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Mr. Garren Colvin, president and CEO, said, “This building, and the programs in it, has a soul. It’s a soul tied to the mission and vision of our institution, which goes back 155 years. When this building opens Oct. 1, the amount of lives who will be impacted by the people, programs and medicine that will fill these halls, is positively overwhelming.”

Bishop Foys, who brought a first-class relic of St. Elizabeth, prays a blessing over the new St. Elizabeth Cancer Center at the dedication Sept. 27.

New cancer center dedicated at St. Elizabeth Edgewood

Allegra Thatcher
Assistant Editor

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Pope signs new encyclical in Assisi

Cindy Wooden
Catholic News Service

VATICAN CITY — Bringing the Vatican official in charge of translations with him, Pope Francis signed his new encyclical, “Fratelli Tutti, on Fraternity and Social Friendship,” at the tomb of St. Francis of Assisi, source of the document’s title and inspiration.

After celebrating Mass at St. Francis’ tomb Oct. 3, the eve of the saint’s feast day, the pope called up Msgr. Paolo Braida and explained to the small congregation that the monsignor is in charge of “translations and the speeches of the pope” in the Vatican Secretariat of State.

“He watches over everything and that’s why I wanted him to be here today,” the pope said. He also brought with him the Spanish official who oversaw the accuracy of the various translations and the official who translated the text from Spanish into Portuguese.

Pope Francis set the text on the altar under the tomb of St. Francis and signed it.

The encyclical was scheduled to be released to the public Oct. 4 just after midnight.

Pope Francis arrived late for the Mass in the crypt of the Basilica of St. Francis after making a brief stop in Assisi at the Basilica of St. Clare, which houses the tomb of the close follower of St. Francis and founder of the Poor Clares.

The pope did not give a homily during the Mass, simply praying silently for several minutes after the reading of the Gospel. The text was that prescribed for the feast of St. Francis, Matthew 11:25-30, which begins, “I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike.”

Because of measures designed to contain the coronavirus pandemic, the Mass was described as “private.” Only about 20 of the 40 people who were present at the Mass were clothed in the traditional Franciscan habit. The others were clothed in the traditional clothes of the period, and all seated in the middle of the room.

Several Franciscan sisters were present, as were the ministers general of the main Franciscan orders of men: Father Michael Perry, minister general of the Franciscans; Father Roberto Genuin, minister general of the Capuchins; and Father Amando Trujillo Cano, minister general of the Third Order Regular of St. Francis.
As the diocese continues in-person instruction at its 39 schools, COVID-19 cases are developing at a slow but steady rate. Based on the details of Catholic school cases in the diocese, students are not contracting the illness at school. Instead, exposures are mostly from small family gatherings. In many cases it is a parent or a college-aged sibling who has tested positive for COVID-19.

“I can’t stress enough how important decisions on seemingly limited travel and small gatherings outside of school have on individual students and the school community,” said Laura Keener, diocesan COVID coordinator. “A single positive case in the classroom can put dozens of students in quarantine. The student of a parent who has tested positive will need to transition to at-home instruction for 24 days. When choosing to travel or to participate in social gatherings — even small family gatherings — we are asking parents to seriously consider whether or not the activity is absolutely essential. If it is, remember to wear a mask and practice safe social distancing.”

As the holidays approach, it is important to adhere to guidance offered by Kentucky Public Health and the Center for Disease Control on how best to celebrate in ways that are safe. For Halloween, KPH is encouraging parents to avoid high-risk activities like door-to-door trick-or-treating, haunted houses, hayrides, costume parties or traveling to fall festivals. Instead, the KPH encourages low-risk activities like carving and decorating pumpkins, watching movies together as a family, having a scavenger hunt around the house for Halloween treats or dressing up for a drive by Halloween costume contest.

KPH also encourages parents to focus on keeping Halloween fun and safe for children by avoiding adult activities that further increase the risk of COVID-19 transmission. These are difficult choices parents are being asked to make, that include sacrificing many fun experiences we all want our children to enjoy, but we have to weigh the benefits against the risks. Is it worth my child transitioning to at-home instruction for nearly a month to go trick-or-treating? Is attending or hosting a party worth it or more of my child’s classmates missing out on in-person instruction for two weeks? Especially since viewing on social media the many drive-by birthday celebrations over the summer, our parents have already demonstrated that they can find safe, alternative ways to celebrate that in some cases become new traditions after the pandemic,” said Mrs. Keener. “We are trusting our parents to make in-person instruction and the health of our school communities a priority every day especially during the upcoming holidays.”

**Cultivating a love for the rosary**

In the Church, October is celebrated as the month of the rosary. The feast of Our Lady of the Holy Rosary is celebrated on Oct. 7. It is widely believed that in the 13th Century, St. Dominic had a vision of Mary in which she presented the rosary to him.

According to the United States Conference of Catholic Bishops website “The Rosary is a scripture-based prayer. It begins with the Apostles’ Creed, which summarizes the great mysteries of the Catholic faith. The Our Father, which introduces each mystery, is from the Gospels. The first part of the Hail Mary is the angel’s words announcing Christ’s birth and Elizabeth’s greeting to Mary.”

When praying the rosary each day of the week focuses on one of four sets of mysteries — Joyful, Sorrowful, Glorious, and Luminous. These mysteries of the rosary follow the events of Christ’s life.

Mary Queen of Heaven School, Erlanger is celebrating October as the month of the rosary by a special focus to teach grades one and two how to pray it. Meg Piatt, principal, spends time every Tuesday morning teaching them about Mary and the rosary, and reading from the book, “On a Mission to Love: Rosary Meditations for Children and Families” by Debbie Staresinic. The book teaches the rosary in a story format, and Mrs. Piatt said the children have made great progress so far. “They’re doing a nice job. They’ve been working on the prayers and we talk about Mary, I answer questions about her each week,” she said.

This week, for the first time, the children each get their own rosary with which to pray. “They’re doing a great job as far as responding and being able to recite back to me some of things we’ve talked about: our dedication to Mary why we’re dedicated, what kinds of things they can ask Mary to bring to Jesus on our behalf,” said Mrs. Piatt.
Permanent deacon renew promises to serve local Church

Allegra Thatcher
Assistant Editor

The permanent deacons of the Diocese of Covington gathered at the Cathedral Basilica of the Assumption Oct. 2 to renew their promises to serve the Church faithfully. Bishop Roger Foys led Solemn Vespers and the rededication.

Deacon Jerry Franzan, deacon of the Cathedral Basilica, preached about prayer and how it’s not simply petition. He introduced the prayer method P.A.L: pray, ask and listen. He said the most common prayers in the Church — the Our Father, the Hail Mary and the Collect at Mass — follow this formula of praise and then intercession.

“When we think of prayer in general, we often think only of prayers of petition ... A stand-alone prayer of praise, or the praise part of the prayer, is important as well. The Glory Be is a good example of a stand-alone prayer of praise.” He also elaborated on the importance of following up these prayers with listening.

The deacons then renewed their promises to assist the priestly Order, proclaim the Word of God, maintain a prayerful life including the Liturgy of the Hours and act in obedience to the bishop.

In his closing remarks Bishop Foys said, “I’m grateful for all that you do and all that you are — your witness and your example to God’s people and also to us priests. ... Our diocese is blessed with you and the fact that you’ve answered the call to this vocation.”

For a related story see “Did you know” on page 6.

Wanda Rottgers — a legacy of faith, love and strong conviction

Allegra Thatcher
Assistant Editor

Wanda J. Rottgers (née McVean), mother of Father Robert Rottgers, passed away Sept. 23 at 89 years old at Cold Spring Transitional Care Center. A devoted wife, mother and faith-filled woman, she served her family and community with a strong and true Christian spirit.

After growing up Methodist, Mrs. Rottgers spent most of her life in the Episcopal Church and converted to Catholicism late in life at St. Philip Parish, Melbourne. She and her late husband, Robert, lived in Ft. Thomas and eventually moved to Wilder. He was Catholic and didn’t live to see her convert, but they raised their children in a household of faith.

“She loved Jesus, she was a hard worker, and she stood up for the right thing,” said Father Rottgers, pastor at St. Philip Parish. “She was strong in her faith and beliefs, not to be swayed. ... She was one of those mothers who I never heard ‘wait till your dad gets home’; because she took care of business right then.”

Mrs. Rottgers enjoyed spending time outside camping, fishing and hunting with her husband and two sons. She was always a part of the action, whether playing softball with the children or taking a job at the school cafeteria so she could be home with the boys after school and in the evenings. She managed the cafeteria at Johnson Elementary School, Ft. Thomas for 17 years and loved the children there.

The greatest joy that my dad got was making my mom happy, and the greatest joy that my mom got was making my dad happy,” he said. “My brother and I never had to worry about them, and that was a great gift. Their relationship was awesome.”

On their 25th wedding anniversary, the couple officially brought their marriage into communion with the Catholic Church.

Mrs. Rottgers served her Episcopal community as a member of the Altar Society and a volunteer with the youth group.

“When my dad passed away, Mom and I became even closer. Moms are moms but she and I were great friends,” said Father Rottgers.

Mrs. Rottgers is survived by her sons, Father Rottgers and Rev. Steven R. (Mary) Rottgers and grandchildren, Dr. Alex Rottgers, Peter Rottgers, Molly Rottgers and Richard Cooper, as well as six great-grandchildren.

A funeral ceremony was held Sept. 27. Memorials suggested to St. Philip Church, Melbourne, or St. Andrews Episcopal Church, Ft. Thomas. Dohling, Moehlenkamp-Erschell Funeral Homes are serving the family.

Live the Gospel of Life

Celebrate safely and simultaneously with Cathedral Mass

You are invited participate in the annual Diocese of Covington Pro-Life Mass October 13, 2020 7 p.m. at your home parish to kick off Respect Life month.
More than a decade ago, Father Bryan Hehir published “Can the Church Convincingly Engage American Culture?” (Church, 2004) exploring the role of the Church in the socio-political order. In part of “The Pastoral Constitution on the Church in the Modern World” (Gaudium et Spes) of the Second Vatican Council, the presence of the Church in the world can be understood as a "dialectical relationship." A dialectical relationship "consists of shared objectives and common ground, yet it remains in some conflict and opposition to the world." A dialectical common ground in regard to conflicting viewpoints.

Thus, Father Hehir, a well-known priest-in-exile in public ethics and public policy noted: "The Catholic Church in principle, and particularly in this country, has engaged its social teaching and social policy from the conviction that large sections of that teaching could be shared beyond the community of faith. "Such a "natural law strategy" is "not merely traditional; it remains valiable particularly in a society as religiously diverse as ours." Overall, such an approach can perform a public service in a pluralistic society by searching for and discovering a common ground in regard to conflicting viewpoints.

Nevertheless, Father Hehir also recognized that an ecclesial witness of "standing against" the culture rather than engaging it can be viewed as a methodology of pedagogy as better suited for effective engagement with social issues. Therefore, Father Hehir observed that "natural law" is not the "prophet's stock in trade." Convictions about the right to life, the most basic and fundamental human right, are not defended with maximum determination.

As Pope St. John Paul II pointed out in “Evangelium Vitae” (The Gospel of Life, 1995), the right to life is not merely Catholic doctrine but part of humanity's global ethical heritage. Finally, democracy is not served by "relevance for Life: Conscience and Faithful Citizenship" asserts: "No Catholic voter or politician can hide behind the evasion — 'Personally I oppose abortion, but I cannot impose my religious beliefs (or my morality) on others.' It is a moral contradiction, self-contradictory in its own terms."

In a similar manner, George Weigel in his "Soul of the World" (1986) interpreted "Casey's" judicial formulation of freedom as a liberty to "pursue one's own personal gratifications, self-defined, as long as no one else (or at least as no one in whom the state has a compelling interest) gets hurt." Thus, democracy that is founded on moral relativism simply becomes "an ensemble of procedures, largely legal, by which we regulate the pursuit of personal satisfactions."

Weigel argued that "Casey" declared that "republican virtue, understood as a broad communal consensus on the moral coordinates in our common life, is no part of the inner constitution, the moral architecture, of freedom in America." As Pope St. John Paul II pointed out in “Evangelium Vitae” (The Gospel of Life, 1995), the right to life is not merely Catholic doctrine but part of humanity's global ethical heritage. Finally, democracy is not served by "relevance for Life: Conscience and Faithful Citizenship" asserts: "No Catholic voter or politician can hide behind the evasion — 'Personally I oppose abortion, but I cannot impose my religious beliefs (or my morality) on others.' It is a moral contradiction, self-contradictory in its own terms."

In "Reverence for Life: Conscience and Faithful Citizenship", the January 2008 pastoral letter on life issues, the "current legal climate of abortion on demand, that publicly identified as Catholic, of 'their duty to exercise genuine moral leadership in society.' Moral leadership is not dictated by opinion polls but is exercised by educating ourselves and their constituents to the humanity of the unborn child." (LGL, n. 29)

In a word, moral opposition to abortion is not a matter of sectarian belief "but a basic moral conviction about life and society." The Catholic bishops of Kentucky stated: "With our fellow Catholics, we remind political leaders, especially those who publicly identified as Catholic, of 'their duty to exercise genuine moral leadership in society.' Moral leadership is not dictated by opinion polls but is exercised by educating ourselves and their constituents to the humanity of the unborn child." (LGL, n. 29)

The threat of abortion remains our preeminent priority because it directly attacks human life itself, because it takes place within the sanctity of the family, and because of the number of lives destroyed. At the same time, we cannot dismiss or ignore other serious threats to human life and dignity such as racism, the environmental crisis, poverty and the death penalty” — an earlier encyclical on the foundations of Catholic moral teaching, Pope St. John Paul II had spoken of a "crisis of truth" caused by collapsing the transcendental order of values into the subjectivism of absolute freedom. (VS, n. 33)

In "Evangelium Vitae," the late Holy Father summoned Catholics to renew "a culture of life within Christian communities themselves." He criticized believers who separate "the Church’s response to the modern situation regarding human life, and thus fall into moral subjectivism and certain objectionable ways of acting." (EV, n. 80)

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Coaching is a ministry

Have you ever had the feeling that you absolutely know what God has called you to do because you are so overwhelmingly passionate about it? I am one of the lucky ones who have.

This past June, I accepted a position as an assistant high school basketball coach at Covington Catholic High School. But it's not the first time I have coached high school basketball.

At one point in my young professional life, I thought I would always be a high school basketball coach. I began when I was 23 years old and accepted my first head coaching job when I was 28. Ten years into my coaching career, life happened. I decided to spend some more time it's the practice and game planning. Maybe it's my own personal ambition since I was cut from my high school team as a senior. All of it is motivation to me.

As I have gotten older and, I think, wiser, I have also realized the platform with which a coach stands. As a young coach, I knew I had the platform to forever impact the lives of those I coached. And I think I did. But I wasn't perfect. I lacked the wisdom. I had an unrealistic view of teaching and coaching. But I am not talking about calling a different play or changing defenses. I am talking about how I coached or formed some relationships better.

Coaching is a ministry. The word "ministry" comes from the Latin word "ministerium," which means "to serve." It's a service to those we teach. It's the work of a vocation.

I have found Steve Kerr, head coach of the Golden State Warriors, a fascinating basketball coach case study because he seems to live out his coaching as a vocation. In three of his first four seasons with the Warriors, he led (Continued on page 14).

The toxic waste of Roe v. Wade

Great Britain's parliamentary democracy has no constitutional text, but rather a "constitution" composed of centuries of legal traditions and precedents. So when British courts make grave mistakes, those mistakes can be fixed, more or less readily, by Parliament. The

American situation is quite different. Given a written constitution and the principles of judicial review, grave mistakes by the Supreme Court are permanent and hard to remedy, as three wrongly-decided cases illustrate.

In 1857, the Court declared in Dred Scott v. Sandford that the Constitution recognized no rights inherent in black people, that the white majority was bound to acknowledge, and thereby accelerate the process of national dis-solution leading to the Civil War, in which over 750,000 Americans died throughout their grade school experience. I have trained hundreds of coaches through the Play Like A Champion Today "Coaching for Change" program. And I have loved all of it. But there is something unique about coaching high school basketball.

I am not really sure that I can pinpoint one thing that makes it unique and special. Maybe it's the excitement of a community coming out on a Friday night. Maybe it's the journey of trying to win a state championship. Maybe

Many are called, but few are chosen

The readings for the 28th Sunday in Ordinary Time — Cycle A: Isiah 55:1-10; Phillipian's 4:12-14, 19-21; and Matthew 22:1-10 — are tempting.

I had a homily that I prepared to use one weekend. The homily was about asking others to come back to church. To

At times we can get caught up in the busyness of life. We may feel like we are pulled in different directions. We are surrounded by the noise of this world and it can be difficult to hear the voice of God. In the midst of a hectic life, God is inviting us, he is asking us to a deeper relationship. Our task is to pull ourselves away, quiet ourselves and listen to the call. For "many are called, but few are chosen."

Father Gregory Bach is pastor of St. Henry Parish, Elsmere, Ky.
Did you know?

The details of the diaconate

The permanent deacons of the Diocese of Covington are rededicating themselves to the service of Christ and the Church Oct. 2 at the Cathedral Basilica. How did the order of deacons originate, what role do they fill and what promises do they make? The Messenger reached out to Deacon Paul Yancey, assistant to the director, Permanent Deacon Formation Office.

What are the origins of the diaconate in the early Church?
The origins are found in Scripture in Acts 6:1-6: “At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food.” So the Twelve called together the community of the disciples and said, “It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word.” The proposal was acceptable to the whole community so they chose Stephen, a man filled with faith and the Holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas of Antioch, a convert to Judaism. They presented these men to the apostles who prayed and laid hands on them.” These were the first seven deacons.

How are those purposes still served today?
We still serve at the table in our Ministry at the Altar which includes assisting at Mass, celebrating Benediction, Communion services, funerals, baptisms, weddings and more.

We still serve widows and orphans within our Ministry of Charity but that has been greatly expanded into a vast number of charities while focusing on the poor, the infirm and the marginalized.

The Church has added the Ministry of the Word (preaching and teaching) to Ministry at the Altar and Ministry of Charity to form the three-fold ministry of service that permanent deacons are ordained into today.

What is the difference between the transitional and permanent diaconate?
The transitional diaconate is conferred on a seminarian in his last year before being ordained into the priesthood. His charter is the same as permanent deacons. The permanent diaconate is just that — permanent. A man ordained into the permanent diaconate is usually married and, except in rare instances following the death of his wife, will never become a priest. Because he has a wife and children, he is typically at least 45 years old and most often 50 plus so that the children are old enough to allow their father to work in ministry without feeling unloved or abandoned. He typically has a secular profession but the number of deacons employed by the Church is continually increasing.

What promises do deacons make at their ordination?
From the Diocesan Ordination Rite:
An unmarried diaconal candidate takes the vow of celibacy: “In the presence of God and his Church, are you resolved, as a sign of your interior dedication to Christ, to remain celibate for the sake of the kingdom and in lifelong service to God and mankind?”

All Deacon candidates make the following promises:
“Do you resolve to be consecrated for the Church’s ministry by the laying on of my hands and the gift of the Holy Spirit?”
“Do you resolve to discharge the office of deacon with humble charity in order to assist the priestly Order and to benefit the Christian people?”
“Do you resolve to hold fast to the mystery of faith with a clear conscience, as the Apostle urges, and to proclaim this faith in word and deed according to the Gospel and the Church’s tradition?”
“Are you resolved to maintain and deepen a spirit of prayer appropriate to your way of life and, in keeping with what is required of you, to celebrate faithfully the Liturgy of the Hours for the Church and for the whole world?”
“Do you resolve to conform your way of life always to the example of Christ, of whose body and blood you are ministers at the altar?”
“Do you promise respect and obedience to me (your bishop) and my successors?”

Fun at the STREAM lab
(Left) Due to the kindness of an anonymous donor who made a substantial contribution to Blessed Sacrament School, Ft. Mitchell, the media center has been transformed into a STREAM lab. Because of this generous gift, STREAM (science, technology, reading, engineering, arts and math) is now a regularly scheduled class for all Blessed Sacrament students, grades K-8.

Future gardeners
Eight years after receiving a start-up grant from the Campbell County Conservation District to establish their Outdoor Learning Center, St. Joseph School, Camp Springs, is still giving children a good experience at the center. These three-year-olds developed green thumbs Sept. 25 while sowing lettuce.
Post-pandemic world must not return to selfish ‘normality,’ pope says

Junno Arocho Esteves  
Catholic News Service  

VATICAN CITY — In the aftermath of the coronavirus pandemic, the world must aspire to be better and not return to its previous “sickened” normality of injustice, inequality and environmental degradation, Pope Francis said.

“The normality we are called to is that of the kingdom of God,” the pope said Sept. 30 during his weekly general audience.

And it is a situation where “no one acts the fool by looking the other way. This is what we must do to change,” he said at the audience, which was held in the San Damaso courtyard of the Apostolic Palace.

Continuing his series of talks on “healing the world,” the pope said Christ came to heal both the physical and “social” ailments that plague the world and gave the “necessary gifts to love and heal as he did, in order to take care of everyone without distinction of race, language or nation.”

Applying those gifts today, he added, will “renew society and not return it to the so-called ‘normality’ which is a sickened normality.”

“In the normality of the kingdom of God,” the pope said, “bread comes to everyone and there is enough, social organization is based on contributing, sharing and distributing, not in possessing, excluding and accumulating.”

The COVID-19 pandemic, the pope continued, exposed the world’s “physical, social and spiritual vulnerabilities” and “laid bare the great inequality that reigns in the world: the inequality of opportunity, of goods, of access to health care, technology, education.”

There are “millions, millions of children who cannot go to school (today) and the list goes on,” he said. “These injustices are not natural nor inevitable. They are the work of mankind; they come from a model of growth detached from the deepest values.”

The pope denounced today’s “great human and socioeconomic viruses,” including “trickle-down” economics, the theory that tax breaks and other government programs helping the wealthy eventually will benefit the rest of the population.

“We certainly cannot expect that the economic model that is the basis of an unfair and unsustainable development will solve our problems. It did not and it will not,” he said. “And it is a situation where ‘no one acts the fool by looking the other way. This is what we must do to change,” he said at the audience, which was held in the San Damaso courtyard of the Apostolic Palace.

Departing from his prepared remarks, the pope said the theory holds that when the “glass” held by the wealthy is full, it will overflow, spreading economic benefits to everyone.

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CNS photo/Paul Haring

Klausener remembered as first Catholic victim of Nazi regime in 1934

Anli Serventstein
Catholic News Service

BERLIN — Early 20th century-era Catholic leader Erich Klausener holds a special place in the hearts and minds of Berlin's Catholics.

As a official in the German government, Klausener was killed in 1934 by Nazi SS officers days after defending the former Weimar Republic against Adolf Hitler's National Socialist movement.

Long after Klausener’s death June 30, 1934, Catholics gath- ered twice annually at his grave in the cemetery at his parish to pray the Stations of the Cross and recall the life of one of their own who dared to question the Nazi regime.

On Saturday, June 30, around noon, Father Coppenrath visited Klausener’s grave. Father Coppenrath's statement said: “Davis may have been one of the first victims of this pernicious tax penalty. Without that tax in place the state leaders claim the right to 2017 tax law that zeroed out that tax accepting same-sex couples as foster parents.

The Catholic Church has had a complicated relationship with the health care law in a case brought by 38 Republican state attorneys general and supported by the Trump administration.

This case goes back to the court’s 2012 decision that upheld the law’s individual coverage requirement under Congress’ taxing power and the 2017 tax law that served out that tax penalty. Without that tax in place the state leaders claim the ACA’s coverage requirement is unconstitutional.

The Catholic Church has had a complicated relationship with the health care law. Catholic hospitals have long emphasized the poor and vulnerable must have access to health care, but Church leaders have objected to the law’s contraceptive mandate, requiring that employee health insurance plans provide contraceptive coverage.

Supreme Court’s new term is busy on many levels

Carol Zimmermann
Catholic News Service

WASHINGTON — Although the Supreme Court began its new term Oct. 5, it is hardly business as usual since the court only has eight members on the bench and it is continuing to hear oral arguments by teleconference due to health concerns.

The nation’s high court moves right into action though with two high profile cases in November: a religious freedom excep- tion to anti-discrimination laws and a review of the third time, the Affordable Care Act, the nation’s health care law.

The court also could be called upon to decide election dis- puts if the presidential race is close.

And hovering over all of its current work is the ongoing Senate preparation to move forward with President Donald Trump’s nomination of federal appeals court Judge Amy Coney Barrett to succeed Justice Ruth Bader Ginsburg, who died Sept. 18.

Cases not on the docket this term also have the court’s attention. For example, the court has been asked by the Trump administration and several States to issue an emer- gency stay of a federal district court ruling this summer that suspended the in-person requirement during the pandemic for women who want to receive the abortion-inducing drug, mifepristone.

And the court also has gained some notice for what it isn’t taking up. On the first day of its new term, the justices declined to take a case from Kim Davis, the former Kentucky clerk who refused to issue marriage licenses for same-sex couples. The court’s decision lets the lower court ruling stand, allowing a lawsuit filed against her to proceed.

Justice Clarence Thomas, joined by Justice Samuel Alito, agreed with the court’s decision but also showed displeasure saying: “Davis may have been one of the first victims of this court’s cavalier treatment of religion in its Obergefell deci- sion, but she will not be the last.” Obergefell was the court’s 2015 decision that struck down state bans on same-sex mar- riage.

Back to the court’s fall schedule, on Nov. 4, it will hear oral arguments in Fulton v Philadelphia, a religious freedom case that centers on a Catholic social services agency that had been excluded from Philadelphia’s foster care program for not accepting same-sex couples as foster parents.

The U.S. Conference of Catholic Bishops, the Pennsylvania Catholic Conference and a few Catholic Charities agencies joined more than 30 other religious groups, states and a group of Congress members filed amicus briefs urging the court to protect the faith-based foster care program under its First Amendment religious exercise rights.

Six days after the foster parent case, the court will hear oral arguments challenging the nation’s health care law in a case brought by 38 Republican state attorneys general and supported by the Trump administration.

This case goes back to the court’s 2012 decision that upheld the law’s individual coverage requirement under Congress’ taxing power and the 2017 tax law that served out that tax penalty. Without that tax in place the state leaders claim the ACA’s coverage requirement is unconstitutional.

The Catholic Church has had a complicated relationship with the health care law. Catholic hospitals have long empha- sized the poor and vulnerable must have access to health care, but Church leaders have objected to the law’s contraceptive mandate, requiring that employee health insurance plans provide contraceptive coverage.
‘Give us this day our daily bread’ — The new manna

In the first installment of “The Eucharist: The Source and Summit” we focused on the doctrine of Jesus’ Real Presence and on prefigurations of the Eucharist in the Old Testament. In this second installment we now turn to the New Testament and will focus on the scriptural scenes and passages that pave the way for the institution of the Eucharist at the Last Supper.

Early in Matthew’s Gospel Jesus teaches his disciples to pray the “Our Father.” (Mt 6:9-15) It’s interesting that, in the fourth petition of the Lord’s Prayer, Jesus invites us to pray for food: “give us this day our daily bread.” This seems the most “human” or “practical” of all seven petitions in the prayer. Later in Matthew’s Gospel, Jesus tells us “not be anxious about your life or what you shall eat” (Mt 6:25), yet he invites us to pray for what is necessary each day. Is it possible that Jesus is referring to a “daily bread” that is both physical and spiritual?

The fourth petition of the Lord’s Prayer and Jesus’ teaching against anxiety acknowledge our earthly needs but they also call us to turn our cares and worries over to God. We rest in God’s providence and we are called to have faith — an attitude of trust in the presence of God and openness to his will. It is not a blind trust, but an assent to what has been revealed to us.

So, while there is clearly a straightforward, earthly sense to this petition, there are deeper and higher dimensions as well.

The earthly sense is that we need sustenance to survive, and we should trust that God will take care of us. As St. Cyprian (c. 258 AD) observes: anyone who asks for bread each day is poor. In other words, the prayer presupposes the poverty of the disciples — those who have renounced the world, who seek no security other than God and pray for the fulfillment of his kingdom.

The deeper dimension is found in the context of the Exodus, when the People of God, wandering in the desert, were fed by God himself with “manna from heaven.” Jesus referred back to that story when he said, “One does not live by bread alone, but by every word that comes from the mouth of God” (Mt 4:4; Deut 8:3). In this context, “our daily bread” is the Eucharist, the new manna from heaven.

In the fifth chapter of his book, “Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration” (Ignatius Press, 2007), Pope Benedict XVI points out that the Fathers of the Church were practically unanimous in understanding the fourth petition of the Our Father as a Eucharistic petition. “(In this sense the Our Father figures into the Mass liturgy of the Church were practically unanimous in understanding the fourth petition of the Our Father as a Eucharistic petition. “(In this sense the Our Father figures into the Mass liturgy as a Eucharistic table-prayer (i.e. ‘grace.’)” (“Jesus of Nazareth,” pg. 154) In other words, the Our Father is our prayer before the meal at our Lord’s Table.

When Jesus feeds 5,000 people by miraculously multiplying bread we are reminded, again, of the miracle of manna in the desert. In the ancient Jewish tradition it was believed that manna was originally from the Garden of Eden but, after the fall of man, was taken away and stored in heaven. Therefore, manna was a perfect food unaffected by sin, and only appeared when God sent a mediator to deliver his people from slavery. It was also believed that the Messiah who was to come would be a new Moses and would bring with him a new manna. In the Bread of Life discourse (in John 6:35-59), Jesus repeatedly refers to “manna from heaven,” using it to explain to his disciples how they would be able to eat his flesh and drink his blood. It seems just that the new manna provided by the Messiah would be even more miraculous than the ancient manna provided in the wilderness. Jesus said: “I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh.” (Jn 6:51) When Jesus was in danger of losing many disciples because of this hard teaching he said, “For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood abides in me, and I in him.” (Jn 6:55)

New Testament scholars widely agree that Jesus is speaking here about the Eucharistic food and drink that he will give the disciples at the Last Supper. If we consider Jesus’ words in the Bread of Life discourse from an ancient Jewish perspective then the Eucharist could never be just a symbol, it must be supernatural bread from heaven. The Eucharist is a gift of himself that Jesus left behind for all time for the people of the New Testament — us. He left us himself in his sacrifice offered under the appearance of bread and wine. It is a manifestation of his boundless love. It is a uniquely intense fulfillment of the promise: “Remember, I am with you always, to the end of the age.” (Mt 28:20)

In the Gospels, when Jesus speaks of bread or uses bread to perform a miracle there is always a transcendent message that mankind’s true food is the Logos, the eternal Word. In the Blessed Sacrament the Eternal Word becomes true manna for us, a taste of heaven that we can experience this very day. Being in communion with God, we are sharing in the life of Jesus’ bodily resurrection. The Eucharist, our daily bread, is spiritual food for our soul, giving us graces for our journey back to God.

— David Cooley, Co-director and Office Manager, Office of Catechesis and Evangelization
Born in Bethlehem — the ‘House of Bread’

Father Nicholas Rottman

Okay, I’ll admit it. ‘O little town of the House of Bread’ does not have quite the same ring to it as ‘O little town of Bethlehem.’ But, although not helpful for singing, it may be very helpful for our faith to know that ‘Bethlehem’ means exactly that. The name is old Hebrew and comes from beth (house) and lehem (bread). As Christians, we recognize immediately the significance. Bethlehem, the ‘House of Bread,’ was the place where Jesus Christ entered the world on that first Christmas morning. How does Jesus describe himself later on in his public ministry? ‘I am the bread of life, whoever comes to me will never hunger, and whoever believes in me will never thirst’ (John 6:35). In this passage, Jesus emphasizes that he is the nourishment, the food that we as believers need to strengthen us as we make our pilgrimage through this land of exile. But what sort of nourishment is this? Is it just a purely spiritual nourishment? No. By the time of Jesus’ birth, Hebrew was not the spoken language of the Jewish people, but rather Arabic. Interestingly, the Arabic equivalent of beth lehem is bet lahem, which means ‘house of meat.’ You just can’t make this stuff up! Jesus promises that he will feed us not just by some spiritual power or grace but also with his own flesh and blood: ‘My flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. […] This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever’ (John 6:55–56). In the holy Eucharist, Jesus provides food for the world — the food of his body, blood, soul and divinity. And God symbolically prefigured all of this through the name of the town where he was born. Christ, born in the House of Bread, has become our food for the journey of life.

This Christmas, we should have a new appreciation of the Nativity Scene thanks to the meaning of ‘Bethlehem.’ There in a manger — a container for holding food and feeding hungry animals — lays the Bread of Life who will sacrifice his flesh to give us new life. Bethlehem is truly both the House of Bread from Heaven and the House of the Body of Christ. Indeed, this is why it is so important that we celebrate Christmas (Christ-Mass) by attending holy Mass and receiving the Body of Christ in holy Communion.

As we prepare for that celebration through the Advent season, let us remember that Christ can come to us every day — every day can be Christmas — because of the holy Eucharist. St. Bernard of Clairvaux said that there are three comings of Jesus Christ (see Sermo 5, In Adventu Domini, 1:9). The first, which we are preparing to celebrate at Christmas, is his coming as man at the Incarnation. The second, which we look forward to with a mixture of anticipation and fear, is his coming to judge the living and the dead at the end of the world. In between these two comings, said St. Bernard, is a third coming. That is Jesus’ mysterious and sacramental coming to us in the most holy Eucharist. By our worthy reception, may we ourselves become a new Bethlehem — a house of the Bread of Life and a house of the Body of Christ’s body in the most holy Eucharist.

Father Nicholas Rottman is a priest in the Diocese of Covington, currently on sabbatical.

The feeding of the five thousand and the Eucharist

Father Ryan Stenger

The only one of the miracles of Jesus that is included in all four Gospels according to the feeding of the crowd of five thousand with miraculously multiplied bread and fish. Obviously this event greatly affected the first Christians and was influential in forming their understanding of the Lord’s identity and mission.

In the Gospel according to John, the miracle of the feeding of the five thousand is reported at the beginning of the sixth chapter and is followed by the Lord’s famous Bread of Life discourse, in which Christ explains to the crowd his teaching on the Eucharist, thus drawing a strong connection between the miraculous feeding of the crowd and the sacrifice of his Body and Blood that he would institute at the Last Supper. The evangelist also emphasizes this connection in his description of the time and place of the miracle. St. John writes, ‘Jesus went up on the mountain, and there he sat down with his disciples’ (John 6:3). So often throughout the Bible the mountaintop is where God and man come together most profoundly. Moses received the Ten Commandments on Mt. Sinai, the prophet Elijah spoke to God in the silent whisper on Mt. Horeb, Christ himself was transfigured in glory on Mt. Tabor, and crucified on Calvary. According to the ancient imagination, the mountain was the place where heaven and earth meet, the symbol of God reaching down to us as we reach up to him.

And St. John also writes, ‘The Jewish feast of Passover was near’ (John 6:4). It was on Passover that the sacrificial lambs were put to death in remembrance of God’s liberation of the Jewish people from slavery in Egypt. Of course, Christ would die on the Cross at Passover time, as the true Lamb of God whose sacrifice saves us from death and lib-
The Bread of Life discourse — have you come to believe?

Father Michael Comer

"Unless you eat the flesh of the Son of Man, and drink his blood, you will not have life within you." Jesus spoke these words to a group of his disciples — those who had already turned away from him, those who had at least begun to question the beginning of faith in him. But these words shocked them to the core. The very idea of eating the flesh and drinking the blood of Jesus was totally repulsive to them. In fact, they were, as Jews, forbidden to have any contact with blood at all. It made them spiritually unclean. And so, they turned away from him. We are told that they returned to their former ways of life. They abandoned him, and refused to have any more to do with him. This was just too much.

We read this account in the sixth chapter of the Gospel of John — what is called the Bread of Life discourse. It is a dialogue between Jesus and his followers, who have experienced the miracle of the multiplication of the bread and fishes, and who had at least begun to provide for their physical sustenance. Jesus explains that they have missed the point. God wishes to feed them with bread from heaven that will give them eternal life. “Give us this bread always,” they respond.

Jesus then begins to explain to them that he himself is the Bread from Heaven. He is the only one who can satisfy the deepest hungers of the human heart. Only he can give them eternal life. If they eat this bread they will never be hungry again. They will never thirst again. They are shocked, because they have never heard this kind of talk from a rabbi before. Each of them sought about God and how God would satisfy their deepest longings. But Jesus is saying that he himself will fulfill their deepest longings. This is scandalous at best, and blatant heresy at worst. Who does he think he is? Who, indeed?

At this point in the discourse, Jesus changes the metaphors. He no longer speaks of bread from heaven, but of his own flesh and blood. “The bread that I will give is my flesh, which I will give for the life of the world.” This is even more shocking. “How can he give us his flesh to eat? What can this possibly mean?” And now Jesus becomes even more shocking in his statements.

"Unless you eat the flesh of the Son of Man, and drink his blood, you will have no life in you.” Now he is not only talking about eating his flesh, but drinking his blood. How repulsive! How disgusting! How offensive! Jesus keeps pushing the issue, not softening his words in any way. In fact, he doubles down, beginning to use a new word for “eat”, which is typically used to refer to a dog gnawing on a bone. “My flesh is real food, and my blood is real drink. Whoever eats my flesh (whoever gnaws on my flesh like a dog gnawing on a bone) and drinks my blood remains in me, and I in him.”

It is at this moment that the line had been crossed. Jesus had gone too far. It is one thing to say that God will provide for his children. It is something else for Jesus to identify himself with God and tell them that he would provide for them. If Jesus had said that God had sent him to provide for his people that would have been somewhat acceptable. But when Jesus essentially made himself equal to God that was too much. And when he said that we must eat his body and drink his blood, that was really too much. But now, he has become even more graphic, even more literal, telling us that we must actually chew or chew on his flesh and drink his blood — this is a bridge too far.

I am certain that Jesus must have felt a great sadness as he watched these followers of his turn away, and reject not only this teaching but also him. He loved them. He had come in order to redeem them, and to be the food that would satisfy them, and make them into the children of God. It must have broken his heart. Couldn't he have tried a little harder to hold on to them, and not let them leave? Couldn't he have softened his teaching just a little bit, so that it would have been less shocking and upsetting to them? But he didn't. He let them walk away. If they could not accept this teaching, they could not be his disciples. This was that important.

We then see Jesus look with sadness to the Twelve. His words are filled with hurt and disappointment and fear. "Are you going to leave me, too?" My guess is that the Apostles were just as shocked and confused by this teaching as were those in the crowd. They too were repulsed and repelled by the idea of eating Jesus’ flesh and drinking his blood. They were shaken to the core. And yet Peter responds, for all of them, “Lord, to whom shall we go? You have the words of eternal life. We have come to believe that you are the Holy One of God.” In other words, “We don’t get this either. It makes no sense to us. But we know and believe in you, and so we are staying. We trust you.”

Some studies state that on any given Sunday, only about 20 percent of those who identify as Catholic attend Mass. And only about half attend with any regularity at all. There are many reasons for this, but I believe that one of the main reasons is that in their heart, many Catholics do not believe what Jesus tells us in this Bread of Life discourse. “I am the Bread that has come down from heaven. … I am the Bread of Life. … Your ancestors ate the manna in the desert, and the Body and Blood of Jesus Christ himself.”

So how can we solve this problem? In the Eucharist the faithful come to recognize Jesus as their food and drink, as their sustenance and satisfaction. Without Eucharist, we cannot know Jesus in his fullness.

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(Continued from page 10)

sand following the Lord across the Sea of Galilee and up the mountain. They surely must have been hungry and weary and maybe even lost and confused. How many times throughout their lives had they sought for a way to satisfy their hunger for a place to find rest, for a source of guidance and direction, but been left unfulfilled in the end? But now they have come to Christ. And after they have been fed by him, St. John tells us that they “had their fill” and still there were twelve baskets of bread left over (John 6:13). What a metaphor for the Church. The Church is the vessel and means to provide for their physical sustenance. Jesus explains that they have missed the point. God wishes to feed them with bread from heaven that will give them eternal life. “Give us this bread always,” they respond.

Jesus then begins to explain to them that he himself is the Bread from Heaven. He is the only one who can satisfy the deepest hungers of the human heart. Only he can give them eternal life. If they eat this bread they will never be hungry again. They will never thirst again. They are shocked, because they have never heard this kind of talk from a rabbi before. Each of them sought about God and how God would satisfy their deepest longings. But Jesus is saying that he himself will fulfill their deepest longings. This is scandalous at best, and blatant heresy at worst. Who does he think he is? Who, indeed?

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In the sacrament of the Eucharist, why bread and wine?

Father Daniel Schomaker

The Eucharist is “the source and summit of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch.” (CCC 1324) The Church’s teaching in memoriam tells us that the gift of bread to eat (which we pray for “in saecula saeculorum”) and the gift of wine or “the fruit of the vine” (cf. Gen. 3:19) Humanity also offers back to God the “first-fruits” of the field — as seen in the offering of Abel and later in the offering of bread and wine by the priest-king Melchizedek. Prior to their journey into the desert as they fled Egypt, the Israelites ate “unleavened bread”; and when wandering in the desert, it was the manna or “bread from heaven” that God gave to sustain them.

The gift of bread to eat (which we pray for every time we offer the Lord’s Prayer) is a sign of “the pledge of God’s faithfulness to his promises.” (CCC 1334) We also see, in Jesus’ very first public miracle — the Wedding Feast at Cana — the centrality of wine, where he transforms water into wine, but not just any wine, the very best wine. And this miracle takes place at a joyful celebration. So, why do we use bread and wine for the celebration of the Eucharist? 1. Jesus said to. 2. Bread points us to the continual sustenance we receive from the Lord when we cooperate with his grace; 3. Wine points us to the joy of the Gospel and of our eschatological end, heaven; 4. Human beings are a compilation of body and soul, both need to be fed — bread sustains the body; wine sustains the soul.

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What does the Eucharist mean to you? What people are saying around the Diocese.

Mother Margaret Mary Fields, Congregation of the Passion of Jesus Christ

“Our life is surrounded by Eucharistic sacrifice and Eucharistic adoration. Our life is built around the Eucharist … (at the monastery) we have Eucharistic adoration every day; we expose the Blessed Sacrament every day at 4:30 p.m. in the public chapel. We should all be looking forward to going back to Mass because seeing Mass on television is good, but at the same time, you’re not getting the full benefit of the Mass. The Eucharist is so important in all our lives.”

Study Questions

How can we relate the Christmas story to the Eucharist?

Name two miracles, besides the Eucharist, that Jesus performed with bread or wine.

Where in the Bible do we find the Bread of Life discourse? Why are these passages so unique?

Throughout the entire Bible, what do bread and wine symbolize?

Prayer for after receiving Holy Communion:

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O Good Jesus, hear me.
Within Thy wounds, hide me.
Separated from Thee let me never be.
From the malignant enemy, defend me.
At the hour of death, call me.
To come to Thee, bid me.
That I may praise Thee in the company of Thy Saints, for all eternity.

Anima Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.
Passio Christi, conforta me.
O bone Jesu, exaudi me.
Intra tua vulnera abcone me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meae voca me.
Et tibe me venire ad te.
Ut cum Sanctis tuis laudem te iube me venire ad te.
In hora mortis meae voca me.

Amen.

Amen.

In this Messenger file photo, students bring the bread and wine forward which will become the Body and Blood of the Lord during Ash Wednesday Mass 2019 at the Cathedral Basilica of the Assumption.
Fall Fix-up

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Coaching is a ministry (Continued from page 5)

the team to the NBA Championship.

What I find unique about Kerr are the four core values that are part of the Warriors' culture under his leadership—joy, mindfulness, competition and compassion. Compassion? Compassion for men who are multi-millionaires? Yes, Kerr understands how difficult their jobs can be and the sacrifices they make to contribute to the team's success. Kerr's core values provide an opportunity for a coach to reflect and answer the first question any coach should be able to answer: Why do I coach?

Erhmann talks about the idea of a transformational coach versus a transactional coach. A transactional coach uses players to meet their own personal needs while the transformational coach uses their platform to impart life-changing messages.

I think that's why God called me back to coach high school basketball. He wanted me to use this gift — this vocation — to impact lives.

Jesus calls us to use our gifts: “Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms.” (1 Peter 4:10)

Yes, I want to win games and championships as much as anyone. But my joy in returning to coach high school basketball is going to be tied to serving others — to the relationships I help foster and the life messages I am able to impart. The reality is that I may be around these boys as much as their parents are, at least during the season. I better be ready to serve.

Why do I coach? I coach to use the game of basketball to connect and inspire others while bringing them closer to who God created them to be.

Rich Hest is an assistant professor at the University of Cincinnati, a parishioner at St. Agnes Parish, Ft. Wright, and a longtime youth and high school coach. He is the lead trainer for the Play Like A Champion Today program in the Diocese of Covington.

ASSISTANT SUPERINTENDENT OF CATHOLIC SCHOOLS
The Roman Catholic Diocese of Covington (www.covdio.org) is seeking qualified candidates for the position of Assistant Superintendent of Catholic Schools. The Assistant Superintendent is responsible for collecting and aggregating statistical data for each school i.e. test scores, student information, faculty and staff information, tuition and fees, attendance, calendar, etc. The Assistant Superintendent helps with the educational administration of the Alliance for Catholic Urban Education (ACUE) schools, and facilitates government programs/funding, curriculum and assessment, professional development, and school communication. Overall, the position encounters a wide diversity of work situations and involves a high degree of complexity with responsibility for advising and decision making in many areas. Candidates must be practicing Roman Catholics in good standing, able and willing to give witness to the Catholic faith at all times, with a Master's degree in Education/Administration and previous experience in school administrative leadership. Interested individuals should submit a letter of interest along with a comprehensive resume or C-V, recent Baptismal certificate indicating sacramental preparation, and a list of at least five professional references to Stephen Koplyay, SPHR: skoplyay@covdio.org, FAX 859/392-1589, or mail to 1125 Madison Avenue, Covington, KY 41011-3115.

Full-time Cafeteria Manager
Covington Latin School has an immediate need for a full-time cafeteria manager. The manager’s primary responsibilities involve overall supervision of the respective school’s program; managing employees of the program; ordering, receiving, and managing inventory; preparing and serving meals; operating a point-of-sale system; and interacting with school staff, students, and their parents. Interested individuals can contact Jackie Kaiser at jkaiser@covdio.org, or call her at 859/392-1334.

N O V E N A

NOVENA TO THE BLESSED VIRGIN. Oh, most beautiful flower of Mt. Carmel, fruitful vine, splendor of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in my necessity. Oh Star of the Sea, help me and show me here you are my Mother. Oh Holy Mary, Mother of God, Queen of Heaven and Earth. I humbly beseech you from the bottom of my heart to succor me in my necessity (make your request). There are none that can withstand your power. Oh Mary, Pray for us who have recourse to Thee, (three times). Holy Mary, I place this prayer in your hands. (three times). S.L.B.
Schools are now offering complementary lunch to all students

Messenger Staff Report

All schools in the Diocese of Covington will participate in the National School Lunch Program beginning in an expanded program offered by the U.S.D.A. This program has been offered as a way to provide relief to families during the pandemic and ensure all students have access to meal.

Schools will begin participation in this program beginning Monday, Oct. 5 and will continue through Dec. 31 or until federal funds have been depleted. During this time, students will receive complementary meals. There is nothing for school families to do to qualify for or enroll in the complementary meal program — all students are welcome and encouraged to participate. This means, all students may choose a hot school lunch or grab-n-go meal at no cost to the family.

Schools can also choose to offer a morning snack or a grab-n-go breakfast as an additional option for families.

"We hope this program will be helpful to families during these challenging times," said Jackie Kaiser, director, School Lunch Program for the Diocese of Covington. For more information visit your school website or contact the school office or cafeteria manager.

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Protecting God’s Children for Adults

Virtual Safe Environment Trainings

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

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

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

Step 3: Join the virtual VIRTUS session. The day before the session, you will receive an e-mail with 4 documents attached to print. On the day of the session you will receive an invitation to join the session. No children, please.

Step 4: Your account becomes active when your background check, VIRTUS session and Acceptance Form are posted on your account.

You will receive 12 bulletins per year. You will receive e-mail notices at system@pub.virtus.org unless you computer program blocks them.

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

Note: If your Training Tab is missing or you cannot access your account, contact Marylu Steffen at (859) 392-1500 or msten@covdio.org.

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Sister Elizabeth Kelemen, C.D.P.

Sister Elizabeth Kelemen, C.D.P., a beloved member of the Congregation of Divine Providence for 74 years, passed away on September 24, 2020. Born in Cumberland, Kentucky in 1927, she devoted her life to education and ministry, leaving a legacy of love and faith.

Sister Elizabeth began her teaching career in 1946 at St. Vincent de Paul School, Newport, and her early years were filled with service and dedication. She went on to teach in several other elementary schools in Kentucky and Maryland until 1977, when she transferred to St. John School, Dry Ridge, Ohio. Her tenure there in the classroom concluded in 2001. Since that time, she continued serving St. John’s by helping to raise funds for the school.

In 2008, Sister Elizabeth retired to Holy Family Home in Melbourne, where she made her profession of vows on Aug. 25, 1954. She was a well-liked classroom teacher, whose students kept up with her for many years. She enjoyed good conversations and fun with friends and sisters and especially enjoyed opportunities to visit or have meals together in local restaurants. She will be missed by her religious community, the Sisters of Divine Providence, her brother Elmer and her many nieces and nephews who visited with her regularly. Her sisters, Anna and Sister Teresa Ann, C.D.P. and her brothers Andrew, John, Anthony, Joe, Dennis and Louis preceded her in death.

A private Mass of Christian Burial was celebrated in Immaculate Conception Chapel, Holy Family Home, Melbourne on Wednesday, September 30 at 9 a.m. with her burial in the convent cemetery following Mass. A public celebration of her life will be held for family and friends at a later date. Memorials are suggested to the Congregation of Divine Providence, 5300 Saint Anne Drive, Melbourne, KY 41059.

Oblation

Sister Marriana Runkme, S.N.D.

Sister Marriana Runkme, S.N.D., a beloved member of the Congregation of Divine Providence for 74 years, passed away on September 25, 2020. Born in Cumberland, Kentucky in 1927, she devoted her life to education and ministry, leaving a legacy of love and faith.

Sister Marriana began her ministry of teaching in 1946 at St. Vincent de Paul School, Newport and taught in several other elementary schools in Kentucky and Maryland until 1977 when she went to St. John School, Dry Ridge, Ohio. Her tenure there in the classroom concluded in 2001. Since that time, she continued serving St. John’s by helping to raise funds for the school.

In 2008, Sister Marriana retired to Holy Family Home in Melbourne, where she made her profession of vows on Aug. 25, 1954. Sister Marriana (formerly Sister Mary Herman Joseph) started her ministry teaching elementary school in the dioceses of Covington, Kentucky and Cincinnati, Ohio. She received her BS in Elementary Education at Our Lady of Cincinnati College, and a few years later earned a Master of Education Reading Specialist from Eastern Kentucky University.

Sister was then missioned for seven years to Holy Trinity Parish and School in Harlan, Kentucky, as a teacher and tutor. Sister Marriana and the other sisters there started an outreach for the entire Harlan community, including a front-porch pantry for distributing food, diapers, clothing, and money for medicine.

Sister Marriana Runkme went home to God Sept. 25, 2020. Sister is preceded in death by her parents, her brothers Albert, Edward, Raymond, Herman, and her sister, Virginia Ollinger. She is survived by her dear sister, Dorothy Compton, as well as many beloved nieces and nephews.

Due to the current health-care restrictions on gatherings, a private Catholic Mass took place at St. Joseph Heights chapel, followed by burial in the convent cemetery. A celebration of Sister Marriana’s life will be held for family and friends at a later date. Memorials are suggested to the Sisters of Notre Dame, Covington, Ky.
‘Hold your heads high,’ West Virginia bishop tells first responders, military

Colleen Rowan Catholic News Service
FOLLANSBEE, W.Va. — West Virginia’s Catholic bishop had a message Sept. 28 for members of police and fire departments, Emergency Medical Services personnel and those serving in the U.S. military: “Hold your heads high. You have noble professions.”

Bishop Mark E. Brennan, who heads the statewide Diocese of Wheeling-Charleston, made the remarks during a Blue Mass he said at St. Anthony Church in Follansbee. The Mass draws its name from the traditional uniform colors associated with these professions.

The congregation included local dignitaries, as well as the family members and community members who support these men and women who risk their lives in public service.

Bishop Brennan began his homily noting that Jewish and Christian traditions have honored the angels and seen them as a true ministry of God toward mankind.

Most notably, he pointed to the Archangels Michael, Raphael and Gabriel: Michael is the defender of God’s people; Raphael’s angelic mission on earth was to heal; and Gabriel was the messenger of divine comfort, most particularly when he reveals to Mary that she will be the mother of our Savior.

God uses these archangels to serve his people, to vouch for his creation,” Bishop Brennan said. “And those who serve in and among the police and fire departments, first responders and in the military imitate, among human beings, what these archangels do.”

“Of all these folks are agents of comfort and providers of security in our communities,” said the bishop. “Sometimes they have to risk their health and their lives to do their jobs.”

Bishop Brennan also called to mind the many police and firefighters who have been killed doing their jobs.

“We also hear of the bad apples,” the bishop said. “It is true there are some bad apples. ... And bad apples have to be dealt with.” He warned that there can be a culture of silence and covering up bad apples. “... And bad apples have to be dealt with.”

“Honor God, trust him, answer me. You built up strength within me.”

“Hold your heads high,” West Virginia bishop tells first responders, military

New cancer center

(Continued from page 1)

patroness of the hospital, blessed the space and led those present in a responsorial psalm and prayers of the faithful.

Debbie Simpson, Board of Trustees chair, also addressed those gathered. “I’m extremely proud to know that this center is being built for the benefit of our community and through the support of the community,” she said. “The structure signifies the unity of people throughout our region, who have come together to change cancer outcome for our region. ... Together we will change the cancer narrative for our family’s friends and our community.”

The idea was conceived about three years ago after a Community Needs Assessment, according to Dr. Doug Flora, MD, executive director. The St. Elizabeth staff surveyed educators, politicians and local community leaders on what they thought the most pressing needs were for healthcare in the region. The results showed it was cancer care, inpatient and mental health and addiction, two other centers, dedicated to cardiovascular care and mental health care, were completed since then.

“This was the final cog in the wheel for us,” said Dr. Flora.

Kentucky is currently first in the country for cancer-related diagnoses and deaths, first for lung cancer deaths and first for colon cancer. St. Elizabeth’s solution is the region’s first world-class cancer center, featuring screening and prevention, precision medicine and genomic health, clinical research and the most advanced technology in the field.

Ground was broken in 2018, and the center has continued in construction since then, leading up to Fall 2020 and the grand opening.

The center, Dr. Flora said, is a promise. “I feel like we have had thousands of meetings, planning and scheduling and schematics ... now we are actually inviting patients into our home. To finally have these guests who are able to take advantage of the gifts of this building means a lot to me.”

As a former cancer patient himself, Dr. Flora said he made sure the new center was built around the patients and their convenience. At every level of decision making, even interviewing for navigator positions, patients set the bar.

“The principal celebrating was Bishop Robert P. Deeley. (Continued from page 1)

Members of a multijurisdictional honor guard attend a Blue Mass at the Cathedral of the Immaculate Conception in Portland, Maine, Sept. 28, 2020. The principal celebrant was Bishop Robert P. Deeley.

“The bad apples, my friends, are not the whole story. They simply aren’t,” Bishop Brennan said. “In my experience over many years most police and fire, medical, first responders, and those serving in the military are dedicated to serving others. And they do try to do it faithfully.”

Bishop Brennan said he believes the majority of people recognize this. “If you ask people in poor neighborhoods in some of our great cities, do they want the police to be defunded? Do you know what they say? No. They want police protection.”

At this Mass, the bishop said the community honors those who dedicate their lives and their energies to the people, to keep all safe and responding when problems occur. “I encourage you, who are in these wonderful public service professions, hold your heads high. As there are angels that serve and continue to serve God so you do by serving your fellow human beings, the bishop said. “You have noble professions,” he continued “Never let anyone take that away from you. Honor God, trust him, pray and as we heard in the psalm, When I called, you answered me. You built up strength within me.”

The center is designed to address the personal and spiritual needs of patients here is challenge the rest of the community.”

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Pandemic stimulus bill excludes Messenger of Justice

WASHINGTON — The chairman of the U.S. bishops’ education committee said Oct. 1 “it is unconscionable” the HEROES Act aid to students, families and teachers in nonpublic schools, “This has the effect of excluding virtually any equitable services for students in nonpublic schools and main- students and their families. The bill includes $225 billion for edu- committee said Oct. 1 “it is unconscionable” the HEROES Act aid to students, families and teachers in nonpublic schools, "This has the effect of excluding virtually any equitable services for students in nonpublic schools and main- students and their families. The bill includes $225 billion for edu-
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