



Kelley teacher experiences Mideast violence first-hand

By JEANNE KRAWCZYK

Bishop Kelley history teacher Medea Bendel went to Israel to learn more about the relationships between different groups in Israeli society, but when she arrived on the day Hezbollah terrorists kidnapped two Israeli soldiers she found out more about life in the Jewish state than she ever

expected.

Ms. Bendel was chosen to attend the National Bearing Witness Advanced Summer Institute with about 30 Catholic educators representing schools from 10 states across the U.S. They planned to study anti-Semitism, the Holocaust and other contemporary issues as part of a

nine-day program co-sponsored by the Anti-Defamation League and the U.S. Conference of Catholic Bishops.

After three days in Baltimore and Washington, D.C., the group departed July 12 for six days in Israel. Ms. Bendel was surprised when everyone on board their plane applauded after they

touched down safely. "That's when I first realized the people of this region live in a constant state of alert."

The following morning the group heard about the kidnappings but continued their planned visit to the Church of the Annunciation. While there, they heard the sound of explosions

nearby. "We heard what we thought sounded like bombs, but no one really thought they were bombs," Ms. Mendel said.

Later, as they traveled by bus to the Golan Heights, they passed a hillside that was on fire. "We were joking about the bomb strike at

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Saving gas, having a blast

Father Paul O. Amaliri wanted to save gas money, and Raul and Mary Gonzalez, parishioners of Sts. Peter and Paul Church in Cushing came up with a solution: They presented their pastor with an electric scooter. He has become a familiar sight on the streets of Cushing, waving to townspeople from the bright yellow bike and even offering what he calls "drive-by blessings." See story, Page 20.



'In the name of God,' Pope Benedict renews call for cease-fire in Lebanon

CASTEL GANDOLFO, Italy (CNS) - Pope Benedict XVI launched an impassioned appeal for a cease-fire in the Middle East, saying it was impossible that military action would create the conditions needed for a lasting peace in the region.

"In the name of God, I address all those responsible for this spiral of violence so that immediately on all sides the weapons would be laid down," the pope said July 30 before reciting the midday Angelus prayer.

Speaking at his summer villa at Castel Gandolfo, the pope made his appeal several hours after an Israeli air raid in Qana, Lebanon, led to the deaths of some 60 civilians, including at least 37 children.

The attack on Qana brought Lebanon's death toll to more than 510 since fighting began mid-July.

Israel, which maintained

Hezbollah guerrillas were using civilians as human shields, promised an investigation into the incident and later declared a 48-hour suspension of aerial bombings. Fighting resumed July 31.

Asking those gathered in the courtyard of his summer residence to increase their prayers for peace, Pope Benedict said the situation in Lebanon, Israel and the Palestinian territories was



Pope Benedict XVI adjusts his glasses while speaking from a balcony at the papal summer residence in Castel Gandolfo, Italy, July 30. (CNS photo)

For more coverage, see Pages 4, 7

becoming more and more "serious and tragic" with "hundreds of dead, many injured, an enormous mass of homeless and displaced (and) houses, cities and infrastructure destroyed."

At the same time, he said, "in the hearts of many people, hatred and the desire for vengeance seem to grow."

"These facts clearly demonstrate that you cannot reestablish justice, create a new order and build an authentic peace by turning to the instrument of violence," the pope said.

Guatemalans remember Father Rother

Catholics walk past a picture of Father Stanley Rother during Mass at the main church in the town of Santiago Atitlan, Guatemala, July 28. The service marked the 25th anniversary of Father Rother's death. The Oklahoma priest was shot dead while working with Guatemala's indigenous poor during the country's brutal civil war. (CNS photo/Reuters) For more coverage, see Pages 3, 12, 13



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Calendar

AUGUST

Adoption seminar

7 Catholic Charities Adoption Services and Children's Hope International will host a free adoption seminar Aug. 7 from 5:30-7 p.m. in Fletcher Hall at Christ the King Church. A representative will provide information on adopting children from China, Russia, Colombia, Kazakhstan and Vietnam. For information, contact Mary Lee Ingram, 585-8167, ext. 116.

Theology on Tap

8 All young adult Catholics (ages 18-39) are invited to Theology on Tap from 7-9 p.m. Aug. 8 at McNellie's, 409 E. 1st St. Father David Medina will speak on "Embracing Latino Traditions." For information, contact Michele Clancy, michele.clancy@yahoo.com.

Catholic parenting seminar

9 Seminarian Brian O'Brien will lead a discussion on "Keeping Your Kids Catholic: A Parents Guide to Passing on the Faith" from 7-8:30 p.m. Aug. 9 in Beckerle Hall at St. Mary's Church. The upbeat, interactive session will feature discussion on the best ways to pass on the Catholic faith to children and grandchildren. To R.S.V.P. for childcare, call Brian at 749-1423, ext. 250 by Aug. 7.

Natural family planning

11 A series of four symposium Natural Family Planning classes will begin at 7 p.m. Aug. 11 at Church of the Madalene. The three remaining classes will be from 7-9 p.m. Sept. 9, Oct. 13 and Nov. 10. For more information or to register, contact Roger and Becky Holder at 270-4147.

Shrimp dinner

12 The Irish American Club of Tulsa is hosting its annual all-you-can-eat shrimp dinner from 5:30-8 p.m. Aug. 12 in the Knights of Columbus Hall at Mohawk Park, 5226 E. 41st St. North. Cost is \$15 for adults and \$10 for children 12 and under; meal includes shrimp or chicken, tater tots, corn, bread and tea. Beer, wine and soda will be available for purchase. Reservations and payment will be accepted through Aug. 9. Contact Tom Hinchey, 455-3586, or email irishclubok@msn.com.

Pre-Cana class

12 A Pre-Cana marriage preparation class will be held from 8 a.m. to 5:30 p.m. Aug. 12 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.

Women's retreat

16 The Women's Daytime Bible Study is offering a Day of Prayer retreat from 9:30 a.m. to 2:30 p.m. Aug. 16 at Our Lady of Sorrows Convent in Broken Arrow. Msgr. Gregory Gier will be the guest speaker for a day of scripture reflection, fellowship and celebration of Mass. Cost is \$15 and includes lunch. To register, contact Mary Malcom at 294-1904 or psi@dioceseoftulsa.org. Registration deadline is Aug. 9. No childcare available.

Middle school dance

18 There will be a "Fun in the Summertime" diocesan dance for all middle school students from 7-10 p.m. Aug. 18 in McGuire Hall at St. Benedict Church in Broken Arrow. Cost is \$5, and donations of paper towels, cereal, deodorant and toothpaste are being collected for Broken Arrow Neighbors. Complete registration forms and return to individual parish youth directors by Aug. 15. Contact Deb Malcom, 455-4451.

Golf tournament

19 Theology on Tap will host its annual golf tournament beginning at 8 a.m. Aug. 19 at the Woodbine course at Mohawk Park. 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 dyamcgolf@hotmail.com for more information or to register. Deadline is Aug. 7.

Substitute teacher workshop

23 All Saints Catholic School in Broken Arrow is holding an informal substitute teacher workshop beginning at 3:45 p.m. Aug. 23 in the school's gym. This workshop is for anyone interested in being a substitute teacher or learning what it takes to be a substitute teacher. Call 251-3000 to register; child care provided.

SEPTEMBER

Marquette alumni mixer

2 All Marquette high school alumni are invited to the annual Labor Day Mixer from 7-10 p.m. Sept. 2 in Fletcher Hall at Christ the King Church. A special invitation is extended to the Class of 1956, celebrating their 50th reunion this year. Cost is \$5. Contact Bill Causey, 232-6912, for more information.

'Just War' lecture

6 The Pastoral Studies Institute will present Deacon John Donnelly and a discussion of the "Just War Theory" from 7-8:30 p.m. Sept. 6 in Aquinas Hall at Church of the Madalene. Learn more about the Church's teaching on when war is morally justified, the role of participants engaged in armed conflict and the methods of war. This class will be broadcast via the ITV system. For information, contact PSI at 294-1904.

Marriage help

8 Retrouvaille is a program offered by the Family Life Office to help couples through difficult times in their marriages. For confidential information about how to register for the fall program that begins with a weekend Sept. 8-10, call 695-7010 or visit www.helpourmarriage.com.

Youth rally

9 The Diocesan Youth Advisory Board will host the 10th annual Diocesan Youth Rally from 12:30-10:30 p.m. Sept. 9 at St. Anthony Church in Okmulgee. Cost is \$20 per person, with discounted rates for early registration. For information, contact Dianne Bileck at 294-1904, ext. 136.

Theology on Tap

12 All young adult Catholics (ages 18-39) are invited to Theology on Tap from 7-9 p.m. Sept. 12 at McNellie's, 409 E. 1st St. Msgr. Gregory Gier will speak on "Salvation Outside the Catholic Church." For information, contact Michele Clancy, michele.clancy@yahoo.com.

Parish garage sale

16 St. Benedict's in Broken Arrow will host a garage sale from 7 a.m. to 2 p.m. Sept. 16 in McGuire Hall. All proceeds will benefit the parish Women's Club,

Men's Club and St. Vincent de Paul Society. For information, contact Ron McDonald, 455-2646.

Autumn harvest festival

16 The Madonna House Auxiliary will host its 13th annual Autumn Harvest Festival from 9 a.m. to 5 p.m. Sept. 16 at Bishop Kelley High School. Over 80 artists will display crafts such as paintings, pillows, chairs, wrought iron, carvings and candles. The Pantry will feature baked goods and Knights of Columbus Council #6606 will offer chicken and BBQ dinners for lunch. All proceeds will benefit the auxiliary's endowment fund. For information, contact Alison Stookey at 451-0121.

'Medicine Wheel' retreat

16 Sister Melissa Letts, O.S.B., will lead a "Medicine Wheel" retreat from 9 a.m. to 4 p.m. Sept. 16 at Red Plains Monastery, 728 Richland Road in Piedmont. Learn about this Native American style of prayer and how all Christians are led to the center, which is Christ. Cost is \$35. Call 918-373-4739 to register.

Pre-Cana class

16 A Pre-Cana marriage preparation class will be held from 8 a.m. to 5:30 p.m. Sept. 16 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.

Support group for mothers

17 The Confraternity of Christian Mothers will meet for a bilingual Mass and potluck dinner beginning at 5 p.m. Sept. 17 at St. Pius X Church. Families are invited to learn more about the confraternity, which helps married women stay focused on their vocation as wives and mothers. Regular meetings are held the first Saturday of each month beginning with 8:30 a.m. Mass at St. Pius X Church. Contact Louanne Smith, 299-0819, or Marcela Frescott, 269-6073.

Bishop Slattery's public schedule

Sunday, Aug. 6

Dinner in private home with seven couples in the Splendor of Love ministry

Thursday, Aug. 10 – 7 p.m.

Mass at St. Francis Xavier Church in Tulsa, blessing of six martyr statues brought from Mexico by the Knights of Columbus

Friday, Aug. 11 – 6 p.m.

Holy Hour with deacons, deacon candidates and their wives, St. Therese Church, Collinsville

Sunday, Aug. 13 – 6:30 p.m.

Mass, Crowning of Mary ceremony at Holy Family Cathedral, process to St. Francis Xavier Church

Aug. 15 – Aug. 18

Travel to Monterey, Mexico, with assistant vocations director Father David Medina to seek Spanish-speaking priests

Saturday, Aug. 19 – 5 p.m.

Mass to celebrate St. Pius X Feast Day, followed by dinner and dedication of a room in honor of Deacon Kas Weigant and his late wife, Margaret. Evening concludes year-long celebration of parish's 50th anniversary year

Thursday, Aug. 24 – 8:15 a.m.

Mass, Bishop Kelley gym, groundbreaking for new library

Saturday, Aug. 26 – 11:30 a.m.

Mass, Catechetical Conference, Southern Hills Marriott

Monday, Aug. 28 – 5 p.m.

Catholic Charities steak night for priests and deacons, new campus location, Apache Street and Harvard Avenue

Sat. Sept. 2

25th Jubilee Mass for Sisters of the Poor at the nursing home where his mother lives in Chicago

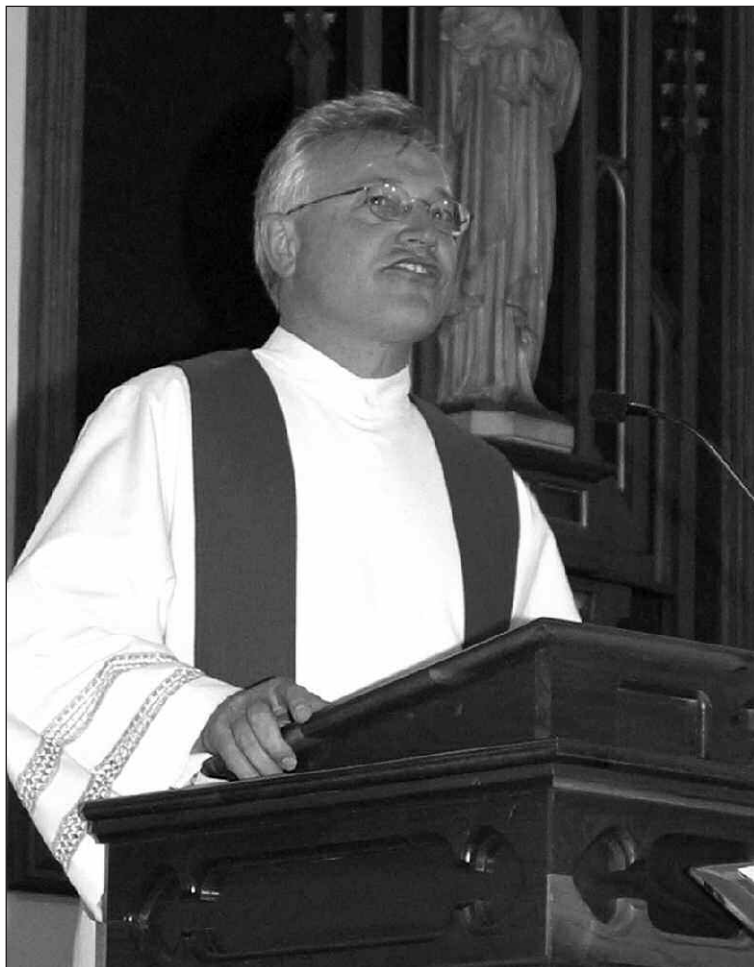
Friday, Sept. 8 – 7:45 p.m.

Rite of acolytes for permanent diaconate candidates; rite of candidacy for aspirants, Holy Family Cathedral

Father Don Wolf

Father Stanley Rother lived a real life, just like us all

Editor's note: In commemorating the 25th anniversary of Father Stanley Rother's assassination, Bishop Edward J. Slattery wanted eastern Oklahoma Catholics to be able to read this homily delivered at a July 18 Mass in Okarche in the slain priest's home parish, Holy Trinity Church. The homilist was Father Don Wolf, Father Rother's cousin and pastor of Assumption Catholic Church in Duncan. Father Rother, a 46-year-old Okarche-born priest, was shot to death by a government-backed death squad on July 28, 1981 at the Catholic mission in Santiago Atitlan, Guatemala. Oklahoma Catholics are praying the Church will one day officially declare the martyred Father Rother a saint. Reprinted by permission of the Sooner Catholic.



Father Don Wolf gives a homily in which he reflected on the life and death of his cousin, Father Stanley Rother. (Photos courtesy Cara Koenig, the Sooner Catholic)

In 1937 a young couple stood at this very baptismal font with their newborn child. The fact that it was the deepest hard times, the depth of the Depression, could not dampen the joy that comes from the gift of a child. Franz and Gertrude Rother were here, in this church at this spot, to baptize their baby.

All went well, until the baptism actually began, and their pastor, Msgr. Xenon Steber, asked them what name they had chosen for their newborn. "Stanley Francis," they said. "Stanley isn't a saint's name" the monsignor said. "We will baptize him 'Francis.'"

This was back in the days when pastors spoke for the whole Church and, more importantly, it was a time when people listened. Stanley wasn't saintly enough, and so he would be called Francis. That was that.

Who knows how many other daring names died at this baptismal font? Imagine it: Okarche could have been home to whole section lines full of boys named Peregrin, Winthrop, Beverly or Wolfgang.

Instead we have Josephs, Leos, Lawrences, Gregorys and, of course, Francis. In those days, when pastors spoke, people listened.

But if you knew Franz Rother, you had to know how this would turn out. He was German, after all; when he and Gertrude got back home they called him what they always intended to call him:

Stanley. I guess that even in the old days the pastors of the Church are not always to be regarded as infallible. Or maybe you have already found that out.

And yet, Msgr. Steber's concern that Stanley just wasn't saintly enough might be remedied.

Perhaps the objection might prove to have within it the beginning of a deeper truth. Maybe the name Stanley wasn't saintly enough – then.

A grain of wheat must die to bear fruit?

Jesus claimed that unless a grain of wheat fall to the ground and die, it remains but a single grain. It must fall to the ground and die, and then it bears much fruit. At 20 centuries' distance from His words, we pause at Jesus' poetry. For if there is one thing that does not happen to a grain of wheat when it falls to the ground, it's that it dies.

Anyone who has crested the overpass south of Okarche as they come up Highway 81 during the winter and spring can testify

against a grain dying.

Every part of this town is insulated with a belt of blue-green wheat 10 miles thick growing up on every side. Or if you come by on Memorial Day and hear the golden rattle of the ripened heads as they wobble in the wind, you know that Jesus' words might exaggerate. You drop a grain of wheat into the ground and the chemical processes that are set off are the same as when dynamite is set off, only in slow motion. It's hard to find a more living thing than the 10,000 acres of wheat sprouting here in September. A grain that falls to the earth does anything but die.

And yet, the poetry remains. We can forgive the images of first-century Palestinian agriculture. There is something to Jesus' words. There is a deeper truth that sprouts alongside the wheat. Because Stanley Rother's death has prompted life in ways we could not have imagined; and life abundantly in ways we could never have predicted.

It happened in Santiago, Atitlan.



Sister Marita Rother and Tom Rother carry a portrait of their late brother into his home parish in Okarche.

The projects that Stanley began there during his life began to bear fruit only upon his death. Ministries planted by Stanley's 13 years there began to truly grow when he died. The power of the Gospel message sprouted and took root during his time of the brutality of occupation and the savagery of score settling. But it was after his death that it ripened to harvest.

I once met a Guatemalan tourist who stood outside the chapel doors at Cerro de Oro. "I have found my faith again," she said. All I could think of to say was, "You've come to the right place." The fruit of Stanley's life began to bear after he was gone.

A priest gives his life, and 30 come to take his place

It happened here, too. Central American policies became household concerns. Our eyes were turned to Guatemala during the years following his death. We, who could hardly find Mexico on a map, became familiar with the Mayan Highlands and their beauty and

tragedy. We discovered a whole world that had suffered and rejoiced and lived and died in obscurity.

Suddenly they were brought into the spotlight of our curiosity. As we were paying attention in the '80s, politics shed its juvenile skin of Cold War talk about Communist subversion and brave American resistance. Naive patriotism morphed into the realism of bravery and into the inevitable truth that political decisions can get people killed, even in their own bedrooms.

But even more closely. Stan's life brought life to flower in the Church here. In a five-year span beginning in the middle '80s a whole new crop of young men entered the seminary to study for the priesthood here and in Tulsa. So many put their roots down that we harvested a crop of ordinations in the early '90s like we had not seen since the late '50s.

It may have been just a

See ROTHER, page 12

Marilyn Duck EOC Editor

Thoughts on the Mideast, blogging and a fond farewell

Trying to wrap an American mind around what's happening in the Middle East is not easy.

But try to imagine: Missouri and Tennessee have become dictatorships whose people are distracted from their miseries by blaming all the woes of the world on Texas. Their burning ambition: to wipe the Lone Star State off the face of the earth.



To do so, they shipped arms to vicious and highly trained Okies who have taken over the territory just north of the Red River, oblivious to the wishes of the overwhelming majority of the residents of the Sooner State.

From staging grounds near Idabel, Hugo and Durant, the Missouri- and Tennessee-backed forces fired missiles and rockets into north Texas.

Texans, mightier than any other force in the region, put up with the assaults for longer than anyone who knew their temperament and history would have expected them to.

Finally, a tipping point pushes them to action. They attack by air and with missiles.

Among the victims are innocent civilians, who seek refuge wherever they can find it – if there's anything still standing.

Texas Rangers mass along the border. Pamphlets are dropped all over southern Oklahoma – where those assaulting Texas have mingled in with the civilian population – warning the non-involved residents to flee.

In the Texans' attempt to eliminate the long-standing threat, civilians in southern Oklahoma inevitably are injured or killed. The infrastructure – bridges, highways, homes,

schools and businesses – is destroyed.

The rest of the United States laments the fact the Missouri and Tennessee fanatics are using surrogates in Oklahoma to do their dirty work against Texas.

But they condemn Texas for a “disproportionate response.”

OK, the analogy is pretty lame, and the situation is far more complicated. But as citizens of the world's sole remaining superpower, Americans have an obligation to at least try to put ourselves in the shoes of the people of Lebanon, who in recent years have enjoyed a renaissance after civil war nearly destroyed their beautiful country. Now, with Israel's counterstrikes to the repeated attacks on the Jewish state has suffered from Hezbollah – supported by Syria and Iran – Lebanon is once again in ruins.

As the EOC goes to press, nobody knows what will come next. The Vatican has joined the calls for a cease fire, and Pope Benedict XVI is spending part of his vacation in deep prayer.

Close to home, prayers are especially needed for the Maronite Catholics in our Diocese, many of whom either are natives of Lebanon or descendants of Lebanese, and many of whom still have family caught up in the maelstrom.

'You've been blogged'

So read an email July 26 from Mike Malcom, good friend, docent of Holy Family Cathedral and a computer expert. He provided a link to Catholic writer and blogger Amy Welborn's site on the Internet, where the Eastern Oklahoma Catholic and Bishop Edward J. Slattery were the subject of an animated discussion from people all over the country and,

for all we know, all over the world.

The subject was the meeting in late June between the Bishop and English-speaking parishioners of Sts. Peter and Paul Church about how to best minister to the growing Hispanic population. A report was carried in the July 23 EOC and – because the newspaper is posted on the Diocese of Tulsa website (www.dioceseoftulsa.org) - the issue spread like the proverbial wildfire. Only a lot faster and a lot farther.

It's been an interesting experience, to say the least. Generally, the blogger – a person who keeps a running diary of sorts on her web log – was highly complimentary of Bishop Slattery for (a) confronting the unrest rather than ignoring it and (b) as publisher, allowing the diocesan newspaper to cover the story.

Adios, mis amigos

As of July 28, the editor of the Eastern Oklahoma Catholic no longer has the pleasure of Jeanne Krawczyk's daily company, and our readers have lost the solid news coverage she has provided over the past nine months.

Jeanne is going to work in the office of her kids' school, All Saints. Although it's a good choice for her and her family, she definitely will be missed.

For your diligence, openness to new ideas and experiences and ability to adapt and master a totally new – and at times alien – work environment: Thanks, Jeanne.

The same day brought the departure of Aaron Inlow, who has worked at the Chancery since last summer and will be a teacher and assistant principal at St. Mary School.

Aaron is a delight to be around, and he, too, will be missed.

George Weigel

Best sports movie ever? It's not even close

It's summer, which means sports and movies, which prompts the question: What's the greatest sports movie ever?

In 2001, Sports Illustrated issued a top 20 list led by “Bull Durham.” Now, to be sure, Kevin Costner preaches the true gospel of baseball to Tim Robbins, down there along Tobacco Road. But Robbins' pitiful efforts to look like even a minor league pitcher suggest that “Bull Durham” is more about sex-as-sport than about baseball. So “Bull Durham,” good though it is, can't be Number One.

Six of the films on the SI list are boxing movies: “Raging Bull,” “Rocky,” “Requiem for a Heavyweight” and so forth. But when we think “sports movies,” we're usually thinking of team sports. So that eliminates the boxing flicks, as well as “The Hustler” and “Chariots of Fire.”

Baseball elicits wonderful prose, but great baseball movies are very hard to make, in part because few actors know how to swing a bat, field a ball, or pitch; baseball's intricate weave of personal and corporate accomplishment is also hard to capture dramatically (although “Major League,” for all its vulgarity, comes close).

Thus, William Bendix as the Bambino in “The Babe Ruth Story” is a sad business, best forgotten quickly; William Bendix as a Marine who dies happy in “Guadalcanal Diary” because he's just heard the Dodgers have won is pure



Americana – but not a great sports movie.

“The Natural” might qualify, but it's so campy at points, and it veers so far from the dark side of Bernard Malamud's novel, that I can't put it at the top of the list – although I confess that Robert Redford looks like he swung a bat a few times before filming started. “Field of Dreams” is too cloyingly sentimental to qualify for the pennant; it ignores the baseball truth once articulated by the late Bart Giamatti, who wrote of the game he loved, “It breaks your heart. It is designed to break your heart.”

So what's left? “Jerry Maguire”? Please. “Breaking Away”? I'd rather watch paint dry than watch bicycle racing.

The envelope, please:

The greatest sports move ever made is “Hoosiers,” a sports movie with everything.

It's got the David-and-Goliath story (true, as it happens) of a small-town high school team winning an all-comers state tournament in basketball-obsessed Indiana.

It's got redemption: for the once-disbarred coach; for the often obtuse but essentially decent locals; for the town drunk/basketball genius who gets sober and gets his power-forward son back in the process.

It's a story of the triumph of discipline and teamwork over free-lancing and selfishness. It's got a credible, middle-age love story – Gene Hackman and Barbara Hershey: How can you miss?

It's got simple, evangelical faith, which the scriptwriter and director don't mock. It's got a terrific musical score by Jerry

Goldsmith. And it's got magnificent cinematography: the camera work (far superior to this past year's “Glory Road”) captures the fierce ballet of serious hoops and the beauty of the male body – all without the slightest hint of homoeroticism.

“Hoosiers” also is a great sports movie because it's a great evocation of male friendship – friendships among teen-agers trying to be men, friendships between men trying to be men again, friendships between generations of men. When Coach Norman Dale says, as his team prepares to take the floor to contest the state championship, “I love you guys,” he could be Eisenhower talking to the 101st Airborne on the night before D-Day; or John Paul II talking to priests, or Jim Lovell talking to Fred Haise and Jack Swigert as crippled Apollo 13 begins its fiery re-entry into Earth's atmosphere.

All of which has absolutely nothing to do with – and is in fact the polar opposite of – the self-indulgence of “Brokeback Mountain.”

In November 1999, Gene Hackman was coming out of the Pasadena studio of KPCC-FM as I was coming in; we were both flogging books. I couldn't resist, and in my best Sheb Wooley-imitation voice, said “Norman Dale.” He smiled, we shook hands, and I told him that he'd made the greatest sports movie ever. I still think that's the case.

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

Forum

'Whose laws are we taught to follow' asks Father Daigle

Editor, EOC:

I thank Father Paul Donovan for his insights into the leadership of the Church at times ("Father Donovan praises 'courageous' Mass changes," July 23 Forum.) He hit the nail on the head this time.

Too, I would just like to comment about the immigration situation. The immigrants of today who speak Spanish are not illegal. According to the Gospel they have a right to be here working and sending money home to their families. The right is God-given even though it conflicts with our nation's laws. God's Law has always been the law of the Catholic Church.

John Paul II, from the beginning of his pontificate, called for richer nations to share with poorer ones. I do not think we have done a very good job of sharing with our southern neighbors. Because we have not followed the Gospel teaching of "love your neighbor as I love you," the immigrants have a right to what they are acquiring in the U.S.

Pause and ponder how many of our laws are against the laws of God. Pre-emptive war, for example, is totally against the teaching of the Catholic Church. Capital punishment and abortion are two more examples.

Hispanic culture is directed toward the family. U.S. culture is directed toward having things. Hispanic culture promotes many children and taking care of their elderly. U.S. culture is directed toward maybe two children (preferably a daughter and a son) and "Let's find a good nursing home for Dad."

Hispanic culture promotes family life together, at home, while U.S. culture promotes busy, busy, busy and more busy. The United States has much to learn from the Hispanic culture if we would just open ourselves and learn.

Our immigrants from the South are not illegal in the eyes of God even though they are illegal in the eyes of our U.S. law. Whose law are we taught to follow?

Father Christopher Daigle
Pawhuska

Offended

Editor, EOC: I am offended by the term "Anglo" - call me something else, please. How about "an American"?

Jim Woodward
Broken Arrow

'A hoot and holler'

Editor, EOC: I laughed at (and couldn't help it) the July 23 article on "Anglo parishioners vent frustrations to Bishop." Oh, what a hoot and holler that was.

People, people, people...

We (my family and I) adore Father David Medina, and, yes, it is hard to speak Spanish for

me, but I like languages and all kinds of people.

My dad, born and raised in Dothan, Ala., drove a truck and worked for Rapid Harvest Company in California, and since (when I was a child) we sometimes didn't have a car, he'd ride on a bus to work with workers from Mexico to fields to pick up his truck and loads of vegetables or fruits.

My dad was very tanned, although of mostly German descent. He had blue/green/gray eyes, a soft Southern drawl, coal black hair and was very well-mannered. He dressed in snow-white, long-sleeved shirts, khaki slacks and low-heeled cowboy boots for his job. He looked Spanish.

Every week, the Immigration and Naturalization Service got aboard the bus and checked green cards, and invariably, Daddy was handcuffed and led off the bus and questioned as to why he didn't have his green card.

He explained he was from Alabama, but until they'd see his chauffeur's license, he was treated pretty badly. They constantly threatened to send him to Mexico.

Do you realize how many people have called me ugly names here in my home state because they think I'm Comanche? My grandparents on Daddy's side are German, Irish, French, Dutch and English. On Mother's side, they're Irish, French, Welsh and English. The grandmother who was Dutch said her grandfather was from Spain, so we are part Spanish, too.

Anyway, if people are hateful to me, I don't hate his country or his people - or him, for that matter, or his native language. We all have to get along, for goodness sake.

Ella Merle Turner
Jennings

Latin works for all

Editor, EOC: I had Googled another article in your last edition and read as well the article about the English speakers who are upset about Mass being celebrated in Spanish. I can sympathize. I am stretching my retirement income by living in Mexico, and for two years I

went to Mass in Spanish and always felt quite isolated and sad.

But fortunately I have discovered a Mass celebrated in Latin, and it is wonderful. Everybody else speaks Spanish, and I speak English, but we are united so beautifully in the ancient Latin. I finally feel that we are a real community, and I am an equal part of it.

The Gospel and epistle are read in Spanish, but these are easy to find in English translation. For the homily I have to wing it, and I get it wrong sometimes, as last Sunday when Father was clearly speaking about the Dominicans and whiskey, but a friend clarified it for me after Mass, explaining that Father was making a point about the pure spirit vs. the watered-down spirit, so then it made sense.

Think how sad Spanish speaking people must feel, Sunday after Sunday, when the Mass is in English. Yet Vatican II never called for the Mass to be changed into all the world's languages, and it is not necessary to "understand" the Mass that way. It is more necessary to pray the Mass, and that is as easy to do in Latin as one's mother tongue, especially with a few weeks of practice.

I read that there has been more immigration over borders since World War II than in the whole history of the world. Much frustration would be eliminated for both newcomers and residents if the Mass were in a neutral language where all could feel equal.

Jan Baker
Guadalajara, Mexico

'Poor taste'

Editor EOC: I found it to be in poor taste for the EOC to publish a "play-by-play" account of a heated discussion between our Shepherd and some of his flock. Unfortunately, it seems things were said in the heat of the moment. Now the entire Diocese knows it.

I'm afraid some in the Diocese will think the article accurately portrayed members of Sts. Peter and Paul Parish. They were portrayed as prejudiced, angry "Anglos."

In reality, they are long-time parishioners who have seen many changes to their church and neighborhood. They helped build Sts. Peter and Paul. They have supported the Church all these years through their faithful attendance to Mass, the schooling of their children and giving to the parish their time and talent.

It was not fair to these faithful parishioners to print an honest discussion they were having with the Bishop. Do you think your article helped the situation or magnified a tension apparently already there?

Jenny Hausher
Collinsville

See *LETTERS*, page 9

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Publication	Deadline
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Sept. 3	Aug. 25
Sept. 17	Sept. 8
Oct. 1	Sept. 22
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Oct. 29	Oct. 20
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Nov. 26	Nov. 17
Dec. 10	Dec. 1

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Illinois bishop says polarization corroding Catholic identity

BELLEVILLE, Ill. (CNS) - The growing polarization in the Church since the end of the Second Vatican Council has rapidly eroded the "common meaning" of faith that unites Catholics as a community, said Bishop Edward K. Braxton of Belleville.

This decline of common meaning is corroding Catholic identity and "is shaking our communal self-understanding, which leads to the dangers of divisions, quarrels and fragmentations," he said in a pastoral letter issued a year after his installation as head of the Belleville Diocese.

Although a vast majority of Catholics accept Church teachings and the leadership of Church officials, there are small groups with polarized views regarding the value of the structures, nature and teachings of the Church, he said.

"Respectful and friendly dialogue" to clarify positions is almost impossible with these groups, Bishop Braxton said.

"Foes seem to be out to 'destroy' one another by character assassination, slander, leaks and even misstatements in the media, all in the name of 'the Church.' Open confrontation is almost inevitable."

Some Catholics criticize the bishops for being too lax with Church dissidents while others complain about the concentration of decision-making power in the hands of Church authorities, preferring "that Catholic doctrine and discipline should be determined by consensus whenever possible," he said.

The pastoral letter is titled "We Are His Witness: Our Spirit-Filled Mission as the Church in Southern Illinois." It is dated June 4, which was Pentecost Sunday, and is posted on the diocesan Web site, www.diobelle.org. Bishop Braxton was installed as head of the Belleville Diocese June 22, 2005.

The 23-page letter said that because of the clergy sex abuse crisis "many Catholics believe that the bishops themselves have contributed to the decline of common meaning."

"Our common meaning is anchored in sacred Scripture, the

The role of a bishop is not to choose sides but to try to resolve conflicts while defending Church teachings and help individuals in their spiritual journey to happiness, he said.

creed; the Ten Commandments, the definitive teachings of the Church; our worship, especially the Mass; and in the laws which govern the church," he said.

"Common meaning" is enhanced by the "shared base of common experiences, understandings, judgments and commitments" among Catholics, he said.

"Common meaning has the power to turn a group of strangers into a community."

A decline in the Church's "common meaning" leads to doubts about the Church's worship life, authority and teachings to the point where some Catholics become atheists, said the bishop.

"Once the decline of common meaning and subsequent doubt gain influence in a community, the Church may be perceived as merely a 'political institution.'"

"People are labeled 'liberals,' 'conservatives,' 'right-winged,' 'left-winged,' 'true Catholics,' even 'heretics,'" he said.

"Spirituality all but vanishes as the focus turns to 'power,' 'influence,' 'control' and 'winning and losing battles,'" said the bishop.

At the local level these divisions cause parishes to "lose their bearings" and cause Church officials to "see a growing lack of cohesiveness in the communities they are called to lead and serve."

Bishop Braxton listed some

examples of the deep divisions and doubts:

- Some laity, religious, priests and bishops "feel as if they are living in different 'worlds' from one another, even though they are all members of the one Church."

- Some "theologians dismiss the pronouncements of bishops about the orthodoxy of their writings."

- Some "bishops conclude it is not prudent to give permission for certain theologians to speak in their dioceses."

- Some "parents decide to 'home school' their children or withdraw them from leading Catholic universities and enroll them in newer, smaller Catholic institutions that they believe are more faithful to Catholic teachings."

- "A Catholic woman, convinced she is called to the priesthood, joins another ecclesial community that allows the ordination of women."

- Some Catholics "would like to see the Latin Mass - sometimes even called the 'true' Mass - 'restored' in all parishes, everywhere in the world, for the unity of the Church and the inspiration of the faithful."

- Some "feel perfectly free to change prayers and Scripture readings at Mass to make the language more 'inclusive.'"

The role of a bishop is not to choose sides but to try to resolve conflicts while defending Church teachings and help individuals in their spiritual journey to happiness, he said.

"I must be at the side of each and every person in the community of faith."

"The fact that I am firmly at the side of each of you does not and cannot mean that I agree with those who oppose or reject the teachings of the Church," he said.

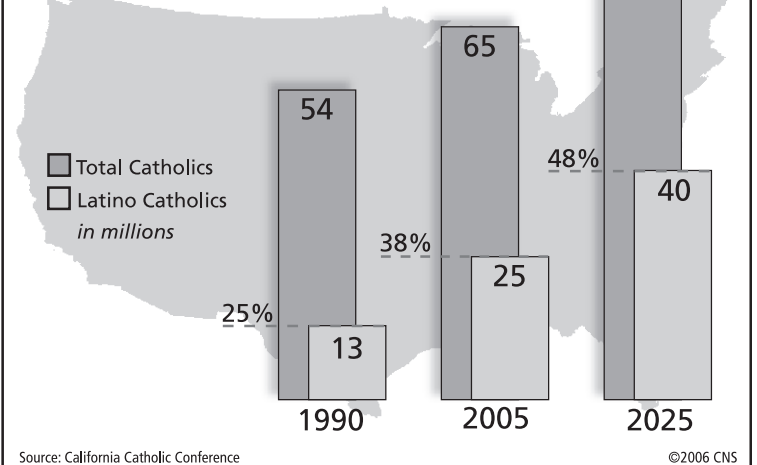
Catholics "are not of one mind on all the concerns of the Church today," and these differences "can be a source of painful divisions."

Diversity can also be positive, he added.

"These differences can at times be very helpful because they provide diverse perspectives that contribute to the final understandings of the best course of action," he said.

Catholic Population

An analysis of census data shows that within 20 years Latinos will make up almost half of all Catholics in the U.S.



Nuns visit with bullfighters

Nuns talk to Spanish bullfighters before the start of a bullfight at Pamplona's bullring on the last day of the San Fermin festival July 14. (CNS photo/Reuters)

Manuscript discovery in Ireland 'almost miraculous'

DUBLIN, Ireland (CNS) - The discovery of an early Christian manuscript in an Irish bog has been called the "Irish equivalent to the Dead Sea Scrolls" by specialists from the National Museum of Ireland.

Fragments of an ancient Church manuscript were found July 20 when an alert bulldozer driver spotted an unusual object in the earth of Ireland's southern Midlands.

The find appears to be a Psalter dating from the early Middle Ages.

"It is impossible to say how the manuscript ended up in the bog. It may have been lost in transit or dumped after a raid, possibly more than 1,000 to 1,200 years ago," museum specialists said in a July 26 statement.

So far only one page of the vellum is legible, identified as Psalm 83, which refers to God's lamentation when the people of Israel are at war.

Pat Wallace, the museum's director, called the ancient manuscript's survival and discovery "almost miraculous," saying it was an extremely fragile object and "almost a gauze like apparition in a boggy milieu."

"It is not so much the fragments themselves, but what they represent, that is of such staggering importance," Wallace said in the statement. "In my wildest hopes, I could only have dreamed of a discovery as fragile and rare as this. It testifies to the incredible richness of the early Christian civilization of this island and to the greatness of ancient Ireland."

Lebanese say they feel forgotten by international community

By **DOREEN ABI RAAD**
Catholic News Service

FORDS, N.J. - As foreigners evacuated and destruction continued in Lebanon, Lebanese said they felt forgotten by the international community.

Speaking by phone July 19 from Byblos, Lebanon, Maronite Father Toufic Bou Hadir said: "We need prayers. We need help, help, help."

On normal summer days, the beaches of Byblos, an ancient coastal village north of Beirut, are teeming with local residents and tourists. During the Israeli airstrikes in Lebanon, thousands of displaced Lebanese from the south and Beirut sought refuge in Byblos, which was bombed twice the weekend of July 15-16.

Father Bou Hadir said it seemed like "no one from the international community - especially the countries we think of as our friends, especially the United States - is doing anything."

"They say: Never mind, let the fire go on," he said.

"You have Iran and Syria on one side, and Israel on the other. They are making their war on Lebanon. Poor Lebanon is paying the price for the others' war," he said.

Father Bou Hadir, who heads the Jesus My Joy youth organization, said young people were setting up a shelter in Byblos for the displaced.



Samah Shehab cries in a hospital in Beirut, Lebanon, July 26. Shehab was injured during Israeli attacks on Tyre, Lebanon, and was transported to a hospital in Beirut. (CNS photo/Reuters)

"I tell them, 'Don't be afraid. It's time to show our testimony of our love of God,'" said the priest, who added that most of the refugees in Byblos are Muslim.

"Whatever their confession (religion), we must be near them," he said.

"We need food, milk for the children, clothes - everything" for the refugees, he added. "We need political help, all kinds of

help."

Father Bou Hadir said the current situation was worse than Lebanon's 1975-90 civil war.

"Now, nobody can consider themselves safe. There are no more bridges. We cannot go anywhere. It's panic. Everyone is scared at home, waiting for the grace of God," he said.

The priest said that Achrafieh, the predominantly Christian area of Beirut that had remained unscathed, was attacked July 19. He denied the Israeli claim that the trucks targeted were full of bombs.

"We need prayers, so that God will inspire all those making war. They are not seeing the poor innocent people dying," he said.

Jocelyn Cherfan of Antelias, Lebanon, told CNS by phone that Lebanese were "prisoners in our own country."

"We have no work, nothing. All our businesses are down," she said. "We cannot move anywhere. It is a nightmare."

"We thought maybe the U.S. would support us, but they said Israel has the right to defend itself. But how? To kill the civilians? We don't understand why they are bombing everything," she said.

"A country that was rebuilt with our blood, and now they are destroying it for two prisoners," she said.

Israel began the airstrikes July 12 after members of Hezbollah militias based in southern Lebanon kidnapped two Israeli soldiers. The violence has escalated since then.

Sister Ann Suave, an American member of the Sisters of Charity who works at a hospital in Bsharfeh, Lebanon, wrote in an e-mail that she had recently spoken with one of the nuns who is in the order's hospital in Beirut.

U.S. Maronite bishops seek prayers for Mideast peace

ST. LOUIS (CNS) - Maronite Bishop Robert J. Shaheen of the St. Louis-based Eparchy of Our Lady of Lebanon is asking people to pray for Lebanon and for all innocent victims of war.

Bishop Shaheen's East Coast counterpart, Maronite Bishop Gregory J. Mansour of the Eparchy of St. Maron of Brooklyn, N.Y., characterized the ongoing fighting as "very, very sad. I think it's one of the lowest points in human history."

Bishop Mansour said Maronite parishes in his diocese were "fundraising, (saying) special prayers, (doing) special humanitarian outreach, because the Catholic schools and the Catholic hospitals, the monasteries (in Lebanon) have opened their doors to everybody regardless of political or religious persuasion."

In a July 27 telephone interview with Catholic News Service from Brooklyn, Bishop Mansour said his last visit to Lebanon was "a few months ago. I traveled even to the south (where the fighting going on now is heaviest). I have relatives in Tibnine, and they have all left. They've gone to the area of Jounie."

Asked what was in Jounie for refugees, Bishop Mansour replied, "I don't know. I don't know where they're staying. It's very difficult to get communication back and forth."

"We're appealing to both sides that they



Sisters offer shelter

Sister Marie-Therese, director of St. Vincent Catholic School in Beirut, Lebanon, makes rounds July 23, checking on refugees who have fled the violence in southern Lebanon. The nun opened the school to hundreds of Shiite Muslims seeking shelter. (CNS photo)

have restraint," Bishop Shaheen told the St. Louis Review, newspaper of the Latin-rite Archdiocese of St. Louis. "We're hoping and praying that the Americans will get home safely and that the innocent victims, whether they are Lebanese or non-Lebanese, will somehow be spared the effects of this

devastation."

Bishop Shaheen said Maronites in his diocese have been asked to pray for peace and that a solution will be found for the conflict.

"We're appealing to both sides that they have restraint. We're hoping and praying that

the Americans will get home safely and that the innocent victims, whether they are Lebanese or non-Lebanese, will somehow be spared the effects of this devastation," the bishop said.

Bishop Mansour criticized "the selfishness on both parts" in the conflict. "Israel does have a right to defend itself, and I am certain that Hezbollah should have disarmed when Israel left (in 2000). Hezbollah has not been a positive influence for Lebanon, or for the region."

After a cease-fire is reached, Bishop Mansour told CNS, "first of all, I think we cannot have independent militias in Lebanon. Second, Lebanon has to be seen as it is - a fragile yet valuable democracy that is consensual to all of the 18 different communities that exist in Lebanon. And third, Lebanon should take its place among the nations of the world, with all of its rights and responsibilities."

"We worry about Lebanon, seeing that Lebanon is being punished unfairly by what the Hezbollah militia is doing," Bishop Shaheen said, noting even many Christian areas are being bombed indiscriminately. He added it is not a religious war: "It's a war by a fundamentalist militia who always has been anti-Israeli, and they're using Lebanon as a base for their anger and frustration."

What's a 13th-century pope got to do with stem cells? Nothing at all

By NANCY FRAZIER O'BRIEN
Catholic News Service

WASHINGTON - What does a pope elected at the end of the 13th century have to do with the Senate debate about embryonic stem-cell research?

Pope Boniface VIII, best known for his efforts to exercise temporal power over the French monarchy, was cited - albeit misidentified - by Sen. Arlen Specter, R-Pa., from the Senate floor July 18 to represent religious leaders who had slowed scientific progress over the centuries.

"Pope Boniface VII (sic) banned the practice of cadaver dissection in the 1200s," Sen. Specter said. "This stopped the practice for over 300 years and greatly slowed the accumulation of education regarding human anatomy."

Boniface VII, an antipope who held the papacy during three separate periods in the late 900s, is clearly not the pope to whom Sen. Specter was referring. Boniface VIII served from 1294 to 1303.

But neither of the Bonifaces, nor any other pope, was responsible for the type of ban cited by Sen. Specter, most historical sources agree.

The New Catholic Encyclopedia entry on Pope Boniface VIII makes no mention of any papal document related to dissection, but other sources cite the possible cause for confusion in "De Sepulturis," a papal bull issued in 1300.

"Persons cutting up the bodies of the dead, barbarously cooking them in order that the bones being separated from the flesh may be carried for burial into their own countries, are by the very fact excommunicated," says one translation of the document.



Families with children who were once frozen embryos listen to U.S. President George W. Bush speak out against the federal funding of embryonic stem-cell research during an event at the White House in Washington July 19. The president used his first veto in his five-and-a-half-year administration to block legislation expanding embryonic stem-cell research. (CNS photo/Kevin Lamarque, Reuters)

AN ANALYSIS

"The only possible explanation of the misunderstanding that the bull forbade dissection is that someone read only the first part of the title and considered that ... one of the methods of preparing bodies for study in anatomy was by boiling them in order to be able to remove the flesh from them easily, (and) that this decree forbade such practices thereafter," the Catholic Encyclopedia said.

In his 1845 textbook, "The History of Medicine," German author Heinrich Haeser said

dissection of cadavers continued without hindrance during the Middle Ages in European universities, run under the direction of church leaders.

The Catholic Encyclopedia, in its entry on anatomy, says that Guy de Chauliac, considered the father of modern surgery, encouraged the use of dissection in anatomical studies in the 14th century and insisted "on the necessity for the dissection of human bodies if any definite progress in surgery is to be made."

Since de Chauliac was the personal surgeon to three popes and encouraged dissection while a member of the papal household,

"this fact alone would seem to decide definitely that there was no papal regulation, real or supposed, forbidding the practice of human dissection at this time," the encyclopedia says.

In his Senate speech, Sen. Specter said one of the victims of the papal ban was Spaniard Michael Servetus, who "used cadaver dissection to study blood circulation" in the 1500s and was "tried and imprisoned by the Catholic Church."

While it is true that Servetus is credited as the first to accurately describe the circulation of blood through the lungs and reportedly

used cadavers in his science, that does not seem to have played any role in his 1553 arrest, trial and execution.

The Servetus International Society, founded to promote and preserve Servetus' legacy as an "intellectual giant, model of integrity and standard-bearer in the struggle for freedom of conscience," says the Spaniard ran into trouble with Catholic officials not for his medicine but for his theological questioning of the Trinity, infant baptism and original sin.

Servetus also challenged the teachings of French Protestant reformer John Calvin, whose followers controlled the secular government of Switzerland at the time. Arrested at a church service in Geneva, Servetus was convicted of heresy and sentenced to death.

Calvin reportedly asked that Servetus receive the "merciful" punishment of beheading, but he was instead burned at the stake, along with his books.

"Calvin himself never expressed the slightest regret for it; but Catholics did not forget, and for generations afterward whenever Protestants complained of Catholic treatment of Protestant heretics, they retorted by pointing to Calvin's treatment of Servetus," the society said in its biography of Servetus.

The Catholic Inquisition in France later joined in the condemnation of Servetus by burning him in effigy.

Editor's note: The U.S. Senate passed the embryonic stem cell research legislation advocated by Sen. Specter and others, but President George Bush vetoed the bill on July 20.

Commission to review alleged apparitions at Medjugorje

VATICAN CITY (CNS) - Cardinal Vinko Puljic of Sarajevo, Bosnia-Herzegovina, announced a commission would be formed to review the alleged Marian apparitions at Medjugorje and pastoral provisions for the thousands of pilgrims who visit the town each year.

"The commission members have not been named yet," Cardinal Puljic told Catholic News Service in a July 24 telephone interview. "I am awaiting suggestions from the Congregation for the Doctrine of

the Faith" on theologians to appoint.

"But this commission will be under the (Bosnian) bishops' conference" as is the usual practice with alleged apparitions, he said.

The cardinal said he did not expect the commission to be established until sometime in September because of the summer holidays.

He said the primary task of the commission would be to review a 1991 report from the region's bishops that concluded, "It cannot be affirmed that these matters

concern supernatural apparitions or revelations."

In addition, he said, the commission would be asked to review pastoral provisions that forbid official diocesan and parish pilgrimages to Medjugorje, while at the same time allowing priests to accompany groups of Catholics in order to provide the sacraments and spiritual guidance.

When asked if the new commission was the idea of the doctrinal congregation or of the bishops' conference, Cardinal Puljic

said, "I would rather not answer that question."

Cardinal Puljic announced the future formation of the commission during the bishops' July 12-14 meeting in Banja Luka.

On June 25, thousands of pilgrims converged on Medjugorje to mark the 25th anniversary of the first alleged apparition to six young people.

The Vatican continues to monitor events at Medjugorje, where the apparitions allegedly continue, but it has not taken a formal position

other than to support the bishops' ban on official pilgrimages.

An official of the Congregation for the Doctrine of the Faith confirmed July 25 that the commission would operate under the auspices of the Bosnian bishops' conference, although the congregation would suggest the names of some commission members.

Crowning of Mary seeks to foster unity among all Catholics

By AMANDA SEIDERS

Fostering unity among the Catholics of Tulsa will be a goal of the Aug. 13 crowning of Mary as the Queen of the Diocese of Tulsa, as Catholics throughout the Americas mark the 475th anniversary of Our Lady of Guadalupe in December 1531.

Bishop Edward J. Slattery and the two priests who have organized the elaborate celebration are asking all Catholics in the Diocese of Tulsa to join in a bilingual Mass preceded by music and dancing and followed by a three-mile candlelight pilgrimage from Holy Family Cathedral to St. Francis Xavier Church.

"Mary gave us the path to Jesus Christ. She made unity in the Church," said Father Daniel Campos, associate pastor of St. Francis Xavier. "This celebration is open to everyone in the Diocese and is a feast for the Diocese of Tulsa."

In 1531, in Tepeyac, near Mexico City, the Virgin Mary appeared to now-St. Juan Diego and told him she wished for a church to be built on the very spot where she was standing so she could tend to the people of Mexico, to listen and heal their hardships, torments, and miseries. She asked Juan Diego to take Castilian roses, which normally do not grow in winter, from the top of the hill to the local bishop as proof of her presence.

When Juan Diego opened his cloak to show the bishop the roses,

both men saw the image of the Virgin inscribed on the fabric. That is the now-popular image of Our Lady of Guadalupe that is featured on everything from elaborate paintings to decals on the back of pick-up trucks.

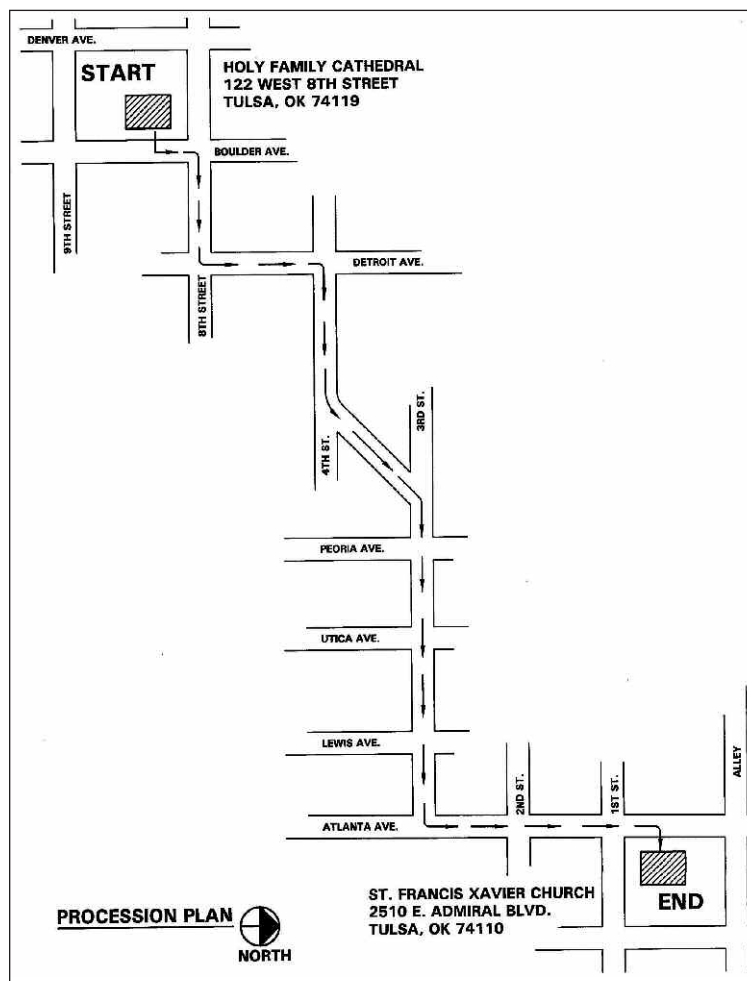
Mexicans recognize Our Lady of Guadalupe as a symbol of their country, but all Catholics honor her as the manifestation of the Virgin Mary in the Americas, as proclaimed by the late Pope John Paul II, Father Campos said.

The Aug. 13 events will start at 5 p.m. with music and dancers in front of Holy Family Cathedral. Two native Mexican style dance troupes from Dallas, one from Oklahoma City, and two from Tulsa, representing St. Francis Xavier, will be on hand.

At 6 p.m., the crowning Mass will begin in the Cathedral with Bishop Slattery as the principal celebrant. The Mass will be celebrated in both English and Spanish. Overflow seating and a screen on which the proceedings will be projected also will be available outside the Cathedral.

Father Briones and Father Campos said they chose the Cathedral so everyone in the Tulsa Diocese would feel welcome. The day is not for only one community of Catholics but is a celebration of faith for all, the priests said.

"The crowing is an opportunity to show Hispanics and Anglos that we are united in faith," said Father Campos.



Four bishops - the Most Rev. George F. Fitzsimons from Salina, Kansas, the Most Rev. John W. Yanta from Amarillo, Texas, the Most Rev. Rene H. Garcida, from Corpus Christi, TX, and the Most Rev. Marcelino Hernandez Rodriguez, from Mexico City attending on behalf of Cardinal Norberto Rivera Cabrera of Mexico City.

With funds donated by the

Knights of Columbus, Ziegler's Religious Articles of Tulsa is making the gold crown, which will be almost 2 feet tall and will be encrusted with jewels donated by parishioners of St. Francis Xavier.

Father Campos said he and Father Briones want each of the jewels to maintain its original form so the families can see and be proud of their contribution to the

church.

After Mass, at 8 p.m., there will be a procession from Holy Family to St. Francis Xavier.

The crowning and procession mirror the pilgrimage Mexican Catholics try to make to the shrine of Our Lady of Guadalupe in Mexico City. Father Campos compared that journey to the pilgrimage to Mecca that all Muslims aspire to make at least once in their lives.

Two years ago, Cardinal Cabrera brought the image of Our Lady of Guadalupe to Tulsa for the dedication of St. Francis Xavier as a Diocesan Shrine and Expiatory Temple.

Bishop Slattery and the Cardinal walked with thousands of Catholics - and the image of Our Lady of Guadalupe - from the Tulsa State Fairgrounds at 21st Street and Yale Avenue to St. Francis Xavier, which is located near Admiral Boulevard and Lewis Avenue.

The procession this month is expected to conclude about 10 p.m., and organizers hope pushing the walk into the evening will provide some relief from the heat.

"This is a time to publicly demonstrate our faith," Father Campos said.

Water will be provided, and paramedics will be on hand just to be safe, he said.

Letters *Continued from page 5*

Post-meal prayer

Editor, EOC: In days gone by, there was a prayer before meals: "Bless us, O Lord, and these Thy gifts..." with which we are all familiar.

Wasn't there also a prayer after meals which went: "We give You thanks, O Lord, for these and all Thy gifts, which we have received from Thy bounty, through Christ our Lord, Amen."

This would add the "thank you" that the reader requested in a July 23 Forum letter.

Frank Kohn
Broken Arrow

Making a difference

With all the frightening things in the world - the war in Iraq, the war in Lebanon, the

debate over security of our borders and the discussions over our budget and social welfare - many Americans are wondering how they can impact and help society.

Many people feel they are unable to do much in the world. There is one place that any of us can. I recently spent eight days gutting homes in New Orleans through the auspices of Catholic Charities. I believe I did have an impact to help people restore their lives.

When I first went there, I was unsure of what I would find or that I could complete the hard work I knew was ahead. On that first day I was welcomed by many at Catholic Charities and the crews I was about to work with the next week.

What a pleasant surprise to learn that their operation, "Helping Hands," assisted older adults and disabled people gut more than

800 houses since January. Before me, there were 4,635 volunteers who worked 131,289 hours.

The area of New Orleans that was inundated by 6 to 8 feet of dirty water is an area that no news program can show. You have to see it to understand it. What I saw changed my attitude of what we have in a dramatic way.

For miles and miles, there are thousands of homes and businesses sitting there uninhabited. For miles and miles, there are many people in many neighborhoods trying to make a better life restoring their houses and living in small trailers, the FEMA trailer we have heard about and now I have seen in person.

These are OK, but not something we want to live in for a long time. Having talked to many of these survivors, I know they are

trying, and they are so appreciative for anyone who helps. What the people of New Orleans need is hope, and you can give this hope by volunteering your time to help them.

Sending money is good, but they need your personal and unselfish help. You alone can restore their dignity. You alone can give them hope. You can call Susan Lackey at Catholic Charities, 504-310-6960, or email at sslackey@archdiocese-no.org.

Organize a group and help clean some homes. Lodging and meals are provided. Come and give hope to a family. I have left New Orleans with the knowledge I have helped four families start over. What an incredible life-changing experience. I will never forget it and hope to return soon.

Lou Stackler
Tulsa

Rother *Continued from page 3*

demographic blip. None of the guys who went into the seminary mentioned that they were inspired by examples of heroic priesthood.

Maybe it was just chance. But somehow, it seems not. A man gives his life, and 30 come to take his place.

And those are only a few of the grains that we can see. Like any plant, the action under ground in the darkness of the soil is more spectacular and more complicated than what we can see above ground.

There is also a crowd of people here in this parish who can give their own testimony about Stan's life and the power of his death in their lives.

A grain of wheat falls to the ground and dies, Jesus says, and it grows up to bring a great harvest.

Sainthood fits Stanley and Okarche

And now there is talk about sainthood. The news is everywhere; maybe Stan Rother will become the first saint from Oklahoma. We marvel, and are proud, at the speculation that a humble man from a small town who flunked Latin could go to Central America in the '60s, become a pastor in the '70s, be martyred in the '80s and become a saint for the new Millennium.

After all, sainthood fits Stanley and Okarche. His example is not just talk. It is truth. Stanley witnessed the truth of Christ in his living and his dying. Jesus' words, even as poetry, come to life in Stanley's life.

His example is the tremor of bliss we all look to find in the saints. St. Stanley Rother of Okarche, St. A'Plas of Guatemala- it has a certain ring to it.

But we should rejoice carefully. Our celebrations should celebrate Truth, the Truth of the Gospel. It is easy to imagine that Stanley Rother's life has become something that it was not, even as the word "saint" becomes something it was not, before we thought of using it to describe him.

'A holy life, not a holy fiction'

The triumph of sanctity is the blessedness of life. We celebrate holiness as Christians because it is life come to fullness. But it is a holy life, not a holy fiction; it is not a revised and edited version of living.

The triumph of sanctity is the blessedness of life that takes place in the hard edges and dark accumulations of living that trouble every man.

The famous social activist, Dorothy Day, the founder of The Catholic Worker's Houses, was often called a living saint. When she heard this her response was always the same. She said, "You can't dismiss me that easily."

His dying is a model of dying for us all

We must not dismiss Stanley so easily. As a priest his life was an intense version of every Christian's life. As a missionary and a martyr he lived an intense version of every priest's life. Stan died a Christian, a Catholic and a priest, and his dying is a model of dying for us all.

But let us not forget his living. He was the man who lived a whole lifetime amidst the troubled truths of his own life in Okarche, the man who wondered and questioned how God could use a life as simple as his. We must not elevate his sanctity too quickly lest we forget his humanity.

There is a certain shame we share in the living of our lives. As we stare into the mirror of our lives we see reflected back a shadowed image of ourselves. The face that stares back at us is never as true or as whole as we want it to be. It is always accompanied by a hadow that falls across us, a dimness of life and being. We know it everywhere and in all that we do.

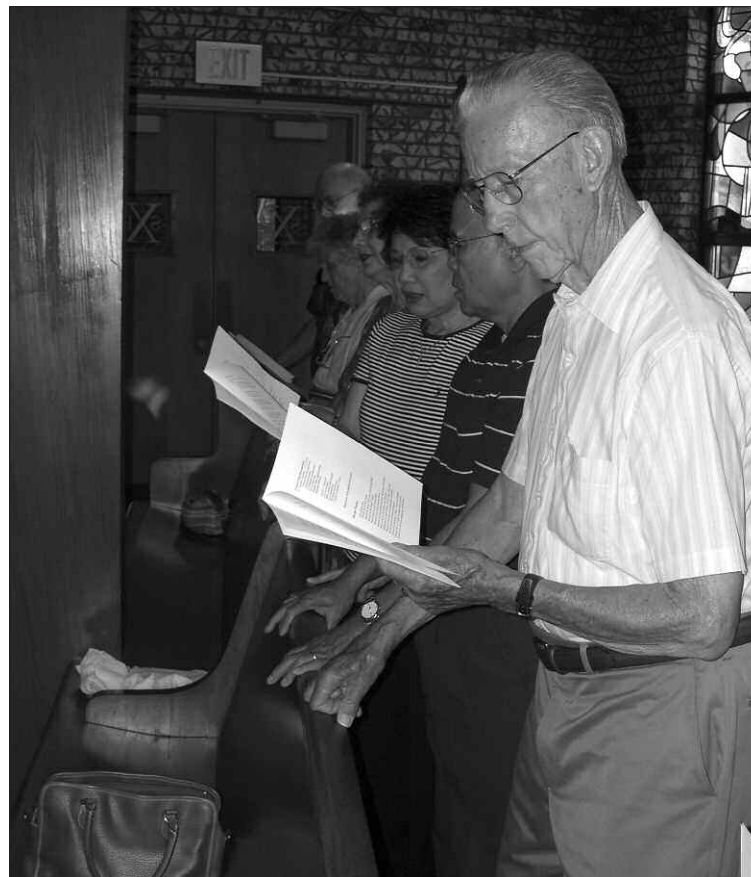
The more religious we are the more certain we are of it, but it is as true as our own fingerprints, and it is true for every one of us.

When we hear sanctity we celebrate a life and a death that has transfigured the struggles that shadow us. Holiness and saintliness is the sunny side of life we're missing, so we move toward it. We hear "Saint Stanley," and we're inspired, inspired enough to move toward it.

But it only takes a moment before we start to think that it is a life that wasn't like ours at all. It was holy and pious and certain and meaningful. It was a saintly life. Not like our lives.

His life is a gift because it was a true life

So we imagine a whole life that Stan Rother never had. We imagine that he could effortlessly change the



Holy Hour remembrance

Bishop Edward J. Slattery, many priests and the seminarians of the Diocese pray for the cause of the late Father Stanley Rother during the Holy Hour held in the chapel of St. Pius X Church on July 28, the 25th anniversary of the priest's' murder in Guatemala. Shown here, from right, are Ralph Moore, Deacon Tony Tran and his wife, Marie.

direction of his settled future and a farmer and go to the seminary. He could slog through the obstacle course of academics with his heart firm set with no questions. The young priest from Okarche could endure without flinching the whispers of the real meaning of five assignments in five years. He could go to Guatemala and stand up to the tidal wave of violence because he was a saint.

We imagine his life was not like ours. His eyes, his soul, they were elsewhere, not like ours at all. We canonize his life and we keep our lives in the shadows.

But sanctity is life, real life. Stanley Rother's life is a gift to the people of Guatemala and Oklahoma because it was a true life, not an escape from it. Stanley's life was a life like ours.

So, to you young men who have inhaled the notion that priesthood might be for you but who are terrified by the sacrifice it requires: Remember, Stanley knew no more than you when he was a young man.

For you priests who are desperate for meaning in the

wilderness of your service: As you wonder through the desert of your life without encouragement and without a single light on the horizon, Stanley Rother's ministry was an endless sea of sameness. He served just as you serve.

For the Christian who wonders how to live an authentic life among the compromises that suffocate the Church and the failures that drown society: Stanley lived his prayers hemmed in by the volcanoes of history. They erupted regularly to cover both Church and society. And he walked carefully there, wobbling first one way and then another, just as you do.

Sanctity is lived, not given

Sanctity is lived, not given. For Stanley his holiness was born out of his proximity to Christ, not his distance from his humanity. It grows among the soil of the everyday and it flourishes wherever its roots take hold.

Whether it is yesterday in Okarche, today in Guatemala, tomorrow in Oklahoma City, the grain that falls to the ground and dies produces much fruit.

He who loses his life gains it. Holiness is living, living a real life.

Why did he go back to Guatemala?

Stanley came home in 1981. He fled the pall of violence that had been thrown over Lago Atitlan by the death squads that roamed over the countryside. It was back to the farm west of Okarche where he ended up.

Franz Rother told me he would look out of the west door and stare, silently, at the horizon behind the house. Franz said, "I knew he was going to go back."

He did go back, and the priests and people of Oklahoma, members of his family, wondered why he did it. Why would he have chosen to jump back into the maelstrom of politics and bullets and now marked his ministry?

He went to Guatemala to live

People noticed his affection for the downtrodden Tzutuhils he served. Priests admired his determination among the dust and discouragement of Guatemalan life. But Stanley, in all his sanctity, went to Guatemala to live. To stay in Oklahoma was to die. He left home to go home and when he got home he was bound for home. He went to Guatemala to live.

And in the months between April 1981 - when he went back to Guatemala - and July, when he was murdered he lived a lifetime of grace.

William Stafford has a poem in which he describes the journey of life. He says that we wander our journeys and find our way amid the darkness of life. But when we come to a door that is our way forward we put our hands on the knob to open and, he says, "the road straightens behind us." Every part of our journey is a direct path to this doorway.

When the moment came for Stanley, in the night of July 28th, his life became a grain of wheat plunged into the earth. And his life was flooded with light, a light that lighted up every dark comer, every shadowed decision. Unless the grain of wheat dies, it remains just a grain of wheat. If it dies it produces much fruit.

Stanley Rother, may his soul, and the souls of all of the martyrs of Guatemala and of all the faithfully departed in death, may they rest in peace.

Kevin Sartorius

Father Rother's example still resonates 25 years after his death

As a 10-year-old boy growing up in Oklahoma, adventure and action were hard to find. The year was 1981, and my choices were limited to National Geographic or Mutual of Omaha. I'm sure I also took in the blockbuster "Raiders of the Lost Ark" with Indiana Jones, which hit the big screen that summer. At the same time, I also can recall my parish hearing of Father Stanley Rother, another man adventuring in a far-off land. Our parish priest would give us updates on Father Rother's work in Santiago Atitlan, Guatemala. Since 1968, Father Rother had served the local Tzutuhil people in what was termed the Catholic Mission of Oklahoma.



The descriptions of this land and the people were very colorful. For some reason, I was captivated by the culture and history. It also was very encouraging to learn about and come to understand that the work of the many Oklahomans who spent time there was making significant gains with the poor in the region.

Their efforts were helping the Tzutuhil people gain a footing, economically and spiritually. Setting up medical clinics, helping to develop agriculture, teaching the people to read the Bible, and many other tasks were attended to.

Father Rother learned both Spanish and the Tzutuhil dialect, knowing that as their shepherd, he must reach out to the people in whatever language they spoke. I have heard that over his 13 years serving in Guatemala, he baptized as many as 1,000 people per year.

At the time it really didn't occur to me that while Indiana Jones was taking religious artifacts from the imaginary indigenous populations he visited, Father Rother was working hard to bring Christ to the real people of Santiago Atitlan. I also wouldn't have thought that they were both in a life-or-death battle to carry out their missions.

On July 28, 1981, those who had an interest in oppressing the Tzutuhil, entered the rectory and murdered Father Stanley Rother. Pressure had been mounting for some time, but he stood fast in the face of danger, choosing not to flee and vowing that, "A shepherd does not run at the first sign of danger."

That summer I remember silence when it came to Father Rother and the far-off Catholic Mission of Oklahoma. How does one explain the murder of a priest to a 10-year-old? It's easy to think of the coliseum in Rome or medieval times when we think of a martyr, but Stanley Rother was a man of our diocese, here and now.

It's been 25 years since he lost his life serving others in the name of Christ. We have an opportunity to look back at that summer of '81 and the effect it has had. His continued presence can be seen both there and here.

While I actually never met Father Rother, it is true that I can become emotional remembering how he laid down his life. He was a true model of Christ. In fact, because of the life and death of Stanley Rother and many others, I now work at Catholic Charities in Tulsa, I am a deacon aspirant, and I find joy in serving the poor.

At the age of 10, I would not have guessed that the life and

That summer I remember silence when it came to Father Rother and the far-off Catholic Mission of Oklahoma. How does one explain the murder of a priest to a 10-year-old?

death of a man in Guatemala, 1,500 miles away, would have such an impact on me 25 years into the future. It is by the grace of God and by standing on the shoulders of so many wonderful Oklahomans like Father Rother that I continue to have faith, hope and love.

I offer my prayers for his canonization just as I am sure he is offering prayers that we continue his mission, Christ's mission, to serve those most in need and show the world that God is love.

Kevin Sartorius is director of mission advancement for Catholic Charities and an aspirant for the permanent diaconate.

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

LATIN TEACHER – Cascia Hall Preparatory School is seeking a Latin teacher for grades 6-12. Interested candidates should contact Walt Peters at 746-2600, ext. 2103.

CUSTOMER SERVICE REPRESENTATIVE – F. C. Ziegler Company is seeking a motivated full-time customer service representative. Qualified candidates should have strong communication skills, the ability to satisfy customer needs and solve problems, be detail oriented while performing many tasks and should be proficient with Excel and Microsoft Word. Fluency in Spanish/English is a plus, but not required. Competitive salary and benefits. Contact Jeanne Long, 587-7639, ext. 116, or email resume to hrdept@zieglers.com.

RETREAT COORDINATOR – St. Gregory's University in Shawnee has an opening for a Buckley Retreat Coordinator in campus ministry to develop and implement retreats for high school youth. Master's degree in theology, religious education or pastoral ministry preferred. Experience in campus ministry at the college level and in leading and planning high school retreats, youth work camps and youth minister training and development programs is desired. Other responsibilities include social justice, volunteer activities and praise and worship. Submit cover letter, resume, five references and salary expectations to Human Resources, St. Gregory's University, 1900 W. MacArthur Drive, Shawnee, OK 74804.

ORGANIST/CHOIR DIRECTOR – St. Anne Church in Broken Arrow is seeking a combined organist/choir director. Responsibilities would include liturgical planning. Interested candidates should contact Jon Grigson, 605-1747, or the parish office, 251-4000, for more information.

VOLUNTEER COORDINATOR – The Pro-Life Office of the Diocese of Tulsa is seeking a part-time coordinator for the Gabriel Project, a ministry to assist women and families facing crisis pregnancies. Duties for this volunteer position will include answering crisis pregnancy calls, coordinating training and promoting the ministry. Candidates should have basic computer skills, understand and support Church teachings on all life issues and have a passion to minister to women in need. Interested persons should contact Erick Bell, Pro-Life Director, P.O. Box 6429, Tulsa, OK 74148 or email erick.bell@dioceseoftulsa.org.

JOURNALIST SOUGHT – The Eastern Oklahoma Catholic is seeking a journalist to cover parish, diocesan and education news. Must be able to gather news, write clearly and take photographs digitally and with 35 mm camera. Extensive knowledge of Catholic issues a must. At least one year of experience as journalist required. Online and design expertise and Spanish preferred. Send several published news clips to Eastern Oklahoma Catholic, P.O. Box 690240, Tulsa OK, 74169-0240, or easternokcatholic@dioceseoftulsa.org.

CHILDCARE PROVIDERS – Catholic Charities Our Lady of Refuge Hispanic Helping Center is seeking two childcare providers for preschool children. Hours are from 8:30 a.m. to 12:30 p.m. every Wednesday during the Hispanic women's support group meetings. The ideal candidate will speak Spanish and love to work with young children. Contact Marcela Frescott, 585-8199, or email mfrescott@catholiccharitiestulsa.org.

IN-HOME CHILD CARE – Holy Family parishioner offers in-home child care for newborns through age 5. References available. Contact Kathleen Jones at 855-5170 for information.

HOME & OFFICE CLEANING – St. Ann's Domestic Services offers home and office cleaning at competitive rates. Steam cleaning and handy-man services also available. For estimates or information, call Laura at 734-0831.

COMPUTER ASSISTANCE – Certified, guaranteed computer repair and training. Free diagnosis. Call Fred

Hatcher at 808-0161 or email fhatcher@hotmail.com.

LAWN & GARDEN CARE – Mowing, pruning and gutter cleaning. Call William Clark at 437-3878 for a free estimate.

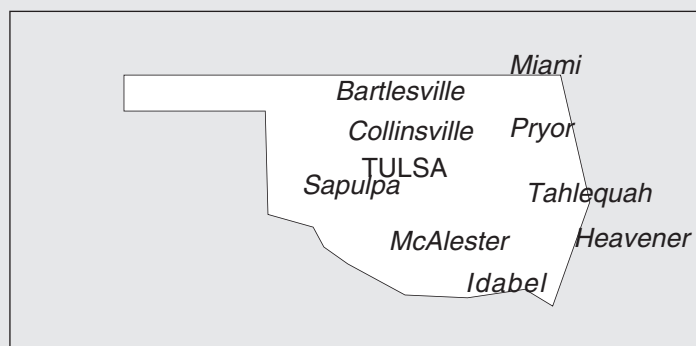
ST. JOSEPH RESIDENCE – St. Joseph Residence, an HIV/AIDS home operated by Catholic Charities, is looking for compassionate, caring individuals. Would prefer nursing assistant, medication aide or home health experience but will train the right person. We offer very competitive wages. Call Joan for an interview, 587-6456.

LANDSCAPE & IRRIGATION – Degreed professional with 22 years experience offers design and installation of landscapes, French drains and sprinkler systems. Residential and commercial. Corrections made on other drainage problems. For estimates or information, call Gary at 671-8973.

CHILD CARE PROVIDER – St. Henry parishioner offers infant child care in her home in the Collinsville-Owasso area. For information, contact Nancy Fischbein at 371-0630.

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.

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.

La Coronación de Maria intenta promover unidad

Por AMANDA SEIDERS

Promoviendo unidad entre los católicos de Tulsa será la meta de la coronación de Maria como la Reina de la Diócesis de Tulsa el 13 de agosto, mientras católicos por todas las Américas celebran el 475 aniversario de Nuestra Señora de Guadalupe en diciembre 1531.

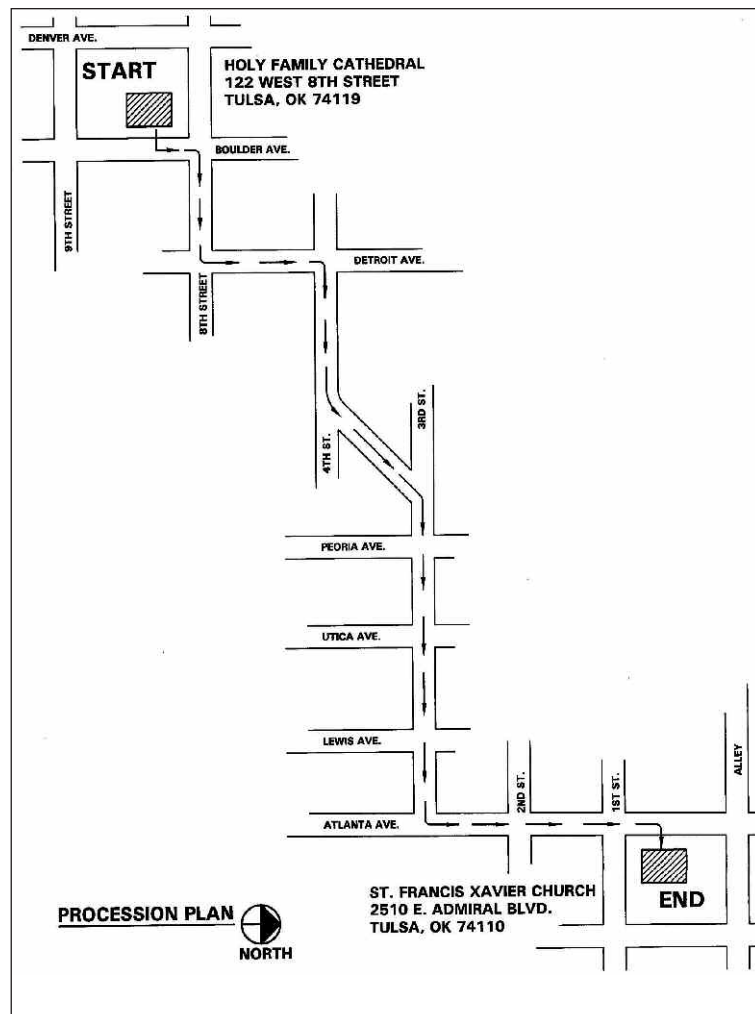
El Obispo Slattery y los dos sacerdotes cuales han organizado la gran celebración están pidiendo que todos los católicos en la diócesis de Tulsa asisten a una Misa bilingüe, precedida con música y danzantes y seguida con una peregrinación de tres millas con luces de velas desde la Catedral de la Sagrada Familia hasta la Iglesia de San Francisco Javier.

“Maria nos dio el camino a Jesucristo. Ella hizo la unidad en la Iglesia,” dijo el Padre Daniel Campos, pastor asistente de San Francisco Javier. “Esta celebración es para todos en la Diócesis y es una fiesta para la Diócesis de Tulsa.”

En el año 1531, en Tepeyac, cerca de la Ciudad de México, la Virgen Maria apareció al ahora-Santo Juan Diego y le dijo que deseaba que construyera una iglesia en el mismo sitio donde ella estaba parada para que ella pudiera cuidar a todo el pueblo de México, para escuchar a sus penurias, torturas y desdichas. Pidió a Juan Diego que llevara rosas castellananas, que normalmente no crecen durante el invierno, desde la cima de la colina hasta el obispo local como prueba de su presencia.

Cuando Juan Diego abrió su tilma para enseñar las rosas al obispo, los dos hombres vieron la imagen de la Virgen inscrita en la tela. Eso es la imagen ahora tan popular de Nuestra Señora de Guadalupe que se puede ver en todo desde pinturas magnificas hasta las calcomanías que se encuentran en las trocas. Los mexicanos reconocen a Nuestra Señora de Guadalupe como un símbolo de su país, pero todos los católicos dan homenaje a ella como la manifestación de la Virgen Maria de las Américas, como fue proclamado por el difunto Papa Juan Pablo II, dijo el Padre Campos.

Los eventos del 13 de agosto empezaran con música y danzantes enfrente de la Catedral de la Sagrada Familia. Estarán presente dos grupos de danzantes del estilo nativo mexicano de Dallas, una de



Oklahoma City, y dos de Tulsa, representando a San Francisco Javier.

La Misa de coronación empezará a las 6 p.m. en la Catedral con el Obispo Slattery como el celebrante principal. La Misa será celebrada en ingles y en español. Habrá asientos afuera de la Catedral y una pantalla en la cual será proyectada la ceremonia. El Padre Briones y el Padre Campos dijeron que escogieron la Catedral para que todas personas de la Diócesis de Tulsa sintiesen bienvenidos. El día no es solamente para una comunidad de católicos pero es una celebración de la fe para todos, los cleros dijeron.

“La coronación es una oportunidad para enseñar a los hispanos y a los anglosajones que somos unidos en la fe,” dijo el Padre Campos.

Cuatro obispos asistirán - el Rev. George F. Fitzsimons de Salina, Kansas, el Rev. John W. Yanta de Amarillo, Texas, el Rev. Rene H. Garcia, de Corpus Christi, Texas y el Rev. Marcelino Hernandez Rodriguez, de la Ciudad de México asistiendo de parte del Cardinal

Norberto Rivera Cabrera de la Ciudad de México.

Con fondos donados por las Caballeros de Colon, la tienda de Ziegler's Religious Articles of Tulsa está ensamblando la corona de oro, que tendrá casi dos pies de altura y que será incrustada con joyas donadas por los feligreses de San Francisco de Javier.

El Padre Campos dijo que él y el Padre Briones desean que cada una de las joyas mantengan su forma original para que las familias puedan ver a y ser orgullosos de su donación a la iglesia.

Después de la Misa, tendrá lugar una procesión desde la Sagrada Familia hasta San Francisco Javier.

La coronación y la procesión reflejan la peregrinación que católicos mexicanos tratan de hacer al santuario de Nuestra Señora de Guadalupe en la Ciudad de México. El Padre Campos comparó ese viaje a la peregrinación a Meca que todos los musulmanes aspiren a hacer a lo menos una vez en sus vidas.

Traducción por Gayle Long, Iglesia de Santo Tomás Moro.

Bishop, several clergy to join PSI faculty

Several new courses and new instructors will be offered this fall by the Pastoral Studies Institute, which hosted a wine and cheese reception for about 100 potential students July 26 at Church of the Madalene, the main campus for adult studies in the diocesan education program.

Bishop Edward J. Slattery welcomed the visitors, saying that providing adult education is one of his obligations as a bishop.

The Bishop will be among the instructors for this year's adult education program. At 7 p.m. Nov. 2, the publisher of the Eastern Oklahoma Catholic will be on hand for "An Evening with the EOC." The one-time session will allow readers of the diocesan newspaper to ask questions, register opinions and find out how to publicize events that occur in their parishes, schools or organizations.

The PSI, now entering its 11th year, offers degree programs, personal faith enrichment non-credit classes and adult faith enrichment and diocesan catechetical certification programs.

The popular Family Life Lecture Series also will return with a bilingual course on "Catholicism 101" in September; an evening devoted to "Living the Gospel of Life Amidst a Culture of Death: A Pro-Life Event," followed by a Day of Reflection & Prayer on "Parents as Ambassadors of Christ," on a weekend in October, and "Women in the Church" in November. All speakers are from outside the Diocese.

A synopsis of the PSI's adult education courses is to be published in the Aug. 20 issue of the newspaper; here's a preview of some of the new non-credit adult

education offerings that are offered either in a single presentation or in a series. Most are free, and many are broadcast live through the interactive video system to parishes in Bartlesville, Vinita, Bixby, McAlester and Stillwater.

For the first time, the PSI will offer instruction in English as a Second Language as a service to the increasing number of Hispanics in the Diocese of Tulsa (see accompanying story.)

Starting this month is Spanish for Communication I, a \$50 course that begins Aug. 21 and will continue through Oct. 9. Also this month is the first ESL session and, from 9 a.m. to 4 p.m. Aug. 26, a presentation entitled, "It's Time: Let's Adopt."

September will bring Father James White's presentation on "The Rite Stuff," offered 15 weeks beginning Sept. 5 on the principals and history that underlie the liturgical reforms of Vatican II. The course is designed for musicians, readers and servers, ushers and liturgical planners.

The Women's Daytime Scripture Study – which will celebrate its 10th anniversary early next year – will spend the fall on Hebrews and the Infancy Narratives of Jesus.

"The Just War Theory" will be explored by Deacon John Donnelly on Sept. 6; other courses and instructors are Father Edward Yew on moral theology and continuing study of Canon Law with Father Michael A. Dodd.

Father Tim Davison will lead a session on "Mary in the Teaching of the Catholic Church" on Oct. 3. "Apostolic Succession," led by Msgr. Patrick Gaalaas will be offered Oct. 18.

Father David Medina will lead a Spanish-language discussion of



John and Evelyn Moseley talk with a visitor at the July 26 PSI Open House. Mr. Moseley spoke briefly to the crowd about the "Splendor of Love" parent group he and his wife lead.



Don Hanisch, a parishioner of St. Pius X Church, checks out the wine samples offered by Jack Carlson of Tidal School Vineyards near Drumright.

Advent Nov. 8 and Nov. 15 and on Our Lady of Guadalupe Nov. 29.

These are but a few of the courses

that are in the works; check the Aug. 20 issue for a full listing or www.dioceseoftulsa.org.

PSI to offer ESL courses

The Pastoral Studies Institute will offer English as a Second Language classes beginning in August. The course will be held from 6:30-8:30 p.m. Monday through Thursday beginning Aug. 21 and concluding on Dec. 7 at St. Francis Xavier Church. Cost is \$20 per week or \$5 per class. A diploma will be presented to all students who complete the course.

This is the first time ESL classes have been offered through PSI. "These are wonderful people who deserve to have the opportunity to learn English through this service being offered through the Pastoral Studies Institute," said instructor Kirsten Ethridge, who has been teaching ESL classes in the United States for about eight years, including at St. Francis Xavier Church for the YMCA.

She holds a degree from Northeastern State University and also teaches ESL classes in Mexico.

"It's very necessary for this new immigrant population to have the accessibility to learn English," she said.

"Kristen comes with wonderful credentials," said PSI Director Monica Skryzpczak. "I am thrilled to finally offer ESL classes through the PSI. It is important that the Catholic Church does what it can to promote ESL classes. Many Hispanics are taking ESL classes through community organizations and other ecclesial communities who are interested in prostelytizing while teaching the English language."

High schools address use of nutritional supplements

As summer break draws to an end, many area athletes already are beginning their training for the upcoming fall sports season.

For some of these athletes, there is a temptation to turn to one or more of the many over-the-counter sports supplements that promise to improve their performance to varying degrees. Students at the two area Catholic high schools should resist that temptation because the schools do not allow the use of supplements on their campuses.

Cascia Hall recently issued a consensus statement regarding the use of nutritional supplements. As reported in the school's June 2006 newsletter, the athletic department "will no longer allow the use of nutritional supplements" on the campus. The list of banned items includes steroids, creatine,

androstenedione, ephedrine, whey protein and "energy drinks" with excessive caffeine.

"There is no clear-cut research that proves the effectiveness of these products, and we don't know their long-term effects, so we wanted to err on the side of caution," said Roger Carter, Cascia's athletic director.

Members of the school's athletic department, including head athletic trainer Randy Aldret, stressed what they consider to be the appropriate way for their students to become better athletes. "We want our athletes to achieve their success through a proper nutritional program, proper hydration with water and sports drinks, a strong family and spiritual life, the proper amount of rest nightly and lastly, through hard work with the guidance of our sports coaches

and a certified strength and conditioning specialist."

Mark Chambers, athletic director at Bishop Kelley, said it is the job of his coaching staff to educate their players on the dangers of supplements. "While there is no written policy banning the use of over-the-counter supplements, there is an understood policy. Players are told that we do not promote it, allow it, or condone it among our athletes," he said.

He understands the temptation young athletes face. "Unfortunately, steroid and supplement use in sports starts at the professional level and filters down all the way to the youngest athletes. They feel pressured to take something so they can keep up with other athletes they are competing against."

Plans under way for catechetical conference

Msgr. Thomas McDade will be the keynote speaker at the 28th Annual catechetical Conference Aug. 25-26 at the Southern Hills Marriott.

Msgr. McDade was part of the American delegation to Rome at which the "General Directory for Catechesis" was presented and has served as secretary for education for the U.S. Catholic Bishop of Conference, where he helped develop, manage and communicate the policies and agenda for all aspects of Catholic education in the United States.

He is a scholar in residence and associate professor of education at the College of Saint Elizabeth in New Jersey.

His Friday evening presentation, "Catechesis as a Moment in the Process of Evangelization," will focus on the evangelical nature of catechesis. "Catechizing in the Community of Faith" will be the topic for Saturday morning's presentation.

Other presenters will be Therese Brown, senior marketing specialist in the publishing office at the U.S. Conference of Catholic Bishops; Cris Carter, associate superintendent of Catholic Schools for the Archdiocese of Oklahoma City; Sister Mary Glynn, S.J.C., director of religious education

and Christian initiation for the Diocese of Little Rock; Sister Joyce Miller, regional consultant for Harcourt Religion Publishers; Ken Richard, former associate director of religious education for the Archdiocese of New Orleans, currently a representative for Resources for Christian Living, and Ida Miranda, bilingual consultant for Harcourt Religion Publishers. Her sessions will be conducted in Spanish.

Among the workshop topics will be "Breathing New Life into Catholic Symbols," "Integrating Catholic Social Teaching into the Lives of Children and Young People," "Catechetical Ministry in a Multicultural Parish," "The Six Tasks of Catechesis" and "Catch New Sparks of Faith for 2006-07."

The conference is open to all volunteer catechists, directors of religious education, youth ministers and Catholic school teachers. The cost for both sessions is \$50 and includes lunch on Aug. 26. Group rates are available, and the registration form can be found online in the education section at www.dioceseoftulsa.org.

Registration deadline is Aug. 18. For more information, contact Sarah Jameson at 294-1904 ext. 128.



Rusty Nance, youth coordinator at St. Thomas More, Joe Burke, youth coordinator at Holy Ghost in Vinita, and Stephen Eiben, youth coordinator at St. James and St. John parishes in Bartlesville, dance the "Macarena" after lunch at the Catechetical Leader's Day July 20 at St. Benedict Church in Broken Arrow.



Kelley teacher appears on C-SPAN

David McBride, a civics and government teacher at Bishop Kelley High School, appears on C-SPAN July 30. The Q&A program was taped in Washington, D.C. during a recent conference honoring past and present C-SPAN Teacher Fellows sponsored by the C-SPAN Education Foundation. Mr. McBride, a 2003 fellow who worked for a month at C-SPAN headquarters in Washington, D.C., joined 20 teachers and former fellows at an alumni conference. Program host Brian Lamb interviewed guests who discussed why they became teachers, their classrooms and a variety of current issues in education. The C-SPAN Education Foundation partners with local cable affiliates nationwide to offer the Q&A program to middle and high school teachers who demonstrate creative use of C-SPAN programming in their teaching and with their students. (Photo courtesy of C-SPAN)

Israel *Continued from page 1*

first," she said. "Later, when we realized the severity of the situation, we felt bad for our light-hearted attitude."

But Ms. Bendel spoke to an Israeli citizen who reassured her that most Israelis have the same attitude. "If they didn't, they would live in terror." And Ms. Bendel noticed that families were relaxing at the beaches, people were having picnics, and life just seemed to go on in spite of the bombings.

"We planned to stay away from the Gaza Strip, but no one expected trouble in Lebanon," she said.

Even after the American educators realized they were in the midst of a growing conflict, they decided to continue the trip as planned. "Our philosophy was, 'If they can go about their lives, then we can, too. We're going to do what we came here to do,'" Ms. Bendel said.

A few days later, on July 16, they learned of a blood shortage in Israel. About 15 people in their group agreed to donate blood, including Ms. Bendel.

"The trip gave me added perspective on what life really is like for the Israelis," said Ms. Bendel, a Bishop Kelley alum who has taught at the school for seven years.

"What I hope to teach my students, especially at a Catholic school where their faith is such an important component of their lives, is that the conflict over Israel



Group members in the Garden of Gethsemane; from left, Monica Melancon Core (Louisiana), Anne Matteson (Minnesota), Medea Bendel (Oklahoma), Jennifer Stiebel (Colorado), Gail Hartman (Arizona) and Joan Krauss (Oklahoma). (Photo by John Gunty)

is not just a fight about land. The land is deeply tied to their religious beliefs.

"I have a much better understanding of

the conflict from the Israeli perspective, but I know there is another side to the story, and there is no simple answer."

Catholic youngsters get chance to explore music

EAST CHICAGO, Ind. (CNS) - At a time when schools are balancing academic standards with tighter budgets, worrying about fine arts is usually low on the priority list.

For the children of St. Patrick Parish in East Chicago, one program offers them an opportunity to step into a different experience and explore avenues of bringing beauty into their world. It is called Viva PATS, which stands for Performing Arts Theatre School.

In its third year, the program currently focuses on lessons for band instruments - drums, trumpet, trombone, clarinet, saxophone, flute and xylophone. It also offers guitar lessons.

"We hope to eventually have the resources to expand the program into different areas such as dance, theater, choir and art," said the program's director, Sylvia Lopez.

She said the after-school program runs throughout the school year but is also offered to children in the community for six weeks during the summer. It is a joint venture with the Merit School of Music in Chicago.

Randy Hardy, a guitar instructor for the Merit School for the last 10 years, believes that music not only stimulates the imagination but also keeps children focused on an interest other than trouble than can be found in the streets.

"Music has a special way of allowing you to express yourself personally in a positive, rather than negative way," he told the Northwest Indiana Catholic, newspaper of the Gary Diocese. "It teaches you to cooperate with people and it opens the door to a diverse spectrum of people and places."

Antonio Fernandez, one of Hardy's students for three years, said he likes the effect music has on people.

"Some songs will bring out emotions," the eighth-grader said. "Other songs will push people to try harder or motivate them to action."

Teachers travel twice a week to St. Patrick to work with the 60-plus students who either bring their own instruments or learn on those borrowed through the program. Classes at beginner, intermediate and advanced levels meet on Tuesdays and Thursdays for 40 minutes at a time.

Ms. Lopez feels that learning music helps



Sarah Camarillo, 10, plays the flute during the Viva PATS (Performing Arts Theatre School) program at St. Patrick's Parish in East Chicago, Ind., July 18. (CNS photo)

children in subjects such as reading and math and also develops their creativity and sense of teamwork.

"Viva PATS brings children into another environment and gives them exposure to something that may not be usual in their lives," she said.

Elida Ochoa, the program's treasurer, has two daughters in it and also believes in the transforming power of music.

"You try to nurture them to do something better, something positive. When that happens, you don't worry so much about the

negative," she said.

The program is funded through student fees, grants and donations, and Ms. Lopez said there is a payment plan for those with financial concerns. "We always find a way for those who are interested" to participate, she said.

This past May, the advanced band and guitar students had the opportunity to play at Chicago's Orchestra Hall. They performed with 100 other students representing Merit programs throughout the Chicago area.

very common and successful structure.

His new duties as chancellor will include promoting the university's Catholic and Benedictine identity, serving as a liaison between the university and monastic communities, fund raising and serving as a partner/mentor to the new president. He said classroom teaching also is a strong possibility in his new role.

Education news briefs

Youth rally registration under way

All youth entering grades 6-12 are invited to attend the 10th annual Diocesan youth rally beginning at 12:30 p.m. Sept. 9 at St. Anthony Church in Okmulgee. This year's theme is "Find Peace, Make Peace, Be Peace."

Seminarians Brian O'Brien and John O'Neill will be emcees for the day-long event, which will feature music from Father Cyprian Consiglio and John Pennington.

Father Consiglio, a Catholic priest and monk of the Camaldolese Congregation, is a musician, composer, author and teacher. Much of his music and teaching revolve around the universal call to contemplation through spirituality and the arts.

Mr. Pennington is a percussionist and associate professor of music at Fort Lewis College in Colorado.

Participants can attend two of three 45-minute workshops planned on "Peace through Justice and Service," "Peace through Prayer" and "Standing against Violence/Managing Aggression."

The outdoor festival will feature snacks, games, team-building exercises and exhibits. After the cookout, the program will continue with music, skits and chants followed by the keynote presentation. The rally will conclude with Mass celebrated by Bishop Edward Slattery.

The registration fee includes dinner, beverages and T-shirt. Registration forms received by Aug. 14 will qualify for the "super early bird" rate of \$13 per person. Rate increases to \$18 for registrations received between Aug. 14 and Aug. 31. After Aug. 31, the cost is \$20, and there is no T-shirt guarantee.

Young people can register as individuals, or youth groups can register together. Family discounts also are available. Forms are available at each parish or on the youth page of the Diocesan website at www.dioceseoftulsa.org.

World Youth Day meeting planned

There will be an information meeting for anyone interested in attending World Youth Day in Sydney, Australia Aug. 9-21, 2008. The meeting will be held at 2 p.m. Aug. 13 at Church of the Madalene. The estimated cost of the trip is \$2,000-\$2,500 and participants must be 18 years or older by Aug. 9, 2008. For more information, contact Thomas Mefford at 695-5301.

SGU searching for new president

Abbot Lawrence Stasyszen, O.S.B., president of St. Gregory's University since 2000, is the new chancellor of the university. The promotion is part of a transition in leadership that will require a search for a new president. Abbot Lawrence will remain president until his successor has been appointed and installed.

"I've always said from the time I was elected as abbot that I would fulfill both roles for the

near future, but eventually we would need to examine the leadership model," Abbot Lawrence said. "It's been nearly seven months now, and it's the appropriate time to begin the search for a new president for the university."

Abbot Lawrence was elected abbot of St. Gregory's Abbey in January. Since that time, he has examined leadership models from other Benedictine colleges and universities and found that the abbot serving as chancellor is a

'Quinceanera' a beautifully crafted coming-of-age drama

By HARRY FORBES
Catholic News Service

NEW YORK (CNS) - In case you were wondering, the title refers to the Mexican ceremony marking a girl's 15th birthday.

That celebration - a sort of bat mitzvah and debutante ball combo - is the springboard for the film "Quinceanera" (Sony Classics), which deservedly won the Dramatic Grand Jury Prize and the Audience Award at the Sundance Film Festival. It also won a prestigious Humanitas Prize, which honors stories that affirm the dignity of the human person, "for its enlightened view of living in a multicultural world."

It is a beautifully crafted coming-of-age drama concerning Magdalena (newcomer Emily Rios), a sweet-natured 14-year-old from Los Angeles' Echo Park district who finds herself unaccountably pregnant, and her sexually confused cousin Carlos (Jesse Garcia), who are taken in by their gentle great-uncle, Tio Tomas (an extraordinarily touching Chalo Gonzalez), after their families reject them.

Carlos, who was initially seen being thrown out of his sister's "quinceanera" by his father (for being gay, we later learn), is flattered to be invited to a party given by Tio's gentrified upstairs neighbors - British Gary (David W. Ross) and his partner, James (Jason L. Wood) - but their interest in him turns out to be purely, even predatorily, sexual, as the disillusioned Carlos painfully discovers. At first, Carlos registers as a thug,



Emily Rios and Jesse Garcia star in a scene from the movie "Quinceanera." The USCCB Office for Film & Broadcasting classification is L - limited adult audience, a film whose problematic content many adults would find troubling. (CNS photo/Sony Pictures Classics)

but his humanity becomes increasingly apparent as the film progresses.

The film avoids cliché as, for example, when Magdalena's boyfriend, Herman (J.R. Cruz), does not immediately drop her at the first hint that she's pregnant, and assures her he'll see her through it, and take responsibility though even he is puzzled by how she came to be in this condition. (Herman's mother will prove an obstacle, however.)

Magdalena's pregnancy - as she insists she

and Herman never went "all the way" - has echoes of the virgin birth, a point mentioned several times, though this is treated with discretion, and serves as an ironic counterpoint to the rigidity of her unyielding preacher father (Jesus Castanos-Chima), who showers her with contempt when he learns of her predicament. (He runs a storefront church.)

Magdalena's simple goodness is never in doubt. In one scene, for instance, she says if she could travel back in history, she'd want to

go to Jesus' time to see what really happened in the Bible.

Writer-directors Richard Glatzer and Wash Westmoreland's colorful family drama with its moving themes of tolerance, redemption and forgiveness overcomes some plot elements - however understated - that may not be to every taste. They've said they wanted to reinvent those 1950s and 1960s English "kitchen sink" dramas of Lindsay Anderson, John Schlesinger and the like, with their blending of realism, humor and political commentary.

Whatever their intent, this memorable and handsomely shot film is very much their own. The performances here have the uncanny ring of truth about them, and the film overall presents a positive portrayal of the Latino experience.

This film contains brief violence, some rough and crude language, sexual banter, premarital sex, a couple of nongraphic homosexual encounters, and drug use. The USCCB Office for Film & Broadcasting classification is L - limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is R - restricted. Under 17 requires accompanying parent or adult guardian.

Harry Forbes is director of the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops. More reviews are available online at www.usccb.org/movies.

Two books on Terri Schiavo make different contributions

THE CASE OF TERRI SCHIAVO: ETHICS AT THE END OF LIFE

Edited by Arthur L. Caplan, James A. McCartney and Dominic A. Sisti. (Prometheus Books, Amherst, N.Y., 2006). 352 pages. \$21.

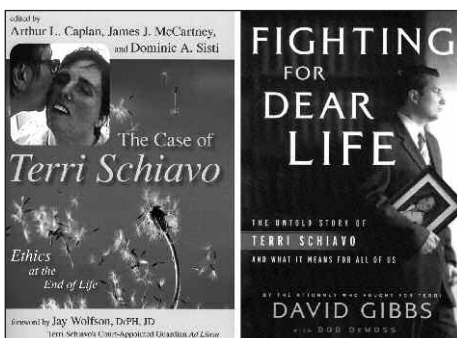
FIGHTING FOR DEAR LIFE: THE UNTOLD STORY OF TERRI SCHIAVO AND WHAT IT MEANS FOR ALL OF US

By David Gibbs with Bob DeMoss. Bethany House (Bloomington, Minn., 2006) 288 pages. \$19.99.

Reviewed by NANCY FRAZIER O'BRIEN
Catholic News Service

The controversy surrounding the life and death of Terri Schindler Schiavo, the severely disabled Florida woman whose parents and estranged husband clashed over whether to take away her feeding tube, has been described as "the perfect storm of medical, legal, moral and constitutional disputes."

Before Mrs. Schiavo died March 31, 2005, 13 days after her food and water were



withdrawn, the Florida Legislature, Florida Gov. Jeb Bush, the U.S. Congress, various federal and state courts and much of the U.S. population had been drawn in.

But during the controversy and since Mrs. Schiavo's death, it has not always been easy to sort fact from fiction. With "The Case of Terri Schiavo: Ethics at the End of Life," bioethicists Arthur Caplan, James McCartney and Dominic Sisti make a valuable contribution to the ongoing debate by allowing readers to digest the various source documents for themselves.

The book brings together essays, legislation, political speeches and a variety of other documents related to the Schiavo case from more than 50 contributors.

The text of Terri's Law, passed by the

Florida Legislature to allow Gov. Bush to intervene in the case, is there, as is Pope John Paul II's March 2004 message to an international congress on treatment of patients in a persistent vegetative state, which some interpreted as mandating food and water for all patients.

Mrs. Schiavo's autopsy report, the cautious statements from Florida's Catholic bishops, and articles from the New England Journal of Medicine and such Catholic periodicals as Commonweal and America also are included, with the editors providing minimal commentary to guide the reader about the documents they are presenting.

"Fighting for Dear Life: The Untold Story of Terri Schiavo and What It Means for All of Us" by David Gibbs, an attorney for Schiavo's parents, Bob and Mary Schindler, offers nearly the opposite - little documentation and lots of commentary.

It is clear from the start that Mr. Gibbs believes Mrs. Schiavo was killed and that he feels some guilt over failing to win some sort of permanent reprieve for the disabled woman.

Although his sincerity cannot be questioned, the attorney's somewhat breathless style and his tendency to

hyperbole can be off-putting.

In a section on "life on a slippery slope," for example, Mr. Gibbs writes: "You might be thinking, 'Whoa! Time out, David. We're nowhere near Hitler's day. We're a reasonable, freedom-loving people who care for everyone.' Really? You might want to press your ear a little closer to the pavement. ... There's a growing trend in the halls of medicine to disconnect those whose lives appear to have no meaningful place in society."

Clearly, neither book is going to resolve the ongoing controversy about the life and death of Mrs. Schiavo. In a foreword to "The Case of Terri Schiavo," Jay Wolfson, the court-appointed guardian ad litem for Mrs. Schiavo, called the case "a family tragedy for which no good solution was possible."

"But it was also a clarion call to the sensibilities of public policy in the United States," Mr. Wolfson added. "The co-editors provide the basis for individual and societal reflection that should help frame discussion about end-of-life decisions and the allocation of increasingly scarce health care resources. That discussion will be the most valuable tribute to the shy, quiet woman who unconsciously stirred the world."

By JEANNE KRAWCZYK

BROKEN ARROW – When asked what his biggest challenge was during his first year as a priest, Father Valentine Ndebilie replied, “To be a priest. That should always be my biggest challenge. Just striving to be good at what I do.”

The native of Nigeria was ordained May 27, 2005, and has been the associate pastor at St. Benedict’s in Broken Arrow for the past year.

He is the chaplain of the parish’s Dead Theologian Society and works with the confirmation students. He also says Mass for the students at All Saints Catholic School and enjoys working with the young people at the school and at the church.

“It’s very good to have Father Valentine here with me at St. Benedict’s. It always keeps an older priest on his toes to have a younger associate. I think I’m learning almost as much as he is,” said Msgr. Patrick Gaalaas, pastor of St. Benedict and vicar general of the Diocese of Tulsa.

Born in February close to Valentine’s Day, Father Ndebilie was a very “smiley” baby. One of the nuns at the facility where he was born gave his mother a gift before she left. A note attached to the gift read, “Valentine, your smile was the greatest gift.” And so his mother decided to name him Valentine.

He makes no secret of the fact that St. Valentine is his favorite saint.

His road to the priesthood began as a young boy attending Catholic school in Nigeria. He grew up in a home where he was filled with a love of God and a deep attachment to the Catholic faith, which is still in its infancy in Nigeria.

“It is the nature of missionaries to be sent to places you don’t know about.

My job is to transform challenges into glory.”

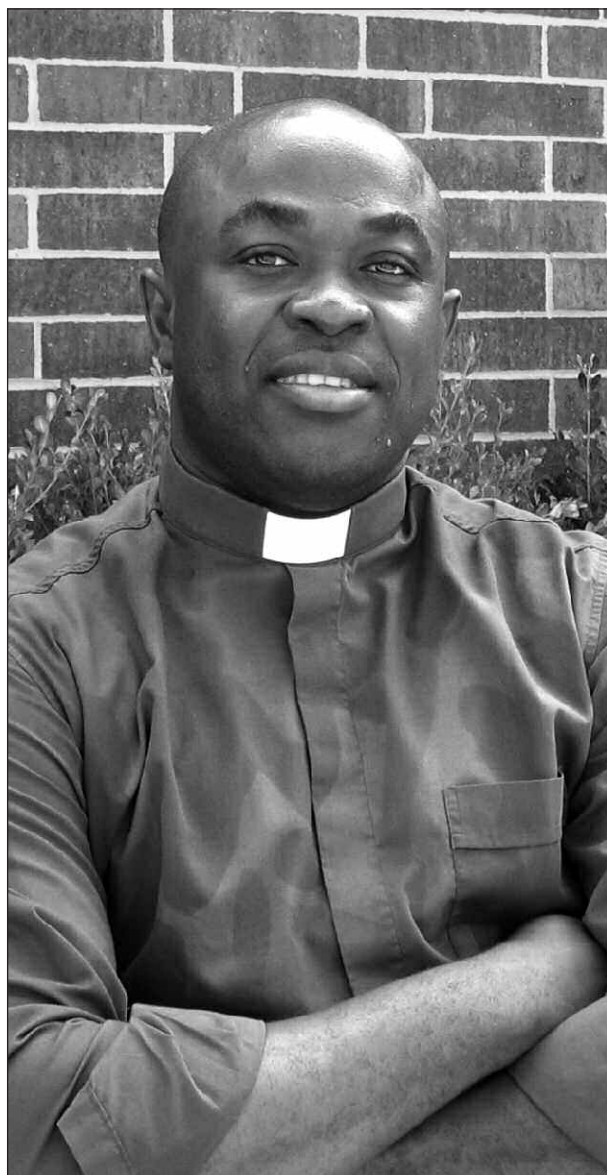
The Catholic Church first came to Nigeria with the Portuguese in the 15th century, but virtually disappeared 200 years later. Renewed mission work began in 1865. This time, instead of focusing on building churches, the Catholic missionaries set up schools and health facilities.

Many Nigerians were reluctant to attend Catholic churches, but they were very interested in the education that the Catholic schools offered. Through the school system, the missionaries were able to share their faith and bring about the conversion of many Nigerians.

Currently, about 15 percent of the country’s 126.1 million residents are Catholic, and Father Ndebilie said the majority of Nigerian Catholics are the offspring of converts. His tribe is 99 percent Catholic.

Many non-Catholic Nigerian parents continue to choose Catholic schools for their children because of the discipline they offer. “The Catholic schools teach religion, but more importantly they teach morals,” he said.

After his formal schooling he joined the Dominicans, a religious community also known as the Order of Preachers.



Father Valentine Ndebilie

Priest always ready to face challenges ahead

After six years with the Dominicans, he thought about joining a diocese with a missionary outlook. That led him to become a seminarian for the Diocese of Tulsa, and he began attending St. Meinrad School of Theology in Indiana in 2001.

When he arrived in Oklahoma, he found things somewhat different than what he expected. “I envisioned people riding horses,” he said.

Over the summers prior to his ordination, Father Ndebilie served the Church of Saint Mary and Catholic Charities. He also was assigned to the Catholic communities of Hugo, Antlers and Boswell, where he experienced life in rural Oklahoma. “It’s a different lifestyle there, with many older parishioners. The young people often leave the area to find work.

“It was a challenging ministry because of the poverty you encounter. There are a lot of people with needs. But above all, they are good people,” he said.

The Wisdom of God

God’s wisdom in His work wrought a wonderful but lovely world of nature Manifesting Himself to all creatures and His infinite greatness revealed.

The creation, He brought into being even plants, animals came forth bowing and worshipping before Him for the wonders of our existence.

As we contemplate the faith, we hold let us give thought to His gifts so deep, wonderful and beautiful all glory to Him be given.

- Valentine Ndebilie

The young priest is not afraid of challenges. “When you have the right tools, you can survive any challenge. It is the nature of missionaries to be sent to places you don’t know about. My job is to transform challenges into glory.”

As a Dominican, he lived in an international community with people from around the globe. This exposure to people of different cultures has helped him with what he considers to be one of his best gifts – helping others reconcile their differences. “Sometimes people don’t want to embrace those who have different backgrounds. The only thing that can bring about a conversion of heart is love.”

He tries to help people work out their differences by reminding them of God’s love. “If I can draw people to Jesus, they will begin to see everything as a gift from God.”

Life in a busy parish does not leave much free time. “When they can’t reach you in your office, they call on the cell phone. They catch you wherever you are.” His busy schedule makes it difficult to find time for one of his favorite activities – writing poetry.

He discovered his gift for poetry during his first year with the Dominicans, when postulants are given time for reflection and are encouraged to develop their gifts. Father Ndebilie discovered that he loved words and loved things that rhyme. Since that time, his work has appeared in anthologies and journals, and he has received numerous literary awards.

Father Ndebilie’s older sister, Felicia, is a nun with the Daughters of Divine Love. She lives in Rome, but most of his family, including seven nieces and four nephews, still live in Nigeria.

He last visited Nigeria about three years ago, but his parents came to Oklahoma for his ordination and stayed for about three months. “They thought the people were very nice, but didn’t really like the heat and humidity,” he said. He hopes to return home this year for Christmas.

Father Ndebilie knows he won’t be at St. Benedict’s forever. But he is up for whatever challenges he will face in his next assignment. “I can always survive wherever I go.”

He wants to be a faithful servant, much like the first disciples. “Jesus chose his disciples because they were willing to be taught. They were willing to use what gifts they had to be transformed into the servants of God.”

Father Ndebilie’s tribal name is Uchekukwu, which means “the will of God.” He certainly takes this name to heart, no matter where his ministry takes him. “As a priest, you hold the treasure but you are not the treasure. It’s not about you.”

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.

Cushing's priest about town

By **BARB HILGER**

CUSHING - Gas prices continue to rise, putting the squeeze on people who are on the go. For churches in rural areas with missions, travel is a necessity. Father Paul Obi Amaliri, pastor of Sts. Peter and Paul Church in Cushing and St. Mary Church in Drumright, has not let high gas prices keep him from his appointed rounds.

In his announcements from the pulpit one Sunday, he jokingly told the congregation that he would have to start traveling by bicycle because with "gas prices high or low the ministry must continue to prosper. Ministry as usual."

Raul and Mary Gonzalez decided to help. They invited their pastor to dinner and even offered to pick him up. During the meal the couple told him, "We don't want our pastor to ride a bike like you joked about." Then they presented Father Amaliri with an electric scooter.

Father Amaliri was overjoyed. He rode the bright yellow scooter with a matching helmet back to the rectory, smiling and giving "drive-by blessings" to everyone he passed. The scooter has made the priest even more popular with the youth group. Young people often beseech him, "Can we ride it? Please?"



Father Amaliri's scooter has become a favorite among the youth group at Sts. Peter and Paul Church in Cushing.

The immediate reply is always the same: "No. Sorry. You can only watch me ride, you are too young."

With new roofs recently put on both his churches and the rectory in Cushing, the scooter could not have come at a better time, Father Amaliri said.

He does realize his cherished scooter's limitations; it's not a feasible means to travel the 10 miles between Cushing, in Payne County, and Drumright, in neighboring Creek County.

However, the Nigerian-born priest – ordained in 2000 and known for his beaming smile – now has become a fixture of the Cushing community, as people have become accustomed to seeing the priest in the black suit and collar zipping around town.



Parishioners of Sacred Heart Church enjoy watching their mortgage go up in smoke at the annual parish picnic June 23.

In debt no more at Sacred Heart

SAPULPA - The debt at Sacred Heart Church in Sapulpa went up in smoke on June 23, during the burning of the mortgage celebration that was combined with the annual parish picnic.

The current church, the third building in the history of the parish, was built in 1989. The final mortgage payment was originally due in October. "We paid it off early and held the celebration on the church feast day," said Father Stuart Crevcoure. "There were times we weren't sure we were going to be able to make it. We were fortunate enough through the prayers and efforts of the parish to pay it off early."

Approximately 150 parishioners and former parishioners gathered for a picnic following the Mass celebrated by Bishop Edward J. Slattery. Fireworks and music were part of the entertainment provided by the Knights of Columbus and Catholic Daughters organizations. The celebration centered on a fire pit where Bishop Slattery threw in the official copy of the paid mortgage. Not wanting to leave anyone out, miniature copies of the mortgage, stamped "paid," were made for the parishioners who helped pay for the building, said Father Crevcoure.

Planning began four years ago with the realization that the mortgage was coming due. At the time the church was struggling with the monthly payments, said Phil Thompson, president of the finance council. Decisions were made then to tighten the budget to keep the parish in line with the payoff date.

But then the church roof sprung a leak, and a new roof was estimated to cost \$120,000. The council knew the

church could not afford to seek outside financing so it proposed a plan to the parishioners: Each family was asked for a loan of \$2,000, Mr. Thompson said.

Some families were able to do more and some less, but in the end it balanced out.

"The people came through for us, and we kept our promise," added Mr. Thompson. "It was a struggle, a very difficult, but beautiful experience with a positive outcome."

In addition to the regular mortgage payments the church also has repaid the family loans. The beauty of it came as each loan was paid off approximately 50 percent was donated back in gifts to the church. These gifts enabled the council to pay the mortgage off early.

As Sacred Heart prepares for centennial celebrations next year, "it will be nice to go into that debt free," said Father Crevcoure.



Hugo erects steel cross

A 10-foot high steel cross now stands on the grounds of Immaculate Conception Church in Hugo, giving witness to Christ to the people who pass by, said the pastor, Father Joseph Chirayath. Some of the children in the parish - Emma Harrington, Dana King, Lexi Wallace, Dalton King and Sierra Gonzales – sang for the ceremony with the help of Earl Ballard. Another parishioner, Burley Sutterfield, organized the placement of the cross, on a hill on the corner of the grounds where it can be seen from the Highway 70. Lawrence Testa added a spotlight to illuminate the cross at night. Parishioners also landscaped a small garden at the base of the cross said parishioner Lorraine Tholen. Its purpose, she said, is that "each time we see the cross the people would be drawn closer to Jesus."