



Dilemma of single Catholics: 'Where do we belong?'

By MARILYN DUCK

BROKEN ARROW – One woman recalled overhearing a member of her parish, noting the announcement of a Single Catholics of Tulsa event in the parish bulletin, snippily register her disapproval: "Well! I guess the Catholic Church supports divorce now."

Another said when she attends parish functions, the tables always are arranged with an even number of chairs. "If I sit there, I'm going to mess the whole table up," she said.

A man added that if a table were set aside at parish dances for people who don't have a spouse, "Just that would probably get me to go to one."

A third woman said she has taught religious education for more than 20 years, and the day her divorce became final she was scheduled to teach a group of second-graders. She felt great apprehension, wondering whether she was worthy to do so, she told Father Michael A. Dodd, who led a

March 24 discussion on "Loneliness and the Catholic Single" at St. Anne Church in Broken Arrow.

"This is very important, and as a pastor I don't often hear these things," Father Dodd said, thanking the participants for their candor.

While he said singles must not

allow the misperceptions or hurtful remarks of others make them feel badly about themselves, he also implored them to make their concerns known to their pastors.

"Sometimes people have unrealistic expectations that

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Palm Sunday

A Guatemalan woman carries palm fronds in Guatemala City on Palm Sunday in this file photo. In Catholic cultures across the world, palms are used in processions majestic and modest to commemorate the triumphant entrance of Jesus into Jerusalem before his arrest and crucifixion. (CNS photo from Reuters)

'The great three days'

By FATHER JAMES D. WHITE

Many Catholics have come to think of Easter as a single event, mostly centered on Calvary. But the point of Easter is that it celebrates a movement, a dynamism - the passage of Jesus from death to life, and our own transition from sin into grace. That is why Easter is properly observed, not on a single day, but on three days. Liturgical scholars refer to this sacred period as the Triduum, a Latin term which means "three days."

Easter, as we Catholics celebrate it, is really a 72-hour period that begins on Holy Thursday evening and ends on Easter Sunday evening. There's a nod here to Jewish festal customs, wherein a day of celebration really begins with sunset of the day before. (This is also the rationale for Saturday evening Masses that are celebrated as though it is already Sunday.)

The Triduum is especially appropriate for Christians, since Easter is nothing less than the Christian Passover, a celebration in motion, from death to life, from darkness to light.

Liturgical directives are careful to state that the season of Lent officially ends at the hour in which the Evening Mass of the Lord's Supper begins, late in the afternoon (or early in the evening) of Holy Thursday. This is the point at which we once again sing the Gloria and ring the bells, because our great feast of salvation has begun.

We observe Good Friday, not as a Lenten observance or as a reenactment of the crucifixion, but from the standpoint of the redeemed and faithful Church, already healed and whole as a result of Christ's saving death and resurrection. Crucifixes are

to be veiled, and the cross that is offered for our veneration is to be simple and plain, a cross once used but now empty.

Saturday is not a day for mourning but for quiet prayer and meditation, even as we complete our arrangements for the Easter Vigil. By law this must begin and end in darkness, because the light of Christ has come to us, though we do not yet see its fullness.

Finally, we observe "the day the Lord has made," with its Alleluias and resurrection stories. Those who attend Mass on Easter evening will hear of Jesus' coming to his disciples in the breaking of the bread, and at all the Masses we will repeat our baptismal promises and feel the waters of salvation sprinkled over us.

Easter is a three-day festival, and a splendid one at that.

Calendar

Through Holy Week

Neo-Catechumenal Way – Missionaries from the Neo-Catechumenal Way is offering catechesis throughout Lent at 7:30 p.m. every Tuesday and Friday until Holy Week. Catechesis will be offered in English at Sts. Peter and Paul Church, 1436 N. 67th E. Ave., and every Monday and Thursday in Spanish at St. Thomas More Church, 2720 S. 129th E. Ave.

Palm Sunday, April 1

Seder meal – Family, friends and neighbors are invited to celebrate the Passover Seder meal at 4 p.m. April 1 at St. Augustine Church's activity center, 1720 E. Apache St. For reservations, more information or to volunteer, contact Donna Litwack at 747-0574.

Monday, April 2

Business, professional women – Please join the Catholic Business and Professional Women's Club at the Green Onion Restaurant, 4532 E. 51st St. at 6 p.m. April 2 for a spiritual retreat with Sister Julia Marie Roy, O.S.B. the Oblate Director of the Benedictines speaking on "12 Steps of Humility." Dinner will be served, cost is \$20. Call Beverly Atteberry at 918-605-1913 for reservations.

Saturday, April 7

Wesołego aleluja – Polish Easter baskets will be blessed by Father Michael Dodd at 2 p.m. April 7 at St. Anne Church, 301 S. Ninth St. in Broken Arrow. Call Urszula Swain with questions at 357-2939.

Saturday, April 14

Kelley auction – "Keep on Dancin'" is the theme for Bishop Kelley High School's 27th annual auction to begin at 6 p.m. April 14 at the Tulsa Convention Center. Some items on the block include 80 hours of service donated by students, food and restaurant classes, items and events, vacation packages, unique specialty and collectors' items, health and wellness services and products, home and garden supplies and a variety of sporting gear and events. For more information and a complete list of auction items, visit www.bkelleyhs.org and select "auction" under the "advancement" tab.

St. Therese dedication banquet – A dedication banquet for St. Therese of the Child Jesus Maronite Catholic Church will begin with cocktails at 6 p.m. April 14 at the new church, 8315 S. 107th E. Ave., Tulsa, followed by dinner at 7 p.m. and live entertainment until 11:30 p.m. Tickets are \$30; for reservations, call Gloria Fegaly at 663-1182.

Family Fun Night – St. Benedict Boy Scout Troop 936 Family Fun Night will be from 6-9 p.m. April 14 in McGuire Hall, 2200 W. Ithica St. Great food, family, fun, bingo and incredible silent auction items. Meal includes hamburger/cheeseburger or two hot dogs, sides and drink. Reserve \$5 pre-sale meal tickets by calling 461-1027 or 810-4269. Tickets at the door will be \$6; children under 5 are admitted free.

VIRTUS in Spanish – A "Protecting God's Children for Adults" VIRTUS training session is to be held in Spanish at 10 a.m. April 14 at St. Brigid Church in Tahlequah. To register for this or another training session, visit www.virtusonline.org.

Sunday, April 15

St. Therese consecration – The Most Rev. Robert J. Shaheen, bishop of the Diocese of Our Lady of Lebanon of St. Louis, in charge of the Maronite Catholic Church for the western United States, will celebrate Mass with Bishop Edward J. Slattery at the consecration of St. Therese of the Child Jesus Church at 11 a.m. April 15. The church is at 8315 S. 107th E. Ave.

Monday, April 16

International adoption – Catholic Charities Adoption Services and Children's Hope International will host a seminar from 5:30-7 p.m. April 16 at Christ the King's Fletcher Hall at 16th Street and Quincy Avenue. A presentation by a representative of Children's Hope International will talk about adoption options from China, Russia, Colombia, Kazakhstan and Vietnam. See www.Childrenshope.com or call 1-800-991-6620. Information also available from Mary Lee Ingram, director of adoption services for Catholic Charities at 585-8167 ext. 116 or at www.CatholicCharitiesTulsa.org

Wednesday, April 18

Newman Center dinner – In celebration of its 60th anniversary at the University of Tulsa, the annual St. Philip Neri Society Dinner will be held from 7-9 p.m. April 18 at the Allen Chapman Activity Center on the TU campus. Tickets are \$100 per person, and table sponsorship is available beginning at the \$1,000 level. This is the largest fundraiser for the Newman Center, whose mission is to prepare university students for a life of faith, leadership and service to the world. Speaker will be Father Robert Sirico, a national commentator on religion, politics and economics. For more information, call Lisa Holden at 599-0204 or 625-3201.

Saturday, April 21

Artists and crafters – A day of retreat for artists and crafters will be presented by Sister Eugenia Brown, O.S.B. from 9 a.m. to 2 p.m. April 21 at St. Joseph Monastery, 2200 S. Lewis Ave. Register by April 19 by calling 746-4211 or email sebrownsb@yahoo.com. Cost is \$10.

Trivia night – St. Catherine School's annual trivia night will begin at 6:15 p.m. April 21 at the school, 2515 W. 46th St. For details call 446-9756.

Italian festival – A "Many Neighbors, One World" Italian festival is to begin at 6 p.m. April 21 at the Church of St. Mary, 1347 E. 49th Place with food, music and dancing. Cost is \$5 per person or \$20 per family. Children under 10 are free. Contact the parish office with questions at 749-2561.

Azalea festival – St. Therese Church in Collinsville will host its annual St. Therese azalea garden festival from 10 a.m. to 4 p.m. April 21. Vendor tables are \$10 each. Call Dee at 371-2704 for reservations and more information or email Kim at kimkenthornhill@cox.net.

'Cirque du Cascia' – "Cirque du Cascia" is the theme of this year's Celebrate Cascia, which will be held at 6:30 p.m. at Cascia Hall, with a live auction including Father Bernard Scianna's famous Italian dinner for eight in the Cascia Hall Monastery. Also on the block are

Notre Dame and University of Oklahoma football packages for four, a trip to Pebble Beach and another to Los Cabos. Cost is \$75 per person. There also will be an online auction through April 20, and patrons are being sought.

Chinese auction, dinner – Church of St. Benedict in Broken Arrow is hosting its third annual Chinese auction and dinner at 6:30 p.m. April 21 in Mcquire Hall. Cost is \$12 for adults and \$6 for children. For tickets contact Joyce Winters, 455-5938.

Sunday, April 22

Natural Family Planning – Workshop series begins at Saint Francis Hospital at 1:30 pm April 22. The sympto-thermal method taught by the Couple to Couple League is safe, healthy, effective and moral. Call Anna and David Niles to register, 449-8765.

Tuesday, April 24

Golf tournament – St. Catherine School is holding its inaugural classic golf tournament April 24 at Page Belcher Stone Creek Course. Registration and warm-up begins at 11:30 a.m., shotgun scramble begins at 1 p.m. A post-tournament celebration is to begin at 6 p.m. Cost is \$100 per golfer or \$400 per foursome, registration ends April 13. For more information contact Matt McCain at 430-8451 or visit www.stcatherineclassic.golfreg.com.

Wednesday, April 25

Women's day of reflection – The Women's Daytime Bible Study of the Pastoral Studies Institute cordially invites all women of the Diocese of Tulsa to attend our annual Day of Reflection retreat. From St. Luke's Gospel, The Road to Emmaus and the Parable of the Prodigal Son are the featured programs presented by Father Paul Eichhoff from 9 a.m. to 1 p.m. April 25 at Church of the Madalene. Mass will be celebrated, followed by a luncheon. Cost is \$15. Registration deadline April 16. Contact Diane Downes, 271-3572.

Bishop Slattery's public schedule

Sunday, April 1 - 10 a.m., Holy Family Cathedral
Palm Sunday Mass

Tuesday, April 3 - 5:30 p.m., Holy Family Cathedral
Chrism Mass

Thursday, April 5 - 8:45 a.m. Dick Conner Correctional Center, Hominy
Mass, wash inmates' feet in prison visiting room

Thursday, April 5 - 5:30 p.m., Holy Family Cathedral
Mass of the Lord's Supper, Adoration until midnight

Friday, April 6 - 3 p.m., Holy Family Cathedral
Stations of the Cross

Friday April 6 - 5:30 p.m., Holy Family Cathedral
Liturgy

Saturday, April 7 - 8:30 p.m., Holy Family Cathedral
Easter Vigil

Sunday, April 8 - 10 a.m., Holy Family Cathedral
Easter Mass

Tuesday, April 10 - 7:30 p.m., Sts. Peter and Paul Church
Celebration of the Word with Neocatechumenal Way

Thursday, April 12 - 7 p.m., Christ the King
Confirmations

Saturday, April 14 - 11 a.m., St. John Church, Stillwater
Confirmations

Saturday, April 14 - 5 p.m., St. Anne Church, Broken Arrow
Confirmations

Saturday, April 14 - 7 p.m., St. Therese the Child Jesus Church
Brief speech at dedication banquet for Maronite Catholic Church

Sunday, April 15 - 8:30 a.m., St. Cecilia Church, Claremore
Confirmations

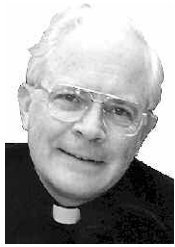
Sunday, April 15 - 11 a.m., St. Therese the Child Jesus Church
Mass, consecration of new Maronite Catholic Church

Sunday, April 15 - 2:30 p.m., Holy Family Cathedral
Divine Mercy Sunday prayers, 3 p.m. Mass

Edward J. Slattery Bishop of Tulsa

Plague of pornography: Examining the nature of the threat

Editor's note: This is the first of a four-part series of articles written by Arlington, Texas, Bishop Paul S. Loverde's pastoral letter, "Bought with a Price: Pornography and the Attack on the Living Temple of God." Bishop Edward J. Slattery announced in the March 18 Eastern Oklahoma Catholic that he wants to share his brother bishop's perspectives because he wants the faithful of the Diocese to understand what pornography is and why it must be resisted.



"Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price." (1 Corinthians 6:19-20)

Introduction: "The life of man is the vision of God"

- Saint Irenaeus

In my 40 years as a priest, I have seen the evil of pornography spread like a plague throughout our culture. What was once the shameful and occasional vice of the few has become the mainstream entertainment for the many – through the Internet, cable, satellite and broadcast television, cell phones and even portable gaming and entertainment devices designed for children and teen-agers.

Never before have so many Americans been so tempted to view pornography. Never before have the accountability structures – to say nothing of the defenses which every society must build to defend the precious gift of her children – been so weak.

This plague stalks the souls of men, women and children, ravages the bonds of marriage and victimizes the most innocent among us. It obscures and destroys people's ability to see one another as unique and beautiful expressions of God's creation, instead darkening their vision, causing them to view others as objects to be used and manipulated.

It has been excused as an outlet for free expression, supported as a business venture and condoned as just another form of entertainment. It is not widely recognized as a threat to life and happiness.

It is not often treated as a destructive addiction. It changes the way men and women treat one another in sometimes dramatic but often subtle ways. And it is not going away.

I know of this plague from my brother priests who routinely confront it in the confessional; from counselors who treat it through our various Catholic social service agencies; from Catholic school teachers, youth ministers, and religious education teachers who confront its effects in the lives of our youth; from parents who speak of the challenge of raising children with modesty in our culture and from my involvement in the Religious Alliance Against Pornography, an interfaith coalition of religious leaders.

Yet this plague extends far beyond the boundaries of Church or school. The victims of this plague are countless. Today, perhaps more so than at any time previously, man finds his gift of sight and therefore his vision of God distorted by the evil of pornography.

As part of my responsibility to lead all the people in the Diocese to the vision of God, I find it necessary now to address the tremendous moral, social and spiritual dangers of pornography. In so doing, I ask Catholics and non-Catholics alike to pause and join my reflections in this

pastoral letter which will:

- 1) Examine the nature of the current threat;
- 2) Address the arguments put forward by those who attempt to rationalize pornography and provide "cover" for pornographers;
- 3) Offer concrete counsel – to all Christians, young people, couples, and priests – on how to guard against pornography and to free oneself from its slavery and seek God's forgiveness, and finally,
- 4) Reflect on the gift of sight and its fulfillment in divine contemplation.

The nature of the current threat: a grave offense

Artists have often portrayed the human body, clothed and unclothed, in various depictions and poses. While the danger of immodesty exists even with regard to works of art, the evil of pornography is greater and more insidious.

Pornography depicts the body solely in an exploitative way, and pornographic images are created and viewed only for the purpose of arousing sexual impurity.

Hence the production, viewing and spread of pornography is an offense against the dignity of persons, is objectively evil and must be condemned.

In a culture that sees pornography as a mere private weakness or even as a legitimate pleasure to be protected by law, we must repeat here the Catholic Church's constant teaching. In simple terms, the Catechism of the Catholic Church condemns pornography as a grave offense (Catechism of the Catholic Church, (CCC2354).

The immorality of pornography comes, first of all, from the fact that it distorts the truth about human sexuality. It perverts the conjugal act, the intimate giving of spouses to each other (CCC2354).

Rather than being the expression of a married couple's intimate union of life and love, sex is reduced to a demeaning source of entertainment and even profit for others. Pornography violates chastity also because it introduces impure thoughts into the viewer's mind and often leads to unchaste acts, such as masturbation or adultery.

Pornography offends also against justice. It does grave injury to the dignity of its participants (actors, vendors, the public), since each one becomes an object of base pleasure and illicit profit for others (CCC2354).

The "participants" are used and manipulated in ways incompatible with their human dignity. Everyone involved in the production, distribution, sale, and use of pornography cooperates and, to some degree, makes possible this debasement of others.

Indeed, pornography has become a system and an industry of mutual degradation. That some may be willing participants in no way lessens the culpability of those who engage in the production and use of pornography.

Further, pornography represents a serious abuse of the means of communication, and, in that regard, is a violation of the eighth commandment. We must remember that the right to use the means of communication (i.e. freedom of speech) is not an absolute right. It must always be at the service of the common good.

Civil authorities must ensure that the use of the means of communication be in accord with the moral law. To accomplish this, civil authorities should prevent the production and distribution of pornographic materials (CCC2354).

I remind all the faithful, therefore, that the use of pornography – i.e., its manufacture, distribution, sale or

viewing – is gravely sinful. Those who engage in such activity with full knowledge and complete consent commit a mortal sin.

Such actions deprive them of sanctifying grace, destroy the life of Christ in their souls and prevent them from receiving Holy Communion until they have received absolution through the Sacrament of Penance.

The gravity of this sin becomes clearer when one considers the tremendous damage the use of pornography causes to society. It damages first of all the family, the basic cell of society and the Church, because it tears at the marital bond.

Since it immerses all who are involved in the illusion of a fantasy world (CCC2354), a man's use of pornography turns his attention and affection away from his wife. It creates in his mind unrealistic and often immoral expectations for their intimate life. He begins to approach her only as a means to his own gratification and no longer as his "suitable partner."

Priests and counselors know very well how grave a threat pornography poses to marriage and how many families have already suffered sad division due to its effects.

Pornography's availability and intrusion injure the common good by producing a consumerist and licentious view of sexuality, particularly of women. Inculcating and guarding the precious virtue of chastity becomes increasingly difficult when pornography infects a majority of media outlets.

Society's interest in preparing young men and women for marriage also suffers when the media presents as a mercantile plaything the holy act of intimacy that is proper to the sacred bond of marriage.

Perhaps worst of all, however, is the damage that pornography does to man's "template" for the supernatural. Our natural vision in this world is the model for supernatural vision in the next. Once we have distorted or damaged that template, how will we understand the reality?

Our Lord has given us the gift of sight with the intention that we ultimately may see Him. The sinful use of this faculty both warps our understanding of it and – worse still – cripples our ability to realize its fulfillment in heaven.

What man should use for receiving the true vision of God and the beauty of His creation, he uses instead to consume false images of others in pornography. How can we understand the supernatural sight God desires for us – i.e. the contemplation of God in the beatific vision – once our natural sight has been damaged and distorted?

Christians in a secular world

Christians are intrinsically a people set apart. The reality of Baptism constitutes us as a community called into the desert, a people consecrated for relationship with the Creator of all things.

Yet, like the people Israel who were called out of Egypt, members of the Church, too, find themselves inextricably tied to the same culture of death from which God has freed them.

"(I)n the desert the whole Israelite community grumbled against Moses and Aaron. The Israelites said to them, 'Would that we had died at the Lord's hand in the land of Egypt, as we sat by our fleshpots and ate our fill of bread!'" (Exodus 16: 2-3)

It not surprising, then, that we find ourselves assuming secular attitudes and becoming confused about the true

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Marilyn Duck EOC Editor

Let's hear it for the bell cows

A man who makes a reference to women that includes the word "cow" might brace himself for a stony reception.

But the source was Father James White, and he was saying that some women serve as "the bell cows" of their parishes, especially in rural areas. Once he explained the reference, it prompted laughter instead of righteous indignation.



The dictionary says bell cow is a term used for "a cow, esp. the lead cow of a herd, having a bell attached to a collar around its neck so that the herd can be located easily." The cows typically follow the bell cow home.

Think of women in your parish who (a) seem to know everything that's going on and (b) make sure the knowledge is shared with those who need to know. (And, alas, sometimes with those who don't.)

The metaphor is an acknowledgement of the crucial role women play in the Church, something Pope Benedict XVI emphasized on Valentine's Day.

"The history of Christianity would have had a very different development if it had not been for the generous support of many women," he said in his weekly audience. "Unlike the Twelve, the women did not abandon Jesus at the hour of his Passion," the pontiff said, and it was Mary Magdalene who announced to the apostles that Jesus had risen from the dead.

The importance of women to the Catholic Church was

impossible to miss at the March 15 Women of Achievement luncheon at St. Benedict Church in Broken Arrow.

This annual event is presented by the Council of Catholic Women. In the morning, the women were led in prayer by Marie Brasher of St. Cecilia Church in Claremore, who is the council's new vice president; the flag ceremony was executed by Camp Fire Girls and Girl Scouts.

Council President Pat Sisemore welcomed everyone, and Sister Connie Lennartz, O.P., adult education teacher at Christ the King spoke about St. Catherine of Siena.

How much these women are valued by the ordained men of the Diocese was reflected at the turnout for the Mass, the luncheon or both, depending on the priests' schedules.

The celebrant was Bishop Edward J. Slattery, and joining him were Msgr. James Halpine, rector emeritus of Holy Family Cathedral; Msgr. Patrick Gaalaas, vicar general and the host for the day as pastor of St. Benedict; Msgr. Gregory Gier, rector of Holy Family Cathedral and moderator for the council, and Msgr. Patrick Brankin, vicar of deacons and pastor of St. Therese Church in Collinsville.

Also present were retired Father Daniel Perlinski, Father Martin Morgan, Father Paul Eichhoff, Father Richard Bradley, Father Jack Gleason, Father Khiet Nguyen and Father Matt Gerlach.

Their presence testified to their awareness and appreciation of the role these outstanding women play in the life of their parishes. Next time you see a hard-working woman in your

parish, especially during all the activities of Holy Week, you might thank her for her efforts.

As Holy Week begins

In this issue's center spread you will find the apostolic exhortation Pope Benedict XVI issued last month that includes his reflections on the discussions during the world Synod of Bishops on the Eucharist in 2005.

The Diocese of Tulsa had its own synod during that time, and though many people remain hazy on precisely what has or will come from the process, there are some important guidelines in Benedict's exhortation.

The pontiff offers concrete suggestions on celebrating the Mass which are quite familiar, since Bishop Slattery wrote many of the same things in 2006 during his year-long commentaries on our synod topic of Celebrating the Lord's Day.

Also in this issue, you can read brief – too brief! – synopses of the Women of Achievement on Page 12.

And Gary Kastl, who in less than two months will be ordained to the priesthood, has turned in a beautiful guest column on Holy Week. It's on Page 13.

Thanks, Gary, and all blessings to you, Brian O'Brien, Leonardo Medina and the 11 soon-to-be-deacons as you prepare for the May 26 ordinations, a day Msgr. Gier told the women's council will be "a moment of great glory" for the Diocese of Tulsa.

George Weigel

Getting reacquainted with fathers and sons, Malter and Saunders

On a recent day off occasioned by some evil thing fastening upon me and laying me temporarily low, I re-read Chaim Potok's two wonderful novels, "The Chosen" and "The Promise," the pleasures of which happily compensated for my indisposition.



"The Chosen" is a modern classic, a brilliant story of fathers and sons evocatively set in a distinctive slice of Americana: Brooklyn orthodox Jewry during and immediately after the Second World War.

It's one of the few really good novels that isn't completely ruined by the movie made from it, but the book is far more richly textured than the film and much more sensitive to the nuances and tensions in the encounter between biblical religion and the modern world.

"The Chosen" revolves around an unexpected friendship between two boys, Reuven Malter and Danny Saunders: the first, the brilliant, pious, assimilated son of a Talmud scholar, a widower who embodies wise paternity; the second, an intellectual phenomenon who memorizes entire pages of the Talmud in minutes even as he chafes under the burden of a closed future.

The elder son of Reb Isaac Saunders, head of a large Hasidic congregation, Danny will inherit his father's role as rabbi, judge and community leader.

Fearful that his son's matchless intellect will not be complemented by a compassionate soul – essential in a

tzaddik, a Hasidic sage – Reb Saunders decides to raise Danny in silence: Aside from the hours they spend studying Talmud together, there is no conversation between father and son.

Danny is struggling, intellectually and emotionally, in this claustrophobic environment when a chance meeting in the public library leads him to David Malter and then to his son, Reuven.

These two remarkable sons of equally remarkable fathers grow through their high school and college years amid stirring times: the end of the war, the revelation of the Nazi extermination camps, the founding of the State of Israel.

In the debates that ensue – How could God allow the Holocaust to happen? Can there be a Jewish state that is not founded by the Messiah? – the tensions between orthodox biblical faith and modernity define the fault lines within families, between classmates and across communities.

Yet the beauty of "The Chosen" is that it always brings us back to the inner world, the spiritual world.

In Reuven's and Danny's struggles to mature, we confront time and again the issue that Reb Saunders faces in raising his genius son: How is brilliance refined into wisdom? How does a man stand firmly, yet with compassion, within a religious tradition he believes to bear eternal truths?

"The Promise" picks up the story of these sons and fathers in the early fifties. Danny, with his father's permission, is doing doctoral work in psychology, rather than inheriting Reb Saunders' position; Reuven is pursuing

rabbinic ordination and graduate studies in philosophy, while both he and his father struggle to convince the hardened, brilliant scholars who have come to Brooklyn's Jewish seminaries from the horrors of the concentration camps that modern methods of Talmud study do not threaten traditional faith.

Another fathers-and-sons motif is the dramatic centerpiece of "The Promise," as both Reuven and Danny become involved with the deeply troubled son of a Jewish scholar who is a controversial theological modernist.

In the resolution of that conflict, we see that Danny Saunders has become what his father hoped he would be: a tzaddik, a compassionate healer, for the world.

At the same time, Reuven and his father, who have seemed throughout both novels to enjoy a perfect paternal/filial relationship, discover even greater depths of mystery in the age-old business of fathers-and-sons.

"The Promise" can get a bit too Freudian for some tastes; but, as in "The Chosen," it is effective compassion, if in the form of very tough love, that makes the final difference.

There are many things Catholics can learn about their Christian faith from an encounter with vibrant Judaism – which is, I suppose, another story of fathers and sons. Think of "The Chosen" and "The Promise," then, as good Easter reading.

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

Forum

A historical perspective on the Last Supper

Editor, EOC: I chuckled when I read David Calvin's (March 4 letter to the editor) critique of George Weigel's Feb. 18 column in the EOC. Mr. Weigel's valid theological points aside, Mr. Calvin's vivid, if not satirical, imagination is actually closer to historical truth than he may think.

Louis Bouyer notes in his modest yet scholarly book "Liturgy and Architecture" (pages 53-54), which has, incidentally, been quoted by the then-Cardinal Ratzinger in "The Spirit of the Liturgy" (page 78): "The idea that a celebration (of Mass) facing the people must have been the primitive one, and that especially of the Last Supper, has no other foundation than a mistaken view of what a meal could be in antiquity, Christian or not.

"In no meal of the early Christian era did the president of the banqueting assembly ever face the other participants. They were all sitting, or reclining, on the convex side of a C-shaped table, or of a table having approximately the shape of a horseshoe. The other side was always left empty for the service.

"Nowhere in Christian antiquity could have arisen the idea of having to 'face the people' to preside at a meal. The communal character of a meal was emphasized just by the opposite disposition: the fact that all the participants were on the same side of the table."

Jesus may not have been "muttering something under his breath" at the first Eucharist, but instead of using the lingua-franca

of the first century Roman Empire, which was Greek, or the common Aramaic of first century Palestine, our Lord most certainly pronounced the kiddush (Passover blessing) in Hebrew, an uncommon language in the post-exilic period except at religious rituals and services.

**Father Edward Yew
Stillwater**

More on liturgy

Editor EOC: In "The Spirit of the Liturgy" Pope Benedict XVI states, "We are realizing more and more clearly that silence is part of the liturgy. We respond by singing and praying, to the God who addresses us, but the greater mystery, surpassing all words, summons us to silence."

The Holy Father later adds, "It is no accident that in Jerusalem, from a very early time, parts of the Canon were prayed in silence and that in the West the silent Canon – overlaid in part with meditative singing – became the norm."

If Mr. Calvin (David Calvin, Feb. 4 "Amazed by Weigel" letter to the editor) will arouse himself from his I'm-so-bored-someone-entertain-me stupor and take some time to educate himself, he might manage to understand what George Weigel and Pope Benedict are getting at.

Our Lord neither faced the Apostles nor did He turn His back on them when He offered that first Mass during the Last Supper, but Mr. Calvin will have to read the book to figure out how that was possible.

And yes, the Holy Father also explains the significance, and the benefit, of having the priest in his role as the altar Christus turn with his people toward the East in prayer.

For anyone who is genuinely interested in understanding why and how we should worship our God in the great common prayer of the Mass, "The Spirit of the Liturgy" is a must-read book.

**Terry Boyne
Sapulpa**

Marcher's view

Editor, EOC: In regards to the Jan. 22 March for Life in Washington, I see it as explained by Deacon Tim Sullivan: as a pilgrimage. We did not go so much to protest as to come together to join forces and support one another.

When in the battlefield of "Pro-Life," you are called to take on a cross, and that cross is not an easy one to bear; you will be spit upon, you will be treated as the outcast, the nerd, the "crazy fanatic," all pretty much the same language used against Christ as He carried His cross for us.

For you do not take on this cross just for yourself but to come out of yourself and carry it for the other: the broken and bruised, the lost and confused, the innocent, the unborn, the

handicapped, the elderly, the woman who believed she had no choice.

Twenty-four thousand, seven hundred Catholic youth, not including sponsors, came together to celebrate life, life in the Church, life in the community. A hundred thousand of other denominations came together. They are people of faith who believe in life and respect of life and defending life.

Many of our youth were not from the city but from small communities who were the only ones who felt this way and felt the need to speak up, to do something to make a difference in our culture.

We all said it was so good to be with others who have the same thoughts, passions and hopes for the future of America and the world. These youth 17-20 something will be the deciding vote in 2008. They may very well be the ones who save our country by voting for life as we elect our next president.

**Katie Jackson
Tulsa**

Grateful for Peter's Pence support

Your Excellency, the Most Rev. Edward J. Slattery,

The Holy Father has asked me to acknowledge the offering of \$19,000 which you sent through the Apostolic Nunciature as a contribution from the Diocese of Tulsa for the support of the Holy See. This donation will be recorded in the 2007 *Obolo di San Pietro* (Peter's Pence) Report of the Secretariat of State.

His Holiness is grateful for this donation and for the devoted sentiments that inspired it. He very much appreciates the support which you and your people have given to him in his service to the universal Church.

I am pleased to assure you of the Holy Father's prayers for you and for those entrusted to your pastoral care. Invoking upon all of you joy and peace in our Lord Jesus Christ, he cordially imparts his Apostolic Blessing.

With personal good wishes, I am
Yours sincerely in Christ,

**Tarcisio Cardinal Bertone
Secretary of State
Vatican**

Editor's note: *Peter's Pence is a contribution to the Holy See that is required by Canon Law and enables the Holy Father to respond with emergency financial assistance to request to aid the most needy throughout the world – those who suffer as a result of war, oppression and natural disasters. It likewise provides the faithful with a tangible opportunity to not only empower the weak, defenseless and voiceless, but also sustain those who suffer. This year's collection date will be June 30-July 1.*

EOC publication dates and deadlines

Eastern Oklahoma Catholic publication dates and deadlines for the new year:

Publication	Deadline
April 15	April 6
April 29	April 20
May 13	May 4
May 27	May 18
June 10	June 1
June 24	June 15
July 22	July 13
Aug. 5	July 27
Aug. 19	Aug. 10
Sept. 2	Aug. 24
Sept. 16	Sept. 7
Sept. 30	Sept. 21
Oct. 14	Oct. 5
Oct. 28	Oct. 19
Nov. 11	Nov. 2
Nov. 25	Nov. 16
Dec. 9	Nov. 30

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Catholic Schools
catholic.schools.office@dioceseoftulsa.org

Religious Formation Office
religious.formation.psi@dioceseoftulsa.org

Chancery
chancery.tulsa@dioceseoftulsa.org

Eastern Oklahoma Catholic
easternokcatholic@dioceseoftulsa.org

Catholic Charities
info@catholiccharitiestulsa.org

Vocations Office
vocations.office@dioceseoftulsa.org

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Letters to the editor from the readers of the Eastern Oklahoma Catholic are welcome. The EOC reserves the right to edit the letters for length. Letters must include the writer's name and address.

Please send to:

EOC

**Letters to the Editor
P.O. Box 690240
Tulsa, OK 74169**

email:

easternokcatholic@dioceseoftulsa.org

or you may fax it to:

918-294-0920

Iraqi bishop on war's toll: 'Only the Lord can do something'

VATICAN CITY (CNS) - Four years of war have brought an increasing spiral of cruelty and killing to Iraq and left the country in a state of chaos, said Chaldean Auxiliary Bishop Shlemon Warduni of Baghdad, Iraq.

The war also has prompted a massive flight of Catholics and others from the country, leaving behind a shrinking Catholic minority, he said.

Bishop Warduni made the comments to Vatican Radio March 19, the fourth anniversary of the U.S.-led bombing and invasion of Iraq.

"Before the conflict broke out, I said that God does not want war in Iraq. Even then one could see that the consequences would be terrible," the bishop said.

"And in fact, the cruelty and the killing have increased from day to day. Children, youths, the old, the sick, we are all suffering, because the world is not thinking of what's good for the Iraqi people," he said.

"Everyone is thinking of their own interests and so the Iraqis have been forgotten. Terrorism is increasing, and with it the number of orphans and widows."

Asked about estimates that more than 60,000 people have died in the conflict, Bishop Warduni said the number could be much higher. No one knows the real number, he said.

"So often we go out of our homes uncertain whether we'll return safe and sound. The kidnappings, the kamikazes, the

car bombs, the missiles: You cannot eat calmly, study calmly or pray calmly.

"So many people are afraid to come to church, and so many children are afraid to go to school," he said.

With Iraq's infrastructure nonexistent and electricity outages that last most of the day, everyone who can leave the country does so, he said.

The Church tries to encourage those who remain, asking them to pray.

"Only the Lord can do something for Iraq," the bishop said.

Scripture, song, prayer mark religious start to anti-war protests

WASHINGTON (CNS) - Scripture readings were interspersed with testimonies from a U.S. soldier, Iraqis and the mother of a slain National Guard sergeant at a crowded prayer vigil March 16 that kicked off weekend anti-war protests in Washington and around the country.

With nearly 3,000 people packed into the Episcopal Church's National Cathedral and hundreds more in overflow space at other churches, Catholic, Methodist, Episcopalian, Lutheran, Baptist, Mennonite, Presbyterian, United Church of Christ, Quaker and Seventh-day Adventist leaders set the stage for a late-night march to the White House in bitter cold wind and snow.

After walking just under four miles to the White House from the cathedral, participants carrying battery-operated candles prayed for peace. Dozens who refused police orders to keep moving were arrested in planned acts of nonviolent resistance. The next day, thousands of protesters gathered near the Lincoln Memorial and marched to the Pentagon for an anti-war rally.

In Tulsa, members of Pax Christi participated in an anti-war demonstration March 17 at All Souls Unitarian Church and gathered for an ecumenical prayer service March 19 at Eastside Christian Church.

At the National Cathedral, the focus of several "witness" reflections, as the program described them, was on the moral grounds for opposing the war.

"We are here tonight in this church because each one of us is a witness to this war and our complicity in it," said Celeste Zappala, whose son, National Guard Sgt. Sherwood Baker, was



A nun is arrested during an anti-war demonstration in San Francisco March 19, the fourth anniversary of the U.S.-led invasion of Iraq. (CNS photo/Reuters)

killed in Iraq. "Though I know nothing I say can bring my son back to me, we lay this grief before the Lord."

The Rev. Raphael G. Warnock, senior pastor of Ebenezer Baptist Church in Atlanta, said "the real danger confronting America is not that we may lose the war. The real danger is America may lose its soul."

Rev. Warnock said to President George W. Bush: "We do need a surge in troops. We need a surge in the nonviolent army of the Lord. We need a surge in

conscience and a surge in activism and a surge in truth-telling."

A reading from the Gospel of Matthew about the arrest and crucifixion of Jesus, another from St. Paul's First Letter to the Thessalonians about the path out of darkness, and a hymn based on the peace-themed Prayer of St. Francis provided the background for the remarks of other participants in the program.

The Rev. Jim Wallis, president and executive director of Sojourners/Call to Renewal,

recalled that four years earlier, on the eve of the start of the war in Iraq, "I stood in front of this packed cathedral in a similar service and said that 'never before have the churches in America been so united on the issue of peace.' Four years later ... I say again, never before have the churches in America been so united on the issue of peace."

The war in Iraq has become "a matter of faith" for many people, Rev. Wallis said.

"By our deepest convictions about Christian standards and

teaching, the war in Iraq was not just a well-intended mistake or only mismanaged," he continued. "This war, from a Christian point of view, is morally wrong - and was from the very start. It cannot be justified with either the teaching of Jesus or the criteria of St. Augustine's (definition of) just war."

The prayer service, part of Christian Peace Witness for Iraq, was organized as a collaboration of dozens of religious and activist groups.

Donna Grimes, a national council member of Pax Christi USA, Franciscan Father Joe Nangle, director of Franciscan Mission Service, and Msgr. Barry Knestout, secretary for pastoral ministry and social concerns for the Archdiocese of Washington, represented Catholic organizations in processions leading into and out of the service.

In remarks March 19 marking the anniversary of the war's start, President Bush did not directly address the national sentiment about the war, but talked about some of the concerns raised by its opponents.

"It could be tempting to look at the challenges in Iraq and conclude our best option is to pack up and go home," the president said in a statement at the White House. "That may be satisfying in the short run, but I believe the consequences for American security would be devastating."

"If American forces were to step back from Baghdad before it is more secure, a contagion of violence could spill out across the entire country," he said. "In time, this violence could engulf the region."

Novelist casts Judas as 'tragic figure' whose betrayal was unwitting

ROME (CNS) - Curiosity about the New Testament figure of Judas and a feeling that his reputation as the worst sinner in history "isn't fair, isn't right" led British novelist Jeffrey Archer to attempt a new version of the story.

Mr. Archer, presenting "The Gospel According to Judas by Benjamin Iscariot" at a March 20 press conference in Rome, said he is a practicing Anglican who wanted his new book to be backed up by solid biblical scholarship.

So he convinced Father Francis J. Moloney, provincial of the Salesians in Australia and a former president of the Catholic Biblical Association of America,

to collaborate.

Father Moloney, who served on the International Theological Commission for 18 years when it was under the presidency of the future Pope Benedict XVI, provided scholarly criticism of the text and wrote the bulk of the theological notes and clarifications found at the end of the book.

The text in the gilded pages of Mr. Archer's book is organized into chapters and verses, like a real Gospel, with the words he attributes to Jesus written in red.

The novelist's main thesis is that Judas tried to prevent Jesus' arrest and execution by enlisting the help of a scribe to get Jesus out of Jerusalem and back to

Galilee where the Romans supposedly would ignore him.

In the end, the scribe betrays Judas, which means Judas unwittingly betrays Jesus.

Both Mr. Archer and Father Moloney doubt that Judas committed suicide, a story recounted only in the Gospel of St. Matthew.

The Benjamin Iscariot in Archer's title is Judas' fictitious son, who - years after the death of Jesus - finds his father living in an ascetic community near the Dead Sea. His father reluctantly gives his version of what happened to Jesus, and the son writes it down.

Father Moloney told reporters in Rome that none of the things

in Mr. Archer's account that differ from the accounts of the New Testament can be certain.

"Most of it may be improbable, but none of it - in my judgment - is impossible," he said.

Whatever really happened between Jesus and Judas, Father Moloney said, he believes Judas was a "tragic" figure, but not one who was forced to betray Jesus in order to fulfill God's plan for the salvation of humanity.

"We are all free to say, 'yes' and 'no,'" Father Moloney said, and that had to have been true for Judas as well.

Father Moloney said he agreed to collaborate with Mr. Archer because although he has written 40 books about the Bible they

have "made little impact on the increasing skepticism surrounding the Christian Church" while "deeply flawed and uninformed works like Dan Brown's 'The Da Vinci Code' and Richard Dawkins' 'The God Delusion' have become best-sellers."

"The message of 'The Gospel of Judas' never betrays the teaching of Jesus Christ as recorded in the Gospels," Father Moloney said.

However, Father Moloney points out in the notes that in his description of Jesus as the biological son of Joseph and Mary, Mr. Archer's interpretation differs from the official doctrine of the Roman Catholic Church.

Church intensifies efforts to derail abortion bill in Mexico

MEXICO CITY (CNS) - With protests, a pilgrimage and emphatic declarations, the Catholic Church has intensified its efforts to derail legislative proposals that would decriminalize abortion in Mexico.

The issue also reignited tension between the Church and Mexico's left and led to renewed questions over whether clergy and Catholic groups can participate in political activism in a nation where religion and state are divided by law.

Events culminated March 25, when nearly 10,000 people took part in the Pilgrimage for Life in Mexico City to protest bills in the national Congress and the capital assembly which would allow abortions during the first three months of pregnancy.

Garbed in white and bearing slogans such as "We Defend Life" and "Thou Shall Not Kill," participants sang hymns and prayed the rosary. Some vowed to continue mobilizing until the bill was defeated despite the long odds.

"Unfortunately we have a problem here in the capital - the majority of the local congress belongs to the Democratic Revolution Party," said Francisco Rivera, a Mexico City resident, referring to the left-leaning party which has supported the abortion legislation.

"We think the party is in favor of death, and we will do anything we can - from prayers to peaceful protests - to try and stop them," he



People protest outside the local legislative assembly in Mexico City March 22 as lawmakers debate legislation that would decriminalize abortions up to 14 weeks into a pregnancy. Mexico's Christian churches have banded together to fight legislation that would legalize abortion in Mexico City, fearing abortion could become legal in the rest of the country. (CNS photo/Reuters)

said.

After several hours of walking through traffic and the smoggy midday sun, the protesters arrived at the plaza in front of the Basilica of Our Lady of Guadalupe, where Mexico City Cardinal Norberto Rivera Carrera said an open-air Mass.

"Why do (lawmakers) try to ensure the right to education and the right to health care when they are denying the right to life?" Cardinal Rivera asked during his

homily. The response was applause and chants of, "life yes, abortion no!"

He added, "The right to live is the basis of all other human rights."

The event was the latest in a series of protests and declarations against changes to the nation's abortion laws, which allow the practice only in instances of rape or when the pregnancy endangers the mother's life. The laws vary from state to state, with Mexico

City's being the least restrictive.

Supporters of decriminalization say abortions are widespread despite the laws. Members of the Democratic Revolution Party, known by the acronym PRD, say hundreds of women die every year due to botched, illegal operations, often performed in hazardous conditions.

According to the United Nations, hundreds of thousands of illegal abortions are performed every year in Mexico.

The Mexico City abortion bill is likely to be approved in April, while prospects for decriminalization on the federal level are less probable.

No party holds a majority in either house of Congress, but the conservative National Action Party of President Felipe Calderon, which opposes abortion, has a plurality in both. Calderon has publicly said he is "in favor of life" and called on lawmakers to focus their energy on less-divisive subjects.

The issue has reawakened long-standing tensions that pit conservatives and the Church against Mexico's left, with increasingly harsh words from both sides.

An editorial published March 25 by the Mexico City Archdiocese accused the PRD of having an "arrogant attitude" and being "authoritarian and fascist."

It followed statements from Mexico City Mayor Marcelo Ebrard, a PRD member, that he will "not permit threats or intimidation against legislators that are analyzing the decriminalization of abortion."

The Mexican Constitution, drafted in 1917, says clergy are barred from participating in politics, a provision stemming from the Catholic Church's great power during Mexico's colonial era and early independence. The prohibition has not been enforced in recent years, but PRD lawmakers have called on the Church to stay out of the debate.

San Diego scrolls exhibit will send visitors back in time

SAN DIEGO (CNS) - When the Dead Sea Scrolls exhibit opens at the San Diego Museum of Natural History at the end of June, visitors will find a great deal more than rolled scrolls of ancient parchment.

Curator Risa Levitt Kohn and her colleagues at the museum have designed an interactive exhibit that will immerse visitors in the life and times of the Dead Sea Scrolls. Dr. Kohn is an associate professor in the department of religious studies at San Diego State University.

While many of the scrolls have been on loan to other museums in the United States and elsewhere in the world, no exhibit has ever been as large or as comprehensive as that planned in San Diego.

The Dead Sea Scrolls are ancient manuscripts discovered between 1947 and 1956 in 11 caves near Khirbet Qumran, on the northwestern shores of the Dead Sea in Israel.

The scrolls date from the third century B.C. to the first century and

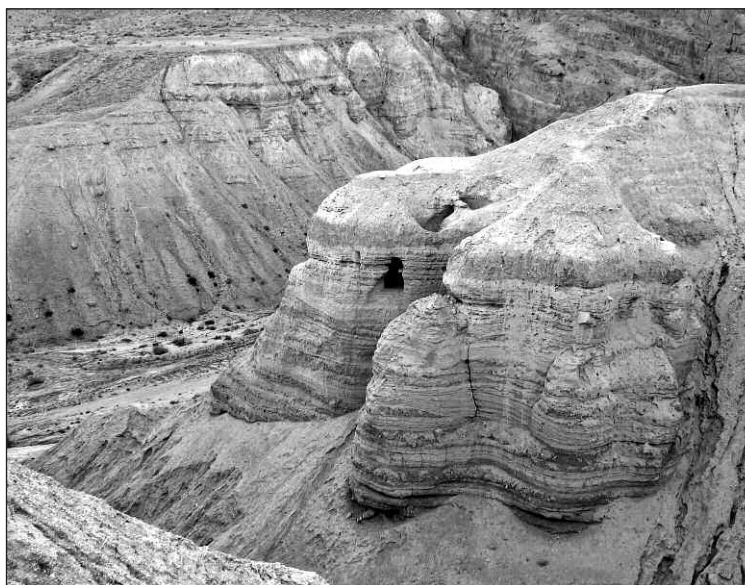
contain some of the oldest known copies of biblical books, as well as hymns, prayers and community writings.

More than 100,000 fragments of text were discovered, and scholars have spent decades piecing these together into more than 900 documents.

The Dead Sea Scrolls are widely acknowledged to be among the greatest archaeological link to the ancient Middle East, and to the formative years of Judaism and Christianity. More than 200 biblical manuscripts unearthed at Qumran are more than 1,000 years older than any previously known copies of the Hebrew Bible.

The exhibit will fully present the science of interpreting the scrolls, including:

- The use of infrared photography to enhance the appearance of the soiled and weathered texts and DNA analysis to match individual scroll fragments.



This cave seen in the side of a rock formation is one of 11 along the northwestern shores of Israel's Dead Sea where the Dead Sea Scrolls were found. (CNS photo courtesy San Diego Natural History Museum)

- Multispectral imaging to read fragile rolled scripts and chemical analysis of clay scroll jars to determine the location of the source of the clay.

- Computer programs to match the edges of torn scrolls and carbon-14 dating to precisely date the scrolls.

- Paleography to establish a

chronology based on the evolution of styles of ancient handwriting.

- The archaeology of nearby settlements of the same period, and the conservation and preservation of the scrolls.

The Dead Sea Scrolls themselves are biblical and nonbiblical, the latter including such things as contracts, historical commentary, community rules and other souvenirs of ancient community life.

Dr. Kohn said the exhibit will have religious documents dating from 250 B.C. to 2007. "It's a story that continues to this day. That should help put the Dead Sea Scrolls in perspective, for that time and today," he said.

The exhibit will be open to the public daily, except for Thanksgiving and Christmas Day, from June 29 through the end of the year.

Editor's note: More information on the exhibit is available at www.sdscrolls.org



Japanese archbishop issues warning

Archbishop Joseph Mitsuaki Takami of Nagasaki, speaking in Washington March 12, said a proposed referendum to revise the Japanese constitution to allow remilitarization would be a "grave threat" to Asian Pacific countries. The prohibition on military activities, Article 9, was originally required by the United States after Japan's surrender in 1945. It has since been embraced by the Japanese people, who remember the August 1945 atomic bombings on Hiroshima and Nagasaki, said the archbishop, who noted that he survived in his mother's womb but lost relatives in the bombings. The atomic bombs "taught us a great appreciation of nonviolence," he said. Japan must remember its history "not only as a victim, but also as an aggressor." North Korea's nuclear program has prompted the debate, but most Japanese still oppose remilitarization.

Pope says theology is valuable guide to life

VATICAN CITY (CNS) - Theology is not a specialized discipline earmarked for a few - it is a valuable guide to life and can answer humanity's deepest questions, said Pope Benedict XVI.

Theology, or the study of the nature of God and religious truth, is a great endeavor, he told a group of theology professors from the University of Tubingen, Germany, during a March 21 private audience at the Vatican. While the text of the pope's improvised remarks in German was not immediately made available, Vatican Radio gave a summary of his talk later

that day.

Pope Benedict taught dogmatic theology at Tubingen from 1966 to 1969.

At the special audience, he told the 18-person delegation that their meeting reminded him of those earlier times and made him feel young again. The pope said he had always felt teaching was his vocation.

"However, the will of God wanted something else," he said.

But teaching theology and his own pastoral duties as pope are linked, the pontiff said, adding that the theologian

must always make sure that what he or she writes reflects the truth and has importance for the modern world.

Theology must courageously ask the questions that are of fundamental importance to people today, but it must also faithfully listen to the answers from Christian faith, he said.

Theology offers the answers to the questions posed by all of humanity as well as clarifying what is truth; and for that reason, the pope said, theology must not remain inside universities, but play a larger role on the outside helping people live.

Islamic leader postpones planned meeting with pope

VATICAN CITY (CNS) - Grand Sheik Mohammed Sayyid Tantawi, one of Sunni Islam's leading clerics, has postponed his planned meeting with Pope Benedict XVI, the Vatican spokesman said.

Sheik Tantawi, head of al-Azhar University, a world-renowned center of Islamic scholarship in Cairo, Egypt, was scheduled to meet the pope March 22 at the Vatican.

Archbishop Michael Fitzgerald, the Vatican nuncio to Egypt, told Catholic News Service March 23 that Sheik Tantawi was unable to keep the March appointment, but he declined to

speculate on the reason.

"We possibly will start looking for a new date" for the visit, perhaps in May, the archbishop said.

The Vatican had announced in late February that Sheik Tantawi accepted a papal invitation for a meeting at the Vatican after Cardinal Paul Poupard, president of the Pontifical Council for Interreligious Dialogue, visited the sheik in Cairo.

The visit would have been the pope's highest-profile encounter with an Islamic leader since his September speech in Regensburg, Germany, that sparked controversy and criticism

throughout the Muslim world.

The Vatican did not share Sheik Tantawi's reason for postponing his trip, but Egyptian newspapers had been filled with criticism of the planned visit. Among those disapproving were Muslim clerics and politicians still angered about the pope's September speech in which he quoted a 14th-century criticism of Islam.

Other Muslim leaders, including some scholars at al-Azhar, expressed support for Sheik Tantawi's visit and for a continuation of Catholic-Muslim dialogue to overcome past misunderstandings and misconceptions.

Sister Christine Ereiser elected prioress

Sister Christine Ereiser, O.S.B., who has served as subprioress of St. Joseph Monastery since 2003, was elected prioress by her Benedictine sisters March 12 following a weekend of prayer and reflection.

She succeeds Sister Barbara Austin, who has been prioress for the past 12 years.

"We are seekers of God who have vowed our lives to this monastery, to one another, to values we hold dear and sacred, to God and this way of life," Sister Christine told members of the St. Joseph Monastery community following her election. "We are the future. The future is now!"

She will be installed July 1.

Sister Christine, a native of Warrenton, Mo., graduated from Oral Roberts University in 1982 with a bachelor of science degree in business administration. She managed a small shop that specialized in office supplies and executive gifts before joining St. Joseph's Monastery in 1984, making her full monastic profession on Aug. 6, 1986.

For many years Sister Christine has been involved in the administration of Monte Cassino School, where she has



Sister Barbara Austin, left, and her successor as prioress of St. Joseph Monastery, Sister Christine Ereiser.

served as general bookkeeper, accounts receivable and currently is treasurer and business manager.

She also has served on the liturgical and vocational committees and as liturgist from 1989 to 1997.

She expressed thanks to the sisters who helped to organize the election: Sister Esther Fangmann, O.S.B., president of the Federation of Sister Scholastica, and Sister Karen Bland, O.S.B., first councilor of the federation.

The Benedictine community of St. Joseph was founded in 1879 in Creston, Iowa, but following the

Oklahoma Land Run in 1889, the sisters were invited to teach in the Indian Territory. By 1892, the decision was made to move the community permanently to Oklahoma.

Initially, the Benedictines settled in the territorial capital city of Guthrie, but they moved to Tulsa in 1955.

Guthrie is the hometown of Sister Barbara Austin, who served 12 years as subprioress prior to the dozen years she served as the spiritual leader of the St. Joseph community.

Currently, 24 sisters are in residence at St. Joseph Monastery, 2200 S. Lewis Ave., which is undergoing a major renovation. Although their main corporate ministry is Monte Cassino School, which is located on the monastery campus, sisters also are involved in health care, pastoral ministries, Catholic Charities, prison ministry and spiritual direction.

As Benedictines, community life is the sisters' primary ministry, as living and praying together are "the essentials of Benedictine life."

More information about the St. Joseph community – as well as photographs of the election weekend – can be found as www.tulsaosb.org.

Civil lawsuit filed against Diocese

A civil lawsuit was filed in Chicago in the Circuit Court of Cook County on March 15 by an un-named couple and their son in which they allege that Kenneth Lewis, who resigned from active ministry as a priest in August of 2002, molested the boy in a Chicago suburb sometime in 2001. The lawsuit alleges that the boy was nine years old at the time.

The suit also alleges negligence on the part of the Diocese of Tulsa and Bishop Edward J. Slattery.

On the advice of the Diocesan attorneys - who have counseled against commenting on any pending litigation - Bishop Slattery has declined to discuss specifics of the case at this time.

However, Chancellor John Johnson was able to clarify that the allegations contained in the Chicago lawsuit were not known to the Diocese at the time Bishop Slattery invited Lewis to resign his position in the summer of 2002. Lewis is no longer in active ministry as a priest.

"Over the past years," concluded Bishop Slattery, "I have repeatedly urged anyone who has suffered child sexual abuse at the hands of an ordained priest or deacon, an employee of the Diocese or of any parish, to come forward and report the incident to the proper authorities.

"Let me repeat my encouragement today. If you were hurt as a child, come forward. Speak to the proper authorities. We promise to listen to your story, and we will do what we can to bring healing and peace back into your life."

Bishop *Continued from page 3*

nature of sin. This confusion becomes deadly when we use it to justify our own sinfulness, or seek to "define away" the evil nature of sins that tempt us.

This is nowhere more evident than in the confusion that some Christians experience about the true nature of pornography.

Young Christians struggle to live the demands of discipleship amid the pressures of the surrounding culture. This process of integration becomes more difficult in a culture which, over the last generation, has abandoned the virtue of chastity.

Spouses – especially husbands – striving to grow in the fidelity inherent in their marital vocation encounter temptations to escape and seek false comfort in images and fantasies.

Priests and religious, having committed themselves to a chaste and celibate life, find themselves in the midst of a culture that views celibacy as an impossible and even unhealthy goal. In moments of doubt, they may reach out for the false comforts of impurity. Their failure is all the more grave because of the scandal it brings to the Church.

Single men and women are distracted by these fantasies from their most important task of discerning God's call in their life. In moving from impure thoughts to images to actual sexual misconduct, they undermine the foundation of trust and fidelity required for future happiness.

No person living in our culture can totally separate himself or herself from the scourge of pornography. All are affected to a greater or lesser extent, even those who do not directly participate in the use of pornography.

Yet if those who have given in to this vice were to answer honestly whether pornography made them happier or better persons, only the most dismissive would answer "yes." An

honest assessment reveals that the use of pornography is debilitating spiritually, socially and emotionally.

Why then do so many give in to a temptation so obviously contrary to the good of the human person? At least in part, it is because of the doubt and confusion caused by the false arguments of those who justify this behavior.

It is to these false arguments that I will now turn before offering counsel.

False argument No. 1: "There are no victims, so no one is being harmed."

The justification of pornography often begins by viewing the activity as a private exchange between the viewers and those who produce and distribute the material. In this view, there is a "free" choice on the part of consenting adults to meet a "need" and to be compensated for meeting that "need."

The illusion inherent in this rationalization is that all the participating parties complete the exchange as the same persons, with no harm done, as when they entered. Like all rationalizations, this is an illusion.

The first illusion is that the viewing of men and women in intimate relations does no harm to them as persons. Often this is not true on even a physical plane. Preying on the vulnerable and the needy, the pornography industry often entices them into deeper and more dangerous behaviors until physical harm is inevitable.

Yet the very nature of pornography commits violence against the dignity of the human person. By taking an essential aspect of the person – human sexuality – and making it a commodity to be bartered and sold, to be used and discarded by unknown others, the pornography industry commits a most violent attack on the dignity of these victims.

"Eros, reduced to pure 'sex,' has become a commodity, a

mere 'thing' to be bought and sold, or rather, man himself becomes a commodity. This is hardly man's great 'yes' to the body. On the contrary, he now considers his body and his sexuality as the purely material part of himself, to be used and exploited at will.

"Nor does he see it as an arena for the exercise of his freedom, but as a mere object that he attempts, as he pleases, to make both enjoyable and harmless. Here we are actually dealing with a debasement of the human body: No longer is it integrated into our overall existential freedom; no longer is it a vital expression of our whole being, but it is more or less relegated to the purely biological sphere.

- Pope Benedict XVI, *Deus Caritas Est*, 5

Every year, thousands of men and women are lured into the pornography industry by the promise of easy money. The industry preys on the most vulnerable: the poor, the abused and marginalized, and even children.

This exploitation of the weak is gravely sinful. Whether need, confusion, or alienation leads men and women to become pornographic objects, their choice to do so certainly cannot be seen as free. Those who produce and distribute pornography leave a wide path of broken and devalued men and women in their wake.

More and more of these victims are younger, even children. When these, the most vulnerable and innocent of our society, become victims of the dehumanizing demands of an industry willing to destroy innocence for profit, it is an unspeakable act of violence.

Next issue: Bishop Loverde continues to deconstruct the false arguments put forward by some advocates or defenders of pornography, pointing out that those who view it are dehumanized and degraded.

**Diocesan
briefs**

Women's gifts, women's challenges

The coordinator of the John Paul II Resource Center for the Theology of the Body and Culture in the Diocese of Phoenix is coming to Tulsa for a day-long retreat on "The Gift of Being a Woman."



**Katrina
Zeno**

The Family Life Office and the Pastoral Studies Institute are co-sponsoring international speaker and author Katrina Zeno from 9 a.m. to 4 p.m. April 28 at St. Benedict Church, 2200 W. Ithica St. in Broken Arrow.

The retreat draws from Pope John Paul II's teachings on women and will address how to deal with unexpected script changes of life as well as draw inspiration from the Eucharist for daily life.

Ms. Zeno's energetic and dynamic speaking style appeals to women of all ages and states in life. All are invited to join in this day of fellowship, prayer and reflection - whether 19 or 119 years old.

She is the co-founder of "Women of the Third Millennium," an organization that promotes the dignity and vocation of women and men.

Cost, including lunch, is \$20. Cost for prayer breakfast with the Daughters of the Annunciation only is \$12. To register call the Family Life Office at 294-1904 ext. 139 or email tracy.callicot@dioceseoftulsa.org.

Chrism Mass April 3

What many Catholics look forward to as one of the most beautiful Masses of the year will be celebrated at 5:30 p.m. April 3 at Holy Family Cathedral.

After spending most of the day in a private day of prayer and reflection, many priests will concelebrate the Mass at which Bishop Edward J. Slattery will bless oils for sacramental use throughout the Diocese for the coming year.

These oils will be used at the ordination of two priests and 11 deacons on May 26 as well as in baptisms, confirmations and the anointing of the sick.

Plan ahead for Rachel's Vineyard retreats

Participants in Rachel's Vineyard Retreat have said they need time to plan for a weekend away from their husbands, children and other responsibilities, so any interested person might consider making arrangements for the next retreat, June 1-3 at St. Anthony Parish in Okmulgee.

The weekends are designed for any person who has struggled with the emotional and spiritual pain of abortion. They help women and men experience the mercy and compassion of God and provide an opportunity to surface and release repressed feelings of anger, shame, guilt, and grief.

Scripture is used to help those who attend grieve the loss of their unborn child/ren and receive and accept the forgiveness of Christ. The retreat concludes with a memorial service.

One does not need to be Catholic to attend. A priest, licensed therapist and team members organize each retreat.

The fee is \$100, and scholarships are available. For more information contact Catholic Charities at 585-8167, ext. 212.

Future retreats will be Sept. 28-30 at St. Anthony's and Aug. 24-26 and Nov. 16-18 in Oklahoma City.

Bishops, clergy, family, friends support Women of Achievement

Fifteen women from parishes in the Diocese of Tulsa - one of them posthumously - were honored as Women of Achievement March 15th at St. Benedict Church in Broken Arrow.

Each of the honorees was nominated by her parish based upon a tireless commitment to the Church. The annual event is sponsored by the Council of Catholic Women.

Family members, friends and their pastors accompanied the Women of Achievement through a morning program that included a presentation on St. Catherine of Siena by Sister Connie Lennartz, O.P., adult education teacher at Christ the King Church.

Bishop Edward J. Slattery celebrated Mass at noon with nearly a dozen priests, and at the luncheon that followed, Msgr. Gregory Gier of Holy Family Cathedral - who serves as moderator for the Council of Catholic Women - gave affectionate and occasionally irreverent introductions of the clergy and religious who were present.

Father Paul Eichhoff, pastor of St. Cecilia Church in Claremore, said the high turnout of priests at the luncheon is a reflection of the importance of these women.

"These women, most of them, have served for years and years and years with no recognition, and it's the least we can do in appreciation of all the things they do," he said.

It is significant that the Women of Achievement are selected by their peers in the parishes who know first-hand the contributions they make, he said.

This year's honorees include:

■ **Mary Elizabeth Bidasio, St. Pius X Church, Tulsa**, a longtime volunteer at Catholic Charities through both the St. Elizabeth Lodge and Madonna House.

■ **Mary Frances Boursheski, Holy Family Cathedral**, which she has attended for 54 years, 47 of them as a member of the Cathedral choir.

■ **Helen Duffield, St. Catherine Church, Tulsa**, described as a "volunteer extraordinaire" whose involvement ranges from Sacristan to R.C.I.A. catechist to member of the Liturgy Committee.

■ **Ruth Hollingshead (in memorium), St. Patrick Church, Sand Springs**, died Dec. 22, 2006 of

Alzheimer's disease, which had diminished the extraordinary skills she brought to helping the ministry of her husband, Deacon Noel Hollinshead, who was ordained in 1981.

■ **Maria C. "Connie" Hurd, St. Cecilia Church, Claremore**, who honed her listening and caring skills and attended workshops to help with a newly formed Care Ministry in the parish that helped people dealing with grief.

■ **Cassandra Kreeb, Our Lady of the Lake Church, Mannford**, is once again serving another term as president of the parish Ladies Circle, mows, maintains and plants the church grounds and is a mainstay of the annual fundraiser, the Garage Sale.

■ **Pat Mahl, St. Henry Parish, Owasso**, has served on virtually every parish committee in the 34 years since she and her husband, John, moved to Owasso, including four different stints on the parish council and chairwoman of the funeral dinner committee for the past eight years.

■ **Julianne O'Brien, Church of St. Benedict, Broken Arrow**, with her husband, Dan, are a mentoring couple and workshop presenters for the Pre-Cana marriage preparation program and are diocesan instructors on Natural Family Planning for the Couple to Couple League. Fellow parishioners marveled at "the quiet witness of steadfast faith" she demonstrated when her son died two years ago and at the selfless generosity that prompted the O'Briens to donate his organs to needy recipients.

■ **Karen Painter, Sacred Heart Church, Miami**, has been the director of religious education in her lifelong parish for 27 years and also has served as youth minister. She is a graduate of the first Pastoral Studies Institute master's degree in theology program and is active in the Council of Catholic Women, currently serving as vice president and editor of the diocesan newsletter that is mailed quarterly to more than 500 people.

■ **Kathleen Quintus, St. Therese Parish and Diocesan Shrine, Collinsville**, moved to the parish in 1999 and with her husband Jim immediately began helping to build the new church in 2000. Active in many activities, last fall Kathleen dedicated

her living room twice a week for six weeks for a quilting project that produced a completely hand-quilted quilt that was first prize for the annual Women's Club raffle.

■ **Molly Rhoads, Church of the Madalene, Tulsa**, has worked with children all her life, including as a volunteer, nurse and tutor for Waite Phillips Elementary School and pioneered the returning-nurses program for St. John Hospital. She has worked with R.C.I.A. and is member of the social concerns committee and many more activities.

■ **Joan Robertson, Sacred Heart Church, Skiatook**, also is a retired nurse who moved to Skiatook 57 years ago from her home in New York. The president of the Altar Society also heads the Quilting Club. She has helped organize a weekly luncheon to foster fellowship for the women of the church and a place to welcome newcomers.

■ **Ova Smith, St. Frances of Rome Church, Langley**, is an artist who did nearly everything since coming to the church in 1984 and also was a community volunteer. Even though she has moved back to Midland due to health reasons, the St. Frances of Rome Altar Society nominated her for the 2007 award because "she has left an impact on our parish with her willingness to give of herself and her talents."

■ **NaDean Wilson, St. Patrick Church, Sand Springs**, with her husband Bob recently celebrated his 25th anniversary as a permanent deacon, and she basically is the backbone of St. Patrick Church: the parish secretary, newsletter editor, R.C.I.A. coordinator, substitute reader, newcomers, spiritual formation, stewardship and ministry of consolation. She also served on the Diocesan vocations committee for three years.

■ **Carolyn (Carrie) Wright, St. John Church, McAlester**, is another of those "do-whatever-needs-doing" women, having served the parish as youth group sponsor, Vacation Bible School teacher, sponsor of graduating seniors breakfast, member of Ladies Guild and parish and finance committees.

Deacon Gary Kastl

In Holy Week, we are not bystanders but communal participants

After the long and arduous journey of penance and prayer, we find ourselves in Holy Week, teetering between the mysteries of our Lenten practices and the Easter glory for which we have been thirsting.

Much has happened since the earth of our essence was smeared on our foreheads as a reminder that "we are dust and unto dust we shall return," but the mirage of resurrection stood as a promised wellspring to draw us closer to Christ who took on flesh, so flesh could be redeemed.

The Latin phrase, *Lex orandi, lex credendi*, (how we pray is what we believe), captures the liturgical spirit of this holy time. By our participation in the communal liturgy of the Church, we are drawn into the Divine/ Cosmic liturgy of heaven, where we participate not as bystanders on a parade route, waving to Christ as he passes by, but as true Christian men and women encountering the living and transformative Word made flesh, Jesus Christ.

As we enter into Holy Week, where the liturgies may seem arduous and drawn out, be mindful that your presence in the assembly is not a mere token thrown up to God, but is a communal celebration of the salvation won for us all.

Some have likened the liturgies of Holy Week to a spiritual schizophrenia, which starts with the liturgy on Palm Sunday, as we welcome our Savior with palm branches and "cries of



Hosanna," which in a matter of minutes bleeds into our first glaring reminder that our sins lead us to the cries of "Crucify Him!"

As the priests and deacons gather around the Bishop at the Chrism Mass on Holy Tuesday, they gather, not for vanity, but rather as a sign of unity. In the presence of the Bishop, their brother priests and deacons - and indeed the whole Christian faithful - they recommit themselves to a life of service grounded in the Paschal mystery.

It is at this time the Bishop blesses the oils of the sick and of the catechumens and consecrates the oil of Holy Chrism as healing balms for all the faithful.

As the sun sets on the eve of Holy Thursday, the faithful gather to celebrate the Mass of the Lord's Supper. As the priest washes the feet of his parishioners, we hear the words of Jesus echoing in our minds, "What I am doing you do not understand now, but you will understand later."

That later sacrifice is soon revealed in bread broken and wine poured out in the last Eucharistic celebration before the Easter Vigil.

As the community disperses into the blanket of darkness, so, too, does darkness cover the Church as the altar is stripped and the flickering candle over the tabernacle is extinguished. Indeed, the Church goes into mourning over the crucified savior.

On Good Friday, which doesn't seem "good" at all, the ministers, clad in red vestments, enter in silence and lay

prostrate before the barren altar as a sign of humility in the face of the crucified Lord.

After all have revered the wood of the cross and are fed upon the Bread of Life, they are sent out to wait in anticipating silence for what will come.

All is silent on Holy Saturday as Christ is shrouded in the tomb. We wait patiently, silently, prayerfully, in anticipation for lilies to bloom, sending off the fragrance of resurrection.

As the sun sets on the day of silence, the silence is broken by the crackling of new fire which lashes out at the darkness, opening the tomb of death as the Risen Lord is announced.

The happy fault of Adam is transformed into resurrection joy, for new life is generated as the Spirit imbues the baptismal womb of the Church where new Christians are made. The Spirit is given in full to those sealed by Sacred Chrism in confirmation, and all the faithful, tried and true, encounter anew the Risen Christ, fully present in the bread broken and wine poured out.

Indeed our penitential practices of Lenten denial find full meaning in the Rising Son, Jesus Christ on Easter morn.

Deacon Gary Kastl is in his fifth and final year as a theology student at St. Meinrad School of Theology in Indiana. He and classmate Deacon Brian O'Brien will be ordained to the priesthood at 9 a.m. May 26 at the Reynolds Center at the University of Tulsa. Deacon Leonard Medina will be ordained June 15 in his home parish in Guadalajara, Mexico.

Job opportunities

Jobs in a Box, a service to readers of the Eastern Oklahoma Catholic, carries ads free of charge. Brief ads will run in two issues of the EOC. Please be specific when listing skills and/or experience offered or required for a particular job.

Write to:

Jobs in a Box, The Eastern Oklahoma Catholic
P.O. Box 690240, Tulsa, OK 74169

Fax your information to 294-0920.

E-mail to easternokcatholic@dioceseoftulsa.org

CASCIA HALL POSITIONS - Cascia Hall School has multiple teaching positions available for English, social studies/government, speech and debate and theology teachers. The school also is seeking an alumni/development assistant director and IT system administrator. Send cover letter, resume and copy of teaching certificate (or be certifiable) to Father Bernard C. Scianna, O.S.A., Ph.D., Headmaster, Cascia Hall Preparatory School, 2520 S. Yorktown Ave., Tulsa, OK 74114 or FAX to 746-2636. For specific position requirements, contact the school at 746-2600.

VOLUNTEER COORDINATOR - Catholic Charities has an opening for a volunteer coordinator to administer, design and refine an effective volunteer program grounded in Catholic faith and social teaching. This full-time position requires a flexible schedule. Candidates should

have direct experience recruiting, training and managing volunteers. A college degree is preferred. The position requires strong organizational and computer skills, effective interpersonal skills (verbal and written and presentation) with the ability to work cooperatively with others and the general public. Fluency in English and Spanish is desired. Applicants should possess knowledge of structure and functions of Catholic Church, familiarity with Catholic social teaching, and ability to work effectively with non-Catholic individuals and organizations. Inquiries should be directed to Tim Sullivan, 918-585-8167. Submit resume to Catholic Charities, P.O. Box 6429, Tulsa, Ok 74148 or email: tSullivan@CatholicCharitiesTulsa.org

YOUTH MINISTER - St. James and St. John Churches in Bartlesville are seeking a youth and young adult minister. Responsibilities include core team training of youth and adults, young adult ministry and other duties as required. Superior leadership and communication skills and knowledge of Renewing the Vision required; must have a degree in the social sciences or equivalent, knowledge of the Internet, Microsoft Word and Access software and experience in parish life. Bilingual skills preferred. Send resume to St. James Church, 5500 Douglas Lane, Bartlesville, OK 74006-5907.

PRINCIPAL - San Miguel School of Tulsa, serving approximately 75 students in grades 6-8, seeks a principal for the 2007-2008 school year. Ideal candidate will be highly motivated with excellent people skills who will help ensure the long-term

future and success of the school, overseeing all administrative functions. Applicants must be practicing Catholics, have a master's degree - preferably in education administration - and classroom teaching experience. Must demonstrate a working knowledge of and practice strong educational, administrative and communications abilities and commitment to partnership with the Diocese of Tulsa, parents and faculty. Salary and benefits are commensurate with experience and qualifications. Interested applicants should contact the President/Principal Search Committee, 820 S. Boulder Ave., Tulsa, 74137, 582-9177.

MEDICAL ASSISTANT - Xavier Medical Clinic (a program of Saint Francis Health Systems and Catholic Charities) has an immediate opening for an assistant to the medical director. Good interpersonal and organizational skills, attention to details and basic computer literacy required; ability to speak English and Spanish strongly preferred. A medical background would be most helpful. The position requires 20-25 hours per week with possible expansion. Duties include organization and coordination of multiple office functions including filing, ordering supplies, appointments, patient records, data entry, payment and financial arrangements, assisting with medical clinic programs and coordination of some volunteer activities. Provide resume to: Phyllis W. Lauinger, M.D., Xavier Medical Clinic, 2448 East Admiral Blvd. Tulsa, OK 74110.

TRANSLATORS/INTERPRETERS - Saint Francis Hospital has immediate openings for on-call

translators/intepreters available Monday through Friday during the day. Candidates must be bilingual in medical terminology and must pass a medical Spanish proficiency exam. Candidates must have high school diploma or GED. Please call 494-1451 for additional information or apply online at www.saintfrancis.com under nursing support/translator.

PART-TIME JANITOR - Catholic Charities of Tulsa seeks a part-time janitor. This evening and possible weekend position requires a high school diploma/GED or janitorial experience. Duties include routine sweeping, mopping, vacuuming, dusting, light lifting, emptying trash, cleaning restroom, periodic deep cleaning at office facilities and clinics. Interested individuals should make initial application to Catholic Charities, 739 N. Denver Ave., P.O. Box 6429 Tulsa, Okla. 74148, (918)585-8167, FAX 918-582-2123.

FIRST COMMUNION RENTALS - Facchianos Bridal and Formal Attire located at 71st Street and Garnett Avenue in Broken Arrow has communion dresses starting at \$105 and rental suits starting at \$80. We also have accessories to match. Call or stop by for more information. 918-461-VOWS(8697) www.facchianos.com

CHILD-CARE - Family seeks a full-time day nanny for infant son. Position is Monday through Friday 8 a.m. to 5 p.m. beginning April 15. Must be non-smoker, have valid driver's license and provide references. Bilingual in Spanish/English preferred. If interested, call Stephanie at 640-8267.

Some observers say Bush's Latin America trip was too little, too late

By BARBARA J. FRASER
Catholic News Service

LIMA, Peru - While U.S. President George W. Bush's weeklong swing through five Latin American countries in March was meant to show that the United States cares about its neighbors to the south, some faith-based observers have said it was too little, too late.

"The problem is that he came at a time when U.S. aid to Latin America is being reduced, so he has little practical to offer beyond goodwill gestures," said Farid Kahhat, head of international politics at the Pontifical Catholic University of Peru in Lima.

Lisa Haugaard, executive director of Latin America Working Group, said Bush claims U.S. aid to Latin America has doubled under his administration, but "he's playing games with the numbers." Latin America Working Group is a Washington-based coalition of faith-based, humanitarian and grass-roots groups.

Aid "has probably gone up about one-third since the last year of the Clinton administration," but about half is for military and anti-narcotics programs, Haugaard told Catholic News Service.

Bush's most concrete proposal came in Brazil, where he and Brazilian President Luiz Inacio Lula da Silva unveiled a plan to promote ethanol to reduce dependence on petroleum.

While touted as cleaner than petroleum-based fuels, ethanol does

AN ANALYSIS

have an environmental cost. Petroleum is involved in the raw material's production and processing. Most U.S. ethanol is made from corn, but Brazil's is made from sugar cane, some of which is grown in areas where the rain forest has been cleared for farming.

And Brazil, whose ethanol production costs are lower, also has asked the U.S. to lift a tariff which protects U.S. producers of corn-based ethanol.

Free-trade agreements and immigration were recurring themes in Uruguay, Colombia, Guatemala and Mexico.

Though Bush expressed support for negotiating a free-trade agreement with Uruguay, Ms. Haugaard said Bush "can't deliver on his promise."

Trade deals with Colombia and Peru have been waiting for U.S. congressional ratification. Support for the pact with Peru has cooled, and the Colombia deal has been held up by questions about human rights and the murders of trade unionists there.

Ms. Haugaard said Bush missed his chance to discuss human rights in Colombia.

"He should have brought a strong message about the legitimate role of human rights advocates and trade unionists in a democratic society," she said. "He could have said that without attacking the



Sister Angela Mary Carey, right, dialogues with U.S. President George W. Bush at a round-table discussion March 9 in Sao Paulo, Brazil, during the president's trip to Latin America. The Holy Cross nun, a native of Chicago who has worked in Brazil since 1965, is known for her work with underprivileged youths in a Sao Paulo slum. (CNS photo/courtesy U.S. Consulate in Sao Paulo)

Colombian government or being impolite to his hosts, but he didn't."

Meanwhile, Presidents Oscar Berger of Guatemala and Felipe Calderon of Mexico chided the U.S.-Mexico border fence as a measure to keep out immigrants instead of addressing the economic problems which have driven to the north at least 10 percent of the population of Guatemala and other countries.

Mr. Kahhat called Bush's proposal for legalizing some immigrants under certain conditions and the guest worker program "sensible," but said Bush succumbed to "the populist temptation of supporting the wall,

which lacks funding and isn't going to solve anything."

Immigration reform, like the pending free-trade deals, has been in the hands of the U.S. Congress, and if Bush wants action he will have to build support among Republicans and across party lines.

At every stop, Bush was greeted by protesters.

While he was in Uruguay, Venezuelan President Hugo Chavez headlined a rally in neighboring Argentina, with the approval of Argentine President Nestor Kirchner. Chavez then launched his own tour, traveling to Bolivia and Haiti.

While many observers saw the Bush trip as an effort to counter Chavez's growing influence in the region, Bush avoided any mention of the head of state who once referred to him as "the devil."

Mr. Kahhat said it was "intelligent of Bush" to try to counterbalance Chavez's influence with "a visit whose purpose is not to form an anti-Chavez axis, but to form alliances based on common interests."

Michael Shifter, vice president of policy at Inter-American Dialogue, a Washington-based think tank, told CNS that although Chavez and the White House have traded jibes the "competition between Chavez and Bush has been overplayed."

Polls generally show that Latin Americans are lukewarm to both Bush and Chavez because they are seen as polarizing, Mr. Shifter said.

But Chavez has brought attention to problems which tend to be ignored, such as the huge gap between rich and poor in Latin

America and persistent poverty, he said. When Chavez ran for president by campaigning against politics as usual, he also struck a chord which has been echoed in Argentina, Brazil, Bolivia, Uruguay and Ecuador, where center-left candidates have won the presidency in the past two years.

In a speech before embarking on his Latin American trip, Bush "tried to touch on those issues of injustice and social inequality, (but) I don't think he really offered very much," said Mr. Shifter.

With Bush back in the White House, it remains to be seen if he can deliver on the issues he raised during his trip, particularly immigration reform and free-trade agreements.

Failure to do so could exacerbate Latin Americans' disenchantment with the United States, which Ms. Haugaard said is triggered more by U.S. actions in the Middle East than by its policy toward Latin America.

However, Mr. Shifter said, U.S. influence in Latin America has been declining.

"Latin American governments have a lot more economic and political options. The United States is an important partner, but it's not the only one."

Ms. Haugaard sees that as a step forward.

"This Latin American definition of itself as distinct from the United States is a positive and healthy development," she told CNS.

U.S. actions "really don't matter quite as much. There's a strong regional movement developing. It's a healthy kind of independence."

Ordination invitation

Dear people of the Diocese of Tulsa,
You are cordially invited to praise and thank God at Leonardo Medina's ordination on June 15 at Templo Expiatorio Diocesano in Guadalajara, Jalisco, Mexico.

For this occasion I am inviting everyone to my ceremony and a little tour of the surroundings and points of interest of Guadalajara.



**Deacon
Leonard
Medina**

The schedule for the trip is as follows:

June 14

- Departing Tulsa Thursday morning
- Arrive in Guadalajara Thursday afternoon, dinner at the Seminary/Hotel at San Pedro Tlaquepalque

June 15

- Visit the Basilica of Zapopan at 9 a.m. Friday
- Lunch in downtown Guadalajara at noon
- Ordination Mass at 5:p.m.
- Reception at 8 p.m.

June 16

- First Mass in the parish of Getsemani de la Cruz
- Reception party
- Tour to downtown Guadalajara

June 17

- Visit the Sanctuary of Santo Toribio Romo and the Sanctuary of Our Lady of San Juan de Los Lagos

June 18

- Departing to Tulsa in the afternoon

For those who have not made reservations, they can do so at the following:

Quality Inn in Guadalajara 001-877-800-6845 or www.choicehotels.com/ires/en-US/html/HotelInfo?hotel=MX040&sid
Please ask for the ordination special.

Thank you for your attention to this matter, and I humbly ask you to keep me in your prayers.

Sincerely,

Deacon Leonardo Medina

12 All Saints 'ambassadors' symbolize disciples

BROKEN ARROW – Last fall, All Saints School announced 12 students had been selected to serve as “All Saints Ambassadors” formally representing the school. As enrollment for the 2007-2008 school year gears up, the students have been busy giving tours of the school to interested families.

The seventh- and eighth-grade leadership program was initiated by the newly developed spirituality committee, which was created by revisions to the advisory council bylaws. Principal Theresa Williamson said the National Catholic Conference encouraged schools to be based in spirituality, and the school's No. 1 goal was to implement this new council.

The committee devised the ambassador program to provide opportunities for students who have demonstrated strong academics, good behavior, maturity, good communication skills, good citizenship, spirituality and the willingness to volunteer outside of school. Dr. Williamson asked the middle school teachers to recommend students they thought would be ambassador candidates based, not just on academics, but on overall demonstration of leadership and citizenship.

Seventh-grade student Lindsey Cleaves said she was pleased to be

recognized even without perfect grades.

“I asked the teachers to list students with the best character to represent the school; the most well-rounded students, including spirituality; students who were an embodiment of All Saints,” the principal said. The same 12 students who appeared on every teacher's list were selected.

“There were 12 disciples,” said Dr. Williamson. “Why not 12 ambassadors?”

The eighth-grade ambassadors are Becky Buedden, Jacob Niles, Nick Perez, Megan Quintana, Monica Russo, Hayley Schultz, Catherine Stephan and Robert Williams. The seventh-grade ambassadors are Lindsey Cleaves, Marissa Linehan, Alex Lybarger and Jason Miller.

Their responsibilities include conducting school tours - which previously have only been led by adults - mentoring other students, reading to younger classes and pre-schoolers during mothers-day-out programs and formally representing All Saints School at community events.

“Being an ambassador is a privilege, and I hope I can represent our school to the highest standards possible to keep All Saints awesome,” said eighth-grader Robert Williams.



12 All Saints students serve as ambassadors of the school giving tours of the campus, serving as mentors to other students, and formally representing the school around the community. The ambassadors are, from left, back row, Hayley Schulz, Robert Williams, Jacob Niles, Alex Lybarger, Nick Perez, Marissa Linehan; on front row are Monica Russo, Becky Buedden, Catherine Stephan, Megan Quintana, Lindsey Cleaves. Ambassador Jason Miller is not pictured.



'Superintendents for the day' lunch with Bishop

All Saints School third-grader Nathan Gray and his second-grade sister, Jessica, join Bishop Edward J. Slattery, Superintendent Todd Goldsmith, out-going Coordinator of Youth and Young Adult Ministry Charles Michie and Vicar General Msgr. Patrick Gaalaas at Mr. Michie's going-away luncheon held at the Chancery March 7. This was one of the children's official duties as superintendents for the day, a title won by their parents' bidding at the school's annual auction fundraiser Feb. 10. Overall, the school raised more than \$63,350 - double the amount raised at any previous All Saints Auction. The superintendents-in-training pitched in after the party, helping to rearrange tables and chairs for the Presbyteral Council meeting that followed in the conference room.

St. John School goes high-tech

BARTLESVILLE - Thanks to a \$20,000 donation received last year, contributions from Conoco Philips and state funds, St. John School in Bartlesville purchased 30 new computers and two interactive white boards.

Last month, the school announced the new purchases that updated the computer lab and allowed a computer to be placed in every classroom.

“Awesome,” exclaimed third-grade student Trevor Janda upon entering the computer lab and seeing 16 new Dell computers, each with a flat-screen monitor. Similar sentiments were heard throughout the day as students entered the computer lab.

“When I became principal, I noticed right away that the school's computers needed to be replaced,” said Principal Bud Sexson. “The school received a generous donation from a community member last year, and, with the support of the school's advisory council, I decided to use the funds to update our computers.”

“I am extremely excited about the technology equipment we now have in the building,” said Mary Jones, computer teacher. “The new computers will increase the capabilities of our workstations, allowing us to better utilize current software and the internet.”

She added that technology is becoming more and more important in society and it is essential for students know how to use it in effective ways.

Similar to tablet PCs, which were implemented at Monte Casino School last fall, interactive whiteboards integrate computing technology with



Third-graders Emily Batchelder, Mason Cotch, Yazmin Acosta, Danny Fogarty, Trevor Janda and Hanna Oakley check out the new flat-screen computers at St. John School in Bartlesville.

standard curriculum, creating a high-tech, interactive learning environment.

The Promethean ActivBoards can project onto the wall any information that can be displayed on a computer screen, such as PowerPoint presentations, videos, electronic lesson plans and more.

Newman Center history centers on the lives of young people

By FATHER STUART CREVCOURE

Cardinal Newman, the English scholar and convert to the Catholic faith, inspired the foundation of the Newman Club to provide for the religious, intellectual and social needs of the University student. As we prepare for our Society Dinner on April 18th, I am in my office looking through a historical album of the last 60 years of the St. Philip Neri Newman Center located on the University of Tulsa campus.

It is reflected in grainy newspaper photos of young men and women and a rather formidable looking priest; chatty columns of Newman activities on mundane topics such as dances promising "mellow music" to a surprisingly avant-garde 1940s news clip announcing a discussion of race relations.

In the years following World War II, the "Newman Club" as it was then called, became part of an international network of Catholic clubs on secular campuses. The character of the club, at least from the news clippings, seems to have been more of a co-ed, non-residential Catholic fraternity.

Indeed, by the early 1950s the TU Newman chapter listed its mission as "to promote and maintain Catholic culture and friendship." The women wore white bobby socks and loafers while the men sported sweater vests with open collars and, occasionally, a rather alarming-looking plaid shirt.

By 1956-57, the 10th anniversary school year of the Newman Club, the press stated it was a chapter of the largest United States student organization. In 10 years, the club had purchased a "little house" at 3112 E. 5th St. and had branched out into attending regional Newman club conventions.

In the Newman news in 1964, famed year of the Beatles, Father Thomas Melton officiated at the first Roman Catholic Mass held in Sharp Chapel on the TU campus. This produced quite a bit of local press, as it was the first time such an event had happened on a largely Presbyterian campus.

A 1965 press clip remarked, "this is the fourth service done in the Catholic liturgy. While some of the others were only



This photo was taken during the 1956-57 school year.

A file photo from the 1970s most likely was taken at a Mass at the Sharp Chapel on TU's campus.



partly in English, this service will be done entirely in English, an innovation in the Catholic Church since last November." Also known as Vatican II, to us Catholics!

In 1969, I note Father Bob Schlitt, chaplain, announced Sunday Masses will alternate weekly between a less formal folk guitar Mass and a more formal Mass. I pause over a 1970s photo of fully bearded male students, young women with centered-parted straight hair, guitars and regulation bell-bottom blue jeans.

Eastern Oklahoma Catholic articles in the 1980s began the plea for a new Catholic Center; in 1991, thanks to Al Boudreau and others, the present Newman Center was formally dedicated as the St. Philip Neri Newman Center, with our very own chapel.

But truly, to reflect on Newman Center history, one must examine how the Newman Center shapes young lives.

Upon arrival at college, a freshman finds himself detached from parental structure and yet untethered to anything else. The St. Philip Neri Newman Center provides a sort of antechamber of adulthood for this vulnerable period.

The mission of the Newman Center simply put, is to form young adults in the Catholic faith.

In 1995, I was the first Newman Center student in 35 years to enter the seminary. Edward Yew followed in short order, and a third young man, John Grant, is currently in seminary. Numerous students have served one to three years as volunteers for the Church.

The history of the Newman Center is a richly patterned tapestry of forming college students for a strong role in parish life, causing others to step back from the cliff of atheism and embrace the entire landscape of Catholicism, and even sometimes match-making, judging by the number of marriages I have performed.

I do not need to tell you how instrumental the Newman Center was in my vocational discernment.

As we continue to minister to the growing Catholic student population in Tulsa, young adults cry out for the nourishment that only God can give, seeking to conform themselves more closely to Christ through the Church.

The St. Philip Neri Newman Center answers this universal hunger by developing young Catholics in faith, leadership and service. We look to the example of the Venerable John Henry Newman to show us how to unite the search for truth with the divine light of revelation, and ask for the intercession of our great patron St. Philip Neri, the 16th century Apostle of Rome, that God may continue to bless our endeavors.

Father Stuart Crevcoure is chaplain of the Newman Center and pastor of Sacred Heart Church in Sapulpa.

Confirmation visits scheduled

Bishop Edward J. Slattery will visit 23 parishes in April and May to confirm high school juniors and seniors throughout the Diocese. At several confirmations, two or more parishes will gather together at a host church.

Here is the schedule, with host parishes listed in bold-faced type.

April 12
7 p.m. - **Christ the King Church** with Holy Family Cathedral

April 14
11 a.m. - **St. John Church**, with St. Francis Xavier Church, Stillwater
5 p.m. - **St. Anne Church**, Broken Arrow

April 15
8:30 a.m. - **St. Cecilia Church**, Claremore, with Sacred Heart Church, Miami; Holy Ghost Church, Vinita, and St. Elizabeth Church, Grove

April 18
7 p.m. - **St. Pius X**, with Church of the

Madalene
April 19
7 p.m. - **St. Clement Church**, Bixby

April 20
7 p.m. - **St. Therese Church**, Collinsville, with Sacred Heart Church, Skiatook

April 21
5:30 p.m. - **St. Joseph Church**, Muskogee

April 22
9 a.m. - **St. Francis Xavier**, Sallisaw, with St. Brigid Church, Tahlequah, and Holy Cross Church, Wagoner

April 25
7 p.m. - **St. Michael Church**, Henryetta, with St. Anthony and Uganda Martyrs Churches, Okmulgee

April 26
7 p.m. - **Sacred Heart Church**, Fairfax, with St. Joseph Church, Cleveland and St. Joseph Church, Hominy

May 5
11 a.m. - **Sacred Heart Church**, Sapulpa
2 p.m. - **St. Benedict Church**, Broken Arrow, with St. Vincent dePaul Church, Coweta
5 p.m. - **St. Thomas More Church**, with Sts. Peter and Paul Church, Tulsa (English)

May 6
10:30 a.m. - **St. Henry Church**, Owasso
2 p.m. - **St. Bernard Church**, Tulsa
6 p.m. - **St. Mary Church**, with Church of the Resurrection, Tulsa

May 8
7 p.m. - **St. Thomas More Church**, with Sts. Peter and Paul Church, Tulsa (Spanish)

May 9
7 p.m. - **St. John Church**, with St. James Church, Bartlesville; Our Lady of Guadalupe Church, Dewey, and St. Catherine Church, Nowata

May 10
7 p.m. - **Sacred Heart Mission Church**, Heavener

May 11
7 p.m. - **Holy Rosary Church**, Hartshorne

May 12
10 a.m. - **St. Francis Xavier Church**, Tulsa
5 p.m. - **St. John Church**, McAlester

May 13
9 a.m. - **Sacred Heart Church**, Wilburton

May 17
7 p.m. - **St. Peter Church**, Tulsa

May 19
5:30 p.m. - **St. Joseph Church**, Krebs

May 20
10 a.m. - **Sts. Peter and Paul Church**, Cushing with St. Mary Church, Drumright

Walk for Adoption turns to young artists

Calling all young Catholic artists in grades kindergarten through eighth grade: You have until May 1 to submit a design for the logo that will be printed on hundreds of T-shirts and on all promotional materials for next fall's fifth annual Catholic Charities Walk for Adoption.

Entry forms will be made available to all Catholic schools and also to parish religious education teachers.

"Our schools are always integrating our faith into our subject matter. The Walk for Adoption allows students to further develop their artistic skill while helping others through Catholic Charities," said Superintendent Todd Goldsmith.

"It's a win for our students and those helped by adoption services while being fun at the same time."

Catholic Charities' adoption services office has helped build families through adoption for more than 30 years. "Our goal

is to support the sacred value of life and the bond of family love," said director Mary Lee Ingram. "Our focus is to bring together expectant mothers with waiting adoptive families."

Adoption Walk 2007 will be held Nov. 4 at Bishop Kelley High School, with Bishop Edward J. Slattery leading the way. Its theme is "Growing in Love, Rooted in Life," and all logo contest entries should relate to that theme.

Contest guidelines:

- All artwork must be created on unlined 8x11-inch white paper.

- Students may use oil, pastels, paint, markers, flat-paper collage, crayons or colored pencils. Do not use white-out to correct errors.

- Use only one side of the paper.

- Mark the top of the paper with the word "top" and the bottom with the word "bottom" on the backside of the artwork in

pencil. Do not make any other marks on the back of the paper.

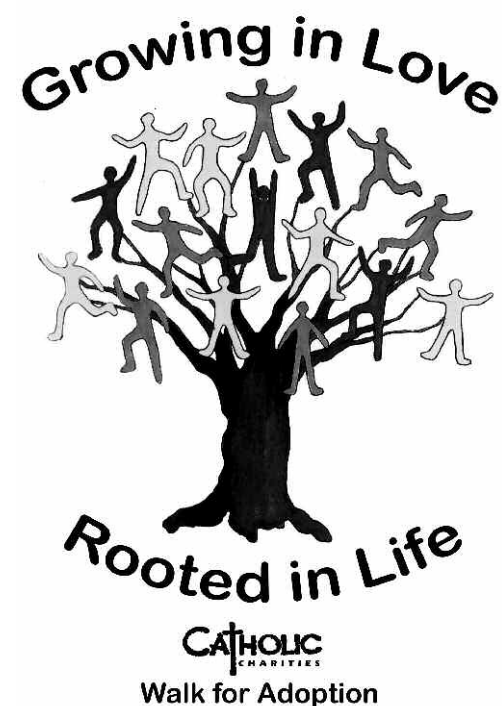
- Your design may not use more than three colors, including black.

- Each entry should be attached with a paper clip to an entry form. Entries will not be returned.

The winner of the design contest will receive a \$25 gift certificate from Ziegler's for art supplies and an age-appropriate art class from the Gilcrease Museum.

"Children are and have always been the focus of the Walk for Adoption, so our committee wanted to involve them in all levels of the planning," Mrs. Ingram said. "What better way to get them involved than having a student design the logo?"

Submissions should be mailed to Mary Lee Ingram, Catholic Charities, P.O. Box 6429, Tulsa, 74148, and must be postmarked by May 1.



This logo was used for the 2006 Walk for Adoption.

Singles *Continued from page 1*

pastors are supposed to know everything. In most cases, I'll bet the pastor will be very welcoming, maybe even say to himself, 'Why didn't I think of that before?' Nobody gives priests a handbook on dealing with people; we're human beings like everybody else."

Several of the 20 participants – 15 women and five men – said the Catholic Church's emphasis on family makes them feel left out. "How do we know from the Church where we are supposed to fit in?" asked Candy Valkenberg, a parishioner of St. Anne's."

"Your place is where you are, doing the best you can and knowing that you can get better," Father Dodd said. But, he added, singles also have a "responsibility not to just wait for someone to say, 'This is your place.'"

The wide-ranging discussion among the widowed, divorced and never-married people in the group touched on annulments (Father Dodd, a Canon lawyer, serves on the Marriage Tribunal.) They spoke about how one's relationship with God can become distant after the death of a spouse, or it can deepen.

Others said in some ways divorce is more painful than the death of a spouse because it involves rejection and/or betrayal.

Father Dodd talked about forgiveness - what it is and what it is not. "It's not 'forgive and forget.' If someone has betrayed you or hurt you, it's never going to be OK that



During a break in "Loneliness and the Catholic Single," participants visited the Stations of the Cross at St. Anne parish. At back, from left, are Greg Hagen, Dena Moore, Ken Dorsch, Bob Hinds, Vicky Moline and Betty Taylor; at front are Antonio Acar, Terri Knode, Evelyn Nichols and Candy Valkenberg.

the person did that," he said.

"Then what is forgiveness? The best situation, of course, is complete reconciliation. (The other party) says, 'I'm sorry.' But sometimes that is not possible."

He urged the group to "get to the point when you can say you have hope for the other, you can pray for the other, wish him well. You shouldn't feel guilty for still feeling the hurt. It's good to want what is good and just."

Ken Dorsch, a leader of Single Catholics of Tulsa, said the Church has many tools to help grieving people recover. He recommended

daily Mass, an hour of Adoration each week and joining in the many activities of Single Catholics of Tulsa. The group has four or five events each week, some purely social, others – especially during Lent – involving worship.

Ms. Valkenberg said the organization has been strengthened in the past three years since Bishop Edward J. Slattery met with members and approved a name change – the group formerly was known as Adult Catholics of Tulsa – and affiliated the organization with the Diocese's Family Life Office.

Summer camp options

Sts. Peter and Paul School is offering summer day camp June 4 through Aug. 10 for children who have graduated 3-year-old pre-school through third grade, and older siblings also may enroll.

Activities include weekly Mass, Christian music, crafts, stories, games, theme days, workshops, field trips and water play. Morning, lunch and afternoon snacks are provided. Weekly tuition is \$90 for one child and \$170 for two children.

Children may arrive as early as 7:30 a.m. and stay as late as 5:30 p.m. Monday through Friday. Morning opening begins at 8:30 a.m. For more information call Rhonda Yates, 836-3114.

Bishop Kelley High School is offering a variety of athletic camps for children age 5 years up to students in ninth grade. Visit www.bkelleyhs.org and look under the "Student Life" tab for athletic programs.

Cascia Hall will hold 16 different summer camps of varying lengths and costs for students age 4 years through 12th grade. Activities range from athletics to performing arts. Visit www.casciahall.com and select the "summer camps" tab for more detailed information.

Our Lady of Guadalupe Catholic Camp in the Archdiocese of Oklahoma City will host seven one-week camp sessions beginning June 10 and ending July 27. Cost is \$250 per camper and includes lodging, meals and snacks, camp T-shirt, insurance and staff expenses.

A deposit of \$100 is due at registration, and the balance is due two weeks prior to camp. Scholarship assistance is available. For more information, call 405-721-5651 or email aguillotte@archdioceseokc.org.

Camp Subiaco at the Subiaco Academy and Abbey in northwest Arkansas is offering summer camp the weeks of June 17-23 and June 24-30. The camp for boys ages 9 to 14 offers swimming, hiking, riflery, fishing, go-karts, canoeing, water skiing, camping and other excursions.

The rate is \$375 per week with a 15 percent discount for brothers. The camp is operated by the Benedictine monks in conjunction with the Subiaco alumni association.

The camp is located 50 miles east of Fort Smith in the foothills of the Ouachita Mountains on State Highway 22. For more information contact the camp at 479-934-1001, email campsubiaco@swbell.net or visit www.campsubiaco.com.

BEST SELLERS

By Catholic News Service

Here is the Catholic best-sellers list for April, according to the Catholic Book Publishers Association.

Hardcover

1. "Celebration of Discipline" 25th anniversary edition. Richard Foster (HarperSanFrancisco)
2. "A Book of Hours." Merton & Deignan (Ave Maria Press)
3. "Perfectly Yourself." Matthew Kelly (Beacon/Ballantine)
4. "The Rhythm of Life." Matthew Kelly (Beacon/Fireside)
5. Catechism of the Catholic Church. (Doubleday, Our Sunday Visitor and USCCB)
6. "The Seven Levels of Intimacy." Matthew Kelly (Beacon/Fireside)
7. "Lord, Have Mercy." Scott Hahn (Doubleday)
8. "Rediscovering Catholicism." Matthew Kelly (Beacon)
9. "Spiritual Workout of a Former Saint." Danny Abramowicz (Our Sunday Visitor)
10. "The Holy Longing." Ronald Rolheiser (Doubleday)

Paperback

1. "Not By Bread Alone: Daily Reflections for Lent 2007." Sherri L. Vallee (Liturgical Press)
2. "The Screwtape Letters." C.S. Lewis (HarperSanFrancisco)
3. "Mere Christianity." C.S. Lewis (HarperSanFrancisco)
4. "Sacred Space for Lent 2007." Jesuit Communication Centre (Ave Maria Press)
5. Catechism of the Catholic Church. (Doubleday, Our Sunday Visitor and USCCB)
6. "The Great Divorce." C.S. Lewis (HarperSanFrancisco)
7. "Good News About Sex & Marriage." Christopher West (HarperSanFrancisco)
8. U.S. Catholic Catechism for Adults. (USCCB)
9. "The Kinsey Corruption." Susan Brinkmann (Ascension)
10. "Handbook for Today's Catholic." A Redemptorist Pastoral Publication (Liguori)

Children and Young People

1. "Father McBride's Teen Catechism." Alfred McBride (Our Sunday Visitor)
2. "Tear Soup: A Recipe for Healing After Loss." Schwiebert & DeKlyen (ACTA/Grief Watch)
3. "Totally Lent! A Kid's Journey to Easter 2007." Jean Larkin (Pflaum)
4. "Totally Lent! A Child's Journey to Easter 2007." Jean Larkin (Pflaum)
5. "Making Things Right" Revised. Jeannine Timko Lechner (Our Sunday Visitor)
6. "Totally Lent! A Teen's Journey to Easter 2007." Broslavik & Pichler (Pflaum)
7. "Ask the Bible Geek 2." Mark Hart (Servant)
8. "Welcome Children!" Jean Buell (Pflaum)
9. "Children's Way of the Cross." Anne Joan Flanagan (Pauline)
10. "Little Acts of Grace." Gortler & Piscitelli (Our Sunday Visitor)

Spanish-language

1. "Juntos Para Toda la Vida." Joseph M. Champlin (Liguori)
2. Catecismo de la Iglesia Catolica. (Our Sunday Visitor, Doubleday and USCCB)
3. "Manual Para el Catolico de Hoy." A Redemptorist Pastoral Publication (Liguori)
4. "De la Muerte a la Vida." Joseph M. Champlin (Liguori)
5. "Mis 15 Anos Memory Book." Hijos de San Pablo (Pauline)
6. "Directorio Nacional para la Catequesis." (USCCB)
7. Compendio Catecismo de la Iglesia Catolica. Libreria Editrice Vaticana (USCCB)
8. "La Vida en Cristo." Weber, Killgallon, Place, Maletta (ACTA)
9. "Un Ano de Domingos: Reflexiones de los Evangelios 2007." Upchurch & Yeary (Liturgical Press)
10. "Liturgia de las Horas para los Fieles." (Pauline)

Volumes outline different directives for the spiritual journey

ORDINARY WORK, EXTRAORDINARY GRACE: MY SPIRITUAL JOURNEY IN OPUS DEI

By Scott Hahn. Doubleday (New York, 2006). 192 pages, \$19.95.

A CATHOLIC PERSPECTIVE ON 'THE PURPOSE DRIVEN LIFE'

By Father Joseph M. Champlin. Catholic Book Publishing Corp. (Totowa, N.J., 2006). 108 pages, \$7.95.

Reviewed by SISTER MONA CASTELAZO, C.S.J. Catholic News Service

In these books about religious approaches to life, both authors deal with specific directives, a clear set of rules and a plan to follow with the support of a group.

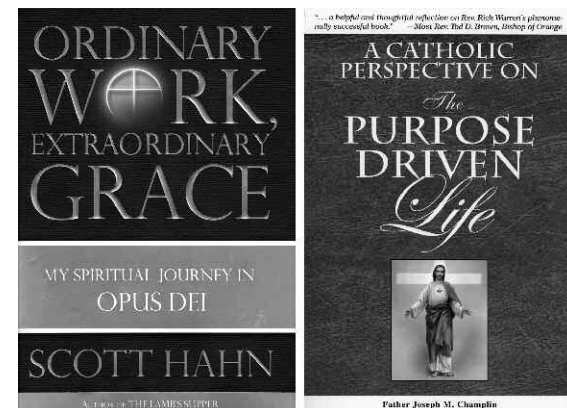
Scott Hahn, whose book is subtitled "My Spiritual Journey in Opus Dei," is a former Presbyterian minister, drawn to Catholicism when befriended by Bible-carrying Catholics who were Opus Dei members. The book describes Opus Dei as a special vocation, "both a family and an army," that offers work to God in sacrificial worship for the sanctification of the world.

Their founder, St. Josemaria Escriva de Balaguer, encouraged a "healthy anti-clericalism" coupled with a "truly priestly soul and a fully lay mentality." Hahn therefore points out that desktops, workstations, construction sites, kitchens and even the marriage bed serve as altars of redemptive sacrifice through which members act as channels of grace for others.

The founder envisioned a member to "be a man of God and seem a man of the world: to pass unnoticed." Consequently, Opus Dei members maintain anonymity, except for ongoing personal contacts for recruitment.

However, Hahn presents the reader with a number of contradictions. Although Opus Dei members believe that the redemptive works of Jesus "divinized humanity" and that creation itself is good, they also believe that their calling is a continuous attempt to sanctify reality through the redemptive sacrifice of their work. Work is considered worship, ordered to "purer" worship on the Sabbath, the purpose of which is for recuperation to work again.

St. Escriva stated that Opus Dei is in no way like religious life, but its members do see themselves as set



apart, commit to 12 religious practices a day, make both temporary and lifelong commitments and believe that celibacy is the more "generous gift of sexuality." Father Champlin's book, giving Catholic views of "The Purpose Driven Life," was written out of the author's experience of conducting retreats based on the Rev. Rick Warren's best-selling book, which is a guide to a 40-day "spiritual journey."

Rev. Warren believes that our purposes in life are to please God, to be part of God's family, to become Christ-like, to serve God and others and to spread God's message as found in the Bible.

Father Champlin's book applies official Church teachings to subjects in Rev. Warren's text, pointing out differences, similarities and further insights into Catholic tradition and practice. The points of disagreement are few: differences in biblical texts, questioning the Bible as the sole source without the wisdom of tradition, discussing the sacraments as purely symbolic, and formal baptism as a requisite for entering heaven.

Generally, most of the differences seem to be questions of terminology.

Much of the book extrapolates Catholic teaching and Father Champlin's insights without reference to Rev. Warren's book. Whereas "The Purpose Driven Life" appears to be meant for those just discovering that God exists, Father Champlin's book could serve as a review for Catholics or as material for adult catechesis.

Sister Mona, a Sister of St. Joseph of Carondelet, has taught English for many years in Los Angeles.

Awards honor best in films, TV/cable, books

NEW YORK (CNS) - Seven films, five television/cable shows and six books were honored March 15 with Christopher Awards in New York.

The Christophers, sponsor of the awards, estimated that 114 writers, directors, producers and illustrators in all were honored. The organization recognizes works that affirm the highest values of the human spirit.

Films receiving awards were "Akeelah and the Bee," "Charlotte's Web," "Miss Potter," "Sophie Scholl: The Final Days," "The Nativity Story," "World Trade Center" and "Water."

The TV/cable programs honored were HBO's "Baghdad ER," "A Simple Twist of Fate" from ABC's

"20/20," TNT's "The Ron Clark Story," Cinemax's "Cinemax Reel Life: Favela Rising," and "Chimpanzees: An Unnatural History" from PBS "Nature."

Six books for adults also were honored.

They were all nonfiction titles: "Barefootin': Life Lessons From the Road to Freedom" by Unita Blackwell with JoAnne Prichard Morris; "Enrique's Journey" by Sonia Nazario; "The Language of God: A Scientist Presents Evidence for Belief" by Francis S. Collins; "Left to Tell: Discovering God Amidst the Rwandan Holocaust" by Immaculee Ilibagiza with Steve Erwin; "My Life With the Saints" by Jesuit Father James Martin; and "The Lemon Tree: An Arab, a Jew, and the Heart of the Middle East" by Sandy Tolan.

By AMANDA WILLIAMS

After a decade of SEARCH-ing and affecting the lives of more than 1,200 young people in the Diocese of Tulsa, Deacon Rich and Jane Bender are preparing to lead their last retreat the weekend of April 20-22 at Arrowhead State Park. This will be the 51st SEARCH retreat for the Diocese.

In 1996, then-Father Peter Wells, now a monsignor serving as chief desk officer of the English language section of the Vatican, asked the Benders to begin leading the Diocesan SEARCH retreats - a relationship-building program that originated in California in 1962 and is now in place in more than 75 dioceses in the United States and around the world.

Deacon Bender, ordained in 1998 and assigned to the Church of St. Mary, said he and his wife shadowed SEARCH Weekend No. 19 to learn the ropes and then began their leadership role with the very next scheduled retreat.

The retreats are open to high school juniors and seniors and average about 35 participants per weekend.

"There is a lot of brokenness in relationships," Deacon Bender said. "What emerges for the kids from these retreats is a sense of faith, hope, trust and resiliency."

"We're getting older now and, we've both discussed this, we don't want our waning passion to affect the dynamics of the retreat. Besides, I want to spend time with my grandkids."

- Jane Bender

Finally, the retreat shifts to discussing human relationships and how they are connected to God in the everyday world.

The deacon said some of what the young Catholics discuss could be "shocking to someone who just walks in the room." But at the end of the day, the young people are coping and making sense of their lives. Many participants begin the weekend feeling alone alone in their struggles but are surprised to learn others experience the same trials.

"The key is that it is not an adult telling them these things, but their peers. They forge a real connection that literally changes and, I've been told time and again, saves lives."

The focus of the retreat, he said, is "spirituality rooted in the ordinary."

As retreat leaders, the couple's job was to coordinate the peer leaders and help them conduct a Catholic, reverent retreat, Mrs. Bender said. "Our role is allowing kids to be who



Deacon Rich and Jane Bender

Last retreat for SEARCH leaders

they are and allowing that to come across to SEARCHers. It's all about being real."

"Being a teen-ager is just plain awful, and on the other hand, it is absolutely fantastic," said SEARCH 50 parent volunteer Eileen Bryce-Connelly. "They exist in the harsh zone of schizo emotions and of living life not quite as an adult and not quite a child." She said it was a privilege to hear the young people's stories and witness the impact of their openness. "They can - and do - carry on. What an experience."

Open to all 11th and 12th graders in the Diocese, SEARCH is mostly supported by Bishop Kelley High School students, though that has not always been the case.

"At times it has had pockets of support from around the Diocese," Deacon Bender recalled. He said St. Joseph Church in Muskogee had a strong SEARCH base at one point in time, but its level of involvement dwindled when the kids moved on after high school graduation.

He said this is why it is so natural for Kelley students to be involved. "As the Diocesan high school, it is a self-feeding process that continues to foster involvement as participants return to school and encourage their friends to go on a SEARCH retreat."

He said that because Kelley is a Catholic school with a strong community network, people often think everybody on campus knows each other. But it still is a big school, and that's not necessarily true. "We find that even kids who thought they knew each other, after beginning the retreat, realize they don't."

The Benders are relinquishing their leadership of the retreats for several reasons: First, they are going to be grandparents for the first time - twice. One of their daughters is due to deliver in May, and another is due in June.

The Benders' three daughters must like to do things together because all of them were married within 18 months

of one another, and the last celebrated her first wedding anniversary last September.

"The SEARCH retreats have been my primary ministry since I was ordained," said Deacon Bender. "But I've had one too many middle-of-the-night drives taking sick kids home from SEARCH." Mrs. Bender said the retreat weekends are intense and that neither she nor her husband ever got much sleep. "With teen-agers, you have to keep your eyes open."

"We're getting older now, and we've both discussed this. We don't want our waning passion to affect the dynamics of the retreat. Besides, I want to spend time with my grandkids" she added.

The couple said it is time for renewed vigor and vitality in the SEARCH program - enter Joe and Rooney Murrell.

Mr. Murrell teaches religion at Marquette School and is in his first year of permanent diaconate formation. His wife is the auction coordinator for Bishop Kelley High School and has almost completed a master's degree in education leadership and administration.

"The Benders are incredible; what a great team the four of us made," Mrs. Murrell said of her and her husband's five years working with the outgoing SEARCH coordinators. "We never would have stuck with it so long if it hadn't been for them."

But the Benders still will be involved in ministering to others. "I plan to focus more on the parish level and shift my efforts toward more outreach to the elderly. I think I can help there," Deacon Bender said.

The Benders, originally from St. Pius X Church and School, moved to Church of St. Mary at the request of Msgr. Dennis Dorney when Mr. Bender was ordained almost a decade ago.

He currently works for Electrical Data Systems, and Mrs. Bender teaches theology at Kelley. Deacon Bender also leads the confirmation and baptism programs at St. Mary's and she is involved with the Christian Brothers' social justice program, which has an institute in San Francisco.

"So much time and energy goes into coordinating these retreats, and they have received so little attention," Charles Michie, who for 10 years was coordinator of youth and young adult services prior to stepping down March 9. "They have done a tremendous service for the Diocese, the youth and young adults and their families."

The couple, married for 30 years, plans to continue traveling as they try to go somewhere every year. Though no hobbies came to his mind, Deacon Bender said - between their family, jobs and ministries - "we stay busy."

"Being a teen-ager is just plain awful, and on the other hand, it is absolutely fantastic. They exist in the harsh zone of schizo emotions and of living life not quite as an adult and not quite a child."

- Parent volunteer

Eileen Bryce-Connelly

Connections

To let other parishes know what's happening in yours, please submit photos and news items to Connections, P.O. Box 690240, Tulsa, Okla. 74169-0240. Call us with news at 918-294-1904, fax us at 918-294-0920, or send e-mail to easternokatholic@dioceseoftulsa.org.

Another way to share the news is to add the EOC to your parish bulletin mailing list. We receive a few bulletins from outlying parishes, and it would be helpful to receive more bulletins to help us learn about news and provide a variety of information in Connections.

Door-to-door for Lent

By **BARB HILGER**

SAND SPRINGS – “When it comes to reaching out and sharing your faith, anyone can do it, it doesn't take a special degree,” said Father Martin Morgan, pastor of St. Patrick Church in Sand Springs.

For Lent, members of St. Patrick's are doing just that by sharing their faith door to door in Sand Springs. The approach was inspired by Pope John Paul II when at the World Youth Day in Denver in 1993 he told the people, “Go out on the streets and into public places, like the first apostles who preached Christ.”

On Good Friday, April 6, under the direction of parishioners John and Evelyn Moseley, family missionaries will gather at St. Patrick's for formation and training. “We will offer some apologetics so families are able to answer the questions they may receive,” Mrs. Moseley said.

Joking about how the couple opens the training session, Mrs. Moseley said they tell the group, “When you introduce yourselves as a Catholic missionary, and after the person gets up from their fainting spell . . .”

Catholic evangelization is not commonplace to most people, so she said it is understandable if some people are not comfortable with the door-to-door approach.

Each summer in their Sand Springs neighborhood, Mrs. Moseley said the neighbors come and invite her family to the Baptist vacation Bible school. “We want to be just as courageous,” she said.

Mr. and Mrs. Moseley previously have knocked on doors with their children, and though Mrs. Moseley said it takes some courage it also encourages children to step out with their faith. She added that the kids are not usually shy about knocking on the doors.

This is the first year that St. Patrick's will undertake this mission, and Father Martin Morgan has recommended visiting people within walking distance of the church.

“I hope this will help people think of different ways to make effective contact with others, especially non-Catholics,” the pastor added.

This mini-mission is similar to those held in larger cities through the parent organization, Youth for the Third Millennium in which Catholics are visiting neighbors' homes during the entire Holy Week.

“We have done this in San Antonio, and then at church the kids saw people whose doors we had knocked on,” Mrs.

Moseley said. While she does not know if those people showed up as a response to their invitation, she said it made an impact on her children.

“It is good to try and get people interested in evangelization, especially at an early age,” Father Morgan said.

“We want people to know this is not a conversion knock, just an invitation. We are extending an invitation from the parish priest to attend our church,” Mrs. Moseley said.

The invitation begins by asking for prayer intentions and praying with those who are receptive. The group will hand out a parish bulletin, rosary and a letter of invitation to St. Patrick's for Good Friday and Easter Vigil services from Father Morgan.

The training day on Good Friday will include two sessions of missions; the first will begin at 8:30 a.m. with a meeting at the church for formation and prayer followed by going door to door.

The group will return to the church at noon for lunch and a time to share responses they have received. The second session, for those who were unable to attend in the morning, will begin at 3:30 p.m. and close with dinner and then Stations of the Cross at 7:30 p.m. Anyone interested in participating may contact the Moseleys through St. Patrick's parish office at 245-5840.



From left, Emily Ranallo, Maura O'Houlahan, Lee Boyles and Clint Wiedel portray the 13th station, Jesus is taken down from the cross.

Traveling 'Stations' returns for Lent

About 40 people were on hand as the Stations of the Cross came to life March 9 at St. Thomas More Church in Tulsa, when members of the St. John youth group from McAlester presented a live rendition of the stations that they take on the road each Lent.

When Father Leonard Higgins left Immaculate Conception Church in Pawhuska three years ago to become pastor at St. John's in McAlester, he brought along the idea of the live stations, which in Pawhuska had involved the youth group. The young people were those who suggested sharing the performance with other parishes, and the annual road show evolved from there.

In McAlester, 24 students from eighth grade through high school have stepped into the roles in the Way of the Cross. Participants and positions change, and sometimes practice is very messy, Father Higgins said, “but the performance is

always smooth.”

The group began this year's tour on March 2 at Sacred Heart in Wilburton. Also in March, the troupe traveled to St. Joseph Church in Muskogee and Monte Casino School in Tulsa. Previously, the young people have taken the performance to Dallas, where Father Higgins attended seminary.

The troupe will go wherever invited, and Father Higgins said it is not difficult to fill the four Fridays in Lent; the performers always have a place to go. The last Friday before Palm Sunday is always reserved for St. John's in McAlester.

“The performance is a good reflection for Lent. It is a lot of fun in practice, but the actual performance is very powerful,” said Beth Willis who portrays Mary. Beth is a senior at McAlester High School and has participated for the past three years.

At St. Thomas More on March 9, the performance was special because Father Higgins' mother and brother were in the audience.



Ladies at St. William Parish in Durant portray “Women in the Bible” for a Lenten retreat. From left at front are Pat Accountius as Anna the Prophetess; Natalia Duval as Martha of Bethany; Katherine Sorvino as Judith; Elnah Daradal as Mary, Mother of Jesus; Eleni Brame as Magdalene; Olga Zuniga as Hannah; Crystalbelle Daradal as Eve; Margie Miller as Ruth. On back row are Judy Starkus as Elizabeth; Leona Michaelis as Dorcas; Kathy Ingram as Sarah; Mary Schmidt as Mary of Bethany and Linda Prather as Esther.

Retreat includes fashion show

DURANT – St. William Parish's Altar Society sponsored a retreat with a fashion show of “Women from the Bible” March 17. Ladies from both the church in Durant and from St. Patrick Church in Atoka were invited to attend.

Eumabel Colberg and Yvonne Grothues came from St. Rita Church in Dallas to lead the retreat, said Pat Accountius, a parishioner of St. William's.

Mrs. Colberg comes to the Durant area each summer and on one visit offered to bring her retreat to St. William's pastor, Father Valerian Gonsalves. With the support of the altar society, the offer was accepted.

Following registration and lunch Mrs. Colberg and Mrs. Grothues brought out costumes portraying many women of the Bible, and parishioners displayed them during the fashion show.

“It was fantastic,” said Mrs. Accountius, adding that as each woman from the parish came out in her costume the ladies from Dallas gave a history of each Bible character.

The retreat ended with Mass and a St. Patrick's Day celebration with the rest of the parish.