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Keener photo

St. Henry District High School breaks ground, July 24, on a \$7.8 million dollar expansion and renovation project. Pictured above (from left) are: Dan Riegler, Karen Riegler, campaign co-chairs; Dale Henson, diocesan, chief financial officer; David Otte, principal; Father Ryan Maher, vicar general; Father Joseph Shelton, administrative assistant to the bishop; Bishop Roger Foys; Father Gregory Bach, pastoral administrator; Michael Clines, superintendent Schools; Donald Knochelmann, director, Buildings and Properties; and Beckie Middendorf, development director, SHDHS.

SHDHS 'Building on Excellence – Guided by Faith'

Laura Keener
Editor

It's been 20 years since St. Henry District High School (SHDHS) held its last capital campaign, which, on 9/8/98, moved St. Henry District High School from its campus on Dixie Highway in Kenton County to Donaldson Road in Boone County. Today, SHDHS stands as the only Catholic high school in Boone County, a county that has experienced more growth than any other county in Greater Cincinnati.

"We see this is a great growth potential," said Beckie Middendorf, advancement director, SHDHS.

On July 24, Bishop Roger Foys, David Otte, principal; Michael Clines, superintendent of Schools; Father Gregory Bach, pastoral administrator, SHDHS; and Dan "Boone" and Karen Riegler, SHDHS campaign chairs; broke ground on a \$7.8 million dollar expansion and renovation project.

"Our vision is to position St. Henry District High School for the future," said Mr. Otte to the about 50 benefactors and supporters of SHDHS attending the groundbreaking.

The addition will add about 30,000 square feet to the SHDHS campus
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DCCH celebrates its first 100 adoptions

Laura Keener
Editor

Numbers represent milestones. And while there are many milestones to celebrate — one, 10, 25, 50 — there is something extraordinary about reaching 100. Many school students celebrate the 100th day of school by bringing 100 small items to count. Al Roker of NBC's "Today" show gives a shout out to centenarians on their 100th birthday. So when the Diocesan Catholic Children's Home Center for Children and Families (DCCH), Ft. Mitchell, placed their 100th child for adoption they knew it was time to celebrate — "100 Lives Changed."



Jessie Geiman, case manager, DCCH; Kira and Miriah Persinger, and Ron Bertsch, director of Therapeutic Foster Care/Adoption, DCCH, celebrate Adoption Day at the courthouse in March. The girls are the 99th and 100th children who found their forever families through adoption at DCCH.

DCCH Meet and Greet

DCCH is presenting a free foster care and adoption "Meet and Greet" event for interested families to learn more:

Date: Tuesday, Aug. 7

Time: 6:30 p.m.

Where: DCCH campus, 75 Orphanage Rd., Ft. Mitchell

Contact: (859) 331-2040 or dcchcenter.org

100 Lives Changed, a private event marking the milestone achievement of 100 children who found forever families through adoption, was held June 21 at the DCCH festival grounds. The event celebrated, recognized and congratulated the over 100 children and 62 families who adopted through the Special Needs Adoption Program at DCCH.

Chad and Melinda Persinger are the proud parents of the 100th

adopted child — Mariah. Mariah's older sister, Kira, was number 99, and also calls the Persingers "mom and dad." The adoption of both sisters was finalized in March.

The Persingers live in Cynthiana, Ky., and are both teachers for

Harrison County public schools. Their interest in becoming foster parents grew out of their love for children, their openness to learning and an inability to do nothing while witnessing an overwhelming need.

"You see the signs how they're in need," said Mr. Persinger.

(Continued on page 13)

- DCCH currently has 87 percent of their 50 children in foster care placement due to parental drug abuse; 42 percent of that is specifically heroin addiction and parent overdose deaths.
- Referrals have risen over 1,206 percent from 2012 to May 2018. Most have to do with the drug, alcohol abuse and the heroin epidemic.
- In May 2018, 392 children were referred to DCCH for foster placement.
- In the State of Kentucky, as of June 3, 2018 there were 9,256 children in out-of-home care protective custody — an all-time record high.



Carmel Manor

Keener photos

In recognition of the feast of Our Lady of Mount Carmel, Bishop Roger Foys celebrated Mass, July 13, at Carmel Manor, Ft. Thomas. The Carmelite Sisters for the Aged and Infirm sponsor the Campbell County nursing care facility. The mission and ministry of the Carmelite Sisters is informed by the belief that “all life is sacred,” according to their website. The sisters advocate especially on behalf of the elderly. Carmelite Sisters working at Carmel Manor are: (from left) Sister Leda Domino, Sister Pauline Ross, Bishop Foys, Sister Diane Mack, administrator, and Sister Alice Webster. At the Mass, Carmelite Sister Alice Webster distributes the Eucharist to a resident of Carmel Manor.

SHDHS groundbreaking

(Continued from page 1)

and will include a 650-plus seat multipurpose auditorium — the largest in the diocese — and classroom space for the Fine Arts department. In addition to hosting student performances the auditorium will also be used for school assemblies, lectures, award banquets and community gatherings. The new space will also be home to a student art gallery and an alumni gallery for displaying St. Henry memorabilia. A crown jewel of the project will be a Mary grotto that will serve as an outdoor campus sanctuary.

Expanded and upgraded space within the current school building will enhance STEM (science, technology, engineering and math) curriculum and provide new office and meeting space for the Guidance Department.

“St. Henry District High School is an active faith community,” said Mrs. Riegler.

Mrs. Riegler said that building faith is important to her and her husband, which is why they agreed to take the lead role in the “Building on Excellence — Guided by Faith” capital campaign.

“This is not just about building a building but building up our Catholic faith in our diocese and in our community and strengthening our students spiritually, academically and socially,” she said.

Mrs. Middendorf said that it was five years ago that Bishop Foys gave leaders at SHDHS permission to do a feasibility study. It was determined that an auditorium and enhancements to the fine arts program was the school community’s greatest need. But the SHDHS faculty and staff were skeptical — building projects were talked about before but never seemed to get to, let alone off, the drawing board.

“In a recent homily Bishop Foys talked about seven words from the fifth chapter of the Gospel of Mark, ‘Do not be afraid; just have faith,’” said Mr. Otte. “We were never afraid but we did wonder a few times when and if this was going to happen. We always had faith — faith in God, faith in the diocese and faith in each other. Together this project has become a reality.”

The project “breathed new life” when Ralph and Irma Drees pledged a \$750,000 gift to the campaign. The theater will be named the Drees Home Auditorium. An anonymous donor recently made \$500,000 matching gift. Soon, letters will go out to family, friends, alumni and community members asking for donations so as not to lose even a penny of the matching gift.

At the groundbreaking, the SHDHS community honored Andrew Piaskowy, an architect with PCA Architecture. Mr. Piaskowy began work in designing form and function to the building project when a serious health diagnosis forced him to pass the project on to a colleague to complete.

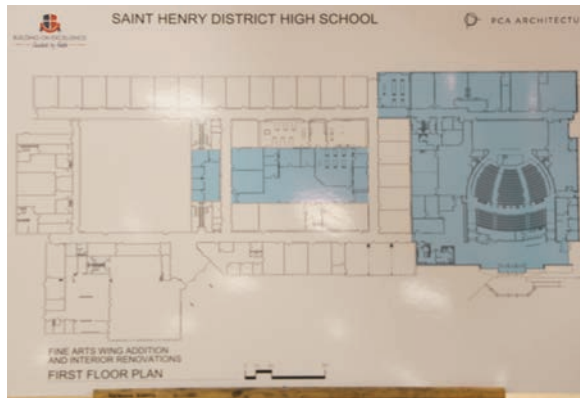
“When people step onto the new St. Henry campus they will enter through the Piaskowy Plaza,” said Mr. Otte. Mr. Piaskowy was clearly moved by the honor as he brushed tears from his eyes.

“It’s a wonderful time for St. Henry District High School and Catholic education,” said Mr. Clines. “As superintendent I am grateful to Bishop Foys for his guidance and support. I appreciate deeply the commitment of Mr. Otte and the dedication of campaign chairpersons, Boone and Karen Riegler — thank you. Congratulations as this first rate educational

expansion becomes a reality.”

Bishop Foys offered his congratulations to the SHDHS community. “I commend the St. Henry District High School community, under the leadership of principal David Otte, for having brought this dream to a reality. The excitement generated over this latest building project is a sign of real growth

and interest in a thoroughly Catholic school education. Our diocese has a long history, from its earliest days, of Catholic school education. This latest program at SHDHS adds to that glorious history. I especially congratulate Mr. Otte for his leadership and determination in bringing us to this day.”



(top) A rendering of the new addition and Mary grotto at St. Henry District High School. (above) A rendering of the interior space.



Keener photos

(center middle) Michael Clines, superintendent of Catholic Schools, shares his congratulations at the groundbreaking. (center right) Dan and Karen Riegler, chairs, of the SHDHS “Building on Excellence — Guided by Faith” capital campaign, said, “Investing in SHDHS is not just an investment in the future of our children, it’s an investment in the future of our faith.” Mr. Riegler is a 1970 graduate of St. Henry High School. (above left) David Otte, principal, said, “Our ultimate goal and the reason why we are all doing this is to provide a Catholic education to as many students as possible.” (above right) After blessing the grounds, Bishop Foys blesses the crowd.

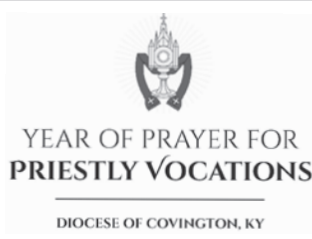
Hear the call to the priesthood through the Sacred Heart of Jesus

Father Michael Black
Messenger Contributor

Suscépit nos Dóminus in sinum et cor suum (The Lord has received us into his bosom and his heart) from the Magnificat antiphon on the solemnity of the Sacred Heart of Jesus.



Father Michael Black



As a priest of Jesus Christ, I have been, in a mysteriously awesome way, drawn into and welcomed into the heart of God. God's very heart, the human expression of his will, and ultimately of his

love, is the heart which hurts with pain at our sins and yet, which burns with intense compassion for the human race and, consequently, judges according to his mercy; a Divine Mercy which is not some blindness, on God's part, as regards to our sinfulness; rather, it is his loving response to his active

recognition of our sinfulness and the misery it causes us. God's crowning Divine Mercy does not show us the face of a destructive and vengeful God in response to our sinfulness; rather, he shows us the face of a God who chooses to suffer with us, and in that suffering, acts to alleviate it. This suffering with us, which in Latin is *miseriordia*, is something more than the mercy of a judge who forgives; it is the willingness to suffer with the suffering. God, in his suffering, unites himself with our suffering. And the priest, likewise, in his vocation, formed by this love of Christ for man, suffers with and for the suffering human race. It's a sacrifice, no doubt, but a sacrifice made and rooted in a love that flows into my heart from his Sacred Heart.

The priesthood, then, is a sort of incarnation of the mystery of the heart of a God who feels compassion for and bestows the immense depths of his love upon the human race. The priesthood, like the most Sacred Heart of Jesus, is the icon of the intensely passionate love that Christ has for our fallen humanity to which he had intimately united himself in the Incarnation. And that divine love for man overflowed from his heart into the priesthood so that the priest, the human agent of the infinite love of the Sacred Heart, might have a participation in this divine love. Hence, Christ and the priest, on the day of his ordination, embrace in the Sacred Heart and are united in love for mankind.

Jesus calls priests, and men discerning the priesthood, into his Sacred Heart — *Suscépit nos Dóminus in sinum et cor suum* — so that Christ's love and mercy might continue to flood this earth. The priest, then, despite human limitations,

is the icon of the love for man with which the Sacred Heart burns. The Sacred Heart, and consequently the priesthood, is the mystery of the heart of God who feels compassion for and bestows his love upon the human race.

This is the object of contemplation that makes a young man's heart swell with joy as he discerns a call to the priesthood — a call he hears from the depth of his soul at the very core of his being. As he contemplates God's love for mankind exemplified in the most Sacred Heart of Jesus, he hears a gentle call and he listens. And as he listens, he slowly learns that God is calling him to become a priest. The young man thinks of the responsibilities, joys and sorrows of the priesthood and, his heart brimming with an overwhelming joy and eyes almost filled with tears, he tells God yes, *fiat mihi secundum verbum tuum*.

Suscépit nos Dóminus in sinum et cor suum — this invitation into the warm embrace of the Sacred Heart where a man discerns his vocation to the priesthood is a sacred and privileged invitation. It's where a young man learns not only about how much God loves him but how much he, consequently, is called to love every human person. To men discerning their call to the priesthood, I pray you find rest in the burning furnace of divine charity that is the Sacred Heart and, as your hearts unite, you hear the Sacred Heart call to your heart with the awesome privilege of the priesthood!

Father Michael Black is parochial vicar, St. Patrick Parish, Maysville, Ky.

Our Lady of Lourdes elevated to parish

Laura Keener
Editor

By order of decree, June 8, 2018, and after consultation, May 17, 2018, with the Presbyteral Council, Bishop Roger Foys has erected the personal parish of Our Lady of Lourdes, Park Hills, for liturgical celebrations of the extraordinary form of the Roman rite.

The personal parish was originally erected, July 16, 2016, as a personal quasi-parish. The Code of Canon Law defines a quasi-parish as functioning as a parish but that the patrimony or community has not yet reached a level of stability. With Bishop Foys establishing Our Lady of Lourdes as a parish, he and the Presbyteral Council have affirmed the stability of the parish and by the "genuine piety" of its people.

"Whereas the number of the Christian faithful attached to the Extraordinary Form of the Roman Rite has continued to increase over the years, especially among young people who have been moved by genuine piety and devotion to seek out this venerable and traditional form of worship;

"Whereas the Personal Quasi-Parish of Our Lady of Lourdes has demonstrated stability and vitality throughout the past two years and its members have distinguished themselves by their piety, generosity, and love for the Lord and His Church," read the decree.

According to the Code of Canon law a personal parish serves a particular group and its members are not defined by geography — in the case of Our Lady of Lourdes Parish that group is the faithful who are attached to the extraordinary

form of the Roman rite. The extraordinary form of the Roman rite is the Roman liturgy used prior to the reforms of 1970; most notably the Mass is celebrated in Latin.

The Missionaries of St. John the Baptist, under the leadership of Father Shannon Collins, pastor, founded the parish and serve the sacramental and administrative needs of the parish.

"There has been a steady sign of growth," said Father Shannon.

Father Shannon said that in 2016 the parish started with a handful of families. Today around 100 families are registered at the parish. Most of the families are coming from outside of the diocese, he said.

"In the diocese, people are very happy where they are, but from outside the area people are coming into the diocese and coming to our parish looking for a home," he said. "The traditional Mass becomes part of their life and they want to be a part of the church and its devotions."

Being elevated to a parish, Father Shannon, gives the faith community identity and stability.

"Part of having a home is having stability," he said. "When you are a parish you are a living being, a corporate living person and as a result you are a public entity — recognition is there. That is very important for a group of people to know that this will be here for ages to come."

Father Shannon said that he and the parishioners of Our Lady of Lourdes Parish are grateful to Bishop Foys and the Presbyteral Council for their support and to the local commu-

nity.

"We are very happy to be in Northern Kentucky under Bishop Foys. It's a pleasure to be a part of this community," he said.

Bishop Foys offered his own words of congratulations to Father Shannon and the parish.

"Our Lady of Lourdes Quasi-Parish has grown since its inception and I am pleased, after having consulted with our diocesan Presbyteral Council, to raise it to the status of a 'parish,'" said Bishop Foys. "I commend the leadership of the parish and am grateful to them for providing this ministry to so many people. May this, our newest parish family, prosper and grow in faith, hope and love!"



Bishop's Schedule

July 27
 President David Armstrong farewell, Thomas More College, Crestview Hills, 5:30 p.m.

July 29
 Installation of pastor Father Harry Settle, St. Edward Parish, Cynthiana, 10 a.m.

July 31
 Episcopal Council meeting, 9:30 a.m.

Bishop Brossart High School meeting, 2 p.m.

August 1
 Individual meeting, 10:45 a.m.

August 2
 Diocesan Catholic schools principals' meeting, Bishop Howard Memorial Auditorium, 10:45 a.m.

Annual Serra Club seminarians cookout, Baker Hunt Art & Cultural Center, Covington, noon

August 3
 Individual meeting, 8:30 a.m.; 10 a.m.

New Catholic school teachers meeting, Bishop Howard Memorial Auditorium, 11:45 a.m.

August 4
 Installation of pastor Father Jacob Varghese, Sts. Peter and Paul Parish, California, 5 p.m.

August 5
 Installation of pastor Father Ryan Stenger, St. Joseph Parish, Camp Springs, 10 a.m.

Basketball ring ceremony, Covington Catholic High School, Park Hills, 3 p.m.

August 6
 Mass for Catholic school teachers, Cathedral Basilica of the Assumption, Covington, 10 a.m.

August 6-8
 Catholic Conference of Kentucky meeting, bishops province meeting, province seminarians gathering, Barren River State Park

August 9
 Episcopal Council meeting, 9:30 a.m.

Individual meeting, 11:15 a.m.

August 10
 Individual meetings, 9:30 a.m.; 10:15 a.m.

August 11
 Installation of pastor Father Douglas Lauer, St. Therese Parish, Southgate, 5 p.m.

August 12
 Mass with reception of seminarians into candidacy, Cathedral Basilica, 10 a.m.

Sister Schappert named director at NDUEC

Messenger Staff Report

The Sisters of Notre Dame announced, July 18, the appointment of Notre Dame Sister Maria Therese Schappert as executive director at the Notre Dame Urban Education Center (NDUEC), Covington. Established in 2009, the NDUEC serves children of Northern Kentucky through educational programming, including individualized tutoring, cultural enrichment and life skills sessions.

Sister Maria Therese served as a teacher for 25 years and an administrator for seven years at schools in the Covington and Lexington, Kentucky dioceses. Her hands-on experience as an educator, especially in the Covington urban core, drew Sister Maria Therese to this

opportunity.

"I believe that education is transformational and it is something that nobody can take away from you," Sister Maria Therese said. "We as Sisters of Notre Dame value education and its impact, and I am glad to be a part of it at NDUEC."

In addition to engaging with children, families, and volunteers during the center's regular hours, a primary focus for Sister Maria Therese will be to assess the educational needs of the immediate Covington area and the broader Northern Kentucky community and determine how NDUEC can expand to meet those needs.

"I am ready to embrace this fully. I am following closely in the footsteps of the very sisters who started the program and continuing with the support of the Sisters of Notre Dame and many dedicated volunteers and partners," she said.



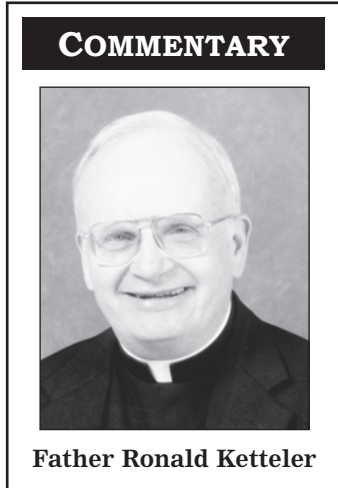
Sister Maria Therese Schappert, S.N.D.

St. Thomas More — the dilemma of the political sage

On April 20, 2017, Catholic News Service reported the death of Judge John T. Noonan on April 17 at the age of 90. John Noonan had been a member of the Ninth District U. S. Court of Appeals for 31 years.

The editors of "Commonweal," a review of religion, politics and culture, posted "Remembering John T. Noonan," a tribute to his scholarly contributions to the historical developments in the Catholic tradition in the 20th and 21st centuries.

The editorial referred to a profile of Judge Noonan written by John T. McGreevy in its Nov. 17, 2000 issue. In his article, Professor McGreevy, a historian at the University of Notre Dame, reviewed Noonan's niche held for four decades on the "cutting edge" of Catholic intellectual life on the American scene.



Father Ronald Ketteler

Prior to his appointment in 1986 to the Ninth Circuit Court of Appeals, John T. Noonan's scholarly contributions in philosophy, law and history had earned him a high position within the mainstream of Catholic thinkers in the United States.

Noonan's original research exploring the process of doctrinal development had served as a catalyst in moral theology in the era following the Second Vatican Council (1965).

In particular, two studies among Judge Noonan's extensive writings can be placed in the spotlight. He penned "A Private Choice: Abortion in America in the Seventies" in 1979. It still stands as an incisive philosophical-legal analysis of the flawed *Roe v. Wade* (1973) decision of the U.S. Supreme Court that sanctioned a legal climate of abortion-on-demand. Professor McGreevy observed that "A Private Choice" was "a blistering attack on 'raw judicial power' and 'the most radical decision ever issued by the Supreme Court.'"

Later, his "The Lustre of Our Country: The American Experience of Religious Freedom" appeared in 1998. A reviewer described that work, as a "remarkably learned, multidisciplinary study" written by "[o]ne of the world's towering intellects."

Nonetheless, John McGreevy's profile of John T. Noonan, Jr., made note of a criticism directed at him by a handful of more radical legal scholars. Their contention centered on whether Noonan as a jurist has adequately confronted the morality of the legal system itself. Professor McGreevy lists the moral issues of abortion and the death penalty as cases in point. The critics' objection can be phrased thus: Can justice be administered in a system that condones both practices?

Their objection may have been overdrawn, if not misplaced, with regards to the thought of Judge Noonan. But the challenge may touch a larger issue that Christians face in the political order. That conundrum centers on an ageless dilemma of the tension between the ideal and the real in the flesh-and-blood world of time and space. It highlights the conflict of conscience in an imperfect world where good and evil coexist side by side. At what point will personal integrity be co-opted by the injustice found in the legal system?

In addition, the "Commonweal" editors also cited a 2009 article by Cathleen Kaveny, now professor in the Theology Department and Law School at Boston College. Professor Kaveny stated that Judge Noonan's "contribution to the bench and the academy are prodigious." She commented that his corpus of scholarly studies witnesses to "Alasdair MacIntyre's tradition theory with respect to theology and law."

According to Professor Kaveny, the philosopher Alasdair

MacIntyre understands that theory as "a historically extended argument about the goods internal to that tradition, the practices that sustain those goods, and the virtues necessary to appreciate them."

In retrospect, Professor McGreevy's description of John T. Noonan, Jr., as "jurist, historian, author and sage" could call to mind the image of St. Thomas More, the Renaissance saint, humanist and jurist.

St. Thomas More was named patron of statesmen and

'Hence a law that does not respect the right to life — from conception to natural death — of every human being, whatever his or her condition — healthy or ill, still in the embryonic stage, elderly or close to death — is not a law in harmony with the divine plan. Consequently, Christian legislators may neither contribute to the formulation of such a law nor approve it in parliamentary assembly, although where such a law already exists, it is licit for them to propose amendments which would diminish its adverse effects.'

— John Paul II, address, "Jubilee of Government Leaders, Members of Parliament and Politicians," Nov. 4, 2000.

politicians on Oct. 31, 2000 by St. John Paul II. A few days later, thousands of government leaders, members of parliaments, and politicians convened in Rome for a jubilee celebration.

More's conscience was troubled by the same sort of dilemmas of faith and conscience in the 16th century which are similar to the challenges Judge Noonan faced in the 20th century.

In his address on Nov. 4, 2000, Pope John Paul II presented St. Thomas More as a model of the vocation to politics. His words emphasized two major themes: the need for civil laws to be based on objective moral law and the exigency for establishing a social order founded on justice and solidarity.

Therefore, the public authority of political life aims at promoting the common good of society — the good of one and all.

Book One of "Utopia," Thomas More's literary masterpiece, wrestled with an analogous quandary about participation in public office and the risk of compromising personal moral integrity. The first part of "Utopia," written subsequent to Book Two, is entitled "The Dialogue on Counsel." Book Two — the discourse on the mythical island of Utopia — narrates the ideal conditions of justice and equity discovered in this imaginary isle, a stark contrast to the actual realm of Christian Europe.

Book One probably was not an exercise in detached abstract speculation but rather expressed More's own struggle with an invitation to enter royal service. The late J. H. Hexter (d. 1996), a premier authority on "Utopia," theorized that the "Dialogue on Counsel" represents the internal dialogue of Thomas More within himself. In other words, Book One is a literary account of More's own weighing of the pros and the cons of the philosopher's role in advising the prince or the ruler.

That dialogue of Book One engages two principal characters — the semi-fictitious Morus and the fictitious Raphael Hythloday.

The story of this ideal republic is narrated by Raphael Hythloday, a fictitious traveler who had discovered the mythical kingdom of Utopia in his voyage to the New World. The surname "Hythloday" is translated as "expert or babbler in nonsense."

The Greek etymologies of "utopia" and "Hythloday" typify the wit, the irony, the satire, and the comedy indigenous to More's literary genius.

The playful humor found in Utopia, however, can be misleading. While some literary authorities classify "Utopia" as a fanciful *jeu de l'esprit*, mainstream interpretations regard this Renaissance classic to be a serious work of social criticism.

The value system of the Utopians parodies the greed so evident in the crassly materialistic lifestyles of More's England. Social conditions in 16th century England created an unjust disparity between the wealth of a few and the desperate poverty of the many.

Hythloday, who narrates his imaginary travelogue to Utopia in Book Two, plays the antagonist who undercuts any grounds for the philosopher or sage to serve as an advisor to the ruler.

Hythloday's logic broaches no rejoinder. He argues that the preponderance of evil advice at the court will ultimately corrupt the philosopher. Good cannot be achieved when "surrounded by colleagues who would more readily corrupt the best of men rather than be reformed themselves." The moral integrity of the honest advisor in the long run will serve as "a screen for the knavery and folly of others."

Hythloday's absolutist position obviates any rationale for compromise.

The persona Morus retorts with counterarguments favoring political involvement on the part of the sage. His stance is rooted in the optimistic strand of 16th century humanistic confidence in the persuasive power of reason and dialogue. Through the mouth of Morus, More the realist interprets politics to be "the art of the possible." He supports a role for the public thinker in serving the common good by royal service. He concludes with one of the most remembered lines in the Utopia: "Thus what you cannot turn to good, you may at least make as little bad as possible."

This memorable line proposes a solution to the dilemma. More has defended political involvement on the grounds that the ethical and the expedient are not a priori incompatible. The nature of political dynamics entails timing and accommodation. More, in contrast to position of Hythloday, supports a "both/and" strategy.

Hythloday obviously rejects More's thesis. His "either/or" ultimatum claims that the ethical and the expedient cannot intersect on common ground. He ironically pontificates that the only good attainable would be comparable to a preacher's adapting Christ's rule to fit the unconverted lives of people. Hence, such preaching leaves people "more secure in their consciences about doing evil."

In line with his assumptions about the nature of Book One, J. H. Hexter hypothesized that the first part of "Utopia" does not offer a solution to the dilemma. The debate between Hythloday and Morus underlines the dangers to be faced either by public involvement or by contemplative isolation from the affairs and intrigues of the court. Professor Hexter judged that More's own career acted out this almost intractable ambiguity.

In a 1978 lecture commemorating the 500th anniversary of Thomas More's birth, J. H. Hexter tied the dilemma of the honest counselor to an event precipitated by the Watergate scandal. In the words of Hythloday, the consciences of Elliot Richardson and William Ruckelshaus resisted becoming "a screen for the knavery and folly of others."

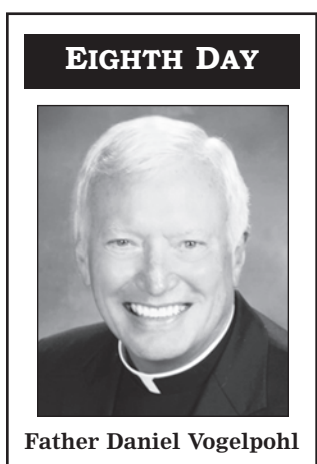
Father Ronald Ketteler is director of ecumenism, episcopal liaison to the Messenger and professor of theology at Thomas More College.

There's never enough

The readings for the seventeenth Sunday in Ordinary time — Cycle “B” are: 2 Kings 4:42-44; Ephesians 4:1-6; and John 6:1-15.

There never seems to be enough hours in the day, days in the week, and weeks in the year to get done all that we want to do. Similarly there never seems to be enough money in the bank or energy in the body to achieve all that we aspire to.

But the problem runs deeper than that. Several years ago, as I was undergoing yet another change in pastoral assignments, I was lamenting to some friends the fact



EIGHTH DAY
Father Daniel Vogelpohl

that with each move, the number of people I was called to serve multiplied as moving into a new ministry brought more opportunities to serve, but did not necessarily relieve me of all the old ones. In fact, I wanted to stay in contact with those whom I'd come to know and love in previous assignments. I complained that there just wasn't enough of me to go around.

My friends, a married couple, shared with me

their own concern that as each new child was born into their family (there are six), they had wondered if there would be enough love to continue to give each a sufficiency. Their initial concern was that their love might be so diluted as to prove ineffective. But, they assured me, time had proven that with each child, God seemed to multiply their ability. None of their children have been cheated.

I believe that the ultimate meaning of today's Scripture lessons is similar. Both in the first reading and in the Gospel we are met with a set of circumstances in which that which is needed appears to totally outdistance that which is given. Yet, in both cases a surplus remains.

The prophet Elisha is presented with “twenty barley loaves made from the first fruits, and fresh grain in the ear.” The fact that there were even 20 loaves is itself remarkable since the land was, at that time, enduring a great famine. In spite of the famine and the apparent scarcity of the food, Elisha directs that the people be fed. “Give it to the people to eat,” Elisha insisted. “For thus says the Lord, ‘They shall eat and there shall be some left over.’”

We could almost guess the outcome. “And when they had eaten, there was some left over, as the Lord has said.”

The Gospel story is the familiar one of the multiplication of the loaves and fish that precedes the discourse on the “Bread of Life” in chapter six of John's Gospel.

We are told the crowd is vast. “Not even with two hundred days' wages could we buy loaves enough to give each of them a mouthful!” “The men numbered about five thousand.” The amount of food available is dramatically minimal. “There is a lad here who has five barley loaves and a couple of dried fish.”

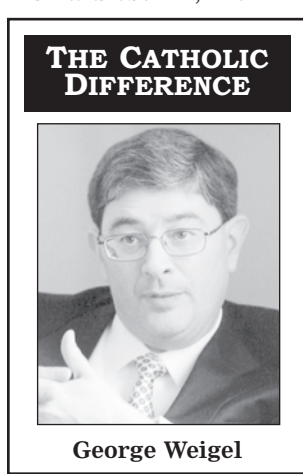
In actions that closely mimic the Eucharistic action of our liturgy, Jesus feeds the multitude. “Jesus took the loaves of bread, gave thanks, and passed them around to those reclining there.” The result, of course, is similar to that in the first reading. Even “when they had had enough,” Jesus still has more to give.

The obvious meaning of today's two episodes is Eucharistic. They are meant to teach us of the plenitude and sufficiency of the strength that God gives us in the Eucharistic bread and wine. Perhaps we need to further reflect on how the food that God gives us strengthens us to make the apparently little time and energy we have more than sufficient for the tasks to which we are called.

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

A caveat on the great Tom Wolfe

When the great Tom Wolfe died on May 14 — he of the white suits, the spats and the prose style as exuberant as his wardrobe — I, like millions of others, remembered



THE CATHOLIC DIFFERENCE
George Weigel

the many moments of pleasure I had gotten from his work.

My Wolfe-addiction began on a cross-country flight in 1979, shortly after “The Right Stuff” was published. Always an airplane and space nut, I was fascinated by Wolfe's re-creation of the culture of America's test pilots and astronauts at the height of the Cold War. And there was that extraordinarily vivid writing. At one point I burst out laughing, scaring the daylight of

the elderly lady sitting next to me but not daring to show her the passage — it must have involved Pancho Barnes' Happy Bottom Riding Club, a saloon outside Edwards Air Force Base — that set me off.

After “The Right Stuff” got me going on Tom Wolfe, it was impossible to stop. The first half of “Radical Chic and Mau-Mauing the Flak Catchers” — Wolfe's scathing account of a reception thrown for the Black Panthers by Leonard and Felicia Bernstein — remains the quintessential smack-down of political correctness among the 1 percent cultural elites. “From Bauhaus to Our House” explains why anyone with an aesthetic sense thinks something is seriously wrong with modernist architecture, and does so in a way that makes you laugh rather than cry.

Then there was Wolfe's first novel, “The Bonfire of the Vanities.” One of its chapters, “The Masque of the Red Death,” takes its title from Edgar Allan Poe and with mordant humor dissects the vacuity of Manhattanites consumed (and in some cases destroyed) by their grotesque, over-the-top consumerism. I recently re-read that stunning set piece and the thought occurred, as it had before, that it was a far more effective polemic against materialism than anything ever issued by the Pontifical Council for Justice and Peace. “Bonfire” was also brilliant in skewering the destructiveness of New

York's race hustlers, the obtuseness of a values-free media, and the fecklessness of too many politicians.

Asked once by monks who run a prestigious prep school what they might do to disabuse parents of the notion that their sons were doomed if they didn't get into Harvard, Duke, Stanford, and the like, I suggested giving a copy of “I Am Charlotte Simmons” to the parents of every incoming senior. Wolfe's fictional tale of life on elite American university campuses in the 21st century is a sometimes-jarring exercise in the social realism practiced (a bit less brutally) by Dickens and Balzac. But Charlotte Simmons, like Wolfe's other fiction, has a serious moral core and an important cultural message. The young innocent, the brightest girl in town who makes it to an elite university, gets corrupted by stages: and her moral corruption is preceded by intellectual corruption — the class in which she's taught that there's really nothing properly called “the truth.”

I do have one post-mortem caveat to register about Tom Wolfe's oeuvre, which takes me back to “The Right Stuff” (and while we're on that subject again, forget the inane movie). The central figure in Wolfe's tale of aeronautical daring-do is Chuck Yeager, the man who first broke the “sound barrier” in the Bell X-1, and did so with a couple of broken ribs, which he managed in flight with the aid of a sawed-off broom handle. Yeager was an extraordinary figure that never became a national celebrity because of the (absurd) news blackout surrounding the X-1 project, and Wolfe clearly wanted to pay tribute to him as an unsung American hero.

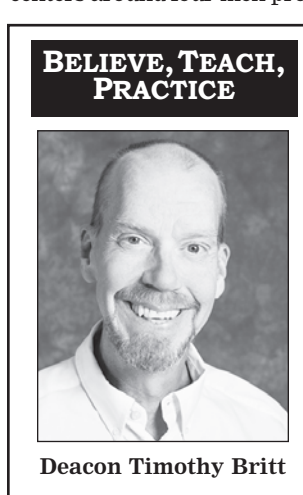
To do so, however, Tom Wolfe seemed to think he needed a foil, and he cast astronaut Gus Grissom in that role: “L'il Gus,” the Hoosier grit lampooned as a bumbler to make Yeager look even better. And that was a grave disservice to the memory of Virgil I. Grissom, who did not mess up the second Mercury space flight (Wolfe's account notwithstanding), and who gave his life for his country in the launch pad fire that consumed Apollo 1 — which Grissom knew to be a deeply flawed spacecraft and had urged NASA to improve.

So now that Tom Wolfe and Gus Grissom have both crossed what Wolfe once called the Halusian Gulp, I hope these two American patriots are reconciled. Both had the right stuff.

George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C.

Stinking luck

Some of you might remember the movie “The Treasure of the Sierra Madre” with Humphrey Bogart. The story centers around four men prospecting for gold in Mexico.



BELIEVE, TEACH, PRACTICE
Deacon Timothy Britt

In one scene the men are confronted by Mexican banditos claiming to be mounted police. Bogart asks them, “If you're the police, where are your badges?”

The spokesman for the group, a man called “Gold Hat,” replies, “Badges? We ain't got no badges. We don't need no badges. I don't have to show you any stinking badges!”

This line is number 36 on the American Film Institute's list of “The 100 Greatest Movie Quotes.”

right between, “You're gonna need a bigger boat,” and “I'll be back.”

My own version of that line comes to mind from time to time. Whenever I hear someone say “good luck,” I always think to myself “Luck? I don't need no stinking luck!”

I can imagine some kids running out onto the field or the court before a big game and all the moms and dads yell, “Good luck!” and I think to myself, “They don't need no stinking luck.”

Why? Because they are young and strong and healthy; they've come to all the practices, they've listened to their

coach and they've worked hard preparing for this moment. They don't need no stinking luck!

There's a woman at work that is great at what she does. People call on her when they're faced with a task they can't handle. As she goes to do the thing, whatever it is, her co-workers wish her good luck. I think to myself, “She don't need no stinking luck! She's experienced, she's intelligent and talented and prepared. Whatever happens — I know she's got it. She don't need no stinking luck.”

If someone had told St. Paul, “Good luck,” as he was going out to preach to an unfriendly crowd or leaving on one of his many journeys to some far-away place, I can imagine his reply being, “I don't need no stinking luck!” And it's not because he's strong or skilled or experienced or intelligent. Paul would refuse a wish of luck because the grace given to him by our Lord Jesus is “sufficient for him!”

The promise that God's grace would be sufficient for Paul is offered as an alternative to the healing that Paul prayed three times for. It's almost as if Jesus' answer to Paul's prayer was, “No, Paul, you don't need no stinking healing because my grace is sufficient for you!”

There are people who suffer horribly, sometimes for years, due to a physical or emotional illness or injury. Like Paul, they might pray desperately to be cured. Then, there are others who are in perfect health who might pray desperately that they find a good job or a decent place to live; they might pray for companionship, someone to love; maybe they pray for peace or healing of our culture. They may pray with a faith that rivals the saints and sometimes the Lord will grant their prayer, but sometimes not.

Sometimes the answer to prayer is, “No.” Sometimes the

(Continued on page 10)

Be Witnesses

*“Wake up the world!
Be witnesses of
a different way
of doing things,
of acting, of living!”*

— Pope Francis

After 158 years, St. Elizabeth Healthcare thrives from Franciscan effect

Karen Kuhlman

Messenger Correspondent

A journey by plane from Cincinnati to Germany can take 10 or 12 hours, but tourists generally view the opportunity to visit the European country worth the long flight. Imagine the lofty goal that inspired a five-week journey in 1858 from Aix-la-Chapelle, Germany — first over land, then across the Atlantic by passenger ship to New York City, by rail to Cincinnati, and ultimately to the Diocese of Covington. Six members of the Congregation of the Sisters of the Poor of St. Francis made that arduous journey for love of the poor and the sick in America.

The sisters came to Cincinnati at the invitation of Sarah Peter, a convert to Catholicism with a tremendous love and concern for the poor. She helped the sisters begin a ministry in America which continues today: “To be a healing presence of God’s love to those in need, especially the most vulnerable and unseen in society.” So dedicated were they to caring for those who came to St. Mary’s Hospital in Cincinnati, that the sisters supported the hospital by begging alms themselves.

Henrietta Cleveland, a Covington resident, who, like her friend, Sarah Peter, was a convert to Catholicism with a sympathetic heart. She hoped the sisters would bring their charisma “to

heal the wounds of Christ in poor suffering humanity” to Kentucky. At the request of Bishop Aloysius Carrell, Mother Frances Schervier, foundress of the order, sent three sisters to the Diocese of Covington — Sisters Antonia Goeb, Laurentia Reinartz and Stylita Joergens arrived late in 1860. A fundraising effort by the friends of Mrs. Peter and Mrs. Cleveland financed the purchase of a building on Seventh Street, and the Franciscans got down to business.

The sisters crossed the Ohio River by ferry every day to beg alms and ready the hospital. They scrubbed the building clean and prepared it for occupancy. Local residents provided hot water with which to complete their chores and the Benedictine Sisters of St. Joseph’s parish prepared a daily meal for the sisters. They worked long hours to get the little hospital ready. Unfortunately, Sister Laurentia died from consumption brought about by exposure to harsh weather and poor working conditions.

On Jan. 6, 1861, the Feast of the Epiphany, the Franciscan Sisters of the Poor presented a gift to the people of Covington. St. Elizabeth Hospital came to life that day, and forever changed life in the region.

There was no end to those who came to St. Elizabeth’s doors. In addition to those whom they had expected to care for, those suffering

from the effects of the Civil War were also beneficiaries of the sisters’ charity. Sick and injured soldiers, children of working mothers, orphans, foundlings; all were provided medical care, food and shelter in a second building purchased by the Franciscans. When they ran out of coal or food, the sisters begged for donations from local merchants.

When city fathers decided to take the sisters’ property for a new venture, a fundraising effort by the diocese raised the money so that St. Elizabeth Hospital could move to Eleventh Street, into the former home of the Baptist College in 1868. That same year, the St. Elizabeth’s Society was founded to help provide financial assistance to the hospital. Over the years, the hospital cared for thousands who suffered every illness and infection, such as five outbreaks of small pox in 16 years. When additional space was needed to facilitate the sisters’ ministry, property on Twenty-First Street was acquired. St. Elizabeth’s new four-story home was a 270 bed facility with additional space for a children’s home when it opened in 1914. The hospital fed the hungry during the Great Depression and sheltered flood refugees during the 1937 flood. The sisters were at the forefront of providing comfort to all, regardless of race or

(Continued on page 14)



Birthday Blessings

August Birthdays

- 2 Sister Barbara Marie Hurlander, SND:** assistant librarian and assistant sacristan at provincial house; former: occupational therapist, in charge of kitchens in many convents, dietary supervisor at SEM Haven and caregiver at Visiting Angels and St. Charles Community.
- 3 Sister Cathy Bauer, OSB:** serves as a member of the Board of Directors of HONK (Housing Opportunities of Northern Kentucky) and holds certification as a Spiritual Director. She has served at various social agencies in the Greater Cincinnati area, including more than 16 years at Welcome House. In 2003 she was appointed the community’s vocation director.
- Sister Mary Martha Beiting, SND:** volunteers at Notre Dame Urban Education Center and assists with transportation for sisters in Lourdes Hall; former: child care and house management at Diocesan Catholic Children’s Home and St. Aloysius Orphanage, craft program for Lourdes Hall, assisted with transportation at DCCH.
- 4 Sister Patricia Jean Cushing, SJW:** serves as the vicar general of the Sisters of St. Joseph the Worker since 2011 and is also the community’s vocation director; former: teacher St. Joseph Academy and St. Patrick High School.
- 6 Sister Judith McMahon, CDP (Formerly Sister Thomas Marie):** teaches English at El Centro de la

Divina Providencia and lives at Holy Family Home, Melbourne; former: elementary and high school teacher and served on the General Administration in France.

- 7 Sister Rosemary Lee, CDP:** retired at Holy Family Home where she works in the reception office; former: nurse, who served for many years in various health care facilities and lived in New York City for most of that time.
- 8 Sister Patricia Marie Tyree, SND:** physical education coordinator at Notre Dame Urban Education Center; former: Principal and teacher in schools in the Diocese of Covington and the Archdiocese of Cincinnati.
- Sister Christa Kreinbrink, OSB:** director of Buildings and Grounds at St. Walburg Monastery and serves as sub-prioress in the community; former: teacher at St. Joseph School, Crescent Springs, and Villa Madonna Academy High School, where she also served as the business manager.
- 9 Sister Mary Rachel Nerone, SND:** serves as the work study coordinator at Notre Dame Academy, organist at NDA and the Provincial House; former: teacher at Notre Dame Academy, organist, assistant provincial, coordinator of the Uganda Mission Office.
- 10 Sister M. Bertha Berling, CDP:** resides at Holy Family Home, where she once was administrator; former: elementary teacher and education

supervisor for the Diocese of Covington; served on the provincial administration and as novice director.

Sister Eileen Bertsch, CDP: lives at Holy Family Home; former: elementary and high school teacher, once served as Bishop William Mulloy’s secretary.

11 Sister Mary Shannon Krieger, SND: ecclesiastical notary in Tribunal for Diocese of Covington and participant in the congregational Apostolate of Prayer; former: teacher at many schools in the Diocese of Covington and the Archdiocese of Cincinnati, secretary at St. Augustine School, Covington.

Sister Grace Ann Schmersal, CDP: volunteer for Our Lady, Star of the Sea in Solomons, MD.; former: Activities Director for retired Sisters of Charity of Mount St. Joseph at Mother Margaret Hall, Cincinnati.

12 Sister Barbara Rohe, CDP: serves on provincial administration; former: pastoral associate and director of faith formation in several parishes and high school teacher at Our Lady of Providence Academy and Newport Central Catholic, where she also served as assistant principal.

15 Sister Marianna Rumpke, SND: participates in community service, sewing for Provincial House and congregational Apostolate of Prayer; former: principal and teacher at many schools in the Diocese of Covington and the Archdiocese of Cincinnati.

Sister Mary Ann Nadicksbernd, CDP (Formerly Sister Mary Baptista): lives at Holy Family Home; former: elementary teacher at schools in Northern Kentucky and in the Diocese of Lexington.

16 Sister Mary Jean Clare Lamping, SND: community service; former: teacher, physical therapist with St. Charles Community and St. Claire Regional Medical Center, RCIA director.

17 Sister Judith Marie Hagen, SND: teacher at Holy Trinity School, Newport; former: teacher at Notre Dame Academy.

18 Sister Margaret Stallmeyer, CDP: treasurer of the Sisters of Divine Providence and director of Tribunal of the Diocese of Covington; former: president of Thomas More College and administrator at Gateway College, Newport Central Catholic High School, Our Lady of Providence Academy.

Sister Elizabeth Keleman, CDP (Formerly Sister Mary Agneta): lives at Holy Family Home; former: elementary teacher.

25 Sister Mary Harietta Gausepohl, SND: dietary supervisor at St. Charles Community; former: Group Mother at St. John’s Children’s Home, St. Aloysius Orphanage and Diocesan Catholic Children’s Home.

Sister Emmanuel Pieper, OSB: holds a bachelor’s and a master’s

degree in fine arts from the University of Notre Dame; served as a teacher at St. Therese School, Southgate; St. Joseph School, Crescent Springs; Villa Madonna Academy High School, St. Pius X Seminary and Thomas More College. A well-respected artist, locally and nationally.

Sister Martha Walther, OSB: retired, but still does vocation promotion, writing, liturgy preparation and devoted service to the community; former: teacher and executive director of the Northern Kentucky Interfaith Commission. In that capacity, she initiated the Exodus Jail Ministry Program.

27 Sister Colleen Winston, OSB: served in a variety of positions which include teaching high school at Holy Cross High School, St. Henry High School and Villa Madonna Academy, doing free-lance work as a photographer, media consultant, workshop presenter, slide program producer and communication consultant. In 1988 she became the first communication director for the Diocese of Covington. Additionally, composed many pieces of liturgical music for her local monastery; some have been published nationally.

28 Sister Theresa Falkenstein, CDP: assists sisters in Providence activities at Holy Family Home; former: vocation director and Montessori teacher as well as an elementary teacher in the Covington and Lexington dioceses.

For more information about consecrated life in the Diocese of Covington, contact Sister Fran Moore at (859) 392-1500.



MESSENGER series on the
Eucharist

This second article in the Messenger's series on the Eucharist features Dr. Alma Burnette exploring some of the ways the Eucharist is prefigured in the Old Testament.

In the beginning ... Eucharist

Alma Burnette
Messenger Contributor
"In the beginning Elohim (...) created heaven and earth." (Genesis 1:1)

In the center of this verse, in Hebrew, is an untranslatable word, which is two Hebrew letters — the "aleph" and the "tav" — the first and last letters of the Hebrew alphabet. In Greek the letters are the Alpha and the Omega.

It serves the grammatical purpose of being the direct object pointer. These two letters form a concept rather than an actual word. They represent all the words of God by which all things were spoken into existence, including Eucharist. These two letters are

peppered throughout the Old Testament, seasoning its meaning.

The rabbis teach: When Messiah comes he will explain the meaning of the aleph and the tav ... AND HE DID! He said, "I am the Alpha and the Omega, the first and the last, the beginning and the end." (Rev. 22:12) The same concept is in John 1:1.

When God made man, he made him out of the earth's pre-created dust and breathed life into the lifeless form, bringing man into being by his previously spoken words, "Let us make man in our image."

During the Mass the priest says, "Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life. ... Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer; fruit of the vine and work of human hands. It will become our spiritual drink."

The priest is exercising his ordained authority to bring life to the lifeless bread and wine, previously made by human hands, fulfilling Christ's previous words, "This is my body;

This is my blood."

Just as the lifeless form of the first Adam became a living soul, so the lifeless form of the bread and wine become the body, blood, soul and divinity of the last Adam — Christ.

In Genesis 2 God causes a deep sleep to fall on Adam and from his side comes forth Eve. Adam exclaims, "This is bone of my bone and flesh of my flesh."

God allowed Christ to die — a deep sleep for his body — and his side, too, was opened (pierced) for the Church to come forth. St. Paul writes, "Because we are members of his body we are of his flesh and of his bone." (Eph 5:30) How so? By the Eucharist being consumed at the Mass — the marriage supper of the Lamb.

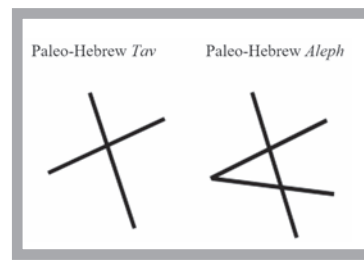
In Genesis 2 and 3 the two trees planted in the middle of the garden foreshadow the Eucharist. During a heated debate with an Orthodox Jew, I was asked, "Do you know what the fruit on the two trees in the garden were?" Taken aback, I replied, "No one knows for sure."

"AHA!!!" He shouts in victory, "It was manna. The tree of life had unleavened manna and the tree of the knowledge of good and evil had leavened manna, both heavenly bread." I was shocked and demanded, "Your words are not sufficient, present your evidence." And he did. Genesis 3:19: "In the sweat of your face shalt thou eat bread ..."

He continued, the word "fruit" means more than apples, oranges or figs. It means "the product of," like "fruit of the womb." Adam and Eve never prepared food before disobeying God. The couple only ate from the trees, not from anything that grew from the ground, such as grain. Now, after the disobedience, Adam would work to obtain bread and, since it did not require work before, it had to be a product of a tree — the tree of life.

I suddenly recalled, in the Middle Ages, during the feast of Adam and Eve, the churches held Paradise plays and decorated the tree of life with wafers symbolizing the Eucharistic host.

Now John 6:5 became even more real and Romans 5 more clear on how death came into the world by the first Adam eating outside of the will of God, from the tree of knowledge of good and evil (the Law) and how life comes into the world by eating according to the will of God, Christ's flesh and blood —



These two Pale Hebrew letters — the "aleph" and the "tav" — are the first and last letters of the Hebrew alphabet (in Greek the letters are the "alpha" and the "omega"). These two letters form a concept rather than an actual word, representing all

the words of God by which all things were spoken into existence.

In Paleo Hebrew script each word is actually a picture and each letter has a meaning. Each word defines itself with the Paleo Hebrew letters and every word in Hebrew can teach a lesson. The letter "aleph" shows an ox head and "tav" a cross. An ox head means "head," "leader," "sacrifice"; the two letters together say: the leader, the head, the sacrifice ends on a cross.

the Eucharist, the fruit of the tree of life we call the Cross. Both are heavenly bread. The Jews refer to the wooden rollers the scrolls are attached to as "atzei chaim," trees of life (the scrolls are the Word of God, written on kosher animal skin sewed together by the thread of its veins).

My debater continued, "When Messiah comes he will elevate the meaning of the manna. Now we meditate on it and celebrate it by eating it during the eight days of the Passover season."

For Christians, the Messiah has come and did elevate it as being his body. We, too, celebrate by eating at a meal called the Mass. We, too, meditate; we call it "Adoration."

Now, the rest of Genesis: the blood of Able "cries out" — fulfilled in Hebrews 12:24 where Jesus's blood speaks; Noah planting a vineyard and grain after the flood and being permitted to eat clean animals — animals originally only for sacrifice now allowed by eating to become bone of our bone and flesh of our flesh; Abraham receiving from Melchizedek bread and wine; Jacob clothes himself in Esau's clothes (Incarnation) and receiving the inheritance which included grain for bread and plenty of wine, that Esau, the first son (Adam) sold; Joseph depending on Pharaoh's bread maker and cupbearer for deliverance. One died, one lived — death and resurrection in the Eucharist. Later Joseph reveals himself to his brothers after placing a cup into the grain. This led to their confession, reconciliation and the salvation of the world through grain for bread distribution.

Dr. Alma Burnette is a parishioner at St. Paul Parish, Florence. She has a master's degree in theology and a Ph.D. in Biblical studies. She is a writer, speaker, teacher and graphic designer. She is currently the president of Word Truths Ministries and a media assistant at Holmes High School.

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PEOPLE AND EVENTS

Newsworthy

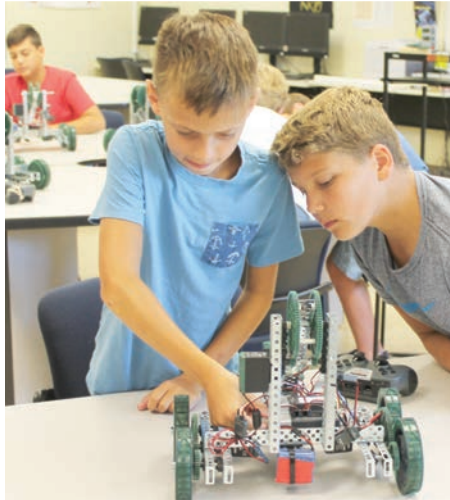
Happy birthday to **Father Ross Kelsch**, parochial vicar, St. Timothy Parish, Union, Aug. 11; **Father Phillip DeVous**, pastor, St. Joseph Parish, Crescent Springs, Aug. 13; and **Father Michael Greer**, pastor, St. John Parish and St. Ann Mission, Covington, Aug. 18.

The weekly TV **Mass from the Cathedral Basilica of the Assumption** will be broadcast on Sunday, 5-6 p.m. on station Me TV WLWT, on channels: over the air 5-2; Spectrum 188 in Kentucky and Cincinnati Bell 23 or 291.

Have something to list in "People and Events"? The deadline for event notices is nine days prior to the desired publication date. E-mail messenger@covdio.org no later than the Wednesday before the week you would like the information to appear.

On the first Sunday of every month the Cathedral Basilica of the Assumption, Covington, will host a **Discernment Dinner at the Cathedral rectory for men** (high school age and older) who are discerning a vocation to the priesthood, open to the possibility of a vocation or would simply like to have questions answered about the priesthood or seminary. These dinners begin at 6:30 p.m. and usually last about an hour or an hour and a half. The dates for the next few months are: Aug. 5 and Sept. 2.

St. Thomas Parish, Ft. Thomas, SpirFit, a 60-minute fitness class focused on breath, movement and prayer, will take



STEM Day Out

Covington Catholic High School (CCHS) was one of 13 host sites for STEM Day Out, July 18. The Northern Kentucky Chamber in partnership with NKY Education Council and Greater Cincinnati Stem Collaborative sponsors the free experiential learning experience for middle-school students. AT CCHS, 36 middle-school students from Kenton, Boone and Campbell counties attended sessions on motors, robotic gears and innovation. Covington Catholic has made big commitments to STEM over recent years, including the adoption of Project Lead The Way's curriculum program and the construction of a new academic wing with STEM program-specific facilities (to be completed Fall of 2018). St. Elizabeth Healthcare and Thomas More College were also host sites for the day dedicated to learning more about career paths in science, technology, engineering and math fields.

place Tuesdays, 7 p.m. and Fridays, 9:30 a.m., in the church basement. \$5 suggested donation for each class (a portion of the proceeds will benefit the Church and select charities). Information, at spirfit3@gmail.com.

Thomas More College Girls Summer Basketball Camp for girls 7 and up at the Connor Convocation Center. Session 2: July 30-Aug. 2, 9 a.m.-3 p.m. Register at www.tmc-saints.com/ camp. Includes camp T-shirt and basketball.

First Friday Mass and healing service, sponsored by Mustard Seed Catholic Charismatic Community of NKY, Aug. 3, Thomas More College - Mary, Seat of Wisdom Chapel. Music with Sacred Heart Praise Band begins at 7:15 p.m.; Mass at 7:30 p.m.

Knights of Columbus, St. Timothy Council, annual golf tournament, Aug. 18, 1:30 p.m., Boone Links Golf Course.

Twice blessed

Parishioners of St. Henry Catholic Church threw a "diaper shower" for music director, Patrick Mason and his wife, Lindsay. Patrick and Lindsay will become first-time parents in October with twin boys, Henry and Ellis. The shower was held the weekend following the feast day of St. Henry. Liturgical music runs in the Mason family: Patrick's father is music director at St. Paul Parish, Florence, and his mother is in the choir there; Patrick's brother, Andrew, is music director at St. Timothy Parish, Union. With twin boys, the Mason family will have more musicians to add to the mix.

Proceeds benefit the ongoing charitable activities of the Knights of Columbus, including the new St. Timothy School. Registration or sponsorship details visit www.sttimothygolfouting.com.

The NCC Hilltoppers are excited to present "The Addams Family" at Newport Central Catholic High School's Black Box Theater: July 27 and 28 and Aug. 3 and 4, \$12 show, 7:30 p.m. Tickets available online www.showtix4u.com or call 1-866-967-8167. Tickets at the door are cash only.

The Lay Dominican Fraternity, Diocese of Covington, is gathering Aug. 8, the feast day of its founder, St. Dominic, at St. Cecilia Church, Independence, 7 p.m., for vespers, rosary, to hear testimonies of some members and enjoy refreshments. Come learn about serving God as a lay Dominican.

Florence Freedom Catholic Faith Night baseball game, Aug. 9, 6:35 p.m. (gate opens at 5:35), at U.C. Health Stadium, Florence.

Connect Young Adult Group of NKY is hosting a "Gather" event Aug. 10, 7 p.m., in the chapel at Thomas More College. Join young adults for a night of praise and



Serrans thank volunteers

Bill Zeck and Gary Badarak, co-chairs of the Women Religious Picnic Committee of the Serra Club for Vocations of Northern Kentucky, hosted a reception at Ryland Lakes Country Club for those club members who volunteered and assisted with the 2018 Picnic for Women Religious. This year's picnic, which took place on Friday, June 8, is a yearly event honoring women religious of the diocese. Activities that were sponsored by Ryland Lakes members included golf cart rides, pontoon boat rides, horse-drawn carriage rides, bike rides and various games that took place at the Ryland Lakes Clubhouse.

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PEOPLE AND EVENTS

Festivals

July
Holy Cross Parish, Latonia, July 27 and 28
St. Thomas Parish, Ft. Thomas, July 27 and 28
Sts. Peter and Paul Parish, California, July 28, at Hickory Grove Picnic Grounds, California

August
St. Joseph Parish, Cold Spring, Aug. 4 and 5
St. Joseph Parish, Crescent Springs, Aug. 10-12
St. Augustine Parish, Augusta, Aug. 10, 11, 12
St. Bernard Parish, Dayton, Aug. 17 and 18
St. Mary Parish, Alexandria, Aug. 17 and 18

Holy Cross District High School, Aug. 24, 25
Sts. Peter and Paul Parish, California, Aug. 25, at Hickory Grove Picnic Grounds, California

September
St. Cecilia Parish, Independence, Sept. 1-3
St. Barbara Parish, Erlanger, Sept. 7-9
St. Matthew Parish, Morning View, Sept. 9
Oktoberfest, **St. Timothy Parish,** Union, Sept. 14, 15, 16
St. Agnes Parish, Ft. Wright, Sept. 28

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worship, confession, adoration and a speaker. Afterwards, we will have time for snacks and more fun.

Maysville Community and Technical College annual Project Malaria 5K Walk/Run, Aug. 11, 7 a.m., registration; 8 a.m. race. All proceeds benefit Comboni Missionaries for



Vacation Bible School

The Vacation Bible School superhero training has been completed at St. Paul Parish, Florence. Over three days, the superheroes learned how to “Do good for God” in games, stories, crafts and music. They learned to listen to God and use the gifts he has given them to be superheroes to everyone they encounter.

saint snippets



St. Peter Chrysologus

5th-century Italian Bishop known for his powerful homilies; his reputation led the Emperor to give him the surname “Chrysologus”, meaning “golden-worded”

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July 30

prevention and treatment of Malaria in Bethlehem, Uganda. For information or to register call Keri at (606) 759-7141, ext. 66118 or Sally at (606) 584-1229.

Father Robert Rottgers will celebrate Mass, Aug. 14, 7 p.m., at St. Philip Church, Melbourne, for those with addictions and those who love and worry for people with addictions.

The 12th annual St. Charles Community golf outing and silent auction is Aug. 23, Twin Oaks Golf & Plantation Club, Latonia, with a shotgun start at 10 a.m. Cost is \$100 and includes 18-holes, cart, lunch, buffet dinner, beverages, and prizes. Call 331-3224.

Brighton Center, Newport, to host **Wine Over Water charity event,** Aug. 25, 6:30 p.m., on the Purple People Bridge, rain or shine. Contact Becky Timberlake at btimberlake@brightoncenter.com or (859) 491-8303, ext. 2406. Must be 21 or over

All Saints Parish, Walton, will observe, Aug. 26, the 10th anniversary of weekly having the Latin Mass celebrated

in the Extraordinary Form. The celebration will be a solemn high Mass, 9:30 a.m. with Father Valentine Young, OFM, as the celebrant and clergy from Our Lady of Lourdes Parish, Park Hills, serving as deacon and sub-deacon. Bishop Roger Foys will be in attendance, as well as Msgr. John Schulte. A luncheon will follow Mass.

Third Tuesday prayer meeting, sponsored by the Mustard Seed Catholic Charismatic Community of NKY, Aug. 21, 7-8:45 p.m., Blessed Sacrament Parish Center, Ft. Mitchell, with charismatic-style praise and worship music, teaching, witnesses and healing prayers.

Our Savior Parish, Covington is celebrating 75 years; a celebration dinner with entertainment Aug. 24, 6 p.m., at the parish. Reservations are required with a check for \$30 to cover the meal to be mailed before Aug. 20. Information, call 491-5872.

A bereavement support group is being formed at Mother of God Parish, Covington. This is a nine-week program beginning Sept. 8, 10 a.m. Call 331-1930. Cost of materials \$10.

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Stinking luck

(Continued from page 5)

answer is, "My grace is sufficient for you."

When Jesus spoke those words to Paul, Paul's response was acceptance, contentment and peace.

Paul knew that what he prayed for was what he wanted, and while he wanted it so very much what he got, instead, was all he ever really needed. Paul knew that in all things God's grace was sufficient. Even today, it is all we need.

If we ever run into one another and you're tempted, for any reason, to wish me "good luck," remember, "I don't need no stinking luck!" Instead, wish me grace. It's what I wish for you.

Deacon Timothy Britt is assigned to St. Mary Parish, Alexandria, Ky.



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Obituary

Sister Mary Francello (Agnes Barbara) Orth was born in Cincinnati, Ohio, August 7, 1926, to Fidel and Barbara Orth.



Sister Mary Francello (Agnes Barbara) Orth, N.D.A.

She was the second oldest of four children. Her parents' nurturing and strong faith created a loving environment for her family.

She attended St. Mary of the Assumption Elementary School, Alexandria, Ky, where she was taught by the Sisters of Notre Dame. At an early age Agnes felt drawn towards a religious vocation. She decided to become an aspirant at St. Joseph Heights and attend Notre Dame Academy. She entered the Sisters of Notre Dame and graduat-

ed from Notre Dame Academy in 1944. Sister Francello professed her first vows on August 13, 1946.

Sister Mary Francello received her bachelor's from Villa Madonna College and her masters in Education from Xavier University. She started her ministry teaching the primary grades in the Diocese of Covington, Cincinnati, and Birmingham, Alabama. Later, she also ministered as principal in several of these schools. She will be remembered by many as one of the pioneers in teaching the visually impaired at Mother of God School, Covington and Sacred Heart School, Bellevue. She helped students to read and write Braille, giving them more independence and opportunities.

After 62 years in education, sister retired but continued her community service to the Sisters of Notre Dame as sacristan in Lourdes Hall Chapel, assistant for the activities program, sewing, and the Apostolate of Prayer.

On June 28, 2018 Sister Mary Francello went home to God very peacefully surrounded by her loving, sisters. She was preceded in death by her parents, her sister, Notre Dame Sister Mary Wilfrid Orth, and her brother Carl Orth. She leaves behind her other brother, Anthony Orth, and many nieces and nephews.

Sister Mary Francello's funeral was July 9 in the provincial house chapel, with burial the following day in the convent cemetery.

Sister Mary Francello can best be characterized by her smile and warm-heartedness that touched all whom she met. She will be forever remembered for her gentle and loving ways.

May she live in joy and peace in God's loving embrace for all eternity.

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Local

Covington Latin School headmaster resigns

COVINGTON — Michael Clines, superintendent of Catholic Schools, announced, July 21, that Jason Huther, headmaster, Covington Latin School, has resigned. Mr. Huther has accepted a position as principal of Carmel Catholic High School,

Mundelein, Ill. His last day at Covington Latin School is August 3. "On behalf of the diocesan Department of Catholic Schools, I express my appreciation to Mr. Huther for his two years of leadership at Covington Latin School," said Mr. Clines. "We have begun planning for the leadership transition and intend to finalize a succession plan soon."

National/World

Cardinal calls all to pray Supreme Court will move to protect life in law

WASHINGTON — New York Cardinal Timothy M. Dolan, chairman of the U.S. bishops' Committee on Pro-Life Activities, called July 19 for a national prayer campaign effort
(Continued on page 15)

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NOVENA

SACRED HEART PRAYER. Dear Heart of Jesus — In the past I have asked for favors. This time I ask you for this very special one (mention favor). Take it, dear Jesus, and place it within your own heart where your Father sees it, then in your merciful eyes it will become your favor, not mine. Amen. **M.C.T.**

Call Mike at the *Messenger* for information on placing your ad in the Classified Advertisements. **(859) 392-1500**



Obituary

Benedictine Sister Martha Feder was born on Feb. 4, 1924 and named Loretta Margaret. She was the third of five children born to Alphous Franklin and Margaret C. Jennings Feder. Her four siblings, two boys and two girls, have predeceased her.



Sister Martha Feder, O.S.B.

Sister Martha grew up in Latonia, Ky., and attended Holy Cross for all 12 grades. She entered St. Walburg Monastery following high school graduation on Aug. 15, 1942. She professed perpetual vows on July 1, 1947 and was sent to teach at St. James Parish in Brooksville, Ky., about six weeks later. Throughout her active life Sister Martha gave 25 years as a

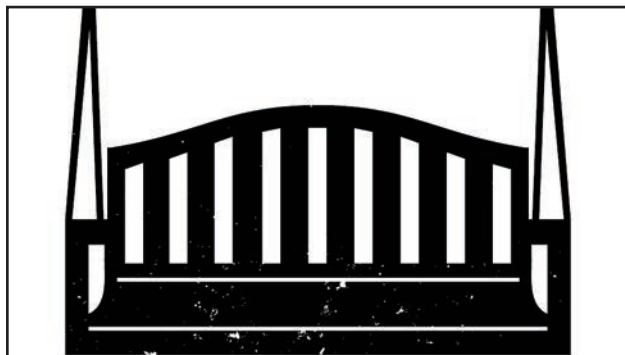
elementary school teacher and as principal of Villa Madonna Academy Elementary. She served the community as director of postulants, novices and scholastics for six years. For 17 years Sister Martha served as the associate director of the Worship Office of the Archdiocese of Cincinnati. Her work in the Worship Office took her to many parishes in the Archdiocese, working with catechists and liturgy directors. She also worked on or wrote several publications that were used in the archdiocese and sold both nationally and internationally.

Sister Martha completed her A.B. from Villa Madonna College (now Thomas More College), her M. Ed. from Xavier University and a further M.A. in theology and liturgy from St. John's University, Collegeville, Minn. To further her education, Sister Martha earned additional graduate credits from eight different colleges and universities. Martha was an avid life-long learner, attending workshops and conferences to keep herself current in her fields of work and interest. Following her retirement she kept herself busy managing our monastic library. From 2013 until 2018 Sister Martha served on the monastery council. In her spare time she loved to play cards and crochet.

In 2016 Sister Martha moved to the infirmary. Although mentally alert, her body was slowing down. Over the past couple months Sister Martha was keenly aware that death was not too far off. She died peacefully very early on the morning of July 14.

Sister Martha is survived by nieces and the Benedictine community.

The vigil service was held on the evening of Sunday, July 22. The Mass of Christian Burial was celebrated on Monday, July 23. She will be interred in St. Walburg Monastery Cemetery. Memorials may be made to: Benedictine Sisters of St. Walburg Monastery, 2500 Amsterdam Rd., Villa Hills, KY 41017.



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DCCH 100th adoption

(Continued from page 1)

The Persingers saw more than just signs urging people to become foster parents. Both knew other couples that are foster parents and admired what they were doing. Once, Mrs. Persinger had taken in a child for someone she knew that needed some temporary assistance. As teachers, some children in their classrooms are foster children. Mr. Persinger remembers one young man, a sixth-grader, who came to him one day to say goodbye. It was his last day at the school because he was switching foster families.

"He was a really good kid. If I had been certified at the time he would've been my first foster child," he said. "I don't know where he's at now."

It's a long way from Cynthiana to DCCH in Ft. Mitchell — a little over an hour drive. The Persingers began the process of becoming foster parents in 2015 when they lived in Bracken County. They learned about DCCH through another couple who had positive things to say about their experience with DCCH. Attending the 10, three-hour training classes in Northern Kentucky took more than commitment — it took family. The Persingers have two biological children — a son and daughter. They enlisted the help of their parents so they could attend certification classes. Grandma and grandpa would get the children from school, fix dinner, supervise homework and get the children to bed while the Persingers devoted the over five hours needed to attend each class.



The Persinger family with Jessie Geiman, case manager, and Ron Bertsch, director, DCCH Center for Children and Families.

"It was a lot of long Monday nights," said Mr. Persinger. "It was one long winter and that was that."

Since becoming foster parents in 2015 the Persingers have had seven foster children, ages four through 13. Mariah and Kira were their first placement, June 2015. Another brother and sister stayed for a few days and then were placed with a family member. A boy stayed for just a year before another couple adopted him. Another sibling pair — a brother and sister — are also with the Persingers. Their goal recently changed to adoption and the Persingers are in the process of adopting them.

"Right now we're maxed out," Mr. Persinger said, adding that his neighbors worked nine straight days remodeling the Persinger's basement so that the two latest children will have bedrooms. "That's the last vacancy we have," he said.

Both Mr. and Mrs. Persinger said that being foster parents has been a blessing.

"We are very blessed," said Mr. Persinger. "People talk about us being blessings but I think it's the reverse. It was an eye-opening experience for us to see what children go through. It's nice to provide some security and stability for them."

For anyone who feels they might be called to foster parent-

ing or adoption the Persingers encourage them to learn more.

"If you are serious and ready to commit a lot of your time and maybe even give up some things you like to do — we've had to do that — it's definitely a blessing. You will be rewarded for it. If you're thinking about it, give it a shot because so many children need families."

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ENTERTAINMENT

“Hotel Transylvania 3: Summer Vacation” (Sony) Breezy second sequel to the 2012 original finds Dracula’s daughter arranging for her overworked father and the other friendly monsters who staff the hostelry of the title to take a cruise. But when widowed Dad falls for the ship’s captain, he feels torn between romance and family responsibilities. He also fails to realize that the skipper has a secret conflict of her



Movie Capsule

own based on the legacy of her vampire-hunting ancestors, embodied by her artificially preserved great grandfather. Like the excursion around

which it’s built, director and co-writer Genndy Tartakovsky’s kids’ comedy makes for a pleasant diversion, though one more likely to satisfy youngsters than accompanying grown-ups. Parents may also consider the momentary use of digestive sound effects a minor nuisance and should be warned that the danger in which sympathetic characters are placed may be too much for timid tots. Much stylized destruction, considerable peril, fleeting scatological humor. CNS: A-II; MPAA: PG.

“Skyscraper” (Universal) An American security expert (Dwayne Johnson) gets more than he bargained for when he agrees to review the safeguards at the world’s tallest building in Hong Kong whose owner puts him and his family up there during their visit. A plot to destroy the structure leaves his wife and kids trapped by a raging multi-floor fire, with no one likely to be able to save them except Dad. Anyone with a fear of heights will cringe as writer-director Rawson Marshall Thurber puts Johnson through his hair-raising paces hundreds of stories above terra firma. Others will note that, although the battles in which Johnson engages during this easily forgotten action picture are not especially bloody, they are brutal. Much harsh violence with some gore, a couple of

gruesome images, at least one use of profanity and a milder oath, a single rough and about a half-dozen crude terms. CNS: A-III; MPAA: PG-13.

“The Equalizer 2” (Columbia) Neither the gifts of Denzel Washington in the title role nor the good his character sometimes achieves compensate for the second round of do-it-yourself justice he delivers to various malefactors in director Antoine Fuqua’s follow-up to his 2014 thriller. This time out, the protagonist is a Lyft driver who sometimes avenges his wronged passengers. But the principal plotline has him tangling with a band of hitmen who unwittingly assassinate a major CIA asset in Brussels, drawing his old boss at the agency, who is also his closest friend, into the investigation. In between maiming and killing the bad guys, he mentors a neighbor lad hoping to keep him from joining a local gang, and reconnects with his former partner from his days as an operative. Solitary, grieving, beset by mild obsessive-compul-

sive disorder; the widowed loner would make a sympathetic figure if his hobby were not wreaking bloody vengeance. By the time he dispatches one of his opponents with a harpoon, however, the combination of gruesome mayhem and skewed values overwhelms all attempts at justification or excuse in returning screenwriter Richard Wenk’s dialogue. Excessive gory violence, including torture, vigilantism, at least one mild oath, frequent rough and crude language. CNS: O; MPAA: R.

St. E Healthcare thrives

(Continued from page 6)

creed.

The sisters realized that many hands would be required to keep pace with the growing demands. Schools of nursing, x-ray technology, laboratory technology and departments for maternity care, pediatrics, neurology, surgery, orthopedics, physical therapy and emergency services were added and gradually filled an entire city block. In 1978, increasing need necessitated a move to a campus in Edgewood, and expansion there gives no indication of coming to an end.

Try to imagine what Northern Kentucky would be today if not for the brave young women who put their faith in God’s provident care and set sail on a remarkable journey in 1858. Albeit in the hands of others, the mission of the Franciscan Sisters of the Poor continues at St. Elizabeth Healthcare today. And just as they had hoped, that mission is a healing presence of God’s love in all of our lives.

Additional information about the mission of the Franciscan Sisters of the Poor can be found at: www.franciscansistersofthepoor.org.

For full reviews of each of these films — go to catholicnews.com and click on “Extras,” then choose “Movies.”



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NEWS BRIEFS

National/World

(Continued from page 12)

that “the change in the U.S. Supreme Court will move our nation closer to the day when every human being is protected in law and welcomed in life.” “As soon as Supreme Court Justice Anthony Kennedy announced his retirement, pro-abortion groups began lobbying the U.S. Senate to reject any nominee who does not promise to endorse Roe v. Wade,” the cardinal said in a statement. “While the U.S. Conference of Catholic Bishops does not support or oppose the confirmation of any presidential nominee,” he said, “we can and should raise grave concerns about a confirmation process which is being grossly distorted by efforts to subject judicial nominees to a litmus test of support for Roe v. Wade. And we must pray.” He invited all people of goodwill to pray each Friday from Aug. 3 to Sept. 28 in a “Novena for the Legal Protection of Human Life.” The

USCCB said “Call to Prayer” materials are available online through a link on the Diocese of Covington website www.cov-dio.org.

Update: Catholic agency must consider same-sex couples for foster care

PHILADELPHIA — A federal judge has swept away claims of religious discrimination by plaintiffs including Catholic Social Services of the Philadelphia Archdiocese and ruled the Church agency must provide home assessments for same-sex couples wishing to provide foster care for at-risk children in Philadelphia. CSS leadership testified in U.S. District Court in Philadelphia that doing so would amount to Church approval of LGBT relationships. Catholic teaching emphasizes respect and com-

passion for LGBT persons but opposes homosexual acts as contrary to God’s plan for human sexuality, which is reserved only for marriage between one man and one woman. In a ruling late July 13, Judge Petrese B. Tucker denied a temporary restraining order that CSS had sought to resume referrals of foster children from the city’s Department of Human Services. DHS had frozen intake of new foster cases with CSS last May, no longer referring some of the 6,000 city children in need of care to CSS-affiliated foster parents. The Becket Fund, which represented the plaintiffs, filed an appeal July 16 in the 3rd U.S. Circuit Court of Appeals in Philadelphia and moved for an injunction to resume foster-care placements to CSS, pending a new ruling on the case.



7th Annual Golf Scramble

Benefitting our Fatherhood Parenting Education Program

Friday, August 17, 2018
Aston Oaks Golf Club

- Registration/Lunch at noon
- Tee off at 1:00 p.m.
- \$400 per foursome
- Includes: 18 Holes with Cart, Refreshments, Lunch by JTM, Raffle Opportunities, Dinner by Texas Roadhouse
- Register online www.choselifenky.org
- For more information contact kellyhitter@carenetky.org



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JOIN US FOR OUR ANNUAL

Friday, August 10th, 6PM - Midnight
Saturday, August 11, 6PM - Midnight
Sunday, August 12, 3PM - 10PM



SUMMER CELEBRATION

Fun | Food | Fellowship
2470 Lorraine Ct.
Crescent Springs, KY 41017
Presenting Sponsor: **Home City Ice**



Adult Games!



Kids Games!



Rides!

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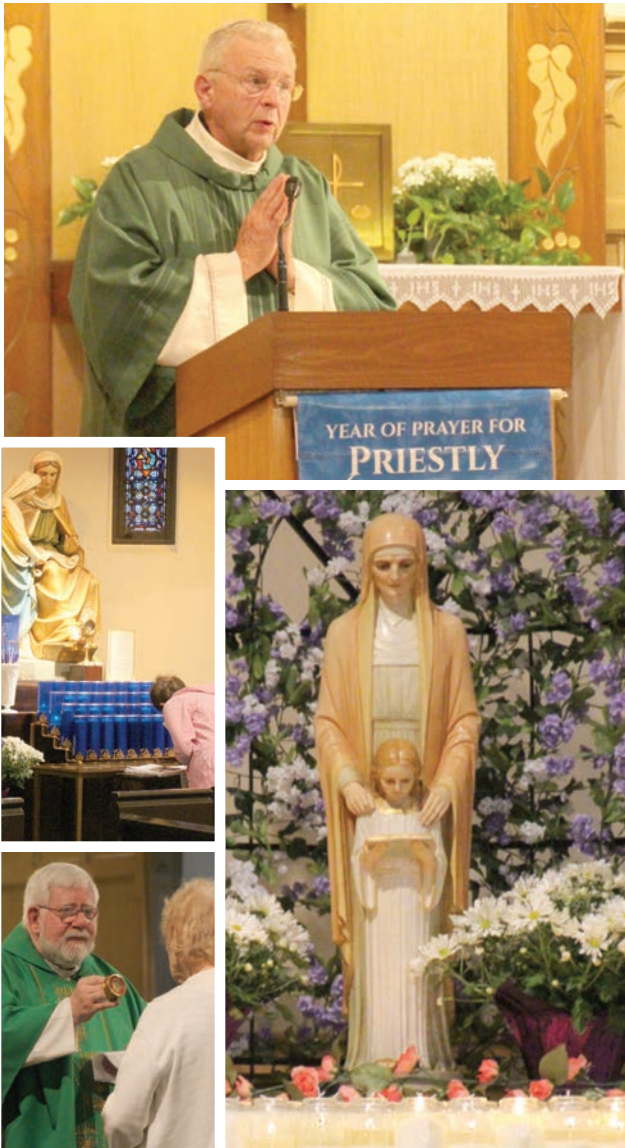
New HVAC (Schneller Heating & Air) & New Roof (Conradi Roofing & Gutters)

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\$20,000 CASH | 2nd Prize= \$500 Cash | 3rd Prize = \$300 Cash

Live Music & Food!

Friday | The Drysdales - 8:30PM to Midnight
Saturday | Fast Forward - 8:30PM to Midnight
Sunday | We Three - 3PM to 7PM | 24/7 - 7PM to 10PM



131st St. Ann Novena

Father Michael Greer and parishioners of St. Ann Parish, Covington, continued its abiding nine-day devotion to its patroness with the 131st Novena to St. Ann. On the second night of the novena, July 19, Deacon Gerald Franzen spoke on the sacrament of Baptism. The theme for this year's novena is "Sacraments — Continuing the Ministry of Jesus into the 21st Century," and on each of the nine nights a deacon of the Diocese of Covington preached the homily. The novena culminates, July 26, on the feast of Sts. Joachim and Ann, parents of the Blessed Virgin Mary and grandparents of Jesus. After Mass each evening individual blessings with a relic of St Ann was offered.

KIDS ZONE CARNIVAL * SILENT AUCTION * GHANA FOOD * MUSIC
COUNTRY HAM BOOTH * REFRESHMENTS * DESSERTS * GAMES * CAKE AUCTION

St. Augustine Catholic Church - Augusta, KY

50th Annual Summer Festival

August 10-12, 2018

Friday, August 10

FISH FRY 5-8pm
LIVE MUSIC
with John Morgan Six Gunz South
(Today's Country)
Pub Style Food
All Games **OPEN**
Silent Auction **OPEN**
Beer Garden
Quarter Auction 8pm

Saturday, August 11

PULLED PORK DINNER
5 p.m. - 8 p.m.
LIVE MUSIC with Inside Out
(Country/Classic & Southern Rock)
Pub Style Food
All Games & Booths **OPEN**
Silent Auction **OPEN**
Beer Garden
Cake Auction 8pm

Sunday, August 12

CHICKEN and/or HAM DINNER
11 am - 5 pm, Carryout 11 am-4 pm
MAGIC SHOW
Brad Brown Magic 2pm
BLUEGRASS BAND
Steve Bonafel & One Iota 4-6pm
All Games **OPEN**
Silent Auction **OPEN**
Beer Garden
Silent Auction ending 7pm
Major Raffle ending 9pm
Beer Garden
Big 6 Wheel
Ducky Downs
Kids Carnival

MAJOR PRIZES

1 st Prizes.....\$500 cash (2)	3 rd Prize.....\$250 cash
2 nd Prize.....Homemade Quilt	4 th Prize.....\$100 Grocery Cert.

FLEA MARKET

SUMMER SALE

SATURDAY, **AUG 4th, 8a - 2p**
50% OFF ALL ITEMS

**Furniture, Antiques, Clothing,
Toys, Books, Electronics,
Sporting goods, Home decor,
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Parking & Admission is FREE!
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Proceeds benefit children living at DCCH.
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*1 DAY ONLY: Flea Market WILL NOT BE OPEN August 2nd, 3rd, or 5th.

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