



Out of Tulsa and into Africa for Navy chaplain Father Cain

Father Cain, left, confirms four soldiers from Guam during the Mass.



By FATHER ROBERT CAIN
DJIBOUTI, AFRICA - After serving in the Navy for four years, and as my one-year assignment at Saint Francis Hospital was coming to a close this past spring, I said to Bishop Slattery that I was ready to settle down in the Diocese and continue hospital ministry or receive a parish

assignment. Then I received a phone call from the Navy chaplain's office in Washington D.C. saying I was being recalled back to active duty for an overseas deployment. They didn't ask me if I wanted to go; I was told it was an involuntary recall. The chaplain said that the Navy is "desperate" for

Catholic priests to fill several vacancies.

My orders called for me to be stationed in Bagram, Afghanistan, a multi-national stabilization forces base in the northern part of that country. After two weeks of "Army" training at

See CAIN, page 12



Blessing at Lourdes grotto

Pope Benedict XVI offers a blessing at the Lourdes grotto in the Vatican Gardens May 31. "Where Mary is, Jesus is present," he said during the prayer service at the close of the Marian month of May. (CNS photo/Reuters)



Father Hung Le



Father James Caldwell



Father Jeff Polasek



Father Celestine Obidiegwu



Father Chester Artysiewicz



Father Orencio Mumar

Bishop announces appointments

Three new pastors were appointed by Bishop Edward J. Slattery on June 2, and several other priests took on new or modified assignments.

Father Hung Le was appointed pastor of Holy Rosary Church in Hartshorne and also will minister to the prisoners at Oklahoma State Prison in McAlester.

Father James Caldwell, formerly associate pastor at Christ the King Church in Tulsa, will become an associate at St. John Church in Bartlesville, a position that previously was held by Father Le. Father Caldwell will continue to serve St. John Church in Pawnee and also will continue as chaplain

to the Knights of Columbus and to Family Life programs Rachel's Vineyard and Retrouvaille.

Father Jeff Polasek has been appointed pastor of Holy Cross Church in Wagoner and will continue to be pastor of St. Brigid Church in Tahlequah and chaplain of the Newman Center at Northeastern State University.

Father Celestine Obidiegwu, who had been pastor at Holy Cross, will continue as pastor of St. Mark Church in Pryor and also will take on the pastorship of St. Frances of Rome Church in Langley. Father David Garrick, CSC, will remain associate pastor in residence.

Father Chester Artysiewicz, a

Glenmary priest who most recently has served in Arkansas, was appointed pastor of St. Francis de Sales Church in Idabel and Good Shepherd Church in Valliant.

Father Orencio Mumar, a native of the Philippines who has been in residence at Sts. Peter and Paul Church in Tulsa since this spring, will become associate pastor of Holy Family Cathedral and will serve as one of four on-call chaplains at Hillcrest Medical Center.

St. Benedict signs contract with stewardship firm

By MARILYN DUCK

BROKEN ARROW - Parishioners of St. Benedict Church this month will begin receiving through the mail a monthly eight-page glossy newsletter that will be prepared by a private stewardship consulting firm with which the Broken Arrow parish has signed a \$30,000 contract for each of the next three years.

The goal is to keep the 1,300-plus households in the busy parish updated on various ministries and schedules but also provide a

renewed emphasis on stewardship.

"There will always be a stewardship article, and there always will be a letter from the pastor," Msgr. Patrick Gaalaas said May 26.

"They'll roll some other things into it," he said. "They will do reports on different parish ministries, publish parish schedules, Mass and confession times."

St. Benedict is the first parish in the Diocese of Tulsa to contract with a private stewardship firm, said Bob Gisler, director of the Stewardship

and Development Office. He said he admires the firm selected, Catholic Stewardship Consultants, and says it is fully in sync with the spiritually based stewardship philosophy adopted by the Diocese of Tulsa.

Msgr. Gaalaas said he hopes the partnership will "help us over the next three years to reach a new level of faith and discipleship." The contract, which was signed May 1, will pay the consultants \$30,000 per

See STEWARDSHIP, page 12

IN THIS ISSUE

Pope Benedict in PolandPage 6

Quinceañeros celebration Pages 10-11

The Bishop comes calling.....Page 15

Calendar

JUNE

Neighbor dinner

11 Neighbor for Neighbor will hold its annual Dinner and Diagnosis fundraiser at 5 p.m. June 11 at the Allen Chapman Activity Center at the University of Tulsa. Proceeds will raise money for medical and dental clinics, and chef Michael Fusco of Flavors Restaurant will prepare and donate the food. Tickets are \$30; contact Ruth Jaffe, 492-0442, or email bubberuth@aol.com. Organizers also seek items for a silent auction. To help, call Mary Lou Harned, 494-6876, or email harnedml@att.net. Joanne Ardner, 252-1974, rjlandco@cox.net also is handling donations.

Summer open house

11 Subiaco Academy, a Catholic all-boys college preparatory residential school in northwest Arkansas will host a summer open house from 8 a.m. to 2 p.m. June 11. Visitors can tour the campus and meet members of the faculty and staff. The entrance exam will be administered at 8:30 a.m. and 12:30 p.m. For information, call 800-364-7824 or email admissions@subi.org.

Theology on Tap

13 All young adult Catholics (ages 18-39) are invited to the summer's first session of Theology on Tap from 7-9 p.m. June 13 at McNellie's, 409 E. 1st St. The speaker will be seminarian Brian O'Brien and the topic will be "What's love got to do with it," reflections on Pope Benedict's encyclical, "Deus Caritas Est." For information, contact Michelle Clancy, micheleclancy@yahoo.com.

Theology of the Body

13 The Pastoral Studies Institute will offer a two-evening seminar on "An Introduction to Theology of the Body" from 6-9:30 p.m. June 13 and June 14 in Aquinas Hall at Church of the Madalene. Father Bryce Sibley, a priest for the Diocese of Lafayette, La., who received his Licentiate degree from the John Paul II Institute in Rome, will lead the seminar. Pre-registration is recommended, and child care will be available. Contact PSI, 294-1904.

Dinner and putt-putt

17 Single Catholics of Tulsa will dine at 6 p.m. June 17 at Zio's restaurant on 71st Street in Tulsa and then go to the All Star Sports Complex on 61st Street for putt-putt golf.

Retreat opportunity

17 Sister Melissa Letts, OSB, will lead a retreat on "Christ's Presence Within You" from 9 a.m. to 4 p.m. June 17 at Red Plains Monastery, 728 Richland Road in Piedmont. Learn to deal with daily obstacles by meeting Christ within yourself. Cost is \$35. Call 918-373-4739 to register.

Pre-Cana class

17 A Pre-Cana marriage preparation class will be held from 8 a.m. to 5:30 p.m. June 17 at Church of the Madalene. Cost is \$35 per couple, paid at the door. A box lunch will be served. Register with the Family Life Office, 585-8167, or online at www.familylifetulsa.org.

Corpus Christi Mass

18 Bishop Slattery will celebrate the annual Feast of Corpus Christi Mass at 5 p.m. June 18 at Holy Family Cathedral. There will be a procession prior to Mass and the Bishop will offer a Blessing of the Sick. A reception in the auditorium will follow.

Adoption seminar

19 Catholic Charities adoption services and Children's Hope International will host an adoption seminar from 5:30-7 p.m. June 19 in Fletcher Hall at Christ the King, 16th Street and Quincy Avenue. The free seminar, which is open to Catholics and non-Catholics, will provide information on adopting children from China, Russia, Colombia, Kazakhstan and Vietnam. For information, contact Mary Lee Ingram, 585-8167, ext. 116.

Rachel's Vineyard retreat

23 A Rachel's Vineyard retreat will be held June 23-25 at Our Lady of Sorrows Convent in Broken Arrow. The retreat, for anyone who has struggled with the emotional and spiritual pain of abortion, will conclude with a memorial service. For information, contact Mary Lee Ingram, 585-8167, ext. 212, visit www.rachelsvineyard.org or call 877-HOPE-4-ME.

Single Catholics Mass

24 Bishop Slattery will host the Single Catholics of Tulsa beginning at 4 p.m. June 24 at the Bishop's home, 12300 E. 91st Street in Broken Arrow. The gathering will begin with a talk by Bishop Slattery, followed by the Sacrament of Reconciliation from several Diocesan priests, Mass and a cook-out. Contact Ken Dorsch, 645-1806.

Benedictine life experience

30 Women who are at least 19 years old and would like to discern a call to religious life are invited to a week-long Benedictine Life Experience beginning at 7 p.m. June 30 and concluding at 2 p.m. July 6 at Red Plains Monastery, 728 Richland Road SW, Piedmont. There is no cost, but reservations are requested. For information, contact Sister Joanne Yankauskis, 405-373-4565 or email benedictinevocation@ionet.net.

JULY

Float trip

7 The Single Catholics of Tulsa will host a float trip down the Illinois River July 7-9. The cost is \$80, and includes lodging for two nights at the Thunderbird Resort in Tahlequah, five meals and the float trip. A \$40 non-refundable deposit is required. For information, contact Vicky Moline at 272-5373. Deposits should be mailed to Vicky at 17505 E. 77th St. North, Owasso, OK, 74055.

Theology on Tap

11 All young adult Catholics (ages 18-39) are invited to Theology on Tap from 7-9 p.m. July 11 at McNellie's, 409 E. 1st St. Father Jack Gleason will speak on "Spiritual Warfare." For information, contact Michele Clancy, micheleclancy@yahoo.com.

VOLUNTEERS

Emergency assistance needed

Holy Child Emergency Assistance is in urgent need of volunteers to help with sorting donations and assisting clients. Please call 585-5186 or apply at Madonna House, 749 N. Denver Ave., Tulsa.

TRAVEL

Pilgrimage tour to Ireland

Father Tim Davison will lead a pilgrimage tour to Ireland July 10-21. Cost is \$2,995 from Tulsa, plus approximately \$150 for airport tax and fuel surcharges. After arrival in Dublin, pilgrims will set out on a journey in the path of St. Patrick via an air-conditioned luxury coach to County Wicklow, County Tipperary, County Cork, County Kerry and other stops before touring Northern Ireland and returning to Dublin. Daily Mass will be offered. To reserve a space, obtain an application form by calling 1-800-334-5425.

Holy Land pilgrimage

Father Mike Knipe and Father Joe Townsend will lead a pilgrimage to the Holy Land from Nov. 6-15 with an optional, four-day trip to Cairo. The pastor of St. Pius X Church and associate pastor of St. Mary Church will lead a journey in the land of Jesus, including the streets of Cana, the Upper Room, site of the Last Supper and the Mount of the Beatitudes. Other stops will be the site of Jesus' birth in Bethlehem, His agony in the Garden, the crucifixion, His tomb and the place of His resurrection. Tour includes daily Mass, airfare from Tulsa, accommodations in first-class hotels, breakfast, dinner, English-speaking guides and all service charges and local taxes. Cost is \$2,349 per person, \$699 per person addition for the Egypt extension. Contact St. Pius X Church, 622-4488.

Pilgrimage to Poland, Prague

Father Price Oswalt of Oklahoma City will be spiritual director for an 11-day tour of Poland and Prague from Sept. 18-28. Itinerary includes two nights in Warsaw, one night in Czestochowa, and three nights each in Krakow and Prague. Visits to the home of Pope John Paul II planned. Cost is \$2,770 per person and includes round-trip airfare from Oklahoma City and Tulsa. Good hotels, fees and gratuities, escorted guides, motor coaches, daily breakfast and dinner. Deposit of \$450 due by July 15. For information, call John Tagnesi, 1-888-544-4461.

Bishop Slattery's public schedule

June 14 – June 17

U.S. Conference of Catholic Bishops spring conference, Los Angeles, with meetings of the Committee for Protection of Children and Young People before and after.

Sunday, June 18 – 5 p.m.

Mass, homily, Corpus Christi Sunday, Father's Day, Holy Family Cathedral

Thursday, June 22 – 6:30 p.m.

Novena followed by 7 p.m. Mass, homily, picnic, Feast Day of St. Thomas More, St. Thomas More Church

Friday, June 23 – 6 p.m.

Mass, homily, Solemnity of the Sacred Heart, Sacred Heart Church, Sapulpa, followed by burning of the mortgage and retirement of debt

Saturday, June 24 – 4 p.m.

Talk, confessions, Mass and cook-out for Single Catholics of Tulsa, Bishop's residence at Chancery

Sunday, June 25 – 9 a.m.

Mass, homily at Sacred Heart Church, Skiatook, 85th anniversary

Monday, June 26

Leaves for June 27 installation of Bishop J. Peter Sartain as bishop of Joliet, Ill.

Thursday, June 29 – 5 p.m.

Dinner with English parishioners followed by talk, Sts. Peter and Paul Church

Thursday, June 29 – 7 p.m.

Mass in Spanish followed by dinner with Hispanic parishioners, Sts. Peter and Paul Church

Sunday, July 2 – 9:45 a.m.

Mass, homily and open house celebration of the renovation of St. Joseph Church, Krebs

Thursday, July 6 – 5 p.m.

Ordination of Leonardo Medina as deacon, St. Pius X Church

Friday, July 7

Leaves for retreat in Maine

Edward J. Slattery Bishop of Tulsa

Real communions transcend limits of human sinfulness

Editor's note: This is the 11th in a series of articles outlining Bishop Slattery's response to the pastoral recommendations issued by the members of the Diocesan Synod in 2005. This article continues the themes which the Bishop began in the last issue of the EOC, detailing his response to the Synod's Second Pastoral Priority for the Diocese of Tulsa: "Fostering communion with one another."



Last time we began our exploration of what it means to "Foster Communion with one another" by introducing the intrinsic link between love of God and love of one's neighbor, these being the two great commandments which Christ forged forever together by his sacrificial death.

This radical uniting of two otherwise separate and distinct laws is graphically illustrated for us in the two directions which the beams of the Cross take; more importantly for us, it reveals a fundamental truth of Christ's sacrifice: that life which Christ offers to His Father on the cross as the eternal High Priest, is at the same time His life given by the suffering Servant as a ransom for the many.

These simple sentences outline the dimensions of what it means to foster communion with one another, as we discussed it in our last edition of the EOC.

Now, in this article of our diocesan paper, I would like first to go over the important points from the last issue, recalling them for you and reinforcing their importance. Then after reviewing the salient points of our conversation, I think it would be important to clarify here in the Diocese of Tulsa the kind of communion which we seek to foster, since real communities transcend the limits of human sinfulness and reveal the presence of God at their core, Who builds, directs, sustains, corrects and forgives.

In effect, real communities touch upon the infinite, while most of the associations and societies we can think of - even those religious societies which claim to be communities - are something less, limited in scope and closed in upon themselves. These human societies, erected for a multiple number of purposes, which we can call communes to distinguish them from true communities, are represented not by the cross, but by a closed circle.

Two commandments forged into one

When one of the Pharisees asked Christ, "Master! which of the commandments is the greatest?" his question reveals that fact that since the Fall, mankind has experienced a fundamental rupture in the way we love. The Pharisee certainly knew that one had both to love God and love one's neighbor. He would have been able to point out innumerable instances where the Scriptures command our love for God beginning with the she'ma or early morning prayer said by every pious Jew: "Thou shalt love the Lord thy God with all thy heart and all thy soul, and all thy strength." (Deuteronomy 6:5)

In the same way, because he was well lettered in the law and the prophets, this Pharisee could have pulled out all the biblical verses which command us to love our neighbor, beginning with the Mosaic prescriptions against doing evil (cf. for example: Deuteronomy 5:17-21 and Leviticus 19: 1-18) and leading to the positive commandments uttered by Israel's prophets that we must feed the hungry, clothe the

naked and protect the widow and the orphan (cf. for example, Isaiah 58: 6-9).

But for this Pharisee, and indeed for most of the world past and present, it seems that there is an unbridgeable chasm between love of God and love of one's neighbor. These loves have been seen as being so different that the Greeks used different words to describe them.

That love which ascends to God in a movement which is self-forgetful and sacrificial, they called agape; while the love which remains on the level of the physical descent to other humans they called eros.

Agape they judged as being spiritual, proceeding - or so they believed - more from man's reason and will than from his affections. Eros love they saw as rooted in the body and hence they considered it essentially as physical. They judged eros as somehow less than agape, since it is filled with self-interest and self-will. They recognized it as being full of erotic desire, eager to possess and covet the beloved.

Unlike love for God, or agape, which we - like the Greeks - consider to be limited as an act of the will, eros is considered to be more of an impassioned emotion, to which we either surrender or die.

Bridging the unbridgeable

The Greek philosophers lamented this apparent division between spiritual or sacrificial love and possessive or erotic love; and certainly the Jewish sages - especially the author of the Song of Solomon - attempted to sacralize the more noble side of concupiscent love.

But it remains the divine initiative of the Father who sent His Son Jesus Christ to seek out the lost sheep as the Good Shepherd which reveals that these two loves, spiritual agape and human eros, are meant to be brought together in the human experience.

Indeed in the person of the God-Man, Jesus Christ, divine love and human love have already achieved their perfect union, revealing in a radical way mankind's fullest destiny and our ultimate meaning.

This is how Pope Benedict XVI sums it up in his first encyclical, "Deus Caritas Est (God is Love)": "When Jesus speaks in His parables of the Shepherd who goes after the lost sheep, of the woman who looks for the lost coin, of the father who goes to meet and embrace his prodigal son, these are no mere words: They constitute an explanation of His (that is, Christ's) very being and activity. His death on the cross is the culmination of that turning of God against Himself in which he gives Himself in order to raise man up and save him. This is love in its most radical form." ("Deus Caritas Est": §12)

If we only understood what the Incarnation reveals about love! God has loved us so completely and with such passionate love that He can no longer be separated from us. He must become one with us in love. By sending his Son - the Eternal Word - into the womb of the ever-virgin Mary, God does become one with us, fully human and sharing in everything that it means to be human, so that in the Word-made-flesh, the Father can now love us with a perfectly human love.

God will never be separated from his beloved again, and since it is sin which is the cause of our separation from God, the emptying out of God in love for man in the incarnation becomes complete only when the Word-made-Flesh, our Savior Jesus Christ, empties Himself out for us upon the cross, giving his life in love.

The Eucharistic self-giving of Jesus

But in meditating upon the successive ways in which God empties Himself out, first in the begetting of His Son, then in the sending of His Son, and finally in allowing the Son to suffer and die, we must add yet another emptying out, another radical pouring forth in love - the Eucharist.

The Eternal Word is not content to limit his infinite power with our human frailty. He desires to do more than to simply accept death in His human nature to free us from the effects of sin. He wants to give us an antidote to sin and to do this, He must pour himself out to the furthest limit of our imagination, becoming in the Eucharist a mere thing, a piece or particle of creation - real bread and real wine.

Not content with assuming our human nature, the Word desires to become our food, to be so completely the source of our resurrected life that He plunges more fully into creation, descends farther into the world of created realities, and becomes our very Food.

In a later section of his Encyclical, Pope Benedict explains that when we receive the Eucharist, we receive more than the real Presence of Our Lord. "The Eucharist," he writes, "draws us into Jesus' act of self-oblation. More than just statically receiving the incarnate Logos, we enter into the very dynamic of his self-giving." (Deus Caritas Est: §13).

If I am to become one with Christ in the Eucharist in the very act of his self-giving, then my whole life is joined to Him Who pours Himself out in love, and I must be poured out in love as well. This is the social aspect or dimension of the Eucharistic Sacrament.

Do you see here how the Eucharist involves us in both the agape and the eros of love? In and through my reception of the Sacrament, I am joined with Christ. I offer my life to the Father in union with Christ as Jesus offers His life to the Father in obedience-unto-death.

As the Father accepts the perfect love of His Son, so He accepts my imperfect love, since it has been joined to the obedience of Jesus. This is the meaning of redemption. In Jesus I am drawn into the mystic love that exists between the Father and the Son. I am loved by the Father with the same infinite love with which He loves the Son, and I love the Father with the Son's self-giving love. This is the agape.

But since I am united to Christ in his act of oblation, in his very giving of Himself, I am also meant to be a gift, to give what I possess, to surrender who I am and to discover that in dying I come to life. "Union with Christ is also union with all those to whom He gives Himself," writes Pope Benedict. "I can belong to Him only in union with all those who have become, or who will become, His own."

And this demands from me a radical human love, an eros which is stripped of all its imperfections and purified of all its self-interest. Love of God and love of neighbor are necessarily united in the New Covenant since the sacrifice which establishes it is the Eucharist!

In effect these two - love of God and love of neighbor - form the vertical and the horizontal beams of Christ's cross. Each beam remains distinct - in the same way that love of God and love of neighbor remain distinct and cannot be fused, since the object of each love is distinct.

But neither can they be separated. The two must cross one another if we are to love as Christ loved since the heart of Christ is permanently nailed to that place where His

See BISHOP, page 12

Marilyn Duck EOC Editor

German-born pope shows humility in visit to Auschwitz

"I could not fail to come here."

So spoke Pope Benedict XVI upon arriving May 28 at Auschwitz-Birkenau, the most notorious of the death camps that the Nazis of Joseph Ratzinger's youth installed across eastern Europe.

When his motorcade pulled up to the gates, Pope Benedict got out of his car and walked into the camp. He admitted that confronting the evil of Auschwitz is "particularly difficult and troubling for a Christian, for a pope from Germany."

The pope sought to show respect to the Jews – 1 million of whom died at this one camp – referring to Auschwitz as the place of the Shoah, the term Hebrews use when referring to the Holocaust.

He also paid tribute to the Poles who perished when the Germans overran their country and who, when they tried to help Jews, paid with their own lives. He visited the prison cell of St. Maximilian Kolbe, who died at Auschwitz after he volunteered to stand in for a Jewish prisoner who was about to be executed. The late pope John Paul II canonized the Polish priest in 1982.

Throughout Pope Benedict's trip, he celebrated his "beloved predecessor," at one point saying he wanted to breathe the air of Karol Woltyja's native land. But he also said his was not a "sentimental journey," and he challenged Polish Catholics to not only revere the Polish pope but live their faith as he had exhorted them to do.



A German pope touring Poland was bound to produce at least a little controversy, no matter how respectful he sought to be. Benedict XVI did not disappoint.

Some Jews – and some Catholics – were rankled by Benedict's remark about "the tyranny of the Nazis," worrying that the pontiff ascribed to the tendency of many Germans to believe that Adolf Hitler was somehow inflicted upon them rather than elected and enthusiastically supported.

When Benedict spoke of the suffering of Poles, a couple of rabbis conceded that innocent Poles did die, but Auschwitz "was created to destroy not Poles, but Jews, the whole of my nation," in the words of Rabbi David Baron of Los Angeles, who participated in the ceremony.

No actor on the world stage ever can please everyone, and certainly not a man who did, in fact, grow up in Germany during the 1930s and '40s and is the head of the Catholic Church, whose role in everything from centuries of anti-Semitism to resistance to the Holocaust itself always will be in dispute.

But give Benedict points for trying. This is his first trip outside Italy that he organized himself – his World Youth Day appearance in his native Germany, in August, already was on the drawing boards before he became pope.

He did not minimize the horror of the Nazi regime, but he also sought a broader canvass, applicable to the current day, in which he said he wants to remind the world "how many can truly lose his dignity by trampling on others."

The ultimate lesson of Auschwitz, he said, is to "give birth

to a new sense of humanism and humanity." Only when people truly believe that all persons – not only persons of their culture or religion, not only people who look like they do or speak the same language – are created in the image of God will the potential for another Auschwitz be extinguished.

John Paul II lived in perilous times, and Pope Benedict XVI touched on the extraordinary role his predecessor played in helping to dismantle the Communist police state that Poles and other east Europeans endured after the Nazis were defeated.

Pope Benedict confronts a different but equally disquieting set of world problems, as Christianity and the West face a form of Islamic facism that has unleashed horrid assaults on those who do not share the faith.

Amid all this, Pope Benedict XVI stepped back into the darkest days of the last century, seeking to help people forge a better way to live together in the 21st.

On the airplane trip to Warsaw, reporters asked the obnoxious "how do you feel?" question, this time about how Benedict felt as a German about to visit Auschwitz. The pontiff deflected the query with ease.

"I am going as a Catholic most of all. I think this is the point we must learn: We are Catholic, and so our nationalities are relative. They fit in to the great whole that is the Catholic Church."

When Catholics keep our eye on that "great whole," our differences recede into their proper perspective.

George Weigel

Nihilism is the enemy within the gates of the 21st Century

During a conversation in Cracow last July, Cardinal Christoph Schoenborn, OP, the archbishop of Vienna, proposed that he and I organize a conference to discuss the growing gap between America and Europe, the roots of that gap as analyzed in my book, "The Cube and the Cathedral," and the possibilities of strengthening the trans-Atlantic Catholic dialogue and the new evangelization on both continents.

I readily agreed, and the conference, which included some 50 public intellectuals from "Old Europe," "New Europe," and the United States, met in April in the archbishop's palace in Vienna.

Many of us were housed in a former barracks of the Teutonic Knights; to have come from Poland, where I had been visiting, to the barracks of the Teutonic Knights was ... historically interesting, to say the least. (Why? Google "Battle of Grunwald, 1410"). But the Deutschordenshaus is a story for another day.

Cardinal Schoenborn, who makes great sense in a half-dozen languages, provided the intellectual glue that held an international, interdisciplinary conversation together; as an American present, Dr. William Hurlbut of Stanford, put it, "Coming from California, it's refreshing and amazing to hear words of truth and light in the accents of Arnold Schwarzenegger."

But perhaps the most intriguing intervention of the conference came from my friend Remi Brague, who divides



his time between the Sorbonne in Paris, where he teaches philosophy, and Munich, where he holds the chair of the late, great Romano Guardini.

Professor Brague's name would rightly appear on any list of Ten Most Intelligent Catholics in the World, and in Vienna, he didn't disappoint.

Picking up on a phrase I had used in "The Cube and the Cathedral," that Europe is "dying from a false story," Professor Brague suggested a fascinating way of looking at the last two centuries of western history.

The 19th century, he proposed, was focused on the question of good and evil: the "social question," posed by the industrial revolution, the emergence of an urban working class, and the demise of traditional society, dominated the landscape.

The 20th century, he argued, had been the century of the question of true and false: Totalitarian ideologies, built on perverse misunderstandings of the human person, defined the contest for the human future that drove history from the aftermath of World War I until the Soviet crack-up in 1991.

And the 21st century? Ours, Professor Brague said, is the century of the question of being and nothingness – the century of the metaphysical question.

That may sound extremely abstract, but is, in fact, very concrete. For if nothing is "given" in the human condition, then everything is up for grabs. If, to take a salient example on both sides of the Atlantic, maleness and femaleness are mere "social constructs," then "marriage" can mean anything someone wants it to mean, including not only "gay marriage" but polygamy and polyandry – and to deny that is an act of

irrational bigotry.

Professor Brague, who knows a great deal about Islamic philosophy, knows all about the threat to the West from jihadist Islam. In Vienna, however, he insisted that nihilism – a soured cynicism about the mystery and wonder of being – is the prior enemy within the gates.

For nihilism leads to deep skepticism about the human capacity to know the truth of anything; skepticism leads to what Cardinal Joseph Ratzinger described on April 18, 2005, as the "dictatorship of relativism;" and relativism is a solvent eating away the foundations of Western self-understanding, Western civilizational morale – and the Western capacity for intelligent self-defense.

An Enlightenment intellectual, cited by Professor Brague, once said that he didn't have children because begetting children was a criminal act – a matter of condemning another human being to death, to oblivion. That is the kind of nihilism that lies beneath Europe's demographic suicide of recent decades.

That is the kind of nihilism that occupies some of the commanding heights of American culture. That is the kind of nihilism that makes the defense of Western civilization difficult today – and would make it impossible tomorrow, were it to triumph culturally.

The very goodness of life, the goodness of being – that is The Issue beneath all the other issues of the 21st century. So suggested Remi Brague. I'm afraid he's right.

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

Forum

Seminarian's immigration letter disputed

Editor, EOC:

Abortion is the killing of an unborn child. Unable to debate this fact the pro-abortion crowd has attempted to change the subject by word play. They want discussion to be about a woman's choice.

(Seminarian) Jorge Alfonso Gomez Alvarado, in his letter to the editor (May 14), has copied this tactic. He wrote: "I would like to address those who are against immigrants they consider criminals."

I believe I qualify as being one he has in mind. However, I take exception to his attempt to change the subject that has so many of our citizens concerned. Polls have continually shown that our people do not oppose legal immigration. We are inflamed by illegal aliens living in our midst. No, it is not immigrant, not undocumented worker. It is illegal alien.

We like to believe that those from other lands who want to come to our country do so with the desire to improve their lives and those close to them. We have laws that, if abided by, allow them to do so. Those who have entered our country by other than lawful means are, in fact, criminals and they should be treated accordingly.

I am not going to presume it a fact that Mr. Alvarado has ever recited the Pledge of Allegiance. If he has he should have known that he was making a pledge to our Republic. We are governed by laws, not crowd demonstrations, not mob rule. Majority opinion does not rule the day as Al Gore found out. To violate our laws is a crime. According to our Lord's laws is it not a sin?

The U.S. immigration system does not need "fixing." We desperately need a president and congressmen who will take all means to see that only legal immigrants enter and live here. Not long ago the cry was "equal pay for equal work." Should not such a law apply to all equally qualified workers? We do not want nor need "cheap labor."

Carl Consalvi
Tulsa

More on music

Editor, EOC: I agree with Bishop Slattery regarding the music during our Mass times.

If your parish happens to have a music director who is not a showman, with a vibrato that rattles the rafters, a certain amount of music would be fine.

However, not all parishes are so fortunate. Therefore, quiet time is at a premium!

Good music is wonderful; poor music is difficult to listen to and makes it hard to be worshipful, as it is terribly distracting.

Gwen Liebl
Claremore

Chanting not difficult

Editor, EOC: Only people who have not chanted a Mass would believe that it is difficult for congregational participation. It is much easier than conventional music and certainly more soothing to the soul.

Margaret Francois
Tulsa

Church requires collaborative effort

Editor, EOC: I realize that according to the Roman Catholic Church hierarchy the "Church" is not a democracy; however, in the "Church" that I was raised, there was a collaborative effort in which the ordained clergy, religious and lay people worked together as "Church," also known as "the People of God." This is true not only at St. James in Bartlesville but everywhere I have lived starting in Belleville, Wash. all the way to St. Louis, Mo.

I do not view the ordained clergy (priests) and religious as "better than" the lay people, nor do I believe they have a higher calling than the lay people do. I have theological training, which I received while I was a member of a religious order. In addition, I believe the work I do as a lay person with the poor, the mentally ill and the marginalized in our society is as important in God's eyes as the work done by those who are called to the ordained or vowed religious life.

I am not a child, and I do not appreciate the pope, bishops, and priests telling me specific ways in which I must worship. For example, how to show reverence before receiving Communion. I am told that I must bow as I approach the Eucharistic minister. I personally prefer to prepare to receive the Eucharist by praying as I approach the altar, and I feel this is as reverent as bowing.

The Church hierarchy is feeling threatened because they feel they are losing their control over the people, and just like the Pharisees they are making rules and regulations to make sure that the people follow their interpretation of Christ's teachings.

After Vatican Council II, we began to think for ourselves and to study the Bible and not depend so much on the hierarchy to tell us what to think and how to do things. Now the hierarchy is trying to go back to the old ways in an attempt to regain control and tell us what to think, how to act and how to worship, even how as a Community of God we can praise Him in song.

I love Gregorian chants; I think they are beautiful; I even listen to them at home and in my car. But I do not believe they belong during the celebration of the Mass.

Kathryn Brink
Bartlesville

EOC publication dates and deadlines

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Publication	Deadline
June 25	June 16
July 23	July 14
Aug. 6	July 28
Aug. 20	Aug. 11
Sept. 3	Aug. 25
Sept. 17	Sept. 8
Oct. 1	Sept. 22
Oct. 15	Oct. 6
Oct. 29	Oct. 20
Nov. 12	Nov. 3
Nov. 26	Nov. 17
Dec. 10	Dec. 1

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In Poland, Pope Benedict calls for solid faith, reconciliation, peace

VATICAN CITY (CNS) - Visiting Poland in late May, Pope Benedict XVI drew on Poles' history, their tragedies and their love for Pope John Paul II to call for a future of solid faith, reconciliation and peace.

Arriving in Warsaw May 25, Pope Benedict knew the focus of his audience was on his Polish-born predecessor, and while he constantly referred to his own desire to follow in Pope John Paul's footsteps, he emphasized that the best way to keep his predecessor's memory alive was to believe and act as he did.

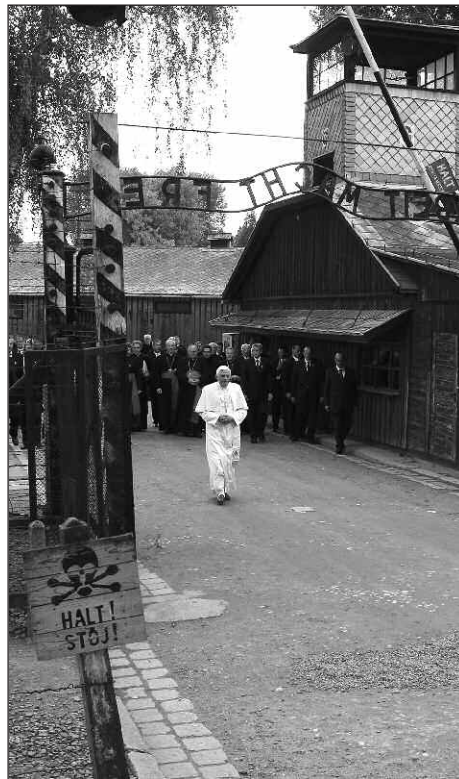
"This is no mere sentimental journey, although it is certainly that, too, but rather a journey of faith," Pope Benedict said at the Warsaw airport welcoming ceremony. And while international focus was on the German-born Pope Benedict May 28 when he visited the Nazis' Auschwitz-Birkenau camp, he referred to his predecessor there as well.

"Pope John Paul came here as a son of that people which, along with the Jewish people, suffered most in this place and, in general, throughout the war," Pope Benedict said. "I come here today as a son of the German people. To speak in this place of horror, in this place where unprecedented mass crimes were committed against God and man is almost impossible - and it is particularly difficult and troubling for a Christian, for a pope from Germany," he said, standing at the Holocaust memorial at the end of the railroad tracks inside Birkenau.

Speaking after a prayer service during which the Jewish prayer for the dead was recited, Pope Benedict urged the world to remember the Holocaust as "the abyss of terror" and "unprecedented mass crimes."

Remembering should lead to prayers for "the grace of reconciliation - first of all from God, Who alone can open and purify our hearts, from the men and women who suffered here, and finally the grace of reconciliation for all those who, at his hour of our history, are suffering in new ways from the power of hatred and the violence which hatred spawns," the pope said.

Before arriving in Auschwitz, Pope



Pope Benedict XVI walks through the entrance of the Auschwitz-Birkenau death camp that bears the infamous phrase "Arbeit Macht Frei" (Work sets you free) during his visit to the camp in Oswiecim, Poland, May 28. (CNS photo/Reuters)

Benedict spent three days visiting sites dear to Pope John Paul and meeting Polish bishops, priests, religious, faithful and ecumenical leaders.

The pope particularly dedicated May 27 to the life and ministry of his Polish predecessor, starting the day in Wadowice, Pope John Paul's hometown.

During a meeting with about 25,000 people gathered in Wadowice's main square and later visiting the nearby Kalwaria Zebrzydowska shrine, Pope Benedict said he hoped Pope John Paul would be beatified soon. Beatification is a step toward sainthood.

Vatican spokesman Joaquin Navarro-Valls, addressing a May 27 press conference in



Pope Benedict XVI rides through Krakow, Poland, in the popemobile May 26. Some 600,000 young people turned out in Krakow for an evening youth gathering with the pope May 27. (CNS photo/Reuters)

Krakow, said soon did not mean immediately, especially when the canonization cause involved studying an enormous collection of documents written by Pope John Paul and eyewitness testimony about his life.

Meeting young people in Krakow in the evening, Pope Benedict told them the experience of having had a Polish pope made it easier for the youth of Krakow and of Poland in general to understand the importance of the papacy for the fidelity and unity of the Catholic Church.

Polish police estimated that 600,000 people were in Krakow's Blonie Park for the youth gathering; wide papal smiles greeted their singing, chanting and cheers.

Pope Benedict assured the youths that, like Pope John Paul, "who is watching our gathering from the window of God the Father," he would offer his heart and his hands to help them build their lives on Christ and with Christ.

Except at Auschwitz, where he spoke in Italian and recited a prayer in German, Pope Benedict won the admiration and affection of the crowds by reading the first few lines

and the last few lines of his speeches in Polish.

A Warsaw University student, Ewa Dryjanska, said Catholics welcomed the pope's "gesture in entering into their experiences."

"Polish is a hard language, so this is really appreciated," Ms. Dryjanska told Catholic News Service May 25. "It's important for Poles, after losing their Polish-speaking pope, to know he's made this effort."

At a May 28 morning Mass in Krakow, where the late pope was ordained to the priesthood and served as archbishop and cardinal, Pope Benedict told an estimated 800,000 people that he had wanted "to breathe the air" of Pope John Paul's homeland, meet his predecessor's fellow Poles and experience their faith, "which gave him life and strength."

Having a local bishop and cardinal become pope, he said, gave Poles a special vocation to be witnesses of faith. "This vocation of yours is always needed, and it is perhaps even more urgent than ever now that the servant of God has passed from this life," Pope Benedict said. "Do not deprive the world of this witness."

Krakow Archdiocese bars investigation of spying allegations

WARSAW, Poland (CNS) - The Archdiocese of Krakow said local priests may not investigate allegations of communist-era clergy collaborators after a former friend of Pope John Paul II was named as a secret police agent.

A May 30 statement from the archdiocese said Krakow Cardinal Stanislaw Dziwisz had asked Church historians from the Papal Theological Academy to study the communist archive documents and that no other priests were

authorized to publish information from the archives. The cardinal also told a local priest not to release names of priest-collaborators.

The Krakow statement said publishing clergy names undermined "love for the church and Christ."

The statement came a day after Poland's Catholic Tygodnik Powszechny weekly reported that a lifelong friend of Pope John Paul, Father Mieczyslaw Malinski, was a suspected spy for the Polish secret

police, or SB.

The Tygodnik Powszechny weekly said in its June 4 issue that 83-year-old Father Malinski, a friend of Pope John Paul from their seminary days, was given the code names "Mechanik" and "Delta."

The weekly reported that it had "known for a long time" of allegations against the priest and had decided not to publish the charges until the incriminating material was studied.

"As an independent Catholic

publication forming part of the Church, Tygodnik Powszechny was the object of special SB surveillance," the weekly said in a statement. "A secret SB collaborator (named) 'Delta' genuinely existed, and the question whether this was Father Malinski is a serious one."

The statement from the Krakow cardinal and bishops said: "Publishing names recorded solely in service reports from enemies of the Church and God defames people whose personal details are

publicized in this way. ... Such a list can be compiled only through a precise study of the whole issue, not on the basis of one-sided notes by SB employees."

It added that the stance of "priests cooperating with the media" contradicted Pope Benedict XVI's call in a May 25 Warsaw address to clergy to avoid "the arrogant claim of setting ourselves up to judge earlier generations" and "facile accusations in the absence of real evidence."

New English translation of Mass tops bishops' L.A. agenda

WASHINGTON (CNS) - The biggest Church issue the U.S. bishops will face when they meet this month is a new English translation of the Order of Mass.

If the new translation is adopted as proposed and subsequently approved by the Vatican, Catholics will have to learn a number of changes in their Mass prayers and responses. Among the more obvious will be:

- Whenever the priest says "The Lord be with you," the people will respond, "And with your spirit." The current response is "And also with you."

- In the first form of the penitential rite, the people will confess that "I have sinned greatly ... through my fault, through my fault, through my most grievous fault." In the current version, that part of the prayer is much shorter: "I have sinned through my own fault."

- The Nicene Creed will begin "I believe" instead of "We believe" - a translation of the Latin text instead of the original Greek text.

- The Sanctus will start, "Holy, Holy, Holy is the Lord God of hosts." The current version says, "Holy, holy, holy Lord, God of power and might."

Approving a new text of the Order of Mass is only the first step in a long process of considering and approving a new translation of the entire book of prayers said at Mass. In the United States that book has been called the Sacramentary since 1970, but the Vatican wishes to restore the name Roman Missal, since it is an English translation, with minor

adaptations, of the normative Latin "Missale Romanum."

At their June 15-17 meeting in Los Angeles, the bishops also will be asked to approve a 10-year extension of the annual collection for retired religious and a plan to write a message to teen-agers on stewardship.

They will be asked to approve a no-

increase 2007 assessment on dioceses for support of the U.S. Conference of Catholic Bishops.

They will discuss - but not vote on - plans for a major restructuring of the way the USCCB operates. The main focus of the discussion will be a reconfiguring of USCCB committees, with a major reduction in their number.

The meeting will give Archbishop Pietro

Sambi, who just arrived in February as apostolic nuncio to the United States, his first opportunity to address the entire U.S. hierarchy.

The bishops will hear several oral reports: from Catholic Relief Services, their Task Force on Catholic Bishops and Politicians and the Hurricane Task Force.

Archbishop Michael J. Sheehan of Santa Fe, N.M., is to present a proposal from the Committee on Priorities and Plans that would reduce the number of standing and ad hoc committees of the USCCB from more than 50 currently to 14. The bishops are to discuss the issue in June but not vote on a final plan until they meet again in November.

A reconfiguration of committees is to be followed by national staff changes as part of an effort by the bishops to curb expenses and limit the number of national projects and activities they undertake as a conference. The bishops want their national offices to be more focused on limited projects and priorities mandated by the Vatican or the bishops themselves.

Before the bishops vote on the new translation of the Order of Mass, Bishop Arthur Roche of Leeds, England, president of the International Commission on English in the Liturgy, is to address them. The new translation was prepared by the commission, using new Vatican translation rules that call for liturgical translations to adhere more closely to the original Latin text than was done in the past.



The graduate

Florence Carnaggio, right, smiles after receiving her honorary degree from Seton Keough High School in Baltimore, during a ceremony at St. Elizabeth Rehabilitation and Nursing Center May 11. Carnaggio, who is 102 years old, left school in the eighth grade to help support her family. (CNS photo)

Coordinator of U.S. seminary visitations expects report this fall

NASHVILLE, Tenn. (CNS) - Archbishop Edwin F. O'Brien of the U.S. Archdiocese for the Military Services said May 26 that the Vatican's visitations to U.S. seminaries and houses of formation are nearly complete, and he hopes the resulting reports will be released this fall.

"Bottom line, I think this visitation was most successful," Archbishop O'Brien said in a talk to the 2006 Catholic Media Convocation in Nashville. A former head of two seminaries, he was coordinator of the visitations for the Vatican's Congregation for Catholic Education, which oversees seminary formation.

The objectives of the visitations, which were sparked by the sexual abuse crisis that hit the U.S. church in 2002, were to

examine the criteria for admission of candidates and various aspects of priestly formation, including the intellectual formation of seminarians in the field of moral theology and the programs of human and spiritual formation aimed at ensuring they can faithfully live chaste, celibate lives.

"The hype to begin with led some to believe this was going to be a crusade ... to weed out immorality," Archbishop O'Brien said. "That's not what it was about."

Instead, he said, the objective of the visitations was to determine if seminarians were being prepared properly to live a chaste and celibate life.

"I think the phobias that went around quickly dissipated" as the visits continued, he said.

He said one institution, which he did not name, had a negative reaction to its visitation, but "by and large there was great welcoming."

The congregation appointed 117 bishops and seminary personnel as visitors. They traveled in small teams to 156 diocesan and religious seminaries and houses of formation.

During the visits, the teams interviewed seminarians, faculty, staff and members of the board of directors, Archbishop O'Brien said. He said there were 10 areas of concentration, including the concept of the priesthood, governance of the seminary, admission policies, academic formation, human formation, pastoral formation and service of the seminary to the newly ordained.

Spokane prepares to put 'for sale' sign on diocesan properties

SPOKANE, Wash. (CNS) - The Spokane Diocese is preparing to sell its main office building and several other properties to raise money toward payments for settlements in child sex abuse cases, said Shaun Cross, diocesan lawyer.

Meanwhile, diocesan assets have dwindled by \$3 million since the diocese filed for bankruptcy protection in 2004 because of legal fees, he told Catholic News Service

May 26.

Offers are coming in for the properties but "nothing is going to happen fast," he said.

The real estate for sale is worth about \$5 million, he told CNS.

In keeping with the diocese's filing for bankruptcy protection, any sales must be approved by the U.S. Bankruptcy Court of the Eastern District of Washington.

The property for sale includes the main diocesan office building,

known as the Pastoral Center, and several parcels of land, one alongside a golf course, said Mr. Cross.

None of the real estate for sale involves parish buildings or property. The bankruptcy court has ruled that parish real estate also belongs to the diocese and can be sold to meet child sex abuse claims. The diocese has appealed the ruling.

Diocesan assets were listed at

\$11.1 million at the time of the 2004 filing for bankruptcy protection. Mr. Cross said that they have since been reduced to \$8 million.

Besides the real estate, the diocese lists as an asset a \$3 million loan fund available to parishes for construction work, he said.

Keen Realty of Great Neck, N.Y., has been retained by the diocese to sell the properties, said Cross.

A May 24 Keen press release said that the properties "are a great opportunity for developers, investors, hoteliers and retailers."

It listed the Catholic Pastoral Center as a three-story building with 29,000 square feet of space. The other properties are a 92-acre parcel of land about 7 miles from downtown Spokane and a 3-acre parcel in a residential area adjacent to the Painted Hills Golf Course.

Quake causes churches' collapse; parishioners offer aid from tents



An earthquake survivor waits for medical attention at a hospital in Yogyakarta, on the Indonesian island of Java, May 29. (CNS photo)

BANTUL, Indonesia (CNS) - When the churches collapsed during Indonesia's earthquake, Catholics offered aid from tents.

In Baciro, the parish council met under a tent in the rectory compound after the May 27 quake that left more than 5,400 people dead and destroyed 45,000 buildings - including the Baciro church - in Yogyakarta and Central Java.

Father Sari Jatmiko told UCA News, an Asian church news agency based in Thailand, that he told parish council members not to focus on their destroyed church.

"We will discuss and handle it later. Now, the most important thing is how to assist the parishioners and other people who lost their houses. They need logistical help and medicines as soon as possible," he said.

The Indonesian government estimated 200,000 people were homeless after the quake.

The parish priest of Sacred Heart of Jesus Church in Ganjuran, members of its parish pastoral council and other parishioners were among those channeling aid to people affected by the disaster. Their church was among the buildings destroyed, and four people were killed when it collapsed. Only its tower remained intact, UCA News

reported.

The church is located in the Bantul district, the worst-hit area, where more than 3,800 people were killed and 80 percent of the homes were flattened, according to information available May 29.

Yohanes Agus Prayitno, a Ganjuran parish activist, told UCA News May 28 that he was "focusing on how to distribute aid, especially cooked food, to the survivors." He said 30 parishioners had been busy distributing food and erecting emergency tents in the hospital compound next to the destroyed church.

"What we can do is to distribute aid to the survivors, while the medical workers provide them with medical assistance," he added.

The Ganjuran church is a popular shrine, and Archbishop Ignatius Suharyo Hardjoatmodjo of Semarang visited it several hours after the quake and again the following day with staff of Caritas and the crisis center of the Indonesian bishops' conference. The Semarang Archdiocese, based in Central Java, also covers the city of Yogyakarta, about 55 miles to the south.

In Kalasan, the Marganingsih Catholic Church also was destroyed.

Stefanus Sunaryo, vice chairman of the parish council, told UCA News, "We erected tents to house the survivors who could not be accommodated in the hospitals, and women (from the church) cooked for them."

Father Antonius Jarot Kusno Priyono, parish priest of the Ganjuran church, said 40 out of the 500 villagers of the predominantly Catholic hamlet of Caben were killed. Ninety percent of the houses there were totally destroyed, he said.

"We do not know how many Catholics from my parish were killed by the quake. Maybe I will have the exact number after a week," he said.

He said the deaths were not reported to the priests for funeral rites, "since all the three priests of the parish were busy attending to the destroyed church and coordinating aid for victims."

With many parishes having lost members to the quake, Sunday Masses May 28 were somber affairs in area churches.

Many parishioners of the Marganingsih Church of Kalasan, just northeast of Yogyakarta, had eyes swollen from weeping. Only about 100 parishioners attended; usually about 1,000 people attend Mass in the church, UCA News reported.

Late boxing champ Floyd Patterson found peace as Catholic

By ED WILKINSON

BROOKLYN, N.Y. (CNS) - Lost in the many wonderful tributes to the late heavyweight boxing champ Floyd Patterson was the fact that he became Catholic as a young man in Brooklyn, where he grew up.

Mr. Patterson died May 11 at the age of 71 in upstate New York where he had been suffering from Alzheimer's disease. He also suffered from prostate cancer, according to an Associated Press report.

He will be remembered as a Brooklyn boy. It was in Brooklyn that he was a youngster with a troubled childhood.

There were stories of him sleeping on park benches, eventually being institutionalized in a home for boys and then finding his way up through boxing. But it was also in Brooklyn that the champ found his way to the faith.

The late Msgr. Archibald McLees, a former leader of the National Association for the Advancement of Colored People, was pastor at Holy Rosary in the Bedford-Stuyvesant area of



Former heavyweight champion Floyd Patterson is seen during an interview in 1987 with The Tablet, newspaper of the Diocese of Brooklyn, N.Y., in the living room of Patterson's New Paltz, N.Y., home. Mr. Patterson, who became a Catholic as a young man, died at age 71 May 11 at his home in New Paltz after battling Alzheimer's disease and prostate cancer for eight years. (CNS photo)

Brooklyn from 1948 to 1963. He used to tell about the curious 16-year-old named Patterson who came to the rectory door asking questions about the Catholic Church.

Stuck in the turmoil and the trouble of the streets, the teen-ager was impressed by the peace and tranquillity he found in the church.

He took instructions in the faith and was baptized by then-Father McLees at Holy Rosary March 31, 1956.

The parish's baptismal register lists George Warfield, who is now deceased, as his godfather.

Boxing trainer Cus D'Amato saw the goodness in the young Patterson and molded him into a

person who took pride in his craft and in himself. As a Golden Gloves champion and Olympic gold medal winner in 1952, Mr. Patterson became a local hero.

He went on to become the youngest man at the time to win the heavyweight title and the first man ever to win it back after losing it.

While participating in a violent game, he remained mild and meek and was very soft-spoken. When he knocked out Swede Ingemar Johansson in 1960 to win back the crown, he showed concern for his opponent's condition and even helped him back to his corner when the bout was over.

Writing in The Tablet, Brooklyn's diocesan newspaper, in 1987, columnist Dick Ryan described Mr. Patterson as "a man who always stood taller than every crowd in every arena." He also wrote that he was "a man toughened by time and softened by years who somehow never allowed any of the turmoil and tumult to change him or diminish him."

When he retired to New Paltz,

Mr. Patterson trained young fighters in a gymnasium built on his property. He remained active in the church, serving as an usher and eucharistic minister at nearby St. Joseph's Church, run by the Capuchins.

While details of Mr. Patterson's funeral were private, the parish was to hold a memorial Mass May 27.

His widow, Janet, is the cousin of Father Ed O'Connor, a retired Brooklyn priest who splits his time between Florida and Spring Lake, N.J.

Reached in Spring Lake, Father O'Connor agreed that Mr. Patterson was "a very gentle soul."

Mr. Patterson won the heavyweight title Nov. 30, 1956, when he knocked out Archie Moore in a tournament to determine the championship. With the victory, the 21-year-old became the youngest world heavyweight champion in history.

He held the title until 1959, regained it in 1960 and lost it to Sonny Liston in 1962. In all, his reign lasted almost five years.

Sullivan leaving Family Life; Erick Bell is successor

Tim Sullivan is stepping down July 1 as director of the Family Life Office, citing the increasing demands of his duties as executive director of Catholic Charities, which has launched a major capital campaign to build a new campus that will consolidate nearly all its ministries in a new complex at Harvard Avenue and Apache Street.

Erick Bell, who has been assistant director of family life for the past year, will assume the executive director's post.

"There is so much going on at Catholic Charities that I can't continue to balance the demands

of both ministries," Deacon Sullivan said May 30. "This is difficult for me, because I have invested 12 years in the Family Life Office and am passionate about the Catholic ideal for marriage and family."

Deacon Sullivan practiced law in his hometown of Tulsa from 1976 to 1994, when he began working for the Diocese of Tulsa. He was ordained to the permanent diaconate in 2000.

He and his wife, Connie, have been married for 34 years and have six children ages 17 to 29. Deacon Sullivan has spoken and written extensively on marriage,

spirituality and evangelization and is the co-author of "Signposts: How to be a Catholic Man in the World Today" (1999) and has been a columnist for the Eastern Oklahoma Catholic since 1996.

Since he no longer will be head of the Family Life Office, Deacon Sullivan did not want to continue the column. At press time, it is not known what feature might replace it.

Mr. Bell said he intends to continue existing family life programs and hopes the office will do more to support and strengthen marriages and Catholic family life. Among the possibilities

are developing a network of couples who can help with marriage preparation and marriage enrichment for newlyweds.

He wants to aggressively promote natural family planning and expand the number of couples who teach it and develop comprehensive strategies to address chastity formation and the problem of pornography.

"I would like to do more for divorced Catholics, both in terms of support and spiritual growth," Mr. Bell said. He also wants to work more closely with the Hispanic Apostolate to address family needs within the Hispanic Catholic community and will seek to build a wide base of dedicated volunteers.

Mr. Bell and his wife, Kristi, have a 2-year-old and a 4-year-old and are parishioners of St. Henry Church in Owasso. A native of Boston, Mr. Bell received a bachelor's degree from Fitchburg State College in Massachusetts in



Tim Sullivan Erick Bell

1995 and moved to Oklahoma in 1999 for "a temp job for a few months – going on seven years." A few weeks after he arrived, he met Kristi, who was the youth director at St. Mary Church in Ponca City, where Mr. Bell worked in the city's electric department.

He earned a master's degree in theology from Madonna University through the Pastoral Studies Institute and is a member of the Tertiary Franciscans of Primitive Observance, a private association of the faithful called to live a life of joyful penance, prayer, poverty and service under the spiritual fatherhood of St. Francis of Assisi.

Mr. Bell came to the Family Life Office in May 2005.



Serras and seminarians

Seminarians home for the summer attended a Mass and reception for the installation of new Serra Club officers at Church of the Madalene May 24. From left are Hugh Eidt, chairman of the Life Awareness Project; seminarians Mark Steichen and Gary Kastl; incoming Serra President Bob Pielsticker, outgoing President Sharron Bubenik, and seminarian John Grant. The next Life Awareness weekend will be July 21-23 at Our Lady of Sorrows Convent in Broken Arrow. The Serra Club invites all single men and women ages 17-45 to attend the free retreat, which will feature priests, sisters and brothers who discuss their vocations and discerning God's call. The weekend is strictly for questions, no commitment required. For information or to register, call Wayne Rziha, 744-0023 ext. 18.

Oldest inmate executed June 1

McALESTER – A prayer vigil was held outside the front gate of the Oklahoma State Penitentiary in McAlester June 1 while John Albert Boltz, 74, was executed for the 1984 murder of his stepson, 23-year-old Douglas Kirby in Pottawatomie County.

Mr. Boltz is the oldest inmate put to death in Oklahoma history. He is the second prisoner executed in 2006 and the 81st since the state resumed executions in 1990.

At the time of the murder, Mr. Boltz was 52, a car salesman and part-time evangelist, and was going through a bitter divorce from his estranged wife, Pat Kirby. When her son Douglas confronted him over

alleged threats against his mother, Mr. Boltz nearly decapitated the younger man by 11 stab wounds to his throat and chest. The convicted inmate always claimed he was acting in self-defense.

The execution was delayed by more than an hour when officials had difficulty locating a vein to inject the lethal drugs.

Father Bryan Brooks said eight death penalty opponents offered prayers for Mr. Kirby, Mr. Boltz, their families, all victims of violent crimes and the corrections officers who took part in the execution. Ten people from a victims' rights organization also were present in support of the execution.



High spirits at Lebanon Fest

Father Elias Abi-Sarkis, flanked on his right by Dr. Jean Kiddhiss and on his left by Dr. Elie Jarjoura, clap along to the music that started early and lasted late at the June 3 Lebanon Fest at Bishop Kelley High School. The Maronite Catholics of Tulsa have put on the annual festival for years to raise money for a church of their own; and St. Therese of the Child Jesus Catholic Mission is well under way, as is an adjacent rectory on the property at 8315 S. 107th East Ave.

Burse

The Diocese of Tulsa has several burses to provide scholarships to seminarians studying for the priesthood and one for retired diocesan priests. These are the totals as of June 5:

Mary and C. C. Brunton burse\$2,000
Bishop Bernard J. Ganter burse\$10,070
Father Ivan Hughes, O.S.B. burse\$3,533
Ruth and Bob Hughes seminary burse.....\$4,800
Brian Jones burse.....\$23,864
Father JamesMcGivney retirement burse

for diocesan priests.....\$19,555
\$43.00 – Knights of Columbus #4721
Father Arthur T. O'Hara seminary burse.....\$1,500
Father William Perras burse\$1,145
Reed family burse\$6,000
Father Robert T. Schlitt education burse.....\$13,613
Alice E. Schmitz scholarship burse.....\$15,050
Bishop Edward J. Slattery burse.....\$11,872

Bishop *Continued from page 3*

obedient love for the Father (the vertical beam) is crossed by His desire to save all men (the horizontal beam).

As the Beloved Disciple John teaches us in his first epistle, the permanency of God's offer to save us in the cross is made manifest only in our willingness to love others. "If anyone should say 'I love God' and yet at the same time he should hate his brother, then he must be a liar; for how can anyone who does not love the brother whom he can see, claim to love God whom he cannot see? Is this not the commandment which we have from Him, that he who loves God must love his brother as well?" (1 John 4: 20-21).

The openness of the cross

Notice however, that the arms of the cross are not limited in size. They are open bars. No matter how deeply I degrade myself in sin the bottom beam can always descend to me. Should it be 10 times the distance between heaven and earth, the foot

of the cross will also come to rest where I am. And in the same way, the horizontal beams can grow and grow until eventually every single person is included in its saving embrace.

Because the beams of the cross are as unlimited as the love which prompts Christ's suffering, it is the cross which is the symbol of Christianity, and not the circle, which is closed in upon itself.

The artist can draw a circle as large as he likes, but in the moment his line touches itself, the circle is finished, and some are included, while the rest are not.

Circles, then, are the symbol of human associations and societies, and if we are to preserve our parishes and our diocese from becoming that kind of closed circle, then we need to turn next to what distinguishes communes from true communities, that is, what distinguishes those societies formed like a circle, from those societies formed like the cross.

Stewardship *Continued from page 1*

year. Either party can withdraw with notice.

The Augusta, Ga.-based firm has won several awards from the International Catholic Stewardship Council. A flyer accompanying a May 20 letter Msgr. Gaalaas distributed to parishioners said the consultants typically help parish committees develop a 12-month stewardship plan; produce the customized monthly newsletter; help develop the stewardship committee; conduct a parish survey to gather data "on parishioners' perception of every aspect of parish life;" conduct a leadership retreat on stewardship and its relation to discipleship and draft a "multi-faceted appeal" that inspires parishioners to join parish ministries and commit to the weekly offertory. Msgr. Gaalaas said personnel from the firm will be present at the parish "from time to time."

The pastor said he first encountered Catholic Stewardship Consultants at a seminar in Wichita last fall. The firm is the only stewardship company endorsed by Msgr. Thomas McGread, considered the "father of stewardship" in the United States.

"At the end of Msgr. McGread's years as pastor of St. Francis of Assisi Parish in Wichita, 80 percent of his parishioners were attending Mass every Sunday, and up to 300 persons were attending daily Mass," Msgr. Gaalaas said.

He said St. Benedict – by implementing a spiritual-based stewardship program – also hopes to increase the number of parishioners who are "actively practice their faith."

The goal is that "those who now attend Mass only frequently will begin to attend Mass faithfully, and that many who now never attend will one day never miss."

As of May 2, Chancery records show St. Benedict's has 1,338 registered households.

The decision to hire the consultants came with the "unanimous encouragement" of St. Benedict's parish and finance councils, Msgr. Gaalaas said.

Stewardship activity is increasing in numerous parishes and can have a "transformative impact" on parish finances because true stewardship renews and deepens the faith journey of those who participate, Mr. Gisler said.

Cain *Continued from page 1*

Fort Jackson, S.C., I began the two-day journey to Bagram.

Soon after arriving, I was told my orders had been changed, and the following day I was on another two-day trip to Djibouti, Africa.

Djibouti is a small country in the crux of the Horn of Africa – surrounded by Yemen to the north, Eritrea and Ethiopia to the west, and Somalia to the east and south. I had never heard of Djibouti before, let alone know that we had a base there.

But we do, and it's called Camp LeMonier, which is a small "anti-terrorist" base that monitors the possible locations and movements of Al Qaeda and other potential terrorist organizations in this region of Africa.

Though the base's primary mission is anti-terrorism, a large contingent of Navy Seabees and military civil affairs people conduct social development projects such as building and repairing schools, municipal buildings and – most importantly – drilling wells for water. They do a fantastic job of meeting the people's needs with what few resources they have.

Service member volunteers, and we chaplains, also do our part in helping the community. The Marines on base have "adopted" two schools, where they give students school supplies that people back home donate, as well as paint classrooms and build outdoor playgrounds.

They just finished cleaning up a soccer field while the civilians on base got new goal nets. We have volunteers who visit three orphanages in town, one of which is for babies, and Marines, sailors, airmen and soldiers get to hold, play with, and feed little infants and children.

There always are "community relations" projects happening, and the opportunities are endless, as this part of Africa has been hit hard with years of drought.

On base, too, there are opportunities for ministry to others. Having been here for only two weeks, on May 21 I confirmed four soldiers in our base chapel. They are attached to a unit from Guam and are here for a one-year tour of duty.

The local bishop, the Most Rev. Georgio Bertin, often visits the base and offers Mass, and when he is away, I say the English Mass at the cathedral because we are the only

'A humble pride' in Father Cain

Bishop Edward J. Slattery said the people of the Diocese of Tulsa can join him in the "humble pride" he takes in Father Robert K. Cain, a priest he ordained more than a decade ago.

"Father Cain is giving all of us in the Diocese of Tulsa a deeper appreciation of the meaning of the word 'Catholic,'" Bishop Slattery said June 2.

"Whether in a parish in rural Oklahoma or at an anti-terrorist base in Djibouti, Africa, he personifies Christ coming to His people through the sacrament of Holy Orders through which we receive Christ in the Eucharist," Bishop Slattery said.

Father Cain, a native of Moline, Ill., was baptized a Lutheran but became interested in Catholicism while studying at Oklahoma State University. He joined the Church in 1988 after serving in the Navy and graduated from St. Meinrad Seminary in 1991. He was ordained to the priesthood on July 21, 1995, and received his commission in the Navy Reserves that October.

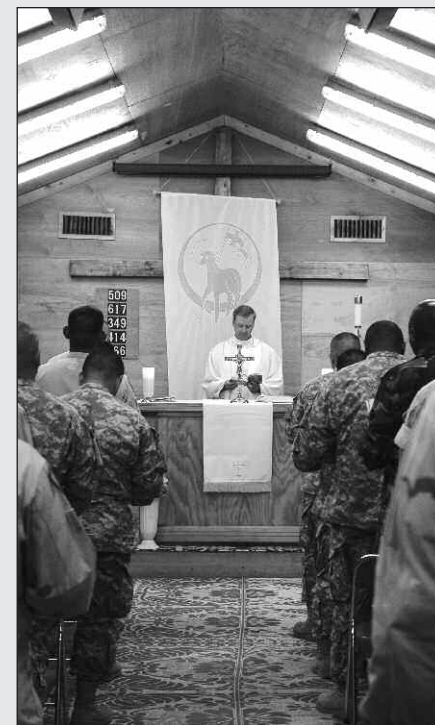
After a year as associate pastor at Church of St. Mary, he served as associate pastor at St. John Church in Bartlesville for another year. For three years he was assigned to Wilburton, where he was administrator of Sacred Heart Church as well as Holy Rosary Church in Hartshorne and St. Catherine Church in Talihina.

In 1998, he was recalled to active duty and was sent to Sarajevo, Bosnia, from June through October, when he returned to Wilburton.

In October 2000, Bishop Slattery released Father Cain to serve on active duty in the Navy. Until October 2003, he was attached to the 2nd Battalion, 3rd Marines, 3rd Marine Division; he also served aboard the USS Enterprise CVN-65 from November 2003 to February 2005.

The following month, he returned to the Diocese of Tulsa and worked as a chaplain at Saint Francis Hospital until his one-year deployment to Africa in March.

"I've always been a Naval Reserve officer (and always will be), but reservists can apply or be recalled to active duty, then later return to reserve status," Father Cain said.



Father Robert Cain celebrates Mass in the Chapel of Enduring Freedom in Djibouti, Africa, on May 21.

two priests in the country who speak English well enough.

But, like all deployments anywhere, individual counseling is by far the greatest task. Young people who are away from home for the first time, those with families and ones having trouble adjusting often seek out someone to talk to. The military life can be harsh at times, and many people just need to talk and want someone to listen.

There are service members from several countries here and, being a relatively small base, it's easy to get

to know and learn about each other, experiencing different cultural backgrounds. Putting Christian charity into action, praying with others from various denominations or different faiths, and helping those in need, on and off base, is truly rewarding spiritually.

I was hoping for a small parish in rural Oklahoma, but what I got was a small parish in a country that I didn't even know existed. It goes to show that no matter where you end up, God's work still can be done.

Tim Sullivan Family Life Director

Connie: a worthy wife, valued beyond pearls

Halloween. 1968. Junior year of college. No date. What's a guy to do?

I called my sister, and she fixed me up with a classmate of hers, Connie Blanchard, from Toledo, Ohio.

The first time I called Connie on the phone to arrange for our date, we talked for several hours. A few days later, she accompanied me to a Halloween party with her hair done up in numerous pigtails, like Buckwheat, the character from Spanky and Our Gang. I dressed up as a motorcycle gang member.

The moment I saw her, I knew we would be married. For her, it took a little longer.

Toward the end of that first date, I put my arm around her. "I can tell a lot about a girl by her shoulders," I said. She replied, "So what do my shoulders say about me?" "I can tell that you like to smooch," I said, thus ending any chance of sharing a kiss with her that evening.

On the second date, I told her about my heart murmur. "It actually sounds like specific words," I said. "Put your head on my chest and you can hear it." Connie placed her head on my chest and listened. "I don't hear anything," she said. "Listen closely," I responded, "It's saying, 'Connie, Connie, Connie.'"

I was normally pretty reserved, especially around girls. Connie was highly verbal. She had such enthusiasm and energy. She drew me out of myself. It was not unusual for our phone conversations during our courtship to last for several hours. We talked a lot about our families.

After dating for about a year, I gave her a huge stuffed dog, almost four feet in height. I named the dog Solomon, after a story I had written her as a way of telling her how much I loved her. The main character in the story was a dog called



Solomon. I bet Connie that I could steal Solomon from her dorm room. "You're on," she said. At that time, boys were not allowed in the girls' dorms at Connie's Catholic college, not ever.

After a couple of months, I hatched my plot. I got my hands on a priest's full-length cassock. Not having a Roman collar, I bought a white mock turtleneck. I knew I looked too young to be a priest, so I went to a costume shop to get a fake mustache. All they had was a short, black one, the kind Adolph Hitler had, so I bought that.

I put some laundry bags in a duffle bag, donned my priest's outfit and headed into Connie's dorm. The fake mustache wasn't working for me, so I tossed it. I got past the staff in the dorm, snared the dog, and when Connie showed up for her next class, Solomon was sitting in a desk in the middle of the classroom.

The two and a half years we dated were almost magical. Then, before my second year of law school, we married. It was 1971. It wasn't exactly a hippie wedding, but it was pretty close. Connie processed down the aisle to the tune of "Livin' In the Country" by Arlo Guthrie.

At the time of our wedding, the spiritual aspect of our lives had dwindled to almost nothing. That changed when our first child, Laura, was born.

It says in the Bible that whomever receives a child in the name of Jesus receives Jesus Himself. This means that with every child comes a large amount of grace.

That certainly happened in our case. For me, just witnessing the process of Laura's birth renewed my faith in God. For both Connie and me, Laura's birth brought out a great love of and desire for children and a willingness to take most seriously our vocation as parents. After Laura came

Dan, Anna, Tim, Jr., Katie and Sarah.

As part of our commitment as a couple and as parents, Connie and I continued to go on regular dates with one another, a practice that continues to this day. We especially have enjoyed traveling together, although we've had to restrict our travels for monetary reasons when our children entered their college years.

One of the best aspects of our relationship is that Connie and I always are challenging each other to improve our attitudes and our behavior toward one another. I can honestly say there has never been a dull moment in more than 34 years of marriage. We always are working on something in our personalities that needs attention. We are patient, and yet we expect and insist on some progress, even if it is slow.

Our biggest challenge was in the mid-1990s, when financial pressures caused quite a bit of tension between us. During one week in particular, we were hardly talking to one another. When Saturday evening rolled around, I suggested we go to a quiet bar and try to work out our differences. At the beginning of our discussion, Connie asked "Do you like me?" "Like you?" I said, "I love you."

"I love you, too," Connie replied, "but I don't like you. You've become annoying." Thank God we had been married long enough that I didn't take this comment too literally!

You know, after 34 years of marriage, I still get a thrill every time I see Connie. She has been an incredible, beautiful gift to me and our children. Inside her wedding band are the initials BW, which stand for Buckwheat.

Our closing verse is from the Book of Proverbs: "When one finds a worthy wife, her value is far beyond pearls. Her husband, entrusting his heart to her, has an unending prize."

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

FREE RELIGION TEACHER – San Miguel School, a Lasallian middle school serving economically and educationally disadvantaged students, is seeking a part-time eighth-grade religion teacher. Hours are from 2:30-3:15 p.m. Monday through Thursday. Candidates should be active members of the Catholic Church. Contact Curt Adams, director, at 671-9637, or adamscurt@yahoo.com.

WORLD CULTURES TEACHER – San Miguel School seeks a part-time sixth-grade social studies teacher. Hours are from 1:15-3:15 p.m. Monday through Friday. Contact Curt Adams, director, at 671-9637 or adamscurt@yahoo.com.

READING FACILITATORS – San Miguel School also seeks two independent reading facilitators to monitor the independent reading time of 12 students from 8:20-9:20 a.m. Monday through Thursday. Candidates must hold a teaching license, and retired teachers are encouraged to apply. Contact Curt Adams, director, at 671-9637 or adamscurt@yahoo.com.

OFFICE ASSISTANT – The Family Life Office of the Diocese of Tulsa is seeking a part-time assistant who will provide various support services. Candidates should have basic computer skills, be well-organized and should understand and support Church teachings on marriage, family and related issues. Contact Erick Bell, Family Life Associate Director, P.O. Box 6429, Tulsa, OK 74148 or email familylifeassoc@tulsacoxmail.com.

PREGNANCY COUNSELORS – Life Network of Green Country, whose mission is to educate, equip and empower the community to minister life and healing to women and families in unplanned pregnancies, needs volunteers. Its pregnancy hotline receives 800 calls per year from women in need; the

network needs people to answer the phone in at least one four-hour shift per week. Calls can be forwarded to volunteers' homes so mothers and wives can participate. After-hours and weekend shifts also available. For information, contact Amber Wright, 918-344-3407 or email Amber@mydecision.org.

COMPANION HOME CARE – Seeking individuals to provide caring, high-quality, non-medical services for seniors. Flexible, part-time schedule, excellent hourly wages. Transportation and background checks required. Candidates interested in home services who want to be part of a team that is built on experience, driven by compassion and motivated to make a difference, one client at a time, should contact Jennifer Thompson, 376-3077.

YOUTH COORDINATOR – St. Joseph Church in Muskogee is seeking a youth coordinator. The 800-family parish has an active youth program using the Life Teen model. Candidates with a college education and experience with Life Teen are preferred. Call 918-687-1351 for more information.

TUTOR – Certified teacher offering reasonable tutoring for students in grades 1-8. References available. Contact Melissa, 607-8166.

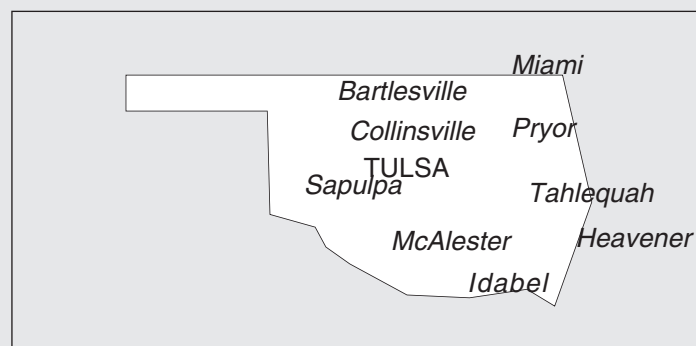
SCIENCE CAMP – Certified teachers are offering a summer science camp for students entering grades 1-3. Children will explore, investigate and create in a

nurturing environment while maintaining important skills learned during the school year. Camp hours are 9 a.m. to 1 p.m. Monday through Friday, with five sessions to choose from. For an application or brochure, contact Katie Privett, 272-6157 or kjprivett@cox.net, or Michell Newberry, 742-1647 or newberm@aol.com.

KNIGHTS OF COLUMBUS AGENT – Unique opportunity to run your own business as a Knights of Columbus agent. Perfect job for an outgoing self-starter, marketing financial products to Knights membership. Qualified candidate will earn better than average income, excellent benefits and training. Sales experience is helpful but not necessary. Applicants should have solid work record, ambition, and excellent people skills. Mail resume to P.O. Box 892343, Oklahoma City, OK 73189-2343, or call Greg Peery at 405-525-0228.

YOUTH MINISTER – St. Francis Xavier and St. John parishes in Stillwater seek a high-energy individual or married couple to lead the Catholic Youth Organization for grades 6-12. Candidates must be practicing Catholics who subscribe to Catholic doctrine without reservation and should enjoy working with teens. Minister will be expected to network and motivate between the parishes to increase lay participation and volunteerism with the CYO. Interested applicants should contact Bob Wilson at 405-372-7987.

MISAS EN LA DIÓCESIS EN ESPAÑOL



TULSA

Iglesia de Pedro y Pablo
1436 N. 67th East Ave.
P. Tim Davison, Párroco
Misa los Dom. 11:30 a.m. y 6:00 p.m.

Iglesia de la Resurrección
4804 S. Fulton
P. Steve Austin, Párroco
Misa los Dom. 1:00 p.m.

Xavier/ N.S. De Guadalupe
2434 E. Admiral Blvd.
P. Jose Maria Briones, Párroco
Misas Dominicales a las 7 a.m., 10:30 am, 12:00 p.m., 1:30, 5:00, 7:00 y 8:30 pm.

Iglesia de San Pio X
1727 S. 75th E. Ave.
P. Michael J. Knipe, Párroco
Misa los Domingos a las 5:00 p.m.

Iglesia de Santo Tomás Moro
2720 S. 129 E. Ave.
P. Carl Kerkemeyer, Párroco
Misa los Domingos a las 12:30 p.m.

BARTLESVILLE
Iglesia de San Juan Evangelista
715 S. Johnstone Av.
P. Festus Maliwa, Párroco
Confesiones a las 4:00 p.m.
Misa Domingos a las 4:30 p.m.

BOSWELL
Iglesia de San Judas
Rt. 70 E. 11 St.
Misa Bilingue los Domingos a las 11:30 a.m.

COLLINSVILLE
Parroquia de Santa Teresita del Niño Jesús.
1009 N. 19th. St.
P. Patricio Bránquin, Párroco
Misa los Dom. a la 1:00 p.m.

DURANT
San Guillermo
802 University Boulevard
P. Valerian Gonsalves
Oficia P. Juan Manuel Guerrero
Misa los Sábados 1ro y 3ro del mes a las 7 p.m.

IDABEL
San Francisco de Sales
13 S. E. Jefferson
P. Don Tramel, Párroco
Misa los Dom. 12:00 p.m.

McALESTER

Iglesia de San Juan
300 E. Washington
P. Leonard Higgins, Párroco
Misa los Domingo a las 12:00

MIAMI
Iglesia del Sagrado Corazón de Jesús
2515 N. Main
P. W. Gregg Elliott, Párroco
Misa los Domingos a la 1 p.m.

MUSKOGEE
Iglesia de San José
321 N. Virginia St.
P. Bryan Brooks, Párroco
Misa los Sábados a las 7:00

OWASSO
Iglesia de San Enrico
8500 N. Owasso Expressway
P. Richard Bradley, Parroco
Misas Domingos del mes a las 1:00 p.m.

PRYOR
Iglesia de San Marcos
1507 S. Vann St.
Misa todos los Sábados las 7:30 p.m.

SAPULPA
Iglesia del Sagrado Corazón de Jesús
1777 E. Grayson Ave.
P. Stuart Crevcoure, Párroco
Misa los Domingos a la 8 a.m.

STILLWATER
Iglesia de San Francis Xavier
623 S. West St.
P. Ken Harder, Párroco
Misa los Domingos a la 1:00 p.m.

TAHLEQUAH
Iglesia de Santa Brigida
807 Crafton St.
Misa los Domingos; 1ro., 2do. y 3ro del mes a las 5:00 p.m.

HEAVENER MISIÓN DE POTEAU
515 Main St.
P. Neil Pezzulo
Misas los Domingos 2do. y 4o. del mesa las 7:00 p.m.

Religion briefs

Byzantine Liturgy

The Byzantine Rite liturgy is held, in Latin, each Saturday evening at St. Augustine Church in the Chapel of the Theotokos. It begins with preparation rites at 5:30 p.m. followed by divine liturgy at 6 p.m. For information call Father Gary Sherman at 585-8280.

Mass times at priory

The Benedictine monks of Our Lady of the Annunciation Priory in Clear Creek invite visitors to participate in their spiritual life. Mass, combined with the Divine Office sung in Gregorian Chant, is celebrated at 10 a.m. daily. Vespers begins at 6 p.m. weekdays and 5 p.m. followed by Benediction on Sundays and feast days. Other, less solemn offices open to the public throughout the day are at 8:15 a.m., 12:50 p.m. and 2:35 p.m. (3 p.m. on Sundays). For more information and directions to the priory call 918-772-2454.

Discalced Carmelites

The Community of the Secular order of the Discalced Carmelites, (Order of the Blessed Virgin Mary of Mt. Carmel and St. Teresa of Jesus) meets the third Sunday of each month at the St. Joseph Carmelite Monastery in Piedmont, from 1 p.m. to 5 p.m. For more informaton call either Susie, 918-749-4249, Barbara, 918-250-1307 or Deacon Jim Breazile, Stillwater, 405-377-9478.

Perpetual Adoration

Perpetual Adoration of the Blessed Sacrament is in the St. John Medical Center Adoration Chapel 24 hours a day, seven days a week. Prayer partners are needed for various times during the day and night. Contact John at 610-1135 or Lovona at 742-2939.

Muskogee's adoration

St. Joseph Church in Muskogee is seeking people to participate in Perpetual Adoration. For information, call 918-687-1351.

Weekday confessions available

Sts. Peter and Paul Church, 1436 N. 67th E. Ave., is offering the opportunity to pray before the Blessed Sacrament and receive the Sacrament of Reconciliation. The hours when confessions are available are from 3 p.m. to 7 p.m. Tuesdays through Fridays.

Secular Franciscans meet

Secular Franciscans, Catholics who seek to follow the rule of St. Francis in the state of their lives, meet the second Sunday of each month at 2:30 p.m. in the chapel at St. Anne Church, 301 S. Ninth St. (Lynn Lane) in Broken Arrow. For more information, please call Ann Marie, 258-0086.

In Stillwater, Secular Franciscans meet at 2 p.m. the third Sunday of each month at St. John Church. Call Baker at 405-372-3099 for information. In Tahlequah, meet with other Secular Franciscans at St. Brigid Church at noon on the fourth Sunday of each month. Call Mark or Janice, 918-456-9334.

Oblates meeting

The Benedictine Oblates of St. Joseph Monastery meet the second Sunday of the month (June through March). This is a group of lay men and women of all faiths seeking God through Benedictine spirituality. Meetings begin at 1:15 p.m. at 2200 S. Lewis Ave. For more information, please contact Shirley Hogestyn, 266-4463.

Pax Christi

A local Pax Christi group meets from noon to 1 p.m. the second Tuesday of the month at Church of the Madalene. Pax Christi is concerned with war, violence and the building of just structures. Interested persons may call Shurley Hogstyn, 266-4463, or Father Richard Bradley, 272-3080.

Third Saturday Rosary

The Knights of Columbus sponsors a pro-life rosary every third Saturday at Calvary Cemetery, Tomb of the Unborn (south of the outdoor altar) at 9 a.m. All are welcome.

Charismatic prayer meetings

A city-wide charismatic prayer meeting is held each Wednesday from 9:30 a.m. to 10:30 a.m. at Church of the Resurrection. Baby-sitting is provided. For information call Betty at 494-8733 or Carole at 243-5418.

A charismatic prayer group meets each Tuesday at 7 p.m. at St. Thomas More Church. For information call Janet at 582-6247.

In Pawhuska, The Way of the Cross prayer group meets at Immaculate Conception Church at 7 p.m. each Monday. Call Veronica Wilson at 287-2549.

In Claremore a group meets on Tuesday from 10 a.m. to noon in a private home. Call Connie at 341-0931.

In Broken Arrow, a prayer group meets at St. Benedict Church in the St. Scholastica Center from 7 p.m. to 9 p.m. each Monday. Call Theresa at 455-0500.

In Fairfax, the Divine Light of Mercy meets at 7 p.m. on Monday nights at Deacon Vernon Butler's home. Call Mary Jo at 642-3459 or Jacque at 738-4159.

Latin Mass

The Tridentine Latin Rite Mass is offered by the Parish of St. Peter at Augustine Church at 8:30 a.m. and 1 p.m. each Sunday. It is also offered Monday-Thursday at noon, Friday at 7 p.m. and Saturday at 8 a.m. For more information call Father Peter Byrne at 425-0486.

Maronite Rite

St. Therese Catholic Mission celebrates the Maronite Antiochene Liturgy each Sunday at noon at Madalene Church. For information call Father Elias Abi-Sarkis at 740-5463.

Serra Club

The Serra Club of Tulsa fosters and promotes vocations to the priesthood and vowed religious life. Please see Internet address www.dioceseoftulsa.org/vocations and click Serra Club of Tulsa or call 742-1107 to learn if you might choose to participate in Serra.

Rural Catholics flock to Bishop's confirmation visit

By **BARB HILGER**

SALLISAW – Because taller people were blocking her view, one little girl - after receiving whispered permission from her mother - made her way along the side wall of St. Francis Xavier Church so she could get an up-front glimpse of Bishop Edward J. Slattery.

The Sallisaw church was bursting at the seams May 21 for the celebration of confirmation for 13 young people from four rural parishes, but the small size of the church did not deter those who came out to greet the Bishop and hear the message he came to share with the confirmands from St. Francis Xavier, St. Joseph Church in Webbers Falls, St. John the Evangelist Church in Cookson and St. Brigid Church in Tahlequah.

Father Desmond Okpogba, the host and pastor for all the parishes except St. Brigid, said he was happy to see so many Catholics turn out, even though for many the celebration was standing-room-only. His happiness was twofold, he explained, in that the event gave the Bishop a chance to see what is going on in the rural communities, and "it is good for the parishioners to visit with the Bishop." Also present was Father Jeff Polasek, St. Brigid's pastor.

In his homily, Bishop Slattery spoke on faith. "The resurrection of Jesus is the most important truth God has revealed to us, and the point is you've got to believe it. You cannot suspend your judgment and say 'maybe.'"

Taking this step carries a risk, because once people believe this truth they must change the way they live their lives. Bishop Slattery then told the story about the summer he learned to swim.

He was 10 years old and at the community swimming pool, where his mother had instructed him not to go in the deep end of the pool. Because he knew he couldn't swim, he stayed in the shallow water. But after watching other kids his age frolicking in the deeper

water, he decided to test his limits: He started by dunking his head under water, then trying to float, and weeks later learning to swim to the point that he decided he was going to try the deep water.

Because he was afraid of drowning, he announced his intentions to the lifeguard and said, "Don't forget to watch me."

He told the young people, "I didn't drown, and I can prove it: I'm still here."

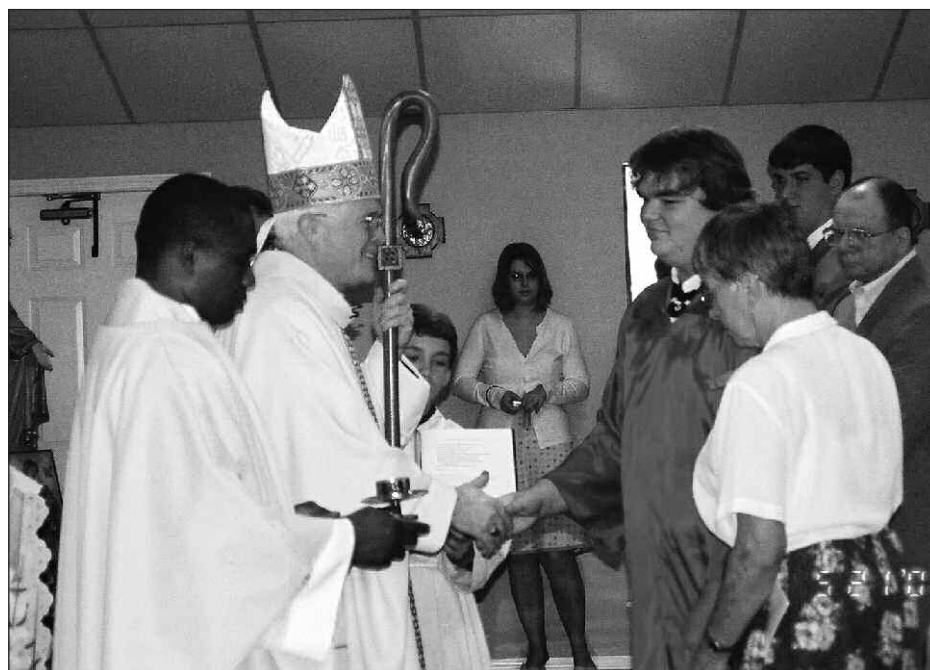
Bishop Slattery compared the lesson to an act of faith. There is risk involved, but moving forward need not be a blind leap. A person does not live a life of virtue without making mistakes, and practice is required. Confirmation strengthens the faith that begins with baptism, he said.

In closing, he asked for a firm commitment from the candidates to "never miss Mass again on Sunday and go to confession. If you want to go to Heaven, go to Mass on Sundays, and go to confession."

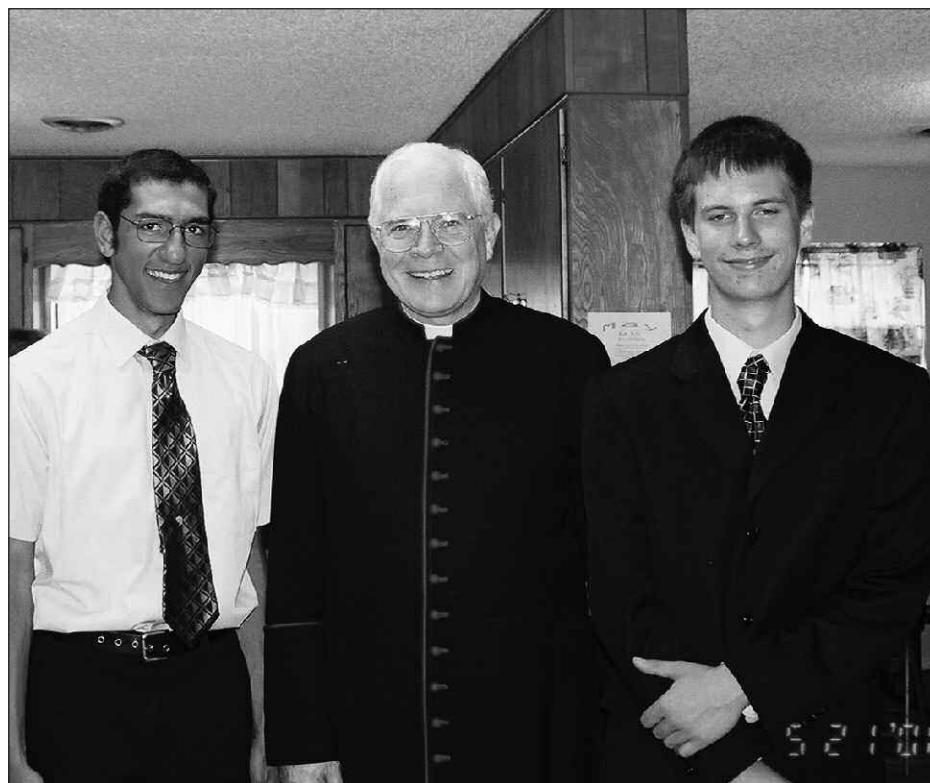
The newly confirmed met with Bishop Slattery at a reception held in the church hall. Jordan Toyne, from St. John the Evangelist Church, said he was excited about going through confirmation and the opportunity it gave him to strengthen his faith.

St. Francis Xavier has 140 families and is growing with the addition of several Hispanic families. Confirmation was a community celebration, and Father Okpogba said he "cherishes the community aspect of celebrating the Mass with the Bishop."

Bishop Slattery went to Pryor June 3 to confirm young parishioners of St. Mark Church and Holy Cross Church of Wagoner, wrapping up a busy confirmation schedule that began April 20. In just over six weeks Bishop Slattery visited 20 rural and Tulsa-area churches to confirm 633 students.



Bishop Slattery congratulates newly confirmed Joe Ledford with his sponsor, Barbara Huff, looking on. Flanking the Bishop are Father Desmond Okpogba and server Joseph Humpherys.



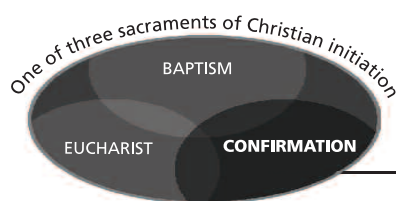
Bishop Slattery is joined by newly confirmed Kyle Simeroth, left, and Jordan Toyne at the reception after Mass.



Allison Righthouse, Kyle Simeroth and Annika Turner carry up the offertory gifts.

Spiritual Seal

The sacrament of Confirmation is a gift of the Holy Spirit that directs the baptized toward service to the church and the world.



ANNUAL CONFIRMATIONS

WORLDWIDE **9 million** (2004)

U.S. **645,000** (2005)



THE RITE

Bishop extends his hands over candidates and asks God to send the Holy Spirit to "be their helper and guide."

He anoints each candidate's forehead with chrism oil, says his or her name and "receive the gift of the Holy Spirit."

CHRISM OIL

Consecrated perfumed oil used for anointing at confirmation and ordination and at the dedication of churches and altars. It is traditionally made from olive oil.



Source: Catechism of the Catholic Church, 2005 Official Catholic Directory and Vatican Statistical Yearbook of the Church 2004.

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Kindergarten, here they come!

Students at St. Bernard Preschool celebrate their graduation from pre-school May 23. Graduates in the front row, from left, are John Majeska, Shelby Flahive, Remington Greene, Maria Acosta, Adam Carlson and Mallory Ainsworth. At back are Ben Miller, Jordan Bachman, Robert Hare, Haley Harwood, Mary Perkins, Trenton Calico and Ashlyn Clifton. During the 2005-06 school year, more than 750 children attended classes at the 17 pre-school or Mother's Day Out programs offered by parishes and Catholic schools in the Diocese of Tulsa. (Photo by Robbie Bachman)

**Holy Family
School test
scores up**

Teamwork has paid off for students, faculty and parents of Holy Family Cathedral School whose work over the past two years to improve academic performance has produced a 10 percent increase in the Iowa Test of Basic Skills standardized test scores.



Anna Francois

Principal Anna Francois said she understands that statistics can become meaningless unless apples are compared with apples. So for the past two years, she ensured the testing protocol has remained constant to maintain consistent and reliable results.

The school's curriculum also has undergone a transformation that takes students back to the basics.

"Our daily math and language arts schedules require drill and skill activities with the use of daily oral math and daily oral language along with other instruction," Ms. Francois said. The school has an enhanced writing proficiency program that emphasizes grammar, usage, expression and syntax. Proper grammar is required in all subjects, and students must write in complete sentences on tests.

Ms. Francois said another goal of the revised curriculum is to eliminate "curriculum gapping" by establishing what is called scope and sequence learning. The principle behind this learning style is that one experience builds on the next.

In other words, students must master one learning objective before moving on to the next. If they are not exposed to an objective because it is missing from their curriculum for that year, the students will have difficulty moving forward in that subject the following year.

The school has revised its curriculum to eliminate this gapping and has been replacing textbooks that do not meet the school's academic goals and objectives.

Creating the right environment for learning also is important. "Maintaining strong classroom management increases the learning curve, so we have firm behavioral expectations. We teach our students that they are accountable for their choices, even when life isn't easy," Ms. Francois said.

She said she is pleased with the academic improvements but does not want to place too much emphasis on the test scores. "Test scores aren't the only measure of success. It's an academic way to validate whether a school is accomplishing its academic goals," she said.

Bookmark drive raise \$1,000 for new books

By EDANA BROOK

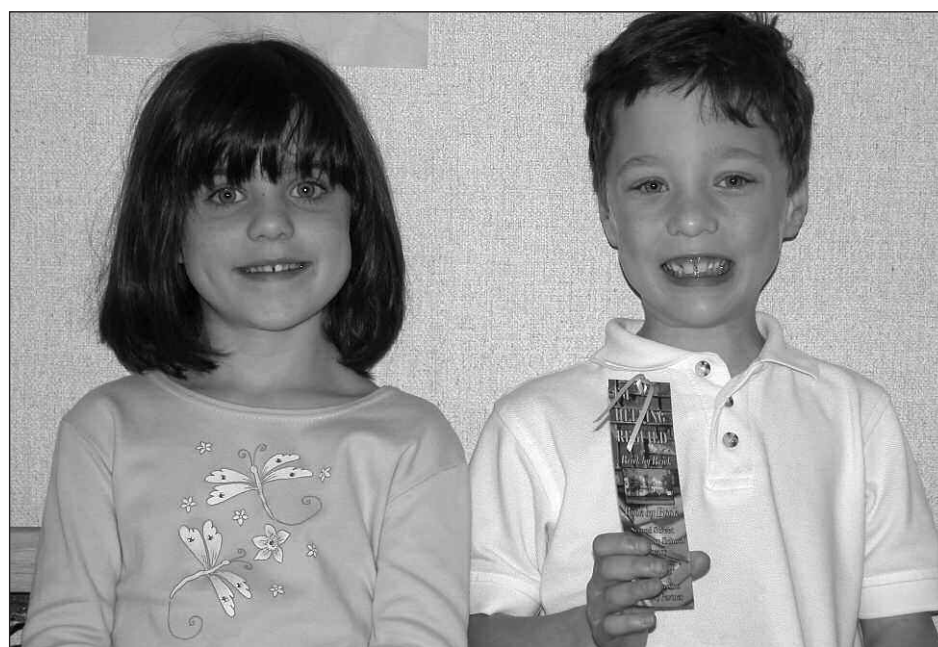
Monte Cassino librarians Gail Bernardine, Nancy Henry and Sister Mary Michael launched an effort during Lent to help rebuild the book collection of the Second Street Elementary School in Bay St. Louis, Miss. The school received significant water and wind damage from Hurricane Katrina.

According to Second Street school librarian Marianne Higginbotham, the books not destroyed by the hurricane were ruined by mold.

Hope came in the form of a bookmark, designed to raise money for new books. The "Brick-by-Brick; Book-by-Book" commemorative bookmarks were offered to students and parents of Monte Cassino school. For a \$1 donation, students received a bookmark bearing the picture of what used to be the Second Street Elementary School.

The bookmark was designed and created by the Bock family, including first-grader, Sean, and pre-schooler Vieve. Colleen Bock serves as a parent volunteer in Monte Cassino's elementary school and Early Childhood Learning Center libraries.

Mrs. Higginbotham was thrilled when she heard the drive brought in \$1,000. "I can't even begin to tell you how much all of this means to me, as well as the school. Words don't seem to be enough." Follett Publishing will hold the money as a credit for the librarian to purchase books as she



Monte Cassino pre-schooler Vieve Bock and her brother, first-grader Sean Bock, show off the bookmark designed by their mother, Colleen.

needs them.

The remaining bookmarks are being sent to the Mississippi school, which will continue the bookmark drive in their community. "I'm planning to open the next school year with a bulletin board filled with letters from students who donated books, letters that came with monetary donations, pictures drawn by school children, as well as one of the bookmarks. It will be my Katrina board, dedicated to all who helped make the

library possible," Mrs. Higginbotham said.

Good news continued to pour in for the Mississippi school. It recently was selected to receive a \$10,000 grant from the Laura Bush Foundation to replace library books. Mrs. Higginbotham told supporters at Monte Cassino that the money raised, combined with the grant, will help the school replace their entire book collection. "It's so exciting to see things finally starting to come together for the library."

Cascia bestows top honors at commencement

Three valedictorians and two salutatorians, along with two winners of the Cascia Medal, were honored May 26 along with other students at the graduation of Cascia Hall's Class of 2006. A total of 92 seniors received their diplomas.

Adam Swiatek and Spencer Kinzie were given the Cascia Medal for their overall excellence in academics, activities and citizenship. Adam also received the school's Sister Mary Murrhly Community Service Award, which recognizes the student who provided the highest level of commitment to community service. Adam will go to the University of Illinois in Urbana.

Spencer also was recognized as the recipient of the Aaron Halford Award, given to the student athlete who exemplifies outstanding traits beyond the athletic arena. Spencer will attend the University of Oklahoma.

The valedictorians were Elizabeth Croisant, Marlo Gaway and Megan Romine. Liz will attend Tulane University, Marlo will attend the University of Southern California and Megan is bound for the University of Oklahoma.

Salutatorians were Catherine

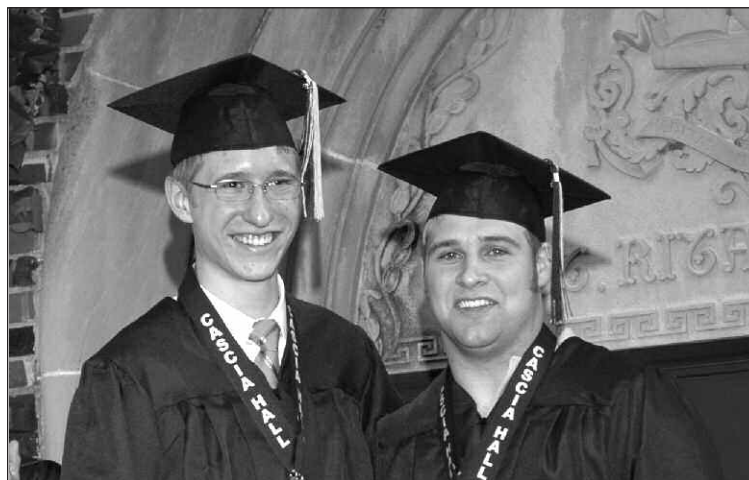
Anderson and Gary O'Mealey. Catherine will attend Texas Christian University, and Gary will study at the University of Oklahoma.

The Huntington Wolcott Rhodes Memorial Award recognizes the student who has earned the respect of his peers by overcoming great obstacles in the quest for achievement. This year's recipient was Oklahoma State University-bound Paul Spoerl.

Jack Millaway received the Robert C. Byrd Honors Scholarship, a federally funded scholarship that recognizes exceptional high school seniors who show promise of continued achievement. Scholars are selected from each of the five congressional districts in Oklahoma.

Six students received Scholar Medals for earning gold and/or silver medals in three or more academic areas. They were Catherine Anderson, Agatha Baluh, Thomas Butcher, Jr., Elizabeth Croisant, Marlo Gaway and Matthew Moellers.

Cascia's Class of 2006 included 15 National Merit Scholars and 23 Oklahoma Academic Scholars.



Adam Swiatek, left, and Spencer Kinzie receive the Cascia Medal for overall excellence in academics, activities and citizenship.



Valedictorians for 2006 are, from left, Megan Romine, Marlo Gaway and Elizabeth Croisant.

Parental guidance suggested? Parental sense is needed

By MARK PATTISON

WASHINGTON (CNS) - I'm glad I'm not too old to be surprised anymore. But more than surprised, I'm mystified by the latest Kaiser Family Foundation survey which indicates that parents feel they can cope better when their young children use electronic media.

As the parent of a 2-year-old, I have heard all of the old saws about television being the electronic babysitter, but I have not once had to plunk my kid down in front of the TV and let her be enraptured by what's happening on the screen while Mommy and Daddy attend to other household duties.

The foundation interviewed 1,051 parents of children ages 6 months to 6 years around the country on the phone and in focus groups.

According to the survey, issued May 24, the use of "screen media" is on top, tied with reading or being read to for what typically happens during a child's day - 83 percent. Listening to music is right behind at 82 percent, and watching TV is not that far back at 73 percent. More children under 2 years old know how to change the channels with a remote control (40 percent) than can turn on the TV (38 percent). Parents even reported using the TV to help their kid fall asleep.

I'm not doubting the methodology of the

study, or its results. What I'm most surprised by is the candor of parents who were interviewed for the survey and, apparently, see no problem with TV as an electronic mother.

The interview subjects quoted - all moms - are not identified by name, but by the relative age of their child (1 to 3 or 4 to 6), and the city they live in. Even with such ambiguous identifiers as that, I'm not going to use them should they recognize themselves in their comments here and be shamed:

- "Media makes my life easier. We're all happier. He isn't throwing tantrums. I can get some work done."

- "I always have it on. I need the noise."

- "We're trying to cut back. My 7-year-old is always asking to have family time and talk."

- "He's a good little boy. He won't bother anything. He won't get into stuff. He's glued to the TV."

- "The TV is on all the time. We have five TVs. At least three of those are usually on - her bedroom, the living room, and my bedroom."

- "My daughter just sits in the beanbag chair and watches TV. If it's something that she's really into, she just sits there with her mouth hanging open."

- "I would be at a total loss if it weren't for commercials at Christmastime. I wouldn't know

what to get my kids."

- "My daughter would eat a cheeseburger from McDonald's every day if I let her. She sees it on TV, and she comes to me right away saying that's what she wants for lunch."

Then there were a couple of telling comments about kids acting out what they saw on TV:

- "I tend to watch the old 'ER.' I had to stop because my daughter tried to give my (younger) son CPR."

- "She was going around kissing everyone with her mouth open. She wanted to be like Ariel and Eric (from 'The Little Mermaid')."

Of course, there were examples of kids being able learn the alphabet due to "Sesame Street," or counting in Spanish due to "Dora the Explorer." But those comments were distinctly in the minority, as were moms' statements about putting limits on kids' media use.

I don't know who to feel sorrier for - these mothers or their children. Maybe we should feel sorry for ourselves down the road. As one mom said, "It makes life easier now, but in the long run, when they're older and starting to run into all these problems, I think I'll wish I wouldn't have let them do it when they were 5."

Mark Pattison is media editor for Catholic News Service.

Education news briefs

New mission education module for children

The Holy Childhood Association, one of four Pontifical Mission Societies, has launched a new mission education module, "The Bread of Life," on the association's home page for children at www.worldmissions-catholicchurch.org.

The module features fun facts about breads of the world and explains to young Catholics the connection they share with children of the developing world through the celebration of the Eucharist. It also encourages them to be missionaries - sharing their faith and sharing news of Jesus' "special meal." Free, grade-specific mission education and activity sheets also can be downloaded.

The "Bread of Life" is the first of several new web modules planned for this year. The Pontifical Mission Societies next will launch an interactive geography/mission education web-based program for children, followed by two interactive World Mission rosary modules - one for adults and one for children.

In January, Bishop Edward J. Slattery was appointed to the Supreme Committee of the Pontifical Mission Societies, the principal instrument for educating the faithful to awareness of the Church's universal mission of evangelization. He attended his first committee meeting in Rome in March.

Golf tournament planned

Theology on Tap, a summer social and spiritual program hosted by the Young Adult Ministry, will have its annual golf tournament beginning at 8 a.m. Aug. 19 at the Woodbine course at Mohawk Park.

The cost is \$240 for a four-person team, or \$60 for individuals, and includes green fees, cart, T-shirt, golf balls and a post-tournament lunch at McNellie's Public House. All proceeds will benefit San Miguel School.

Email dynamcrgolf@hotmail.com for more information or to register. Registration deadline is Aug. 7.

Catholic press honors New Orleans archbishop, publisher

NASHVILLE, Tenn. (CNS) - New Orleans Archbishop Alfred C. Hughes received the Bishop John England Award, the Catholic Press Association's highest honor for publishers, May 25 at the 2006 Catholic Media Convocation in Nashville.

In the midst of the chaos that followed Hurricane Katrina last Aug. 29, the archbishop "made it clear he dearly valued and supported the Clarion Herald," New Orleans' archdiocesan newspaper, the citation said.

While confronting massive post-hurricane challenges on every front - from the emergency needs of evacuees to the reopening of badly damaged churches and schools to the logistics of running the archdiocese from makeshift headquarters in Baton Rouge - Archbishop Hughes also gave priority to re-establishing

communications through the Clarion Herald.

"With his backing - and through his regular column - the Clarion Herald increased the frequency of publication from biweekly to weekly in order to handle the quickly changing news flow," the citation said. "The archbishop worked behind the scenes with the Catholic Communication Campaign and the U.S. bishops' communications committee to secure a badly needed grant that helped sustain printing operations while circulation and advertising revenue had evaporated."

"The Clarion Herald resumed printing on Oct. 1, 2005, and has printed weekly since then, delivering the paper to churches that are up and running in the archdiocese instead of mailing into the home," it added.

The Bishop John England Award is named after the first bishop of

Charleston, S.C., who in 1822 founded The Catholic Miscellany, the United States' oldest Catholic newspaper in terms of continuous publication. Bishop England edited the paper, wrote most of its material and even helped print it. He published a missal and a catechism and wrote the first pastoral letter published in the United States.

The award is given to a Catholic press publisher who "clearly has acted in his role as publisher; and clearly has acted in defense of the publication or used the publication, in accordance with its mission, to defend the First Amendment rights of the publisher, the institution owning the publication, and/or the church as a whole."

Peter P. Finney Jr., executive editor of the Clarion Herald, accepted the award on Archbishop Hughes' behalf.



Archbishop Alfred C. Hughes blesses evacuee Gerald Williams of New Orleans at a Red Cross shelter in Baton Rouge in this Sept. 11 file photo. Following Hurricane Katrina, the publisher of the Clarion Herald newspaper said, "God has brought us to our knees in the face of disaster." (CNS photo)

Cardinal McCarrick offers guidance to Catholic media professionals

NASHVILLE, Tenn. (CNS) - While addressing the nearly 450 attendees at the 2006 Catholic Media Convocation held in Nashville, Cardinal Theodore E. McCarrick, the retired archbishop of Washington, offered both lighthearted banter and sage advice.

After warming up the lunch crowd with a few jokes May 25, Cardinal McCarrick told the Catholic media professionals that he was not issuing "10 commandments," but rather 10 "wouldn't it be nice ifs ..." for them to keep in mind when doing their jobs. In his talk, he touched on both issues to watch and practices to implement.

Cardinal McCarrick's first musing was, "Wouldn't it be nice if the Catholic media pushed for civility?" With the Catholic Church and secular society so polarized today, he said, civility "is so often thrown out." He added that "without respect no real conversations, progress or education can be made."

Cardinal McCarrick challenged members of the Catholic media to "be concerned about great causes," such as vocations and immigration. While lay people now play an immensely important role in the life of the Church, "we need great priests to support them," he said.

Catholic journalists should give special attention to immigration, considering "how vital it is for the future of the Church," said Cardinal McCarrick, who has been a visible presence at recent immigration rallies held in Washington.

In addition to advocating for just immigration reform, Catholic media outlets can do a better job of devising "innovative and exciting ways to highlight ethnic



Cardinal Theodore E. McCarrick, retired archbishop of Washington, addresses the 2006 Catholic Media Convocation in Nashville May 25. The annual meeting brings together journalists, broadcasters, television and film producers working in Catholic media. (CNS photo)

minorities in your diocese ... and make them feel like part of the diocese," Cardinal McCarrick told the crowd.

The cardinal also reminded the journalists not to "write off" teens and young people in their 20s from their readership. While they are not the easiest demographic to reach through the pages of diocesan newspapers, it

is worth the effort.

Noting that the media is the "world's great teacher," Cardinal McCarrick stressed the responsibility that Catholic journalists have in clarifying and bringing to life the Church's social teachings.

"Develop positions that focus on the little guy," he said, "the poor, the handicapped, the

stranger - not only across the street but across the world."

It's up to the media to bring the plight of the poor and neglected to the attention of the "movers and shakers" who are in a position to help them, he said.

Cardinal McCarrick urged editors to "develop editorials that mean something." Without breaching their commitment to civility, Catholic newspapers and magazines should tackle important and controversial issues on a regular basis, he said. Ideally, he added, he would like to have politicians talking about what Catholic publications were saying on their editorial pages.

Cardinal McCarrick also addressed some broader communications issues. He suggested that diocesan publications should reach out to bishops, especially newly installed ones, to help them better understand the importance of clearly communicating their message through the pages of Catholic publications.

Editors and writers also should periodically approach diocesan pastors and ask, "what do you need?" Cardinal McCarrick said, and work with them to develop story ideas.

Finally, he said that regional Catholic publications, especially those in neighboring dioceses, should develop closer relationships to share information and help each other with financial and circulation concerns.

At the conclusion of his talk, Cardinal McCarrick answered a few questions from audience members, including one about his plans in retirement. He said he was unsure yet, but that he may write or teach, and he is planning to learn Arabic.

By **BARB HILGER**

STILLWATER – “If you are married, as a spouse, your biggest goal should be to get your spouse to Heaven, then your family and friends.”

Mike Lawson paraphrases a quote from Father John Corapi that he has taken to heart. When it comes to evangelizing, Mr. Lawson said he does not pressure people or try to be forceful. But, he said if people are interested in Catholicism and they “perceive my family as Catholic, I want them to know what we believe.”

The insurance salesman’s efforts have led to the conversion of several members of his own family.

Mr. Lawson grew up the fourth in a family of seven children in a Methodist household where religion did not play an important role. His father died in 1968, leaving his mother alone to raise the children.

Mr. Lawson’s faith journey began as a high school student, although he said his lifestyle at the time probably did not reflect the path he was on.

When he met

Maureen’s

grandmother the first

time, she asked him

two questions: Was

he Irish? And was he

Catholic? When Mike

Lawson answered

‘no’ to the second

question, she told him

she would talk to him

when he was.

students he realized they each had their reasons for being there, but if they were going to become Catholic they were going to know what they were doing and why.

The priest was adamant he would not convert anyone to be a half-baked Catholic, Mr. Lawson said.

The student was impressed; he completed classes and

It was the influence of his Catholic high school friends in Stillwater that led Mr. Lawson to attend St. Gregory’s University in Shawnee. “I loved the Benedictine way of life and was attracted to the sacramentals,” he said.

At St. Gregory’s he met his wife, Maureen, a cradle Catholic originally from Chicago. When he met Maureen’s grandmother the first time, she asked him two questions: Was he Irish? And was he Catholic?

When he answered ‘no’ to the second question, she told him she would talk to him when he was.

“It was her way of letting me know I needed to get off the fence,” Mr. Lawson said. He knew the question was never “if” he would become Catholic, just when.

He began RCIA classes with many other students under the direction of Father Bob Schlitt at St. John Church in Stillwater.

Father Schlitt told the



Mike Lawson

Evangelism begins close to home

entered the Church at the Easter Vigil in 1983. In August 1983 he and Maureen were married. After graduation they moved to Arkansas, but they felt alone and not part of any parish. They returned to Stillwater to be closer to family.

Together they became involved in youth ministry, she as the junior high youth minister; he was what he laughingly describes as her unpaid assistant. “We both plunged in together and it was a great experience.” Buoyed by the ministry, Mr. Lawson began looking for evangelization opportunities. His family frequently got together, and Mr. Lawson used the opportunity to share his faith. Every summer, Mr. Lawson asked his family if anyone was interested in going through the RCIA classes. In 1989, two of his sisters took him up on the offer, both went through classes, and Debra Olds and Denise Lawson both joined the Church. Now he said it is a running joke in the family that every August he starts asking who would like to attend RCIA.

Following the conversion of the two sisters, two of his

friends went through the classes; one chose to enter the Church, the other did not.

While Mr. Lawson has continued his quiet evangelization, he was surprised in 2003 by the result of his yearly question. “My mom, who I never thought would budge, said yes. I was floored.”

But Barbara Contardi’s decision hit a stumbling block when she discovered the classes were held on Wednesday nights, and she would not be able to attend for the first six weeks. A second class opened on Tuesdays, and she attended every class. She never let it bother her that at 70 she was among all college students.

When she was baptized the following Easter, it “was definitely one of the better days of my life,” her son said.

Then last year, his oldest sister, Darlene Lawson, said she was interested in RCIA. His first thought was, “three months tops. Once she figures out there are no women priests, she’ll be out of there.”

Instead, Ms. Lawson did not miss a class. Her brother was her sponsor and, at the Easter Vigil this year, she entered the Church. Mr. Lawson took this as a reminder that it is not through him that these conversions are happening, “it is God’s will.”

His faith journey has not always been an easy one; many times Mr. Lawson has encountered questions he can’t answer. He recalls being asked why Catholics believe there are prayers to prevent disease and natural disasters – and doesn’t it shake your faith when these terrible things hit?

Father Schlitt, who died in 2002, reminded his former pupil to look to the crucifix at such times, and then those crosses will not be so overwhelming.

Mr. Lawson found this to be true when five years ago he met his wife in Chicago for a wedding. She had gone early to visit family, and they greeted each other with news: He told her he had been laid off from his job with Great Plains Coca Cola; she told him they were expecting their fourth child.

The response they received when sharing that news with others, he said, was that “modern Catholics know how to take care of that problem.”

But Mr. Lawson would have none of it. “I don’t want to be a half-baked Catholic. I want to follow Church teaching. I want my teen-agers to know the Church’s stand on pre-marital sex and birth control.”

After being Catholic for 23 years, Mr. Lawson said he still has much to learn. He enjoys studying Church history and learning as much as he can. Though he said he is no heavy-duty scholar, “if you really want to find the truth, it is here in the Catholic Church.”

“I don’t want to be a half-baked Catholic. I want to follow Church teaching. I want my teen-agers to know the Church’s stand on pre-marital sex and birth control.”

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 easternokcatholic@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.

1909 baptismal font retrieved from museum

By **BARB HILGER**

NOWATA – More than a year ago, when Father Mike Cashen was talking with parishioners of St. Catherine Church about the need to purchase a baptismal font, he learned the font from the original 1909 church was on display at the Nowata Historical Society.

The font – created from delicate plaster molded into an octagonal shape – has been returned to its original home in the Nowata church.

After hearing of the font's fate, Father Cashen visited the museum and found the font to be structurally sound, though it needed significant restoration. Frances Branstetter, a parishioner and member of the historical society, and Raymond Cline, museum curator, worked out an agreement with Father Cashen to release the font back to St. Catherine's.

Its design and construction are similar to the font used at St. Mary Church in Drumright. It has various ornate features on the surface and fits around a basic piece of oil field pipe



St. Catherine Church in Nowata has reclaimed its original baptismal font.

used for drainage.

"Another interesting and consistent feature of these fonts seems to be the lid, which opens by rotating 180 degrees, without losing balance, revealing the porcelain inlay over which the baptism can take place," the priest said.

James Roberts, an artist who restored the statues at Sts. Peter and Paul Church in Cushing, did the restoration work on the baptismal font. With the help of Orlo Johnson the font was repainted to match the decor of the current church, which was built in 1985.

Father Cashen said the restoration has evoked many treasured memories from parishioners whose family members were baptized using the font. "This unique and distinctive addition to the church has also enhanced the sanctity of St. Catherine parish in a way that will be a blessing for many years to come. It is certainly good to see this font back where it belongs."



Priests from all over the Diocese participate in the centennial Mass for St. John Church in Bartlesville May 22.

Former pastors return for centennial

BARTLESVILLE - On May 26, 1906, St. John Church in Bartlesville received its first resident pastor, Father John Van den Hende. As part of a continuing yearlong centennial celebration, a commemorative Mass was held at the church May 22.

More than 20 diocesan priests traveled to Bartlesville to join parishioners for the historic event. "I am delighted and full of joy and happiness to have so many people, especially some of my fellow priests, here to celebrate the centennial of St. John parish," said the current pastor, Father Festus Maliwa.

Among the guests were several former St. John pastors and associate pastors, including Msgr. Gregory Gier, rector of Holy Family Cathedral, Father Joe Townsend, associate pastor Church of St. Mary in Tulsa, and Father Bernard Jewitt, pastor of St. Bernard of Clairvaux in Tulsa. Father William Swift, senior priest at St. Mary in Tulsa, was the main celebrant for the Mass. Father Swift grew up in Bartlesville



Among the celebrants was Father William Swift, who grew up in St. John Church. To his right is Father Festus Maliwa.

and attended St. John Church.

The tone was jubilant; the church resounded with the organ and voices, including guest musicians on flute and brass. Msgr. Gier delivered the homily, telling parishioners that St. John's was established one year before Oklahoma became a state. "The parish is still here, and we continue to give praise and thanks to God," he said.

Msgr. Gier emphasized the importance of the Church in all phases of life, from baptizing the young to celebrating marriage and family to the end of life. "Here we reach out to touch God and live with the marvelous hope that God reaches out to touch us."

"For 100 years, these people have been a source of delight to God," he said, and challenged parishioners to continue the tradition for the next century.

At a reception, the priests greeted parishioners and guests and were honored with a formal dinner prepared and served by members of the centennial committee.

The St. John centennial committee plans more events through the remainder of the year and is selling a centennial history book for \$15, written by Carroll Kirwon, Kurt Nelson and George McCourt.

To purchase the book, contact the church office at 918-336-4353.

'Theology on Tap' coming to Muskogee

MUSKOGEE – Young adult Catholics in the Muskogee area can look forward to three lively "Theology on Tap" evenings this summer, beginning with a June 13 presentation on "The Da Vinci Code: Fact vs. Fiction" by Father Matt Gerlach.

The evenings will begin with dinner at 7 p.m. at Miss Addie's Cafe and Pub at 821 W. Broadway, followed by the discussion sessions at 8 p.m. No alcohol will be served to anybody who is not yet 21.

Coming up July 11 will be Msgr. Gregory Gier, rector of Holy Family Cathedral, on "What Catholics Really Believe About Mary."

The program will conclude Aug. 1 when Father Michael Knipe talks on "Clash of Cultures: Christianity and Islam."

Father Knipe is pastor of St. Pius X Church in Tulsa; Father Gerlach is pastor of St. Catherine Church in Tulsa and is director of the Divine Worship Office.

For more information, call 687-1351.

Farewell to Father Buzga

VALLIANT – Parishioners of Good Shepherd Church in Valliant and St. Francis de Sales Church in Idabel held a farewell dinner for Father John Buzga May 25.

Father Buzga is retiring after serving Good Shepherd Church for 10 years. Father Buzga is a Glenmary priest from Erie, Pa., and will retire to Mary Queen of the Rosary Church in Paris, Texas, where he will work as a hospital chaplain.

The church in Paris is a mission of Idabel, and Father Buzga already makes hospital visits there.



Msgr. Gregory Gier was the homilist; to his right is current pastor, Father Festus Maliwa