November 13, 2020
In This Issue

The role of a military chaplain in a year marked by COVID-19

Allegra Thatcher
Assistant Editor

While the world hunkered down and waited out the COVID-19 pandemic, the members of the military were doing what they always do — sacrificing their time and energy to be ready to defend the United States.

Father Bill Appel, chaplain with the Archdiocese for the Military Services who calls the Diocese of Covington home, has served in three branches of the military and witness to it all kind of year it’s been for the sailors in the U.S. Navy.

A military chaplain since 2017, Father Appel was an active duty marine officer, with experience as a helicopter pilot and a special forces officer, before being ordained to the priesthood. After serving the required three years in the Diocese of Covington, he offered himself for the service of the military and has served the Navy and the Coast Guard.

A lot of the priestly call is akin to the military: selflessness, giving yourself for a higher cause, obedience, Father Appel said. "You’re at your best when you’ve died to yourself in both cases.”

Father Appel said the military uses Catholic chaplains very heavily because they’re rare, so he gets scant time between assignments. This year, however, it’s been even less than usual. After a month of intensive training and seven months deployed in 2019, he and the sailors spent six months on the waterfront of Paris, prepared to answer needs. Then after a deployment overseas, they had to pick up for another ship.

"It was taxing in terms of always being up and ready to go,” he said. “We had just come back from a deployment to the Middle East, we were tasked with a very rigorous schedule and then just when we were looking like we might not appear to be doing anything, the second ship had come in and inside that ship people are getting ready for the sailors in the U.S. Navy."

In the Navy, said Father Appel, the sacrifice is really day to day, behind the scenes. "What you see on the outside is a ship at sea that’s floating, and they might not appear to be doing anything, but inside that ship people are getting ready for one another with charity and civility, even as we might disagree deeply in our debates on matters of law and public policy.”

"Democracy requires that all of us conduct ourselves as people of virtue and self-discipline,” he added. "It requires that we respect the free expression of opinions and that we treat one another with charity and civility even as we might disagree deeply in our debates on matters of law and public policy.”

The archbishop asked Mary, as “patroness of our armed forces,” to "intercede for us." "Democracy requires that we respect the free expression of opinions and that we treat one another with charity and civility even as we might disagree deeply in our debates on matters of law and public policy,” he added. "It requires that we respect the free expression of opinions and that we treat one another with charity and civility even as we might disagree deeply in our debates on matters of law and public policy.”

The archbishop asked Mary, as “patroness of this great nation,” to “intercede for us.” "May she help us to work together to fulfill the beautiful vision of America’s missionaries and founders — one nation under God, where the sanctity of every human life is defended and freedom of conscience and religion are guaranteed,” Archbishop Gomez said.

Archbishop José H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, is seen May 1, 2020, at the Cathedral of Our Lady of the Angels in Los Angeles.

Gomez: Nation’s leaders must now ‘come together’ with election of new president

WASHINGTON — With Joe Biden now elected as the nation's 46th president, it is "time for our leaders to come together in spirit and mission are clear," he said. "We are here to follow Jesus Christ, to bear witness to his love in our lives, and to build his kingdom on earth.”

Archbishop Gomez said he believes “at this moment in American history, Catholics have a special duty to be peacemakers, to promote fraternity and mutual trust, and to pray for a renewed spirit of true patriotism in our country.”

"Democracy requires that all of us conduct ourselves as people of virtue and self-discipline," he added. "It requires that we respect the free expression of opinions and that we treat one another with charity and civility even as we might disagree deeply in our debates on matters of law and public policy.”

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Archbishop José H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, is seen May 1, 2020, at the Cathedral of Our Lady of the Angels in Los Angeles.
Virus cases rise in diocesan schools due to small gatherings

**Messenger staff report**

Halloween weekend brought more tricks than treats to the Diocese of Covington, as cases of COVID-19 greatly increased, sending hundreds of students into quarantine. Additionally, cases are being reported inparishes andparish schools ofreligion.

Since the last report, two priests have tested positive for COVID-19 and two priests are self-quarantined — one is waiting on results of a COVID-19 test and the other is a close contact of a priest who has tested positive. At one of the parishes affected — Immaculate Heart of Mary Parish, Burlington — weekday Mass and all parish activities have been suspended until December 1. Due to an increased number of cases among faculty and staff, Immaculate Heart of Mary School has transitioned to remote learning and the Parish School of Religion has suspended classes until Nov. 10, affecting a combined 548 students. Divine Mercy Parish, Bellevue and St. Bernard Parish, Dayton were able to continue with Mass as scheduled due to the availability of a resident religious priest.

At St. Pius X School, Edgewood, cases among the eighth-grade class exposed an even greater number of students to the virus, resulting in all three eighth-grade classes quarantining until Nov. 19, affecting 86 students. This exposure and resulting cases appeared to come primarily from a single Halloween gathering.

“If we are going to be able to continue with in-person instruction we will need the cooperation of everyone — teachers, students and parents — to make the necessary sacrifices of staying home and not gathering,” said Laura Keener, COVID coordinator.

While the numbers of cases and quarantines are rising in the school, it is still evident that students are not contracting the illness at school and bringing it home; but rather students are being exposed to the virus at home and bringing it to their classmates.

“Based on the details, many of these cases could have been avoided,” said Mrs. Keener. “Small gatherings, including participation in sports outside of school, weddings, funerals and prayer groups, appear to be the source of most of these cases. Even small visits with grandparents are likely to expose students to the virus. When considering leaving the home, parents are encouraged to ask themselves, ‘Is this trip or event worth my child missing 14 or 24 days or more of instruction at school and possibly sending the entire class into quarantine?’”

While a small number of schools are being hit hard by the virus, many others are seeing no or small number of cases and exposures. These experiences suggest that the protocols put in place can work if everyone commits to following the protocols and making the necessary sacrifices both in school and at home.

“We simply have to work together and choose the education of children as a number one priority,” Mrs. Keener said.

**Coronavirus Report**

(As of Monday, Nov. 9)

<table>
<thead>
<tr>
<th>Positive Cases</th>
<th>Active positive cases: 69</th>
<th>Recovered positive cases: 62</th>
<th>Total ever positive cases: 131</th>
</tr>
</thead>
<tbody>
<tr>
<td>Currently Self-quarantined</td>
<td>Contacts: 989</td>
<td>Cases: 437</td>
<td>Symptoms: 8</td>
</tr>
<tr>
<td>Recovered/released from quarantine:</td>
<td>From Nov. 3 - 10: 95</td>
<td>Total ever: 899</td>
<td></td>
</tr>
</tbody>
</table>

**Schools/Parishes currently with quarantines:**
- Bishop Brossart High School, Alexandria
- Blessed Sacrament School, Ft. Mitchell
- Catholic Charities, Covington
- Covington Catholic High School, Covington
- Covington Latin School, Covington
- Curia, Covington
- Divine Mercy Parish, Bellevue
- Holy Cross District High School, Covington
- Holy Cross Elementary School, Covington
- Holy Family School, Covington
- Holy Spirit Child Development, Newport
- Holy Trinity School, Bellevue
- Immaculate Heart of Mary Parish, Burlington
- Immaculate Heart of Mary Parish School of Religion, Burlington
- Immaculate Heart of Mary School, Burlington
- Mary Queen of Heaven CCD, Erlanger
- Mary Queen of Heaven School, Erlanger
- Newport Central Catholic, Newport
- Notre Dame Academy, Covington
- St. Henry District High School, Erlanger
- St. Agnes School, Ft. Wright
- St. Augustine School, Covington
- St. Catherine of Siena Parish School of Religion, Fort Wright
- St. Catherine of Siena School, Ft. Thomas
- St. Cecilia Parish CCD, Independence
- St. Cecilia School, Independence
- St. Henry School, Elsmere
- St. John Parish School of Religion, Carrollton
- St. Joseph Academy, Walton
- St. Joseph Preschool, Camp Springs
- St. Joseph School, Cold Spring
- St. Mary School, Alexandria
- St. Patrick School, Mayoville
- St. Paul School, Florence
- St. Philip School, Melbourne
- St. Pius X School, Edgewood
- St. Therese School, Southgate
- St. Thomas School, Ft. Thomas
- St. Timothy Parish School of Religion, Union
- St. Timothy School, Northern Kentucky
- Sts. Peter and Paul School, Kentucky
- Villa Madonna Academy Elementary, Villa Hills
- Villa Madonna Academy Jr. High/High School, Villa Hills
- (Schools without students, faculty or staff in quarantine or self-quarantine do not need to report.)

**Emergency Shelter opens doors for winter, begins work on new location**

**Allegra Thatcher**

Assistant Editor

With winter quickly approaching, the Emergency Shelter of Northern Kentucky (ESNKY) has opened its doors to sheltering with 24 available beds on Nov. 1 at its Scott Street location.

Mrs. Webb said they’re still providing much of the same services, including showers, beds and food, but the set-up looks much different. There are no congregant areas for guests, so when they come in they are each assigned to a bed and a room, with shower curtains in the doorways and required face masks at all times. Father Michael Comer and parishioners from Mother of God continue to provide meals, but they’re brought to the rooms rather than shared in the communal space.

“It’s going well… it’s not an ideal situation and I know we’re not the only ones dealing with it,” said Mrs. Webb. “Our volunteering is down, because there’s a level of concern...”

(Continued on page 11)
St. Martin of Tours, the patron of France — soldier, monk and bishop — is celebrated Nov. 11, which coincides with the United States holiday of Veterans Day.

He was born a pagan in Hungary around 316 and died a bishop in France around 397, with quite the story in between. Born shortly after Christianity was legalized, Martin was catechized at the age of 10, to the disapproval of his parents. But he had an interest and enthusiasm for the faith, and was considered a catechumen for a number of years afterwards. Unfortunately, his desire for baptism was interrupted by a recruitment to the Roman army at the age of 15. His father was a military tribune, so he was connected to the inner circles, and Martin was quickly sent off to Gaul (modern-day France, Luxembourg, Belgium, most of Switzerland, and parts of Northern Italy, the Netherlands and Germany).

While in Gaul on assignment, he met a beggar and the story tells that he divided his coat into two parts to share with the beggar. Martin is often depicted like this, treating the beggar like Christ. This incident drove him to seek baptism with greater fervor. After he was baptized, he stayed in the military for two more years. At that time, he finally voiced his scruples and protested that he could not fight on account of being Christian. His superiors threatened to arrest him and have him tried for cowardice, but he instead offered to walk into battle unarmed. That particular battle was called off, so he never had the chance. He was discharged from the military at Worms, Germany.

Joyful to be free to pursue the life of a disciple, he quickly turned to be catechized by the wise (future saint) Hilary, Bishop of Poitiers, France. He had to wait a few years because at this time Hilary was banished by the Arians, a heretical sect who claimed that Jesus was not truly God. In the meantime, Martin lived a quiet, ascetic life. Once Bishop Hilary returned, Martin became his disciple. He eventually obtained permission from Hilary to live a solitary life. Bishop Hilary gave him some land where he founded a monastery, in which he gained followers. From this cloistered community life came the Benedictine Abbey of Ligué. Martin led a simple and profoundly holy life during this time, and is said to have raised two people from the dead, among other miracles.

After about 10 years, the bishop of nearby Tours, France, died. On account of his reputation, Martin was asked by deputies to take his place, but he refused. Martin did become bishop shortly after, by a ruse that some citizens pulled — begging him to come visit a dying woman, to get him out of the monastery.

Martin made a good bishop, though he retained many of his monastic habits of prayer and solitude. He excelled at pastoral administration and made the penance of visiting all the churches in his diocese once a year. He is said to have rid the diocese of many of its pagan practices.

At the age of 81, Martin contracted a disease after a trip to Rome. He died shortly after. He is commonly venerated as one of the greatest saints of France, much beloved by her people. He is the patron saint of soldiers, conscientious objectors and France. He is often called the father of monasticism in Gaul.

### Did you know?

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Pope Francis, 'Fratelli Tutti,' and the universal destination of goods

In the wake of the publication of Pope Francis’ most recent encyclical letter ‘Fratelli Tutti,’ there was a great deal of negative commentary regarding the pope’s attitude toward capitalism and private property. Many readers interpreted Francis as implying that the capitalist system is, in itself, exploitative and that the holding of private property is morally problematic. Little who write in a prophetic mode, Pope Francis is indeed given to strong and challenging language, and therefore, it is easy enough to understand how he excites opposition. But it is most important to read what he says with care and to interpret it within the context of the long tradition of Catholic social teaching.

First, in regard to capitalism, or what the Church prefers to call the “market economy,” the pope has this to say: “Business activity is essentially ‘a noble vocation, directed to producing goods and increasing wealth.’” (123)

Moreover, he argues, a certain self-interest, including the taking of profit, is not repugnant to the moral purpose of economic activity. In a real sense, an individual is called to promote his or her own development, and this includes finding the best economic and techno-economic means of multiplying goods and increasing wealth.” (124)

In making these observations, Francis stands firmly in the tradition of St. John Paul II, who saw the market economy as an arena for the exercise of human creativity, ingenuity and courage, and who endeavored to draw ever more people into its dynamic, “to the glory of God and the good of the whole human family.” (125)

Business activity is essentially “a noble vocation,” directed to producing goods and increasing wealth. (123)

In God’s plan, each individual is called to call the “market economy,” the pope has this to say:

In his book, “The Second Mountain,” David Brooks suggests that a key to sustaining one’s enthusiasm and commitment is to build a structure of behavior for those moments when you are to daily pray the Office of the Church as a prayer for sustenance. Though you are in your own home, which you standably locked against intruders, you would nevertheless be morally obligated to give away some of your property to a needy person coming from elsewhere.” (124) This is not “globalism” or a denial of national integrity; it is simply “Thomas Aquinas’ distinction between ownership and use, extrapolated to the international level.

In understanding this, we need beware of “Job’s friends,” that is, beware of the various books and gurus on spiritual practice and prayer and marriage that give you the impression there’s something wrong with you if you’re not taking your commitment in ritual habits that steady and hold you beyond your feelings on any given day. Set rituals for yourself, certain ritual behaviors, which you will do regularly no matter how you feel. For me, as a priest, some of these are pre-set. As a priest, you are to daily pray the Office of the Church as a prayer for sustenance. Though you are in your own home, which you standably locked against intruders, you would nevertheless be morally obligated to give away some of your property to a needy person coming from elsewhere.” (124) This is not “globalism” or a denial of national integrity; it is simply “Thomas Aquinas’ distinction between ownership and use, extrapolated to the international level.

The simplest way to grasp the distinction between ownership and use is to call the “market economy,” the pope has this to say:

What we might characterize as something of a novelty in Pope Francis’ encyclical is the application of this distinction to the relations between nations and not simply individuals. A nation-state indeed has a right to its own wealth, garnered through the energy and creativity of its people, and it may legitimately maintain and defend its borders; however, these prerogatives are not morally absolute. In Francis’ words, “We can then say that each country also belongs to the foreigner, inasmuch as a territory’s goods must not be denied to a needy person coming from elsewhere.” (124)

Moreover, he argues, a certain self-interest, including the taking of profit, is not repugnant to the moral purpose of economic activity. In a real sense, an individual is called to promote his or her own development, and this includes finding the best economic and techno-economic means of multiplying goods and increasing wealth.” (123)

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COMMENTARY

The Eucharist, the internet and a 15-year-old

“Lord, what do you want me to write?” was my prayer as the due date for this article approached. I had almost settled on an idea, when I came across an article about a 15-year-old boy who had been called “blessed,” pressing one step further on the path toward a declaration of saint. I love hero stories, and I was inspired by this one. Maybe this is the story I was meant to write.

Carlo Acutis was 15 years old in 2006 when he died of Acute Myeloid Leukemia. While incredible to hear of his death didn’t move me so much as the way he lived his short life. He was a normal teenager who loved soccer, ice cream, video games and making people laugh. But more than any of this, he loved the Lord. His deep faith and the virtue of charity motivated his everyday life: using his savings to purchase a sleeping bag for a homeless man rather than a new video game, exercising self-control when his fondness for sweets caused him to gain weight or his desire to joke and laugh distracted or annoyed others, waking earlier to tidy his room so the family’s cleaning staff wouldn’t have to and picking up trash while walking his dogs. He tracked his spiritual progress daily, and encouraged his friends to live the virtue of purity and finally offered the sufferings of his illness for the Pope and the Church.

Blessed Carlo’s true devotion was to the Eucharist, and beginning at age eleven, he used his computer and internet acumen to develop a website documenting the history of Eucharistic miracles around the world. The website includes 186 panels that can be downloaded for display. Exhibits of his work have been displayed in over 10,000 parishes worldwide.

Obviously, as the first millennium to be beatified, Blessed Carlo is a remarkable role model for our young people, but what do we as adults do? We have to come to mind to do something.

Blessed Carlo’s story reminds me that I am called to live out faith daily, no matter what the world-wide web. In Lent 2019 I gave up social media and have avoided it as much as possible since then. I was spending too much time on it, and while I felt some negative impact I found there, coming even from some fellow Catholics. I abandoned it and the digital noise it created. By doing this, I felt closer to God. Through Blessed Carlo’s witness, I realize that rather than leaving the internet behind and hiding from the evil that can exist there, I came across this Prayer for Use of the Internet. I think Blessed Carlo would approve.

Prayer for Use of the Internet (Copyright 2014, Patti Maguire Armstrong)

Dear Lord, give me your protection as I use the Internet. Keep me from darkness, surround me with your light. Help me act always in love. In the company of devils, close to Blessed Carlo, I am called to encourage my family, friends, and acquaintances to grow in their belief in and love of the Eucharist. My first step in answering this call? To share Blessed Carlo’s website on Eucharistic Miracles here: www.miracolieucaristici.org!

Blessed Carlo Acutis was beatified on Saturday October 10, 2020 in Assisi, Italy by Pope Francis. His example and intercession inspire all of us to make good use of the internet and to grow in our belief and adoration of our Lord in the Eucharist. My women’s prayer group recently came across this Prayer for Use of the Internet. I think Blessed Carlo would approve.

GUIDE FOR PASTORS

Where is hope?

What do you do when you receive news that pushes the bottom out of your heart, news that fractures any sense of stability you’ve held on to despite the pandemic? I think about how many people have been in that position of getting news that some one they love has had their world turned upside down by addiction, accident, job loss, or other calamity. This, on top of pandemic, can shatter anyone.

When someone gets this kind of news, the question often surfaces: What can I do to be of service? Oh, right, I can do nothing "not much or even nothing." This feeling of being alone and without help when there is a crisis is enough to raise a cloud of frustration, even despair in most of us. Quoting a friend of mine, “How can a person carry? Where is God in all this mess?” In her head a Christian knows the answer is that God is present in the midst of it, but this question itself comes not from the head but from the heart. Answers are less black and white and more of an ongoing faith or trust.

But where in this maelstrom of pain, disappointment, and helplessness does a person with faith find any hope? If God is there, hope is there as well, but in our current days so much is nebulous, hope can be hard to find. Sometimes if it’s to open our ears and eyes, then look around. Do you notice the food servers and dishwashers in that small restaurant where you picked up a lunch? They likely need to be there despite health risks. How about the folks who collect the trash you put curbside? Have you thought about how medical workers and teachers risk their health to do their jobs? What about generosity of carpenters who make free in home desks for poor kids who have to go to school online? Each one is a manifestation of God’s care for us. What about adults who step up to do odd jobs for neighbors? How about kind supermarket workers who make cards for kids?

In other words, God is revealed in the actions of people who reach out to those who need help, and believe it or not, there’s a lot of that giving going on all around us. I think about the Uber driver, the guy who’s been working since restrictions have been lifted, atten- ding mass has only become worse during the pandemic.

Keep me from darkness, surround me with your light. Help me act always in love. In the company of devils, close to Blessed Carlo, I am called to encourage my family, friends, and acquaintances to grow in their belief in and love of the Eucharist. My first step in answering this call? To share Blessed Carlo’s website on Eucharistic Miracles here: www.miracolieucaristici.org!

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November 13, 2020

Samuel Porter, a junior at St. Patrick High School, Maysville, represented Mason County Farm Bureau in the Kentucky Farm Bureau Outstanding Youth Contest and placed second in the competition, which was held virtually.

Newsworthy

The Parish Kitchen is in need of new sleeping bags and blankets for its guests. Donations can be dropped off Monday – Friday at either Parish Kitchen, 169 Madison Avenue, Covington, 8–11 a.m. or Catholic Charities, 3829 Church Street, Latonia, 9 a.m. – 4 p.m.

“Advent At Home” virtual directed retreat, Dec. 4–6. Join the Benedictine Sisters of St. Walburg for prayer, spiritual direction and group sessions. Retreat enrollment resources will be sent by email; some links for articles and music will be provided. Free will donations are gratefully accepted. Contact Sister Dorothy at dorothyysob@gmail.com or call 301-6024.

Newspaper

Kindergarten students at St. Anthony School, Taylor Mill, enjoyed their traditional pumpkin farm visit in a new way this year. The class learned about the fall harvest, pumpkins and farm life in the classroom as they always have. When it was time to visit a working farm to experience all that was learned, they enjoyed a virtual video tour of a pumpkin farm, and then went on a pumpkin hunt on the school and church grounds.

The Department of Catholic Schools announces the annual
High School Placement Test
Saturday, December 12, 2020
9 a.m. to Noon

The High School Placement Test is administered to current 8th grade students who are interested in attending a Catholic high school in the Diocese of Covington.

The registration process is coordinated through each individual high school.

Registration deadline: Friday, December 4, 2020

For further information, contact any secondary school listed or the Department of Catholic Schools at 859-393-1500.

Bishop Brossart
4 Grove St.
Alexandria, KY 41001
859.635.2308
www.bishopbrossart.org

Covington Catholic
1600 Dixie Hwy.
Park Hills, KY 41011
859.401.2247
www.covcath.org

Holy Cross District
3617 Church St.
Covington, KY 41015
859.431.1335
www.hchscov.com

Newport Central Catholic
13 Carothers Rd.
Newport, KY 41071
859.292.0001
www.ncchs.com

Notre Dame Academy
1699 Hilton Dr.
Park Hills, KY 41011
859.261.4300
www.ndapandas.org

St. Henry District
3755 Scheben Dr.
 Erlanger, KY 41018
859.525.0255
www.shdhs.org

Villa Madonna Academy
2500 Amsterdam Rd.
Villa Hills, KY 41017
859.331.6333
www.villamadonna.org

High School Placement Test Scholarships will be awarded to students only from the high school where the student took the test.

The following schools do not administer the standard High School Placement Test.
Contact the school directly for admission information.

Covington Catholic
21 East Eleventh St.
Covington, KY 41011
859.291.7044
www.covingtoncatholic.org

Covington Latin
21 East Eleventh St.
Covington, KY 41011
859.291.7044
www.covingtonlatin.org

Entrance exam – Dec. 12 at 9 a.m.

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Newspaper

Kindergarten students at St. Anthony School, Taylor Mill, enjoyed their traditional pumpkin farm visit in a new way this year. The class learned about the fall harvest, pumpkins and farm life in the classroom as they always have. When it was time to visit a working farm to experience all that was learned, they enjoyed a virtual video tour of a pumpkin farm, and then went on a pumpkin hunt on the school and church grounds.

The Department of Catholic Schools announces the annual
High School Placement Test
Saturday, December 12, 2020
9 a.m. to Noon

The High School Placement Test is administered to current 8th grade students who are interested in attending a Catholic high school in the Diocese of Covington.

The registration process is coordinated through each individual high school.

Registration deadline: Friday, December 4, 2020

For further information, contact any secondary school listed or the Department of Catholic Schools at 859-393-1500.

Bishop Brossart
4 Grove St.
Alexandria, KY 41001
859.635.2308
www.bishopbrossart.org

Covington Catholic
1600 Dixie Hwy.
Park Hills, KY 41011
859.401.2247
www.covcath.org

Holy Cross District
3617 Church St.
Covington, KY 41015
859.431.1335
www.hchscov.com

Newport Central Catholic
13 Carothers Rd.
Newport, KY 41071
859.292.0001
www.ncchs.com

Notre Dame Academy
1699 Hilton Dr.
Park Hills, KY 41011
859.261.4300
www.ndapandas.org

St. Henry District
3755 Scheben Dr.
 Erlanger, KY 41018
859.525.0255
www.shdhs.org

Villa Madonna Academy
2500 Amsterdam Rd.
Villa Hills, KY 41017
859.331.6333
www.villamadonna.org

High School Placement Test Scholarships will be awarded to students only from the high school where the student took the test.

The following schools do not administer the standard High School Placement Test.
Contact the school directly for admission information.

Covington Catholic
21 East Eleventh St.
Covington, KY 41011
859.291.7044
www.covingtoncatholic.org

Covington Latin
21 East Eleventh St.
Covington, KY 41011
859.291.7044
www.covingtonlatin.org

Entrance exam – Dec. 12 at 9 a.m.

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The celebration of the Eucharist goes back to the Last Supper that Jesus had with his Apostles. However, the memorial of the Eucharist is more than just a remembrance of that Last Supper event. In the Eucharist the sacrifice of our redemption becomes present. The Second Vatican Council's Constitution on the Sacred Liturgy, "Sacrosanctum Concilium" (1963), states: "At the Last Supper, on the night He was betrayed, our Savior instituted the Eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again." (n. 47) In his encyclical letter "Ecclesia De Eucharistia," Pope John Paul II wrote that the Mass makes the sacrifice of the Cross present, "which makes Christ's one, definitive redemptive sacrifice always present in time." (EE, n. 12)

Thomas Aquinas makes the point in his "Summa Theologiae" that the Eucharist is at once a "sacrament" and a "sacrifice." He wrote: "In this sacrament is included the whole mystery of our salvation." ("Summa Theologicae," III, q. 83, a. 4, c) While St. Thomas notes the close connection between sacrament and sacrifice in the mystery of the Eucharist, he nevertheless sees them as irreducibly distinct from one another, being different concepts and having different effects.

The Eucharist satisfies the concept of a sacrament, Aquinas observed, insofar as it is received and consumed, while it satisfies the concept of sacrifice insofar as it is offered. (cf. III, q. 79, a. 5, c) The sacramental effects, graces, are therefore limited to those who are actually present to taste it, while its sacrificial effects may extend to all those for whom it is offered.

St. Thomas Aquinas’ predecessor, Peter Lombard — theologian and bishop of Paris (d. 1160) — recognized that it was important to note that Christ’s saving sacrifice on Calvary is a “once for all” action, unique and unrepeatable; but at the same time the Church’s daily Eucharist action is a genuine sacrifice, in which Christ is truly offered. The offering takes place in one way on Calvary and in another way on the altar. St. John Paul II, referring back to the Council of Trent, said that “the Mass makes present the sacrifice on the Cross; it does not add to that sacrifice nor does it multiply it.” (EE, n. 12) He concludes, “The sacrificial nature of the Eucharist cannot therefore be understood as something separate, independent of the Cross or only indirectly referring to the sacrifice of Calvary.”

In the 21st century, perhaps it strikes us as strange to speak of a “sacrifice” in the first place. The word harkens back to the animal sacrifices of the Old Testament — complete with blood sprinkled on the altar — and, in the context of the Mass, refers to the death of God’s only Son for the reparation of sins. In other words, death to the innocent to save the guilty. Why would a God (a Father) of mercy demand such a thing? This is often point of contention that popular atheists use when pointing out what they deem a major flaw in the Gospel narrative. “What kind of a blood-thirsty god would demand the death of his son to pay for the world's crimes?” And yet it is St. Paul in his first letter to the Corinthians connects the crucifixion to the paschal sacrifice, calling Christ “our paschal lamb” who “has been sacrificed.” (5:7)

In his book, “My Body Given for You,” recently published in English, Helmut Hoping, German professor of dogmatics and liturgy, writes that the Lord’s sacrifice on the Cross must be understood in terms of “the life laid down for us,” not in terms of the Crucified as the victim of violence (“My Body Given for You,” Ignatius Press, 2019). Eucharistic Prayer II reminds us that Christ “entered willingly into his Passion” first and foremost as a gift, out of the greatest possible love for the Father and for us. Christ is the true sacrificial lamb and, at the same time, the true high priest who makes the offering on the people’s behalf. The Cross, then, is the true altar.

The Church is called to participate in the sacrifice of Christ. The Second Vatican Council’s Dogmatic Constitution on the Church, “Lumen Gentium,” teaches that the faithful, “taking part in the Eucharist, which is the source and summit of the whole of Christian life, offer the divine (sacrifice) to God, and offer themselves along with it.” (LG, n. 11) In this way, Christ’s sacrifice makes it possible for us to, in the right disposition, willingly offer ourselves back to God and unite our sufferings to the Cross.

In his first encyclical, “Redemptor Hominis,” John Paul II wrote that the Father accepted the sacrifice of Christ, “giving, in return for this total self-giving by his Son, who ‘became obedient unto death’ (Phil 2:8), his own paternal gift, that is to say the grant of new immortal life in the resurrection.” (RH, n. 20) The Eucharistic sacrifice makes present not only the mystery of Christ’s passion and death, but also the mystery which crowned that sacrifice — the Resurrection. Christ risen has become for us the “Bread of life” and partaking in the Eucharist applies the event of the Resurrection to our lives.

— David Cooley, Co-director and Office Manager, Office of Catechesis and Evangelization
The Eucharist — the font of the Holy Spirit

Father Ryan Maher

“I will be with you always until the end of the age.” (Mt 28:20) Our Blessed Lord spoke these words to his disciples before he ascended to his Father in heaven. Our Lord fulfills this promise through his Real Presence in the sacrament of the most holy Eucharist. In the holy sacrifice of the Mass the Lord Jesus gives himself to us in the Eucharist as nourishment for our pilgrim journey and as a pledge of eternal life. Through the words of consecration spoken by the priest at Mass the bread and wine are changed into the Body and Blood of Jesus Christ. But before these words are spoken, the priest says the prayer of epiclesis (from the ancient Greek meaning, “calling down from on high” or “invocation”). The epiclesis is essential to the Eucharistic sacrifice because it is the calling down of Holy Spirit upon the simple gifts of bread and wine so that they can be changed and transformed.

The Catechism of the Catholic Church states, “It is by the conversion of the bread and wine into Christ’s body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion.” (n. 1373) A work of the Holy Spirit is always the process of conversion.

At Mass the priest extends his hands over the bread and wine during the epiclesis and calls down the Holy Spirit upon them using the words provided for each one of the Eucharistic prayers. For example, the epiclesis for Eucharistic Prayer III reads, “Therefore, O Lord, we humbly implore you by the Holy Spirit and by the sacramental grace that is bestowed upon the person receiving the sacrament. The Catechism of the Catholic Church states, “In the epiclesis, the Church asks the Father to send his Holy Spirit (or the power of his blessing) on the bread and wine, so that by his power they may become the Body and Blood of Christ. As revealed in sacred Scripture, the work of the Holy Spirit is to give new life by way of transformation, true change and conversion.”

The indwelling presence of the Holy Spirit is received at baptism giving each person a share in the divine Life. In confirmation a person is sealed with the gift of the Holy Spirit and given the gifts of the Holy Spirit. In baptism and confirmation a person is truly changed and transformed and, with the help of God’s grace, become saints.

Consider this description of the power of lembas from “The Return of the King”: “The lembas had a virtue without which they would long ago have lain down to die. It did not satisfy desire, and at times Sam’s mind was filled with the memories of food, and the longing for simple bread and meats. And through our participation at Mass? This is a work of the Holy Spirit — to change us; to transform us; to give us life. Let us lift up our minds and hearts to the Lord at Mass and call down the Holy Spirit in the many ordinary moments of our daily lives so that we can be changed and transformed and, with the help of God’s grace, become saints.

Father Ryan Maher is a vicar general for the Diocese of Covington and rector of the Cathedral Basilica of the Assumption.

The Eucharist hidden in the writings of J.R.R. Tolkien

Father Nicholas Rottman

Allow me a real brief reflection on some wisdom from J.R.R. Tolkien. The twentieth-century writer and devout Catholic had a great appreciation for the connection between the Eucharist and bread — the basic food for survival. In his stories, Tolkien really captures the idea of the Eucharist as our “food for the journey” (Latin: “viaticum”). Bread is an especially appropriate image for the way in which Jesus sustains us in this life because, particularly in biblical times, one could not live without bread since it was the most basic of all foods. In Tolkien’s imaginary universe, the Elves have a magical waybread called “lembas” that sustains them on journeys. Some of this bread is given to the Hobbits, Frodo and Samwise, the heroes of the story, to aid them on their quest.

Consider this description of the power of lembas from “The Return of the King”: “The lembas had a virtue without which they would long ago have lain down to die. It did not satisfy desire, and at times Sam’s mind was filled with the memories of food, and the longing for simple bread and meats. And... (Continued on page 9)

At the February 2020 Young Adult Candlelight Mass, Monsignor Gerald Reinersman, pastor, St. Joseph Parish, Cold Spring, celebrates the liturgy.
Lifted out of time into eternity

Monsignor William Cleves

In his excellent book, “The Gates of the Forest,” Nobel Laureate Elie Wiesel, having told a story remarked that God made us because God loves stories. The image has remained with me since I first paged through the translation of the Roman Missal that was promulgated in 2011. As I leafed through its pages, I was struck by the number of times that God was addressed or described as “author.” This word is derived from the Latin verb augeo, augere, auxi, auxus, auctus, which has a number of meanings in English: to increase, to promote, to honor, to exalt and to spread. The Latin word auctor, derived from the last principal part of the verb, refers to one who increases, promotes, exalts. It is from auctor that we have the English noun author. What follows is not an exhaustive list of the ways in which God is described as author. In the new missal God is described or addressed as:

- author of our salvation
- author of divine generation
- author of all that is good
- author of all life
- author of our freedom and salvation
- author of love and peace

Every story we write is a share in the aboriginal authorship that properly belongs to God. So let us consider the stories that we write, and begin with the language in which I am writing, namely English. With the exception of the infinitive, every English verb carries some marker of tense (e.g., I see, I saw, I will see). We tend to think in terms of past, present, future. But this view of time and history is not the only way of concerning these matters. It is possible to regard stories as timeless objects, standing outside any particular temporal period. In such a view, to tell a story is to step outside our time, to let the timeless wisdom of the story lift us up. The ancient Hebrews believed that, as travelers relied upon it alone and did not mingle it with other foods. It fed the will, and it gave strength to endure, yet, this waybread of the Elves had potency that increased with age. In his excellent book, “The Gates of the Forest,” Nobel Laureate Elie Wiesel, having told a story, remarked that God made us because God loves stories. The image has remained with me since I first paged through the translation of the Roman Missal that was promulgated in 2011. As I leafed through its pages, I was struck by the number of times that God was addressed or described as “author.” This word is derived from the Latin verb augeo, augere, auxi, auxus, auctus, which has a number of meanings in English: to increase, to promote, to honor, to exalt and to spread. The Latin word auctor, derived from the last principal part of the verb, refers to one who increases, promotes, exalts. It is from auctor that we have the English noun author. What follows is not an exhaustive list of the ways in which God is described as author. In the new missal God is described or addressed as:

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The Cross and the Eucharist

Monsignor Gerald Twaddell

Day in and day out, from morning to evening, hundreds of people — some true pilgrims, others merely tourists — make their way to the Church of the Holy Sepulchre in Jerusalem’s Old City. They climb the steep stairway not far to the right inside the main door to reach Calvary. The line slowly moves past the altar commemorating the place where Jesus was stripped of his garments, then where he was nailed to the cross. At the altar in the Chapel of the Crucifixion they kneel, one by one, to reach under the altar to put a hand down into the shaft where the Cross once stood. Some are so moved that they remain there as time passes. 

Sacrilege such as this would have scandalized at all. We would have understood the ghastly moment. But if we had had the courage of John, of his personal words? “Then Jesus said to them, ‘You will all become32:12, 15) anything. He knew how people, even his closest followers, would flee, leaving him to stand trial for sedition against the Holy City, at least one reason for them to be there is to connect with something very ancient, very sacred. How many other sites in the world offer such a tactile, intimate encounter? The Cross of Christ is gone, splintered among myriad relics across the world. What remains is what it once touched. And that, in the end, is all we can touch here at Calvary. So, however moving that experience, there could be something more.

What if we could have been there on the day of the Crucifixion? Perhaps we might have been part of the crowd on the road into Jerusalem just a few days earlier chanting, “ Hosanna to the Son of David.” But that crowd didn’t follow him to Calvary. Do we think we would have been any different? Jesus knew how people, even his closest followers, would flee, leaving him to stand trial for sedition against the Roman Empire without a single witness on his side. On the very eve of all that, he warned them that all would be scandalized: “Then Jesus said to them, ‘You will all become32:12, 15) anything. He knew how people, even his closest followers, would flee, leaving him to stand trial for sedition against the Roman Empire without a single witness on his side. On the very eve of all that, he warned them that all would be scandalized: “Then Jesus said to them, ‘You will all become like sheep that are lost. I will be with you and help you, but where there will be losses, there will be gains.’ ” (Mt. 26:31) Maybe we would not have been there either, but if we had had the courage of John, of his Mother Mary, of his aunt and the other Mary we might have stood with Jesus at the foot of the Cross, really not only the ridicule of the officials, but the danger of being accused of a crime ourselves.

If we could know now then what we know now about the Resurrection to come, we would not have been scandalized at all. We would have understood the ghastly scene as the price Jesus was willing to pay to redeem the Lamb of God. “I am the living bread that came down from heaven. If you eat this bread, you will live forever; and the bread that I will give is my flesh for the life of the world.” (Jn. 6:51). How could we ever separate the sacrifice of the Cross from the gift of the Eucharist? They are one single sacrifice: the victim is one and the same: the same now and then, the same in heaven as on earth. The Cross is represented and, with a single difference in the manner of its offering, renewed.

Our celebration of the Eucharistic Liturgy draws us into the depths of the Mystery of Christ, the mystery of salvation. When we enter the liturgy we step out of time and into the eternity of the present, leaving us standing about the Altar of the Lamb where we share in the Heavenly Liturgy. As the Second Council of the Vatican taught: “In the Christian liturgy the whole of life, in all its aspects and stages, is celebrated. As the Catechism of the Catholic Church puts it, “By the Eucharistic celebration we maintain, together with the heavenly liturgy and anticipate eternal life, when God will be all in all.” (CCC 1328) This is as close to heaven as we can get and still be in this world. In this way we are present in the heavenly liturgy. As the Catechism teaches, reaching back to the words of the Council of Trent (Cf Ds 174): “The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: the victim is one and the same: the same now and then, the same in heaven as on earth. The Cross is represented and, with a single difference in the manner of its offering, renewed.

For the Cross, as Jesus redeems the world. How you ask? Pope Pius XII, in his encyclical “Mediator Dei” (§3) explains: “the Church prolongs the priestly mission of Jesus Christ mainly by means of the sacred liturgy. She does this in the first place at the altar, when she celebrates the sacrifice, and in the second place, a better time to be than at that central moment in salvation history.

And the awe-inspiring truth is that we are actually able to be at the Cross, as Jesus redeems the world. How you ask? Pope Pius XII, in his encyclical “Mediator Dei” (§3) explains: “the Church prolongs the priestly mission of Jesus Christ mainly by means of the sacred liturgy. She does this in the first place at the altar, when she celebrates the sacrifice, and in the second place, a better time to be than at that central moment in salvation history. 

What people are saying around the Diocese.

Jan Metz, chaplain at St. Elizabeth Healthcare for 35 years

“St. Elizabeth Seton, the first American saint, was converted to Catholicism because of her faith in the real presence of Jesus in the Blessed Sacrament. Elizabeth Seton would be praying in her Episcopal church and found herself turning toward the tabernacle in the nearby Catholic church, praying to Jesus present in the Eucharist. I, like Elizabeth Seton, am drawn to Jesus’ real presence in the Blessed Sacrament. At Mass, when the priest holds up the consecrated host and says ‘Behold the Lamb of God, I am beholding Jesus and thanking him for the gift of himself to each of us daily in the Eucharist. My prayer, after receiving Holy Communion, is ‘may I become the gift of himself to each of us daily in the Eucharist. My prayer, after receiving Holy Communion, is ‘may I become the gift of himself to each of us daily in the Eucharist. My prayer, after receiving Holy Communion, is ‘may I become

In this Messenger file photo, altar servers carry the Cross to the Holy Father on Good Friday 2019 at the Cathedral Basilica of the Assumption.

Why is the Eucharist not only a meal but also a sacrifice? Describe how the Holy Spirit is the giver of life. Explain how the story of the two disciples on the road to Emmaus is OUR story. St. John Cardinal Henry Newman describes the Eucharist as a crack in our world through which reality shines. How would you say that in your own words?
people are afraid to come, but we're hopeful that volunteering picks up... when COVID goes down."

Mrs. Webb and the shelter have been consistently providing services since March, though they did shut down for two weeks during the shelter-in-place order, because it was determined to be safer for guests to be outside than in. They creatively used the Northern Kentucky Convention Center to provide beds until the weather warmed up for the summer. It was also a location where people could wash their hands and perform basic hygiene when the world was shut down.

"The need is great, and more and more people are facing homelessness, not because of a choice that they made, but because of COVID — loss of jobs, medical bills, unable to work because they have to care for a family member... all these things. It's really going to be a challenging time in our community regarding being able to provide a safe place for people to sleep," said Mrs. Webb.

Now that the shelter is back at the Scott Street location for this winter, Mrs. Webb is looking to the newly purchased location, a project that had to be put on hold this year due to COVID-19. She was also waiting for the city of Covington to update its zoning code, which gave the shelter greater permissions. When ESNKY signed the lease in late October, they received a conditional use permit — a type of permit newly allowed by the updated zoning code, called the Neighborhood Zoning Code.

"It's a huge win, it really shows how forward-thinking Covington is... the hope that other cities in Northern Kentucky will follow suit for that piece of that because it is a huge accomplishment," said Mrs. Webb.

Demolition on the building currently on the property began Nov. 9, and construction will follow shortly after with the assistance of PCA Architecture and Furlong Building. Mrs. Webb and her staff plan for a September 2021 move-in date.
ASSISTANT SUPERINTENDENT OF CATHOLIC SCHOOLS

The Roman Catholic Diocese of Covington, KY (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 encompasses 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 Koplay, SPHR: skoplay@covdio.org, FAX 859/392-1589, or email to 1125 Madison Avenue, Covington, KY 41011-3115. EOE
Military chaplain

(Continued from page 1)

very little sleep, some guys were getting three hours of
sleep for three weeks straight, there’s a lot of inspections
to keep the ship up running, qualifications — it’s a force in
readiness. Whether we see something or not, we always
have to be ready.”

Amid the strain of constant preparation, the pandemic
brought a new kind of worry for the sailors about their
families at home. “For us, it meant taking our time that we
were going to spend home with our families and absolutely
erasing that,” said Father Appel. “It stressed out the
sailors because their family was at home and they had to
consider their family.”

The operation of the ship remained largely the same,
said Father Appel, in regard to the rhythm of daily life. In the midst
of it all, his presence was able to bring some peace to the
sailors. “It’s more of a witness than I thought it was. As a priest,
you’re always a priest and you never expect a break. So
when I got on board, I’m just being a priest to the people. I
bring with me some prior service (to the military) so I can
(get) through a little bit (better) … but in terms of being a
priest I don’t feel like I’m doing a whole lot above that and
I don’t always see how good that is. Then after the deploy-
ment, so many people come up to me, — atheists, Catholics and Muslims — who have said, “I
don’t think I could have made it without you.’ So really
we’re just out there being a priest like we do every day, and
now it’s just that, but to them it’s extraordinary, and it IS
extraordinary; the priesthood itself. But even we need the
reminder. It’s what we were ordained to do.”

Since Father Appel came home from his last Navy
deployment in September, he’s been with the Coast Guard.
Here, he’s found yet another group of dedicated men and
women to serve. He compared it once again to his own
work because of the incredibly rich mission of service of
the future officers.

“I’m blown away by the future officers,” he said.
“They’re young, they’re searching, they’re excited about
their faith, they’re questioning their faith, they’re pre-
pared to do something extraordinary and they’re interest-
ed in service. It has been an incredibly rich environment.
It’s draining but in a very good way.”

During this month of thanksgiving, the United States
celebrated Veterans Day Nov 11, a day to honor the men
and women who have served and continue to serve, pro-
tecting the nation and its families. God bless the soldiers,
their families and the United States.
VATICAN CITY — Prayer has the power to take all those things in life that seem like a condemnation and turn them into something good, Pope Francis said.

“The trials of life thus change into opportunities to grow in faith and charity,” the pope said Nov. 4 during his weekly general audience, which was livestreamed from the library of the Apostolic Palace.

The general audience had been taking place with the public present since Sept. 2 — starting in an outdoor courtyard and later in the Vatican’s Paul VI hall. But after someone attending the general audience Oct. 21 tested positive for COVID-19, the Vatican announced that beginning Nov. 4, the audiences would return to being livestreamed without the presence of pilgrims and visitors to prevent “any possible future risks to the health of the participants.”

The pope began the Nov. 4 audience expressing his disappointment, but underlined it was important to respect mandates aimed at keeping people from contracting COVID-19.

“We must be very attentive to regulations by authorities, both political authorities and health care experts, to protect ourselves in this pandemic,” he said in remarks off-the-cuff.

He asked that everyone pray for all those who are ill as well as for doctors, nurses, volunteers and all those who are risking their lives by helping those who are sick, “but they do it out of love.”

Continuing his series of audience talks about prayer, Pope Francis reflected on how Jesus always took time out to pray and be in dialogue with God, despite busy days helping the poor and the sick.

Jesus was not guided or inspired by success, consensus or “the seductive phrase, ‘Everyone is searching for you,’” the pope said.

“Prayer is the rudder that guides Jesus’ course,” he said; it does not lead him to the easiest path, but to the one that stays true to God’s will, which he discovers in prayer.

A day lived without prayer risks turning into a day that is lived as “bothersome or tedious,” a day when whatever happens is poorly endured and comes from “blind fate,” the pope said.

“Prayer is first of all listening to and encountering God,” he said. It helps people face reality, but in a way that they can see problems not as obstacles, but as opportunities to grow in faith and charity.

Without cultivating self-reflection, he said, “we become superficial, agitated and anxious.”

Without prayer, life can seem troublesome, tedious, Pope Francis leads his general audience in the library of the Apostolic Palace at the Vatican Nov. 4, 2020. The weekly papal audience returned to being closed to the public as COVID-19 cases increase in Italy.

Pope Francis leads his general audience in the library of the Apostolic Palace at the Vatican Nov. 4, 2020. The weekly papal audience returned to being closed to the public as COVID-19 cases increase in Italy.

Jesus showed that prayer is ultimately letting go and putting oneself in God’s hands.

At the end of the audience, the pope prayed for “the defenseless victims of terrorists, whose intensifying cruelty is spreading in Europe.”

An attack in Nice, France, Oct. 30, and one in Vienna, Nov. 2, “have provoked dismay and reproach” among residents and in all who “cherish peace and dialogue.”

The pope also blessed people taking part in a prayer initiative underway in Poland after protests erupted against a near-total ban on abortions.

He asked that prayers lead to “the healing of the harm caused by the loss of unborn children, the forgiveness of sins, the gift of reconciliation and opens up in your hearts hope and peace,” he said.
McCarrick report summary cites lack of serious investigations of rumors

VATICAN CITY — Although dogged for years by rumors of sexual impropriety, Theodore E. McCarrick was able to rise up the Catholic hierarchical structure based on personal contacts, protestations of his innocence and a lack of church officials reporting and investigating accusations, according to the Vatican summary of its report on the matter. In choosing then-Archbishop Theodore E. McCarrick of Newark in 2001 to be archbishop of Washington and later a cardinal, St. John Paul II likely overlooked rumors and allegations about McCarrick’s sexual misconduct because of a long relationship with him, McCarrick’s own strong denial and the pope’s experience with communist authorities in Poland making accusations to discredit the Church, the summary said. But, in fact, rumors of McCarrick’s conduct, especially knowledge that he had young adult men and seminarians sleep in the same bed with him when he was bishop of Metuchen, New Jersey, led the Vatican to decide it would be “imprudent” to promote him when looking for candidates to become archbishop of Chicago in 1997, New York in 1999-2000 and, initially, of Washington in July 2000, the report said.

One hour before the release Nov. 10 of the “Report on the Holy See’s Institutional Knowledge and Decision-Making Related to Former Cardinal Theodore Edgar McCarrick,” journalists were given the document’s 14-page introduction, which described the two-year investigation that led to the report’s compilation and gave an “executive summary” of its findings.

(Louisiana voters approve, Colorado voters reject statewide abortion measures

CLEVELAND — Louisiana voters by a wide margin Nov. 3 passed a measure declaring there is no state constitutional right to abortion, while Colorado voters defeated a proposal to ban abortion beginning at 22 weeks of pregnancy. Unofficial results show that the Louisiana measure, known as the Love Life Amendment, passed 62.1 percent to 37.9 percent. It will add language to the state constitution that declares a right to abortion and the funding of abortion shall not be included in the document. Despite the language being added, abortion remains legal in the state, amendment supporters said. In Colorado, Proposition 115 went down 59.1 percent to 40.9 percent, according to unofficial results. The measure included exceptions to save the life of the pregnant woman but not for instances of rape or incest. If it had passed, doctors who continue to perform abortions at 22 weeks would have faced a fine up to $5,000. Under the measure, the mother was not subject to any criminal penalties. Voters in the state had defeated previous initiatives to limit abortion in 2008, 2010 and 2014. The abortion-related measures were among 120 proposed state laws and constitutional amendments on the ballot in 32 states.

Eta deluges Central America, Mexico, leaving scores dead, thousands homeless

MEXICO CITY — Pope Francis offered prayers for the victims of Hurricane Eta, which deluged Central America, claimed at least 50 lives and caused widespread flooding and property damage. After reciting the Angelus Nov. 8, he referred to a flag in the audience and said, “I see a flag there that makes me think of the people of Central America.” The pope prayed for those “wrecked by a violent hurricane, which has caused many victims and enormous damage, aggravated by an already difficult situation due to the pandemic. (May) the Lord welcome the deceased, comfort their families and sustain all those so tried, as well as all those who are doing their best to help them,” he said. Caritas, the church’s humanitarian aid agency, was responding to Eta, which came ashore in Nicaragua Nov. 3 and provoked devastating flooding and destruction even as it weakened and moved through Central America. Eta’s remnants cut off Central America via the Caribbean Sea Nov. 6, heading toward Cuba and Florida. Heavy rains from the storm also affected southern Mexico, with floods displacing thousands in Tabasco state.

National/World

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