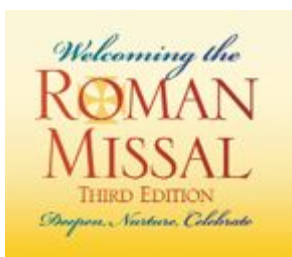


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Campbell, Kenton counties prepare

Tim Fitzgerald
Editor

The taking of a census in Campbell and Kenton counties later this year is on track and on schedule.

The census will be conducted on Sundays, Oct. 16 and 23, by volunteers from the 29 parishes in the two counties. (Follow-up Census Sundays, if needed, are scheduled for 2012, in February, March and June.) Two-member teams will fan out across the counties with a plan to visit and gather information from each residence.

A diocesan-wide census is an outgrowth of the 2003-2006 Synod and will be the first such census in nearly 75 years. The Synod decrees, promulgated by Bishop Roger Foys in August 2006, called for a census of the 14 counties that make up the Diocese of Covington. The Campbell-Kenton counties census is the second phase; phase one was a census of Boone County that began in October 2010. Eventually the 11 other counties will participate.

Diocesan coordinators, Margaret Schack and Father Ryan Maher, highlighted the progress in e-mail interviews last week. Ms. Schack is the chancellor for the diocese; Father Maher is Synod coordinator, director of the Office of Worship and Liturgy, and pastor of St. Benedict Church, Covington.

Parish census coordinating teams are busy recruiting volunteers to make the actual home visits and dividing their parish territory into routes. Each parish has received maps and addresses, provided, Ms. Schack said, by the generous assistance of the Northern Kentucky Planning Commission. Parishes have copies of form letters which, when localized, will be sent to neighboring non-Catholic churches and to managers of apartment complexes, police departments and other community organizations.



DIOCESE OF COVINGTON
CENSUS

Bishop Foys will tape a message about the census to be played at Masses the weekend of Aug. 6-7 in parishes in the two counties. And three training sessions for census takers are scheduled on Aug. 27 (St. Pius X Church, Edgewood, 1 p.m.-3 p.m.), Sept. 9 (St. Mary Church, Alexandria, 1 p.m.-3 p.m.), and Sept. 10 (St. Mary, 9 a.m.-11 a.m.). Sister of Charity Suzanne Donovan, director of planning for the Diocese of Wilmington, Del., will lead the presentations, according to Father Maher.

At an introductory information session in May led by Sister Suzanne, veterans of the Boone County census shared their experiences and best practices with those about to conduct the Campbell-Kenton phase. “The Boone County census teams have been more than generous in their support” of the census’s next phase, Ms. Schack said.

At the May 7 session Bishop Foys, reflecting on his previous experience as a pastor, said he came to appreciate the value of a census. It’s not simply a counting exercise, he said, but a person-to-person way of demonstrating that Catholic parishes are interested in all residents of their surrounding community. He said a census can also be a powerful invitation to Catholics who, for one reason or another, have ceased their worship participation or are limited, by lack of transportation, for example.

Census visiting teams “are going to be the face of Christ. More than that, (they) will meet the face of Christ” at every home visited, Bishop Foys said. “Doing a census is valuable, necessary and doable.”

Videos of five Boone County census veterans talking about their experiences are available on the diocesan website. Visit www.covingtondiocese.org and look for “Boone County testimonials.”

Liturgical ministry education session set for August

Laura Keener
Assistant Editor

Parishioners interested in becoming lectors and Extraordinary Ministers of Holy Communion should contact their pastor or chaplain about an upcoming two-hour education session Aug. 22, 7 p.m. at St. Paul Church, Florence. The diocesan Office of Worship and Liturgy will host the session. Bishop Roger Foys has asked the diocesan Office of Worship and Liturgy to conduct education sessions twice each year — once in the fall and once in the spring — so that lay people can more easily participate in these liturgical ministries.

“This schedule allows for people who join the parish in the in-between time not to have to wait a year to be involved in these ministries,” said Father Ryan Maher, director for the Office of Worship and Liturgy. Each pastor will also conduct a parish training session or sessions for those attending the Aug. 22 session.

“The parish session is designed by the pastor and they all approach it differently. The important thing is that each pastor take the norms and apply them to the parish, making sure that the parish is in conformity with the practices that are called for in the norms, so that our practices throughout the diocese become consistent,” said Father Maher.

On Sept. 4, in an official service conducted by pastors at their parishes, Bishop Foys will appoint Extraordinary Ministers of Holy Communion who have completed the diocesan and parish education sessions. Lectors who have completed the diocesan and parish sessions will be commissioned during the service. Appointments and commissions are for a term of four-years and are renewable.

‘We go through the norms so they know what is expected ... it’s theological, practical and educational.’

In May 2010 Bishop Foys promulgated norms governing the appointment and training of Extraordinary Ministers of Holy Communion and lectors. Revision of the diocesan norms and guidelines for the two ministries were called for in the 2006 Synod document. Last year over 3,400 parishioners attended similar education sessions throughout the diocese. Lectors and Extraordinary Ministers of Holy Communion who were commissioned and appointed last year are not required to attend this year’s session. This session is for persons not currently ministering as lectors or Extraordinary Ministers of Holy Communion.

“We go through the norms so they know what is expected,” said Father Maher about the education session. “We look at theology of the ministries and also the practical application, how they are exercised. We also talk about the importance of being prepared for those ministries and what our lay people should be doing to prepare themselves for the distribution of Holy Communion and proclaiming the Word of God. So it’s theological, practical and educational.”

To begin the process parishioners must express interest in participating in these ministries to their pastor. The pastor will ascertain if the person meets the minimum requirements outlined by the diocesan guidelines. Pastors will then nominate Extraordinary Ministers of Holy Communion to Bishop Foys. Once Bishop Foys has accepted the nomination, the pastor will advise the parishioner to complete the online registration form for the education session.

Pastors or chaplains commission lectors. Contact your pastor or chaplain for information on how to register online for the diocesan education session.



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Pastor,
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Father Witzemann: 50 years of priestly dedication

Laura Keener
Assistant Editor

Father B. Gerald Witzemann is the second of two diocesan priests celebrating a golden jubilee this year.

Father Witzemann was ordained by Bishop Kolwaski of Wuchang, China in 1961 at what was then St. Leonard College, Dayton, Ohio.

Father Witzemann's priestly ministry falls into several main categories: inner-city work, teaching and youth counseling, work with those interested in becoming Catholics, hospital work, administration, and serving as an associate pastor.

Father Witzemann said that when he was 13 years old he felt he wanted to become a priest. As a student at St. Clement School in St. Bernard, Ohio, he was very much influenced and impressed with the Franciscans of St. John the Baptist who ran the parish and school. He began priestly ministry as a Franciscan of St. John the Baptist Province, in Cincinnati. His first major assignment was to St. Francis Seraph Church in Cincinnati's Over-the-Rhine neighborhood, where he organized a soup kitchen. Even today, there is soup kitchen at St. Francis Seraph. At a later assignment — as associate at St. Boniface Church in Louisville — he began another soup kitchen. He continued to manifest that interest in social ministry by organizing a social action committee at St. Pius X Church, Edgewood, where he was also associate pastor.

Father Witzemann notes his involvement in youth counseling, a focus that, again, stems from his ministry at St. Francis Seraph. While there, he organized a social center for teens, was regional director of the Junior Third Order, and helped bring Teens Encounter Christ (TEC), a high school retreat program. He also ran a teen

social center during his next assignment, an administrative one. In nearly all of his parish assignments he worked with young people in conjunction with the parish religious education program.

As a "mountain missionary" in Hazard, Ky., serving as chaplain at the former Mount Mary Hospital, Father Witzemann ministered primarily to patients who were not Catholic. He continued to work in ecumenical circles during his assignment to St. Anthony Church, Streator, Illinois. While there, he sometimes preached in Protestant churches on Sundays.

Ecumenical work and hospital chaplaincy overlapped in the Hazard hospital. Hospital ministry was also part of his work as associate pastor at St. Anthony in Illinois and at Good Shepherd Church, Frankfort. He also served as a chaplain at the former St. Francis Hospital in Cincinnati.

Early in his priestly ministry, Father Witzemann served in his Franciscan province's administration. He was secretary to the provincial and the province's archivist. In the latter capacity he wrote the history of the province.

He also served a dozen parishes in Cincinnati, Illinois, Kentucky and Michigan and has taught at Ursuline Academy, Cincinnati; St. Xavier High School and Ursuline Academy (which closed in 1972), both in Louisville; and Lexington Catholic High School. For about 12 of his 38 years of active ministry he was a Franciscan. In the early 1970s he was incardinated as a priest of the Covington diocese. In a *Messenger* interview on the occasion of his retirement, he commented, "I chose being a diocesan priest because I had about seven moves in nine years and I wanted to have a more permanent life."

As a diocesan priest, he has served at Good Shepherd, Frankfort (now in the Lexington diocese); St. Pius X, Edgewood; the former Corpus Christi Church, Newport; St. Paul, Florence; and St. Joseph, Warsaw, and its mission St. Edward, Owenton, and former mission, Transfiguration, Perry Park; and St. Patrick, Taylor Mill. Although he officially retired in 2000, Father Witzemann returned in 2003 to St. Joseph Church, Warsaw, and its mission St. Edward Church as parochial administrator; he continues in that assignment today.

Father Witzemann said that his 50 years as a priest have taught him that what people want is to be healed. "Christ was a healer and this is what we are to be, not a judge but a healer," said Father Witzemann. He learned this role early in his priesthood from

(Continued on page 13)



Father B. Gerald
Witzemann



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- Help St. Joseph Academy students who attended Odyssey of the Mind
- Discover how St. Paul School imitates patron

Look for "School News" at messenger.covingtondiocese.org.



Preparing for the Roman Missal third edition

This article is one in a weekly series offering insight to the theology of the Mass and the new translation of the Roman Missal. The articles prepare us for the use of the new Roman Missal at Mass beginning Nov. 27, 2011, the first Sunday of Advent. The articles are provided by the diocesan Office of Worship and Liturgy and written by Father Daniel Schomaker, S.T.L., assistant director. (Note: Words in bold indicate the new translation.)

Concluding Rites

Priest: The Lord be with you.
People: **And with your spirit.**
Priest: May almighty God bless you, the Father, and the Son, and the Holy Spirit.
Deacon: **Go forth, the Mass is ended.**
 or
Go and announce the Gospel of the Lord.
 or
Go in peace, glorifying the Lord by your life.
 or
 Go in peace.
People: Thanks be to God.



your spirit,” draws the faithful into the unseen mystery of the Church’s faith that in the very person of the minister, Jesus Christ is present. As the priest gives the blessing and the faithful make the Sign of the Cross the fullness of this infinite and unimaginable love envelops them in the very gesture.

As the deacon (or priest in his absence) announces the dismissal, the faithful are reminded that what we do in the Sacred Liturgy does not end when we leave the church. As the Second Vatican Council reminds us – the liturgy is the source and summit of the Christian life. As the source, we find our nourishment in the Most Holy Eucharist, so that we can be empowered to enter into the world and proclaim Christ crucified, died and risen!

In studying the text of 3rd Edition of the Roman Missal, one will notice that in each of the four options

for the dismissal the word “go” begins each. It is no coincidence that the Lord Jesus prior to concluding His time on earth and ascending into Heaven also used the word, “Go!” He said to His disciples in Matthew 28:19: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”

Having just marked ourselves with the Sign of the Cross in the name of the Most Holy Trinity, we are reminded that we are to go into the world proclaiming the Gospel in both word and deed, so that all the nations will come to know the One who has loved us beyond all our imagining — to make disciples of those around us. While each option of the dismissal is slightly different, at the heart of each is this message — this mission of the Church and of all Her members.

How can we who have found the Light of the World allow it to be hidden under a bushel basket? We cannot! When we come to truly recognize in our heads and in our hearts the Love who is given to us in Word and Sacrament at the Holy Mass, we cannot not allow it to overflow from our very being and fill up those around us. We go proclaiming our “dialogue of love.” We go proclaiming our “dialogue with Love” because we have come to know Love.

Concluding Rites

Throughout the Holy Mass, the faithful gathered in prayer have been drawn into sacred and divine mysteries, which have allowed them the opportunity to be raised above the things of earth to those of Heaven. A dialogue of love with the One who is Love has ensued, and the heart and the mind and the soul have been filled with grace.

The concluding rites of the Mass call the faithful to perpetuate this “dialogue of love.” Like the introductory rites, which the concluding rites mirror, the faithful’s response to the priest’s greeting, “And with

Diocesan office sponsors 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 program is scheduled at the Northern Kentucky Convention Center in Covington.

The main conference presenters at the day-long affair (9 a.m.-5 p.m.) will be the popular and internationally known Dr. Scott Hahn and his wife Kimberly of Steubenville, Ohio. Since 1990 Dr. Hahn has been a professor of theology and Scripture at Franciscan University of Steubenville. Mrs. Hahn has been a full-time stay-at-home mother since the birth of their first child. The Hahns have written several books, both individually and together, on different aspects of the Catholic faith and marriage.

Another conference presenter will be Msgr. Donald A. Enzweiler. Msgr. Enzweiler, ordained for the Diocese of Covington in 1987, is the judicial vicar and administrator of the diocesan Tribunal Office. His presentation is entitled “Leadership Training on Catholic Identity” for those couples involved in marriage preparation ministry.

Other speakers will make presentations on “Living Marriage as a Sacrament” and other mar-

riage ministries. The conference will have four main talks with question-and-answer periods following each talk and then small-group discussions. Lunch will be served at noon.

Bishop Foys will officiate at the renewal of marriage vows for married couples in attendance.

“As your bishop, I encourage as many married couples as possible to attend the ... conference on Oct. 1, 2011, so that through your lives as married couples you may give witness to Jesus Christ, whose self-sacrificing love the world so desperately needs to know,” stated Bishop Foys in the brochure mailed recently to married couples in the diocese.

The cost is \$40 per person; \$80 per couple registering by Sept. 9. After that date the cost will be \$100 per couple. Students of Northern Kentucky University can attend the conference free of charge. The Catholic Newman Center at NKU is one of the sponsors 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 contact the Diocese of Covington Department of Catechesis and Formation, (859) 392-1527 or (859) 392-1533.

Bishop's Schedule

- | | |
|---|---|
| <p>July 10
Mass, Cathedral Basilica, Covington, 10 a.m.</p> <p>July 11
Annual Priests' DPAA meeting, 10 a.m.</p> <p>Diocesan College of Consultors' meeting, 2 p.m.</p> <p>July 12
Individual meeting, 9 a.m.</p> <p>Diocesan Building Commission meeting, 10 a.m.</p> <p>Diocesan Worship Committee meeting, 3 p.m.</p> | <p>July 13-14
Installation of Bishop R. Daniel Conlon as Bishop of Joliet, Ill.</p> <p>July 15
Vespers, 9th Anniversary of Consecration and Installation of Bishop Foys as Bishop of Covington, Cathedral Basilica, 4:30 p.m.</p> <p>July 16
Bishop's Prayer Group Mass, Cathedral Basilica, 7 a.m.</p> <p>July 17
Installation of Father Kevin Kahmann as pastor, Mary, Queen of Heaven Parish, Erlanger, 11:30 a.m.</p> |
|---|---|

Official Assignments

Kristopher D. Kaufman
Rob Langenderfer
Paul Myers
Pierce Oka
Matt Steffen
Michael Whelan

Diocesan Young Adult Advisory Board
 Effective: June 22, 2011 for three-year term

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

Margaret M. Schack
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Struggling with our complexity

In a book on preaching entitled, "Telling the Truth," Frederick Buechner challenges all preachers and spiritual writers to speak with "awful honesty" about the human struggle, even inside the context of faith. Don't put an easy sugar-coating on things, he warns:

"Let the preacher tell the truth. Let him make audible the silence of the news of the world with the sound turned off so that in that silence we can hear the tragic truth of the Gospel which is that the world where God is absent is a dark and echoing emptiness; and the comic truth of the Gospel, which is that it is into the depth of this absence that God makes himself present in such unlikely ways and in such unlikely people that old Sarah and Abraham and maybe when the time comes even Pilate and Job ... and you and I laugh till the tears run down our cheeks. And finally let him preach this overwhelming of tragedy by comedy, of darkness by light, of the ordinary by the extraordinary, as the tale that is too good not to be true because to dismiss it as untrue is to dismiss along with it the catch of the breath, the beat and lifting of the heart near to or even accompanied by tears, which I believe is the deepest intuition of truth that we have."

Reading this, I was reminded of some of the preaching in my own parish when I was a young boy. I grew up in a small, sheltered, farming, immigrant community in the heart of the Canadian prairies. Our parish priests, wonderfully sincere men, tended, however, to preach to us as if we were a group of idyllic families in the TV series, "Little House on the

Prairie." They would share with us how pleased they were to be ministering to us, simple farm-folk, living uncomplicated lives, far from the problems of those who were living in the big cities.

Even as a young boy, living a sheltered life, this didn't always digest well. First of all, I didn't feel very uncomplicated and simple. I harbored a deep restlessness and had more than my own share of heartaches. I felt already then, just as I feel now, that both human life and the human heart have a depth that's always partially beyond our grasp. Also, wonderful as our community was, it too had its share of breakdowns, suicides and interpersonal tensions. On the outside, we sometimes looked like little houses on the prairies, but underneath deeper things were always brewing. No one is spared both the wondrous mystery and the confusing pathos of life's complexity.

Good art is good precisely because it takes that complexity seriously and shines a light into it in a way that doesn't resolve the tension in too easy a way. Poor art is invariably sentimental precisely because it does not take that complexity seriously, either by refusing to acknowledge it or by resolving it too easily.

The same holds true for good theology and spirituality. It needs to take seriously the complexity of the human heart. Thomas Aquinas once posed the question: What is the adequate object of the human intellect and will? In contemporary terms, that would be: What would completely satisfy our every aching and longing? His answer: All being, everything, all that is. We would have to know and be

somehow affectively connected to everything that is for our restless minds and hearts to come to full peace. Given the impossibility of this in this life, we shouldn't be naïve as to how habitually restless and complex our lives are going to be.

The great gift of Henri Nouwen's writings is that they introduce us to the complexity of our own lives and then give us permission to understand that as normal. We aren't necessarily over-greedy, over-sexed or over-restless. We are just normal human beings, walking around inside of human skin. That's what real life feels like! That is also a clear truth inside Scripture and the Gospels. The Scriptures are filled with stories of persons finding God and helping bring about God's kingdom, even as their own lives are often fraught with mess, confusion, frustration, betrayal, infidelity and sin. There are no simple human beings, immune to the spiritual, psychological, sexual and relational complexities that beset us all.

And in the end, that's a good thing: Among other things it keeps us forever aware, often against our own fear and sloth, that the mystery of life is infinitely bigger than that with which we are most times comfortable. Our pathological complexity presses us ever towards greater light.

Importantly, too, an awareness and acceptance of the pathological complexity of our own lives can be the place where we finally find the threads of empathy and forgiveness: Life is difficult for everybody. Everyone is hurting. We don't need to blame someone. We are all beset with the same issues. Understanding and accepting that can help us to forgive each other — and then forgive ourselves.

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, Texas.



Father Ron Rolheiser

Light and shadows in the cause of life

There was great news this week on the abortion front. The journal *Obstetrics & Gynecology* reports that abortion rates in the United States continue their steady decline — an 8 percent drop between 2000 and 2008, to under 20 abortions per 1,000 women aged 15-44. The rate in 1981 stood at almost 30 abortions per 1,000 women, so the abortion rate has declined by one-third in the past three decades.

Even more encouraging, teens continue to lead the way. Abortion rates among teens aged 15 to 17 dropped an impressive 22 percent between 2000 and 2008, and a remarkable 62 percent since 1984. Much of the decline can reasonably be attributed to teens choosing to remain chaste throughout their high school years. Chastity remains the key, because one in three sexually active girls (including those contracepting) will become pregnant within 24 months of initiating sexual activity.

Then on May 23, Gallup released a poll that shows record-breaking advances for the pro-life cause: Only 27 percent of respondents believe abortion should be legal in all circumstances, while 72 percent oppose legal abortion in all (22 percent) or certain (50 percent) circumstances.

When Gallup probed further using two categories — (1) "legal in all or most circumstances" or (2) legal "under few or no circumstances," only 37 percent chose the pro-abortion "legal in all or most," while 61 percent of respondents chose "legal in few or no

circumstances."

Before breaking out the champagne, we need a little reality check: The dwindling ranks of abortion providers still kill over one million children in the United States every year. Abortion-promoting groups like Planned Parenthood are still enthusiastically supported by the presidential administration and most U.S. senators, and we are not much closer to overturning *Roe v. Wade* given the composition of the

Supreme Court. On the plus side, pro-lifers have been very active at the state level to win more protections for unborn children and their mothers.

Of course, there are many fronts in these culture wars, and for all the gains against abortion the cause of life may be losing ground elsewhere. We have become a pampered nation, self-indulgent and unaccustomed to sacrifice or suffering. It's not surprising, then, that assisted suicide has been gaining ground as the "painless" and "dignified" way to end one's life — or to help end the "burden" of a dependent family member.

A retired couple, still enjoying wealth, independence and one final gourmet meal at their country club, unwilling to live "lesser" lives in a nursing home when the time comes, are extolled by many as models of courage when they kill themselves with carbon monoxide in the garage of their luxurious home. A 91-year-old woman in California is so busy selling suicide kits online that she doesn't have time

to deposit all the checks. "Exit guides" belonging to the Final Exit Network now make house calls around the country to advise depressed and lonely people how to kill themselves with a plastic bag and a helium tank. Each guide stays long enough to remove the evidence and make it look like a natural death. The network's medical director boasts that he has "directed" the suicides of almost 300 patients — far more than the infamous Dr. Kevorkian — and that his role of standing by while vulnerable people kill themselves is "beautiful."

Yet signs of hope appear on this front as well. The assisted suicide movement, which scored a victory in 2008 by passing a legalization proposal in Washington state, has passed no measure in any other state since. In Idaho this spring, the movement's efforts created such a backlash that the legislature passed a new ban on assisted suicide. The Vermont governor's attempt to move a legalization measure through the state legislature failed even to be considered in committee.

At the end of life, as at its beginning, the American people have not yet lost all their moral clarity or their common sense, which is fortunate, because no society ever advanced itself by promoting broader destruction of innocent life.

Susan Wills is Assistant Director for Education & Outreach, USCCB Secretariat of Pro-Life Activities. To learn more about the bishops' pro-life activities, visit www.usccb.org/prolife.

GUEST COMMENTARY

Susan Wills

Vol. 81 **MESSENGER** No. 23

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By their vehicles you shall know them

The readings for the fourteenth Sunday in Ordinary Time — Cycle “A” are: **Zechariah 9:9-10; Romans 8:9, 11-13; and Matthew 11:25-30.**

All of us have certain expectations. We assume that someone of importance will travel in a way that says, “I’m important!” Generally we find it noteworthy when our expectations are not met. For example, I remember the surprise that came to many people in a diocese when they discovered that their bishop drove a sub-compact automobile. When our expectations are not met, we sit up and take notice. We ask ourselves, “What does this mean?”

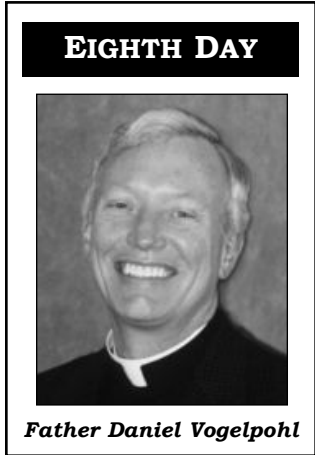
Such is the case of today’s Scriptural portrayal of the God who saves us. The first reading from the prophet Zechariah announces to Israel that God is coming to save his people. “Rejoice heartily, O daughter Zion, shout for joy, O daughter Jerusalem! See, your king shall come to you; a just savior is he.” “He shall banish the chariot from Ephraim, and the horse from Jerusalem; the warrior’s bow shall be banished, and he shall proclaim peace to the nations. His dominion shall be from sea to sea, and from the river to the ends of the earth.” The Israelites would have assumed that such a triumphant king would come suitably mounted on a powerful war horse with a great spear in his hand portraying great strength. But no! Such is not the case. He will come, they are told, “meek, and riding on an ass, on a colt, the foal of an ass.” To say that the pope will arrive for his visit riding the local transit authority bus would have the same impact on us as this prophetic statement would have had on the Israelites of old.

The message is clear. God will bring peace to the earth, not from a position of strength, but from a position of humble obedience. And we, in fact, know the truth of this prophecy. Jesus did indeed bring about our redemption, not by grand schemes of overpowering the existing authorities, but by obediently and humbly living his Father’s will one day at a time. Such a plan is rarely understood by the “learned and the clever” of whom Jesus spoke. It remains hidden from them and is instead revealed “to the merest children.”

The good news that Jesus offers his followers is that when we act in humility life is far less burdensome than when we try to live in a way that we think will guarantee our success simply by the sheer force of our effort. If there were ever a person who could legitimately feel burdened, it had to be Jesus. He was faced with the task of saving the world. Yet he never asks, “How will I ever get this done?” He simply lives the Father’s will humbly, one day at a time.

Perhaps that is what our Lord has in mind when he issues the invitation: “Come to me all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart.” Jesus does not promise to take our yoke away. He asks us to take on the same burden he bore. It is the burden of humbly, yet simply, living God’s will each day without getting bogged down in fretting over the long-range success or failure of our mission. It is the burden of living in a way that does not try to overpower others, but simply and generously offers them an experience of God’s love through our own acts of kindness, thoughtfulness and admonition.

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



EIGHTH DAY
Father Daniel Vogelpohl

Seeing no borders

In late May, Pope Benedict XVI spent some time chatting via video feed with astronauts at the International Space Station, including the crew of the U.S. space shuttle Endeavour.

His first question was to Endeavour’s Capt. Mark Kelly. It focused on the absurdity of violence on earth, including the assassination attempt in January on Kelly’s wife, Arizona Rep. Gabrielle Giffords.

“From the space station you have a very different view of the earth,” the pontiff said. “You fly over different continents and nations several times a day. I think it must be obvious to you how we all live together on one earth and how absurd it is that we fight and kill each other. ... When you are contemplating the earth from up there, do you ever wonder about the way nations and people live together down here?”

“It’s a very good question,” Kelly replied. “We fly over most of the world and you don’t see borders, but at the same time we realize that people fight with each other and there is a lot of violence in this world.”

Though the two were talking about warfare and violence (and how science can help alleviate some of the regional tensions over energy resources) that perspective of earth from space — “you don’t see borders” — is equally useful context for the ever-controversial debate over immigration in this country, even among well-intentioned, intelligent and informed Catholics.

To be clear: We’re not envisioning some sort of imposed, borderless, global world order or the renunciation of cultural traditions, national differences or culinary or linguistic uniqueness of expression — none of which can be seen from space, either.

But especially in America, where even our poetic tradition teaches us that good fences make good neighbors, Christians have to fight the temptation to wall up their souls against the outsider, the foreigner, the one not like us.

From God’s perspective — one we, too, are called to

develop through prayer and the sacraments — every single human being on the globe and throughout time is son and daughter, brother and sister. Loving service to the “least of these” is the only requirement Christ demands for entrance into eternal life.

That’s the base line for Catholics — and our political leadership — as they grapple with the very real challenges of illegal immigration, which in some areas include an increase in drug and gang violence, drunk-driving fatalities, a strain on social services that forces the closures of hospitals and other institutions, among a host of other ills.

Equally strong, however, ought also to be the recognition that our immigration policies are flawed and unsustainable. Not only is there a certain hypocrisy in, as some advocates note, simultaneously holding up “border closed” and “help wanted” signs, there’s often too little recognition that our policies have caused undeserved and real human pain.

Responding to President Barack Obama’s immigration speech in El Paso, Texas, last month, Los Angeles Archbishop Jose H. Gomez, chairman of the U.S. bishops’ Committee on Migration, urged the president and Congress not to delay in enacting immigration reform.

“Our current policies are breaking up families in the name of enforcing our laws,” he said. “That should not be. We should be reuniting and strengthening families — not separating wives from husbands and children from their parents.”

The issues are complex and the solutions won’t be easy. But the only proper perspective to move forward is recognition of the universal brotherhood of humanity.

Like the view of earth from space.

This commentary was published in the June 5 issue of Our Sunday Visitor, a national Catholic newspaper based in Huntington, Ind. It was written by the OSV editorial board.

GUEST COMMENTARY

Why be a do-gooder

If there is one area that unites Catholics of all stripes and flavors, it is the desire to help.

This has been bred into us by the Gospel and the teachings of the Church, by the witness of hundreds of religious orders, many of which were dedicated to ministering to the needs of fellow men and women. Catholic Charities, Catholic Relief Services, Cor Unum and a hundred other charitable organizations are expressions of this Catholic drive to serve and assist.

It is striking, in fact, that even those well-known Catholics who are often in public dissent from various Church teachings such as abortion couch their positions in terms of the values of their Catholic upbringing such as helping the less fortunate.

Of course, the logic sometimes fails. A well-known Catholic columnist once wrote that he skipped Sunday Mass with his children so they could work in a soup kitchen. He missed a teaching moment by not linking the Eucharist with the service to the poor.

It is a link that is often poorly understood, even by Catholics. Serving others, the poor, the disenfranchised, the sick and imprisoned, the most vulnerable, is a great value in the Church, but it is important to understand why. Nearly everyone except for the most militant misanthrope expresses a belief in helping others. Atheists, in fact, make this a tag line for their campaigns: You can still be good without believing in God. All people will help others, if only those of their own family, or tribe, town, or country, ethnicity or race.

But Catholics see such service as something

much greater: We believe that we see the face of Christ in everyone. We believe that every human being, from conception to natural death, has the inherent dignity of a child of God. We don’t distinguish on the basis of mental or physical functionality, on usefulness to society, on class or race, on friend or foe.

We see this as sharing in the grace of redemption bestowed on us by Jesus Christ through his monumental act of self-sacrifice. As the apostle Paul wrote, of course some

people can sacrifice themselves for a good person should the need arise, but Jesus gave up his life for we who were sinners.

So the actions of Mother Teresa and her Missionaries of Charity are profound not because they pick up dying people and give them a few hours of comfort. The secular cynic questions how useful that would be, and has a point if one’s goal is to see no more dying people on the streets. Instead, the profundity of Mother Teresa’s example is that she doesn’t see a dying person: She sees Christ. And in giving comfort, however briefly, to a suffering person, she becomes the face of Christ herself.

Our challenge these days is to remember why we do good. It is not for the tax deduction. It is not to feel good about ourselves. It is to be the hands and feet and face of Christ to our suffering fellow souls. And when we look where Christ wants us to go, we should find the most ignored who are in our midst.

This editorial appeared in a recent issue of Our Sunday Visitor, a national Catholic newspaper based in Huntington, Ind. It was written by the OSV editorial board.

GUEST COMMENTARY

Postures and gestures in Catholic liturgy

Implementation of the new Roman Missal

Rev. Daniel J. Vogelpohl

Pastor, Blessed Sacrament Church

"Catholic calisthenics!"

That's what my non-Catholic friend called it. He wanted me to help him prepare for his participation in a Catholic nuptial Mass that he was invited to attend. He came to me and asked for a refresher course in "Catholic calisthenics." "You know," he added, "the genuflecting, bowing, signing the cross, sitting, standing, kneeling, processing – all that posturing and gesturing you Catholics do during Mass." He made it clear that he didn't want to feel lost and stick out like a sore thumb during his friends' wedding. He wasn't too concerned about the verbal responses. He figured he could mutter along and no one would notice. But if he stood when everyone else sat, or sat when everyone else knelt, now that would single him out, separate him from the body assembled. He didn't want to be separated; he wanted to be united with his company of friends in this joyful celebration.

My friend's concern exposed a significant facet of Catholic liturgy. As one of my liturgy professors once put it, "Liturgy is bodily activity." That sounds strange at first. But it really is a natural development of one of the most basic of all Catholic doctrines, the Incarnation. We believe that God himself took on flesh, that God understood that the best way to demonstrate his love for humanity was to send his

Son in the flesh, in a body, to demonstrate bodily God's love for us. There is a kind of incarnation that takes place in the liturgy. In the liturgy Christ joins himself to his body, the Church, you and me, to render praise to the Father. As Christ once used his own incarnate flesh to embody the love of God for his people, Christ now uses our flesh, his body, to render praise and thanksgiving to the Father.

As the Body of Christ, we are united in Christ. We bodily demonstrate this unity by being united in our postures and gestures during the liturgy. That is why the Church prescribes common gestures and postures. It is not an effort to arbitrarily impose uniformity as much as it is an effort to ensure that we exteriorly embody that which we interiorly profess – union in Christ. Accordingly the General Instruction to the Roman Missal tells us: "A common posture, to be observed by all participants, is a sign of the unity of the members of the Christian community gathered for the Sacred Liturgy: it both expresses and fosters the intention and spiritual attitude of the participants." [GIRM 42]

Following the same logic, our American Bishops have taught us: "Actions that the whole congregation performs together express its unity and cohesion in the Body of Christ. Such actions and gestures include, for example, making the sign of the cross, standing to pray, sitting to listen, kneeling in adoration, bowing to show reverence, striking the breast in sorrow for past personal sins, moving forward to present and receive, and exchanging the sign of

peace." [Introduction to the Order of Mass: A Pastoral Resource of the Bishops' Committee on the Liturgy, #28, 2003]

Bodily expression (postures and gestures) is integral to Catholic worship. Perhaps Pope Pius XII was the first of the modern popes to remind us of this fact.

"The worship rendered by the Church to God must be, in its entirety, interior as well as exterior. It is exterior because the nature of man as a composite of body and soul requires it to be so." ["Mediator Dei," #23, Pius XII, November 1947]. What the pope was calling for was participation which engages the whole person at every level. Catholic worship is not just a matter for mind and spirit. It is something that engages the whole person,

including the body. Our bishops in the aforementioned document give us a few examples:

"One sits to listen, to rest, to watch. At Mass, for example, sitting is appropriate during the readings before the Gospel, during the homily, and at the Preparation of the Gifts." [#30]

"One kneels as a human gesture of submission. In Christian tradition, kneeling is an acknowledgment of one's creatureliness before God. It can signify penitence for sin, humility, reverence and adoration." [#31]

The relationship between the interior and exterior elements is reciprocal. Our interior dispositions take form in our exterior expressions, postures and gestures. But also our exterior actions can shape our interior dispositions. For example, the bow during



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the words of incarnation in the Creed can be a bodily expression of our reverence for the incarnate Christ. But conversely, the same bow can serve to remind us and form us to have profound respect for this central belief of our faith. Kneeling is not only an exterior manifestation of our interior knowledge of being creature before God. (The exterior posture expresses the interior disposition.) It is also a means of reminding us of our creatureliness which we can often forget. (The exterior expression forms the interior disposition.)

The power of common posture and gesture was summed up many years ago by the Editor of Assembly, a publication of the Notre Dame Center for Pastoral Liturgy. He wrote: "... The shared gestures and mutual attentiveness of the liturgical celebration body forth the God-given oneness-in-Christ which is our baptismal identity; but they also allow us to discover the richness of this mystery. (Italic)We learn who we are by doing what we do.(Italic)" (Emphasis added) [Assembly Vol. 6, no. 2 September 1979]

In the end, I think my friend's term "Catholic calisthenics" has something to teach us. The word calisthenics comes from two Greek words that

mean "beautiful" and "strength." Our repetitive use of certain gestures and postures form us into the beautiful unity of the Body of Christ, which, of course, wields unimaginable power (strength) in the prayer of the liturgy. Perhaps it is our absent-minded performance of these postures and gestures that allows us to grow immune to their beauty and power. As an antidote, I would suggest a prayerful reflection on the various gestures and postures of the liturgy.

As an example (and conclusion), I offer the following reflection on the sign of the cross. It was penned by one of my professors in liturgy over 30 years ago. But it still reminds me of the immense beauty and power of this simple gesture. The author of the following reflection is Dr. Mark Searle who is now deceased.

Sign of the Cross

At the beginning and end of this Mass; at the beginning and end of our lives; at the beginning and ending of all we do stands the sign of the cross, saying: this place, this space of time, this life, this child, these people, this corpse, belongs to the Lord and will not be snatched from Him who bears indelibly in his body the marks of that same cross.



Obituary

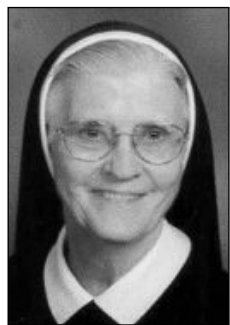
Sister Dorothy Marie Dressman Blaker

Dorothy Dressman was born in 1925 in Ft. Mitchell. Her parents, Hilda and Joseph Dressman, also welcomed into their family four sons; Dorothy was their only daughter. Dorothy attended Blessed Sacrament and St. Henry Elementary Schools. Her high school years were cut short when she left school to care for her ailing mother. Dorothy later received her GED from Thomas More College. Mass and the sacraments were an important part of the Dressman family life.

During World War II, Dorothy had a job on an assembly line and later as an instructor, which lasted until the end of the war. When Dorothy was 20 she married Chris Blaker. They had two sons, Gary and Gregory, and two daughters, Karen and Cheryl. The happy married life that she shared with her husband was shattered when he died in an accident in 1970. Although grief-stricken, her faith in God's help supported her. A quote from Dorothy's notes shows her sentiments: "God often breaks our hearts so that he can beautify our lives."

In God's providence, Dorothy obtained a job at St. Charles Care Center where she became acquainted with the Sisters of Notre Dame. She seemed to blossom from her contacts with the sisters, staff members and the patients that she lovingly cared for. Her vocation also blossomed. Dorothy entered the Notre Dame community in 1979, making her profession on August

1, 1982. Sister Dorothy Marie understood that her vocation meant "giving oneself for the needs of God's people, without question." In the years that followed she ministered in local houses and the provincial house in community services.



Meanwhile, her family was growing with the addition of grandchildren and eventually great-grandchildren. "Sister Grandma," as she was affectionately called, delighted in her visits with family and friends. At times it was a struggle when she felt that she was missing out on the lives of her children and grandchildren. But she courageously persevered in her life of dedication to God. Her face would light up when she talked about God and how much he loves each one. Sister Dorothy Marie loved people and they loved her too. Her ready wit and loving concern endeared her to all.

After her retirement Sister Dorothy Marie was plagued by illness. She remained serene and joyful in spite of the pain she sometimes experienced. As her condition worsened and after she had spent some time in the hospital, she returned to the provincial house to prepare for her meeting with Jesus in heaven. In the afternoon of June 10, 2011 she quietly went home to be with the One to whom she had given her all.

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Newsworthy

Happy birthday to **Deacon David Flynn**, St. Agnes Church, Ft. Wright, July 10; **Father Jacob Varghese, V.C.**, parochial vicar, St. Timothy Church, Union, July 11; **Deacon Robert Stoeckle**, St. Agnes Church, Ft. Wright, July 11; **Father Gerald Witzemann**, parochial administrator, St. Joseph Church, Warsaw, July 19; and **Father Ryan Maher**, pastor, St. Benedict Church, Covington, July 20.

Bishop Brossart High School is pleased to announce the following winners of the Dorothy Muehlenkamp Memorial Scholarship for the school year of 2011–12. All the winners are incoming freshmen: **Morgan Frey**, St. Mary School; **Clay Kramer**, St. Joseph School, Cold Spring; **Jarred Martin**, Sts. Peter & Paul School, California; and **Nicholas Schuler**, St. Joseph School, Cold Spring.

Covington Catholic High School announces that student **Norb Wessels** won first place in Kentucky for his essay in a contest sponsored by the Kentucky Secretary of State.

TV Mass. The cathedral's 5:30 p.m. Mass July 3 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.

"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.

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 svdpnk.org or call 341-3212, ext. 5.

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

Father DeJaco Knights of Columbus, 11186 Licking Pike and Craft Road, Alexandria, **first Friday fish fry** July 1, 4–8 p.m., \$6.50 or \$7 for carry out; and

Festivals

Sisters of Notre Dame Provincial House, Park Hills, July 4

St. Thomas Church, Ft. Thomas, July 8, 9

Immaculate Heart of Mary Church, Burlington, July 8, 9, 10

St. Pius X Church, Edgewood, July 8, 9, 10

St. James Church, Brooksville, July 10, noon–6 p.m.

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, chicken dinner, Aug. 28

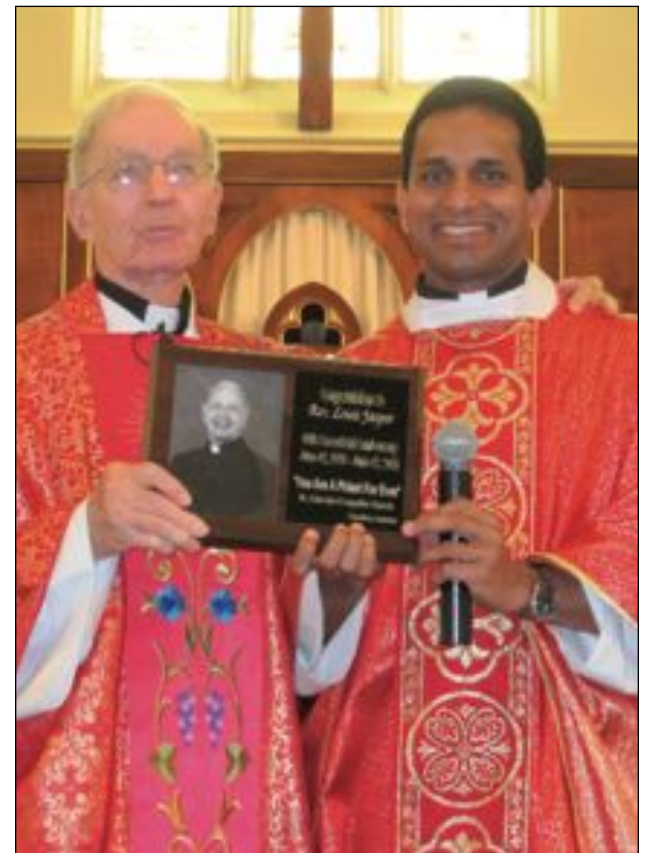
first Sunday breakfast July 3, 9 a.m.–1 p.m., \$6.50 adults; \$4.50 children. Call 635-9863. Visit www.kofcdejaco.org.

"4 Weeks to a New You," a two-hour per week health and wellness and fitness assessment, begins July 6, 12:30–1 p.m. at St. Elizabeth Holistic Health Center, Edgewood. Cost \$200. Class size is limited. Call 301-5959 to register.

"Stretch Your Heart" summer service opportunities: Join the Sisters of Notre Dame during the week of July 11–14, for a week of service at the Notre Dame Urban Education Center offering remedial instruction/tutoring to disadvantaged children in downtown Covington. Or the week of July 9–16, a week of service in New Orleans, Louisiana, ministering at a day shelter for the homeless. Each experience combines service, prayer and community life with the Sisters of Notre Dame. E-mail Sister Ruth Lubbers at smrlubbers@gmail.com or Sister Jean M. Hoffman at jhoffman@dcchome.org or call 291-2040.

Dr. Michael Miller will present updates and guidelines for the evaluation and **management of concussions** including the KHSAA position on concussions July 13, 6:30–8 p.m. at St. Elizabeth-Edgewood. The conference is free. Coaches, parents, athletes and other medical professionals are encouraged to attend. Call 301-5600. Space is limited; call early to reserve your seat.

Swing'n Seniors is sponsoring the following trips: Tecumseh Outdoor Drama, July 14, behind the scene tour, buffet dinner, show. Bus leaves Furniture Fair 4 p.m. and returns at 11 p.m. Cost \$66; Greenbo Lake State Park, Sept. 11, two nights' lodging, six meals and gratuities. Cost \$210 double; \$240 single. Call 441-8567.



Parish celebrates with jubilarian

Father Louis Jasper celebrated a Mass of Thanksgiving in honor of his 60th jubilee at his home parish, St. John the Evangelist Church, Carrollton, June 12. In his homily Father Jasper encouraged parishioners to be peacemakers. He challenged the men and women to consider becoming future priests and religious to continue Jesus' mission. Father Davy mentioned that Father Jasper is the only priest from the 158-year-old parish. A memento was presented to Father Jasper and a celebration followed Mass.

PEOPLE AND EVENTS



'Hometown Nazareth'

St. Timothy Church celebrated Vacation Bible School in a special way this year through "Hometown Nazareth, Where Jesus was a Kid." Here some of the children are building a house during the games at VBS.

Make your good marriage better with a **Marriage Encounter Weekend**. Upcoming dates are: July 15-17, Holiday Inn, Eastgate; and Sept. 16-18, Cliffview Retreat Center, Danville, Ky. Call (800) 547-1251 or visit www.esharing.org.

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

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 mis-

sion, 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.

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.

"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.

Summer camps

NFL youth football camp July 11-12, 6-8:30 p.m. by former Bengal's NFL player Bruce Kozerski at the Eva G. Farris Sports Complex, Covington. The camp is free and open to children ages 7-14. Call Holy Cross District High School at 431-1335 or visit www.hchscov.com.

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.

Bishop Brossart High School: visit www.bishopbrossart.org.

Covington Catholic High School is offering three sports camps for grade school athletes this summer. Visit www.covcath.org/camps.

Newport Central Catholic High School has posted on www.ncchs.com information for basketball and drama camps. Space is limited.

Notre Dame Academy: visit www.ndapandas.org, click on Athletics

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Sisters of Divine Providence welcome new Associates

Five new members of the Associate Community of Divine Providence (ACDP) were among the group of 28 laywomen and sisters who attended a formation retreat in early June at St. Anne's Convent, Melbourne. Linda L. Gallimore, Mary Anne Kunselman, Jacki Marko and Theresa Tingle, all of Carrollton, and Pat TenBrink, of Florence, were received into the associate community by Sister Fran Moore, provincial of the Congregation of Divine Providence, and Donna Esposito, ACDP director.

Candidates have studied for a year and written an agreement outlining how each will live the four providential virtues. They were then presented with the ACDP pin (which embodies the cross the sisters wear) as family, friends, other associates and sisters witnessed and pledged support. Associates in attendance then renewed their own commitment to "listen to the cry of the earth; to reach out beyond our comfortable boundaries and embrace the poor and oppressed; to be credible and faithful signs of God's Providence in today's world."

To learn more about the ACDP community, contact Donna Esposito, (859) 441-0700, ex. 308 or e-mail don-naeacdp@aol.com.


UPCOMING RETREATS AT THE JESUIT SPIRITUAL CENTER

- PERSONALLY DIRECTED RETREATS**

The Jesuit Spiritual Center is offering Personally Directed Retreats July 8-15 and July 29-Aug. 5. These individualized and silent retreats offer participants a quiet time spent in the tradition of the Spiritual Exercises of St. Ignatius. Each day includes Mass and a 45-minute meeting with a carefully selected spiritual director. During the rest of the day, retreatants can spend time in contemplative and solitary activities, including prayer, journaling, reading, walking on the grounds, art and music. Although the retreats last for seven days, accommodation can be made for shorter stays.
- LISTEN, LIVE, GIVE**

Retreat director and former radio news anchor Bill Tonnis will offer two day-long retreats, Listen, Live, Give — Find Your Voice, July 16 and Aug. 13 at the Jesuit Spiritual Center. Through discussion and music, Mr. Tonnis will share his message of finding your own unique voice in God's ongoing creation.
- INTIMACY WITH GOD**

The Jesuit Spiritual Center is hosting two prayer retreats directed by Dr. Alex Aronis, both entitled Developing Intimacy with God. Dr. Aronis is pastor emeritus of Union Church of Manila, Philippines, and of Kenwood Baptist Church. He also served as a Navy chaplain. Dates for the retreats are Aug. 8-10 and Aug. 19-20.



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For more information on any of these retreats, or to register, call (513) 248-3500, ext. 10. Or visit our website at www.jesuitspiritualcenter.com.

Local Catholic Charities receives national attention

Tim Fitzgerald
Editor

When it rains, it pours.

Although this cliché could describe Greater Cincinnati's weather lately, here it's meant to summarize the multiple good news announced by Catholic Charities of the Diocese of Covington.

The story begins with the appointment of William Jones, executive director of the diocesan Catholic Charities, to the board of trustees of the national organization, Catholic Charities USA, headquartered in Alexandria, Virginia. He is one of 18 board members, half of whom are local Catholic Charities directors. (The other nine are business and community leaders from across the U.S.) He will begin his three-year term (renewable for another three years) in September.

So how did it happen that a director of such a small agency — fewer than 50 employees — from a small diocese come to the attention of the administrators of the national organization? (Some context: last year all Catholic Charities agencies served 9.1 million people in the U.S.; Catholic Charities in the Archdiocese of New York has 3000 employees.)

Mr. Jones speculates he was nominated and eventually appointed because he's been around for a while (a member of CCUSA since 1984) and has been a productive presence (served on various committees and helped host the CCUSA convention in Greater Cincinnati in 2007).

He also thinks the agency he directs has a reputation as a very effective and efficient operation, providing multiple, high-quality services on a shoestring budget to an ever-increasing number of client families and individuals. This kind of efficiency is noticed. (Context again: Mr. Jones points out that he has been director only since 2005. He and the entire current staff are, as he puts it, "standing on the shoulders of giants," including those of the previous director, Divine Providence Sister Joan Boberg.)

Good news, part two

The local Catholic Charities has accepted an invitation to a national conference in Maryland, one of 10 delegations sharing their "best practices" and exemplary programs. Laura Jackson and Mary Fleischman, a case manager and the director of the parenting program, respectively, will represent the diocesan Catholic Charities. Mr. Jones believes that his agency was selected as one of the 10 invitees primarily because of his appointment to the national board of trustees.

But wait, there's more!

Mr. Jones has been invited to the White House.

He will be one of 100 Catholic Charities directors from across the U.S. convened by the Obama administration to describe their efforts to address the needs of low-income people. They will spend a day in late July telling of their local agencies' experiences, most effective strategies and other details. Mr. Jones said the day might include a White House tour by Michelle Obama (schedule permitting). Similar days have been scheduled for other human resource organizations, such as the Red Cross.

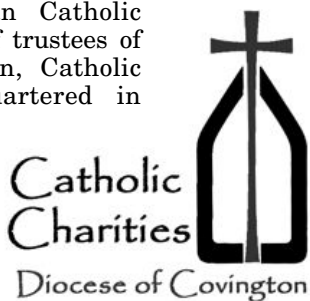
One topic will be the National Opportunity and Community Renewal Act, now before Congress. By putting decision-making for local programs into local hands, it would lower the cost of human resource programs and make them more transparent and effective, according to proponents. Because the law would save money, Mr. Jones said it's considered a deficit-reduction plan.

Mr. Jones thinks he was invited partly because of his discussions with Geoff Davis, Northern Kentucky's representative to Congress, who is chair of a subcommittee on human resources of the influential House Ways and Means Committee. The diocesan Catholic Charities' reputation as an effective organization was another likely factor, plus the fact that the Kentucky usually ranks among the weakest states in meeting the needs of poor people. The Archdiocese of Louisville's Catholic Charities' director, Steve Bogus, has also been invited, Mr. Jones said.

"I'm gratified that people in government are interested in what's happening out here in the real world, and particularly (that they are interested) in a state like Kentucky which is in the bottom 10 states in almost every human resource measure," Mr. Jones said. "It's a good example of government trying to pay attention to people who are doing the work."

What does all this mean?

Mr. Jones offered an interpretation. "We (at Catholic Charities) are doing best practice, we are being noticed, we are doing a good job ... the people of the diocese should have confidence that when they support our programs they are getting good 'bang for the buck.'"



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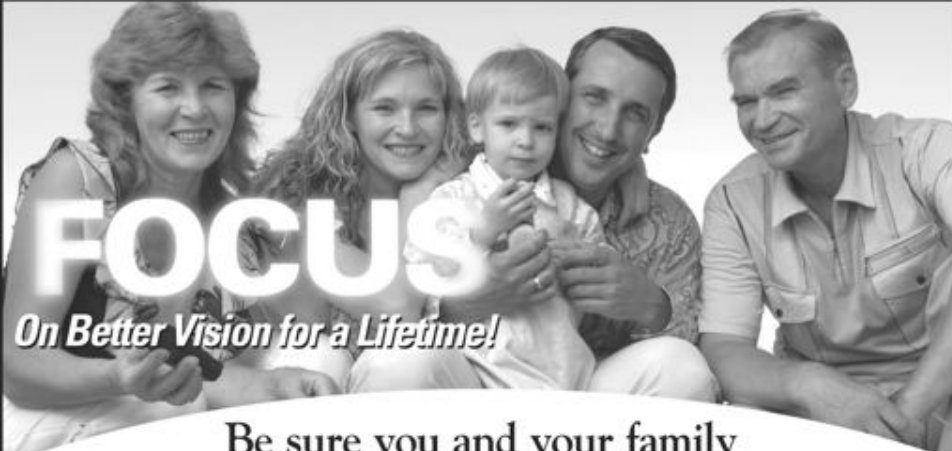
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"Bad Teacher" (Columbia) Coarse comedy celebrates a morally impaired middle-school teacher (Cameron Diaz) bent on landing a rich husband. Foul-mouthed, slatternly, racist, and conniving, she sets her sights on a new substitute teacher (Justin Timberlake) while feuding with one full-time colleague (Lucy Punch) and rejecting the attentions of another (Jason Segel). Working from a script by Gene Stupnitsky and Lee Eisenberg, director Jake Kasdan has fashioned a monotone picture in which every stab at humor derives from humiliation. All in all, the tawdry exhibition fails to shock, subvert or entertain. Several scenes depicting nonmarital sexual activity, much drug use and alcohol consumption, at least one instance of upper female nudity, frequent explicit sexual humor, some uses of profanity, pervasive rough, crude, and crass language, some scatological humor. CNS: O; MPAA: R.



Movie Capsules

"Cars 2" (Disney/Pixar) In director John Lasseter's winsome — and equally family-friendly — sequel to 2006's "Cars," some of the anthropomorphic vehicles of the first feature depart Route 66 for an around-the-world adventure as a veteran racecar (voice of Owen Wilson) accepts a challenge to compete in the first-ever World Grand Prix across three countries. With his best friend, a hapless tow truck (voice of Larry the Cable Guy), in tow, he takes on his main rival, a cocky Italian Formula One speedster (voice of John Turturro). A case of mistaken identity, meanwhile, sees the amigos mixed up in James-Bond-style intrigue involving an Aston Martin (voice of Michael Caine) who is the superspy of British Intelligence. Amid the sight gags and belly laughs are good lessons about family, friendship, self-esteem, environmental stewardship and acceptance of others. Some of the action, however — mainly the spy scenes showcasing explosions, gunfights, and car "torture" — may be too intense for the littlest viewers. CNS: A-I; MPAA: G.

"Green Lantern" (Warner Bros.) Mediocre comic book adaptation, directed by Martin Campbell, in which a devil-may-care test pilot (Ryan Reynolds) is endowed with superhuman powers and joins the ranks of an elite force of intergalactic warriors. Opposing the flyboy is a biology professor whose accidental infection with super-villain negative energy offers him the chance to act on his longstanding jealousy over our hero's on-again, off-again relationship with an aeronautics executive (Blake Lively) both have known since childhood. The effects-driven proceedings see the main character struggling to become more responsible — in the bedroom as well as on the cosmic beat. But the underlying mythos, which pits will against fear and posits that the former, properly

channeled, can turn thoughts into reality, including newly created physical objects, seems tainted with a range of crackpot ideologies to which responsible parents will not want their targeted teens exposed. Themes requiring mature discernment, much bloodless violence, implied casual sex, a few uses of profanity, some crude language and sexual references. CNS: A-III; MPAA: PG-13.

"The Lion of Judah" (AMG) This 3-D animated musical re-imagines the events of the first Holy Week through the adventures of a bunch of wisecracking animals. At the center of the tale is a spunky lamb (voice of Georgina Cordova) chosen as the Passover sacrifice because he is pure and unblemished. On the way to Jerusalem, he busts out of his cage and meets a sitcom-worthy group of stable dwellers, led by a wise rat (voice of Ernest Borgnine) and a sassy rooster (voice of Alphonso McAuley). When the sheep is recaptured, and the rooster stows away in his cage, the remainder of the menagerie band together to set their friends free. Although its retelling of Christ's passion, death and resurrection is oversimplified and often takes a back seat to some pretty lame jokes, directors Deryck Broom and Roger Hawkins' family film does provide a worthy introduction for very young children to the story of salvation and the basic tenets of Christianity. CNS: A-I; MPAA: PG.

"Mr. Popper's Penguins" (Fox) The arrival on his doorstep of a half-dozen live penguins — a bequest from his father, a world traveler and arctic explorer — turns the life of a work-obsessed Manhattan real estate developer (Jim Carrey) upside down. Though their antics threaten to derail a deal vital to his career, his growing bond with the unruly creatures also change his outlook, inspiring him to repair frayed ties to his ex-wife and two young kids. Director Mark Waters' routine comedy — loosely adapted from Richard and Florence Atwater's award-winning children's classic — is gooey with guano, but otherwise unproblematic while its hopeful theme of marital reconciliation is gratifying. A mostly pleasant distraction for undemanding tots. Several scatological sight gags, a single adult reference, at least one mild oath. CNS: A-I; 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.

Father Witzemann

(Continued from page 2)

an elderly priest with whom he resided. After weeks of struggling and discussing a particular problem, Father Witzemann said that the elder priest announced the solution. "He said, 'It's about love and compassion, stupid! Read the life of Christ and learn.' And so I reflected on that, what Christ did and the main thing was about compassion and healing. It's not about rules and regulations. Christ showed us that too. Christ said that the Sabbath was made for people, the people were not made for the Sabbath. We should listen to him," Father Witzemann said.

Father Witzemann said that he has enjoyed everything about being a priest. About his current assignment Father Witzemann said, "When you live in a

community where people appreciate your presence and support you, it's easier ministry."

Father Witzemann and three of his classmates — friends who played together before kindergarten, went to school and seminary together, and celebrated their first Mass of Thanksgiving together — will again celebrate a Mass of Thanksgiving in honor of their golden jubilee Aug. 14, 10:30 a.m. at St. Clement Church, St. Bernard. A reception will follow.

"During his 50 years of priestly ministry as a Catholic school teacher, hospital chaplain and parish priest Father Witzemann has demonstrated his dedication to that ministry and to the people to whom he was sent to minister," said Bishop Roger Foys. "Always ready and willing to serve where needed, he put the needs of the Church before his own.

"Not long after I came to Covington as its 10th bishop, Father Witzemann, already officially retired from active ministry, learned of a need we had in the diocese and came forth to volunteer to serve the parishes in Warsaw and Owenton. That was seven years ago. Father Witzemann still serves as the parish priest in those two parishes. It is evident to me when I visit the parish that Father Witzemann is loved and respected by his parishioners. While he could be enjoying his retirement free of administrative duties, he has chosen to respond to a need and has put his own interests aside to fill that need.

"I wish Father Witzemann good health and long life and blessings as he observes 50 years of priestly dedication and ministry."

NEWS BRIEFS

National/World

Pope says Eucharist is antidote to modern individualism

VATICAN CITY — Pope Benedict XVI said the Eucharist is the heart of Church life and an “antidote” to the increasingly individualistic global culture. Addressing pilgrims June 26 on the feast of Corpus Christi, which commemorates the institution of the Eucharist, the pope said the Eucharist was like the “pulsing heart” that gives life and meaning to everything the Church does. As the sacrament of Communion, it is able to transform people’s lives, leading them to God, he said. “In a culture that is more and more individualistic — a culture in which we are immersed in Western society, and that tends to spread itself throughout the world — the Eucharist constitutes a type of ‘antidote,’” the pope said. “It works in the minds and hearts of believers and continually disseminates in them the logic of communion, of service, of sharing — in short, the logic of the Gospel,” he said. The pope said this spirit, nourished by the real presence of Christ in the Eucharist, was evident in the lives of the early Christians, who lived fraternally and shared their worldly goods in common, so that no one was impoverished. “And even in later generations through the centuries, the Church, despite human limits and errors,

continued to be a force of communion in the world. We think especially of the most difficult periods of trial: what it meant, for example, in countries ruled by totalitarian regimes, to be able to gather at Sunday Mass,” he said.

Vatican to launch web portal that streamlines news

VATICAN CITY — Pope Benedict XVI himself will give a cyber spark of life to a new Internet portal that gathers all Vatican news into one multimedia website, officials from the Vatican’s communications office announced. With a click on a tablet device on the evening of June 28, Pope Benedict will officially launch the aggregator of news content from the Vatican’s newspaper, radio, television and online outlets, they said. The site, www.news.va, will be fully functional June 29, said Archbishop Claudio Celli, who heads the Pontifical Council for Social Communications. The date coincides with the feast of Sts. Peter and Paul and the 60th anniversary of Pope Benedict’s ordination into the priesthood. Archbishop Celli explained at a June 27 news conference that the site will streamline news from the Vatican newspaper, *L’Osservatore Romano*; Vatican Radio; the Vatican television station CTV; the Vatican Information Service (VIS); the Fides missionary news agency; the

Vatican press office; and the main Vatican website. It will offer print, video and audio material in Italian and English. New languages will be added gradually, beginning with Spanish, followed probably by French and Portuguese, he said.

Bishop: Newspapers still have major role in media

PITTSBURGH — Although social media is the rage in today’s world of communication, one Catholic bishop offered an impassioned speech in support of Catholic print publications. During a panel discussion June 23 at the 2011 Catholic Media Convention, Pittsburgh Bishop David A. Zubik said Catholic newspapers and magazines continue to be the best way to reach people in the pews. “There has been no greater and more consistent success in Catholic communications in the United States than through the use of print,” the bishop said. He cited figures from the Catholic Press Association’s official directory, which showed that Catholic newspapers and magazines in the United States and Canada reach almost 13 million households. “That is an extraordinary number and that is still going on today,” said Bishop Zubik. “We can and we must use every means of social communications available to us today: television,

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NEWS BRIEFS

radio, Twitter, Facebook, Skype and whatever has evolved since you and I began our meeting this morning. But I believe that it is incumbent on us as bishops and on us as Church to maintain a vital Catholic print presence." His remarks were greeted with applause. Bishop Zubik noted that he could not predict whether the printed word would still have the same impact in 20 years, but today, "absolutely and fundamentally the best option ... to evangelize the evangelizers, is through Catholic print."

Bishops: Same-sex marriage approval undermines families

ALBANY, N.Y. — Following passage of legislation to allow same-sex marriage in the state, the Catholic bishops of New York expressed concern "that both marriage and family will be undermined by this tragic presumption of government." In a June 24 statement, the heads of the state's eight Catholic dioceses said they were "deeply disappointed and troubled" at approval of a bill that will "alter radically and forever humanity's historic understanding of marriage." The state Senate passed the measure 33-29 in an evening vote June 24, and New York Gov. Andrew Cuomo, a Democrat and a Catholic, signed it into law later that night. Unless it is delayed by legal challenges, it will take effect in late July. New York would then become the sixth state to permit same-sex marriage. It currently is allowed in Connecticut, Iowa, Massachusetts, New Hampshire and Vermont, in addition to the District of Columbia. The bishops said the true definition of marriage as the union of one man and one woman "cannot change, though we realize that our beliefs about the nature of marriage will continue to be ridiculed, and that some will even now attempt to enact government sanctions against churches and religious organizations that preach these timeless truths." The statement was signed by Archbishop Timothy M. Dolan of New York and Bishops Howard J. Hubbard of Albany, Nicholas DiMarzio of Brooklyn, Edward U. Kmiec

of Buffalo, Terry R. LaValley of Ogdensburg, Matthew H. Clark of Rochester, William F. Murphy of Rockville Centre and Robert J. Cunningham of Syracuse.

Pope to hold major meetings with young people in Spain

VATICAN CITY — Pope Benedict XVI will preside over nine major events with young people during World Youth Day celebrations in Madrid in August, including a prayer vigil and a closing Mass expected to draw more than a million people. The pope will hear the confessions of several young people, host a group of youths for lunch and lead a Way of the Cross with young people in central Madrid. He will also meet with Spanish Prime Minister Jose Luis Rodriguez Zapatero and with members of the royal family during his Aug. 18-21 visit. It will be the third international World Youth Day encounter for the German pope, who met with young people in 2005 in Cologne, Germany, and in 2008 in Sydney.

Hybrid eyed as pope's next vehicle, papal spokesman says

VATICAN CITY — Pope Benedict XVI will be traveling in greener style in the future when a project for a new hybrid popemobile gets off the drawing boards and on to the road, a papal spokesman said. Mercedes-Benz is making plans for an energy-saving papal vehicle that could be used at home or abroad, said Father Federico Lombardi, director of the Vatican press office. On papal trips, Pope Benedict is usually driven in a white Mercedes with bullet-proof glass that allows him to sit and wave at the crowds from the back. Vatican officials said late last year that the pope, who has said he is committed to saving energy at the Vatican, would welcome an electric vehicle as a symbol of his support for measures that promote energy sustainability. News reports have said that Vatican security vetoed an all-electric option because they feared it wouldn't have enough power to accelerate quickly should there be an emergency. Father Lombardi did not confirm those reports. A hybrid vehicle has both an electric motor and a gasoline engine. The new vehicle will not be completed in time for the pope's Sept. 22-25 trip to Germany, Father Lombardi said.


Sainthood causes advanced, including priest killed by Nazis

VATICAN CITY — Pope Benedict XVI advanced the sainthood causes of 27 candidates, including 14 martyrs from the Spanish Civil War, an Austrian priest who died in a Nazi death camp, and a Jewish wife and mother who converted to Catholicism and founded a religious congregation. During a meeting June 27 with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, the pope signed a decree recognizing a miracle attributed to the intercession of Hildegard Burjan — a German mother of one, born in 1883 who founded the Society of Sisters of Caritas Socialis. The recognition of the miracle clears the way for her beatification. She died in Vienna in 1933. Pope Benedict also signed decrees that pave the way for several other beatifications, including: Spanish Bishop Salvio Huix Miralpeix of Lleida, who was martyred in 1936 during the Spanish Civil War; 13 sisters of the Daughters of Charity of St. Vincent de Paul who were martyred in 1936 during the Spanish Civil War; and Father Carl Lampert, born in Austria in 1894 and martyred in Germany's Buchenwald concentration camp in 1944.

Order 'saddened' by Father Corapi's decision to leave

WASHINGTON — The Society of Our Lady of the Most Holy Trinity said it was "saddened" that Father John Corapi, one of the most visible members of its order, has decided to leave the order and the priesthood. Father Corapi, 64, declared June 17 in a YouTube video and a blog posting on one of his websites, that he was leaving because he could not get a "fair hearing" on misconduct allegations that were lodged against him in March and which included what the priest said were sexual abuse charges. The order, commonly referred to as SOLT, was in the midst of investigating the allegations when Father Corapi made his announcement. "Although the investigation was in progress, the SOLT had not arrived at any conclusion as to the credibility of the allegations under investigation," said the statement, issued June 20 by Father Gerry Sheehan, the order's regional priest-servant and Father Corapi's superior. Father Sheehan said the order's last communication with Father Corapi took the form of a June 3 letter from him "indicating that, because of the physical, emotional and spiritual distress he has endured over the past few years, he could no longer continue to function as a priest."

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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. John the Evangelist Church, Carrollton (Parish Hall) Sunday, July 10, 1-4:30 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
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- Click on TRAINING COMPLIANCE on left green panel
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■ June Bulletin: posted July 3; due Aug. 2

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‘Covington’s Sisters of Notre Dame’ — A pictorial history

Monica Yeamans
Editorial Assistant

“I recently retired and had always thought I’d write a children’s book and illustrate that,” explained Michael Hargis, local retired architect and author of “Covington’s Sisters of Notre Dame,” when asked by the *Messenger* how he was prompted to write about the Sisters of Notre Dame.

Inspired by his interest in history and local history, in particular, he was searching for the right subject.

“In looking at the Arcadia (Publishing) books, the ‘Images of America,’ I noticed the large majority were about the cities like Ft. Wright. Was there a common thread that went throughout this area that could touch the people in all of [the cities] that would widen the appeal? The SNDs (Sisters of Notre Dame) had taught in the grade schools, colleges, and worked at various hospitals and nursing homes [in Northern Kentucky]. I thought the SNDs would be a subject with a wider appeal. I was also taught by the SNDs in grade school and in my life I have been influenced by them.”

Mr. Hargis received approval from Arcadia Publishing to move ahead with the project. He started his research in June 2010.

“A big plus with the book [was the fact] I did know many of the Sisters of Notre Dame and had been taught by some and knew [the sisters] had a large archive of information about their history and of the Covington province. I was able to use that archive for the majority of the photographs.” He was assisted by Sister M. Joan Therese Niklas, archivist for Notre Dame community at St. Joseph Heights Convent in Park Hills. He also researched the *Messenger* archives.

Mr. Hargis’ book presents in photographs the history of the Sisters of Notre Dame, founded in 1850 in Coesfeld, Germany. The first Sisters of Notre Dame

landed in New York City on July 4, 1874. From there they went to Cleveland, Ohio. Two sisters arrived in the Diocese of Covington on August 13, 1874, at the request of Bishop August M. Toebbe.

Representatives of the Sisters of Notre Dame decided to come to the U.S. because of political pressure in Germany. The German government, trying to get rid of religious influence in schools, outlawed the religious from teaching in the schools. The superior general of the religious community looked for opportunities outside of Germany.

From 1875 to 1878 Covington served as the center of the congregation. (Now the headquarters is in Rome.) Covington became a province in 1924. Cleveland, Toledo, and Thousand Oaks, California, are the other provinces of the sisters in the U.S. The Sisters of Notre Dame members continue to serve in many ministries throughout the world including teaching, healthcare, childcare, religious education and community services.

Mr. Hargis’ 128-page book contains 217 photographs from the very beginning of the Sisters of Notre Dame to current times. The book represents a partnership between Mr. Hargis and the Sisters of Notre

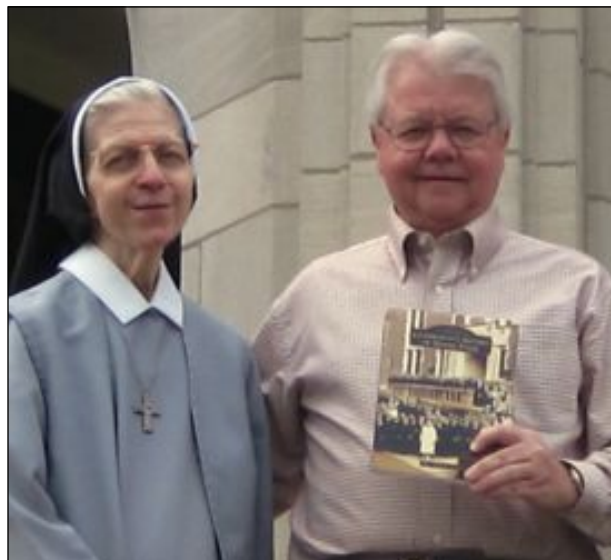
Dame. According to Mr. Hargis a large percent of any profits will go to the local religious community to support their mission in Uganda, East Africa.

“What I like about the [pictures in the book] was not just looking at the people but looking at the environment in which the people had their picture taken, looking at the calendars or the license plates on the cars,” Mr. Hargis said. “I learned so much about things the sisters did in this area and in the locations and buildings they worked in that you often took for granted.”

Available at Borders, Walgreens, Barnes & Noble, ACE hardware, CVS drug stores and at most national chain stores, “Covington’s Sisters of Notre Dame” is also available through the Sisters of Notre Dame.

The books were scheduled to arrive June 27 and were to be available at St. Joseph Heights and in area bookstores that day. A table will also be set up at the Sisters of Notre Dame Provincial House, Park Hills, Fourth of July event to sell copies of the book.

For more information about ordering a copy visit the Sisters of Notre Dame website: www.sndky.org and click on the “What’s happening” tab.



Sister M. Joan Therese Niklas and author Michael Hargis

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