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 Father Maurice DeLange

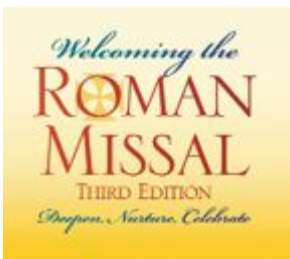
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Important VIRTUS date coming up

Laura Keener
Assistant Editor

For those who would like to work or volunteer in schools and parishes during the upcoming school year, circle the date Aug. 1 on your calendar and mark the box "VIRTUS.org." That's the date when all suspended VIRTUS accounts will be reopened and everyone will have the opportunity to go online, catch up on VIRTUS bulletins and become an active volunteer again. Accounts will remain open for 30 days allowing volunteers to get up-to-date. VIRTUS bulletins must be current to be permitted to work or volunteer in schools or parish areas where children or vulnerable adults might be present.

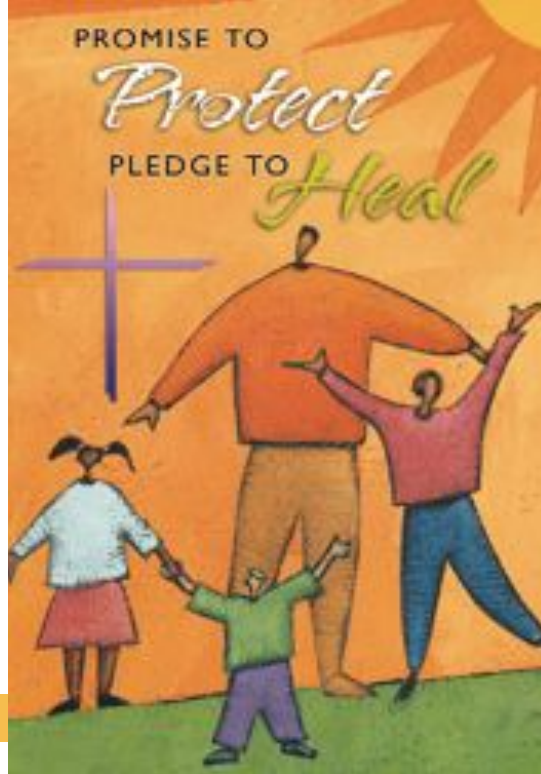
VIRTUS is the program approved by Bishop Roger Foys to educate employees and volunteers on how to create an environment that is safe for children. To work or minister in the Diocese of Covington every employee and volunteer must first meet with their principal, administrator, coach or program coordinator to review the

rules, complete the necessary paperwork and receive instructions on opening a VIRTUS account.

To remain compliant, volunteers must complete online monthly VIRTUS bulletins. Bulletins are posted at the beginning of each month. Volunteers have 30 days to complete the bulletin. E-mail reminders are sent throughout the month. Bulletins must be kept up-to-date in order to appear on the volunteer, employee or substitute list at your parish or school.

Aug. 1 is an important date. It is the first opportunity to complete lapsed VIRTUS bulletins and get the 2011-2012 school year off to a great start. The other two dates when accounts will be reopened allowing volunteers to become current and active are Dec. 1 and April 1.

"I am grateful for all those who realize the importance of having a safe environment and who are willing to help create it," said Margaret Schack, diocesan chancellor and victim's assistance coordinator.



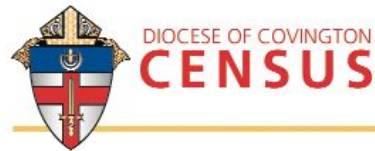
Census in Campbell and Kenton counties — How you can help

Tim Fitzgerald
Editor

The second phase of the census conducted by the Diocese of Covington will take place on Oct. 16 through 23. It's planned that each residence in Campbell and Kenton counties, including apartments and condos, will be visited by a pair of volunteers representing one of the 30 parishes in the counties.

How can you help?

Besides opportunities as home visitors, as described above, you could also help out with "behind-the-scenes" chores, each of which is, in its way, vital to the success of the census.



The pastor of each parish has formed a census coordinating team. The team oversees the various main tasks of the parish's census effort. The captain of the team is the "census coordinator." He or she is assisted by six assistant coordinators. Each is responsible for a specific task, and each needs volunteers to help.

A "communications" coordinator is responsible for "getting the word out" within the local community. The "logistics" coordinator identified routes and numbers of volunteers needed. The task of the "recruiting" coordinator is to assemble visiting teams.

The "materials" coordinator ensures all census volunteers have copies of the necessary forms and documents. The Census Sunday "hospitality coordinator" plans to serve the returning visiting teams refreshments and snacks after the volunteers return from their home visits. Finally, the "data" coordinator arranges for the computerization of the information gathered during the census.

Volunteers are needed for each subcommittee. If you see an area or task that appeals to you, please contact your pastor or church office for more details. Your participation will be warmly welcomed and appreciated!

Parish phone numbers:

Campbell

- Divine Mercy, Bellevue(859) 261-6172
- St. Bernard, Dayton(859) 261-8506
- St. Catherine of Siena, Ft. Thomas(859) 441-1352
- Holy Spirit, Newport(859) 431-2533
- St. John the Baptist, Wilder(859) 781-2117
- St. Joseph, Camp Springs(859) 635-2491
- St. Joseph, Cold Spring(859) 441-1604
- St. Mary of the Assumption, Alexandria ..(859) 635-4188
- Sts. Peter & Paul, California(859) 635-2924
- St. Philip, Melbourne(859) 441-8949
- St. Therese, Southgate(859) 441-1654
- St. Thomas, Ft. Thomas(859) 441-1282

Kenton

- Cathedral Basilica, Covington(859) 431-2060
- St. Agnes, Ft. Wright(859) 431-1802
- St. Anthony, Taylor Mill(859) 431-1773
- St. Augustine, Covington(859) 431-3943
- St. Barbara, Erlanger(859) 371-3100
- St. Benedict, Covington(859) 431-5607
- Blessed Sacrament, Ft. Mitchell(859) 331-4302
- Sts. Boniface & James, Ludlow(859) 261-5340
- St. Cecilia, Independence(859) 363-4311
- St. Henry, Elsmere(859) 342-2540
- Holy Cross, Covington(859) 431-0636
- St. John the Evangelist, Covington(859) 431-5314
- St. Joseph, Crescent Springs(859) 341-6609
- St. Matthew, Kenton(859) 356-6530
- Mother of God, Covington(859) 291-2288
- Our Savior, Covington(859) 491-5872
- St. Patrick, Taylor Mill(859) 356-5151
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Father DeLange celebrates 40 years of service to the Lord

Tim Fitzgerald

Editor

Celebrating his 40th anniversary of ordination this summer is Father Maurice DeLange, ordained for the Diocese of Covington by Bishop Richard Ackerman in 1971.

Father DeLange's background and experiences are unique.

He is a native of France; he was born in Gommenec'h in Brittany, a region on France's northwest coast. After attending a public elementary he went to a Catholic high school staffed by members of the Congregation of the Holy Spirit (then known as the Holy Ghost Fathers, now the Spiritans). Father DeLange said his own priestly vocation was inspired by the charism of the Spiritans. "They were great missionaries, very easy to talk to, and very loyal to the Church," he said. He admired their esprit de corps.

He said he was invited to the Diocese of Covington by Bishop Richard Ackerman (1960-1978), a member of the Congregation of the Holy Spirit. Father DeLange became a U.S. citizen in 1978.

After high school Father DeLange attended the Catholic University of Paris and earned a bachelor degree in philosophy followed by another in theology. For a year between his two degrees Father DeLange served a compulsory year of French military service. After three months of basic training he was sent to Brazzaville, the capital of the Republic of Congo in west-central Africa, a former French colony (1880-1960). He taught languages — French, English and Latin — in a minor seminary operated by the Holy Ghost Fathers.

After the theology degree, he graduated from the state University of Geneva, Switzerland, with a degree in modern languages. At the University of Cincinnati he received a master's in romance languages (1979) and a doctorate (1986). He earned a second doctorate, in theology, from Laval University in Quebec in 1990.

Father DeLange has published books written in French and in English and said he has plans to work on additional writing projects in the future.

After coming to the diocese, he completed his preparation for the priesthood through his studies at St. Pius X Seminary, Erlanger.

From ordination until 1976 Father DeLange served as associate pastor at Blessed Sacrament Church, Ft.

Mitchell. In the late 1970s-early 1980s he served at St. James Church, Ludlow; St. Joseph Church, Crescent Springs; and St. Anthony Church, Bellevue.

As essayist and translator, Father DeLange wrote a series of columns for the Messenger in 1972-73, with titles

such as "Peace and prayer are one and the same," "The ever-current value of St. Thomas Aquinas," and "Christ and the Church are indivisible." Father DeLange also translated works by the theologian Cardinal John Danielou; selections of the translation were printed in the *Messenger*.

He was diocesan director of the Mission Aid Society and for a time was chaplain to Madonna Manor in Villa Hills.

Father DeLange has lived and served outside the diocese since the early 1980s. He said he has assisted in parishes in southern Ohio and helped with research, liturgy and education. He retired from active

ministry in 2008.

During his 40-year ministry he said he's often reflected on the wisdom of Pope Paul VI. "When (he) was asked what was the most important document of the Second Vatican Council, he replied, to the amazement of some people, it was not the 'Constitution on the Liturgy,' not the 'Decree on Ecumenism,' ... (but) the 'Constitution on the Church.' He was well placed to say such a thing. Personally I consider that the Church is basically a communion and we can only operate on that level, if we are to give witness to what the Church is all about. The Church is a communion and, therefore, we are called to cooperate within that communion. We might have a diversity of ministries and charisms, but basically we share the same faith and the same mission."

Bishop Roger Foys said, "After having served in a number of parish assignments, Father Maurice, exercising his ministry in the classroom, has made the Lord present to his students through his teaching."

"Bringing the faith to students through the classroom he has spent his priesthood in a profession oftentimes not given enough credit or recognition.

"For 40 years Father DeLange has served the Lord well and has touched the hearts and minds of his students. I congratulate him on his 40th anniversary and wish him blessings and every good gift."



**Father Maurice
DeLange**



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Correction

The Mass of Thanksgiving in honor of Father B. Gerald Witzemann's golden jubilee will be held Aug. 14 at 3 p.m. (not 10:30 a.m.) at St. Clement Church, St. Bernard, Ohio. The *Messenger* apologizes for the error.

Preparing for the Roman Missal third edition

This article begins a repeat of the series that originally ran from Feb. 18 to July 1. The essays have been provided by the diocesan Office of Worship and Liturgy and written by Father Daniel Schomaker, S.T.L., assistant director. They offer insight to the theology of the Mass and to the new translation of the Roman Missal. The new translation will be used for the first time beginning Nov. 27, the first Sunday of Advent. (Note: Words in bold indicate the new translation.)

Sign of the Cross

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.
People: Amen.

Greeting Dialogue

Priest: The Lord be with you.
People: **And with your spirit.**

Sign of the Cross

This distinguishing Catholic gesture sandwiches all our liturgical prayers and for that matter all our prayers, for it contains within it the full expression of our Catholic faith. The belief in One God, the Father the Almighty, who sent His Son, our Lord Jesus Christ, to become incarnate into human history and for our sake endure the sufferings of crucifixion so that we (and all humanity) might have eternal life. And the belief that after Jesus' ascension

back to the Father, the Holy Spirit was sent to guide and animate the Church (the assembly of believers) as She journeys on a pilgrimage through this life.



As we prepare to implement the 3rd Edition of the Roman Missal in English it is a valuable time for us to be conscious of what we do. The Church never does anything superfluously. As we reach for our forehead and then to our breast and finally to our shoulders, we are collecting ourselves, so that our minds and hearts and souls and wills focus on God. We are seeking comfort and strength and courage and protection and blessings from the God we

know is Love perfected. We seek in this simple gesture to become holy as God is holy and live as true witnesses of the Gospel, for we have been instructed to do so by the Lord himself in Matthew's Gospel, "Go, therefore, and make disciples of all nations, bap-

tizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Mt 28:19)

Greeting Dialogue

The translation of the 3rd Edition of the Roman Missal into English which we will implement on November 27, 2011, finds its first variance with our current translation of the 1st Edition of the Roman Missal in the people's response to the priest's greeting. "And with your spirit" sounds strange to the ear, but to the mind and heart of the Church it is a symphony of truth in the details of Her ritual. For this dialogue recognizes an unseen reality – the spirit of God (not the spirit of a man) infused in the one who has been set aside with a unique character – he who acts *in persona Christi capitis* (in the person of Christ the head of the Church). It is a response of love to the one who is Love. It is the love response that is echoed in the Scriptures by St. Paul in his letters to the Galatians (Gal 6:18) and to Timothy (2Tm 4:22). When the Church speaks, particularly in Her ritual, She means what She says, and says what She means. This is why almost every word of the Mass has its basis in the Sacred Scriptures. The Church as She prays is in a dialogue of intimate love with Love Himself.



Bishop's Schedule

July 15
Vespers, 9th Anniversary of Bishop Foys as Bishop of Covington, Cathedral Basilica, Covington, 4 p.m.

July 16
Bishop's Prayer Group Mass, Cathedral Basilica, Covington, 7 a.m.

July 17
Installation of Fr. Kevin Kahmann as pastor, Mary, Queen of Heaven Parish, Erlanger, 11:30 a.m.

July 18
Individual meeting, 9:30 a.m.

July 18-19
Monthly day of recollection, St. Gertrude Priory, Madiera

July 19
Deans meeting, 2 p.m.

July 20
Mass, St. Benedict Church, Covington, 8 a.m.

Serra Club seminarians' cookout, noon
Individual meeting, 2:30 p.m.

July 21
Diocesan directors meeting, 10 a.m.

Episcopal Council meeting, 2 p.m.

Blessing of Madonna Manor, 4 p.m.

Mass, St. Benedict Church, Covington, 7 p.m.

July 22
Mass, St. Benedict Church, Covington, 8 a.m.

Diocesan staff gathering, noon

July 23
Mass, St. Benedict Church, Covington, 4:30 p.m.

July 24
Mass, St. Benedict Church, Covington, 10 a.m.

July 24-28
Seminarians retreat, St. Meinrad Retreat House

July 29
United States Conference of Catholic Bishops priorities and planning meeting, Washington, DC

July 30
Installation of Msgr. William Cleves as pastor, Holy Spirit Parish, Newport, 4:30 p.m.

July 31
Installation of Fr. Lawrence Schaeper as pastor, Sts. Boniface & James Parish, Ludlow, 10 a.m.

Diocesan wedding anniversary prayer service

Most Rev. Roger J. Foys, D.D. and the Department of Catechesis and Formation cordially invite you to be their guests at the annual diocesan Wedding Anniversary Prayer Service, Sept. 25, 2011, Cathedral Basilica of the Assumption, Covington, at 3 p.m.

Solemn Vespers (evening prayer) will be celebrated, followed by a reception.

All newly married couples (within the last year) and couples celebrating their 25th, 50th or 50-plus years anniversary in 2011 are invited. Invitations have been sent by mail. If you do not receive an invitation by the end of July, please call the Department of Catechesis and Formation, (859) 392-1533, with the first and last name of each spouse, home address, and phone number.

An RSVP is needed by Sept. 9 to guarantee reserved seating for the anniversary couple.

Marriage Enrichment and Leadership Training Conference

Bishop Roger Foys invites all married couples "to know the love of God" by attending the Marriage Enrichment and Leadership Training Conference on Oct. 1, 2011, sponsored by the Office of Catechesis and Formation of the Diocese of Covington.

The main conference presenters at the day-long affair will be Dr. Scott Hahn and his wife Kimberly of Steubenville, Ohio. Bishop Foys will officiate at the renewal of marriage vows for couples in attendance.

Cost is \$40 per person registering by Sept. 9. After that date the cost will be \$100 per couple. Students of Northern Kentucky University can attend free of charge. The Catholic Newman Center at NKU is a sponsor of the conference along with Couple-to-Couple League, RCL Benziger Publishers, Mr. and Mrs. Marc Neltner, Mrs. Mary M. Hemmer, Dr. and Mrs. Mark Zalla, and Regnum Christi Tristate Horizons.

For more information and to register call (859) 392-1527 or (859) 392-1533.

Official Assignments

Effective: August 1, 2011 for three-year term

Rev. Raymond N. Enzweiler, Ph.D., Be.L.

To: Faculty, Pontifical College Josephinum, Columbus, Ohio

From: Vice-rector, Cathedral Basilica of the Assumption, Covington and faculty, Thomas More College

Effective: August 1, 2011

Rev. Gregory J. Bach

To: Vice-rector, Cathedral Basilica of the Assumption, Covington

Continues other duties

By order of the Most Rev. Roger J. Foys, D.D.
Bishop of the Diocese of Covington

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The Beatitudes — ‘A self-portrait of Christ’ ... ‘invitations to discipleship’

In a theological meditation on the Beatitudes in his “Jesus of Nazareth” (2007), Pope Benedict XVI interprets the Beatitudes in the Gospel according to Matthew as “a sort of veiled interior biography of Jesus, a kind of portrait of his figure.”

From this perspective, the Beatitudes unveil “the mystery of Christ himself, and they call us into communion with him.” Thus, the Christological dimension of the “charter of the kingdom” or the “law of discipleship” creates “a road map for the Church, which recognizes in them the model of what she herself should be.”

From this perspective the Beatitudes serve as “directions for discipleship.”

Blessed John Paul II had applied the imagery of the “Face of Christ” in his teaching on the Beatitudes in the encyclical “Veritatis Splendor” (“The Splendor of Truth,” 1993). The late Holy Father described the Beatitudes, especially the first or the “Beatitude of the poor” [“the ‘poor in spirit’”], as “a sort of self-portrait of Christ, and for this reason are invitations to discipleship and communion of life with Christ.” (VS n. 16)

In a similar manner, the Catechism of the Catholic Church synthesizes the theology of the Beatitudes with the metaphor of the “Face of Christ”: “The Beatitudes depict the countenance of Christ and portray his charity.” (CCC n. 1717)

Again, the opening chapter of the Compendium of the Social Doctrine of the Church (2004) traces salvation history through the lens of “the face of God.” The Compendium sums up the definitive unfolding of divine revelation: “The Face of God, progressively revealed in the history of salvation, shines in the Face of Jesus Christ crucified and risen from the dead. God is Trinity: Father, Son, and Holy Spirit; truly distinct and truly one, because God is an infinite communion of love.” (CSDC n. 31)

Moreover, the Church’s love for the poor is “inspired by the Gospel of the Beatitudes, by the poverty of Jesus and by his attention to the poor.” Within the context of the Church’s preferential option for the poor, solidarity in that love for the poor not only entails the corporal and spiritual works of mercy but has implications for “addressing the social and political dimensions of the problem of poverty.” (CSDC n. 184)

Blessed John Paul II’s encyclical “Redemptoris Missio” (“Mission of the Redeemer,” 1990) specifically discusses the Beatitudes in the context of the Church’s role as the “Church of the Poor.” It is inherent to the Church’s mission “to draw ‘all the truth contained in the Beatitudes of Christ, especially in the first one: ‘Blessed are the poor in spirit’ ...’ Therefore, the Church must become the advocate for the poor in the young churches of the world since their peoples ‘suffer from widespread poverty.’ On account of fidelity to ‘the spirit of the Beatitudes,’ the Church must hear the call ‘to be on the side of those who are the poor and the oppressed in any way ...’” (RM n. 60)

From the standpoint of the New Testament Gospels, Matthew’s version of the first Beatitude, which is found in the Sermon on the Mount, reads

“Blessed are the poor in spirit ...” By contrast, the Gospel of Luke in the Sermon on the Plain formulates the first beatitude as a declaration of blessing on the actual poor — “Blessed are you poor, for yours is the kingdom of God.” (Lk 6:20) Luke’s version addresses the actual condition of the disciples of Jesus.

But in spite of textual differences the Beatitudes in Luke and Matthew are in substantial harmony, for both versions are derived from the age-old prophetic tradition of the <anawim>. The biblical concept of “the poor” (the <anawim>) connotes a broader meaning than material poverty.

By the same token, the Beatitudes in Matthew and in Luke are rooted in the context of Jesus’ inaugural sermon in the synagogue at Nazareth where Jesus announces that he is the anointed Isaian prophet whose task is “to bring glad tidings to the poor.” (Lk. 4:18; cf. Isa 61:1)

In “Lifting the Burden: Reading Matthew’s Gospel in the Church

Today,” Jesuit Father Brendan Byrne explains that Matthew’s wording of “poor in spirit” stems from the biblical tradition — “an honorific name for the faithful in Israel who, conscious of lack of resources on their own part, look to YHWH alone for salvation ...”

In short, the biblical notion of the <anawim> encompasses those who know their need for God. Hence, the concept of the <anawim> designates all who fall outside the circle of care and concern; its meaning cannot be restricted to the materially impoverished exclusively.

In “Jesus: The Christ,” Cardinal Walter Kasper states that the broader meaning of “the poor” in Scripture includes those who are “helpless, without resources, oppressed, in despair, ill-treated, and abused.” This wider connotation of the term bears similarity with the victims of the flagrant injustices denounced by the prophet Amos: “... Because they sell the just man for silver and the poor man for a pair of sandals. They trample the heads of the weak into the dust of the earth, and force the lowly out of the way.” (Amos 2:6-7)

The overall prophetic tradition of the Old Testament identifies the condition of poverty as “a symbol of the human situation before God from whom comes every good gift to be administered and shared.” (CSDC n. 323) Poverty, then, holds religious significance when it reflects “a humble attitude of availability and openness to God, of trust in him.” Such a religious disposition empowers men and women “to recognize the relativity of economic goods and to treat them as divine gifts to be administered and shared, because God is the first owner of all goods.” (CSDC n. 325)

In season and out of season, Blessed John Paul II had steadfastly raised his prophetic voice in defense of the poor and the marginalized.

For example, the encyclical “Sollicitudo Rei Socialis” (“On Social Concern,” 1987) articulated the contemporary theme of “the option or love of preference for the poor.” There Pope John Paul II wrote: “[the option for the poor] affects the life of each

Christian inasmuch as he or she seeks to imitate the life of Christ, but it applies equally to our social responsibilities and hence to our manner of living, and to the logical decisions to be made concerning the ownership and use of goods.”

Furthermore, the social question in a global economy takes on a new urgency: “[T]his love of the preference for the poor ... cannot but embrace the immense multitudes of the hungry, the homeless, those without medical care and, above all, those without a better hope for the future.” (SRS n. 42) (See the Catechism of the Catholic Church nn. 2443-2249.)

In “Centessimus Annus” (“On the Hundredth Anniversary of ‘Rerum Novarum,’” 1991), his last major social encyclical, Blessed John Paul II called for “the witness of actions” to make the Church’s social message credible. That preferential option for the poor extends to cultural and spiritual poverty as well as material poverty. Within both the advanced and developing nations of the globe the threat of poverty is assuming massive proportions and new forms in the lives of the marginalized — “by the elderly and the sick, by the victims of consumerism, and even more immediately by so many refugees and migrants.” (CA n. 57)

Invoking the scene of final judgment in Matthew 25:31-46, Blessed John Paul II declared in “Sollicitudo Rei Socialis” that “[b]efore these tragedies of total indigence and need, in which so many of our brothers and sisters are living, it is the Lord Jesus himself who comes to question us.” (SRS n. 13)

As the Catechism of the Catholic Church points out: “It is by what they have done for the poor that Jesus Christ will recognize his chosen ones (cf. Mt 25: 31-36). When ‘the poor have the good news preached to them,’ it is a sign of Christ’s presence (Mt 11:5; cf. Lk 4:18).”

The preferential option for the poor does not naively romanticize dehumanizing poverty, for sinfulness and human brokenness pervade all social classes — both the advantaged and disadvantaged. No societal class is immune from the need for redemption or exempt from the call to conversion.

In this regard, Pope Benedict XVI in his meditation on the Beatitudes in “Jesus of Nazareth” observes that “[p]urely material poverty does not bring salvation, though those who are disadvantaged in this world may count on God’s goodness in a particular way.”

The hearts of the disadvantaged poor, too, can succumb to the temptation to be “hardened, poisoned, evil — interiorly full of greed for material things, forgetful of God, covetous of external possessions.”

Pope Benedict XVI validates the radicalism of the great ascetical saints such as St. Francis of Assisi who have lived out the ideal of biblical poverty “as a model for us.”

The Holy Father acknowledges the continued need for ascetics and communities “to wake everyone up to the fact that possession is all about service, to contrast the culture of affluence with the culture of inner freedom, and thereby to create the conditions for social justice as well.”

Father Ronald Ketteler is director of ecumenism and continuing education of priests, episcopal liaison to the Messenger and professor of theology at Thomas More College.

COMMENTARY



Father Ronald Ketteler

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Jesus live on talk radio!

The readings for the sixteenth Sunday in Ordinary Time — Cycle “A” are: Wisdom 12:13,16-19; Romans 8:26-27; and Matthew 13:24-43.

I can't listen to talk radio! The shows' hosts have all the answers. They are always sure that they know what is really going on in our country and world. The callers are all equally enlightened. Even when their opinions contradict the facts, they can explain to you why they are still right.

Me? I am never sure about anything. I have a hard time making up my mind about most matters. I always want to read one more article. I always want to think about it for a little while longer. And when finally pressed to make a decision or give an opinion,

I'll usually qualify it by saying that “while I'm not sure, this seems to be the best thing right now.” I wish I could be so sure like those other guys.

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

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

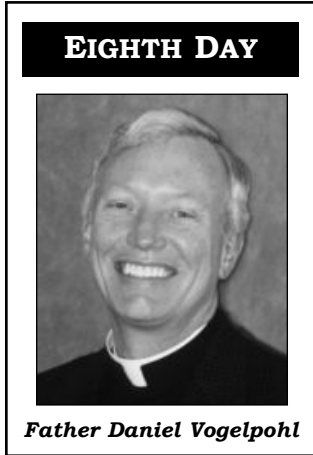
The message of Jesus seems to be that we cannot tell until the very end of time who are the good and who are the bad. (And even then, only the harvest master makes the judgment!) In the meantime, even God the harvest master is unwilling to render a verdict. God simply endures in mercy and leniency until the end of time.

The first reading today from the Book of Wisdom tells us much about God's attitude toward the weeds of humanity. “Your mastery over all things makes you lenient to all.” “But though you are master of might, you judge with clemency, and with much lenience you govern us.” Not even God, who is omniscient and omnipotent, is ready to throw out the weeds when they appear even though he presumably does know the difference between them and the wheat.

Leniency does not come easily to people who are always sure of themselves. If I'm sure that I am right, being lenient seems to be compromising my position. Jesus' attitude, on the other hand, is much more tolerant. “Let them grow together until harvest; then at harvest time I will order the harvesters, first collect the weeds and bundle them up to burn, then gather the wheat into my barn.”

Jesus seems to recognize that the world we live in will always be imperfect. Nevertheless, that is where the kingdom grows and flourishes. The good news that our Lord offers is that despite the imperfection of our world and our condition, the kingdom will ultimately be victorious.

Father Daniel Vogelpohl is pastor of Blessed Sacrament Church, Ft. Mitchell.



Moral revolutions in America

In a recent article, Yale professor David Gelernter noted that modern America had “two extraordinary accomplishments: victory in the Cold War and the all-but-eradication of race prejudice in a single generation. ...” The back story of the latter is worth pondering around Independence Day.

When I was growing up in Baltimore in the 1950s, everything and everyone around me was segregated. Five years before I was born, local idiots vociferously insulted Jackie Robinson when he came to town with the Montreal Royals, prior to his debut in Brooklyn. Twenty-odd years later, the man for whom I occasionally served Mass, Cardinal Lawrence Shehan, was shouted down at a Baltimore City Council meeting when he testified in favor of an open housing bill. Until my latter high school years, the n-word was heard in polite circles, even among people who would never deliberately harm someone they so designated. That ingrained patterns of prejudice changed dramatically within a generation is indeed an extraordinary accomplishment.

And it was a moral accomplishment — a moral revolution. The civil rights movement in its classic period was predominantly a Christian movement; its appeals to American traditions of equality and fairness were regularly buttressed by appeals to biblical ideas of justice. The legal movement to end segregation may have been led by lawyers, but the movement in the streets was led by black Baptist ministers and other clergy, and their presence helped give the classic civil rights movement the character of a revival.

Now it is certainly true that, in the period immediately following the 1964 Civil Rights Act and the 1965 Voting Rights Act, legal change accelerated cultural change. But a critical mass of moral passion was essential to getting that legal change through Congress. And that moral passion was most often rooted in Christian conviction. The classic civil rights movement called America to a reckoning with the truths its Declaration of Independence deemed

self-evident; it also called America to a reckoning with its God.

The United States today is no paradise of racial comity, and the bitter residues of segregation can be found among both blacks and whites in 2011. That truth notwithstanding, America is also the most

racially egalitarian society in human history. Most Americans don't recognize this because Americans, being the cultural children of Calvinism, are very good at self-flagellation. Compare the United States today with Europe and Latin America, however.

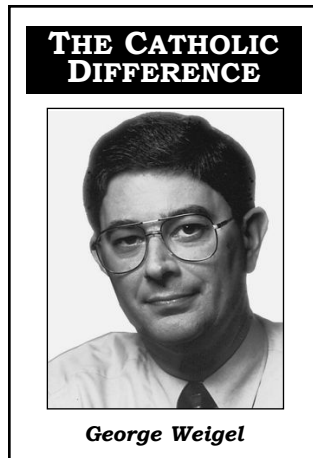
It is impossible to imagine an Afro-Bavarian (or Afro-Saxon, or Afro-Prussian) chancellor of the Federal Republic of Germany, just as it is impossible to imagine an Afro-Italian prime minister of Italy or an Afro-French president of France. Brazil advertises its racial tolerance but no Afro-Brazilian president is likely anytime soon. One of the reasons why the heroic Dr. Oscar Biscet was kept in a communist dun-

geon in Cuba for years is that Biscet is Afro-Cuban, and the pale-faced inheritors of the Castro brothers' failed revolution are major-league racists. The reason there will almost certainly not be an African pope in the next 20 years is not American racism, but concerns about a black man in white among European and Latin American papal electors.

The remarkable racial egalitarianism of the contemporary United States not only stands in sharp contrast to the country's history of racial prejudice; it tells us something important about the future, and specifically about the future of the pro-life movement, which is the natural heir to the classic civil rights movement. And what it tells us is that, within living memory, America was moved to undertake massive cultural and legal change on the basis of religiously grounded appeals to moral truth.

There is real hope for reincorporating everyone, born and unborn, into the community of common protection and concern.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.



Angels of mercy bring peace in midst of suffering

Recently, as I drove down Farrell Drive in Ft. Wright, the newly placed construction sign struck my eye. The sign reads: “Building a community for generations to come.” I am excited about the future growth of this ministry because St. Charles has been such a part of my life for the past 25 years and that's why I can't help but share some of my beautiful memories. It began when my grandmother Katie Mae Pieper had a stroke at the age of 90. I did not want to visit her because of my fear of the depression that I associated with what were then called “nursing homes.” Much to my surprise, I always left there with a real sense of peace.

Later in life my father, Elmer Sterling, had a massive stroke and could no longer be cared for at home. He also became a resident of the Care Center so meticulously run by the Notre Dames Sisters. Though he wanted to be at home he fell in love with some of the people who worked there and cared for him. For the past two years I visited an older gentleman, Bob Stratagier, who had no family and was left all alone. Like my father, he would sometimes call late at night or early in the morning somewhat confused and belligerent. As a priest, I could not often drop everything and run down to comfort them.

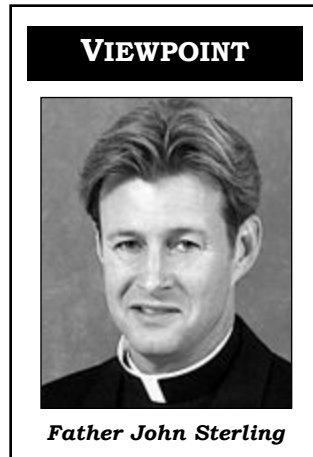
That is when the “Angels of Mercy” kicked in. I

would call the nurse's station and always get assistance. Whenever I telephoned the answer would be: “That's why we're here. The residents are our family. You don't worry about it. We'll take care of it.” What a sense of relief to know that people who really see them as family are caring for your loved ones.

Last month, as I sat and waited for the funeral director to arrive on the night Mr. Stratagier died, I couldn't help but think of all the lives that have been touched by the many nurses, aides, volunteers, employees, and especially the Notre Dame Sisters over the years. The sense of Catholic faith that the Sisters instilled in the Care Center always made me leave there with a serene sense of peace. In the midst of terrible suffering, prayer and compassion do bring a sense of peace that cannot be found elsewhere.

Though I dreaded that first visit, I feel blessed to have been a part St. Charles Care Center for the past 25 years and pray that everyone who gave their time and care there will be blessed abundantly and that the ministry of St. Charles will be blessed well into the future. They are truly angels of mercy who bring a sense of peace in the midst of suffering.

Father John Sterling is pastor of St. Barbara Church, Erlanger.



We Choose Life



Pro-Life Office

of the Diocese of Covington

Mission Statement

The Pro-Life Office of the Roman Catholic Diocese of Covington, guided by our Bishop, promotes the sanctity and legal protection of human life from conception to natural death through prayer, pastoral care, public policy and education.

Resources

Hilgers, Thomas W., M.D. "The NaProTECHNOLOGY Revolution: Unleashing the Power in a Woman's Cycle"; www.naprotechnology.com.

Pope Paul VI Institute for the Study of Human Reproduction; www.popepaulvi.com.

The high cost of in vitro fertilization

Increasingly, couples struggling with infertility want alternatives to the standard procedures. Apart from their high expense, the standard interventions carry a high moral cost:

- The injection of powerful hormones can force delivery of up to 20 eggs in one cycle; harvested eggs are fertilized with stored sperm in the lab.
- The resulting multiple embryos are incubated, evaluated and often discarded or indefinitely frozen.
- Parents left with frozen embryos in storage report feelings of shame and grief.
- Some embryos are successfully transferred to the uterus, only to die.
- Some embryos survive in utero only to be aborted in "selective reduction" of the multiple pregnancies. About 30 percent of in vitro fertilization pregnancies are multiples.
- Overall, as many as 19 "assisted embryos" die for every one that survives to live birth.
- The use of donor eggs and donor sperm has become common, producing children ignorant of their true genetic parents and siblings.

Our struggle with infertility

Peggy Summe

Dan and I came from very different backgrounds. My parents divorced when I was an infant and my grandmother raised me. Dan on the other hand is one of ten children, with an abundance of nieces and nephews. But one thing we had in common was, we both wanted a family desperately. I wished to have what I never had, a traditional family to call my own, and Dan wished to have what he always knew, a big family.

When Dan and I married in our 30's, we had never given much thought to infertility, but after six months of trying to conceive and no pregnancy, we were referred to an infertility specialist. Two simple blood tests later, our plan for a family was torn apart, my eggs were old. We tried a few medications, but were not optimistic. Our sadness turned to joy as we became pregnant shortly thereafter, but seven weeks later I miscarried. The doctor suggested waiting a few months before returning to the office, but God had another plan as one month later I became pregnant and Michaela was born.

Shortly after Michaela's birth we headed back to the infertility doctor. The standard two blood tests revealed more grim news. According to the doctor "your only option is an egg donor or adoption." I was compared to a "57 Chevy that was quickly running out of gas." Even though he tried to persuade us to do an egg donor – stating it was easier than adoption, we knew that it was not an option for us. So after a few weeks of grieving, we plunged into the adoption process and began the tedious paperwork for a baby from Russia.

Months passed and my mother-in-law told us of a procedure that helps infertile couples and was in accordance with the teachings of the Catholic Church called NaPro Technology. It had had great success and one of the doctors studying this was Dr. Mark Stegman. He had grown up in Ft. Mitchell and his parents still lived near my mother-in-law. How convenient! On one of her

daily walks, my mother-in-law marched up to the Stegman's house and knocked on the door and inquired about this new procedure. Mrs. Stegman gave my mother-in-law a phone number for us to contact her son and I called that day.

Dr. Stegman returned my call, explained NaPro Technology, and gave me a number to contact a nurse in the area to begin our charting. Three months later, Dan and I met with Dr. Stegman and I'll never forget when he said, "You can still see a



Dan and Peggy Summe family

'57 Chevy on the road with a little work!" How positive! My treatment included monthly timed blood tests, vitamins, over the counter medications and natural hormone support. After five months of treatment Dr. Stegman performed a laparoscopy. Prior to this surgery he led us in prayer and Dan and I both thought, "how can we go wrong with this?" One month later I was pregnant with Paige.

Shortly thereafter, we received our adoption referral for a baby boy from Russia, but after many months of waiting, the adoption agency closed the program. We went to see Dr. Stegman yet again and by the end of that year, we were blessed with the birth of our

son Dominic. During this time we continued the adoption process for a baby girl from Guatemala and made it to number three on the list before more delays occurred. Last summer we were informed the Guatemala adoption program was closed.

The word infertility brings upon emptiness and great heartache. My experience with NaPro Technology was remarkable. Dr. Stegman and his staff were caring, considerate and supportive. As I look back, it was so obvious that God had a plan for us! He put NaPro Technology in our lap and we chose to trust in Him. We are so blessed!

Peg and Dan Summe belong to St. Agnes Parish. Peg works part-time as a dental hygienist. Dan works for Xanodyne Pharmaceuticals and is president of the Board for CareNet Services of Northern Kentucky.

A pro-life approach to infertility

Mark Stegman, M.D.

While no method of treatment can help every couple with infertility, a new system of natural reproductive assistance has been developed that is highly effective at helping couples to achieve a pregnancy. Success rates range from 40 percent to 60 percent versus 32.3 percent with in vitro fertilization, and at a fraction of the cost. The system, called NaProTechnology, is almost 80 percent effective in bringing about childbirth after multiple miscarriages; is 95 percent successful in treating premenstrual syndrome; is 95 percent successful in treating postpartum depression; and cuts the rate of premature birth by almost 50 percent, thus lowering the frequency of birth-related injuries.

Based soundly on the latest women's health science, NaPro monitors and maintains female reproductive and gynecologic health. It provides medical and surgical treatments that cooperate completely with her reproductive system. And it does so in a way that is completely pro-life. NaPro is not a "natural contraceptive," but

rather a true method of natural family planning that a couple can use in two ways – both to achieve and to avoid pregnancy, by identifying and understanding their naturally occurring phases of fertility and infertility.

To evaluate the health of her procreative and gynecologic systems, the woman tracks the biomarkers of her reproductive and menstrual cycle. Her physician can then identify the underlying causes of any abnormalities and problems, such as infertility, repetitive miscarriage, menstrual cramps, PMS, ovarian cysts, polycystic ovary syndrome, irregular and abnormal bleeding, hormonal abnormalities, postpartum depression, and prematurity.

NaPro cooperates with the menstrual and fertility cycles to correct these conditions, restoring health and sustaining procreative potential. The evaluations and treatments that are used are completely supportive of life and the potential for life.

NaPro's most frequently application is for infertility and subfertility (recurrent miscarriage). Besides cycle charting, this involves hormonal and ultrasound evalu-

ation of ovulation, semen analysis for the husband in a morally acceptable manner, and surgical evaluation for endometriosis, tubal obstruction or adhesions. Once abnormal findings are treated, the management of cycle abnormalities begins.

When the health of the reproductive system for both wife and husband has been restored as far as medically possible, they enjoy a much greater likelihood of conceiving by natural means.

Restoring health also answers the nagging question, "What's wrong with us?" And frequently, because the underlying causes of infertility have been addressed, the couple is able to conceive again when they desire it, with little or no further intervention.

Dr. Mark Stegman, a Senior Fellow of the Westchester Institute for Ethics and the Human Person, specializes in obstetrics and gynecology. He currently practices at the Center for Women's Health, a service of Holy Spirit Hospital in Camp Hill, Pennsylvania. He is a graduate of Blessed Sacrament grade school, Covington Latin School, Xavier University, and the University of Cincinnati College of Medicine.

For more information about the Pro-Life Office or to be added to our e-mail newsgroups, visit us online at prolife.covingtondiocese.org or call (859) 392-1545.

Pope says selfish economic models at root of hunger

John Thavis
Catholic News Service

VATICAN CITY — Pope Benedict XVI said persistent world hunger was a “tragedy” driven by selfish and profit-driven economic models, whose first victims are millions of children deprived of life or good health.

In responding to the crisis, international agencies should rediscover the value of the family farm, promoting the movement of young people back into rural areas, the pope said earlier this month in an address to participants in an annual conference on hunger organized by the Rome-based U.N. Food and Agriculture Organization.

Meeting with the group at the Vatican, the pope strongly emphasized the theme of economic justice that has figured prominently in his encyclicals and other writings. He noted that millions of men, women and children remain without adequate nourishment today.

“My thoughts turn toward the situation of millions of children, who are the first victims of this tragedy, condemned to an early death or to a delay in their physical or psychic development, or forced into forms of exploitation just to receive minimal nutrition,” he said.

The pope said the cause of such hunger cannot be found only in technical developments such as production cycles or commodity prices.

“Poverty, underdevelopment and, therefore, hunger are often the result of selfish behaviors that, born in the human heart, manifest themselves in social life, economic exchange, in market conditions and in the lack of access to food,” the pope said.

“How can we be silent about the fact that even food has become the object of speculation or is tied to the course of a financial market that, lacking definite rules and poor in moral principles, appears anchored to the sole objective of profit?” he said.

The pope said the United Nations’ own studies show that global food production is able to feed the world’s population — which makes the situations of hunger all the more unjust.

The international community often limits its food assistance to emergency situations, he said. Instead, he told the experts, it needs to address the problem with long-term strategies that consider the human dimension of development and not just economic benefits.

The pope called for support of international efforts to promote the family farm as a key component of national economies. The traditional nuclear family, he said, has shown itself to be a competent instrument for agricultural production and for training of new generations in farming.

“The rural family is a model not only of work, but of life and the concrete expression of solidarity, in which the essential role of the woman is confirmed,” he said.

The pope said food security also requires protective measures against “frenetic exploitation of natural resources.” This is especially true because the race to consumption and waste seems to ignore the threat to the genetic patrimony and biological diversity, which are so important to agricultural activity, he said.

He said the Bible’s injunction to “cultivate and care for the earth” is opposed to exclusive appropriation of such natural resources.

‘How can we be silent about the fact that even food ... appears anchored to the sole objective of profit?’

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Diocesan Youth Commission Members

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Jamie Schroeder, Assistant Director
Deacon Gerald R. Franzen
Elizabeth Holmes
Bridget Kaiser
Tina Klare
Patty Kues
Jennifer Ledonne
Rev. Robert Rottgers
Rev. Jeffrey Von Lehmen

World Youth Day Prayer

Friend and Lord Jesus Christ,
How great You are!
With Your words and works You have revealed to us
Who God is, Your Father and our Father,
and Who You are: our Savior.
You call us to be with You.

We wish to follow You wherever You go.
We thank You for Your Incarnation.
You are the Eternal Son of God, but You humbled Yourself and became man.
We thank You for Your Death and Resurrection.

You obeyed the Father's will to the extreme and for this reason You are the Lord of all persons and things.
We thank You for having remained amongst us in the Eucharist.
Your Presence, Your Sacrifice, Your Banquet
Invite us to remain always united to You.
You Call us to work with You.
We wish to go wherever You send us:
to announce Your name, to heal in Your Name, to bring all of our brothers to You.

Grant us Your Holy Spirit, to enlighten and strengthen us.

The Virgin Mary, the Mother You gave us on the cross, always encourages us to do what You say.

You are our Life. May our thoughts, our love and our actions always be rooted in You!

You are our Rock. May our faith in You always be the solid foundation of our life!

We pray for Pope Benedict XVI, for the Bishops and for all those who are preparing the World Youth Day in Madrid. We pray for our family and friends and especially for all the young people who will get to know You in this encounter, thanks to the firm and joyful testimony of the faith. Amen.

On the way to World Youth Day 2011

Patty Kues

Diocesan Youth Advisory Board member

The countdown has begun for 20 pilgrims from the Diocese of Covington who are preparing for the World Youth Day pilgrimage to Madrid, Spain, this August. The group consists of six high school youth, 13 young adults and adults, and one priest. They represent the parishes of All Saints in Walton, Immaculate Heart of Mary in Burlington, St. Barbara in Erlanger, St. Joseph in Crescent Springs, St. Patrick in Taylor Mill, St. Thomas in Ft. Thomas, and St. James in White Oak (Cincinnati). Isaak A. Isaak, director of the diocesan Department of Catechesis and Formation will lead the pilgrimage.



The group will depart from Cincinnati/Northern Kentucky International Airport on Aug. 10 and arrive in Barcelona on Aug. 11. Upon their arrival, the pilgrims will travel to the Diocese of Terrassa where they will experience four "Days in the Diocese." They will explore Spain's treasure chest of sanctuaries and shrines that make up its local religious identity. They will visit local sites, participate in various cultural activities, and celebrate daily Mass. The Diocese of Terrassa will provide food and lodging in local schools, parish halls and gymnasiums.

After motor coach transfer to Madrid on Aug. 15, the pilgrims will take a day trip to Toledo on Aug. 16 and participate in the World Youth Day Opening Mass in Madrid's Cibeles Square that evening. Each day thereafter will begin with Eucharist and catechesis sessions. These sessions are organized by language groups and led by bishops from all over the world. Youth festivals and cultural activities including concerts, exhibits, museum visits and plays will be offered in the afternoon and evenings.

Pope Benedict XVI will arrive in Madrid on Aug. 18. He will drive the streets of the city in the Popemobile to the Plaza de Cibeles for the Papal Welcome Ceremony with the youth. On Aug. 19, the pilgrims will participate in "Via Crucis," stations of the cross. Statues from traditional Spanish Holy Week will be used to illustrate each station. The statues will come from all areas of Spain.

The main event begins the evening of Aug. 20. Pilgrims will walk several miles to Cuatro Vientos airfield. As evening falls, candles will be lit and vespers prayed while thousands await the arrival of Pope Benedict XVI. After arriving, the Holy Father will address the youth. There will be several tents where pilgrims will be able to adore the Most Blessed Sacrament in Eucharistic

Adoration. The pilgrims will then spend the night under the stars. The next morning, Pope Benedict and thousands of bishops and priests from around the world will celebrate the final Mass of World Youth Day. The pope will address the youth to send them out to the world to witness to their faith, as the Lord did with the Apostles. At the end of Mass, the Holy Father will announce the location of the next World Youth Day.

On Aug. 22, after 11 days spent experiencing Spanish culture and the universality of the Holy Mother Church, meeting their brothers and sisters in Christ from around the world, and being empowered to give testimony to their faith, the pilgrims from the Diocese of Covington will return home.



This statue of Judas' Kiss is station two on the "Via Crucis," Stations of the Cross at World Youth Day. Pilgrims from the diocese will participate in the Via Crucis Aug. 19.

Can't make World Youth Day in Madrid? Then join us In Kentucky!

The Diocese of Owensboro is hosting a World Youth Day event right here in Kentucky. Their goal is to simulate an authentic WYD experience. Participants will hike to a vigil site, camp under the stars in front of a big stage, hear live music and see inspirational skits! There will be catechesis, adoration, celebration of Mass with Bishop William Medley, a big-screen showing of the pre-recorded vigil with the Holy Father in Madrid, and more! The event takes place on Aug. 20-21, 2011, at Gasper River Catholic Youth Camp and Retreat Center in Bowling Green, Ky. If interested in going, e-mail Tina Klare at tklare@stjosephcsky.org (Diocese of Covington); for more information, visit the Diocese of Owensboro's website at www.Rcdok.org and find youth ministry under the tab "Ministries" or call (270) 683-1545.

World Youth Day facts

- There are nine patrons for WYD 2011: St. John of the Cross, St. Ignatius of Loyola, St. Francis Xavier, St. Isidore the Worker, St. Maria of the Head, St. Rafael Arnaiz, St. John of Avila, St. Teresa of Avila, St. Rose of Lima and Blessed John Paul II.

- World Youth Day was initiated by Pope John Paul II in 1985.

- The theme for the 2011 WYD is "Rooted and built up in Jesus Christ, Firm in the Faith" Col. 2:7.

- Pope Benedict XVI will be hearing confessions this year, a first at World Youth Day.

- A record number, 440,000 youth, have already signed up for the event.
- Approximately 25,000 pilgrims from the U.S. will attend.

- At the closing Mass there will be, along with Pope Benedict XVI, 745 bishops, 13,455 priests and 4,585 seminarians.

- World Youth Day is an event that focuses on young Catholics, although all youth are welcomed no matter their religious beliefs.

- Youth will travel throughout the city to perform a community service project. These projects, established by the coordinators of WYD, allow pilgrims to intermingle with other youth in an effort to make better the community they are visiting.

- The U.S. Conference of Catholic Bishops developed a website www.virtual-worldyouthday.org where would-be pilgrims can create an avatar on the website and send it on a virtual pilgrimage to Madrid.

For more information on Youth & Young Adult Ministry call the Office of Catechesis and Formation at (859) 392-1533.



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PULLED PORK DINNER — Serving starting at 5:30 pm

Games starting at 5:30 pm

Texas Holdem – Games – Kiddie Land – Quilts
Hamburgers – Hot Dogs – Snacks – Beer Garden – Raffles
Live Music by RIDGE RUNNER — 8:30 to 11:30 pm

SUNDAY, JULY 31, 2011

MASS at 10:30 am

BUFFET STYLE CHICKEN DINNER — Serving 11:30 am to 5 pm

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Newsorthy

Happy birthday to **Bishop Roger Foys**, July 27; **Father Kevin Kahmann**, pastor, Mary, Queen of Heaven Church, Erlanger, July 28; **Deacon Frank Estill**, St. Augustine Church, Augusta, July 28; **Father Ronald Ketteler**, Thomas More College faculty and diocesan director of ecumenism, July 28; and **Father Robert Rosing**, retired, July 30.

The American College of Endocrinology, the educational and scientific arm of the American Association of Clinical Endocrinologists, inducted **Dr. Linda Hermiller**, medical director of the St. Elizabeth Healthcare Regional Diabetes Center, as a Fellow during its 19th annual convocation ceremony in San Diego.

TV Mass. The cathedral's 5:30 p.m. Mass July 17 will be shown live on ICN 6 on analog channel 99; digital channel 422.

Catholic Charities needs volunteers. Be part of something special, make our communities safer and have a positive impact in the lives of others by providing mentoring services to people who are incarcerated and will be returning to our communities. If you have 5 hours per week to volunteer, we need your help. Small stipend paid and mileage reimbursement. Call David Phillips, 581-8974 ext. 117 or e-mail dphillips@covingtoncharities.org.

Zumba classes at the Knights of Columbus, 11186 South Licking Pike Alexandria, every Thursday 6:30-7:30 p.m. Open to the public.

The St. Vincent de Paul Society is accepting **fan and air-conditioner donations** for its "Summer Breeze" program. Your donation helps neighbors survive the heat and humidity. Visit "Donate" at svdpnky.org or call 341-3212, ext. 5.

The St. Elizabeth Healthcare mobile **mammography van** will visit several locations throughout Northern Kentucky in July and August: July 22, St. Elizabeth Diagnostic Center, Union, 1:30-4:30 p.m.; Aug. 1, Ludlow Pharmacy, 2:30-5 p.m.; Aug. 6, Richwood Flea Market, Walton, 8:30-11:30 a.m.; Aug. 6, Silver Grove Dari Bar, 1:30-4:30 p.m.; Aug. 8, Campbell County Library, Ft. Thomas, 9 a.m.-12:30 p.m.; Aug. 8, Health Point Family Care, Bellevue, 2-5 p.m. Call 655-7400 for an appointment.

Knights of Columbus **family drive-in movie night**, July 23, at 11186 Licking Pike Alexandria. Gates open at 8 p.m., movie starts at dusk. Come early to reserve your spot with chairs, sleeping bags, air mattresses, etc. There will be popcorn, ice balls and lots of fun. Call 635-9863.

Northern Kentucky Knights of Columbus third annual **Golf Classic** to benefit Catholic Charities, July 30 at Twin Oaks Golf and Plantation Club, shotgun start at 8 a.m. Cost \$85 per golfer. Call 442-0296 or 781-5054 or visit www.covingtoncharities.org.

St. Cecilia Church in Independence will host **"Pandamania: Totally Catholic Vacation Bible**

Festivals

- St. Benedict Church, Covington, July 15, 16
- St. Paul Church, Florence, July 15, 16, 17
- Holy Cross Church, Latonia, July 22, 23
- Sts. Peter and Paul Church, California, July 30 and Aug. 27, 3-8 p.m.
- St. Joseph Church, Crescent Springs, Aug. 12, 13, 14
- St. Matthew and St. Mary, Kenton, Aug. 28
- Carmel Manor, Ft. Thomas, Aug. 28

School" Aug. 1-5, 6-8:45 p.m., ages 4-11. To register visit <https://osv.groupvbbspro.com/vbs/ez/stcindependence>.

Cursillo **Florence Freedom night** Aug. 5, 7:05 p.m. Fireworks after game. Tickets are \$8. Call 283-9724.

St. Timothy Church, Union, **yard sale** — part of the famous World's Longest Yard Sale — Aug. 6, 8 a.m.-2 p.m. in the parish parking. Space rental is \$20; table rental \$10. Proceeds benefit the parish's mission, St. Charles Academy in Zambia, Africa. Sellers keep profits. Call 384-4618 or visit www.saint-timothy.org.

A diocesan education session for **Extraordinary Ministers of Holy Communion and lectors** will be held Aug. 22, 7-9 p.m. at St. Paul Church, Florence. If interested please contact your pastor.

St. Charles Care Center **golf outing** Aug. 25 at Twin Oaks Golf and Plantation Club. Registration 9 a.m. with a 10 a.m. shotgun start. Cost \$100 golfers; \$25 non-golfers for dinner at 3:15 p.m. Call 331-3224, ext. 141.

Care Net Pregnancy Services will host its second annual **5K Walk/Run for Life** Sept. 10, at Champion Window Field, Florence. This is a family event. Call 431-9178.

Swing'n Seniors is sponsoring a trip to Greenbo Lake State Park, Sept. 11, two nights' lodging, six meals and gratuities. Cost \$210 double; \$240 single. Call 441-8567.

The annual St. Elizabeth Healthcare **Golf ParTee** Sept. 13 at Twin Oaks Golf and Plantation Club and Highland Country Club. Call 301-3920.



Thank you

Notre Dame Sister Jean Clare Lamping holds a statue of St. Therese presented to her by the parishioners of St. Therese Church, Southgate, in appreciation for her 22 years of teaching Rite of Christian Initiation for Adults (RCIA) at St. Therese. Sister Jean Clare is going to a well-deserved retirement at the Notre Dame Provincial House on Dixie Highway in Covington.

PEOPLE AND EVENTS

Make your good marriage better with a **Marriage Encounter Weekend**. Upcoming dates are: Sept. 16-18, Cliffview Retreat Center, Danville, Ky. Call (800) 547-1251 or visit www.esharing.org.

“Come, Remember, Respond: **The Faces of Hunger and Homelessness**,” a memorial service presented by the Hungry and Homeless Committee, including Catholic Charities, Oct. 17, 6 p.m. at Madison Avenue Christian Church, Covington. Donations and volunteers needed. Call Vicky Bauerle at 581-8974 or e-mail vbauerle@covingtoncharities.org.

“**Stories in Glass**” a book by Msgr. William Cleves based on his series of talks about the cathedral’s stained glass windows, is available for purchase for \$30. Call the Cathedral rectory at 431-2060.

A reunion is being planned for all **graduates of St. Boniface School**, Ludlow. For details call 426-5258 or e-mail mawmawwalz5@aol.com.

St. Catherine of Siena Church Seniors invites all persons age 55+ to a catered lunch and card games the second Sunday of each month, 12:30 p.m. For details call (513) 614-1082.

Rose Garden “**Nights of Prayer and Praise**” Wednesdays, 7 p.m. at the Rose Garden Mission, Covington.

St. Joseph Interparochial School in Bowling Green, Ky. will celebrate its 100th anniversary with a gala weekend Sept. 17–18. Currently, the development office and reunion committee are looking for

alumni. Visit www.stjosephschoolbg.org and click the alumni tab. Former faculty and staff are also asked to contact the school. Call (270) 842-7462.

Catholic Charities-Diocese of Covington **Second Chance Program** needs several more male volunteer mentors. Have a positive impact in the lives of those who need it most. Assist people who will be released from prison as they enter or re-enter the local community. Contact David Phillips, 581-8974, ext. 117 or e-mail dphillips@covingtoncharities.org.

Foreclosure counseling, with many options for homeowners, is available. Become informed. Groups and individual sessions available. Call Catholic Charities, 581-8974.



HOBY seminar

From June 2–5, over 200 high school sophomores from across the state of Kentucky gathered at Transylvania University in Lexington for the HOBY (Hugh O’Brian Youth) leadership seminar. Students from the Diocese of Covington who participated were: (from left) Bahar Pahlevani (Villa Madonna Academy), Bridgette Hildreth (Covington Latin School), Michael McGinnis (Newport Central Catholic), Katie Bischoff (Covington Latin School), Emily Yocom (St. Henry District High School), Alex Trunnel (Covington Latin School).

Summer camps

Camp All Star for children going into grades 3–5. Campers will have fun while learning skills for making new friends, controlling anger, dealing with bullying and feeling better about themselves. The camp will be offered on July 18–22 from 8:30–noon at Catholic Charities, Latonia. Cost \$75. Call Shelia Dumford at 581-8974 or www.covingtoncharities.org for an application.

Thomas More College will offer a **Liberal Arts summer camp** July 18–22, 8:30 a.m.–noon, for sixth through ninth graders. It offers a creative curriculum delivered by the college’s professors of group-based activities including: science experiments, storytelling, problem solving, musical interpretation, writing and film reviewing. Cost \$150. For information on this and sports camps visit thomasmore.edu/summercamps.

Teen Talk, a summer program designed to empower young ladies to survive the middle school (seventh and eighth) drama. July 26–27, 9 a.m.–4 p.m. at Catholic Charities, Latonia. Cost is \$40. Call Shelia Dumford at 581-8974 or www.covingtoncharities.org for information.

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Catholic ex-warden works to end penalty she calls costly, ineffective

Nancy Frazier O'Brien
Catholic News Service

WASHINGTON — Jeanne Woodford looks forward to the day when no one will have to do what she did four times: plan and carry out an execution.

"They all weigh on me, as they do on everyone involved," said Woodford, a former warden of San Quentin State Prison and now executive director of the national organization Death Penalty Focus, in a June 28 telephone interview with Catholic News Service from her San Francisco office.

Although her upbringing as a Catholic prompted her moral opposition to capital punishment, she is working to bring it to an end for several "more practical" reasons, she said. "It's ineffective, it's costly and it does so much harm to everyone involved."

July 2 marked the 35th anniversary of the reinstatement of the death penalty by the U.S. Supreme Court, which said in *Gregg v. Georgia* that capital punishment is not inherently "cruel and unusual punishment" in violation of the Eighth Amendment to the U.S. Constitution, as long as certain sentencing procedures are followed.

Since that 1976 decision, 1,258 people have been executed, according to the Washington-based Death Penalty Information Center. More than 3,200 remain on death row, including 713 people in California.

But according to a new report, the system in the United States remains just as arbitrary today as it was when the death penalty was put on hold in 1972, when Justice Potter Stewart said capital punishment was "cruel and unusual in the same way that being struck by lightning is cruel and unusual."

In the report titled "Struck by Lightning," Richard C. Dieter, executive director of the Death Penalty Information Center, said, "Many factors determine who is ultimately executed in the U.S.; often the severity of the crime and the culpability of the defendant fade from consideration as other arbitrary factors determine who lives and who dies."

The major factors "in who receives the ultimate punishment" are race, geography "and the size of a county's budget," Dieter said. "Many cases thought to embody the worst crimes and defendants are overturned on appeal and then assessed very differently the second time around at retrial. ... In such a haphazard process, the rationales of deterrence and retribution make little sense."

The report compares the stories of several notorious murderers who did not receive the death penalty with the stories of some people who were executed.

For example, "Green River Killer" Gary Ridgway, who pleaded guilty to 48 murders in 2003 in Washington state, was spared the death penalty because of information he provided about the women he had killed. Oscar Veal, convicted of seven counts of murder and eight counts of racketeering as part of a large drug and murder-for-hire organization, received only a 25-year sentence because of his cooperation with authorities in the District of Columbia. Serial killer and sex offender Jeffrey Dahmer received 15 consecutive life sentences for 15 murders in Wisconsin, which does not have the death penalty. (In 1994 Dahmer was beaten to death by a fellow inmate.)

On the other hand, among those executed over the past 35 years was Manny Babbitt, a Vietnam veteran suffering from post-traumatic stress symptoms who beat an elderly woman who died of a heart attack. Babbitt was executed in 1999 in California, shortly after receiving the Purple Heart in prison. Dieter also cites cases in

which the executed were mentally ill, intellectually disabled or later exonerated of the crime for which they were killed.

"Thirty-five years of experience have taught the futility of trying to fix this system," he wrote. "Many of those who favored the death penalty in the abstract have come to view its practice very differently. They have reached the conclusion that if society's ultimate punishment cannot be applied fairly, it should not be applied at all."

Advocates like Dieter and Woodford know they have their work cut out for them.

Although four states have abolished the death penalty in the past four years, public opinion polls still show a great deal of support.

In a Rasmussen Reports national survey released June 29, 63 percent of American adults said they favor use of capital punishment, while 25 percent opposed it and 12 percent were undecided.

Less than half (47 percent) of the respondents believe the U.S. system of justice is fair to most Americans, 34 percent believe it is not fair and 19 percent are undecided. But by a margin of 64 percent to 19 percent, Americans believe the bigger problem for U.S. law enforcement is that too many criminals are set free rather than that too many innocent people are arrested. The remaining 17 percent were undecided.

The margin of error for the survey of 1,000 adults, conducted June 25-26, was plus or minus 3 percentage points. In these tough economic times, however, death penalty opponents believe that Americans have good fiscal reasons to join their cause.

A new study by U.S. 9th Circuit Judge Arthur L. Alarcon and Loyola Law School professor Paula M. Mitchell found that taxpayers have spent more than \$4 billion on capital punishment in California since 1976 — or about \$308 million for each of the 13 people executed in the state since that time.

Their report, titled "Executing the Will of the Voters: A Roadmap to Mend or End the California Legislature's Multi-Billion Dollar Death Penalty Debacle," measured state, federal and local expenditures for capital cases — including enhanced security on death row, legal representation for the condemned and additional costs of capital trials — and concluded that capital punishment adds \$184 million to the budget each year.

Woodford's 28 years at San Quentin and a brief stint as head of the California Department of Corrections and Rehabilitation have convinced her that although some prisoners may need to be kept away from society for the rest of their lives, killing them is not the answer.

SINCE THE DEATH PENALTY was reinstated in 1976, there have been 1,258 executions, more than a third of them in Texas.



In 'moving ceremony,' Sudan hands over independence to the South

Bronwen Dachs
Catholic News Service

CAPE TOWN, South Africa — The flag of South Sudan was raised as the Sudanese flag was lowered at the July 9 ceremony in Juba to mark the new Republic of South Sudan's independence.

"It was a graceful assertion of independence, without demeaning Sudan and its president," said Dan Griffin, adviser on Sudan to the U.S. bishops' Catholic Relief Services. He spoke with Catholic News Service by telephone July 10 from Juba, South Sudan's capital.

Sudanese President Omar al-Bashir was guest of honor at the July 9 ceremony that marked the culmination of a January independence vote in which nearly 99 percent of the residents voted to secede.

The nine-hour ceremony took place at the mausoleum of the late rebel leader John Garang, who died six months after signing the 2005 peace deal that ended Africa's longest-running conflict.

"It was a very moving ceremony," said Steve Hilbert, Africa policy adviser to the U.S. bishops' Office of International Justice and Peace, noting that "people were crying — for joy and probably also in sorrow for those who didn't live to see this day happen."

At least 2 million people were killed in Sudan's last civil war, fought from 1983 to 2005.

Soldiers and traditional dance troupes paraded, then the speaker of the southern parliament read the

independence proclamation, and South Sudan President Salva Kiir took the oath of office.

World leaders at the ceremony included U.N. Secretary-General Ban Ki-moon and former U.S. Secretary of State Colin Powell and Britain's Foreign Secretary William Hague. Ken Hackett, president of Catholic Relief Services, attended as part of the U.S. presidential delegation.

Bashir called for good neighborly relations and said gains could be secured by maintaining joint economic and trade interests, reported Reuters, the British news agency.

"A lot of people came a long way to be in Juba for this day of independence," Griffin said, noting that many people walked for days from other parts of South Sudan to join in the capital's celebrations.

In the town of Nzara, 20 miles from South Sudan's border with Congo, people gathered in a "peaceful and happy atmosphere" at the new government offices to see the flag raised, said Comboni Sister Giovanna Calabria, an Italian working in the town.

Sister Giovanna, who worked for 13 years in northern Uganda before moving to Nzara nine years ago, joined in the town's celebrations with three other Comboni sisters who run a school, hospital and AIDS community. The fifth member of their community had to stay at the hospital "in case of emergencies," she told Catholic News Service in a July 9 telephone

interview from Nzara.

The town's population of between 1,000 and 2,000 people, joined by "many others who came from far-away villages," gathered into prayer groups the previous night, "asking the Lord for a peaceful new country," Sister Giovanna said.

"Everyone brought food to share, and the sharing was a symbol of unity and cooperation," she said, noting that the prayers continued throughout the night.

Bishop John H. Ricard, retired bishop of Pensacola-Tallahassee, Fla., concelebrated a July 10 Thanksgiving Mass in St. Teresa's Cathedral, Juba.

"There was a magnificent display of unity" at the Mass, attended by more than 1,000 people, said Bishop Ricard, who traveled to Juba to represent the U.S. bishops' Committee on International Justice and Peace at the independence celebrations.

Vincent Bolt, Sudan country representative for the Catholic Agency for Overseas Development, the official aid agency of the English and Welsh bishops, said there was "a great feeling of church family solidarity" at the thanksgiving Mass.

The worldwide Catholic community's prayers for peace in the region "are very much appreciated by the church here," Bolt said in a July 10 telephone interview from Juba.

Hilbert said there were about 30 people of Sudanese descent on his flight from the United States.

"There were children with U.S. accents coming for the first time" to South Sudan "to be there when the dream of generations was realized," he said.

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Archbishop calls for political will to end 'scourge' of nuclear weapons

Catholic News Service

KANSAS CITY, Mo. — Nuclear weapons have "threatened humanity" for far too long and the world's leaders lack the political will to remove "this scourge," said the Vatican's ambassador to the United Nations.

"Now is the time for a profound rethinking and change in our perception of nuclear weapons. Nuclear disarmament and nonproliferation are essential from a humanitarian point of view," Archbishop Francis Chullikatt told an audience in Kansas City.

He stressed the urgency of a "world without nuclear weapons."

His address, delivered at the Catholic Center of the Diocese of Kansas City-St. Joseph, was sponsored by the diocesan Human Rights Office. He was invited by Bishop Robert W. Finn to speak July 1 about the Catholic Church's teaching on nuclear deterrence, the use of nuclear weapons and the goal of a nuclear weapon free world.

According to The Catholic Key, the diocesan newspaper, Jude Huntz, director of the Human Rights Office, proposed a conference on the nuclear question to explain church teaching on nuclear weapons in light of growing concerns over local construction of a \$1 billion plant for the manufacture and assembly of non-nuclear parts for nuclear weapons.

"Since the groundbreaking last September, they've been building a nuclear weapons plant here in our city. We thought this would be a good teaching moment," Huntz said.

In his address, Archbishop Chullikatt outlined the church's "growing abhorrence" of nuclear weapons and stressed that its condemnation of them has always been grounded in respect for life and the dignity of the human person.

He said Catholic teaching has always emphasized the need to make the world safe from nuclear weapons, "not to make the world safer through the threat of nuclear weapons." He also pointed out that the church's moral acceptance of nuclear deterrence was always conditioned on progress toward elimination of nuclear weapons.

He said that as development needs across the globe are outpacing the resources being devoted to them, the expense of building nuclear arsenals is also "nothing short of sinful" and the "grossest misplacement of priorities."

Archbishop Chullikatt said there are currently 20,000 nuclear weapons in 111 sites in 14 countries. More than half the population of the world lives in a nuclear-armed country and each year, countries spend \$100 billion on maintaining and modernizing their nuclear arsenals.

He said the time is right to "begin addressing in a systematic way the legal, political and technical requisites for a nuclear weapons-free world." To accomplish this, he said, preparatory work should begin as soon as possible on a framework agreement leading to the phased elimination of nuclear weapons.

"Every nuclear weapons system and every nuclear weapons policy should be judged by the ultimate goal of protecting human life and dignity and the related goal of ridding the world of these weapons in mutually verifiable ways," he added.

The archbishop acknowledged that some steps toward disarmament have been made, but he said these efforts were not enough, pointing out that there is still a "profusion of nuclear weapons."

He also noted that serious concerns about the safety of nuclear power plants, the effect of radiation leaks on workers and communities, and debate over safe removal of nuclear waste were brought again to the fore by the March earthquake in Japan that crippled a nuclear power plant.

With regard to eliminating nuclear weapons, he said a critical first step would be an immediate ban on the testing of new weapons. To achieve that, he said all countries should ratify the Comprehensive Nuclear Test Ban Treaty.

He also stressed that not enough is being done to eliminate nuclear weapons, pointing out that the START treaty between the United States and Russia "only makes small reductions and leaves intact a vast nuclear arsenal on both sides, with many nuclear weapons held on constant alert status."

The Strategic Arms Reduction Treaty was signed last December in Prague by U.S. President Barack Obama and Russian President Dmitry Medvedev. It calls for both countries to reduce their strategic arsenals — weapons deployed on long-range missiles, bombers and submarines — to 1,550 each. Under the previous START pact, which expired in December 2009, both countries reduced their strategic arsenals to 2,200 weapons each.

Archbishop Chullikatt said nuclear weapons have been "aptly described as the 'ultimate evil'" and are still possessed by the most powerful countries that "refuse to let them go."

"If biological weapons, chemical weapons, and now landmines can be done away with, so too can nuclear weapons," he stressed, adding that no weapon threatens modern peace more than nuclear weapons.

In a nuclear war, he added, "there would be no victors, only victims."

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Balancing act: Juggling demands of dialogue, proclaiming Catholic faith

Cindy Wooden

Catholic News Service

VATICAN CITY — Since the Second Vatican Council, the Catholic Church and other Christian communities have been seeking the right balance between a truly respectful dialogue with other religions and an obligation to share their conviction that the fullness of salvation is found in Christ.

Pope Benedict XVI has been at the center of the Catholic Church's search for that balance during his six years as pope and, before that, as prefect of the Congregation for the Doctrine of the Faith.

For the pope, for promoters of interreligious dialogue and for those absolutely opposed to it, the question involves much more than the practicalities of dialogue with other religions — it goes to the heart of what it means to be Christian and Catholic.

Just as the former Cardinal Joseph Ratzinger tried to give direction, so has his successor as prefect of the doctrinal congregation, U.S. Cardinal William J. Levada.

The seriousness with which the Vatican takes the subject — particularly in light of Pope Benedict's call for another interreligious gathering for peace in Assisi in October — was demonstrated by an article Cardinal Levada published July 6 in the Vatican newspaper and the articles published the next day by Cardinals Jean-Louis Tauran and Kurt Koch, respectively heads of the pontifical councils for interreligious dialogue and for ecumenism.

Cardinal Levada acknowledged that after Pope John Paul II invited religious leaders to Assisi in

1986 and 2002 to pray for peace, then-Cardinal Ratzinger raised questions about the danger that people would misread the gatherings as some kind of Vatican statement that all religions are equal.

"Why, if he was so attentive to the possible misunderstandings of the gesture of his blessed predecessor, does Benedict XVI believe it is opportune to make a pilgrimage to Assisi on the occasion of a new meeting for peace and justice in the world?" Cardinal Levada asked in his article for L'Osservatore Romano.

The cardinal said the pope's convocation of another Assisi meeting is a sign that "religious experience in various forms is an object of the church's attention" and that the church wants to help modern people discover or preserve their connection with the Almighty.

While the Catholic Church is convinced that the Holy Spirit works in a full and particular way within the church, it recognizes that the Spirit also is present and active outside the church, he said.

And, the cardinal wrote, the church believes that far from being destructive forces in society, religions — when they represent a sincere search for the divine — motivate people to commit themselves to building up the common good.

For Christians prayer is the first step, he said, and the second is to invite people of good will to join in the effort.

In his article, Cardinal Tauran also responded to the question of why the Catholic Church is committed to dialogue with members of other religions.

"A first reason is that we are all God's creatures

and, therefore, brothers and sisters," he said. Second, "God is at work in every human person" and has given each the ability to sense God's presence and recognize universal moral values, such as peace.

But dialogue isn't simply a practical effort to reduce tensions in the world, it's a religious obligation to continue the dialogue that God initiated with humanity at creation and brought to its culmination when he sent Jesus Christ into the world, Cardinal Tauran wrote.

As for the fact that people from different religions will be praying in Assisi at the same time — although there will be no formal "interreligious prayer" service — the cardinal said, "It goes without saying that prayer always accompanies the start, the unfolding and the conclusion of every Christian action."

"There is a natural relation between dialogue with God — prayer — and dialogue with others," he said.

Cardinal Koch said Pope Benedict has invited representatives of other Christian communities and other religions to make a pilgrimage to Assisi because he "believes it is crucial" that they give the world "a credible and convincing witness in favor of peace and justice."

"Peace is possible only when people, as authentic seekers of God, set off on a journey toward truth," he said.

Explaining one's beliefs and sincerely trying to understand the beliefs of others obviously are at the heart of ecumenical and interreligious dialogue, he said, but it does not end there.

"For believers, it is natural that a 'day of reflection and dialogue' is also a 'day of prayer' for peace" since prayer draws each person closer to God, the ultimate source of peace, he said.



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Tomb artwork

(Continued from page 20)

using a sophisticated laser on the walls to flake of the crust without damaging the underlying paint; it was the same laser technique they used with tremendous success a few years ago on other Roman catacombs.

However, in an interview with the Vatican newspaper, *L'Osservatore Romano*, Mazzei said they ran into a problem with the Aureli paintings because the laser darkened any image that was painted with the red mineral cinnabar.

They switched to a new kind of laser that could be recalibrated better and treat every surface without altering the colors made from cinnabar, she said.

The success of the new technique meant restorers were able to uncover a surprising image from "The Odyssey" in which Ulysses' men — in a cloud of smoke and flame — are transformed back from swine into men.

The tomb is only open to small groups of people who make a reservation with the Pontifical Commission for Sacred Archaeology.

"Horrible Bosses" (Warner Bros.) Mean-spirited, often sordid comedy in which a trio of friends (Jason Bateman, Charlie Day and Jason Sudeikis), exasperated by the varied misbehaviors of their respective bosses (Kevin Spacey, Jennifer Aniston and Colin



Movie Capsules

Farrell), plot to eliminate all three irksome employers the old-fashioned way: by murdering them. Of course the humor focuses on the normally law-abiding pals' inept attempts to execute their outlandish scheme, and they are shown to experience some appropriate moral qualms along the way. But director Seth Gordon's film treats wayward sexuality as fodder for laughs while dialogue is riddled with ribaldry. Strong sexual content, including brief but graphic images of nonmarital and group sex, masturbation, partial nudity, drug use, references to perversion, about 15 uses of profanity and pervasive rough and crude language. **CNS: O; MPAA: R.**

"Larry Crowne" (Universal) Suddenly fired from his longtime job as a clerk at a chain store, a middle-aged suburbanite (Tom Hanks) enrolls in his local community college, joins a student scooter-riding club and falls for one of his professors (Julia Roberts). Hanks, who also directed and co-wrote the script, creates a generally genial, low-key romantic comedy with a hopeful starting-over theme. But the second chances on offer include problematic marital mulligans since Hanks' character has recently been divorced, while his instructor is still in the process of splitting from her lazy, porn-obsessed spouse (Bryan Cranston). Brief nongraphic but adulterous sexual activity, acceptability of divorce, pornography theme with fleeting suggestive images, a bit of sexual humor, at least one instance of profanity, and a couple of rough and some crass terms. **CNS: A-III; MPAA: PG-13.**

"Monte Carlo" (Fox) In this flimsy but inoffensive teen-girl romantic fantasy, director and co-writer Thomas Bezucha sets Selena Gomez, Katie Cassidy and Leighton Meester loose in Paris — and in the principality of the title — as a trio of small-town Texas tourists who embark on a series of comic misadventures after Gomez's character is mistaken for a British socialite (also played by Gomez). Some mild sensuality. **CNS: A-II; MPAA: PG.**

"Transformers: Dark of the Moon" (Paramount) The mechanical mayhem continues in director Michael Bay's 3-D third installment of a franchise based on a line of Hasbro toys. Now an underem-

ployed college graduate, the same ordinary human (Shia LaBeouf) who saved the world on two previous occasions struggles once again to secure victory for a race of good shape-shifting alien robots in their renewed battle with an evil army of their own kind. While the outcome of this boisterous interplanetary conflict is easily guessed long before the two-and-a-half-hour running time has elapsed, more suspense hangs on the question of whether our hero will ever put an engagement ring on the finger of his live-in British girlfriend (Rosie Huntington-Whiteley). Though pitched at youthful viewers, elements like the central pair's all-too modern romance and some gritty vocabulary make this exclusively suitable — if not especially satisfying — for those who are, chronologically at least, well past adolescence. Pervasive stylized violence, cohabitation, brief partial nudity, some sexual banter, a couple of uses of profanity, about a dozen instances each of crude and crass language. **CNS: A-III; MPAA: PG-13.**

"Zookeeper" (Columbia/MGM) Scattershot, sometimes earthy comedy in which a mild-mannered Boston zoo attendant (Kevin James, who also cowrote the script) discovers that the animals under his care (voiced by an ensemble that includes Nick Nolte and Adam Sandler) can communicate with him. Their "Wild Kingdom"-style mating advice, however, does little to help him recognize that a caring colleague (Rosario Dawson) is the gal he ought to be pursuing instead of the attractive but shallow ex-girlfriend (Leslie Bibb) with whom he continues to be infatuated. Director Frank Coraci's ill-matched crossbreeding of romance and children's fantasy is too mushy — and occasionally too mature — for kids, yet too sloppy for their discerning elders. Cohabitation, brief implied frontal nudity, some scatological and restrained sexual humor and a couple of mildly crass terms. **CNS: A-III; MPAA: PG.**

For full reviews of each of these films — go to www.covingtondiocese.org, visit the Messenger page, and click on www.catholicnews.com or call 1-800-311-4CCC.

Catholic News Service (CNS) classifications are:

- A-I — general patronage;
- A-II — adults and adolescents;
- A-III — adults;
- L — limited adult audience (films whose problematic content many adults would find troubling);
- O — morally offensive.

Belfast bishop urges Catholics, Protestants to show restraint

Catholic News Service

BELFAST, Northern Ireland — The bishop of Belfast appealed for Catholic and Protestant residents to prove to the world they can live together in peace after fresh sectarian violence flared during the region's contentious Protestant marching season.

Bishop Noel Treanor of Down and Connor appealed to both sides to show restraint and respect toward police after 22 police officers were injured July 11.

"I ask all who attend parades or protests in the days ahead to avoid provocation," he said in a statement July 12.

He urged local residents to ensure that "events are not manipulated by destructive influences from outside the communities where parades take place."

Police have expressed concern that fringe elements opposed to the 1998 Good Friday peace accord might be orchestrating communal strife.

On July 12, the traditional "Orangeman's day," Loyalist demonstrations commemorate the 1690 defeat of the Catholic King James II by the Protestant Prince William of Orange that definitively installed Protestantism as the religion of the British monarchy.

Nationalists — who want Northern Ireland to break from Great Britain and form a single united Ireland with the Irish Republic — are angry at what

they describe as provocation and triumphalism from the Loyalist marchers.

Loyalist protesters — mainly Protestants who want Northern Ireland to remain part of Great Britain — reacted angrily and rioted when police removed British and paramilitary flags that had been erected near a Catholic Church in Ballyclare July 9. Six police officers were injured after protesters drove a hijacked bus into a police vehicle.

The same weekend, a Catholic Church in nearby Ballymena was damaged when paint was thrown at the exterior. From 1996 to 1998, the church had been the scene of Loyalist protests during weekly Masses.

Bishop Treanor appealed for both communities to "show the world that here in Northern Ireland we can live and let live in peace."

"Let us prove to ourselves and the world that we can celebrate our diversity in a manner that affirms our common dignity and future. Let us show that, when confronted with conflicting rights and traditions, we can make pathways of diversity and peace," he said.

The Orange Order, which organizes the parades, has been accused of sectarianism given, for example, the group's absolute ban on members attending Catholic religious services or marrying a member of the Catholic Church.

NEWS BRIEFS

National/World

Ethicists back proposed EU ban on patents using embryos

LONDON — Twenty-five ethicists and lawyers from 11 European countries have stated their support for a proposed ban on patenting technologies derived from experiments on human embryos. In a letter to the journal Nature, published June 30, the group argued that commercial interests alone were not sufficient to decide European policy. The group was led by David Jones, director of the Anscombe Bioethics Centre in Oxford — formerly the Linacre Centre, a bioethics institute serving the Catholic Church in Great Britain and Ireland. Signatories sought to express their opinion in the face of pressure put on the European Court of Justice to allow such patenting in spite of the opinion of Judge Yves Bot, one of its eight advocate generals, that it should be forbidden. The advocate general recommended March 10 that European law should not allow inventions derived from human embryos to be patented “for industrial or commercial purposes.” He argued that patents were not allowed on the human body “at the various stages of its formation and development,” including the embryonic stage.

Bishops oppose requiring textbooks to include gays’ roles

SACRAMENTO, Calif. — The California Catholic Conference opposes a bill passed by the state’s legislators that requires social studies texts for kindergarteners through high school seniors in public school to specifically include the role and contributions of lesbian, gay, bisexual

and transgender Americans. The bill also would prohibit the state Board of Education from adopting instructional materials that discriminate on the basis of sexual orientation or gender identity. The state Assembly July 5 passed the bill, called the Fair, Accurate, Inclusive and Respectful Education Act. It passed the state Senate in April and was awaiting a signature or veto from Democratic Gov. Jerry Brown, who has not indicated whether he will sign the document. A similar bill was vetoed in 2006 by former California Gov. Arnold Schwarzenegger. If the bill is signed, California will be the first state to require public schools to teach about the historical contributions of gays and lesbians. California already requires that public school students be taught from texts that “accurately portray the role and contribution of culturally and racially diverse groups including Native Americans, African-Americans, Mexican-Americans, Asian-Americans, and European-Americans in the development of California and the United States.” The current bill revises this list to also include Pacific Islanders; lesbian, gay, bisexual, and transgender Americans; persons with disabilities; and members of other ethnic and cultural groups. Los Angeles Archbishop Jose H. Gomez said the bill “amounts to the government rewriting history books based on pressure-group politics.”

Ireland wants religious orders to transfer land to pay victims

DUBLIN — The government has asked religious congregations implicated in the 2009 Ryan Report on abuse at Irish institutions to transfer land and properties worth hundreds of millions of dollars to the state as part of a revised package to compensate victims. Education Minister Ruairi

Quinn insisted that the 476 million euros (\$681 million) already offered by the 18 congregations was not enough. He said he expected the congregations to pay 680 million euros and, if they were unable to do so, they should transfer the ownership of many of their schools to the state. None of the 18 religious congregations concerned would speak on the record about the latest proposal. However, a number privately expressed reservations about the land transfer. Quinn is to seek a meeting with the congregations to assess their views. “The congregations’ total offers fall well short, by several hundred million, of the 680 million euros contribution they should bear toward the cost of institutional residential child abuse,” he said.

Bishops’ reps say letters to ex-mayor were private

MEXICO CITY — Representatives of two Catholic bishops said letters to the former Tijuana mayor were meant to be private expressions of support after he was detained and released on weapons offenses. Father Yoshio Chao Soto, spokesman for the Diocese of Mexicali, said a letter written by Bishop Jose Guerrero Macias was never meant for public distribution and its contents, showing support for former Tijuana Mayor Jorge Hank Rhon, were misrepresented by local and national media. “The handling (of this issue) by the media was poor,” Father Chao said, adding, “This was a letter meant to lift (Hank’s) spirits.” As for Hank’s gambling businesses — a chain of betting parlors and a Tijuana greyhound track — “We’ve opted to stay on the margins. It’s not our position to judge,” Father Chao said. The Archdiocese of Tijuana also confirmed that a letter from Archbishop Rafael Romo Munoz offering support for Hank was personal, but

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NEWS BRIEFS

Father Antonio Beltran declined to elaborate. Mexican President Felipe Calderon publicly rebuked the bishops, along with Bishop Onesimo Cepeda Silva of Ecatepec, for offering prayers and supporting Hank after soldiers raided his Tijuana home June 4 and found 88 weapons — including guns meant only for military use. Baja California state prosecutors said two of the firearms were used in a pair of murders. Judges dismissed weapons charges and a later attempt to press murder charges. “I would like see bishops more committed to the truth and justice than political and economic interests,” Calderon told Milenio TV news station June 27.

Catholic officials: People of South Sudan will need patience

CAPE TOWN, South Africa — Catholic officials cited the need for patience and a focus on what the people of South Sudan have achieved as the Church prepares to walk alongside the world’s newest country on its path to peace and development. In “achieving their right to self-determination,” marked with a July 9 independence ceremony in the capital, Juba, the people of South Sudan have “what the better-educated and better-fed people of Libya, Yemen and many other countries are looking for,” said Dan Griffin, adviser on Sudan to the U.S. bishops’ Catholic Relief Services. “Their potential and hope give them a tremendous advantage,” he told Catholic News Service in a July 10 telephone interview from Juba. He noted that the 8 million citizens of South Sudan “may not have phones, banks or roads but they do have rights and dignity and a government of their consent.” A 2005 peace deal that ended Africa’s longest-running conflict led to a January independence vote in which nearly 99 percent of the residents of the South voted to secede from Sudan. At least 2 million people were killed in Sudan’s last civil war, fought from 1983 to 2005. The people of South Sudan “have a very sincere appreciation of what has been achieved” and “while they are mind-

ful of the challenges ahead, they know they are on the right path,” Griffin said. Bishop John H. Ricard, retired bishop of Pensacola-Tallahassee, Fla., said it is crucial that the Church “continues to play a strong role” in South Sudan after its independence. “The Church in South Sudan needs to support and challenge the government to ensure a just and equitable society,” he said.

Pope meets families of piracy victims, talks about vacations

CASTEL GANDOLFO, Italy — Marking World Maritime Day, Pope Benedict XVI met with a dozen people who have family members being held captive by pirates. At the end of his recitation of the Angelus prayer July 10, the pope offered prayers for seafarers, “who unfortunately have been kidnapped during acts of piracy.” He told thousands of people gathered in the courtyard of his summer villa at Castel Gandolfo: “I hope they are being treated with respect and humanity, and I pray for their families so that they will be strong in their faith and not lose the hope of being reunited soon with their dear ones.” As the crowds were leaving the papal villa, the pope met privately with an international group of family members of piracy victims, “giving them serenity” and assuring them of his prayers, said Father Giacomo Martino, director of the Apostolate of the Sea for the Italian bishops’ conference. Father Martino accompanied the family delegation to Castel Gandolfo for the encounter, which, he said, brought them “heart to heart with the heart of the church through the Holy Father.” In late May, the Pontifical Council for Migrants and Travelers issued an appeal to governments, shipbuilders and owners to do more to help the families of piracy victims in addition to stepping up efforts to prevent piracy in the first place.

Washington Theological Union’s closing not seen as harbinger

WASHINGTON — The model of a theological union — where seminaries pool their academic resources and students into one institution — is no longer financially sustainable for the Washington Theological Union, its board of directors has decided, leading to plans for its closure at the end of the 2012-13 academic year. Other similar institutions appear to be in better shape, however. The school’s announcement June 27 was not unexpected in Washington’s Catholic higher education circles. Declining enrollment — particularly by seminarians — and fewer religious orders willing to continue as financial sponsors had led Washington Theological Union to rely on the endowment fund to survive in the past few years, explained Carmelite Father Fred Tillotson, the union’s president since December 2009. Enrollment has dropped from 250 students 15 years ago to 44 today, Father Tillotson told Catholic News Service. The half dozen corporate sponsors — religious orders that sustain the institution regardless of the number of their seminarians attending it — of a few years ago has declined to just two today: the Franciscans’ Holy Name Province, based in New York, and the Carmelites’ Chicago-based Province of the Most Pure Heart of Mary. For the past five years, Washington Theological Union has been running a deficit, drawing its endowment down from \$10 million to \$2 million, Father Tillotson said. He added that part of the decline was the result of recession-related investment losses, but part came from covering budget shortfalls. With fewer seminarians, the union, like schools that train clergy of other denominations, found more of its student base coming from the laity.

Pope names bishops in Quebec

VATICAN CITY — Pope Benedict XVI named a new bishop for the Diocese of Nicolet, Quebec, and named two new auxiliary bishops for the Archdiocese of Montreal. Accepting the resignation July 11 of Bishop Raymond Saint-Gelais, who reached the customary retirement age of 75 in March, the pope named Montreal Auxiliary Bishop Andre Gazaille, 65, to succeed him. Bishop Gazaille was born in Montreal, studied at the archdiocesan seminary and was ordained a priest in 1971. After 35 years of parish work and service as a chaplain, he was named an auxiliary bishop for Montreal in 2006. Also July 11, the pope named two new auxiliary bishops for Montreal: Father Christian Lepine, 59, a Montreal pastor who had worked in the Vatican Secretariat of State and in the Congregation for Divine Worship and the Sacraments from 1998 to 2001; and Father Thomas Dowd, 40, archdiocesan director of formation and a professor of theology at the Montreal seminary and at Concordia University in Montreal. Bishop-designate Lepine was ordained to the priesthood in 1983, served in a parish for three years and then studied at Rome’s Pontifical Gregorian University.

Protecting God’s Children for Adults

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

Step 1: Complete the volunteer application and acceptance forms at your parish or school after reviewing the Diocesan Policies and Procedures for Addressing Sexual Misconduct with your supervisor.

Step 2: Register at www.virtus.org. To register, visit www.virtus.org and click on “registration” and follow the prompts.

Step 3: Choose and attend a class. Parents and other interested persons are most welcome. No children, please.

- St. Edward School, Cynthiana (Brinker Hall) Saturday, Aug. 6, 1 to 4:30 p.m.
- St. Joseph Academy, Walton (Hall) Saturday, Sept. 10, 9 a.m. to 12:30 p.m.

Bulletins will begin only after you have completed your live training and been processed. You will receive e-mail notices that say system@pub.virtus.org unless your computer program blocks them. Access your bulletins (12 per year), using these directions:

- www.virtus.org
- Enter your ID and password
- Click on TRAINING at top toolbar
- Click on TRAINING COMPLIANCE on left green panel
- Click on TRAINING REPORT
- Click on (CLICK FOR DETAILS)
- Choose a bulletin to read
- Hit SUBMIT after finishing EACH article.

■ June Bulletin: posted July 3; due Aug. 2

To Update Your Account:

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- Click on UPDATE MY ACCOUNT
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If you are having difficulties with the program, please call Anita Geiger at (859) 392-1565 or e-mail ageiger@covingtondiocese.org.

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Vatican experts say tomb shows how Christian art grew from pagan Rome

Carol Glatz

Catholic News Service

VATICAN CITY — A newly restored third-century family tomb shows the gradual flowering of Christian funerary art as it grew out of ancient Rome's multireligious and pagan cultures, said members of a Vatican archaeological commission.

While early Christian catacombs offer clearer examples of early Christian iconography, the burial chambers of the Aureli family are more complicated and confusing in that they mix pagan, Christian and Gnostic symbolism, representing "an evolving cultural process" at work in Rome at the time, said the secretary of the Pontifical Commission for Sacred Archaeology at the unveiling of the tomb June 9.

The figures on the tomb's walls are "the first step toward the religious transformation of the city" of Rome, from being a rich mix of pagan cults, Jewish thought and Christianity to a culture that came to embrace Christianity both as a religion and a new source of ideas and art, said Msgr. Giovanni Carru, commission secretary.

The white walls of the three burial chambers are decorated with great philosophers, colorful animals and bucolic scenery, and scenes from Homer's "The Odyssey."

There are also fragmentary images of a woman seated with a snake underfoot and a man creating smaller men by his side.

There is much debate over who these figures could be: either Eve in the Garden of Eden and the creation of Adam or a nymph in the garden of the Hesperides and Prometheus creating man, said Fabrizio Bisconti,

the commission's archaeological superintendent.

But no matter what the personalities the figures represent, Bisconti said, the overarching theme throughout the multilayered tomb is one of awaiting the afterlife, being "suspended in the cosmos," balancing between the earthly world and a supernatural one, all of which is fertile ground for the Christian world of heaven.

The iconographic mix shows the multireligious and tolerant climate that reigned between the second and third centuries and before the persecutions of Christians by emperors Valerian and Diocletian intensified, Bisconti said.

The tomb of the Aureli family was discovered in 1919 when workmen were digging to build a garage. Today the tomb is located under an enormous car showroom of the Italian carmaker, Fiat, in the center of Rome just inside the Aurelian walls on Viale Manzoni.

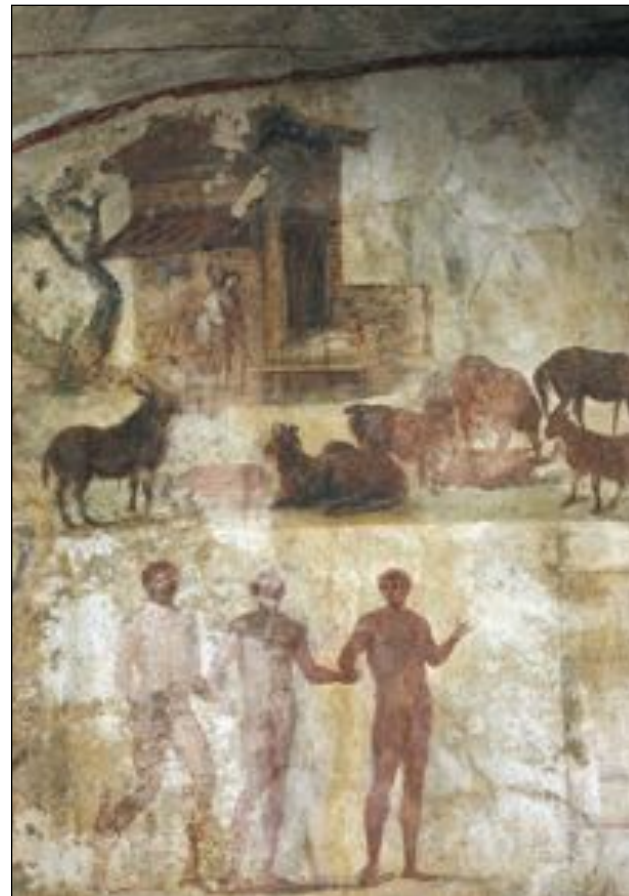
Because burial sites were always built outside the city walls, the date of the tomb is set at early third century to A.D. 250 — well before the nearby Aurelian Walls were completed in 273.

The Vatican's archaeological commission is in charge of the site and just finished an extensive restoration.

Restoration work lasted more than a decade and much time had been spent trying to delicately chip off a stubborn crust of calcium carbonate that had created a thick white "veil" over the images, obscuring the details and dulling the colors, said Barbara Mazzei, who was in charge of the restoration work.

Several months ago, Vatican restorers started

(Continued on page 17)



CNS photo/Paul Haring

A scene from Homer's "The Odyssey" is among artwork from the third century seen in the burial crypt of the Aureli family in Rome June 9. The recently restored crypt bears evidence of Christianity and other religious and philosophical thought present in Rome at the time.



When someone you love passes, many decisions have to be made for a funeral and burial, and they're all part of a seemingly endless number of things that need attention during this time of loss. You can help make this difficult and emotional time easier for your family with a pre-arranged funeral plan.

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