### Roman Catholic Diocese of Covington

#### Statement on Abuse File Review
**July 31, 2020**

The Diocese of Covington is releasing the names of priests, religious, deacons and lay employees who have served in our Diocese against whom one or more allegations of sexual abuse of a minor have been substantiated. (The list is available on the Safe Environment website at covdio.org.)

The list is the product of a comprehensive and independent review of thousands of diocesan records dating back to 1950. Two former FBI agents have a combined 50 years of investigative experience. The former FBI agents have a combined 50 years of investigative experience. In October 2019, Bishop Roger Foys and the Diocesan Review Board initiated the review as a way to continue to assure the people of the Diocese of Covington, as well as our priests and other Diocesan personnel, that the Diocese has, as far as is humanly possible, addressed the scourge of sexual abuse of minors by its priests, religious and lay employees.

Inclusion on this list does not necessarily indicate that an accused priest, religious, deacon or lay employee has been found guilty of a crime or liable for any civil claim. The definition of "substantiated allegation" that guided the file review is as follows:

1. An allegation of sexual abuse of a minor is deemed substantiated when there is probable cause for believing the claim is true. The following may be considered as evidence of probable cause:
   1. Admission of guilt by the accused;
   2. Guilty finding rendered by a court;
   3. Finding rendered by an investigative process shows cause for believing the allegation is true on an objective basis;
   4. The accused, when presented with the allegation and offered a reasonable opportunity to respond, declined to address the allegation;
   5. The Special Masters appointed by the Court in the class action litigation against the Diocese made a monetary award from the class settlement fund based on a sworn claim form alleging one or more incidents of sexual abuse of a minor by the accused, and any other evidence that was submitted on behalf of the claimant.

The review process that has culminated in this list is part of the Diocese’s ongoing commitment to create a Safe Environment and to ensure that all allegations of child sexual abuse by priests, religious and lay employees over the last 70 years have been properly identified and reported. The review process is the natural outgrowth of two significant developments that have transpired during the last 18 years: significant reforms in the U.S. Catholic Church in response to the sexual abuse crisis.

### U.S. Church Reforms (2002)

In 2002, the United States Conference of Catholic Bishops instituted the Charter for the Protection of Children and Young People (the “Dallas Charter”). The Dallas Charter set forth reforms for U.S. dioceses to follow in response to the sexual abuse crisis. The reforms fall under four categories:

1. **Promote healing and reconciliation with victims/survivors of sexual abuse of minors.**
2. **Ensure an effective response to allegations of sexual abuse of minors.**
3. **Ensure accountability of the response to sexual abuse of minors.**
4. **Protect the faithful in the future.**

The Diocese acted promptly to implement the Dallas Charter (Continued on page 13).
Diocese of Covington releases requirements/guidelines for opening of schools

**Messenger Staff Report**

After months of intense discernment and discussion the Diocese of Covington Department of Catholic Schools has released information on how the nine Catholic high schools and 30 elementary schools and pre-schools will open next month. The 13-page document entitled “COVID-19 Return to School Requirements” was emailed to all priests and principals July 23 and is available online at www.covdio.org.

The document contains requirements that must be implemented and guidelines that share best practices on ways to implement the requirements. Requirements include a daily health self-assessment of each employee, teacher and student prior to coming to school; the wearing of face coverings in common areas, marking safe social distances of six feet in hallways and classrooms and increased hygiene and sanitation practices which include staggering lunches and recesses to accommodate social distancing and extending dismissal to avoid students and parents congregate at the end of the day.

“We share the common value of educating our students in a safe and faith-filled community,” said Mike Clines, superintendent of schools. “I am confident that by working together we will be able to achieve that goal even during this health crisis. Discipline and cooperation are hallmarks of a Catholic school community. With the grace of God, I am confident that our school communities will come together to be committed guardians of each other by implementing these requirements in an atmosphere of discipline, cooperation and Christian love.”

A sub-committee led by Mr. Clines and Kendra McGuire, associate superintendent of Catholic Schools, and made up of priests, Curia members, principals, medical doctors and attorneys helped to create the COVID-19 Return to School Requirements document. The document is based on the most up-to-date information from various sources including, but not limited to, the Kentucky Department of Health, the Kentucky Department of Education, the Coronavirus Disease Control, along with the guidance of the Diocesan Coronavirus Taskforce.

“I thank everyone who has helped develop the COVID-19 Return to School Requirements,” said Mrs. McGuire. “As an administrator and parent I share the concerns of many of our families. I am grateful that our school families have chosen to entrust their children’s academic and spiritual education to our Catholic school system and look forward to a safe and blessed school year.”

As new information is received from the Diocese of Covington and government officials, there may be updates to these regulations that will be communicated following a review from the task force.

High schools in the Diocese of Covington will be adopting the 10-point grading scale

**Messenger Staff Report**

In a letter to parents, July 24, Mike Clines, superintendent of Catholic schools, announced that all nine Catholic high schools in the Diocese of Covington would be adopting the 10-point grading scale, popularly known as the “col-lege scale.”

The move, made in collaboration with high school principals and guidance counselors, was made, he said, after two years of evaluating local, regional and national data surrounding grading scales and their overall impact on student success. A noteworthy determining factor was that in the Diocese of Covington, 94 percent of graduating seniors matriculate to postsecondary education.

“While maintaining our academic rigor, we determined it was sensible to align our students’ assessment grades with that of colleges and universities. This will help students,” Mr. Clines said in the letter.

Mr. Clines noted that most of the other school districts in Kentucky currently utilize the 10-point scale. “Our updated scale will put our Catholic high school students on a similar scale of other high schools for the college and scholarship application process. Also, our new scale will be more aligned with the Kentucky Educational Excellence Scholarship’s (KEES) 10-point scale, which presents our students a better opportunity to receive a higher amount of scholarship money through the KEES program,” he said.

An additional decision resulting from the meetings and considerations is the implementation of a Latin Honors Level of Distinction for graduating seniors in all of the Catholic high schools beginning with the 2020-2021 school year. This is similar to how some colleges and universities recognize levels of academic achievement. As such, the 2020-2021 school year will be the last year for a designated valedictorian and salutatorian. Beginning with the Class of 2021, all academically high-achieving seniors will be honored based on their weighted grade point average (GPA). The levels of distinction are: summa cum laude (with highest honor) – 4.0 GPA or above; magna cum laude (with great honor) – 3.75-3.99 GPA; and cum laude (with honor) – 3.50-3.74 GPA.

The Latin honors 3.75+ GPA, “empowers our schools to honor a percentage of academically high-achieving students,” Mr. Clines said. “I take this opportunity to express my gratitude to our high school principals and guidance counselors for their effort and insight with the decision. On many levels, these new changes will better reward, commend and demonstrate the commitment, attendance and determination of our Catholic high school students.”

New **Messenger** scripture column, ‘Go and Glorify’ begins in this issue with Father Schomaker

**Messenger Staff Report**

Starting in this week’s Messenger a new Sunday Scripture column — “Go and Glorify” — begins, featuring a rotation of four diocesan priests. This new column will replace Father Daniel Vogelpohl’s “Eighth Day” Scripture column.

Since Sept. 7, 1986, Father Daniel Vogelpohl has faithfully shared reflections on the upcoming Sunday readings with readers of the Messenger through the Eighth Day column. When Father Vogelpohl retired in June, the Messenger decided it was time to rotate the Eighth Day column. The move began with the Father Vogelpohl column in June, the Messenger decided it was time to rotate.

“Father Vogelpohl has been a faithful contributor to the Messenger and to our readers,” said Laura Keener, editor. “His writings have not only helped readers to have a deeper understanding of Scripture but also have encouraged them in their every day life, especially their faith life. I wish Father Vogelpohl abundant blessings as he begins writing the next chapter of his ministry, as a retired priest of the Diocese of Covington.”

For the last several years most of the Eighth Day columns have been “recycled,” but, Father Vogelpohl said, people would still comment on them.

“I still get feedback on the articles,” he said, and an interview about his retirement. “People enjoy the way he writes and his anecdotal experience.

(Continued on page 14)
Holy Hour resumes
Bishop Foys led a monthly Holy Hour for Victims of Sexual Abuse and Sanctification of Priests, July 16, for the priests of the diocese for the first time since March. The Holy Hour is held on the third Thursday of each month at 3 p.m. at the Cathedral Basilica of the Assumption. The next Holy Hour will be August 20.

Advisory Board reviews DPAA grant applications
The Stewardship Advisory Board and (above right) Mary Paula Schuh, 2020 DPAA general chair, met, July 23, for its annual grant application review. (above left) Jay Whittle, chair for the Advisory Board, led members through the review of 61 service grant applications. Pending the success of the 2020 DPAA, the Board submitted its allocation recommendations to Bishop Foys, Mike Murray, director, Stewardship and Mission Services and his staff organized the meeting.

DPAA planning meeting
Bishop Foys met with priests of the Diocese through phone call to discuss the annual Diocesan Parish Annual Appeal. Father Ryan Maher and Father Dan Schomaker, Vicars General, Father Jordan Haisney, administrative assistant to the Bishop, Mike Murray, director of Stewardship and Dale Henson, CFO were present, masked and at a social distance.
Sacrificed permission to feel human

It is normal to feel restless as a child, lonely as a teenager and frustrated by lack of intimacy as an adult; after all we live with insatiable desires of every kind, none of which will ever find full fulfillment this side of eternity. Where do those desires come from? Why are they so insatiable? What is their meaning?

As a young boy the Catholic catechism I was instructed from and by means I heard from the pulpit in fact answered those questions, but in a vocabulary far too abstract, theological and churchy to do much for me existentially. They left me sensing there was an answer, but not one that was of help to me. So I quietly suffered the loneliness and the restlessness. Moreover, I agonized because I felt that it was unhygienic to feel this way at all. My religious instruction, rich as it was, did not offer any benevolent smile from God on my restlessness and dissatisfaction. Puberty and the conscious stirring of sexuality made things worse. Now not only was I restless and dissatisfied, but the raw feelings and fantasies that were besetting me were considered positively sinful.

That was my state of mind when I entered religious life and the seminary immediately after high school. Of course, the restlessness continued, and my philosophical and theological studies gave me an understanding of what was so relentlessly stirring inside me and gave me sacred permission to be okay with that. It started in my novitiate year with a talk from a visiting priest. We were novices, most of us in our late teens, and despite our commitment to religious life we were understandably restless, lonely and fraught with sexual tension. Our visitor began his conference with a question: “Are you guys a little restless? Feeling a bit cooped up here?” We nodded. He went on: “Well you should be! You must be jumping out of your skin! All that young energy, boiling inside you! You must be going crazy! But it’s okay that’s what you should be feeling if you’re healthy! It’s normal, it’s good. You’re young; this gets better.”

Having this freed up something inside me. For the first time, in a language that genuinely spoke to me, someone had given me sacred permission to be at home inside my own skin. My studies in literature, theology and spirituality continued to give me that permission, even as they helped me form a vision of how they took their origins and meaning in God, and how they were far from impure and unholy.

Looking back on my studies, a number of salient persons stand out in helping me understand the wildness, insatiability meaning and ultimate goodness of human desire. The first was St. Augustine. The now famous quote with which he begins his Confessions: “You have made us for yourself and our hearts are restless until they rest in you...” has forever served me as the key to the everything else together. With that as my secret for synthesis, I met this axiom in Thomas Aquinas: “The adequate object of the intellect and will is all being as such.” That might sound abstract but even as a twenty-year-old, I grasped its meaning: “In brief, what would you need to experience to finally say ‘enough,’ I am satisfied!”

There is great irony in the twists and turns of our journey through COVID-19. Despite the obvious simplicity of the three basic means of limiting the spread of the virus—hand washing, social distancing and use of face masks—more and more people seem to be ignoring virus, hand washing, social distancing and the use of the three basic means of limiting the spread of the epidemic给了 rise. We admired the charitable initiatives and the sense of connectedness and solidarity to which the pandemic gave rise. We admired the charitable initiatives on social media and the celebrity appearances on Zoom. But we quickly grew tired of it all.

Social and existential questions in this situation, it seems to me, should be measured over the long haul, even when this entails sacrificing the habits and pastimes we most enjoy. This is what our elderly residents at the Little Sisters’ Homes have had to do for the last four months, and in them there is no end in sight.

While young people have begun going out to beaches and bars, elderly nursing home residents are virtual prisoners in their own rooms. They remain deprived of many of the daily activities they most enjoy. They eat alone in their rooms and haven’t had a haircut or a hug from their loved ones in months. On the rare occasions when they are allowed out of their rooms they must wear a mask, and so must their caregivers. No exceptions.

Later in my studies I read Karl Rahner. Like Aquinas, I dare say that what sets the elderly and our devoted caregivers apart from the beachgoers and bar frequenters is that they know how to put the good of others above their own and they’ve discovered how to find joy in little nothings and mundane moments spent together. Perhaps this wisdom comes from not having a lot to start with, or from living each day to the fullest.

As I walk through the hallways of our Home for the elderly, I find myself humming a well-known tune composed by Charlie Chaplin although he didn’t write the equally well-known lyrics, I discovered. So I try to keep smiling behind the mask even when my heart is aching. I tell myself, “Smile, what’s the use of crying? You’ll find that life is still worthwhile if you just smile.” So I implore, you keep your mask on and hum whatever tune lifts your spirits above the present gloom!

Sister Constance Ves, L.S.P.

Sister Constance Ves, L.S.P. is the director of communications for the Little Sisters of the Poor.

Commentary

In Exile

Naaman

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Smiling behind your mask

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Go and Glorify

Father Daniel Schomaker

Father Daniel Schomaker is vicar general for the Diocese of Covington, Ky. and pastor, St. Augustine Parish, Covington.

Grace builds on nature

The readings for the eighteenth Sunday in Ordinary Time — Cycle “A” are: Isaiah 55:1-3; Romans 8:35-39; and Matthew 14:13-21. The Gospel for this coming Sunday — the 18th in Ordinary Time — tells us the familiar story of the loaves and fishes for the 5,000. In my own reflection on the Gospel, I was struck by the statement of the Lord, “There is no need for them to go away; give them some food yourselves.”

This got me thinking about a few things: first, grace builds upon nature; second, the Spiritual and Corporal Works of Mercy; and third, God’s intervention in our lives.

When God created humanity he found it very good. In being very good, we found ourselves in the right and perfect relationship with the Creator; hence the human race, in the persons of Adam and Eve, was able to look upon the face of the Almighty and live. But, through free will, sin entered the human heart, a desire to be the one who determines what is good and what is evil — in other words, to be god.

But original sin and personal sin do not stop us from being made very good, in accordance with God’s eternal plan. What it does is draw us into the darkness of error. Grace illuminates the darkness caused by sin and elevates that nature which is ours from the beginning. Grace draws us back into that right relationship with the Lord and with each other.

In the Gospel passage of the loaves and fishes, Jesus is building upon the nature of his apostles and bringing to light that which is truly good.

Jesus tells the apostles to take food to those who are hungry — the first of the Corporal Works of Mercy. And we are reminded that we are called to give and share, even the very little we may have. That is like giving five loaves of bread and two fish for over 5,000 people. God can do much with very little, and God cannot be outdone in generosity.

Finally, Jesus will intervene when we need help. He says, “Give them some food.” They respond, “but...” to which Jesus replies: “Bring them (the bread and fish) here to me.”

The apostles were stuck in trying to live out and obey the command of the Lord; they couldn’t do it on their own. They needed the Lord’s help.

I always wonder what would have happened if the apostles had said to the Lord, “No...we’ve got that!” Would the 5,000 have been fed and satisfied? I doubt it! When we are stuck, all we need to do is call out to Jesus and when he says, “Come here to me;” we must go! When God created humanity, he found it very good. Through us, let his grace build upon our nature, which he has already made very good; let us serve the Lord as we care for others; and let us reach out to Jesus when we are in need of his aid (which is always)

May the Good Lord who has begun this good work in you bring it to completion.

There is an old axiom in business that says everyone can do your job better than you until they have your job. Once they see the issues and difficulties you deal with, their perception of the job changes. I know I’ve felt that way at St. Anne Retreat Center on occasion and I’m sure our Bishop has as well. Until you have the perspective that another person has, it is difficult to understand the complexity of the work.

As Bishop Foys contemplates his next steps and what may be as store for him, I’d like to share some thoughs on what he has meant to our diocese. There is no question his 18 years as head of the Covington Diocese has been eventful. Any bishop who has been ministering during this past 20 years or so will tell you that what takes place in the Lord and with each other.

When I was in my third season as a high school varsity basketball head coach, I had a program that had not experienced a good deal of tournament success for a few decades. Sensing that the program was on pace to do something significant this season, I told the team, “This is our time.” And as we won the program’s first

Time to retreat: fostering a successful team

What an unusual time for sports. It is late July. The National Basketball Association’s (NBA) long season normally would have ended over a month ago. Instead, they are now re-starting a season that was postponed over four months ago. We would normally have witnessed the Major League Baseball (MLB) All-Star Game, the midpoint of baseball season. Instead, “opening day” just occurred last week. The Women’s National Basketball Association and Major League Soccer have had their seasons delayed or re-started.

Amidst the pandemic all of these leagues have had a kind of summer training camp, a variation of their pre-season where athletes prepare their minds and bodies for a long season ahead. Teams begin forming together to build chemistry in hopes of concluding the season with a championship. All of the MLB teams head to either Arizona or Florida for spring training and many teams in other professional, college, and even high school teams “retreat” to prepare for their season ahead.

Those of us who are sports fans certainly had a void in our lives from the absence of watching our favorite teams during this pandemic. And, for the foreseeable future, we still won’t be able to experience them in person like we have in the past. But the small sacrifice that we must make as we try to curb this virus and bring unity among divisiveness.

It’s quite rare that so many teams and leagues are retreating at one time. Jesus knows quite well what it meant to retreat. Throughout his ministry, he would retreat from his everyday life. In Luke 5:18, we learn that he “frequently withdrew to the wilderness to pray.” We also know that he took time alone to pray, as he did in Mark 6:31-32: “Jesus said to the apostles, “Come away to a deserted place all by yourselves and rest for a while.” For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves.” These were special times during Jesus’ ministry.

The most successful teams during these seasons will be the ones where transcendental relationships within the team are fostered. When speaking at the 70th anniversary of the Italian Sports Center, Pope Francis said, “I also hope you can taste the beauty of teamwork which is so important in life. No individualism! No playing for yourselves.”

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(Continued on page 14)

With a grateful heart

There is no question of his devotion to Catholic education is admirable. His concern for sound religious education for our children is critical in laying the foundation for the future of our faith. His support of the urban Archdiocese schools and even the development of the new school at St. Timothy Parish furthers illustrate the depth in which he believes in a sound Catholic education. Our schools are in a better place because of his commitment.

Third, his commitment to putting the diocese on sound financial footing. Money is necessary to run any organization, but it means nothing without the heart to use that money to help those most in need. He has never put money ahead of the mission of the Church — the salvation of souls. That is why I believe our Annual Appeal has consistently done well. People will support the mission if they believe in it.

I’ve had the pleasure and honor of serving with Bishop Foys. These first few are always a nervous expense especially for a new deacon, but his wonderful sense of humor has helped. I’ve also been in meetings with him when he can poke you pretty good but it’s always with a smile. He can dish it out, but he can also take it as well. I believe that’s what makes it worthwhile. His sense of humor and self-deprecating way always make you feel good to be around him. There are times we disagree on things, but it is always the best intention of what we do for the people of the diocese he keeps in mind. It’s not about him, it’s about what he believes is best for the Church. I can respect that.

I will be eternally grateful to him for ordaining me to the diaconate and appointing me director of St. Anne Retreat Center. You could say I have a biased feeling about him and that wouldn’t be wrong. I have a profound respect for him, and I believe that’s what makes it worthwhile. I will be eternally grateful to him for ordaining me to the diaconate and appointing me director of St. Anne Retreat Center. You could say I have a biased feeling about him and that wouldn’t be wrong. I have a profound respect for him, and I believe that’s what makes it worthwhile. I’ve always wondered what would have happened if the apostles had said to the Lord, “No...we’ve got that!” Would the 5,000 have been fed and satisfied? I doubt it! When we are stuck, all we need to do is call out to Jesus and when he says, “Come here to me;” we must go! This Sunday let us allow the Lord to work in and through us, let his grace build upon our nature, which he has already made very good; let us serve the Lord as we care for others; and let us reach out to Jesus when we are in need of his aid (which is always)
Natural Family Planning is about love, life, freedom and gift

David Cooley
Messenger Contributor

In the midst of all that is going on in our country and in our world, it’s not surprising that Natural Family Planning Awareness Week (July 19-25) passed by under the radar without winning much interest or attention. In a way, it’s fitting because Natural Family Planning (NFP) is one of the best-kept secrets that the Catholic Church has to offer our world. Of course it’s not really a secret, but —

despite all the wonderful advantages that NFP has to offer and the exciting research that has been done — it just can’t seem to get the consideration and the response that it deserves.

One of the big reasons that NFP is neglected is because — like a lot of what we believe to be good, true and beautiful — it is countercultural. Another reason is the lack of education, even in the medical field. I believe that one day, hopefully soon, this will change. It seems to me that there is a growing respect for all things natural and, perhaps, a profound realization that we can’t take the biological differences between men and women for granted anymore.

Natural Family Planning is the general title for the scientific, natural and moral methods of family planning that can help married couples either achieve or postpone pregnancies. NFP methods are based on the observation of the naturally occurring signs and symptoms of the fertile and infertile phases of a woman’s menstrual cycle. No drugs, no medically wrong because early that something was behind every “no” that the Church gives there is a much bigger “yes.” When it comes to sexual morality we have the tendency to focus on the negative aspect of what’s not allowed. But there are good, valid reasons for the teachings of the Church that can be explained for the benefit for all mankind. Natural Family Planning is ultimately about saying “yes” to God’s design for love and life. It is also about saying “yes” to yourself completely to another — and fertility and all.

Sexual desire is a gift from God. It is a response to the beauty that we see in others. God created us male and female so that we can learn to make a sincere gift of self to one another. Women and men are equal in that they are made in God’s image, but they are not the same. They complement each other. Together, they make the one flesh union of marriage, which has the potential to give life and create a family. The union between a man and a woman is about the spiritual aspect and the spiritual consequence of sex? We forget about the spiritual aspect and the spiritual consequence. We are body and soul, you can’t give someone one without the other.

It’s about freedom. The so-called “sexual revolution” sold people, especially women, a lie that artificial birth control and contraception would be liberating. In reality, it turned people into mere sex objects and took away all responsibility from — you guessed it — men! In contrast, it’s empowering for young women to learn about their bodies and embrace the beauty of their fertility, just as important.

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Natural Family Planning is the general title for the scientific, natural and moral methods of family planning that can help married couples either achieve or postpone pregnancies. NFP methods are based on the observation of the naturally occurring signs and symptoms of the fertile and infertile phases of a woman’s menstrual cycle. No drugs, no medically wrong because early that something was behind every “no” that the Church gives there is a much bigger “yes.” When it comes to sexual morality we have the tendency to focus on the negative aspect of what’s not allowed. But there are good, valid reasons for the teachings of the Church that can be explained for the benefit for all mankind. Natural Family Planning is ultimately about saying “yes” to God’s design for love and life. It is also about saying “yes” to giving yourself completely to another — and fertility and all.

Sexual desire is a gift from God. It is a response to the beauty that we see in others. God created us male and female so that we can learn to make a sincere gift of self to one another. Women and men are equal in that they are made in God’s image, but they are not the same. They complement each other. Together, they make the one flesh union of marriage, which has the potential to give life and create a family. The union between a man and a woman is about the spiritual aspect and the spiritual consequence of sex? We forget about the spiritual aspect and the spiritual consequence. We are body and soul, you can’t give someone one without the other.

It’s about freedom. The so-called “sexual revolution” sold people, especially women, a lie that artificial birth control and contraception would be liberating. In reality, it turned people into mere sex objects and took away all responsibility from — you guessed it — men! In contrast, it’s empowering for young women to learn about their bodies and embrace the beauty of their fertility, just as important.
Natural fertility awareness specialist hired at St. Elizabeth Healthcare

Alligator Thatcher
Assistant Editor

“I want to be able to treat all women regardless of their background,” said Dr. Amy Fathman, a women’s natural fertility care health specialist and the newest addition to the St. Elizabeth Healthcare team.

What started as a doctoral task force for women’s natural fertility care in 2016 blossomed, four years later into collaboration with St. Elizabeth Healthcare to bring natural reproductive healthcare to Northern Kentucky in a clinical setting.

“There were requests for this type of service and that progressed to conversations and discussions within the St. Elizabeth physicians’ group,” said Dr. Fathman. “At those meetings we were able to determine the best way to begin these services was to begin small and grow organically.”

That resulted, this June, in her working in the Taylor Mill Primary Care office part time seeing patients. The plan is to get the service established and see how it takes on — to see how busy it is, and grow from there.

Dr. Fathman emphasized that she’s not limited to any particular model of Natural Family Planning, known in the medical literature as fertility awareness based methods. She’s familiar with all of them, and has had specific training in the symptothermal method, Creighton Model/Naprotechnology (NPT) and Fertility Education Medical Management (FEMM).

Naprotechnology is more well-known, and Dr. Fathman completed the dual Creighton Model Fertility Care Program and Naprotechnology Medical Consultant Program in 2010. Also residing in her mailbox about Creighton and Naprotechnology 11 years ago, she connected with a friend “and we found ourselves out completing the 15-month training process, our training at the Pope Paul VI Institute for Reproductive Technology.”

She is also a certified FEMM medical consultant and fellow of the Reproductive Health Research Institute (RHRD). The FEMM model is synergistic with naprotechnology but also looks deeply into some endocrinopathies and other hormonal imbalances.

“It’s been a personal and professional journey to this point,” said Dr. Fathman. “In my own life I had a positive experience with Natural Family Planning and didn’t appreciate some of those side effects of contraceptives, so that was appealing to natural health-care.”

She’s thrilled to have the opportunity to introduce these leading edge services and that progression to conversational care has blossomed, four years later, into a collaboration with St. Elizabeth Healthcare team.

“Dr. Amy Fathman

“I’m excited to help women who have been isolated in their infertility, and others with the chronic reproductive imbalances that fertility can be restored. Dr. Fathman practiced for a few years following her initial training in natural methods, but there were no opportunities for work in the Northern Kentucky area, and she was also interested in academia. She transitioned to working as a full-time faculty member in the College of Nursing at the University of Cincinnati in 2014, where she still serves as Assistant Professor.

“If you don’t see it in the literature, sometimes there’s an avoidance to certain things. It takes time to translate research and apply it to clinical practice, in order to establish it as a valid service. I think it was just unknown, which is why we didn’t have it in the past.”

Dr. Fathman hopes to eventually grow her services into a full spectrum multidisciplinary natural fertility care clinic, including various models of fertility awareness based women’s health care, such as NPT and FEMM. “One size doesn’t fit every patient, but there is something out there that does,” she said.

“I’m excited to help women who have been isolated in their care and who aren’t feeling well because what has been offered hasn’t met their needs,” she said.

She also made it clear that all her methods are in line with Catholic teaching, “and it’s not just for Catholics, it’s about quality reproductive health care for all women no matter what your background is.”

There’s a universal appeal to natural health-care solutions, especially in the area of reproduction. She’s thrilled to have the opportunity to introduce these leading edge services to women and couples throughout the Northern Kentucky region.

Covington Latin School’s electronics recycling program a success

Alligator Thatcher
Assistant Editor

Covington Latin School, Covington, sponsored an Electronics Recycling Day July 16 on the steps of the school. From 9 a.m. to 1 p.m., local and school families dropped off their electronics to be responsibly disposed of. Stephanie Tewes, dean of academics at Covington Latin, started the free recycling program as a bi-annual drive in collaboration with a friend from high school, Matt Simon. Mr. Simon runs a recycling company, Tri-state Green PC, and Ms. Tewes is passionate about recycling.

“So many of these things get thrown into landfills that I realized, we need to do something about this,” she said.

Mr. Simon takes anything that has a cord, from phones to treadmills and TV monitors. The service is free, though monitors cost $20 because there’s a tube inside that costs money for him to recycle.

Ms. Tewes knew it was time for another drive when people began dropping things off for her during quarantine. If someone has something electronic and doesn’t know what to do with it, she encourages them to drop it off at Tri-state Green PC, 900 Deccoursey Pike, Taylor Mill.

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Now accepting new residents!
Legionary of Christ priest to be ordained in home diocese

“With praise and thanksgiving to the eternal Triune God,

The Roman Catholic Diocese of Covington requests your spiritual participation in the Ordination of Christopher Gronotte, L.C. to the sacred Priesthood of Jesus Christ through the power of the Holy Spirit and the imposition of hands by the Most Rev. Roger J. Foys, D.D., Bishop of Covington Saturday, August 1, 2020, 10 a.m. at the Cathedral Basilica of the Assumption, Covington. The Mass will be live streamed and recorded for future viewing on the cathedral website, covcathedral.com.

The newly ordained Father Christopher Gronotte, L.C. will celebrate a Solemn Mass of Thanksgiving for the Priestly Ordination Sunday, August 2, 3 p.m. at at Blessed Sacrament Parish, Ft. Mitchell.

Legionary of Christ priest to be ordained in home diocese

Deacon Christopher Gronotte

Deacon Christopher Gronotte has had the priesthood on his mind for many years, since his early days at Blessed Sacrament Parish, whose priest he knew was a Legionary of Christ. He was 12.

“Andrew joined when he was 13 and I wanted to follow in his footsteps,” said Deacon Gronotte. “I went up and really fell in love with the school, and little by little God made it clear that this was where he wanted me. I always remember being super happy, that I was in the right place, and that God used that to make it clear that this was where he wanted me. I always followed in his footsteps,” said Deacon Gronotte. “I went up and lived in his footsteps, because he’s spent his diaconate in Rolling Prairie, Indiana, he wasn’t too far from home and was able to make it back safely amid the pandemic.”

“It worked out well that I’m so close to home,” said Deacon Gronotte. “It’s a great opportunity: even though there’s a limited number of people who will be able to be there because of the restrictions, it’s still more than would have been able to go to Rome. I think it’s a blessing in disguise.”

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“Andrew joined when he was 13 and I wanted to follow in his footsteps,” said Deacon Gronotte. “I went up and really fell in love with the school, and little by little God made it clear that this was where he wanted me. I always remember being super happy, that I was in the right place, and that God used that to make it clear that this was my vocation.”

Growing up familiar with the Legionaries helped foster his sense of vocation. His parents were involved in Regnum Christi early on, and Deacon Gronotte and his siblings started going to the summer camps and participating in youth group with them. He said it was a pretty natural step to move on to minor seminary. “I knew quite a few Legionary priests, and I liked how they lived their priesthood,” he said.

After minor seminary he was in Rome for five years, 2014-2019. Then he came home to the states after his ordination to the diaconate, moving to the Indiana minor seminary, Sacred Heart Apostolic School, as the General Dean of Students.

Deacon Gronotte said the minor seminary was a great environment to live his diaconate because of the opportunities to serve.

“Just being here to serve the boys, trying my best to bring them closer to Christ, being able to preach to them and be their confessor, trying to be a good example for them, (I was) living a way of formation for the priesthood.”

When COVID-19 shut down schools, Deacon Gronotte said goodbye to his students in March. It was a strange time in lockdown and isolation, but he was able to see a parallel between Jesus’ hidden life and his own “Nazareth period.”

“Jesus was still always praying and keeping united with the Father,” he said, in gratitude for his own time of formation. “That’s been a great period of preparation for the priesthood.”

Deacon Gronotte said he’s excited for his ordination for the opportunity to celebrate Mass and hear confessions for the first time.

“Just living my priesthood united with Christ is something I’m looking forward to,” he said. “And being able to help souls in a different way.” There’s ways of helping souls by talking and preaching and giving good example, but as a priest you can bring Christ to people through the Eucharist, through the sacraments, and I’m really looking forward to doing that. It’s a whole other dimension of being able to help people.”

He means into John 21, where Peter is on the shore with Christ and Jesus asks ‘Do you love me?’ and Peter responds, “Lord you know everything, you know I love you.”
Did you know?

**St. Ignatius of Loyola: conversion from convalescence**

The Church celebrates the feast of St. Ignatius on July 31. What can this saint, who converted while confined to his home, teach us in our times about what’s most important in life?

St. Ignatius was born in Spain in 1491 to a noble family, and he was passionate about doing great and noble deeds. Because of this, he directed his passion to fight in the war against the French, however, his leg was seriously injured in 1521 and he was forced into convalescence. Yet during this time at home, when he could not direct his zeal elsewhere, Ignatius picked up books. While he would have preferred to read of the gallant deeds of knights, the only books he had access to were the lives of the saints. Ignatius began to see that the saints, by directing their passions to serve the Lord, were even more noble than the great knights and heroes he had always looked up to. He had a radical change of heart; he still wanted to do great things, but for a higher cause than his own glory.

St. Ignatius developed Ignatian spirituality and established the Jesuit order, which focuses on contemplation in action. Ignatius emphasized encountering God in all things, and bringing the fruits of prayer and contemplation to the actions of the everyday.

He wrote the “Spiritual Exercises,” which contains a series of reflections and meditations in the style of a spiritual retreat. Ignatian spirituality focuses on prayer, discernment and action to labor with Christ to build the kingdom of God. Now the patron saint of spiritual retreats, Ignatius found joy in realizing the grandeur and nobility of coming to know God by the created world.

St. Ignatius is also credited with the “Examen,” the daily examination of conscience practiced by many of the faithful. It involves looking back over the day thus far (it can be done several times throughout the day) and reflecting on how God is present in every encounter, and what our response ought to have been to that experience. He emphasizes that a relationship with God must involve action as well as meditation on our actions in order to perfect our behavior in the future.

In today’s struggles, St. Ignatius’ method holds special relevance due to his conversion during convalescence. It is tempting to see the amount of time spent at home this year as a waste, as putting life on hold. Yet Ignatius teaches us several lessons. His time of rest, forced as it was, was fruitful in bringing him to recognize the true road to glory as a route to direct his passions. Without this time, we would not have become the saint we know him as today. His time of meditation did not detract from his actions, but helped them be more intentional. Additionally, he came to see his ordinary and less than glamorous actions as service to the kingdom rather than drudgery. Perhaps it is more difficult to find God staying at home and dwelling in the everyday, but that is the challenge of human life, bringing the kingdom of heaven here on earth. St. Ignatius chose to live in this awareness and his spirituality challenges us to do the same.

Pope thanks pilgrim with disability who walked along Spain’s ‘Camino’

**Juno Arocho Esteves**

Catholic News Service

VATICAN CITY (CNS) — Pope Francis sent a letter of gratitude to a Spanish teen with an intellectual disability after the 15-year-old traveled more than 60 miles along the famed Camino de Santiago de Compostela.

In a letter signed July 21 and published on the website of the Diocese of Malaga, Spain, the pope said he learned of Alvaro Calvante’s journey after receiving a letter from the pilgrim’s father.

“Thank you, Alvaro, for being inspired to walk and pray for His Holiness as Alvaro does every day and every hour. May God bless him!” the father tweeted.

The young pilgrim and his father chronicled their 62-mile trek, which began in the northwestern Spanish city of Sarria, covering the final leg of a journey that many begin nearly 506 miles earlier; through the mountains in France. The youth’s Twitter account, @CaminodeAlvaro, gained nearly 500 followers after opening in early July; many people sent him their prayer intentions.

Calvante’s father tweeted a picture of the letter July 21 and thanked the pope for his words, received “with true love.”

“Today, we are on pilgrimage to the birthplace of St. Dominic de Guzman. We read the letter here, and we prayed for His Holiness as Alvaro does every day and every hour. May God bless him!” the father tweeted.
**Public Association of the Faithful**
Franciscan Daughters of Mary
www.fdofmary.org

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**Religious Communities of Women**
Benedictine Sisters of Covington
www.stwalburg.org
St. Joseph the Worker Sisters
www.ssjw.org
Congregation of Divine Providence of Kentucky
www.cdpprovidence.org
Notre Dame Sisters of Covington
www.sndky.org
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www.erlangerpassionists.com
Carmelite Sisters for the Aged and Infirm
www.carmelitesisters.com

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‘Lord, how good it is to be here!’

Karen Kuhlman
Messenger Correspondent

The summer of 2020, with the COVID-19 pandemic and strife in our nation, can certainly be described as unsettling. And yet, there are still many lovely things to be grateful for and to celebrate. Among those are the Jubilee celebrations of 13 Sisters of the Congregation of Divine Providence of Melbourne, Kentucky.

The Sisters of the Congregation of Divine Providence have been a blessing to the people of the Diocese of Covington since they arrived from France in 1889. Following the enthronement of founder Blessed John Martin Moye, they live the attitudes of Jesus that are expressed through the four fundamental virtues of simplicity, poverty, charity and abandonment to providence. And, as their founder put it, “as they cast all cares on the bosom of God, Abandonment to Providence is the virtue that earns the Congregation its name.”

Sister Carleen Schumacher celebrates 50 years as a member of the Congregation but says that she became a regular visitor to St. Anne’s convent at the age of two months; visits to her aunt, Sister Ann Frances Purcell, led her to think of the sisters there as her extended family. A graduate of St. Vincent de Paul School and Academy Notre Dame of Providence, Newport, she received a Bachelor of Arts in Education and a Master’s degree in French and desired for my life. “But,” said Sister Emerita, “God had other plans. I was introduced to the Sisters of Divine Providence in high school. When I saw how loving and caring they were, their selfless dedication, and their beautiful simplicity of spirit, I knew that was what I desired for my life.”

Sister Emerita received a Bachelor’s degree and Master’s degrees in French and Education. Her 37-year career in education found her in Catholic schools in Ludlow, Newport and Ashland, as well as at Thomas More University. She has spent time as a missionary teaching English to students at St. Joan of Arc High School on the small island of Nosy Be, off the coast of Madagascar.

Sister Emerita says, “In my relationship with God and within my CDP community, I have found the love, respect and support necessary to be faithful to my vows and to face the challenges that come with the years. When reflecting on her life as a CDP woman, the words that come to her mind are “Lord, how good it is to be here.”

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**August Birthdays**

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<th>Sister Barbara Marie Hutland, SND</th>
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<td>Sister Christa Kreindrick, OSB</td>
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For more information about consecrated life in the Diocese of Covington, contact Sister Fran Moore at (859) 392-1500.
Ahead of third execution, church leaders urged clemency or delay

Carol Zimmermann
Catholic News Service
WASHINGTON — Prior to the July 17 execution of Dustin Honken, a 52-year-old man from Iowa, Catholic leaders, including the bishops of Iowa, Cardinal Joseph W. Tobin of Newark, New Jersey and the Benedictine priest who had been Honken’s spiritual adviser for 10 years, pleaded for a lesser sentence or at least a delay.

Iowa’s Catholic bishops wrote a July 1 letter to President Donald Trump, requesting clemency for Honken and three other men facing federal executions this summer; two of these inmates were since killed by lethal injection at the federal penitentiary in Terre Haute, Indiana, the week of July 12.

Honken, a meth kingpin, was killed by lethal injection July 17 at 4:36 EDT. He was convicted in 2004 for the murder of five people in 1993, including two children, in an effort to thwart his prosecution for drug trafficking. He is the first Iowa defendant to be put to death since 1963.

Anti-death penalty activists gathered on the side of the road about a mile from the Indiana prison to pray for Honken and express their displeasure with the country’s use of the death penalty.

As part of the protest of Honken’s execution, Cardinal Tobin, in a July 9 letter to Trump, said Honken was convicted of “heinous” crimes but killing him “will do nothing to restore justice or heal those still burdened by these crimes. Instead, his execution will reduce the government of the United States to the level of a murderer and serve to perpetuate a climate of violence which brutalizes our society in so many ways.”

The cardinal urged the president to grant Honken’s pleas for clemency and said that by “commuting this death sentence, you would help stem the tide of anger and revenge that threatens our country.”

The Newark archbishop got to know Honken when he was archbishop of Indianapolis, from 2012 to 2017, and would visit inmates four to five times a year at the federal penitentiary in Terre Haute, Indiana.

In his letter, Cardinal Tobin said that if Honken’s sentence is commuted, the inmate would spend the rest of his days in prison. He also said that Benedictine Father Mark O’Keefe, Honken’s spiritual adviser, had confirmed Honken’s “spiritual growth in faith and compassion, which I had witnessed in our meetings some years ago, continues to this day. He is serene about the future and tries to show solace for his companions on death row.”

Father O’Keefe, a moral theology professor at St. Meinrad Seminary in St. Meinrad, Indiana, has been a minister to Honken for the past 17 years. The first execution, July 14, was of Daniel Lewis Lee, a 47-year-old who was convicted of being an accomplice in killing three family members in 1996.

The second execution was of 68-year-old Wesley Purkey, convicted of raping and murdering a 16-year-old in 2003, on July 16. His attorneys said he suffered from Alzheimer’s disease, schizophrenia and brain damage and that his mental incompetency made him unable to comprehend his punishment, making it unconstitutional.

The Supreme Court in the first two cases, filled with last-minute court filings, allowed the death sentence to proceed with five votes in the early morning hours. There were no specific challenges to Honken’s execution, other than his joining with Lee in challenging the method used in federal executions — one lethal injection instead of a three-drug protocol used in many state executions. The death row inmates claimed the one drug would cause “extreme pain and needless suffering.”

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NOVENA TO SAINT ANTHONY FOR A SICK CHILD. St. Anthony, your love for the Infant Jesus inspired Him to reward you by seeing and holding Him in your arms. Help us to see and love Jesus in all the poor and suffering children in the world, particularly (name child) whom is afflicted with (name condition). Intercede for (name the child) asking our compassionate Lord Jesus to heal him/her so that he/she may grow to be a good citizen, skilled in the work he/she is able to perform. Amen. E.A.C.

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 your by seeing and holding Him in your arms. Help us to see and love Jesus in all the poor and suffering children in the world, particularly (name child) whom is afflicted with (name condition). Intercede for (name the child) asking our compassionate Lord Jesus to heal him/her so that he/she may grow to be a good citizen, skilled in the work he/she is able to perform. Amen. E.A.C.

MUSIC DIRECTOR St. Therese Parish, Southgate, KY seeks a musician to provide music for weekend Masses & Holy Days of Obligation. Preferred candidate would: possess organ & improvisation skills; have vocal experience, including ability to sing with accurate pitch and rhythm; have ability to direct both adult and children; be available for weddings & concerts; and be knowledgeable about Catholic liturgy (or willing to be educated). Virtus training is required. Qualified candidates should send a letter of interest, resume including references and compensation history to lauerd@sainttherese.ws or fax to 859.441.2395. www.sainttherese.ws

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 work demand. This position requires the physical ability to walk and stand for long periods of time, as well as the ability to lift heavy objects, bend and stand while carrying out cleaning and maintenance tasks. For complete job description, benefits offered or additional information email: HH@howsa.org

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and compliance with the Charter remains a priority. Some highlights follow:

To promote healing and reconciliation, Bishop Foys has met individually with over 170 survivors since 2002, and continues to meet with any survivors requesting a meeting.

In addition, the Diocese has established a Victim Assistance Coordinator to assist with the immediate post-toral care of survivors. The Diocese has established a Diocesan Review Board ("DRB"), which is comprised of mostly lay people not in the employ of the Diocese. The DRB advises the Bishop "in his assessment of allegations of sexual abuse of minors and in his determination of a cleric's suitability for ministry" (Dallas Charter, Art. 2). The DRB meets regularly.

Since 2002, in response to each and every complaint of sexual abuse of a minor received, the Diocese has offered paid professional counseling to the individual making the complaint. These offers of counseling have been made for cases of abuse whenever alleged to have occurred and regardless of whether the complaint has been substantiated.

To ensure an effective response, upon receiving an allegation of sexual abuse of a minor, the Diocese has immediately reported the allegation to appropriate civil authorities (typically the Commonwealth Attorney in the county in which the abuse is alleged to have occurred). Again, such reporting has been undertaken even for allegations of abuse in the distant past and regardless of whether the allegation has been substantiated.

Consistent with the Dallas Charter, when an allegation of sexual abuse of a minor has been received, a preliminary investigation is conducted promptly and objectively. If the complaint involves an active priest, precautionary measures are implemented (e.g., withdrawal of the accused from ministry or restricting residence), pending the outcome of the investigation.

Most importantly, a policy of zero tolerance is in effect.

[For even a single act of sexual abuse of a minor—whenever it occurred— which is admitted or established after an appropriate process in accord with canon law, the offending priest or deacon is to be permanently removed from ministry (faculties removed) and, if warranted, dismissed from the clerical state ("laicized"). (Dallas Charter, Art. 5).

The Dallas Charter specifies accountability. The Diocese submits to regular audits to ensure compliance with the Dallas Charter. These audits are conducted by an outside team of auditors at the direction of the National Review Board, which was established in 2002 by the U.S. Conference of Catholic Bishops. Every year, the Diocese submits a completed audit questionnaire to the auditors, and an audit team periodically visits the Diocese for an intensive on-site audit. In 2002, the Diocese has submitted to nine on-site audits. Every audit has demonstrated the Diocese's continued compliance with the Dallas Charter.

To protect the faithful, the Diocese has implemented mandatory background checks for all priests, deacons, staff and volunteers who work with children. Safe Environment policies, protocols and a code of conduct have been developed and are regularly updated.

The Diocese’s Safe Environment Office – through the VIRTUS program – performs training and background checks for priests, deacons, seminarians, employees and volunteers working in the Curia, parishes, schools and Catholic organizations. From 2001 to the present, 31,145 persons have completed the VIRTUS program. Additionally, children in Catholic schools and parish schools of religion are trained on how to identify and report inappropriate behavior by adults.

Most recently the Catholic Bishop Abuse Reporting Service has been established to receive reports of sexual abuse and related misconduct by bishops and to relay those reports to proper Church authorities. 1 A link to the Catholic Bishop Abuse Reporting Service is available on the diocesan Safe Environment web page.

The Class Action (2003-2009)

In 2003, a lawsuit brought on behalf of all persons who had been sexually abused as a minor by a priest, religious, deacon or lay employee of the Diocese of Covington was certified by the Boone County Circuit Court as a class action. The class action was administered by the Court and scrutinized in a very public process.

In January 2006, after notice and a public hearing to determine whether a proposed settlement reached on behalf of the Class was "fair, reasonable, and adequate," the settlement received final approval from the Court. The class settlement was open to anyone who had been sexual- ly abused as a minor by a priest, religious or lay employee of the Diocese or any Diocesan parish or institution. For months following final approval of the settlement, media outlets and newspapers across the country including the diocesan newspaper (the Messenger), published notice of the class settlement and instructions on what abuse vic- tims needed to do to file a claim for compensation from the class settlement fund.

Over a period of three and a half years, all claims were reviewed by court-appointed Special Masters and awards totaling $1,231,300 were made from the Class Settlement Fund. The Special Masters made awards to claimants when they determined that a claim was supported by suf- ficient credible evidence to conclude that the abuse more likely than not occurred. Claimants were required to submit a sworn claim form, but not otherwise required to sub- stantiate their claims. Awards were made in cases involv- ing unknown priests and unnamed nun and in cases where the only supporting evidence was the claimant’s sworn claim form.

On May 21, 2009, the court-appointed Settlement Master, retired federal district judge Thomas Lambros, filed a report with the Kentucky Attorney General (the “Lambros Report”). The Lambros Report consisted of an executive summary of the “credible incidents of sexual abuse” that were deemed established as to each abuser. The Kentucky Court of Appeals had earlier ruled that the Lambros Report need not include “deceased priests or employees of the Diocese.” Thus, the Lambros Report detailed abuse by individuals then living and it was submitted to the Attorney General “for distribution to the appropriate com- monwealth Attorney.”

The Settlement Master filed his final report to the Court on May 27, 2009. The report noted that 400 claims had been processed. One additional claim was received and processed by the Special Masters after the final report was submitted, in accordance with the procedures approved by the Court.

On May 28, 2009, after finding that “the Diocese of Covington and Bishop Foys have fulfilled all of their obli- gations under their settlement agreement with the Doe Class and this Court’s orders regarding the class settle- ment and its administration,” the Court entered a final order of dismissal.

Compilation of the List

The file reviewers experienced varying degrees of diffi- culty in determining whether an allegation of sexual abuse of a minor had been substantiated. Some abusers had multiple victims and claims against them were rela- tively easy to substantiate. Other allegations were much more difficult to reliably assess, due to the passage of time, conflicting evidence, lack of evidence, absence of other allegations or claims against the accused, or one or more significant limiting factors.

Over the years, the Diocese has received some com- plaints of sexual abuse of minors that fall into the latter category. The Special Masters in the class action denied 148 claims (of the 406 filed) as not sufficiently credible to sup- port an award or as outside the scope of the class. Some claims the Special Masters considered credible enough to merit a monetary award were not deemed substantiated.

Current Diocesan Procedures

Anyone who has experienced sexual misconduct by a cleric, employee, religious or volunteer of the Diocese of Covington is asked to contact Ms. Margaret Schaeck, Diocesan Victim Assistance Coordinator at (859) 392-1353. Professional assistance and pastoral support will be pro- vided with confidentiality and respect. The Victim Assistance Coordinator is required to report allegations of sexual abuse to a minor of civil authorities. A victim may report allegations of sexual abuse directly to civil authori- ties as follows.

Reporting CURRENT abuse of MINORS or VULNERA- BLE ADULTS to the Cabinet for Health and Family Services, Division of Protection and Permanency, (877) 997- 2331

Boone County (859) 731-8832
Bracken County (606) 735-2195
Campbell County (513) 264-6733
Carroll County (502) 732-6861
Fleming County (606) 845-2381
Gallatin County (859) 677-7381
Grant County (859) 824-4471
Harrison County (859) 234-3894
Kenton County (502) 282-6160
Lewis County (606) 796-2981
Mason County (513) 468-6018
Owen County (502) 484-3937
Pendleton County (859) 654-3381
RobERTson County (859) 724-5413

Reporting ADULTS who were abused as MINORS to the Commonwealth Attorney

Boone County (859) 896-1723
Bracken County (606) 564-4204
Campbell County (502) 262-6406
Carroll County (502) 732-6868
Fleming County (606) 564-4334
Gallatin County (859) 896-1723
Grant County (859) 732-6868
Harrison County (502) 235-0187
Kenton County (859) 283-3630
Lewis County (606) 473-7978
Mason County (513) 464-4304
Owen County (502) 732-6868
Pendleton County (859) 235-0187
Robertson County (859) 235-0187

It is preferable that you call the county in which the abuse allegedly occurred.

Additional resources:

Kentucky Child Abuse Hotline
1-800-732-6200
National Child Abuse Hotline
1-800-422-6433
Indiana Child Abuse Hotline
1-800-800-5556
Kentucky Sex Offender Registry
http://kapoor.state.ky.us/
Ohio Child Abuse Hotline
1-855-642-4453

1 The Dallas Charter was updated in 2005, 2011 and 2014. A copy may be found at www.usccb.org
2 The Diocese’s booklet entitled “Creating a Safe Environment, Policies and Procedures for Addressing Sexual Misconduct” may be found at www.covdio.org
3 More information can be found at ReportBishopAbuse.org.
4 Since May 2003, the Diocese has received no claims of present day sexual abuse against a minor by a priest.
5 The class action process provided that a claimant could appeal the Special Masters’ decision to an Appeal Master and, further, to the Circuit Court.

(Continued from page 1)
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Eighth Day began when Father Vogelpohl was appoint- ed director of the Diocesan Worship Office, a position he held either full-time or part-time until 1993. His column replaced Father Owen Campion's column “This Sunday’s Readings.” Father Campion was editor of the Tennessee Register and president of the Catholic Press Association. 

In a Messenger article (August 24, 1986) introducing the new column, Father Vogelpohl said he chose the title “Eighty Days” for two reasons — one biblical and the other theological. “The Eighth Day” he said was one of the early Christian names for Sunday. “Christians believed that in his death and resurrection, Christ had begun a new and greater creation … It was truly the Eighth Day,” since God had completed creation in six days and rested on the seventh. 

Father Vogelpohl said that he also hoped that the title would allow readers “to sit up and take notice … Sunday is not just another day. What we as Christians celebrate on Sunday is a re-creation that takes place within the time in which we live — our days and weeks — but also a re-creation that extends beyond time as we know it.”

Father Vogelpohl said he chose the title “Go and Glorify” for two reasons — one biblical and the other theological. “The title was chosen to encourage readers to remember that in hearing the Gospel and being nourished by the Eucharist, Christ lives in them and they are com-missioned to make Christ known. It emphasizes the Church’s recent focus called the faithful to be missionary disciples.”

For Go and Glorify, four priests have been assigned a Sunday of each month: 1st Sunday — Father Daniel Schomaker, vicar general and pastor, St. Augustine Parish, Covington; 2nd Sunday — Father Gregory Bach, pastor, St. Henry Parish, Elsmere; 3rd Sunday — Father John Blankemper, pastor, St. Catherine of Sienna Parish, Ft. Thomas; and 4th Sunday — Father Philip DeVous, pastor, St. Charles Parish, Flemingsburg and St. Rose of Lima Parish, Mays Lick. On months when there is a 5th Sunday, Bishop Roger Foys will be the author. 

This new column format will allow readers to experience different writing styles and perspectives while at the same time allow its authors flexibility. “Writing a monthly column can be challenging. I am grateful that Father Schomaker, Father Bach, Father Blankemper, Father DeVous and Bishop Foys have taken on this assignment,” Mrs. Kreener said. “While change is usually unsettling at first, I have confidence that readers will find the new column just as easy to read and enlightening.”

New Messenger column, ‘Go and Glorify’ 
(Continued from page 2)

Fostering a successful team 
(Continued from page 3)

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The name for the new column finds its inspiration from the Mass. During the Concluding Rite, Option C, the priest instructs the congregants “Go in peace, glorifying the Lord by your life.” The title was chosen to encourage readers to remember that in hearing the Gospel and being nourished by the Eucharist, Christ lives in them and they are commissioned to make Christ known. It emphasizes the Church’s recent focus calling the faithful to be missionary disciples.

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New Messenger column, ‘Go and Glorify’
(Continued from page 2)

Fostering a successful team
(Continued from page 3)
**National/World**

**Supreme Court upholds Nevada limits on congregation sizes in pandemic**

WASHINGTON — In a 5-4 decision July 24, the Supreme Court upheld Nevada's limits on congregation sizes, denying a request by a Nevada church for a retaining a permit to operate at 50 percent capacity during the pandemic — was unconstitutional. In a brief one-sentence order, the court rejected the church's request. Chief Justice John Roberts sided with the majority, as he did with a similar case in May over a California congregation limit. Justice Samuel Alito, writing a dissent joined by Justices Clarence Thomas and Brett Kavanaugh, said, “The Constitution guarantees the free exercise of religion. It says nothing about the freedom to play cards or blackjack, to feed toads into a slot machine, or to engage in any other game of chance.” Justice Neil Gorsuch, in his own dissent, said the current pandemic does not provide a “blank check for a state to discriminate against religious people, religious organizations and religious services.” He also said that with the current pandemic state, “Nevada is discriminating against religion.”

**Regis Philbin dies; Catholic TV host logged 17,000-plus hours on tube**

WASHINGTON — Regis Philbin, the Catholic talk-and-game show host whose career on television spanned six decades, died July 24 at age 88 of cardiovascular disease at a hospital in Greenwich, Connecticut, where he lived. Philbin is credited by Guinness World Records as having been on air more than anyone else on TV, putting the figure at more than 17,000 hours. Philbin, a convert from Protestantism who was ordained a Deacon of the Episcopal church in 1974, was also the Archbishop’s All-Star Volunteer Coordinator of the University in New York, and was a generous benefactor there as well. “Regis regaled millions on air through the years, oftentimes sharing a passionate love for his alma mater with viewers,” said Holy Cross Father John Jenkinson, Notre Dame’s president, in a July 25 statement. “He will be remembered at Notre Dame for his unfailing support for the university and its mission, including the Philbin Global Education Fund, and his leadership in the Capital Campaign. Likewise was generous with his time and talent in support of South Bend’s St. Joseph Hospital and his alma mater there.”

**German abbess faces possible land-tax bill for allowing asylum-seekers**

AMMAN, Jordan — Three Catholic-run hospitals providing life-saving medical care in the area of the Syrian city of Damascus have offered to close cases in exchange for a fine, as the court of the city’s Gothic cathedral. French police media reported the 38-year-old man, named only as Emmanuel A, admitted lighting two fires in the area of a 17th-century organ and above an electrical panel in the Cathedral of Sts. Peter and Paul July 18 and a third above an electrical panel. “The man is a Catholic who had been working voluntarily at the cathedral as a warden and had the keys to the building because he was responsible for locking it up on the day of the fire,” he was questioned by police following the blaze and released without charge but arrested July 22. He confessed to arson later that day Notre Dame prosecutor Pierre Sennes told the Agence France-Presse news agency July 26 that the man has since been charged with “destruction and damage by fire,” an offense that could carry a penalty of up to 10 years in jail and $175,000 in fines.

**Mexican bishops call for action ahead of Supreme Court abortion ruling**

MEXICO CITY — Mexico's bishops called on Catholic’s to speak out ahead of a Supreme Court ruling that could lead to abortion being decriminalized nationwide. In a statement July 24, the bishops said, “We urge all Catholic faithful and all citizens to join efforts to ensure that the dignity of such humanity being is appreciated and that we get through the serious challenges we confront at this time in our country.” The first bench of Mexico’s Supreme Court is expected to rule July 28 on a lower court decision from the state of Veracruz. The Veracruz decision ordered the state legislature to reform its criminal code and remove any penalties for abortion during the first 12 weeks of pregnancy. Justice Juán Luis González Alcántara Carranza has proposed the Supreme Court uphold the lower court ruling, according to the newspaper Reforma. If three of five justices support González’s proposal, it would be approved and implemented. “The decisions of the woman during the period of the first 12 weeks of pregnancy — are part of the private sphere that is not subject to the sanctioning power of the state,” González wrote in his proposal for the court to consider. “They are not an exercise of public law in the area of criminal classification — is a barrier that creates discrimination against women in relation to the right to health.”

**German abbess faces possible land-tax bill for allowing asylum-seekers**

VATICAN CITY — Pope Francis called on young people to reach out to their grandparents or the elderly who may be lonely or on their own. “Do not leave them by themselves,” he said after praying the Angelus with visitors in St. Peter’s Square July 26. In a longer statement, he said he wants to reach out to those children, “to make a concrete ‘gesture’ of tenderness toward the elderly especially the lonely, in their homes and residences, those who have not seen their loved ones for many months” because of rules in place to curb the spread of the coronavirus.

In part, because of such regulations in place, he asked young people to be creative and inventive in finding ways to show they care for the elderly. “Grandparents and the elderly are ‘your roots’ and having a strong bond or connection with one’s roots is important,” he said, because “an uprooted tree cannot grow, it does not blossom or bear fruit.”

Because the pandemic has affected older people especially hard, the Dicastery for Life, the Family and Life launched a campaign July 27 after being inspired by Pope Francis’ invitation to reach out safely and creatively to the elderly. “It is possible to reduce the isolation felt by elderly people who are alone or in nursing homes, and to make phone calls, video calls, send messages, listen to them and, where possible, in compliance with health care regulations, go to visit them, too. Send them a hug,” he said before leading visitors in giving a big round of applause for all grandparents.

The pope made his remarks on the memory of Sts. Joachim and Anne — Mary’s parents, Jesus’ grandparents and the patrons saints of grandparents. Pope Francis said he wanted to mark the day by inviting all young people to make a concrete ‘gesture’ of ten-

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Local college grad to serve as FOCUS missionary in Tennessee

Allegra Thatcher
Assistant Editor

It was senior year of college, and Anna Wells, of Taylor Mill, was applying for veterinary school with her nearly completed biology degree. But something else tugged on her heart and spurred her to send in another application.

Ms. Wells had been involved in a Bible study with the Fellowship of Catholic University Students (FOCUS) at Western Kentucky University since her sophomore year, and had even led some of her own as a junior and senior. There, she discovered authentic friendships and community like never before. It made her reconsider how much her Catholic faith could mean to her.

Growing up, Ms. Wells attended Mass at the Cathedral Basilica of the Assumption and was educated at Covington Latin School. Yet, she said, she didn’t make her faith her own. When she started college, she was going to Mass on Sundays but “not really practicing my faith very much.”

FOCUS changed all that, and now she has been hired as a full-time minister at Vanderbilt University in the fall of 2020. “It was definitely getting involved in that Bible study that gave me solid friendships and started getting me more involved in the Catholic Center on campus,” said Ms. Wells.

She said that the FOCUS model encourages students to learn more about their faith and then to share it, through Bible studies, personal discipleship, mission trips and conferences. “I think that they present the Church teachings in such a way that it’s easy to grasp and makes sense, because so many people struggle growing up having faith,” she said. “I think [FOCUS] creates strong Catholics.

FOCUS’s main goal, said Ms. Wells, is personal relationship and authentic friendship. They follow the model of Jesus and his apostles: “He always led a small group of the apostles and lived life with them, which is why it’s such a blessing to be a full-time missionary, because we’re able to spend all of our time with the students and get to the heart of living life with them.”

“The goal of FOCUS’s model is to reach the whole world, eventually, by one personal relationship at a time,” said Ms. Wells. “We call it ‘walking with’ and send. The winning is bringing people to Christ and sharing the Gospel with them. It brings him into their lives.

After that, it’s time to build and so you walk with students and help them build their faith, build good habits, build good relationships. Then eventually it’s time for them to be sent and do that with more people.”

During her senior year after being so heavily involved on her own campus, Ms. Wells realized she had a passion for the mission and for ministering specifically to college students. “I’d had experience working at a Catholic youth summer camp, and I loved that but I had such a hard time connecting with the children, and I felt more called to college ministry.

As I was filling out the application, I could tell that the Lord had perfectly formed my heart to fit this mission, everything on the application. I could tell in my heart I had prayed about it or experienced it. It was so clear that that’s where God wanted me to be, and I wanted it so badly.”

Another aspect Ms. Wells loves about FOCUS is the diversity of community it provides. The small team of missionaries at the campus Catholic Center attracts all kinds of people with varying passions and interests, which make it feel like a home.

On July 20, Ms. Wells moved to her new home, Vanderbilt University to complete summer training before the start of the school year. Normally, all missionaries meet up in one location before being sent out, but this year the initial training was held online through two weeks of training. She then spent six weeks fundraising her salary, and will finish up training on campus with her new teammates.

When asked why Vanderbilt, Ms. Wells said each missionary’s location is chosen based on personality and experiences. She’s thrilled to form new relationships with the students there, because that’s something she puts great effort into.

“I’m very convicted about how FOCUS is impacting lives and I’m so excited to personally get to know the students I’m going to walk with and invest in and share my life with them, as well as let them share their lives with me.”

What people may not know, said Ms. Wells, is how anyone can get involved in the mission of FOCUS, to evangelize to college students. She said the prayers and monetary support from communities across the country make a huge impact.

“It’s so important to have as many people as we can praying for the mission and praying for college students, because they’re going to be the next group of leaders of our country,” she said.

Monetary, FOCUS is a non-profit and relies on donations to further the Gospel. Each missionary raises his or her own salary and there are also ways to donate to the organization as a whole. Those donations go toward scholarships for students to go on mission trips, attend conferences and pay for each diocese’s fee to have FOCUS in their diocese.

Ms. Wells radiated joy as she spoke about her new adventure. “I am so excited because there’s something so special about knowing that you’re doing God’s will.”

Parish Kitchen opens for lunch at new location

Allegra Thatcher
Assistant Editor

The Parish Kitchen, now operated on Madison Ave., a mile south of its former Pike Street location, opened for lunch July 20. It’s still serving to-go meals 11:30 a.m. –1:30 p.m. daily, this week for the first time at the new site. About 150 guests received meals July 20, with many saying it’s “not really as busy as it was back there,” said one guest.

“I think we’re doing God’s work now,” said one guest.

“We’re doing all kinds of great stuff,” said one guest.

Another guest, Linda, said the new location gave her an “opportunity to revisit the street where she used to live 25 years ago. I think it’s wonderful. I believe what you folks are doing for folks like us is awesome. It’s wonderful that you’re taking your time to take care of our needs and I believe in that.”

The new location will provide us ample space to continue Parish Kitchen’s ministry 46 years in the making,” said Ms. Wells. “We’re grateful for the support of the community, our volunteers and donors for making our dream a reality.”

Guests receive free lunches at the Parish Kitchen’s new location on Madison Ave., Covington. Meals are still being served to-go, from a social distance. On its opening day, July 20, about 150 people receive meals at the new building, which is very accessible to the community.