book V are also directly related to the Finance Office. Sections 3 and 4 of Canon 494, Section 3 directs that “It is for the finance officer to eliminate the goods of the diocese...” Note that the finance officer’s authority comes directly from the bishop.

Section 4 continues and directs that “At the end of the year, the finance officer must render an account of receipts and expenditures to the finance council.” This reflects the absolute need for the transparency of diocesan financial operations. To this end, an annual report is published each January in the Messenger which covers the prior fiscal year.

From a practical and secular standpoint the principal function of the Finance Office is the protection and safeguarding of the assets and resources of the diocese and its parishes, schools, and institutions. This is accomplished through proper accounting, management, and reporting of those assets and resources. This includes accounting for the various offices and funds of the diocese, internal financial statement preparation, coordinating the external audit process, vendor payments, cash flow management, risk management, and oversight of the financial investments of the diocese.

Additionally, the Finance Office assists the parishes, schools and institutions in the areas of payroll processing, employee benefits administration, human resource assistance, and risk management (insurance) oversight. The Finance Office oversees all financial management, accounting and budgeting for the Diocesan Curia, Payroll & Benefits Office, Diocesan Parish Annual (ADPA), Alliance for Catholic Urban Education (ACUE), Catholic Schools, Diocesan Cemeteries, Secondary School Fund, and Diocesan Cemeteries. The Finance Office has developed policies and procedures that are designed to ensure compliance with all Church, federal, state and local laws and regulations.

The Finance Office is somewhat unique from other offices of the Curia in that we do not typically come in direct contact with the people that the diocese serves. Rather, the office exists to assist and enable the other offices, parishes, schools and institutions to fulfill their ministries to others. In effect, the Finance Office “serves those who serve.”

Dale Henson, C.P.A., has been the Chief Financial Officer for the Diocese of Covington since August 2008. “One of the more fulfilling aspects of the Finance Office’s work is assisting parishes and schools when they have issues or problems. This can include putting together a financing deal that saves the parish money, or assisting a school to create a budget that allows for better resource deployment,” Mr. Henson said.

“Of the more challenging aspects of the work of the Finance Office is the de-centralized structure of the diocese. In addition to the geographic separation of our 57 parishes/missions and 17 elementary/high schools in 14 counties, each parish and school is a separate entity that has a certain amount of autonomy. Each parish, however, must still comply with all diocesan policies and procedures, as well as the municipal laws and regulations of its city and county—hence, the challenge.” Mr. Henson continued, “Good communication is essential in dealing with these challenges—both to and from the parishes and schools. We publish all diocesan policies and procedures on the diocesan website on one page to make finding them easier.”

It is reasonably safe to assume that the Finance Office has existed in some form or another since the inception of the diocese in 1863. In all likelihood, it was more informal in structure and operation in the early days of the diocese, as opposed to today’s structured organization.

(Continued from page 11)
As our mission statement affirms, “The Department of Catholic Schools seeks to fulfill its role in the fourfold mission of Christ—message, community, service, worship—through catechesis. The Department of Catholic Schools commits itself to the service of the Diocese of Covington through assistance to parishes and schools, enabling various faith communities to provide quality Catholic education for all its members—from early childhood through adult faith development.”

The leadership and staff of the Department of Catholic Schools helps Bishop Roger Foys carry out his responsibilities to teach, sanctify and govern by providing direction and services to parishes, schools, and diocesan organizations within the diocese. The office coordinates programs and activities happening in schools are featured monthly in the SuperSpotlight page in the Messenger and community building is encouraged through special recognitions and programs.

From the writing of the Bishop’s pastoral letter Stewardship: A Diocesan Response in 1992 to the most recent writings that focus on stewardship from an ecological perspective, our Catholic understanding of the concept of stewardship has grown significantly both in depth and breadth. The Diocese of Covington, like many around our country, has specific and unique challenges. Our universal and common link as baptized Catholics is to the service of the Diocese of Covington through assistance to parishes and schools, enabling various faith communities to provide quality Catholic education for all its members—from early childhood through adult faith development.”

Mr. Clines said, “Services provided by our profession-
al staff include technology consultant and curriculum serv-
es, inclusive education, public relations, marketing, finance and budgeting assistance.”

The Department of Catholic Schools offers human resources services that include assistance in the recruitment, employment, and separation of teachers, administrators, and other school staff, as well as direct assistance and guidance on educator qualifications and certification, annual contract administration, health and safety mandates, the work environment, salary and wage administration, and overall employee rights as well as employer obligations in the employment setting.

All diocesan schools are voluntarily accredited and are thus fully certified by the Kentucky Department of Education. School professional staff—administrators, teach-
ers, counselors—are accountable to the Department of Catholic Schools for the same licensure standards in parochial subject areas as those required of their public school counterparts, as well as rigorous diocesan certification standards for all teachers of Religion.

Stephen Koplyay, SPIHR, Human Resources Consultant, explains that while working for the Church is perhaps unlike any experience employees have had previously; there is still an expectation of professionalism, trust, confidentiality and competence, which we help pastors, pastoral administrators, and principals to provide.

The Alliance for Catholic Urban Education (ACUE) focuses on ensuring the availability and affordability of Catholic education in the urban areas of the diocese. The Schools office oversees the review and selection process for grants from the Educational Endowment Fund, and coordinates the review and selection process for the Governor’s School Development Fund.

Beth Ruhlmann, director of Catholic School Development, said, “In my role with the Diocese, I am honored to provide advance consultation and support to our high school development directors and principals, grade school principals, and pastors as it relates to their school. Primarily, my ministry assists Bishop Foys in raising the much-needed tuition assistance that affords a Catholic education to economical-
ly disadvantaged children attending one of our six urban ele-
mentary (ACUE) schools. ACUE’s many generous donors lift struggling children out of poverty through quality education steeped in Gospel values; in addition, their sacrificial gifts sustain this vital diocesan presence and commitment to our urban neighbors.”

To aid schools in doing the business of education, the Catholic Schools office facilitates communication among the schools and other diocesan offices, organizations and services. A Department of Catholic Schools meeting and event calendar lists in-service and professional development opportunities for faculty and administrators, principals’ meetings, and orientation programs for new teachers and new local school board members. An education policy handbook is maintained and updated through a regular policy review process.

In response to the USCCB’s mandate to ensure a safe envi-
ronment for children, the Catholic Schools Office provides ongoing and age-appropriate student training programs in compliance with the Charter for the Protection of Children and Young People. Compliance records for individual schools are maintained and made available to the appropriate diocesan office auditors on-site and electronically.

Programs and activities happening in schools are featured monthly in the SuperSpotlight page in the Messenger and community building is encouraged through special recogni-

The Diocesan Stewardship and Mission Services Office, Bishop Foys set the tone and message, whether it is through evangelization, the promotion of faith, and supporting the ministries of the diocese included in the Annual Appeal. The Office serves as the communication tool to help endorse and communicate that message to diocesan faithful.

The Office has been led the past eleven years by its director M i c h a e l Murray, a Blessed Sacrament parishioner and active Serra Club member. Mr. Murray’s team includes three staff members in support roles: Joanie Lecoy, a Sts. Boniface and James parishioner who serves as Diocese’s assistant; Jennifer Cox, a St. Catherine of Siena parishioner who serves as DPAA Secretary and Elizabeth Champ, a Mary, Queen of Heaven parishioner who serves as Pledge Coordinator.

The responsibilities of the office include the coordina-
tion of the Diocesan Parish Annual Appeal, conducting the annual schedule of second collections, including the International Mission Needs Combined Collection, the Domestic Needs Combined Collection, the Peter’s Pence Collection, the Seminarian Education Fund Collection, the Summer Mission Collection for ACUE Schools and the Retired Fund for Religious Collection. The office also serves as the event coordinator for the annual Seminary Ball dinner event, and promotes the concept of planned giving to the faith community through the Diocesan Legacy Society.

The Diocesan Stewardship and Mission Services Office also serves locally as the Bishop’s representative and the diocesan office for the work of a number of missionary organizations within the diocese. The office coordinates activities on behalf of the following: Propagation of the Faith, Catholic Relief Services, The Church in Central and Eastern Europe, The Holy Land Collection, CRS Rice Bowl, The Catholic Campaign for Human Development, Black and Indian Home Missions, Pontifical Mission Aid Societies, The Church in Latin America, The Mission Cooperation Plan, Catholic Charities USA and the Inner City Missions of the Diocesan Church. These activities include implementing educational programs when needed, coordinating public relations efforts upon request and conducting fundraising efforts to support these missionary efforts in the United States and abroad.

The work of the Office of Stewardship and Mission Services is an extension of Bishop Foys’ ministry. It reflects both the theology of stewardship as a way of life and the recognition that fund development is a ministry that helps fulfill the Church’s mission to “go and make disci-

Please call on the Office of Stewardship and Mission Services if you need support or assistance, as they are there to serve.
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**SECRETARY**

The Department of Catholic Schools of the Roman Catholic Diocese of Covington, KY seeks to identify secretarial candidates with a history of increasingly responsible experience who possess sound administrative, interpersonal, and organizational skills with the ability to handle multiple assignments and meet deadlines. This position requires excellent organizational, communication, and interpersonal skills, with the ability to provide superior customer service. Responsibilities include but are not limited to: scheduling appointments, managing files, providing information to parents and staff, and maintaining a positive school environment.

**Youth Minister**

Immaculate Heart of Mary parish in Burlington, KY is seeking an energetic, faith-filled, actively practicing Catholic to coordinate and lead our parish Youth Ministry program. The Youth Ministry focuses on providing a faith-filled environment for youth and their families. The ideal candidate will have a strong commitment to Catholic education and the ability to lead youth in meaningful faith experiences.

**Math Teacher**

St. Paul School Florence is seeking a half day AM math teacher for 6th, 7th & 8th grades. Interested candidates please contact Joanne Nesmith, Principal jnesmith@stauntonky.org.

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remains back to the Cathedral. He didn’t build the Cathedral as a testament or a monument to himself. He says clearly that he built it for the people of the entire diocese and not just the Catholic people, but all the people. He had come to love Covington. He wanted the Cathedral to be the center of Covington, a place where people could come and pray and see art, a place that would lift people’s minds and hearts to God. For me that’s what our Cathedral does. It goes back to the faith of our people — they sacrificed a great deal to build this monument to God. I felt moved to bring his remains back to the Cathedral he built out of love of God and for the people of this community — Covington.

Q. What’s it like celebrating Mass with Bishop Maes there?
A. From the bishop’s chair you can see directly into the crypt and see his image on top of the sarcophagus. I am very conscious that his remains are there. I never hesitate at any Mass to pray for him and ask him to pray for us. It has changed the way I look at the Cathedral. It was like bringing him home. I was touched to see the Cathedral filled for his requiem Mass; that spoke very highly of God’s love for him and the community. It made in my life was to suspend Mass — I was the last bishop to do so — because I denied people the chance to do so — because I denied people the chance to come. When I see that I have ordained 67 percent of the active priests in the diocese, it is a very humbling thing. When a bishop ordains a priest, that priest is his spiritual son. When the candidate puts his hands in the bishop’s hands and promises respect and obedience, that’s a two-way street; the bishop is also promising to support and care for this priest who is now his son. Early on I was encouraged to close parishes, to consolidate parishes because we don’t have enough priests. The answer was not to close parishes, the answer is to build and you build by encouraging vocations. I attribute that to our priests and people who prayed for vocations and encouraged vocations.

Q. What are the needs of the diocese now?
A. It’s time for a new confirmation homily. I have preached a confirmation homily that is very similar, if not identical, at every confirmation. People are kind to me; they still comment on it. I try to involve the candidates and find out where they are at this time in their life. Someone questioned why I preach the same homily because it works. The Gospel is the Gospel. The Gospel message is simply that God loves us. I could find 150 different ways to say it but that’s the Gospel and that’s what I preach. One of my joys has been confirming the over 21,000 confirmation candidates. It’s wonderful to see the excitement in their faces. They have the rest of their life ahead of them and have empowered them with the grace of the Holy Spirit in a real grace. The Holy Spirit works through all of us. I see the Holy Spirit working through the candidates, their parents and sponsors and it gives me great hope for the Church.

Q. What are things that you think the next bishop will need to work on?
A. When you are in a place for any length of time you don’t always see what needs to be done. I have every confidence that he will see what needs to be done. He will inherit a wonderful presbytery, laity staff and consecrated religious. I have no doubt at all that there have been deficiencies in my ministry in the last 18 years and he will see what those are. The Scripture tells us that one man plants, another one waters, another one sees the plant come to fruition — it’s going to be that way.

Q. You are very available to the Curia staff, celebrating baptisms, weddings and house blessings. You often mention that they are your family. Can you elaborate on your relationship with the Curia staff?
A. I will miss working with the Curia staff. I have come to look at them as my family. Working in the Curia, for our staff, is not just a job. The Curia exists to help our parishes and our schools. Unfortunately the Curia is not always appreciated outside of the Curia. I see them day in and day out and I know what they do and I know how committed they are. They are my family, we have shared goods together, we’ve shared bad times, we’ve shared successes and we have shared some failures. However, I have found in my 18 years here that they have always been very supportive of me and of our work and our mission. I have tried to be as supportive as I can to them. We work together and we pray together — we are family. I really and truly will miss them. My successor is inheriting a wonderful staff and I hope he comes to know them as a family as I have. I will never forget the wonderful people of the Curia.

Q. How were you able to accomplish all of the work that has been done?
A. I can’t take credit for all of this. What makes me feel good about the work that’s been done is that it is the work of so many priests, deacons, lay people and religious. It’s what happens when God’s people come together and work together.

**PART-TIME CUSTODIAN**
Notre Dame Academy (NDA) is searching for a flexible Part-Time Custodian to assist with facility cleaning, trash removal, sanitizing common spaces and other routine housekeeping and maintenance tasks.

- Normal hours will be from 10AM to 2PM, Monday through Friday, with possible additional hours based on weekly work demand.
- This position requires the physical ability to walk and stand for long periods of time, as well as the ability to lift and move equipment and supplies.
- Custodial experience is preferred. A high school diploma or GED equivalent, a valid driver’s license and Virtus training is required. Please submit letter of interest, resume, and salary requirements to ndahv@ndapandas.org.

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Obituary

Sister John Catherine Rafferty, C.D.F.

She was a humble, quiet person, who kept order in her classroom. Students respected and appreciated her and especially enjoyed her stories about growing up in Ireland. The sisters with whom she lived in community knew her to be a caring and prayerful person, thoughtful and generous.

She will be missed by her religious community, her sister Mary Ann Donaghy and her nieces and nephews. Her brothers Peter, Paul and Michael preceded her in death.

A private Mass of Christian Burial was celebrated in Immaculate Conception Chapel, Holy Family Home, Melbourne on July 9 with the private burial in the convent cemetery following Mass. A public celebration of her life will take place at a future date.

Memorials should be sent to the Congregation of Divine Providence, 5300 Saint Anne Drive, Melbourne, KY 41059.

Obituary

Sister John Catherine Rafferty, C.D.F.

Sister John Catherine Rafferty died peacefully at Holy Family Home on July 5, 2020. She was a professed member of the Congregation of Divine Providence for 65 years. Born in County Tyrone, Ireland in 1932 to John and Catherine Rafferty, she made her first profession of vows in 1955 and professed her final vows in 1960.

Sister John Catherine began her ministry of teaching in 1952 at Our Savior School, Covington when she was a postulant. After her first profession of vows she returned to the classroom in 1955 and for the next sixty-five years she taught and served as principal in elementary schools in Kentucky and Rhode Island. In 2009 she moved to Holy Family Home and for the next eight years served as bookkeeper and offered her gifts in community service there until she was no longer able to share more than her prayer for others.

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True love of neighbor

Continued from page 3

wearing masks, and taking every precaution to keep a safe distance from each other. I’ve asked priests and extraordinary ministers of Holy Communion to sanitize their hands and to wear masks as they give out the Eucharist. In an abundance of caution, we have asked Catholics to receive Communion in the hand and not on the tongue.

Some may make the argument that public advisories to wear masks infringe on our constitutional rights. I would hope, however, that we would view caring for the public health — the common good — as acting, as Christ would, as a servant to others. We are caring for our friends.

In New Orleans, masking takes on a meaning all its own during Carnival. We hide our faces behind masks to become someone else for a day. No one seems to complain that breathing through a mask on Mardi Gras is a bit odd and cumbersome. How much more important is it now to mask — when we’re talking not about a pair of beads but about a life.

We need to show we care. Please wash your hands. Please wear a mask. Please save a life.

Look into your neighbor’s eyes, and a stranger’s eyes, with love.

Archbishop Gregory Aymond is the ordinary for the Archdiocese of New Orleans, Louisiana. His commentary was published in the June 30 edition of the Clarion Herald, the newspaper for the archdiocese, and has been reprinted with permission.

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There are practical implications that flow from Catholic beliefs. This practical theology is expressed in many ways, including the Code of Canon Law, which is the codification of the laws by which the Church is governed. This law applies to all areas of the Church’s life, including the bishop’s responsibility to sanctify truth, and govern the diocese entrusted to his pastoral care. The Covington Tribunal assists Bishop Roger Foy in his application of these laws and especially in the exercise of his judicial power.

The law of the Church requires that every diocese have a tribunal, directed by a judicial vicar; which serves as the ecclesiastical court for the resolution of contentious cases that may arise within the diocese. The majority of these cases involve a petition that a marriage be declared invalid. Most of these petitions are decided through the formal annulment process, which considers testimony concerning the beliefs, intentions, character and psychological condition of the parties at the time they attempted marriage with one another.

The validity of a marriage may also be challenged on the grounds of a failure to observe the proper canonical form or because of an impediment, such as a prior valid marriage. In marriage cases, as in every case that might come before the Tribunal, the chief concern of the Tribunal are truth and justice, which enable the faithful to follow Christ in integrity, faithfully observing all of His commands.

In the diocesan bishop, the Covington Tribunal at present is composed of the judicial vicar; three judges including the director of the tribunal; four defenders of the bond; the promoter of justice and two case promoters/notation.

In a homily during a June 30 divine liturgy, the patriarch warned that the decision “will push millions of people of different faiths into a hard place that now allows the two peoples to meet us and admire its greatness, can again become a reason for contempt and confrontation,” he said, according to Fides news agency.

Echoing the patriarch’s words, Ioan Sauca, interim general secretary of the World Council of Churches, expressed his concern that the decision will “inevitably create uncertainties, suspicions and mistrust, undermin- ing all our efforts to bring people of different faiths together at the table of dialogue and cooperation.”

In a July 11 letter to Erdogan, Sauca urged the Turkish president to reverse his decision “in the interest of promoting mutual understand- ing, respect, dialogue and cooperation and avoiding cultivating old animosities and divisions.”

The decision was strongly condemned by Archbishop Elpidophoros of the New York-based Greek Orthodox Archdiocese of America, who called the decision “the worst example of religious chauvinism.”

“By shuttering Hagia Sophia as a monument, Turkey has shut the window that (Mustafa Kemal) Ataturk opened to the world,” he tweeted July 10.

The cathedral, founded by Emperor Justinian I on the site of two earlier churches, was the world’s largest at its dedication in 537.

Hagia Sophia remained a cathedral for the Byzantine Empire until 1453, when it served as a mosque following the Ottoman capture of Constantinople.

The decision was declared a World Heritage site by UNESCO in 1985.

Audrey Azoulay, director general of UNESCO, issued a statement July 10 saying the decision was “regrettable” and “made without any form of dialogue or prior notice.”

“UNESCO calls upon the Turkish authorities to initiate dialogue without delay, in order to prevent any detrimental effect on the universal value of this exceptional heritage, the state of conservation of which will be examined by the World Heritage Committee at its next session,” Azoulay said.

Critics of the move have also accused Erdogan’s government of using the decision to boost support for his gov- ernment and Development party amid economic hardships exacerbated by the COVID-19 pandemic.
What is an oratory?

In this Special Edition, the Messenger highlighted the Curia staff and offices. The Curia also houses the St. Paul Oratory where the staff has daily Mass and access to the Blessed Sacrament. What exactly is an oratory? The Messenger staff reached out to Tribunal Judge Father Ryan Stenger.

What is an oratory and how is it different from a church?

The 1983 Code of Canon Law distinguishes between three categories of sacred buildings: churches, oratories and chapels. The principal element that defines each of these categories is the building’s degree of accessibility to the faithful. A church is a sacred building consecrated to God to which all the faithful have the right of entry for the exercise of divine worship (c. 1214). Of course, this right is not absolute. The authority responsible for the church may legitimately direct the exercise of this right by establishing regular hours that the church is open, for example. Nevertheless, the principle is that the faithful have the right to free access to the church in order to worship God, especially by participating in the sacred rites of the Church.

An oratory is a sacred place established for the benefit of a particular group of the faithful (c. 1223). As opposed to a church, an oratory is not generally open to all the faithful, but rather only to those who belong to the community for which it has been established, unless the rector of the oratory were to allow others to attend. For example, the Oratory of St. Paul at the Curia is for the benefit of the staff who work in the diocesan offices. Other oratories in our diocese would be found in schools, hospitals, and religious houses. Oratories are often referred to colloquially as chapels, although a chapel is a separate category in canon law.

How is an oratory different from a chapel?

A chapel is a place set aside for divine worship for the benefit of one or more physical persons (c. 1238). With the permission of the bishop, the Blessed Sacrament may be reserved in a chapel and certain liturgical rites, such as the Mass, may be celebrated. The Code of Canon Law itself provides for one particular chapel in each diocese: the bishop’s personal chapel (c. 1237). Some parish rectories have a chapel for the benefit of the priests who live there. Otherwise, chapels in the canonical sense are rare in our country. They would be more common in Catholic countries where they might be granted as a privilege to heads of state, royalty and other noble families. A room or space set aside for private prayer in a person’s home or at a non-Catholic hospital, for example, might be called a chapel in an informal sense, but such a space would not be considered a chapel according to the canonical definition.

What defines a parish and why do we often call our churches parishes?

In contrast to the three categories explained above, a parish is not a building, but rather a community: a certain community of the Christian faithful stably established in a diocese and entrusted to the care of a pastor under the authority of the bishop (c. 535 §1). A parish is a juridical person, i.e., a subject of rights and obligations, akin to a corporation in civil law. In most cases, the membership of a parish is determined by the territory in which a person lives, although some parishes are personal parishes in which membership is determined by another factor. In our diocese, for example, Our Lady of Lourdes, Park Hills, is a personal parish that serves those who are attached to the extraordinary form of the Roman Rite, while Crasto Rej Parish, Florence, and Our Savior Parish, Covington, are personal parishes that serve Spanish-speaking and black members of the faithful, just as certain parishes historically served German, Irish and Italian communities in our area. Every parish has a parish church, which is where certain significant liturgical celebrations in the lives of the parishioners are meant to be celebrated, such as baptisms, confirmations, weddings and funerals.

Happy Birthday to Father W. John Bullock, L.C., assistant chaplain, Northern Kentucky University, August 2; Father Ross Kelsch, parochial vicar, St. Thomas Parish, Ft. Thomas, August 11; Father Phillip DeVous, pastor, St. Charles Borromeo Parish, Flemingsburg and St. Rose of Lima Parish, Mays Lick, August 13; Father Michael Greer, pastor, St. John Parish and St. Ann Mission, Covington, August 18; Father Benton Clift, Sr., pastor, St. William Parish, Williamstown and St. John Mission, Dividing Ridge, August 22; Msgr. William Cleves, pastor, Holy Spirit Parish, Newport, August 24; Father Jordan Haines, administrative assistant to the Bishop, master of ceremonies, assistant to the chancellor, rector, Oratory of St. Paul (Curia), August 29; and Father Maurice de Lange, retired, August 29.
National/World

Pope advances sainthood causes of two women, three men

VATICAN CITY — Pope Francis advanced the sainthood causes of two women and three men, including an Italian laywoman who was once believed to be demonically possessed because of her violent convulsions after drinking unsafe water.

In a meeting July 10 with Cardinal Giovanni Angelo Becciu, prefect of the Congregation for Saints’ Causes, the pope recognized a miracle attributed to Maria Antonia Sama, which clears the way for her beatification.

Sama was born into a poor family in the Italian region of Calabria in 1875. At the age of 11, while returning home from washing clothes near a river, Sama drank from a nearby water puddle. At home, she became immobile and subsequently experienced convulsions, which led many during that time to believe she was possessed by evil spirits, according to the official website of Sama’s sainthood cause. After an unsuccessful exorcism at a Carthusian monastery, she only began to stand and showed signs of healing after a relic containing the remains of St. Bruno, founder of the Carthusian order, was placed before her. However, her healing was short-lived, after being afflicted by arthritis, causing her to be bedridden for the next 60 years. During those years, the people of her town rallied to take care of her after the death of her mother. The Congregation of the Sisters of the Sacred Heart then took care of Sama until her death in 1953 at the age of 78.

Catholic universities oppose ICE rule for international students

WASHINGTON — U.S. Catholic college and university leaders have joined the nation’s higher education community in condemning a new policy announced by the Trump administration that would prevent international students from remaining in or coming to the United States if their colleges use a completely online format in the fall semester due to the COVID-19 pandemic.

The temporary final rule — guidance for the Student and Exchange Visitor Program — was issued without notice July 6 by the U.S. Immigration and Customs Enforcement. Two days later, Harvard University and the Massachusetts Institute of Technology filed a lawsuit against the Trump administration in federal court in Boston over the policy, seeking a temporary order to block the administration from enforcing it.

The lawsuit said the goal of the new guidance seemed to be to “create as much chaos for universities and international students as possible.” College leaders called the administration’s policy simply a means to force colleges to reopen and offer in-person classes at the time when colleges are finalizing their fall plans. The Association of Catholic Colleges and Universities said the government’s decision is “not only bad health policy, it is heartless.”

Smr. Ratzinger, retired pope’s brother, dies at 96

VATICAN CITY — Georg Ratzinger, a musician and retired Pope Benedict XVI’s elder brother, died July 1 at the age of 96. According to Vatican News, Msgr. Ratzinger died in Regensburg, Germany, where he had been hospitalized. Pope Benedict, 95, flew to Regensburg June 18 to be with his ailing brother. When the retired pope arrived in Germany, the Diocese of Regensburg issued a statement asking the public to respect his privacy and that of his brother. “It may be the last time that the two brothers, Georg and Joseph Ratzinger, see each other in this world,” the diocesan statement said. The two brothers attended the seminary together after World War II and were ordained to the priesthood together in 1951. Although priestly ministry took them in different directions, they continued to be close and to spend holidays and vacations together, including at the Vatican and the pope’s summer residence in Castel Gandolfo. Their sister, Maria, died in 1981.

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WASHINGTON — In a 7-2 decision July 8, the Supreme Court upheld regulations by the Trump administration giving employers more ability to opt out of providing contraceptive coverage in their health plans. The decision, written by Justice Clarence Thomas, said the administration had “the authority to provide exemptions from the regulatory contraceptive requirements for employees with religious and conscientious objections.” Dissenting votes were by Justices Ruth Bader Ginsburg and Sonia Sotomayor. “This is a saga that did not need to occur. Contraception is not health care, and the government should never have mandated that employers provide it in the first place,” the U.S. Conference of Catholic Bishops said.

The bishops said the decision welcomed the decision and hoped it “brings a close to this episode of government discrimination against people of faith. Yet, considering the efforts we have seen to force compliance with this mandate, we must continue to be vigilant for religious freedom,” they said. The case examined if the expansion of the conscience exemption from the Affordable Care Act’s contraceptive mandate violated the health care law and laws governing federal administrative agencies. It combined Little Sisters of the Poor Saints Peter and Paul Home v. Pennsylvania and Trump v. Pennsylvania.

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WASHINGTON — Two U.S. bishops said they welcomed the Supreme Court’s 7-2 ruling July 8 that said California Catholic schools could not be sued for job discrimination in firing teachers. The bishops said the decision “rightly acknowledged” the limit on state authority. The decision, written by Justice Samuel Alito, said: “What matters, at bottom, is what an employee does .” He said that even though the elementary school teachers “were not given the title of ‘minister’ and have less religious training” that the teacher in the previous court case involving the ministerial exception, the court holds that the same rule applies. “The religious education and formation of students is the very reason for the existence of most private religious schools, and therefore the selection and supervision of the teachers upon whom the schools rely to do this work lie at the core of their mission,” Alito wrote. Dissenting votes were by Justices Ruth Bader Ginsburg and Sonia Sotomayor. “Education is a central aspect of the church’s mission,” the bishops said. “As ‘institutions carrying out a ministry of the church, Catholic schools have a right, recognized by the Constitution, to select people who will perform ministry.”

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Bishop Foys blesses new Parish Kitchen, opening not far off

Sixteen months after having acquired the property on the corner of Madison Ave. and 5th Street, Covington, renovations of the new location of the Parish Kitchen have been completed. During a small ceremony July 10, attended by Board Members of the Parish Kitchen and Catholic Charities, Diocese of Covington, Bishop Roger Foys blessed and dedicated the building. Don Knochelmann and Brian Harvey of the diocesan Buildings and Properties Office oversaw the project and were also in attendance.

“I am so pleased that we will be able to continue our ministry at the new Parish Kitchen on Madison Ave.,” said Bishop Foys. “The new venue is a vast improvement on the former one and will provide those who come for a meal with a pleasant atmosphere and at the same time show them the respect they deserve. I am so very grateful to all who were instrumental in making this move as well as to our many volunteers who continue to make it possible for us to engage in this important ministry. We call to mind the words of Jesus that whoever gives a cup of cold water to one of these little ones, gives it to Him.”

Alan Pickett, executive director, said that staff who at first seemed overwhelmed by the vastness of the move, are now excited to continue its ministry of providing lunch 365 days a year to the local hungry.

Excitement of the new location of the Parish Kitchen have been possible without the generosity of volunteers and donors. “We’re very grateful for the volunteers who helped us move and continue to serve during the move,” he said.

The new building will have about 20 percent more seating capacity, once regulations from the COVID-19 pandemic are lifted and inside seating at the Parish Kitchen is able to resume. Right now, the Parish Kitchen will continue to offer carry-out meals.

“One of the elements of our ministry that has been impactful is the interaction we have with guests who sit down with us and eat. But we haven’t been able to share that part of ministry over these last few months and we won’t be able to immediately in this new location,” said Mr. Pickett.

The new facility also has meeting rooms that were not available at the current building. This will allow the Parish Kitchen to identify and provide some unmet needs to their guests as well as to continue its collaboration with St. Elizabeth Healthcare’s Faith Community nursing program.

“Since July 2019, Faith Community volunteer nurses from St. Elizabeth Health Ministry have provided health screenings and case management to many of our guests at Parish Kitchen,” said Mr. Pickett.

The services from Faith Community are free to all guests, and were offered weekly until the pandemic prevented guests from coming inside Parish Kitchen.

With any move there is transition, and the Parish Kitchen is no exception. Some current guests for whom the existing location was more convenient may not be able to make the move if they do not have transportation or the ability to walk the one mile to the new location. Others who did not know about the Parish Kitchen may become new guests or volunteers.

One thing that will not change is the Parish Kitchen’s mission, which began in 1974 in the basement of Mother of God Church, Covington.

“We are called to serve the poor, anyone looking for a meal or respite from the outdoors,” said Mr. Pickett.

The need to relocate the Parish Kitchen was coming from both inside and outside the facility. The existing building itself is older and in need of renovations and the neighborhood where it is located has seen some major redevelopment, pushing the demographic of the people served at the Parish Kitchen to other locations.

“We’ve been getting more acclimated to the new neighborhood and we’ve connected with some of the nearby ministries that we know serve the same people we want to serve,” said Mr. Pickett. “Among the other ministries that will be near by are The Rose Garden Home Mission and its medical and dental Center for Hope and Healing (both operated by the Franciscan Daughters of Mary), the Life Learning Center, Healthpoint, the Career Center and Madison Avenue Christian Church.

“All of these organizations and ministries focus on the same mission and serve the same people,” said Mr. Pickett. “I think it’s going to be a new space because it will help people who walk into the clean and renovated space feel dignified. “We’ll also have new equipment that will help us expand our menu more to offer healthier options and a larger variety of food.”

Ms. Meyer also made it clear that the move wouldn’t have been possible without the generosity of volunteers and some of the new space because it will help people who walk into the clean and renovated space feel dignified. “I think it’s going to be a new space because it will help people who walk into the clean and renovated space feel dignified. “We’ll also have new equipment that will help us expand our menu more to offer healthier options and a larger variety of food.”

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