



Youth Rally goes on the road; Okmulgee is excited

By **BARB HILGER**
and **AMANDA WILLIAMS**

OKMULGEE - For the first time in its 10-year history, the annual Diocesan Youth Rally will take place outside Tulsa, and the entire town of Okmulgee is eagerly anticipating the Sept. 9 event at St. Anthony Catholic Church.

After nine years of staging the popular, daylong rally in Tulsa, organizers wanted to move to a more central location in the Diocese. The strategy became a reality thanks to Father Benjamin Vima, pastor of St. Anthony and Uganda Martyrs parishes in Okmulgee. "He gave us a

warm invitation and is excited about hosting the rally," said Charles Michie, youth and young adult ministry coordinator.

Coordinators from St. Catherine of Siena in Talihina, a parish 150 miles southeast of Tulsa that has not sent a delegation to previous rallies, contacted Paula Green at St. Anthony's for registration information and indicated several young people planned to attend.

"We are delighted they are on board," Mr. Michie said. He also explained the benefits of rally registration information available on www.dioceseoftulsa.org,

which allows parishes instant access to important forms and event details.

With the closing of Marian Academy this spring, Father Vima did not want the young people feeling there was a gap between them and the parish. "The vision of the parish is to take care of the youth. Bishop Slattery encouraged me to continue this vision." He added that the youth rally is a "handy way to connect with the youth and get them involved."

Dan Beasley, the new youth minister, and Mrs. Green, who is retiring from the position, have helped organize the rally.

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Father Vima displays one of the homemade clothespin crosses the St. Anthony youth group will sell at the Diocesan Youth Rally Sept. 9.



Seminarians accompany newly ordained Deacon Leonardo Medina, center, as he prepares to read the Gospel Aug. 13 at Holy Family Cathedral. From left are Joe Thummel, Mark Steichen and Jason Palmer.

Seminarians spend 'amazing' summer

The summer of 2006 was a busy and varied time for the seminarians of the Diocese of Tulsa as they lived and worked in parishes, traveled abroad, spent time in fellowship with one another and Bishop Edward J. Slattery, even chronicled their activities on the Internet.

Several men traveled to Conception Abbey in Missouri, where a former Diocesan seminarian, Andrew Sheller, made his first profession with the Benedictines. Andrew Sheller of Stillwater now is Brother Paul Sheller.

The seminarians participated in

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the coronation of Mary as the Queen of Tulsa Aug. 13 and talked about their discernment journeys with three dozen young men and women at a Life Awareness retreat.

The coronation was especially memorable for John O'Neill, who celebrated his birthday that day and was surprised the following morning to see a picture of himself on the front page of the Tulsa World.

"I was honored to carry the

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Church is fighting terrorism without fanfare, nuncio says

NEW YORK (CNS) - Since Sept. 11, 2001, the Catholic Church has worked steadily to overcome terrorism by examining the root causes behind the phenomenon, said the Vatican's nuncio to the United Nations.

Archbishop Celestino Migliore compared the crashing noise of a falling tree to the quieter sound of a growing forest. "What the Catholic Church has been doing in the aftermath of 9/11 is more in the order of a forest that grows and expands every day without much fanfare," he said.

In written comments to Catholic News Service, Archbishop Migliore mentioned in particular the 2002 interreligious peace gathering that Pope John Paul II convened in Assisi, Italy, as well as Pope Benedict XVI's call for people to band together to overcome terrorism not only through analysis of its political and social causes, but also its "deeper cultural, religious and ideological motivations."

For example, he said, the Church's commitment to migrants is "certainly not grounded on economic nor electoral interests, but on the conviction that by resolving such questions, swiftly and justly, nations can rob terrorists of the oxygen of hatred

and of grievances, real or imagined, by which they attempt to legitimize their evil deeds and recruit the impressionable."

Archbishop Migliore, who has served at the United Nations since 2003, was at the Vatican on the day of the attacks in 2001, working as undersecretary for relations with states. He immediately called the U.S. Embassy to the Holy See to express his concern and solidarity.

"At the very beginning nothing was known about the motives nor the perpetrators, but from the circumstances, the target and the modalities of the attack, there was a clear perception that this was going to be an event full of consequences," he said.

As for the notion that the events of Sept. 11 "changed everything" the archbishop said that at the time such a statement meant little. Five years later, he said, it is clear that Sept. 11 "was an epoch-making event that upset the priorities of the world community and quickly skyrocketed security as our top concern."

But we must examine the

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Calendar

SEPTEMBER

'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. The class will be broadcast via the ITV system. For information, contact PSI at 294-1904.

Rites of acolytes, candidacy

8 Bishop Edward J. Slattery will preside at the rite of acolytes and the rite of candidacy for men preparing for the permanent diaconate at 7:45 p.m. Sept. 8 at Holy Family Cathedral.

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.

Natural Family Planning

8 A series of four monthly sympto thermal classes on second Fridays begins from 7-9 p.m. Sept. 8 at Church of the Madalene. Call Becky and Roger Holder, 270-4147, or Joan LeBlanc, 481-9091, to register.

Be a Gabriel Angel

8 The Gabriel Project is a new apostolate in the Diocese, ministering to women in crisis pregnancy. Women of every age and all backgrounds are needed to reach out to moms. Men and women auxiliary volunteers who help in indirect ways also are needed. A training session for interested volunteers will be offered from 6 p.m. to 9 p.m. Sept. 8 at the Church of the Madalene and Sept. 9 from 9 a.m. to 3 p.m. Lunch will be provided. Register by calling the Office of Family Life at 918-294-1904 ext. 139. or email familylife.office@dioceseoftulsa.org

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. 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 Church 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. More than 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. Contact Alison Stookey, 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. 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.

'Let's Talk'

18 The Family Life Office is sponsoring two "Let's Talk" workshops for couples interested in strengthening their relationships. Couples will learn communication skills, effective problem solving and constructive arguing techniques. The next workshop will meet weekly from 7-9 p.m. Sept. 18-Oct. 23 at St. Pius X Church activity center. Cost is \$65 per couple and covers all materials, snacks and closing dinner. Babysitting available. Enrollment deadline is Sept. 11; register by calling 622-4488.

Justices and religion

20 The Hon. John T. Noonan, Jr., a former professor of law at Notre Dame and a Reagan appointee to U.S. Court of Appeals for the 9th Circuit in San Francisco, will address "Do the personal religious beliefs of U.S. Supreme Court Justices shape their judicial decisions interpreting the Constitution? Should They?" at 7:30 p.m. Sept. 20 in the Great Hall of the Allen Chapman Activity Center at the University of Tulsa, Fifth Place and South Gary Ave. He will appear at the 10th annual TU College of Law John W. Hager Distinguished Lecture. The public is welcome to the lecture and a reception.

Comet Kidfest

22 Bishop Kelley High School and the "Kelley Krazies" will host their first annual Comet Kidfest at 6 p.m. Sept. 22 at the school. Join the Bishop Kelley community before kickoff of the Kelley vs. Claremore football game for carnival games, prizes, food and fun. Children will receive free admission to the game. For information, contact Megan Schaunaman at

mschaun@bkelleys.org or Maggie Cameron at came7630@bkelleys.org.

Catholicism 101 lecture

22 The Family Life Office is sponsoring a lecture on "The Lordship of Christ: Catholicism 101" at 7 p.m. Sept. 22 in the parish hall at Church of the Madalene. Jesse Romero, three-time World Police Olympics boxing champion, will be the guest speaker. Mr. Romero, who holds a master's degree in Catholic theology, will speak on the biblical foundation of the Catholic faith. The lecture is free and will be broadcast via the ITV system. Child care provided. For information, contact the Family Life Office, 294-1904.

Hispanic family conference

23 Jesse Romero will conduct a Hispanic Family Conference from 10 a.m. to 5 p.m. Sept. 23 at St. Francis Xavier Parish's activity center. The title is "Renewing the Family (Renovarse en Familia)" and will consist of four talks, food and music. It is free, and child care will be provided.

Diocesan women meet

28 All women of the Diocese are invited to the Diocesan Council of Catholic Women's September meeting, which will begin at 9:30 a.m. at Sacred Heart Church in Miami. The day will include 11:30 a.m. Mass celebrated by Bishop Edward J. Slattery, a business meeting, lunch and fashion show by the boutique "The Finishing Touch." Make reservations with Karen Painter, 918-542-3747 by Sept. 24.

'Let's Talk' weekend

29 The Family Life Office's "Let's Talk" workshop will be offered in a weekend format Sept. 29-30 at the Church of St. Benedict Sister Scholastica Room. Friday evening the class will be from 6 p.m. to 9 p.m. and Saturday from 8:30 a.m. to 4:45 p.m. Cost is \$25 which includes all materials, a continental breakfast and lunch. To register, call 294-1904 ext. 39. For details, call Jim Killerlain, 629-6561, or Jim Brosseau, 645-9006.

Beginning Experience

29 The Beginning Experience is designed to help men and women of all ages who have

Bishop Slattery's public schedule

Friday, Sept. 8 - 7:45 p.m.

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

Saturday, Sept. 9 - 7:30 p.m.

Arrives at Youth Rally at St. Anthony in Okmulgee to mingle with young people prior to celebrating 8:45 p.m. Mass

Sunday, Sept. 10

Leaves for Sept. 11 meeting of the Child and Youth Protection Committee of the U.S. Conference of Catholic Bishops in Washington D.C.

Saturday, Sept. 16 - 11 a.m.

Commissioning of Eucharistic ministers, Holy Family Cathedral

Saturday, Sept. 16

Leaves for Vermont to lead retreat for nuns, returns Sept. 25

Thursday, Sept. 28 - 11:30 a.m.

Mass with Diocesan Council of Catholic Women at Sacred Heart Church, Miami, followed by lunch

Saturday, Sept. 30 - 11 a.m.

Mass in Tagalog with Filipino community, St. Bernard Church, followed by lunch

suffered the loss of a spouse through death, separation or divorce. The next Beginning Experience weekend will be held Sept. 29-Oct. 1 at Our Lady of Sorrows Convent in Broken Arrow. For more information, phone: Eddie McInnes 918-955-9309, Kathryn Cypret, 405-624-0378 or Ellen Eaton, 918-825-0248.

Filipino Mass

30 The Catholic Filipino Community in Tulsa is sponsoring a Mass with Bishop Slattery at 11 a.m. Sept. 30 in the main sanctuary of St. Bernard Catholic Church on 101st Street South west of Yale Avenue. The community will be celebrating the anniversary of the first native-born saint of the Philippines, Saint Lorenzo Ruiz. Following the Mass, there will be a luncheon in the gymnasium. Please bring a dish to share.

Edward J. Slattery Bishop of Tulsa

Seeking to reflect authentic face of Christ, true mission of Church

How eagerly I have been anticipating returning to the main topic of our conversation this year and our exploration of what it means to “foster communion with one another.”

Since introducing this topic last June, our conversation here in the pages of the Eastern Oklahoma Catholic has been wider than I expected and has had to include several other ideas and themes of concern to the Diocese, so that we have only been able to refer in passing to what it means for us to build real communities in which Christ's death becomes the radical link uniting our love of God (whom we cannot see) and our love for our neighbor (whom we can.)

But now it is time to return to a prayerful exploration of how Christ's death has forged together these otherwise separate and distinct loves, making it possible for our Catholic communities – beginning with the most basic community of the family but certainly including more complex communities like our parishes, schools and institutions – to transcend the limits of human sinfulness and reveal the presence of God at their core, God Who builds, directs, sustains, corrects and forgives.

By erasing the difference between human love and divine love, communities at every level of complexity become capable of reflecting the authentic face of Christ and the true mission of the Church. And provided that they are truly established, these fully human communities can become the leaven which transforms the world, the portal through which God's Kingdom erupts in our midst.

Communities of love

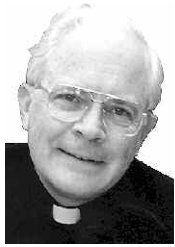
In effect, because real communities are built upon a foundation of love, they touch upon the infinite truth that God is love. St. John the Evangelist, in one of the most lyrical passages of the New Testament, writes God is love, and he who abides in love, abides in God, and God in Him. (1 John 4:16) I suppose there is the possibility that we are so used to the kind of poetry which St. John writes that we might hear “God is love” and think that this is mere metaphor, poetic language with a touch of hyperbole, and thus dismiss the profound truth that God and love are identical. Love is not a characteristic of God, or a thing that He does. It is Who He is, his essential Being.

God and love are identical, and so love is the Person who shaped the universe, like a potter who shapes a bowl so that it can be filled with water. Only the universe is shaped to be filled with love. His presence fills and sustains all things, so all things are created in love and built up in love, sustained in love and reach their perfection in love.

And of all things created, the pinnacle and the height of God's marvelous design is man, since not only is man capable of love and made for love; man is made for the incarnation. We were fashioned in Christ for Christ, to be one with Christ and through Him to bring together in unity all creation.

This is what it means to say that we were made in the image and the likeness of God. We were made in His love and for His love; and through His love we are meant to bring unity and communion to this world.

This is the basis of our incomparable human dignity. Not only is each one of us an unrepeatable entity, a unique and priceless creation, but we are made to receive life through the love of the Father, and in returning love to Him, to sustain the life and love of our neighbor.



This is what true communities are - associations and natural groupings of men and women who by faith are conscious that we are made in the image and likeness of God; by hope we hold fast to the promise that we receive life through the love of the Father so that by loving God for His sake alone, we come to sustain in charity and love the mutual faith and hope of our associates.

Communities or communes?

Our goal is to build human society out of a multitude of such communities, but this is a difficult goal to achieve and most of the associations and societies we can think of - even those religious societies which claim to be communities - are something less, limited in scope and closed in upon themselves. These natural associations, erected for a multiple number of valid human purposes, but lacking in the transforming power of love which defines real communities, we can call communes to distinguish one from the other.

Our friendships and families could be communities, but are often only communes of self-interest. Our parishes and institutions claim to be true communities and speak the language of community life, but more often than not are communes, too. What is the difference? At the most basic level, a community is outwardly directed. It serves a life larger than the lives or interests of its members, so that one enters a community and submits oneself to its rules and purpose in order to serve.

A commune is inward directed. It may be related to a larger life or purpose than the lives and interests of its members, but it merely sucks life from that larger entity to sustain the interests of the members.

When a parish exists at the level of the commune, for example, its parishioners participate in its life for as long as it serves their self-interest and convenience but are quick to leave it once it does not. Even parish leaders are capable of keeping self-interest and sacrifice in the balance which a commune requires. They can even maintain this balance for years while everyone in the parish marvels at the sacrifices that they make; but eventually, being in the center or being the person everyone depends upon no longer feeds their hungry egos, and overnight the sacrifice becomes too painful to continue.

That's why when parishes lose leaders, pastors ought to investigate the kind of parish life they have been fostering. Is the parish a real community or only a commune?

Who is welcome and who can belong?

Communities are forged with the virtues of faith, hope and charity; communes are built upon expediency, convenience and visible success. Communities are always outward directed, they have a true goal outside of their own continued life. A parish community, for example, exists to build up the Body of Christ in a particular locality by loving the neighbors we find right around us and the parishioners who are sometimes difficult to love. Communities welcome everyone and encourage everyone to grow equally.

Communes are inner directed. They exist to preserve the life or protect the self-interest of its members. They may be governed by any number of unwritten and unacknowledged rules, which restrict who gets in at all and who gets into the inner circle. Thus a parish which is only a commune allows its members to pursue their own goals, without being challenged or confronted by the Gospel. Such a parish is riddled with factions and cliques which results in constant competition

and friction.

If I need to surround myself with non-judgmental people, if I need to appear respectable and successful, then I can surely find half a hundred churches which would allow me to bask in the Sunday after-shine week after week, without ever challenging me to think on the meaning of Christ's death. Such a parish might be large and prosperous, its members respectable and influential, but it is centered upon power, who has it and who wants it. And that is not a community but a commune.

The Community of Lisieux

To better understand how closely paralleled communities and communes are, look at the example of St. Therese of Lisieux who died a little more than 100 years ago at the age of 24 in a small Carmelite Convent in the northwest corner of France. This Carmelite community was small, and Therese was one of five family members who had taken the veil (four of the Martin sisters and a cousin). Given the fact that convent life is hard, Therese could easily have expected her eldest sister, the superior, to have mitigated her penances, to have given her a bit more leniency or more understanding, expressing in that easing of the rules something of the natural affection sisters feel for one another.

Therese and her sisters and her cousin might have formed a community within a community, looking out for one another and protecting their egos and nurturing their childhood identities. And given that one Martin sister was the prioress while a second the novice mistress, the Martin clique would have been powerful indeed, closed in upon itself and a threat to the vocations of their other Carmelites.

But Therese never gave into the temptation to find an easy life for herself in the convent. She resisted any opportunity to identify herself primarily with her relatives and immersed herself instead in the life of the larger community. Therese understood that her vocation was to love and that she entered the convent to enter into the heart of love. She wasn't interested in serving her own needs. She wanted only to serve others, and this is what made the convent in Lisieux a community of saints.

Cross or circle?

Communities are best represented by a cross, communes by a closed circle. If Therese had given in to the temptation to live in the closed circle of her sisters and cousin, their lives would have become deformed, and their vocations would have been lost. But because Therese recognized that her vocation was to love, she allowed her love of God and her love for her neighbor to form the vertical and the horizontal beams of Christ's cross.

Each beam remains distinct - in the same way that love of God and love of neighbor remain distinct and cannot be fused, since the object of each love is distinct. But neither can they be separated. The two must cross one another if we are to love as Christ loved, since the heart of Christ is permanently nailed to that place where His obedient love for the Father (the vertical beam) is crossed by His desire to save all men (the horizontal beam). This was true for Therese and equally true for us.

Notice, too, that the arms of the cross are not limited in size. They are open bars. No matter how deeply I degrade myself in sin, the bottom beam can always descend to me,

See BISHOP, page 8

Marilyn Duck EOC Editor

After the deluge, the flood of assistance keeps coming

The letter ran in the Tulsa World or maybe Newsweek. The writer's point was for the victims of Hurricane Katrina to quit complaining. The letter writer was sick of the whole story, and his or her compassion reservoir – if it ever existed – had run dry.



One hopes that is a distinctly minority view. As the one-year anniversary of the Hurricane Katrina story approached, it was hard to revisit the horrors without flinching, and reliving the mistakes that made the tragedy worse was painful.

At Mass the morning of Aug. 27, the second collection was for survivors of Hurricane Katrina who still are struggling to rebuild what is left of their homes and their lives. Some parishes might pass the baskets at Labor Day weekend Masses, maybe even the following week.

The cause is worthy, because for the people on the Gulf Coast, “the long run” has begun. But it's unlikely donors in the Diocese of Tulsa can possibly match the extraordinary outpouring this time last year.

At a meeting a couple of weeks ago, Bishop Edward J. Slattery recalled how he was floored when the people of his Diocese donated more than \$200,000 to victims of the tsunami that swamped much of south Asia at Christmas 2004. It was the largest second collection ever.

Eight months later, the record was smashed by the \$400,000-plus eastern Oklahoma Catholics gave in the

hurricanes' wake, a figure that still overwhelms him, the Bishop said.

On top of that, many individuals sent money to the American Red Cross or the mission trips that local groups have made to work with Louisiana and Mississippi residents to restore churches, schools, homes, cemeteries. A mission of the Owasso youth group is recounted on Page 16.

An Aug. 6 letter to the EOC editor struck a chord. Most of the letters that issue were about the immigration debate, and most were negative. It was nice to cap the letters column with the perspective of Lou Stackler on the eight days he spent helping in New Orleans with Catholic Charities' Helping Hands program.

At the point Mr. Stackler wrote his letter, more than 4,635 volunteers had worked with older adults and disabled people to gut more than 800 houses. “Having talked to many of these survivors, I know they are trying, and they are so appreciative for anyone who helps,” Mr. Stackler wrote. “What the people of New Orleans need is hope, and you can give this hope by volunteering your time to help them.”

He said sending money is good, “but they need your personal and unselfish help.” He encouraged readers to organize a group and come on down to participate in what Mr. Stackler described as “an incredible life-changing experience.”

Not everyone can do that, but the testimonies of the people who have been on site are universal: The giving of help to people who need it brings reward beyond measure.

Those of us who have trouble hammering a nail into a wall without incident can still happily part company with our money and offer prayers and moral support however the opportunity arises.

A couple of Tulsa natives, friends from OU days, are living in a FEMA trailer, and for Steve Walden and Kristy Wallisch, the worst appears to be over. Steve's morale was pretty low but began to soar once he and a neighbor broke into their houses – illegally – and hooked up the electricity earlier this summer. He's finished gutting the little house on Music Street and hopes to move home soon.

Not until the end of the hurricane season, says his wife.

These friends – along with three beloved and very large dogs – still are in a trailer a little larger than a motel room, still have lost most of their possessions and still have a long way to go. Steve works for the Times-Picayune, Kristy for the National Park Service, and both knew from Day 1 their jobs were secure. They were fully insured, they got out of the city before Katrina ever hit and were inundated with offers of shelter and assistance from family and friends.

They'd be the first to say they were luckier than most. Yet those who love them ache for what they've been through.

That Newsweek or Tulsa World letter writer is entitled to his or her opinion and be weary of Katrina “whiners,” but how much more blessed in spirit are the donors, from the Diocese of Tulsa and elsewhere, who stepped up to help and will continue to do so.

George Weigel

Great places – Chicago's Catholic architecture

When I was a choirboy, one of the most ethereal motets we sang was Anton Bruckner's setting of a text from the old Mass for the Dedication of a Church, “Locus iste a Deo factus est” (“This dwelling is God's handiwork”).



Once, there were no shortage of Catholic churches where “Locus iste” could be sung without a sense of irony. That's no longer the case, alas, given the train wreck that is Catholic Church architecture in America these past two generations.

I am not nostalgic about the pre-Vatican II liturgy. It was often celebrated in execrable Latin with saccharine music and little sense of ritual propriety; “lost like a Jesuit during Holy Week” was a happy put-down of rubrical incompetence that, in truth, applied far beyond the Society of Jesus.

Still, sloppy liturgy was often celebrated in magnificent churches: embodiments of the conviction that this place was, indeed, God's handiwork, and that here the human met the divine in a singular way.

Nor is all the bad architecture we find in today's Church a by-product of the Second Vatican Council. St. John's Abbey Church in Collegeville, Minn., is a case in point: Designed in a brutalist form of the International Style by Marcel Breuer, it was begun in 1953, when no one imagined a Vatican II.

And for all that St. John's Abbey has given the Church in America, Breuer's composition strikes me as a telling example

of how certain architectural forms simply do not lend themselves to Christian worship, because they cannot convey a sense of the transcendent or of this world's permeability to the transcendent.

Of course, measured against the Pizza Hut-imitation churches that now clutter the U.S. Catholic landscape, St. John's Abbey Church has a certain ... distinction. But that is damning with very faint praise indeed.

All of which is by way of grumpy introduction to something splendid: a wonderful new book, “Heavenly City: The Architectural Tradition of Catholic Chicago.” The text, by Denis McNamara of Chicago's Mundelein Seminary, explains how Catholics built magnificent urban churches, once upon a time, and why those churches are decorated the way they are; James Morris's stunning photographs bring the results to light for those unfortunate enough not to spend enough time in the Great American City.

“Heavenly City” is so beautifully illustrated that I can imagine using it as a source of prayer – as many Catholics pray with icons today. It would be fatuous to pick a favorite from the riches that McNamara and Morris lay before the reader.

Suffice it to say that they offer almost 70 examples of churches, built in various styles over more than a century, which testify to their builders' belief that a church is the “domus Dei et porta coeli” (the house of God and the gate to heaven”), not simply the “domus ecclesiae” (“[the house of the

Church”).

And that, I suggest, is the key to understanding the demise of church architecture in our time: Like much else that has gone awry with the once-bright promise of mid-century liturgical renewal (which was rarely taken more seriously than in some of those Chicago churches), the idea that the liturgy is something we do, rather than our privileged participation in something God is doing, is the nub of the problem.

Or as one prominent liturgist recently wrote, “If material edifices have any intrinsic meaning, it is because of the community who assembles there and what they do when they are gathered – namely, hear the Word of God proclaimed, break that Word for one another, and celebrate the life, death, and resurrection of Jesus Christ in the various sacramental rites.”

In other words, it's all about us. Or mostly about us, with the occasional nod toward the incarnate Word of God, whose Body and Blood we receive in the Most Holy Eucharist.

“Heavenly City” reminds us that, because our churches are homes for the Blessed Sacrament, it is God Himself Who gives those buildings their real and full depth of meaning. If we remembered that, we might start building beautiful churches again.

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

Forum

News coverage perpetuates misunderstanding

Editor, EOC:

I am writing this letter out of concern for how Catholic doctrine can be misunderstood by just a few words quoted in a daily newspaper.

I have for all of my life as a Catholic maintained an adoration and devotion to the Blessed Virgin Mary not only because she is the mother of Our Lord, Jesus Christ, but also because of the way in which she gave herself over to the will of God without question. This had to be the hardest decision she ever had to make in her young life.

Being Catholic and living my faith is not easy, as a matter of fact it is the hardest thing I have ever attempted to do. You cannot be Catholic believing and practicing the doctrines that suit you.

I have taught RCIA for a number of years, and one of my favorite subjects has always been the Church teaching on the Blessed Virgin Mary. I would have thought that this would have been a stumbling block for most Protestants wanting to know more about the Catholic faith, but this has not proven to be so.

I think the reason for this comes from the fact that most of the Protestant community has finally started to accept some of the Catholic teachings on Mary, mainly that we as a faith do not worship Mary but only put her in her rightful place of adoration as the Mother of the Church.

It only takes a few misplaced quotes in a newspaper to change all this. The quote I am speaking of was in an Aug. 14 Tulsa World article that was written about the procession from Holy Family Cathedral to the Shrine for Our Lady of Guadalupe at St. Francis Xavier. The person stated, and was quoted, how she and many others "worshipped Mary" for all she had done for her and her people.

The fact that her devotion was expressed as worship, even if she did not mean for that to be the way it came out, goes a long way toward slipping the Church's doctrine on Mary back to the old non-Catholic ways of thinking. This is exactly how the Catholic faith becomes misunderstood as being strange and misguided.

As a well-known writer once said: "The Catholic faith is too good to be true and to hard to be lived."

I believe the Catholic faith can only be lived by the grace of God and prayers and help from the Blessed Virgin Mary.

H. Gillis
Claremore

Positive role model

Editor, EOC: Thank you for the well-written and informative profile on Mary Ann Jarrett in the Aug. 20 issue. I would just add that Mary Ann has made an immeasurable difference in

our little corner of the world at Church of the Madalene.

We are blessed that she is such a positive role model for our adolescent daughters who serve with her at Mass on Saturday evening. Her gift to us counters the constant barrage of dehumanizing role models popular culture and the media force us to guard and warn our daughters about.

Bob Young
Tulsa

Weigel's 'tirade'

Editor, EOC: Reading George Weigel's tirade in the Aug. 20 issue against legalizing gay marriage, I'm reminded of Sister Mary Carmen, my sixth-grade teacher who preached mightily against girls wearing patent leather shoes: For by their being mirrors for boys to peek through, they encourage wanton behavior which in turn would lead to teen-age pregnancies and possibly prostitution in later life....

Inserting an amendment in the U.S. Constitution defining marriage as heterosexual will have about as much effect on the "institution" of gay marriage (i.e. same-sex couples living together monogamously) as the 18th amendment did on alcohol consumption.

If Mr. Weigel's concerns center on the corruption of the sanctity of marriage (and apparently destruction of society as we know it), I would suggest he concentrate on the real threat to marriage: Hollywood.

It is there that marriage has been reduced to being trivial at best. Isn't polyamory defined by the word Hollywood? (He used the word "polyamory" in his column, which according to Wikipedia on the web is, in its broadest usage, the practice or lifestyle of being open to having more than one loving, intimate relationship at a time, with the full knowledge and consent of all partners involved.) Hasn't it been the case for years? Yet somehow democracy endures.

Vic Detmer
Tulsa

Illegals strain health system

Editor, EOC: I recently received a letter from U.S. Rep. John Sullivan that addressed the adverse effects illegal immigration is having on our Catholic hospitals in Tulsa. He is a member of the House Energy and Commerce Committee, which held field hearings during August in Georgia and Tennessee on the impact of illegal immigration on the health care system.

Rep. Sullivan said there are between 12 million and 20 million illegal aliens in the U.S., and several states have reported that the majority of their emergency Medicaid expenditures were for services provided to them. More than half of those expenses go to childbirth and health care services.

He said costs for indigent care for Oklahoma hospitals grew by 37 percent between 2002 and 2005. Last year alone, Oklahoma hospitals provided \$515 million worth of uncompensated care, much of it to illegal aliens.

"This high level of illegal immigration is clearly threatening our nation's health care system," Rep. Sullivan wrote. I agree with him. Is this not worth reporting?

Probably not, because it does not fit your matrix of depicting illegal immigrants as helpless victims.

James C. Seerey
Tulsa

'War is not fair'

Editor, EOC: I read John Thavis' Aug. 20 article, "War brings pope's foreign policy agenda into clearer focus." I remind all of you that war is not fair, and the Jewish people didn't start it, the Lebanese did 25 years ago. The Jewish people have only defended themselves and have done everything they can for peace.

It amazes me every time I read this paper, I see so much ignorance and lack of education. I also remind you that the Catholic faith came from the Jewish faith, so we should be helping the Jewish people and protecting the Holy Land to the best of our ability.

In closing, let me say that nowhere did Jesus ever tell anyone not to be Jewish. He said "that average man is equal to the Jewish priests by following the 10 most important commandments." We as Catholics need to be a little more educated.

Don Conway
Broken Arrow

EOC publication dates and deadlines

Eastern Oklahoma Catholic publication dates and deadlines for 2006:

Publication	Deadline
Sept. 17	Sept. 8
Oct. 1	Sept. 22
Oct. 15.....	Oct. 6
Oct. 29.....	Oct. 20
Nov. 12	Nov. 3
Nov. 26	Nov. 17
Dec. 10	Dec. 1

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Church's challenge in New Orleans: to turn victims into victors

By PETER FINNEY JR.
Catholic News Service

NEW ORLEANS - For New Orleans Archbishop Alfred C. Hughes, the first anniversary of Hurricane Katrina elicits tears and emotionally charged flashbacks.

The tears still come 12 months later when he speaks of encounters with Katrina survivors at a Baton Rouge shelter who shared with him their life-and-death stories, their enduring faith and their raw anger.

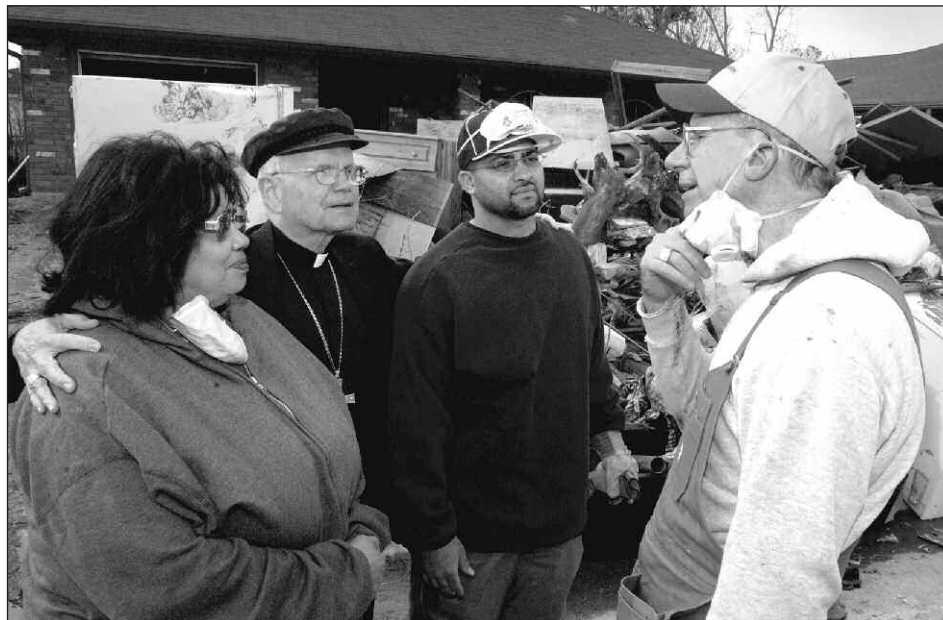
When Archbishop Hughes walked into the shelter two days after Katrina inundated 80 percent of the city of New Orleans, a Red Cross representative asked him to speak to an inconsolable Lower Ninth Ward resident.

The man told the archbishop about rushing to his attic with his wife after the levee burst and hacking a hole in the roof to escape the surging tide. When the man tried to lift his wife, she became paralyzed with fear and slipped from his grasp into the water.

"I dove down and grabbed onto her shirt, and she slipped out of her shirt. That was the last I saw of her," he told the archbishop.

Archbishop Hughes said the man was "consumed with anger" and could not eat. "He had a hard time even talking. I just tried to listen and tried to incorporate into a prayer some of the depression and anger and confusion he obviously was feeling."

A year later, the archbishop said he is aware of the high level of frustration, anger and depression many survivors are



New Orleans Archbishop Alfred C. Hughes, with his arms around Melanie Ally and her son, Alan, discusses the Operation Helping Hands program with Bishop R. Daniel Conlon of Steubenville, Ohio, at Ally's flooded New Orleans home Dec. 19. A group of volunteers from Bishop Conlon's diocese went to New Orleans to gut and clean her home as part of Catholic Charities' Operation Helping Hands program. (CNS file photo)

experiencing because of the slow pace of recovery.

That is where the Church can play a healing role, he told the Clarion Herald, archdiocesan newspaper of New Orleans.

"I know there's a lot of depression and free-floating anger that gets focused on anyone who is a convenient target," Archbishop Hughes said. "We're going to

have a very important role as Church to help people move from being victims to being victors, and that's going to be a challenge.

"Some people may choose to remain victims, but that paralyzes and polarizes," he added. "If we're going to be victors, we need to marshal our energies and positive attitudes and work together in accordance with our own abilities to try to accomplish

something bigger and better."

To illustrate his point, he used the example of a woman he met at a shelter immediately after Katrina. The woman held up a grocery bag telling him it was all she was able to rescue of her belongings.

"The Lord has given and the Lord has taken away. I guess we still need to try to bless the name of the Lord," she told him.

Archbishop Hughes described her words as "an extraordinary prayer."

"It was real. It was where she was, but it was coming out of her faith and a desire to reconnect with God," he said.

Katrina's devastation - more than 1,500 deaths and the destruction of 200,000 homes in the metropolitan New Orleans area - crossed all racial, ethnic and economic lines. The archdiocese sustained \$225 million in damage to its properties - \$145 million in flood damage and \$80 million in wind damage - and \$120 million of that was uninsured flood loss.

Seven of the worst-hit areas in the archdiocese developed a pastoral plan that closed six parishes and delayed the reopening of 23 others until there is a pastoral need for some of them to reopen.

While the archdiocese has implemented its plan for the next 18 months, Archbishop Hughes expressed regret that the community-wide plan he helped develop as part of Mayor Ray Nagin's 17-member Bring New Orleans Back Commission was met with criticism and essentially shelved.

Famed New Orleans marching band returns with 'sweet relief'

NEW ORLEANS (CNS) - During a sweltering hot Louisiana day in late July, the sun was beating down upon the heads of about 70 teenage boys standing on the asphalt across the street from their school.

Their faces were set in determination, though beads of sweat lined their foreheads and cheeks. As their instructors yelled commands, they stepped into their formations and began to march, knees high as they were taught.

Later that day, outside the school's gymnasium, the quick rat-a-tat-tat beat of the drum line echoed across the parking lot in a sound symbolizing a new hope for St. Augustine School and for the entire city of New Orleans.

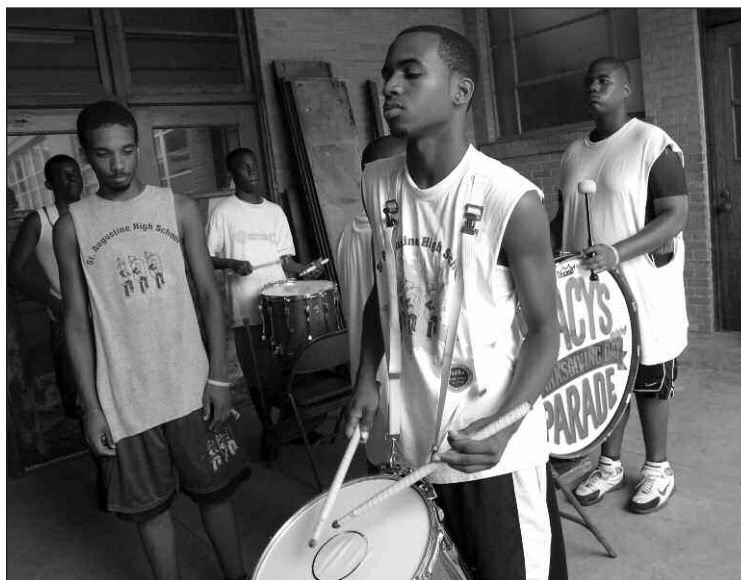
Daily practice for the nationally recognized band, known as the "Marching 100," has resumed. The members of the band from this all-boys, historically African-American Catholic high school compared the practice days to boot camp. But for many, the hard work, sweat and

sore muscles they experienced daily was sweet relief and a return to a new sense of normalcy.

Affectionately referred to as "St. Aug," the school sits in an area of New Orleans that was ravaged by flooding after last year's Hurricane Katrina. The school's first floor was flooded and additional damage was sustained when more than 300 people took refuge at the school. The school's brand new band room, which included many instruments and the Marching 100's uniforms, was all but destroyed.

Last year, as students were displaced and scattered across the country, the St. Aug band, which plays in eight to 10 Mardi Gras parades each year, was silenced. Students had to go to the MAX school, a high school formed by combining St. Augustine, Xavier and St. Mary's Academy. The school formed a marching band, but for several of the St. Aug boys it just wasn't the same.

Kenneth Caldwell, a cymbal



St. Augustine High School drum line members Alvin Ford Jr., center, and Kevin Lewis, right, practice a cadence as senior percussion leader Adrian Carr looks on in New Orleans July 26. The Marching 100, a nationally recognized marching band, is returning to action this fall but lacks uniforms and some instruments. (CNS photo)

player, lost everything in the hurricane and had to move to Texas with his family. Now when the drum line practices, the

cymbal players clap in beat, twirling their arms around. The cymbals were a casualty of the hurricane, and until they can be

replaced, the boys who play the instrument are forced to simulate their part in the performances.

"I was hurting," the 17-year-old senior said. "I really wanted to be here. I have nothing left, but I have this band. It's my everything. Without this, I would have had nothing to come back to. But I've learned you can lose everything, and this one thing makes up for it all," he said in an interview with a visiting reporter from The Georgia Bulletin, newspaper of the Atlanta Archdiocese.

Virgil Tiller, a 1995 graduate of St. Aug and member of the famed band, is the new band director. Students have sacrificed to return to play in the band, he said.

"Some of them have left their parents in other states and have come back to New Orleans and are living with other people just to be a part of the band," he said. "You have to really respect that and really respect the hope that they have."

FDA permission to sell Plan B over the counter 'unacceptable'

By NANCY FRAZIER O'BRIEN
Catholic News Service

WASHINGTON (CNS) - The Food and Drug Administration's Aug. 24 decision, with the apparent support of President George W. Bush, to allow over-the-counter sales of Plan B, the "morning-after pill," to women 18 and older defies common sense and is "completely unacceptable," according to a pro-life official of the U.S. Conference of Catholic Bishops.

Deirdre McQuade, director of planning and information for the bishops' Secretariat for Pro-Life Activities, urged pharmacists "not to confuse FDA approval with a right to access" and said they should "refuse to stock this potent drug for distribution on demand."

Plan B uses large doses of birth-control pills to prevent conception up to 72 hours after unprotected sex. Over-the-counter sales of the drug were expected to begin before the end of the year.

In its Aug. 24 announcement the FDA said that, "when used as directed, Plan B effectively and safely prevents pregnancy." But Ms. McQuade said that ignores the "potentially abortifacient" effects of the drug.

"While Plan B can prevent fertilization, the manufacturer



The Plan B emergency contraceptive is seen in an undated handout photo. The Food and Drug Administration's Aug. 24 decision, with the apparent support of President George W. Bush, to allow over-the-counter sales of the "morning-after pill" to women 18 and older defies common sense and is "completely unacceptable," according to an official of the U.S. Conference of Catholic Bishops. (CNS photo/handout)

admits it may also prevent a newly conceived embryo from implanting and surviving in the womb," she said. "This is properly understood as causing an early abortion.

"Without the benefit of a doctor's supervision, many women will be unaware of this

abortifacient action and the other risks posed by Plan B," McQuade added.

The FDA said the drug would be made available "with a rigorous labeling, packaging, education, distribution and monitoring program" called Convenient Access, Responsible Education, or

CARE.

Ms. McQuade said Plan B "is a powerful dose of the artificial hormone levonorgestrel - 40 times the amount found in comparable prescription-only birth-control pills."

"Making the more potent dosage available to women upon request simply offends common sense, especially when the drug is not designed to treat a disease or pathological condition," she said.

In an Aug. 21 press conference, President Bush said he supported whatever decision is made about Plan B by Dr. Andrew von Eschenbach, acting FDA commissioner, but added he believes the drug "ought to require a prescription for minors."

After the FDA decision was announced Aug. 24, White House spokeswoman Dana Perino said the president "appreciates that the FDA did an exhaustive review, that they recognize the critical distinction between minors and adults and the risks a drug like this can pose."

"The FDA made clear that it will insist on stringent conditions and restrictions on access to reduce both health risks and opportunities for abuse, especially to protect minors," Ms. Perino

added. "I'm sure the FDA will follow through on that and make sure these important conditions are established and enforced."

The FDA announced July 31 that it would work with Duramed, a subsidiary of Barr Pharmaceuticals that manufactures the drug marketed as Plan B, to develop a "framework for moving emergency contraception medication to over-the-counter status" for women 18 and older.

Barr Pharmaceuticals originally had sought approval for over-the-counter sales of Plan B to anyone 16 or over. Then-FDA Commissioner Lester M. Crawford announced in August 2005 that the agency would not grant such approval and set a 60-day period for comment. Commissioner Crawford resigned his post that October.

Dr. Von Eschenbach said in a July 31 letter to Duramed that the agency had received approximately 47,000 comments, and "we concur with the overwhelming majority of the comments ... that it is not necessary to engage in rule-making to resolve the novel regulatory issues raised by your application."

U.S. adult catechism is new faith resource for adults

WASHINGTON (CNS) - When U.S. Catholics celebrate Catechetical Sunday Sept. 17, they will have a new resource available to help them deepen their understanding of the faith - the U.S. Catholic Catechism for Adults.

Within two weeks after it went on sale July 31, the 664-page adult catechism had sold more than 25,000 copies according to USCCB Publishing, the publishing office of the U.S. Conference of Catholic Bishops.

Adopted by the U.S. bishops in November 2004 and recently approved by the Holy See, the U.S. Catholic Catechism for Adults is the first official catechism produced by the nation's bishops since the creation of the Baltimore Catechism, first published in 1885 and revised in 1941.

Unlike the Baltimore Catechism, which was aimed primarily at the religious education of children, the new adult catechism is intended chiefly as an instrument for adults.

Those entering the Church can use it to learn about the Catholic faith, while adults who were born and raised Catholic can use it to deepen their understanding of Catholic teachings that they learned about more superficially as children.

The bishops intended the book for a wide audience, but especially for "young adult Catholics whose education in the faith was inadequate or incomplete in any way," USCCB Publishing said in a release about the new publication.

The adult catechism was written in response to a Vatican request that bishops' conferences develop such national texts to complement the universal Catechism of the Catholic Church.

The adult catechism is adapted to U.S. culture, providing comprehensive and authoritative Church teaching but with a view to the American culture and experience. Like the universal catechism, its contents are arranged under four themes: "The Creed: The

Faith Professed"; "The Sacraments: The Faith Celebrated"; "Christian Morality: The Faith Lived"; and "Prayer: The Faith Prayed"

Each of its 36 chapters begins with a brief story about a biblical figure or about a saint or exemplary Catholic, most of them American.

The first chapter, for example, has a brief biography of St. Elizabeth Ann Seton, who converted to Catholicism as an adult and founded the U.S. Daughters of Charity of St. Vincent de Paul.

Each chapter addresses aspects of Catholic faith and their application in U.S. culture and closes with discussion questions, a brief summation of the doctrinal points in the chapter, a meditation and a prayer.

At the end of the book are a scriptural index, a topical index and several appendices - a glossary of religious and Catholic terms, traditional Catholic prayers, and a reference guide on official Catholic teachings.

Adult catechism talks about U.S. Catholics who made a difference

WASHINGTON (CNS) - In the new U.S. Catholic Catechism for Adults, those not very familiar with American Catholic history may find some interesting stories about U.S. Catholics who contributed to that history.

Each of the book's 36 chapters begins with a brief biographical sketch. Some of them are about historical figures known worldwide.

But there are still other American Catholics, not declared saints, whose names could serve as a test of how well acquainted a person is with U.S. Catholic history. Among these are:

- Father Isaac Hecker, an adult convert to the faith who in 1858 founded the Paulist Fathers.

- Orestes Brownson, a 19th-century Unitarian minister whose religious searching led him to the Catholic Church and a long career as one of the most prominent and influential Catholic laymen in the country.

- Irish-born John Boyle O'Reilly, social reformer and editor of the Catholic newspaper The Boston Pilot, who in the last quarter of the 19th century was the foremost influence on the assimilation of Irish immigrants into American culture.

- Archbishop Fulton J. Sheen, whose nationally broadcast "Catholic Hour" program on radio and later "Life Is Worth Living" on television made him a household word in America in the middle decades of the 20th century.

Priest who ministered to McVeigh speaks of God's grace

ATLANTA (CNS) - When he ministered to Oklahoma City bomber Timothy McVeigh, Divine Word Father Charles Smith found that his faith, instilled in him by loving parents despite the childhood pain of discrimination, enabled him to be Christ's representative even as the inmate verbally assaulted him.

"When I first came in (to see him) I thought, 'God is the owner of my life,' and I went to him and he threw his feces on me and called me all types of names and said, 'You can't be a priest because I've never seen a you-know-what as a priest,'" Father Smith said Aug. 5. "The devil was messin' with me."

He made the comments in a workshop he led during the 2006 Interregional African-American

Catholic Evangelization Conference, held Aug. 4-6 in Atlanta.

Other priests and Southern Baptist ministers had previously worked - unsuccessfully - with the man found guilty of bombing the Oklahoma City federal building in 1995 and murdering the 168 people who died from the blast.

But Father Smith persevered in his ministry to Mr. McVeigh, and the convicted murderer, who was a baptized Catholic, began to repent. "He did a lot of things, but in the end we had confession, reconciliation. In the end he asked me a question a lot of people ask me. He asked, 'Father Charles, can I still get to heaven?'"

The priest said he responded, "I am not your judge," but reminded

Mr. McVeigh that he had told him, "You must submit your will and ask God for true forgiveness. ... You knew there were a lot of innocent people and children in that building."

Mr. McVeigh asked Father Smith to walk with him to his June 11, 2001, execution. "And the tears came running down. He was crying, I was crying because he did something that changed my life, too.

"As a man it's hard to ask, but for him to ask for God's love and God's grace, that did something to me," he recalled, reflecting on how God's grace can transform even the worst evil.

As he walked with Mr. McVeigh, Father Smith remembered how, when he was a child, a porter in an

Illinois train told his light-skinned parents that he couldn't serve their "wicked children," who had darker skin, and how Mississippi restaurants refused to serve them.

"I remember my mom and dad say, 'Just be patient. God is going to make a way. God is going to change you. God is going to rise, and you're going to be raised up. Your life will be redeemed and your people (will be).' ... I remembered all of that, being with Timothy McVeigh."

Father Smith and his brother, Divine Word Father Chester Smith, were the first black Catholic twins to be ordained priests. Both priests are in residence at St. Rita's Parish in Indianapolis.

In his workshop presentation, Father Charles Smith encouraged people to speak the truth in love

and humility, never pressuring anyone to join the Church and avoiding a superior attitude to anyone.

"I know if God can call two little black boys from the South Side of Chicago to live 16-17 years in an international religious order, to go around the world and to come back home to be with his people to teach and to preach and be free in the Spirit, I have nothing to fear," he said.

"I'm not worried about what any man says. And my eyes are on the sparrow. God is with me, and I know God is with you, and we shall be free forevermore."

Terrorism *Continued from page 1*

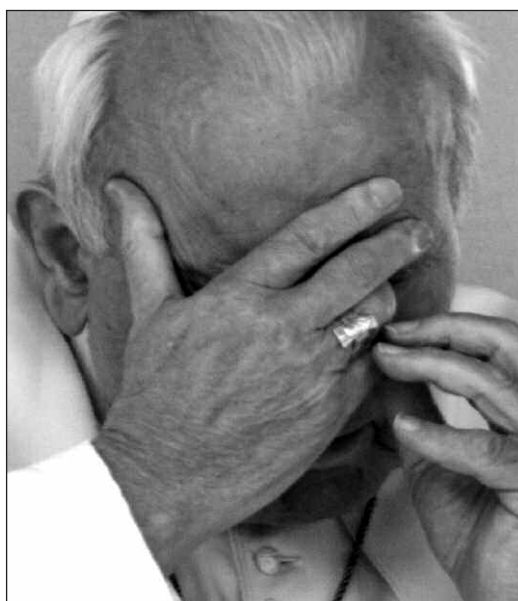
attacks of Sept. 11 critically, he said, rather than simply denounce them.

"Just as every other epoch-making event - various totalitarianisms, the Holocaust and genocides of the 20th century, the collapse of the Berlin Wall - lead us to reflect, to remember and to draw lessons, likewise the whole human family is called to reflect on 9/11, to delve into its unconventional root causes, and to not be afraid of tackling first those root causes that most bruise and hurt our good conscience," said the archbishop.

Because the war on terror often involves stateless enemies, the United Nations has had to adapt itself to this new reality.

Archbishop Migliore said the world body is drafting a convention on terrorism that will identify "means to dissuade groups from resorting to terrorism or supporting it, denying terrorists the means to carry out an attack; deter states from supporting terrorist groups; develop state capacity to prevent terrorism and defend human rights in the context of terrorism and counterterrorism." So far disagreement has surfaced on the definition of terrorism, the issue of noncombatants and the right of self-determination, he said.

One of the tests of the document, if and when approved, will be the implementation of the U.N. Security Council resolution that requires the disarmament of the Hezbollah militia in Lebanon, Archbishop Migliore said.



Pope John Paul II covers his face during his general audience at the Vatican Sept. 12, 2001. The pope - whose audiences were usually filled with cheering - addressed a silent crowd that day. He said the Sept. 11 attacks in the United States marked "a dark day in the history of humanity" and asked pilgrims to join him in prayer. (CNS photo/Reuters)

Bishop *Continued from page 1*

should it be 10 times the distance between heaven and earth, the foot of the cross will always come to rest where I am. And in the same way, the horizontal beams can grow and grow until eventually every single person is included in its saving embrace.

Not so the circle, which is closed in upon itself. The artist can draw a circle as large as he likes, but in the

moment his line touches itself, the circle is finished, and some are included while the rest are not. Circles, then, are the symbol of human associations and societies, and if we are to preserve our parishes and our Diocese from becoming that kind of closed circle, then we need to turn next to what distinguishes communes from true communities, that is, what

distinguishes those societies formed like a circle from those societies formed like the cross.

What we need to discuss, then, is how to recognize where we have drawn circles instead of crosses, and where we have communes instead of communities. And this is what we will begin to discuss in the next issue of the Eastern Oklahoma Catholic.

China releases underground bishop after 10 years in prison

ROME (CNS) - After 10 years in prison, an underground Chinese bishop has been released and has received government permission to carry out his pastoral duties without registering with the country's state-sanctioned Chinese Catholic Patriotic Association.

Chinese authorities freed 57-year-old Auxiliary Bishop Francis An Shuxin of Baoding in Hebei province Aug. 24. The bishop had been arrested in 1996 following a government-ordered raid on the diocese's underground seminary, which he headed.

According to an Aug. 26 report by the Italian-based missionary news agency, AsiaNews, Bishop An was released because he accepted government recognition for being a Catholic bishop in China. He did not have to become a member of the government-approved patriotic association, which rejects papal authority and elects bishops without Vatican approval.

The U.S.-based Cardinal Kung Foundation said in an Aug. 24 statement that the bishop now has a work permit to serve as a Catholic bishop and to carry out his pastoral duties in China. Bishop An is still under surveillance, the statement added.

According to AsiaNews, China's new arrangement of offering government recognition without having to join the patriotic

association had been suggested by the Vatican in an effort to free jailed bishops and priests. It also helps integrate the official state-sanctioned church and the underground Church, which the government still considers illegal, AsiaNews said.

The Catholic Church in China includes three communities: underground Catholics, whose members are not approved by the government; members of the patriotic association, who reject papal authority and are not approved by the Vatican; and members of the so-called open Church, approved by the Vatican and the government. In some areas of China, the communities mingle; in other areas, underground Catholics still face persecution.

Joseph Kung, head of the Cardinal Kung Foundation, said in the Aug. 24 press statement that Bishop An's release was "a good sign."

He said he hoped it marked the start of the release of other jailed prelates, which "would show China's sincerity about improving its relationships with the Vatican and its human rights policy."

The bishop told AsiaNews he had been "treated well" during his imprisonment despite reports from some prelates that they had been tortured during their internment in Hebei.

Msgr. Wells promoted to new post at Vatican

Msgr. Peter B. Wells, a Tulsa native who was ordained to the priesthood in 1991, has been assigned as the chief desk officer of the English language section of the Vatican Secretariat of State, Bishop Edward J. Slattery announced Aug. 28.

Msgr. Wells will be working directly under Archbishop Leonardo Sandri, Sostituto, the Secretariat of State to His Holiness Pope Benedict XVI. He replaces Archbishop-elect James P. Green, who has just been appointed Apostolic Nuncio to South Africa, effective Sept. 6.

Msgr. Wells, 43 worked as Bishop Slattery's assistant more than a decade ago. He was indefinitely reassigned to the Diplomatic Corps of the Holy See in June 1999 and subsequently served as first secretary to the Apostolic Nunciature in Nigeria. He was elevated to the rank of Monsignor in May 2001.

In his most recent assignment, he worked in the First Section General Affairs of the Secretariat of State in Rome. In his new position as chief desk officer, Msgr. Wells will be responsible for the drafting and translation of documents prepared by the Holy Father and the Secretariat of State.

All incoming mail to the pope is sorted by language and dealt with by the relevant language section, Bishop Slattery said.

"At times, the Language Sections also act in an advisory capacity in matters pertaining to their region of concern," he added. "The English section has a staff of about 10, six priests and four women religious."

Msgr. Wells studied in Rome as well as the Sorbonne and Institute Catholique in France.

His assignments in the Diocese of Tulsa included serving as an assistant chaplain at St. John Medical Center, associate pastor of Holy Family Cathedral, associate chaplain at Bishop Kelley High School, administrative assistant to Bishop Slattery, a judge on the Diocesan Tribunal, vicar for religious education and assistant to Msgr. Dan Mueggenborg in the religious education department.



Msgr. Peter B. Wells

USCCB's Hispanic affairs director visits Tulsa

By MARILYN DUCK

The national director of Hispanic Affairs for the U.S. Conference of Catholic Bishops visited Tulsa Aug. 21-22 to talk with Bishop Edward J. Slattery, several diocesan priests and parish leaders about how to minister to Hispanic Catholics while also reaching out to parishioners who might feel alienated or threatened by their growing presence.

"He offered advice and whatever his office has in terms of data and programs," Bishop Slattery said. "It's not clear exactly how we will make use of his resources. There is no one-program-fits-all way to address this."

Ron Cruz said after the meeting that "my visit to the Diocese and to the parish (of Sts. Peter and Paul) affirms to me that Tulsa is definitely ready to move forward" in fostering greater unity within the one Body of Christ.

His visit was prompted by reading a story carried by Catholic News Service that originally ran in the July 23 Eastern Oklahoma Catholic about a meeting held at Sts. Peter and Paul Church in June. Several English-speaking parishioners and Bishop Slattery had a sharp exchange of views about illegal immigration and the Church's response to the problem.

After reading the article, Mr. Cruz called Bishop Slattery and offered the assistance of his office, which has sponsored workshops on multicultural ministries to dioceses around the country.

"He (Bishop Slattery) was very interested, very affirmative and said, 'Yes, we could use your help, can you come out and dialogue with us?'" Mr. Cruz said.

After meeting Aug. 21 at the Chancery, Mr. Cruz, Bishop Slattery, Father Tim Davison and several others continued their conversation over dinner at

the Bishop's residence. Present were Msgr. Patrick Gaalaas, vicar general; Msgr. Patrick Brankin, former director of the Hispanic Apostolate; Father David Medina, current director; Father Stuart Crevcoure, who is chairman of the committee for continuing education for priests, and Chancellor John Johnson.

Mr. Cruz also met with the parish council of Sts. Peter and Paul, Deacon Tommy Young, members of the hospitality committee, the director of the Hispanic CCD program and Principal Patrick Martin.

"He gave us some ideas and direction and told us what his office might be able to do for us," Father Davison said. "I think the most concrete thing is that it will be up to the parish council to work out specific ways we can go" to foster parish unity. One idea is to hold a Lenten encuentro, or encounter, involving both English-speaking and Hispanic-speaking parishioners.

"Ron Cruz always kept reminding people that our concern in the Church is reaching out to the people who are here. We do not have control over how they got here; we reach out to the stranger. We can't control the other factors at work," the pastor said.

Bishop Slattery echoed those comments.

"My responsibility as Bishop is to welcome all Catholics who come into this Diocese because I automatically become their shepherd, and their salvation is my responsibility because they are human beings who are baptized Catholics."

Mr. Cruz said he hopes to return to Tulsa to discuss ways to improve communication, help multicultural parishioners get to know one another and collaborate on ways "the Church must come together to understand the living Jesus Christ."

"We are all part of the same family and do belong at one table with the Father," he said.

Seminarians *Continued from page 1*

processional crucifix, and that is when they took the picture," Mr. O'Neill wrote on his web log, or blog, www.johntheblessed.com.

"Thousands of Christians praising God and honoring Mary - what a birthday party!" Mr. O'Neill, who is beginning his third year in theology at St. Meinrad Seminary, began the blog in November 2004. Other posts reported on his Spanish immersion study program in Guadalajara, Mexico.

Brian O'Brien, who will be ordained as a deacon this fall at St. Meinrad, was assigned to the Church of St. Mary.

"Since late May, I have been assisting with Sunday Mass, funerals, baptisms and weddings," he said. "I have been able to see how all these events work behind the scenes in preparation for ministry as a priest, with the great

help of Msgr. (Dennis) Dorney and Father Joe Townsend."

Mark Steichen is suspending his studies at St. Meinrad for a pastoral year and will spend it working at St. Henry Church in Owasso. A pastoral year is not required but it is an option, said Mr. Steichen, who has completed four of the five years at St. Meinrad's School of Theology.

"I decided to take the year as a chance to reconnect with the Diocese and to daily parish life, which I have felt somewhat removed from over the past couple of years in formation at St. Meinrad," he explained. Other than a summer spent at St. Francis Xavier parish after his first year in seminary, he has not spent much time in a parish, and "I am excited about learning some of the practical ins and outs of parish life as well as to have the chance to

listen to God's voice in the midst of my daily ministry there."

Mr. Steichen is teaching a guitar class and trying to build up the choir that sings at the Spanish Mass and also will teach religious education. He was one of four adult chaperones who accompanied the St. Henry youth group on a mission trip to the Gulf Coast area to help rebuild damage inflicted by Hurricane Katrina. He also went to Guatemala for a week during the Feast of St. James and the 25th anniversary of the murder of diocesan priest Father Stanley Rother.

"This was an amazing week," he said. "I witnessed what an impact a priest can have when he gives himself totally to God and to serving His people."

Andy Hayes traveled the farthest - to Lourdes, France, with side trips to Rome and Frankfurt, Germany.

"Lourdes was amazing in every way, it has breathtaking beauty and faith beyond measure," Mr. Hayes said. He helped with the Day Pilgrimage Service, which is available for anyone who did not have a priest or a personal tour guide.

"The people who come and resound the call of Our Lady, 'Bring people here in procession,' rarely make an easy trip. Most come with some physical ailment, and many are brought by loved ones who seek Our Lady's peace for them. There are wheelchairs as far as the eye can see and stretchers for the bed-bound."

Mr. Hayes now is back at Conception Seminary College, beginning his fourth year.

Van Nguyen, in his fourth of five years of theology study at St. Meinrad, lived at the Christ the King rectory and worked in

pastoral care at Hillcrest Hospital, where the head chaplain is a Baptist. "We debate theology, sacraments, withdrawing life support, many things. I read about the issues on the Internet, on the Vatican web site, so I would have knowledge to debate them," he said.

Gary Kastl, who also will be ordained to the temporary diaconate at St. Meinrad this fall, worked at St. Pius X Church.

"Seminary, which seemed at times an impossible and never-ending task, has run its course in my life, producing much fruit. The years in the seminary coupled with the diverse summer experiences I have been graced with have brought me to a place where I can confidently say I believe God is calling me to be a priest, in the midst of my human limitations," Mr. Kastl said.

Mexican saints' relics tour stops at St. Francis Xavier

By AMANDA SEIDERS

St. Francis Xavier Church had the honor Aug. 10 of hosting the relics of six martyred Mexican priests who were canonized by Pope John Paul in 2000.

The priests, Sts. Luis Batiz Sainz, Jose Maria Robles Hurtado, Mateo Correa Magallanes, Miguel de la Mora de la Mora, Rodrigo Aguilar Aleman and Pedro de Jesus Maldonado Luce, all were killed in Mexico in the 1920s and '30s when the Roman Catholic Church was being persecuted by the government because of fear over the Church's growing influence over the Mexican people.

At the time, public worship, monastic orders and the Church's ownership of property were illegal. Catholic schools were closed, and many thousands of missionaries were forced to leave the country. People who refused to denounce Jesus and their faith could face torture and even death, according to the online encyclopedia, Wikipedia.org.

Because many of the clergy were members of the Knights of Columbus, the U.S. Knights organized a tour of the relics of many of the martyrs from Mexico. Father Jose Maria Briones, pastor of St. Francis Xavier, worked with the Knights to arrange for the relics to come to Tulsa.

The relics are housed inside a large silver cross. Bishop Edward J.



Photographs of the martyred priests are part of the display.

Slattery, along with Father Briones and Father Daniel Campos of St. Francis Xavier and several Knights, presided over the Aug. 10 service to honor the priests.

Pictures and biographies were displayed, and many people attended the service.

This was very important to the Mexican community, said Gilbert Diaz de Leon, a parishioner of St. Francis Xavier. Mexicans are interested in what happened to those priests because they are from

the same country, sometimes the same town or village, and share a common bond, Mr. de Leon said.

It was an added privilege for the members of St. Francis to receive the relics during the week of the coronation of the Virgin Mary as Queen of Tulsa. Everyone in the community felt blessed just for having the privilege of honoring and praying for the saints, Mr. de Leon said.

Hispanics and Mexicans are not the only people who can appreciate

these martyrs. Not many people know that Catholics were persecuted in Mexico as recently as eight years ago. The relics tour offers an opportunity to learn more about the spirit of the Catholic faith as well as the importance of the Church in Mexico.

Many Mexicans rely on the Church for education, support and guidance. The martyrs of the 1920s realized the importance of the Church in the lives of farmers and workers and fought to remain as



Two Knights of Columbus stand with the relics at St. Francis Xavier Parish and Diocesan Shrine.

the support structure for them, the Wikipedia site explains.

The clergy endured the most abuses and the stiffest penalties. They were not allowed to vote, wear clerics or speak to the press. Many priests fought against the government for the rights of all Catholics in Mexico.

The protests were peaceful at first, turning more violent as more laws were imposed and the government became more desperate.

The relics have been touring the United States before they come to their final resting place in Florida. They were in New York City in July, and from Tulsa the relics traveled to Oklahoma City.

Parish nurse course fills up fast

The Oklahoma Parish Nurse Network, in association with Catholic Charities, will offer the Basic Preparation Course for Parish Nurses Oct. 20-26 at Our Lady of the Lake Retreat Center in Guthrie.

The course prepares a registered nurse to provide holistic nursing care to members of a faith community, thereby assisting that congregation reclaim the healing ministry of Jesus. This year, the training will begin Oct. 20 with the Annual Healthcare Retreat Day at Mercy Health Center in Oklahoma City.

The speaker for the retreat day will be Sister Mary Annrene Brau, RSM.

Thousands of parish nurses are practicing in all areas of the United States and around the world. They are in congregations of every denomination, in rural, urban and suburban settings.

The functions of a parish nurse include health educator, advocate, coordinator of volunteers, referral agent, integrator of faith and health, counselor and developer of support groups. The course also offers an opportunity for nurses to focus on the spiritual aspects of nursing.

Registration is limited to 12. At a course held in June, several people were turned away, so organizers urge would-be participants to file their applications early.

Tuition is \$450 and includes all course materials, room and board. Scholarships are available.

For more information, call Andrea West, Course Coordinator, at 405-364-8228 or Mary Diane Steltenkamp, Parish Nurse Coordinator with Catholic Charities, at 405-523-3009.

NFP 'promotes the truth of marital love'

PRYOR - In an ongoing effort to strengthen marriages and to promote the truth and dignity of marital love, the Family Life Office hosted its first Natural Family Planning informational session Aug. 23 at St. Mark Church in Pryor.

While the turnout was small, the presentation was well received by all who attended, said Erick Bell, director of the Family Life Office. He especially was impressed by the questions that were asked and the discussion that ensued. A total of seven people dropped by.

The evening began with a presentation by Mr. Bell on the "why" behind the "what" of Church teaching. He discussed the detrimental effect contraception has had on society since it became widely available in the 1960s, including the stark rise in divorce,

out-of-wedlock pregnancies and abortion.

Mr. Bell also presented God's plan for marital love, namely to love as God loves: freely, totally, faithfully and fruitfully and explained how Natural Family Planning works with that plan.

Anna and Davis Niles, NFP instructors for the Couple to Couple League in Tulsa, followed with an overview of how NFP works and also the health and marital benefits that result from its practice.

They discussed how NFP enhances a couple's communication, allows grace to work in a marriage and increases overall marital satisfaction.

"The proof of these benefits is attested by the low divorce rate among NFP practitioners, 3 to 4 percent, as opposed to the general

public, which is about 50 percent," Mrs. Niles said.

"Because NFP truly does foster the authentic love that our hearts desire, the Diocese is doing more to promote it," Mr. Bell said. Informational sessions will be conducted in different parishes over the next year, with a special effort to reach the rural parishes.

The next session will be from 7:30-9 p.m. Sept. 26 at Sts. Peter and Paul Church in Cushing. Child care will be provided.

Mr. Bell and Daryl and Kathy Krehbiel, NFP instructors in Stillwater, will make the presentation. All are welcome. For more information or to set up one of the sessions in your parish, call the Family Life Office at 918-294-1904 ext. 140.

Father Jack Gleason

Seminarians' summer assignments provide new insights, experiences

Have you ever noticed the gleam in the eyes of students (and teachers) as summer draws near? It is the anticipation of not only a break in the routine of studies and classes, but the possibility of something new and different.



I see this in our seminarians, as well. Each year I witness the excitement they bring back to the Diocese as they anticipate the newness of their summer assignment, as well as the opportunity to connect with friends and family.

We try to provide them the opportunity to do both. We schedule assignments for the months of June and July, concluding with a directed retreat and a few days of fun and fellowship at our "Lake Days" (through the generosity of the LaFortune and Wilcox families).

Since the typical seminarian has five summers that he can be assigned, assignments center around five areas of mission, both to assist our men in furthering their discernment, as well as to expose them to areas of the Diocese they have not seen or experienced.

Parish life. In order to say "yes" to the call of God for service to the Church in the Diocese of Tulsa, the men need an idea of parish ministry, both inside the metropolitan areas (where the largest number of Catholics live) and in our rural areas (which account for the largest geographical area.)

If a man comes to us from outside the Diocese, we try to assign him in a Tulsa parish and a rural one.

For our homegrown seminarians, we look at the experience of their local parish and try to expose them to another setting (e.g. men who grew up in Tulsa might be assigned Hugo, Boswell and Antlers for one summer).

We hope our men walk away with an appreciation of the

incredible diversity and giftedness of Catholics in the 26,000 square miles covered by our Diocese, as well as the pressing ministerial needs from our largest parishes to our smallest missions.

Teaching. So much of what a parish priest does is teach; therefore, we always ask our seminarians to assist with summer youth camp and/or vacation Bible schools in the parishes where they lived. With the addition of the Totus Tuus catechetical program in 2004, we have begun assigning seminarians on teams that go around the Diocese evangelizing our youth. We hope the men will synthesize their theological studies in a way that can be communicated effectively and have an opportunity to share their experience of faith.

Direct service to the poor. Jesus' call to serve the poor is part of the bedrock of discernment for a man called to priestly ministry. Most of our seminarians will spend one summer working at Catholic Charities. We see this as a great way to familiarize our seminarians with the large number of services available both within and outside the Diocese in assisting people in need.

It is also a time to inflame a man's heart with love for the poor in whom he is called to see the face of the Lord. Some of our seminarians have also served the poor through an entire summer abroad (Tanzania, Kenya, Lithuania and Honduras in recent years), or a mission trip as part of their summer assignment in a parish (Guatemala, Appalachia or Katrina-devastated areas).

Hospital ministry. It is important that a priest be comfortable ministering to the sick and dying. Some of our seminarians serve as a hospital chaplain, attending to the spiritual needs of patients and their families. If a seminary doesn't require a formal program, we have assigned our men to spend a summer working with the pastoral care teams at

local hospitals.

Our goal is give our men an understanding of the difference between a social visit and a pastoral visit when someone is sick, some idea of the complex medical issues faced by people who are ill and a level of comfort entering into a sometimes emotionally charged and always vulnerable time for patients and their families.

Foreign language study. The majority of time, we ask our Anglo seminarians to study Spanish in Mexico. They also have gone down to Guadalajara and lived with one of our priests' families (Father David Medina and Father Samuel Perez) while attending classes. Our goal is that they return with a level of proficiency in Spanish to minister to our growing Spanish-speaking population.

Our Hispanic seminarians continue their study of English at the University of Tulsa while living in a rectory and plugging into the life of a local parish.

Finally, because of the increasing seminary language requirements, some may have to spend a summer studying Latin, Greek, or another modern language (Italian, French or German) to satisfy an academic program requirement.

As you can see, we try to expose our candidates for the priesthood to a variety of experiences, all with the goal of discernment to the will of God.

Thank you for your support of our men when they are home for the summers. Your prayers and words of encouragement mean a lot to them.

If you know a man whom you think would be a good candidate for the priesthood, don't hesitate to contact our office. God bless you.

Father Jack Gleason, pastor of Church of the Madalene, is director of the vocations office, 744-0023.

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

PIANO LESSONS – Increase your pre-schooler's coordination, concentration and confidence with piano lessons. Contact Margaret 258-7320 or 640-1147, if no answer, please leave message.

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 Deacon Tim Sullivan, Pro-Life

Director, P.O. Box 6429, Tulsa, OK 74148 or email tullivan@catholiccharitiestulsa.org.

CHILD CARE PROVIDERS – Catholic Charities Our Lady of Refuge Hispanic Helping Center is seeking two child care providers for pre-school 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 Prescott, 585-8199, or email mfrescott@catholiccharitiestulsa.org.

HOME CARE GIVER - Certified CNA and home health care, 22 years of experience in hospitals and nursing homes. Honest, dependable, caring Catholic woman will take care of your loved one with compassion and love in any setting. Call Bebie at 251-8752 or 232-7276.

DOMESTIC HELP NEEDED - Busy St. Pius X mom needs help three days a week, four hours a day. Duties would include cleaning, laundry, ironing and light cooking. \$10 an hour. References required, and background will be checked. Please call Julie at 810-5854.

HOME INSPECTIONS - Buying or selling your home? Need to know if everything is working? Call Better Homes Inspection for electrical, mechanical,

plumbing and structural systems along with roofs. Licensed by state of Oklahoma, #357; member, National Association of Certified Home Inspectors. Call 712-8600.

RESIDENTIAL PAINTING/REPAIR - Bob's Paintworks offers interior, exterior painting and repair. Clean, reliable and affordable. Call or email Bob for a free estimate. 918-808-8907 or rjffren@cox.net

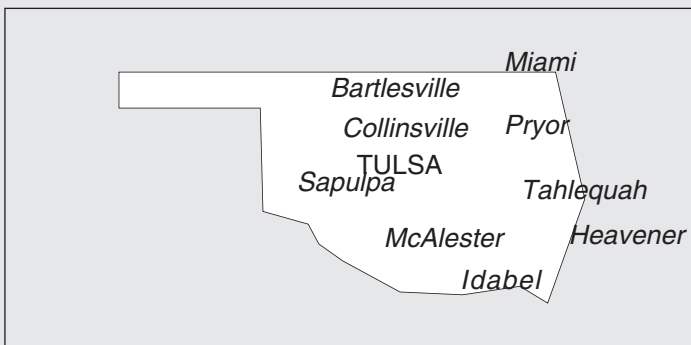
IN-HOME CHILD CARE – Holy Family parishioner offers in-home child care for newborns through age 5. References available. Contact Kathleen Jones at 855-5170 for information.

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.

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 Domingos 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.



El tour de las reliquias de los santos se detiene en San Francisco Javier

Por AMANDA SEIDERS

En agosto 10 la Iglesia de San Francisco Javier tuvo el honor de recibir las reliquias de seis Sacerdotes Mexicanos mártires que fueron canonizados por el Papa Juan Pablo en el año 2000.

Los Sacerdotes, STS. Luis Batiz Sainz, José Maria Robles Hurtado, Mateo Correa Magallanes, Miguel de la Mora de la Mora, Rodrigo Aguilar Alemán y Pedro de Jesús Maldonado Luce. Todos ellos fueron asesinados en México en los años 20s y 30s cuando la Iglesia Católica Romana estaba siendo perseguida por el gobierno ya que tenían miedo del crecimiento en la influencia de la iglesia sobre el pueblo Mexicano.

En esa época, era ilegal la adoración pública, las órdenes monásticas y la propiedad privada de la iglesia. Las Escuelas Católicas fueron cerradas, y miles de misioneros fueron forzados a dejar el país. De acuerdo a la dirección electrónica Wikipedia.org la gente que se rehusaba a denunciar a Jesús y a su fe podía ser torturada y hasta recibir la muerte.

Ya que muchos del clero fueron miembros de los Caballeros de Colon, los Caballeros de los Estados Unidos organizaron un tour de las reliquias de muchos de los mártires de México. El Padre José Maria Briones, pastor de San Francisco Javier, trabajó con los Caballeros para organizar la venida de las reliquias a Tulsa.

Las reliquias se encuentran dentro de una cruz larga y plateada. El Obispo Edward J. Slattery junto con el Padre Briones y el Padre Daniel Campos de San Francisco Javier y varios Caballeros presidieron en el servicio del 10 de agosto para honrar a los Sacerdotes.

Fotos y biografías fueron expuestas y mucha gente asistió al servicio. Esto fue muy importante para la comunidad Mexicana, dijo Gilberto Díaz de León, un feligrés de San Francisco Javier. Los mexicanos están interesados en lo que les paso a estos sacerdotes porque nacieron en el mismo país, en algunas ocasiones hasta en el mismo pueblo, y comparten un vínculo común, el sr. De León dijo.

Para los miembros de San Francisco Xavier fue un gran privilegio recibir las reliquias durante la semana de la coronación de la Virgen Maria como la Reina de Tulsa.

Todos en la comunidad se sintieron bendecidos simplemente por tener el privilegio de honrar y rezar por los santos, dijo el señor De León.

Los hispanos y los mexicanos no son las únicas personas que pueden apreciar estos mártires. No mucha gente sabe que los católicos eran perseguidos en México hasta apenas hace ocho años. Esta gira de reliquias ofrece una oportunidad para aprender más del espíritu de la fe católica, así como la importancia de la iglesia en México.

Muchos mexicanos confían en la iglesia para la educación, el apoyo y consejo. La dirección electrónica Wikipedia menciona como los mártires de los años 20 se dieron cuenta de la importancia de la iglesia en la vida de los campesinos y trabajadores, y como lucharon para quedar como la estructura de apoyo para ellos.

El clero soporto demasiados abusos y castigos. A ellos no se les permitía votar, vestirse como clérigos, ni dirigirse a la prensa. Muchos sacerdotes lucharon contra el gobierno por los derechos de todos los católicos en México.

Al principio, las protestas fueron tranquilas, al imponerse más leyes, después se volvieron mas violentas y el gobierno se desespere más.

Estas reliquias han estado viajando por los Estados Unidos antes de llegar a su destino final en La Florida. En julio estuvieron en la ciudad de Nueva York y de Tulsa las reliquias se movilizaron a la ciudad de Oklahoma.

Traducción por Irma Chajeki, Caridades Catolicas.



Biographer will be speaker at revamped St. Francis of Assisi gala

Organizers of the St. Francis of Assisi Trust Fund's major fundraiser were excited when the U.S. ambassador to the Vatican agreed to be the speaker at this year's third annual Mass and gala. But when a schedule conflict forced Francis Rooney to cancel his scheduled appearance on Oct. 4, supporters of the tuition assistance program were scrambling to find a replacement.

Then, in March, Msgr. Daniel Mueggenborg attended a talk at Rome's Pontifical North American College by Julie M. Fenster, co-author of "Parish Priest – Father Michael McGivney and American Catholicism."

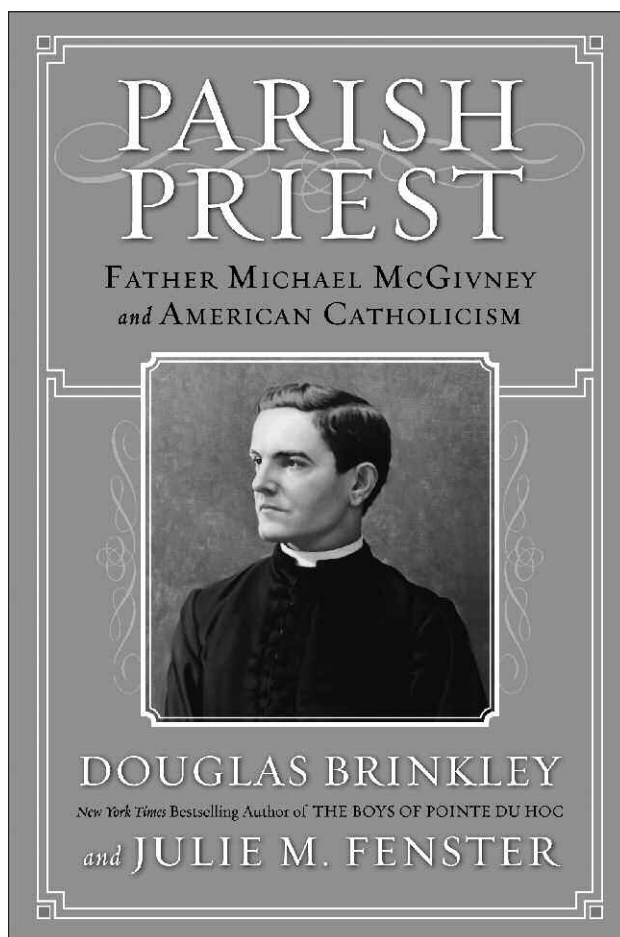
"I have your guest speaker for the Assisi dinner!" he emailed John Condon, who founded the Assisi fund in honor of his late wife, Rose Mary Kelley Condon. "You will want to contact Julie M. Fenster, who lives in central New York," wrote Msgr. Mueggenborg, who is associate director of formation advising the North American College.

He noted Ms. Fenster's book on the 19th-century founder of the Knights of Columbus, co-authored with acclaimed historian Douglas Brinkley, had been on the New York Times best-seller list since its publication in January. "She's an excellent speaker and a renowned writer. Good luck!"

In short order, Bishop Edward J. Slattery wrote to Ms. Fenster, and she accepted his invitation with enthusiasm. In a phone interview Aug. 28, the award-winning author/historian said she has long wanted to visit Oklahoma and is planning on spending a couple extra days to see the state.

She is general editor of the Forbes Collection Presidential Book Series, and her articles have appeared in American Heritage, The New York Times, American History and other publications. She also has authored "Race of the Century" and "Ether Day."

St. Francis of Assisi Trust Fund members are excited to have landed Ms. Fenster and will mail invitations to all the Knights of Columbus and their Ladies in the state. Their natural curiosity about the first full-length biography of their founder



Julie M. Fenster co-wrote the first full biography of the parish priest who founded the Knights of Columbus.

will be a treat for the Knights and also a potential boon to the Trust Fund, which is the recipient of all the money raised by the \$100 per plate galas.

This year will bring some changes in the program, Mr.

Condon said. Because the event is held on the Feast Day of St. Francis, Oct. 4, this year – as in the previous two years – it falls on a weekday. Many people had to race to arrive on time because the start time, 6 p.m., is so close to the end of the work day. Plus, there were complaints that the evening lasted too late.

As a result, the black-tie event has been changed to business dress. "Many people didn't have time to go home and change," Mr. Condon said.

Also, there will be Solemn Evening Prayer instead of Mass, he said. "We want people to know the program is going to be shorter."

The "gala" part of the evening is to begin at 7 p.m. with dinner under a big tent in the parking lot outside Holy Family Cathedral, a venue that proved popular last year.

Ms. Fenster said her 20-minute talk will be on the life of Father McGivney, a 19th-century American-born son of Irish immigrants who became one of the most beloved priests in American history. In addition to founding the Knights of Columbus to provide insurance and protection for widows and orphans and promoting the celebration of Columbus Day, Father McGivney was an exceptional parish priest who "stood up against prejudice, fought for the impoverished and guided his parishioners with a gentle hand and unwavering devotion to his work," according to a press release from William Morrow, the book's publisher.

Mr. Condon said in addition to the invitations to the Knights of Columbus and past patrons, organizers welcome everyone in the Diocese. If you are not already on the mailing list, please call the Chancery, 294-1904 or visit sfoa.gala@dioceseoftulsa.org.

Mr. Condon said he is grateful to Msgr. Mueggenborg for tipping him to Ms. Fenster. "It just shows his incredible commitment to us. Boy, if you ask him to help you with something, he doesn't forget it."

Year-round St. Catherine School already in full swing

By AMANDA WILLIAMS

While many schools in the Diocese of Tulsa were just beginning the new school year, students at St. Catherine School had been at it for weeks. The school employs the Total Learning Calendar, which means classes began the first week of August.

"Students were eager to get back and see their friends," Principal Vicky Adams said. "The eight-week break was long enough."

Back-to-School Night brought high-fives, hugs and proud displays of growing up. Kindergartener K.C. Reese eagerly showed friends where she lost her first tooth.

The event was hosted by the Home and School Association Aug. 16 and featured pizza, spaghetti and information booths for all ages.

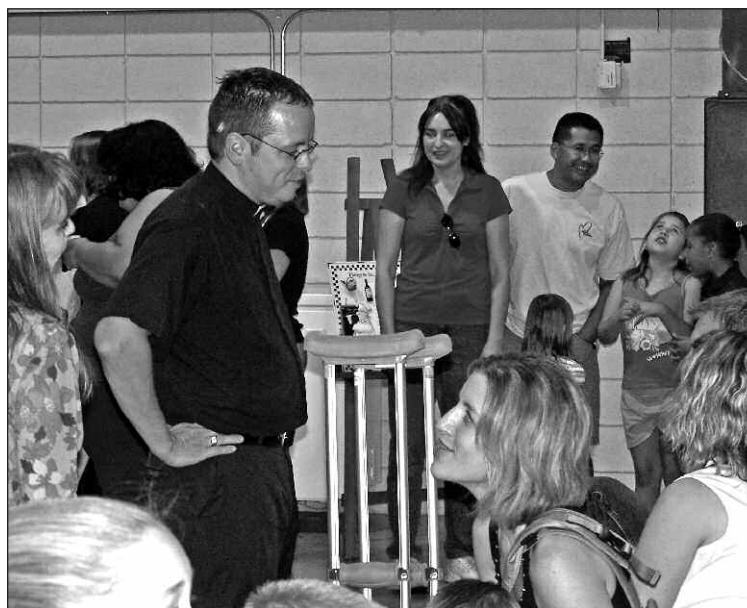
The semester already is in full swing with school pictures, book fair and grandparents' day coming up. Mrs. Adams said that after the first day of school, "We felt like we had been back a week."

Father Matt Gerlach overheard parents shopping at a local store praising year-round school programs and how kids were ready to go back to school weeks before the traditional school year began. "Shorter breaks help students maintain their academic focus," Father Gerlach said. He also was glad to have students back in daily Mass.

There still has been back-to-school excitement. In July the activity center, housing the gym, kitchen and cafeteria, was struck by lightning. School officials and volunteers worked around the clock to get the building functional before classes commenced.

This fall St. Catherine has 20 new families, and potential enrollees are still calling. Though a few new students are siblings of current students, most newcomers are single-child families new to the school.

Mrs. Adams received several phone calls from former Marian



Father Matt Gerlach welcomes back teachers Matt Vereecke and Michelle Anthamatten and parent Emily Schultz at Back-to-School Night Aug. 16.

Academy families in Okmulgee, which closed last spring, but no Marian alumni had enrolled as of mid-August. The commute from Okmulgee takes about 40 minutes.

A teaching staff with numerous

advanced degrees is a highlight of St. Catherine, the principal said. "Half our faculty has either earned a master's degree or is working toward one."

Matt Vereecke, recently part of

the ACE teaching program from Notre Dame, earned his master's in education. He teaches middle school language arts, Spanish and drama.

Michelle Anthamatten has a master's degree in administration and teaches middle-school history, religion and math.

Sister Maria Cordis Guyer, Jacqui Robb and the newest ACE teacher, Elizabeth Brands, are pursuing graduate degrees. They teach kindergarten, first grade and fifth grade, respectively.

During the past eight months the school prepared for accreditation by the Oklahoma Conference of Catholic Schools Accreditation Association, which occurs every seven years. The accreditation review is scheduled for September. "This process was a good tool for reflection, assessment and goal development," said Father Gerlach. "We have been able to focus our energy on recognizing strengths as well as areas we can improve."

Katrina cleanup trip ‘opened my eyes to being a servant for Christ

By **BARB HILGER**

OWASSO - Fourteen students and four adult chaperones left St. Henry Church in Owasso for Kiln, Miss. this summer on their first mission trip with the organization Young Neighbors in Action. During the week-long trip the students saw first-hand the devastation still evident in the Gulf area in the wake of Hurricane Katrina.

The students stayed at “Camp Coastal,” small cabins set up to house volunteers from across the country. “The camp looked like a car lot with lots of vans,” said Michelle Nguyen, a high school senior from Owasso. The group drove by the camp several times before realizing it was their destination, said Jennifer Pinkstaff, St. Henry trip coordinator.

Since Katrina hit nearly a year ago, an average of 450 volunteers a week have traveled to the Gulf in Mississippi to help rebuild, seminarian Mark Steichen said. Mr. Steichen came to St. Henry’s in May and joined the group as chaperone. “The volunteers give the community hope. Everywhere we went, a gas station or the Dollar General, people were thanking us for being there.”

Each day the group traveled the 13-mile trip from Kiln to Bay St. Louis to work in the areas assigned them; a cemetery and a house that

belonged to an elderly couple. Weeds four to five feet tall had taken over the St. Rose de Lima cemetery, and the damage was so great that “projects like that get put on the back burner,” said Mr. Steichen. Cleaning up the cemetery is something the volunteers can do, freeing up the skilled laborers to work in the areas they are needed, he added.

“One gentleman wanted to pay the kids to clean up his mother’s gravesite,” said Mrs. Pinkstaff.

With only one push mower, one weed eater and the heat and humidity to contend with, the first day at the five-acre cemetery posed an overwhelming task to the teen and adult volunteers. Rain was a welcomed respite one afternoon, but despite the temperatures the kids worked by hand to uncover the gravesites.

“The first two days it didn’t feel like we were doing much, but as it progressed there was more motivation,” said youth group member Amanda Mobbs.

Students working in the cemetery became attached to the project. Through the week they each adopted a gravesite, maybe because they shared the same name, birth date or because the grave was for an infant. Whatever their reason, they brought flowers on the last day to decorate the



Tim Mueller carries limbs out of the St. Rose de Lima Cemetery in Bay St. Louis.

graves.

The crew working on the house also faced challenges. “When the students stepped in, all they could see from one end to the other were stud walls,” Mrs. Pinkstaff said. The home’s owners, Mr. and Mrs. Singleton, were living in a FEMA trailer in the front yard. The students got to know the couple and their family, and though area coordinators typically moved the volunteers around, the group asked to stay and see their projects

through to the finish.

Hammers and saws in hand, the students pounded and sawed and hung sheet rock until, albeit slowly, walls were in place. Mr. Steichen characterized the Owassans’ effort as “Catholic social teaching in action.”

The trip “opened my eyes to being a servant for Christ,” said Michelle Nguyen. She said the missionaries were amazed by the devastation that was still present, by the many places that were

simply washed out. Trailers were scattered everywhere, and on one seven-mile stretch only three houses were left standing.

“The hurricane stories never seemed real to me, but this made it real,” she said.

At the camp, students took part in activities involving the entire group from Young Neighbors in Action, opening and closing each day in prayer and sharing their experiences of each day. Food preparation was part of the requirements of service to one another; the group arose at 6 a.m. one morning to make 144 lunches for their fellow volunteers.

This was the first trip of this kind for the St. Henry’s group, but students and leaders agreed it won’t be the last. The mission journey was truly a way to see how “service and our prayer life come together,” Mr. Steichen said. He has issued a challenge to the students: “Doing this service would be a waste of our time if we do not continue service in our local communities.”

The youth group members shared their experiences with a slide presentation following the three Masses Aug. 12-13 at St. Henry’s to thank the parish for their support.

Catholic judge, author to appear at TU

This is the cover of the latest book written by the Hon. John T. Noonan, Jr., who will speak at the University of Tulsa at 7:30 p.m. Sept. 20 in the Great Hall of the Allen Chapman Activity Center, Fifth Place and South Gary Avenue. Judge Noonan, appointed to the U.S. Ninth Circuit Court of Appeals by President Ronald Reagan in 1985, will be this year’s 10th annual John W. Hager Distinguished Lecturer at the TU College of Law. Prior to his appointment to the bench, Judge Noonan taught law at the University of Notre Dame and the University of California, Berkeley. The topic of his lecture is, “Do the personal religious beliefs of U.S. Supreme Court Justices shape their judicial decisions interpreting the Constitution? Should they?”

A Church That Can and Cannot Change
The Development of Catholic Moral Teaching

JOHN T. NOONAN, JR.

St. Augustine can reassure worried parents, pope says

CASTEL GANDOLFO, Italy (CNS) - Pope Benedict XVI said parents worried about the waywardness of their children should take heart in the circuitous spiritual path of St. Augustine.

After a youth spent in pleasure-seeking and self-indulgence, St. Augustine embraced the faith and went on to become one of the most important figures in the development of Christianity, the pope said Aug. 27.

Much of the credit belongs to his mother, St. Monica, who despite her son’s “rebellious temperament” never gave up on him and accompanied him for years with “prayers and tears,” he said.

“How many problems there are today in family relations, and how many mothers are anguished

because their children take the wrong road,” the pope said.

“Monica, a wise woman and solid in her faith, invites them not to be discouraged, but to persevere in the mission of wife and mother, keeping firm trust in God and holding with perseverance to prayer,” he said.

He said St. Augustine, despite his selfish behavior in his early years, dedicated his life to the search for truth. The saint’s discovery of Christ came only after a long inner torment, he said.

The pope made the comments to several hundred pilgrims inside the courtyard of his summer villa outside Rome. The church celebrates the feast days of St. Monica Aug. 27 and St. Augustine Aug. 28.



Bishop Kelley students pour onto the field where the library/media center will be built.

Stephenson family on hand for Kelley library groundbreaking

By AMANDA WILLIAMS

Nearly 1,000 Bishop Kelley students, families and supporters gathered in the gym Aug. 24 as Bishop Edward J. Slattery celebrated Mass and then helped break ground for the Stephenson Family Library and Media Center.

Bishop Slattery welcomed students to the new school year, especially incoming freshmen. He shared personal stories from his early high school days and recalled how fearful he was of embarrassment and rejection by his peers. He encouraged students to be empathic and kind to one another, following the teachings of Jesus.

"You are here to learn, not just academics but to learn about yourself. Who are you? What kind of person do you want to become?"

After Mass the student body flooded onto the field where the future library and media center will

be built. They welcomed visitors from San Miguel School, who arrived moments later. Journalism students were front-and-center, photographing the event.

President/Principal Alan Weyland expressed gratitude to supporters of the Forever Bishop Kelley campaign, specifically the Stephenson family for whom the library is named.

"Having the Stephensons' support in this project has enabled us to have an outstanding library/media center next school year," Mr. Weyland said. He added the new building will serve as a "tool preparing students to live their lives as Christian adults."

The namesake family members are Charlie and Karen Stephenson and their children, Anna, Corinne, Katherine, and Chaz.

After Bishop Slattery blessed the future construction site, he and Mr. Weyland, Campaign Chairman Joe

Moran, Mr. and Mrs. Stephenson, Brother Chris Baker and Student Council President Reid Spears picked up new shovels with vibrant red bows and turned the first scoop of dirt.

When the first shovel went into the ground, Principal Weyland shouted, "The ground is broken!"

Cheers and congratulations ensued when Bishop broke ground twice more, once with the entire Stephenson family and then with directors of SPARKS Education and Lowry & Hemphill, design and contracting firms.

Following Bishop Slattery's final blessing and a closing statement from the principal, students were dismissed and returned to class while the adults attended a celebratory reception.

To date, capital campaign contributions stand at \$6 million toward a goal of \$10 million, Mr. Weyland reported. The 12,000-



Bishop Slattery and the Stephenson family, donors for whom the new library is named, break ground at the construction site.

square-foot library/media center, located north of the De La Salle Chapel, will provide multimedia research options for students. Features include a meeting room, outdoor patio, coffee/sandwich bar,

offices, storage and a teacher resource area. The foyer will provide space for art displays.

School officials said construction should wrap up in time for the 2007-2008 school year.

Rally *Continued from page 1*

Both said they are thrilled with the response from the two Okmulgee parishes. "The spark has caught, and now people are coming to us and asking what they can do to help," Mr. Beasley said.

One parishioner in her 70s volunteered to bake cookies and then asked if she could attend the rally because it sounded like so much fun. "It was so awesome to see 75- and 80-year-old people asking what they can do to help," Mr. Beasley said.

He was appointed youth director in July, replacing Mrs. Green, who said it has been her dream to hold the rally in Okmulgee, and she is grateful to have the opportunity to be a part of the event. She

anticipates more than 600 young people will attend.

"Volunteers have come out of the woodwork to help," she said. The young people are "really hyped" about hosting the event and have spent their time removing branches and debris from the rally's staging ground in the field behind the church. They also are excited that Bishop Slattery will celebrate Mass, since they do not get to see him very often, she said.

The approaching rally has the parish buzzing with activity and volunteers working hard to finish cosmetic and structural renovations to the activity center.

The secular Okmulgee community has offered its support

as well. Randy's Meats donated meat, and Max Dana, owner of Steak and Eggs Restaurant, is allowing St. Anthony to order food and supplies at cost through Mr. Dana's supplier. Neither merchant is Catholic.

Knights of Columbus chapters from Okmulgee and Tulsa have volunteered to help, and parishioners from St. Anthony and Uganda Martyrs are providing baked goods for snacking. "The response is really, really nice," said Mr. Beasley.

The youth directors and Father Vima have worked on the logistics for months. As Mrs. Green toured the school, the church and the grounds, she pointed out locations for adoration, music, indoor food

service, first aid and a cool-down station. Organizers also have designated significant space for parking. Volunteers will manage parking and direct the crowd to workshop locations.

Onsite check-in begins at 12:30 p.m. with workshops from 1-2:45 p.m. This year's presentations include Peace through Justice and Service by the Youth Advisory Board; Peace through Prayer by Father Cyprian Consiglio and John Pennington; and Standing Against Violence/Managing Aggression by Charles Michie and others.

Father Consiglio and Mr. Pennington also are the keynote speakers and musical "explosion" scheduled from 5:30-8:50 p.m.

Bishop Slattery will arrive in the early evening to visit with the young people and will celebrate the closing Mass at 8:45 p.m.

The Okmulgee youth group will sell crosses made from clothespins so visitors will have something to take home to remember the rally.

Father Vima hopes that in upcoming years the rally will continue visiting parishes outside the Tulsa area as a tool for outreach and education.

Everyone agreed the only thing that could make the rally more amazing was if Pope Benedict XVI made an appearance. Said Mrs. Green: "Just imagine. The next World Youth Day in Oklahoma. Now that would be awesome!"

Adaptation of children's book as unappetizing as its title

By DAVID DiCERTO

NEW YORK (CNS) - Over the past few years, Walden Media has built a winning reputation of quality in producing faithful film adaptations of celebrated children's books such as "Holes," "Because of Winn-Dixie" and "The Chronicles of Narnia," but misses the mark with "How to Eat Fried Worms" (New Line), a coming-of-age comedy with a message as unappetizing as its title.

Loosely based on the beloved tale by Thomas Rockwell - son of painter Norman Rockwell - the film, as in Walden's last effort, "Hoot," centers on a new kid's uphill battle to fit in. Things get off to a bad start when weak-stomached Billy (Luke Benward), runs afoul of school bully Joe (Adam Hicks), who fills Billy's lunch thermos with earthworms. To save face, Billy, brags that worms are his favorite snack. Calling his bluff, Joe challenges Billy to eat 10 within the span of one Saturday afternoon.

Apart from the worms, director Bob Dolman alters the story considerably. In Rockwell's version, Billy's dilemma is not the result of bullying but a boyish dare among friends. Billy agrees to the unpalatable diet for \$50 so he can buy a bicycle.

The plot-tinkering is of less concern than



Luke Benward stars in a scene from the movie "How to Eat Fried Worms." The USCCB Office for Film & Broadcasting classification is A-II - adults and adolescents. The Motion Picture Association of America rating is PG - parental guidance suggested. Some material may not be suitable for children. (CNS photo/New Line)

the new message. Standing up to bullies is well and good, but, troublingly, the movie seems to suggest that the best way to deal with peer pressure is to give in to it. Billy wants to be accepted so badly he'll do anything - even eat worms - to be considered "cool." (Not the best advice for kids who have

to deal with more serious temptations.) In "standing up" for himself, Billy capitulates to Joe's humiliating demands.

Though light-heartedly dramatized, the film's "ick"-factor - several scenes play like a kid's version of "Fear Factor" - may disturb some parents, as the boys devise increasingly

nauseating recipes, subjecting the squirmers to microwaves and rolling pins with a cruel glee (a humorous disclaimer assures us no worms were harmed) and take sadistic pleasure in Billy's gastrointestinal torture, however consensual.

These elements are offset by charming performances and family-friendly themes of friendship, honesty and facing one's fears.

At one point, a frustrated Billy tries to explain to outcast ally Erika (Hallie Kate Eisenberg) - the most level-headed of the bunch - why he can't renege on the bet. Many viewers may share her disapproving incomprehension. They may also be tempted to skip lunch.

The film contains scattered mildly crude language and humor, some bullying and gross-out images and a scene of breaking into a shop. The USCCB Office for Film & Broadcasting classification is A-II - adults and adolescents. The Motion Picture Association of America rating is PG - parental guidance suggested. Some material may not be suitable for children.

David DiCerto is on the staff of the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops. More reviews are available online at www.usccb.org/movies.

Insights on Scripture, humility combine in minister's masterful works

SECRETS IN THE DARK: A LIFE IN SERMONS

By Frederick Buechner. HarperSanFrancisco (San Francisco, 2006). 303 pages, \$24.95.

THE FACES OF JESUS: A LIFE STORY

By Frederick Buechner. Paraclete Press (Brewster, Mass., 2005). 112 pages. \$19.95.

Reviewed by RACHELLE LINNER
Catholic News Service

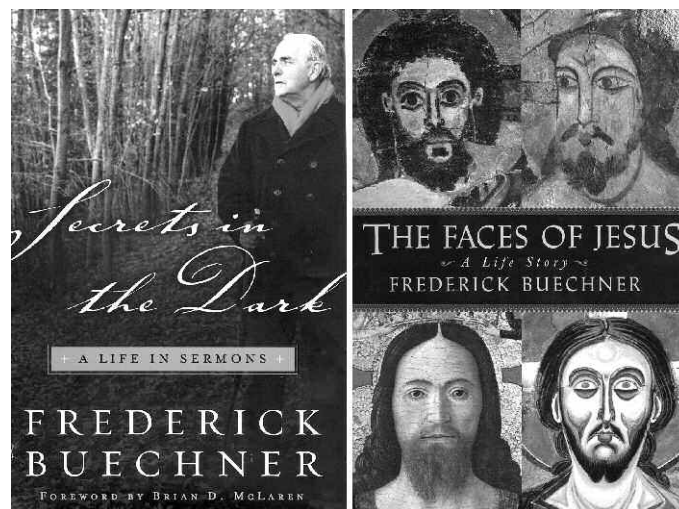
The Rev. Frederick Buechner is a husband and father, a Presbyterian minister and an acclaimed writer of both fiction and nonfiction. Each of these gifts and roles gives shape to the remarkable sermons and essays in "Secrets in the Dark: A Life in Sermons," a collection that offers the reader many rewards, from the sheer beauty of the writing to piercing insights that can nourish prayer and meditation on Scripture.

In these sermons Rev. Buechner is faithful to the admonition he received in the seminary, that "we really can't hear what the stories of the Bible are saying until we hear them as stories about ourselves. We have to imagine our way into them." Rev. Buechner does that with a skill born of long familiarity with the biblical text and the practice of attentive listening to his own life.

He narrates the healing of Jairus' daughter,

for example, with the breathtaking intimacy of a man who has suffered through a beloved child's serious illness. "It is the deafening stillness of it, I think, that you can imagine best - the mother with her face in her hands, Jairus on his knees at the bedside, the child like the waxwork of a child, hair brushed, face washed, hands folded one on top of the other on her chest"

The distinctive heart of the Christian proclamation, the shock of the Incarnation, is the center of gravity for Rev. Buechner's preaching and gratitude. "Once they have seen him in a stable, they can never be sure where he will appear or to what lengths he will go or to what ludicrous depths of self-humiliation he will descend in his wild pursuit of humankind. ... And this means that we are never safe, that there is no place where we can hide from God, no place where we are safe from His power to break in two and re-create the human heart, because it is just where He seems most helpless that He is most strong, and just where we least expect Him that He comes most fully."



"Jesus is the Word made flesh, the truth narrated in bone and bowel, space and time." Rev. Buechner is the teller of the story of Jesus, and his consummate skill is less important than the humility that is the most edifying feature of these sermons. His craftsmanship never draws attention to itself but is given over in praise and service to "Jesus' story, which is a love story."

"The Faces of Jesus: A Life Story" offers brief, evocative meditations on the Annunciation and on the nativity, ministry, Last Supper, crucifixion and resurrection of Jesus. Reading this book is akin to praying with religious art, with Rev. Buechner as a reverent guide to the artist's intent. His text

suggests the tone rather than details of the Gospel. Here he writes about the "turbulent activity" and "relentless flow" of Jesus' ministry.

"With the jerky haste of an old newsreel, Jesus flickers across the light-struck Galilean landscape. Parables and beatitudes fill the air about him like scratches on an old film - Blessed are the meek, the poor, the pure in heart - and people throng about him to be healed. A woman stretches out her hand to touch the hem of His garment as He goes hurrying by. At Cana He stops long enough to go to a wedding, and when His mother tells Him the wine has given out, His answer is impatient and time-haunted. 'My hour has not yet come,' He says, but He takes time to do her bidding anyway and make wine out of the six great jars of water."

Rev. Buechner's meditation on the Last Supper and Crucifixion is suffused by empathy for this Messiah, "the Jew retching out his life from the cross of His pain," the "fierce and fiercely gentle man who spills Himself out, his very flesh and blood."

In reverent prose, Rev. Buechner allows us to glimpse the "face of Jesus as our face." It is a lovely, perhaps unexpected, gift from a fine writer and obedient disciple.

Rachelle Linner, a librarian and writer, lives in Boston. She has a master's degree from the Weston Jesuit School of Theology in Cambridge, Mass.

By PRISCILLA GREER
Catholic News Service

NEW ORLEANS - A year ago Father Royce Mitchell, now 81, walked in pitch-black darkness along the interstate for some three miles with thousands of others, carrying an overnight bag and praying during the mass exodus from New Orleans after Hurricane Katrina.

He ate one granola bar from the box he had packed and gave five away - along with the rest of his food - to those around him in the crowd of nearly 5,000.

"I was thinking about everything and praying and wondering how in the world we would get out of this. The lack of communication was the worst thing. We didn't know what was going to happen to us," he told a reporter from The Georgia Bulletin, newspaper of the Atlanta Archdiocese.

Father Mitchell, a New Orleans archdiocesan priest who grew up in Atlanta, reflected upon last year's disaster and his efforts to rebuild his life and help others in an interview in his one-bedroom apartment at the Chateau of Notre Dame, a senior continuing care community. He moved there following the storm and now serves as chaplain.

The priest said his home in the Gentilly neighborhood had been soaked in nine feet of water for nearly five weeks from levee breaks. But despite the water damage he found his New Testament without a single water stain in his flooded study.

"Kindness was

everywhere. People

would come up and

say, 'Can I get you

anything?' That was

beautiful. People

wanted to help you."

"My other Bible, books and everything else were destroyed," he said. "How it survived no one knows - just a sort of miracle. It lifts up your faith and is a sign of hope."

Another sign of hope was a tarnished metal cross he found on top of his flooded bed in the home he had rented for 11 years while serving at nearby parishes.

He also salvaged a chalice and a silver pitcher, but he lost nearly everything else - clothes, books, furniture, all his family and ordination pictures and certificates, and his Navy discharge papers.

Father Mitchell temporarily evacuated to the Atlanta area to be with family members but moved back to Louisiana last October.

When he returned to his home he was shocked to see everything destroyed, neighborhoods devastated and nothing left intact, but he was also surprised to see his room where his bed was made and everything was as he left it but covered with water, mud, oil and grease.

The World War II Navy veteran said this natural disaster was more distressing than when, as an 18-year-old sailor, he was attacked by a Nazi submarine in the North Atlantic Ocean.

"This was more traumatic," said the priest. "Everything is jerked out from under you, and you end up as a homeless person, and don't know what the future will hold."

As Katrina approached, he stayed in New Orleans to celebrate a Saturday funeral Mass Aug. 27. The next day he

celebrated Mass and secured the church around 11 a.m. He packed an overnight bag with a battery-powered radio and moved to an empty rectory on higher ground where he had weathered storms before.

Katrina slammed into the coast of Louisiana about 7 a.m. Aug. 29. Rain poured, heavy winds blew and the rectory's electricity went out, but after the storm abated, Father Mitchell thought everything would be all right.

"If the levees had not been broken we would have been OK. There was no water in the streets Monday night after the storm. Also I figured I'd be around to help in case anyone needed anything."

He grew concerned as the water rose in the streets, surrounding houses on lower ground, and crept toward the top steps of the rectory.

On Wednesday afternoon, Aug. 31, he was picked up by two volunteers riding by in a boat and dropped off at an exit ramp off the interstate where evacuees were bused to an

overpass and told they would be picked up and brought to the Superdome. Hours later, police officers directed the evacuees to backtrack and walk three miles to another exit.

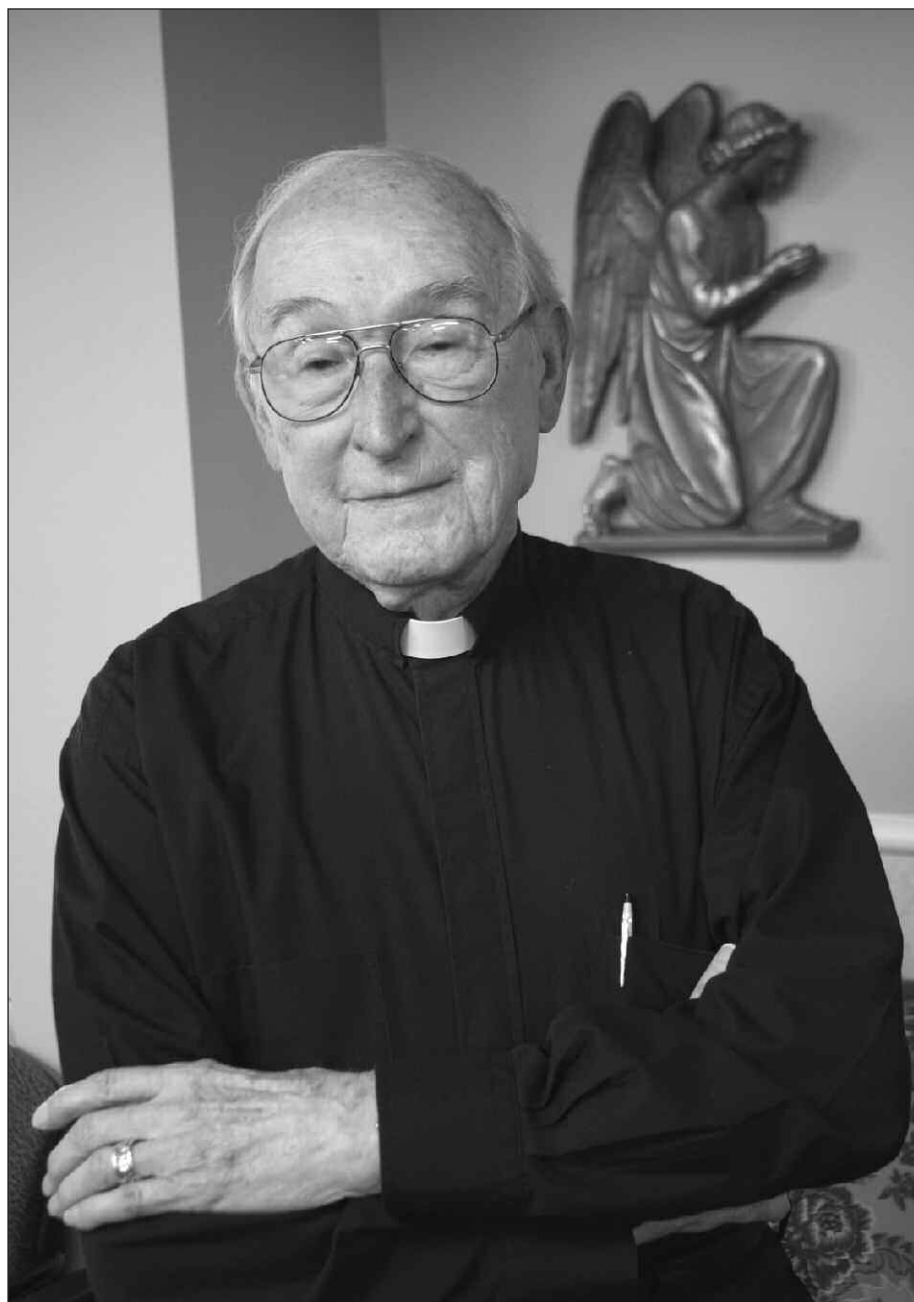
The next day they boarded a bus that took them to a shelter in Texas, where Father Mitchell was picked up by a family member. He stayed in Texas for a few days before going to Atlanta.

A year later, he remains grateful for all the kindness he was shown throughout the evacuation.

"Kindness was everywhere. People would come up and say, 'Can I get you anything?' That was beautiful. People wanted to help you," he recalled.

Family members encouraged him to stay in Georgia, but the priest felt called back to Louisiana.

"I'm retired, and I'm still active, and I'll stay as long as I physically can. That's the reason I came back. I'm happy with what I'm doing, satisfied I can be back and can be of help and service. This is where I belong."



Father Royce Mitchell

81-year-old priest happy to be home after Katrina evacuation

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 easterncatholic@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.

St. Michael parishioner '100 years young'

HENRYETTA - "100 years is not easy, this is a special time and that is why we celebrate it publicly," Father Peter Phung said Aug. 6 at a celebration at St. Michael Church for Francis J. Christy in honor of his turning 100 years young.

The Henryetta pastor jokingly told the congregation not to be jealous, that when they reached this milestone he would hold a celebration for them, also.

Mr. Christy was born in Pittsburg, Kan. to Thomas and Roseann Christy. He moved to Henryetta with his parents and seven siblings in 1916. At that time, St. Michael's had both an elementary and high school, from which he graduated in 1925. He went on to earn a degree in music from the University of Oklahoma.

"Music is his life," said his niece, Edna Richard. Mr. Christy taught instrumental and vocal music for 34 years in Cottonwood, Calif. before retiring to Henryetta in 1977. He continued to give piano lessons for several years after his retirement.

Mrs. Richard comes from Tulsa every week to care for her



Father Peter Phung helps Francis Christy cut his birthday cake. At left is Mr. Christy's niece, Edna Richard.

uncle, who still lives on his own but welcomes her help in preparing meals.

Although he said his hearing is not what it used to be, Mr. Christy manages for himself, and his niece said with a laugh that he can still outrun her.

Father Peter said he enjoys his weekly visits with Mr. Christy when he takes him Communion. "He is a lovely man, very sweet."

Training for new Stephens

BROKEN ARROW- A training session for new Stephen Ministers is scheduled to begin Sept. 12, at St. Benedict Church. Marianna Hicks and Shirley Williams will lead the sessions that will continue through January.

Msgr. Patrick Gaalaas commissioned the first seven ministers into the program in January 2005. Developed in St. Louis in 1975, the ministry provides individual care to people facing personal crises that include loss of a loved one, divorce, terminal illness and loss of employment.

During the 50 hours of training, participants will cover topics such as active listening, crisis theory and confidentiality. Monthly continuing education is required.

The leaders said they are excited about the new direction of the Stephen Ministry and expect it to "be a source of



The current Stephen ministers stand with Monsignor Patrick Gaalaas following their commission ceremony in 2005. On back row from left are Msgr. Gaalaas, Marianna Hicks, Lynn Huntzicker, Susan Anderson and David Anderson. At front are Shirley Williams, Melissa Himes and Susan Leech-Lopez.

warmth, care and blessing for many years to come," SEZ WHO?

Anyone interested in learning more about the Stephen Ministry can contact the St. Benedict parish office, 455-4451.



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His Excellency Edward J. Slattery, Bishop of Tulsa
and the
Benedictine Monks of Our Lady of Clear Creek Monastery
invite you to spend

"A Special Weekend with the Monks"

Saturday, October 21 and Sunday 22, 2006

Saturday at 5:00 p.m.
Reception and Dinner

The Council Oak Ballroom at the Marriott Hotel on 71st and Lewis in Tulsa

+ Following Dinner +

"A Monk and His Music"
8:00 p.m. Cascia Hall Performing Arts Center
2520 S. Yorktown Avenue in Tulsa
First Classical Music Concert to be Held at
Cascia Hall's New Performing Arts Center

Featured Performer,

Father Sean Duggan
A Benedictine Monk



Father Sean Duggan, O.S.B., is an award winning pianist, and is internationally recognized as an expert on the Keyboard works of Johann Sebastian Bach.

Also performing, Pro Musica Tulsa, David Britton, Raeder Anderson, Marifyn Carver and the Men of the Tulsa Vocal Arts Ensemble.

Sunday, October 22, 2006 at 10:00am
Clear Creek Monastery

Solemn High Mass followed by a Picnic Luncheon

Call 877-TULSACC TO REGISTER