



Deacons can opt to wear clerical collars in ministries

Deacons in the Diocese of Tulsa can now choose to wear a clerical collar when they are exercising their diaconal ministries, including visits to hospitals and nursing homes, pastoral visits in prisons and detention facilities, and even parish ministries such as conducting pre-baptismal classes.

"The collar is not for us, the collar is for the people," said Deacon Millard Kizzia of Holy Family Cathedral. "It gives identity to the ordained orders. I think it's great - the people are enriched because it allows the people to know the Catholic Church cares about them."

In November 2003, Bishop Edward J. Slattery gave his initial permission for collars to be worn

"when (a deacon) is directly involved in (his) ministry as a deacon." This permission was for two years, at the end of which Bishop Slattery invited the Deacon Council of the Diocese to review the policy and make its recommendation to him.

Throughout the summer of 2005, the Deacon Council invited the 53 deacons in the Diocese to submit their comments and observations. After reading their positive response, the Bishop made the option permanent in a July 20, 2006 memorandum, which stated in part: "A deacon is free to wear this collar or not as he determines. No deacon is required to wear it."

The Bishop did express some caution, stating

that he was concerned lest some people mistake a deacon for a priest, a reservation several deacons said they share.

The deacon collar, sometimes called a "Moravian Collar," is distinct from a priest's collar. It consists of a simple white collar which extends slightly over the raised black shirt band. "This collar has nothing like the deep notch of a Roman Collar or the full white band which some of our priests wear, and so it should be distinct enough to avoid any mistaken identities," said the Bishop.

Deacon Ken Schumacher, from the Church of



Deacon Ken Schumacher

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Pope's blunt approach to dialogue strains bridges

By JOHN THAVIS
Catholic News Service

AN ANALYSIS

VATICAN CITY (CNS) - Two of Pope Benedict XVI's three foreign trips this year have generated interreligious incidents that quickly overshadowed the main message of the papal visits.

On both occasions, the pope was forced to explain himself and clarify misunderstandings after returning to Rome, in the hope that permanent relations - first with Jews, then with Muslims - would not be damaged.

After 17 months in office, Pope Benedict has discovered that the interfaith bridges built through years of patient dialogue under Pope John Paul II are easily strained.

In part, this reflects the reality of the contemporary world: Religious

sensitivities are on edge, reactions are hair-trigger, and any perceived offense is amplified by the global media.

But it is also the result of the pope's long-standing penchant for speaking bluntly and provocatively on interreligious issues, to Catholics and to non-Christians.

"It is important that (inter-religious) dialogue take place with much patience, much respect and, most of all, in total honesty," he said several years ago. For the pope, part of "total honesty" is the willingness to confront differences head-on.

In 2000, as head of the doctrinal congregation, the future pope underlined important limits on interreligious dialogue in the



Pope Benedict XVI shakes hands with the Kuwaiti ambassador to the Vatican, Ahmad Abdulkareem Al-Ibrahim, before a meeting with ambassadors of Islamic nations and Italian Islamic leaders in Castel Gandolfo, Italy, Sept. 25. The pope assured Muslims that he respected them and was committed to dialogue. (CNS photo/L'Osservatore Romano via Reuters)

document "Dominus Iesus," which said other religions were in a "gravely deficient situation" in

comparison with Christians.

Introducing the document to the press, then-Cardinal Joseph

Ratzinger said that while the Church teaches that good things can exist in other religions "one cannot close one's eyes to the errors and illusions that are also present" in those religions.

That prompted such sharp criticism from non-Christian leaders that Cardinal Ratzinger wrote an article in the Vatican newspaper, saying he was saddened and disappointed that people had misunderstood the true theme of the document. "Dominus Iesus," he said, was an invitation to Christians

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Celebrating citizenship

Father Paul Amaliri celebrates becoming an American citizen Sept. 22 in Oklahoma City. Following the swearing-in ceremony, friends from the Diocese of Tulsa, including Gaylene Paxton, a parishioner of Sts. Peter and Paul Church in Cushing, treated the new American to a luncheon celebration. How excited is he at his new status? Father Amaliri is looking forward to jury duty. For story, see Page 20.



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SEPTEMBER

Bishop Kelley open house

1 An open house for all students and families interested in Bishop Kelley High School will be held from 2-4 p.m. Oct. 1 at the school. Meet faculty, talk with current students, tour the campus, learn about financial aid, view activity and athletic displays and enjoy refreshments. For more information contact Jane Oberste at 609-7133.

STRENGTH support group

1 STRENGTH, an educational support group for adult survivors of childhood sexual abuse, continues this fall with Sunday afternoon sessions from Oct. 1 - Dec. 17 at St. Pius X Counseling Center, 7512 East 19th Street. For information or registration, please call 622-4488 ext. 31. All inquiries are confidential.

Pro-life legislator to speak

3 St. Pius X Respect Life Committee will host an evening with state Rep. Mark Liotta, a lifelong parishioner, who will give updates on respect-life legislation such as unborn victims of violence, parental consent and other legislative updates. The event will begin at 7 p.m. Oct. 3 in the parish hall. All are welcome. For further information, contact Connie Turner, 664-4214.

Adoration

6 Single Catholics of Tulsa will attend adoration from 6-7 p.m. Oct. 6 at St. Pius X Church followed by dinner at Santa Fe Mexican Restaurant at 16th and S. Sheridan Rd.

Bishop hosts TOT

7 The Theology on Tap young adult discussion group will meet for Vespers at 6 p.m., followed by a cook-out and a talk from Bishop Edward J. Slattery at the Chancery patio on East 91st Street east of Garnett Avenue.

Door-to-door evangelization

8 The Legion of Mary, Tulsa Curia, will host Peregrinatio Pro Christo, a door-to-door evangelization canvassing within the boundaries of St. Thomas More Parish the second week of October. Bishop Edward J. Slattery will

preside at the opening Mass at 9:30 a.m. Oct. 8 at St. Thomas More. Legionaries are invited for Mass and a brunch with the Bishop afterwards. For information, call Lyle Schoonover, 835-2304 or Margaret Dayer, 747-0443.

Group Mass

8 Single Catholics of Tulsa will attend a group Mass at 10 a.m. Oct. 8 at St. Pius X Church followed by lunch at Cracker Barrel, 8008 E. 31st St.

Praying the Rosary as a family

7 The Family Life Office and Sts. Peter and Paul Church are co-sponsoring the Fourth Annual Family Rosary at 7:30 p.m., Oct. 7 at Sts. Peter & Paul Parish in recognition of Our Lady of the Rosary feast day. This will be a bilingual rosary, praying for a greater awareness of the dignity of all human life. Families will begin gathering in the ballfield, 1436 N. 67th East Ave. at 7 p.m. The bilingual rosary will follow and then there will be a reception at 8:30 p.m. For information, call the Family Life Office, 294-1904.

Halloween dance

7 The high school Halloween Diocesan dance will be from 7-10 p.m. Oct. 7 in McGuire Hall at St. Benedict Church in Broken Arrow. All ninth through 12th grade youth are invited and welcome to bring friends. Cost is \$5 if you're wearing a costume, \$7 no costume. Please bring one chaperone for every 10 youth that attend. RSVP to Deb Malcom, 455-4451, by Oct. 5. Permission slips required.

Dollar movie night

11 Single Catholics of Tulsa will meet for dollar movie night at 6:45 p.m. Oct. 11 at Cinemark Movies 8 at 68th and Memorial. Movie selection made on-site.

Breakfast with retired priests

12 The Tulsa Diocesan Council of Catholic Women invite everyone to a special Mass and breakfast to honor the retired priests of the Diocese at 9 a.m. Oct. 12 at Church of the Madalene. Tickets for the breakfast that will immediately follow cost \$20, and all proceeds will be donated to the Diocesan Priest Retirement Trust Fund. Seating is limited; purchase

tickets by Oct. 2 by mailing a check to the Tulsa DCCW, 3165 E. 39th St., Tulsa, 74105. Your check is your reservation.

13th Fest

13 Single Catholics of Tulsa will host dinner Oct. 13 at the Knights of Columbus Hall at Mohawk Park, 5226 East 41st Street North. For menu and cost, contact Mike, 664-9031.

The Lion and the Lamb

13 Single Catholics of Tulsa is accepting registration for "The Lion and the Lamb-Interceding for Peace" sponsored by the Catholic Charismatic Renewal Services 6:30 a.m.-9:30 p.m. Oct. 13 and 8:30 a.m.-5 p.m. Oct. 14. Advance registration is \$25. Contact JoAnn Bly, jonurse71@cox.net.

Discovery Weekend

13 Subiaco Academy, an all-male Catholic high school, is hosting a discovery weekend and open house Oct. 13-15. The Arkansas school is approximately 45 miles east of Fort Smith on Highway 22. Visiting students will experience dorm life, meet current students and take the entrance exam. The weekend is open to those in grades 7-10 and is free of charge. For reservations, contact the admissions office, 1-800-364-7824 or email admissions@subi.org.

TEC Retreat

13 The TEC Conference, in conjunction with the Kansas City Archdiocese Office of Youth Ministry, is holding its next Communities of Faith and Follow-Through Workshop Oct. 13-15 at Prairie Star Ranch in Williamsburg, Kan. The three-day training event focuses on the vital role each TEC adult faith community plays in serving the youth and young adults of the Church before, during and after TEC (Together Encounter Christ) weekends. Cost is \$100, which includes program, meals and lodging. To register, go to www.teconference.org/Cff.htm or call Mary Rukavina, 913-721-1570.

St. Anne's entertainment night

14 St. Anne Church's Fourth Annual Night of Stars Entertainment Show 2006 will begin at 6:30 p.m. Oct 14 at St. Benedict Parish. Hosted by K-95 FM, the evening will feature the St.

Anne Band. Tickets are \$25 per person or \$180 for VIP table for six. Contact Bunny Coscia for tickets at 355-5354.

Freedom for Ireland

15 The Ancient Order of Hibernians will hold the fifth annual Freedom for All Ireland event beginning with a dinner at 5 p.m. Oct. 15 at McNellie's Public House, First and Elgin in downtown Tulsa, followed by a 7 p.m. concert featuring Celtic Cheer, Four Fiddlers and others at Arnie's Irish Bar at Second and Elgin. For more information, visit www.aoh.com

Children of the Gulf War

15 Catholic Peace Fellowship Oklahoma is sponsoring the touring photo exhibit "Children of the Gulf War" from 2-5 p.m. Oct. 15 in the Malcolm Deisenroth Performing Arts Center at Monte Cassino. The exhibit displays black and white photographs of Iraqi children taken by Takashi Morizumi from 1998-2000. No charge for admission. For information contact 742-4131.

Eucharistic Healing Service

15 Preacher and healer, Father Ralph DiOrio, brings world-renowned healing ministry to the Cox Center in Oklahoma City from 1-5 p.m. Oct. 15, sponsored by the Father DiOrio Committee of Oklahoma City. Archbishop Eusebius J. Beltran will celebrate Mass. There is no cost. Contact Ken or Carolyn Ehli, 405-793-7664, or Kate Cassil, 405-799-6320. Web site: www.fatherdiorio.org.

Natural Family Planning

15 Workshop series begins at Saint Francis Hospital from 1:30-6 p.m. Oct. 15. Call David and Anna Niles, 449-8765, or Dan and Julianne O'Brien, 445-4529, for information.

'Why me?'

15 Emmaus is a spiritual journey for single Catholic men and women high school age and up. They will meet 2-5 p.m. Oct. 15 at Church of the Madalene for prayer, adoration, presentation and discussion, confession and spiritual discernment. For more information or to register contact Wayne Rziha, 744-0023 Ex. 18, or email wayne.rziha@dioceseoftulsa.org.

Bishop Slattery's public schedule

Sunday, Oct. 1

Depart for Austin for investiture of Holy Sepulchre

Wednesday, Oct. 4 - 6 p.m.

Mass, Holy Family Cathedral, followed by 7 p.m. gala to benefit St. Francis of Assisi Trust Fund

Saturday, Oct. 7 - 6 p.m.

Vespers, followed by cookout and talk to young adult participants in Theology on Tap

Sunday, Oct. 8 - 9:30 a.m.

Mass, homily, brunch, St. Thomas More Church, which is launching a Legion of Mary evangelization project

Tuesday, Oct. 10 - 2 p.m.

Dedication of Cascia Hall Performing Arts Center, reception

Wednesday, Oct. 11 - 5:15 p.m.

Mass, homily, St. John Church, Bartlesville

Thursday, Oct. 12 - 9 a.m.

Mass, homily, followed by breakfast for retired priests sponsored by Diocesan Council of Catholic Women, Church of the Madalene

Friday, Oct. 13 - 8 a.m.

Mass, breakfast at fall diocesan teacher conference, Monte Cassino School

Friday, Oct. 13

Leaves for Conception Seminary Board meeting

Sunday, Oct. 15 - 10 a.m.

Ordain Deacon Christopher Anderson to the priesthood at Clear Creek Monastery

Sunday, Oct. 15 - 4 p.m.

Bless new cafeteria and classrooms at Sts. Peter and Paul School

Oct. 16-20

Diocesan priests retreat at Subiaco Academy

Friday, Oct. 21

Reception, dinner, classical concert, Weekend with the Monks benefit for Clear Creek

Saturday, Oct. 22 - 2 p.m.

Anniversary Mass for couples celebrating landmark anniversaries, Holy Family Cathedral

Oct. 23-25

Extension Society meeting, Chicago

Thursday, Oct. 26 - 11:45 a.m.

Lunch with Call to Ministry pastoral conference day, 2 p.m. Mass at St. Benedict

Edward J. Slattery Bishop of Tulsa

Rosary allows us to see the face of Jesus through the eyes of Mary

Editor's note: Bishop Slattery spent the past week in Westfield, Vermont, preaching a retreat to the enclosed Benedictine Sisters there. As his flight home was delayed, he asked us to reprint this article on the history of the Rosary to mark the beginning of October, the month of the Most Holy Rosary. Bishop Slattery will resume his reflections on the Synod in the next issue of the Eastern Oklahoma Catholic. This article originally appeared in November 2003.



There is an ebb and a flow to life from which we cannot escape, no matter how we try; a pattern, if you will, of light and dark, of risings and fallings, such that the very pattern of our lives - as individual as they are - is nothing more than the imitation of what has gone before, the promise which provides a context for everything that follows.

Some 200 years before the time when Mary and Joseph made their journey to Bethlehem at the behest of a Roman emperor more interested in accurate tax assessments than the fulfillment of ancient prophecies, the author of the Book of Ecclesiastes wrote, "What has been is what will be and what has been done is what will be done for there is nothing new under the sun."

Only Christ can be said to make all things new (Revelation 21:5), and yet even He is described in the Scriptures as being the same, yesterday, today and forever! (Hebrews 13:8) And his Bride, the Church, renewed in every generation as She is by the life-giving power of the Holy Spirit, and capable Herself of renewing the whole world through the seven Sacraments, also seems at times to be mired in the continual back and forth tragedy of our existence, so that to one generation which has stronger faith in the power of sin and death than in forgiveness and mercy, the Bride of Christ must proclaim Her Groom as the eternal hope of sinners but to the very next generation, which denies the existence of sin and ignores the consequences of evil, this Bride must proclaim Christ crucified, stretched from limb to limb upon a cross and weighted down with the inertia of our selfishness.

The origins of the rosary

If we look at what I have been describing today as the "tragic ebb and flow of our sinfulness," we can begin to understand an important lesson in the history of the rosary, which is that the rosary principally offers us a means of seeing the face of Jesus with and through the eyes of Mary, a gazing on the face of Jesus, which - since we can do this on a daily basis - keeps constantly before us the mysteries by which Christ revealed the Father's love for us.

We need to look for the origin of the rosary as we know it back in a time when Christian Europe was ravaged by a particularly pernicious heresy. The heresy of which I am speaking drew to its greatest strength at the same time in which the "dark ages" were lessening their grip on the intellect and everywhere commerce and urban life were beginning to reappear, like the first spring blossoms after a particularly hard winter.

But sadly enough, as Europe recovered, its first steps went awry, like a man crippled with a broken leg who tries to drag himself across the street, thinking that he is moving into safety, but who really brings himself into greater danger. So Europe, recovering its sense of history and purpose after the barbarian invasions, went back to its ancient past, but only managed to resuscitate an ancient heresy which denied the goodness of created things.

This heresy has managed to survive almost 2,000 years! The lengthy survival of this heresy, first known as gnosticism, is due to the fact that the Church never seems to be able to completely

convince mankind of the uncontested truth of the Incarnation: That God so loved the world that He sent His only begotten Son, so that whosoever believes on Him might have everlasting life (John 3:16).

When even the tiniest shred of doubt persists either in God's love for us or in the truth of Christ's taking human flesh, gnosticism is able to find a way to make another of its periodic reappearances, subtly changing its face for one generation and its figure for the next but always returning to harm the Church.

In the first century this heresy was known as Gnosticism; in the fourth and fifth centuries it was called by the name Manicheism; and in the 11th and 12 centuries people gave it the name Albigensianism.

But no matter what name it uses, this heresy always clings to the same basic proposition, which says that all material things are evil, and the flesh - dirty and loathsome as it is - holds the spirit-soul in a prison from which the soul can only escape through death.

In some manifestations, the duality of created evil which holds in thralldom the spiritual good is traced back to a duality of gods: the first, an evil god, who creates material things, and the second, the good god, who creates the soul. In its most extreme forms, the adherents of this twisted faith believed that the only true way to worship the spiritual god was to offer him the consolation of freeing the soul, liberating it from its fleshy prison through an act of sacramental suicide.

A 'sacrament' of despair

Such an act of despair, misconstrued as "a sacrament of consolation," was much lauded, and those who took their own lives were sometimes venerated as saints by the simple people of southern France and northern Italy who accepted this duality as the only rational explanation for poverty, sickness, pain and suffering.

But what misery this idea brought! What tragic consequences for people who no longer believed in the integration of their humanity because they were taught to divide themselves into opposing forces of body and soul, and who were thus led to seeing themselves as irredeemably at war within their very nature, their souls opposed to their bodies and their bodies strangling their souls, such that they could see no redemption beyond despair and no salvation other than a suicide which only perpetuates eternally the pain of this schizophrenic nonsense.

Nor was the Church able at first to make great headway against this set of doctrines when dualism made its reappearance at the end of the dark ages. Everything was too upside-down! If the flesh were sinful, then the Son of God could not take on flesh. If the Word cannot become incarnate, then He cannot live among us, would not want to live among us. If there were never any Incarnation, then neither would there be any salvation to preach nor any purpose to be found in the Mass and the Sacraments (which after all would only perpetuate the dark kingdom of creation by relying upon created things like water, wine, oil and bread).

It was when the darkness of this duality seemed most oppressive and half of Europe seemed lost in its grip that the Church began to recover its vigor, rediscovering its Christian understanding that says that man is a single entity, created as a good, with the body and the soul constituting a single composite self, a whole self, with both body and soul redeemed, the whole person being destined for glory when the new heavens and the new earth of God's Kingdom break through this world, which is broken not by creation but only by our sin.

Joining mysteries to beads, one by one

It was the Church's great insight, traditionally described as having been given by Our Lady in a vision to Saint Dominic, to

join the repetition of the Lord's Prayer or the Hail Mary with a series of meditations on Our Lord's Incarnation.

The pattern itself was well known and widely practiced in Europe at this time. Men and women who could not stop their work in the fields to pray the Scriptures still desired to pray the round of the monastic office with the monks or nuns whose monasteries crowned every hilltop and sanctified every remote forest.

There were merchants who were out at sea and knights on patrol, teachers in their classrooms and peasants perhaps who could not yet read, yet still wanted to pray with the monks who gathered in the early morning to chant Vigils, then Morning Prayer, Terce, Sext, and None, Vespers in the evening and Compline after darkfall.

While they could not stop their labors or read the texts, they were still able to join the monks by substituting one Pater or one Ave for each of the chanted psalms, doing all 150 in the course of two days or three, then beginning again, like the monks, so that all time was consecrated by prayer.

At first, these repeated prayers were counted by passing small pebbles from one pocket to another, or from one bag to another. Later they were strung as beads on a cord which gave a more accurate count. Still later it became common to group these prayers together in decades of 10, with Paters and Aves alternating as the antiphons to the psalms and the Glory Be added after each group of 10, even as the monks prayed the Glory be at the end of the psalm.

In places where the people prayed 150 Hail Marys, the devotion became known as Our Lady's Crown or her rosary, from a word which meant "a rose garden," since each Hail Mary was thought to be a rose gathered into a bouquet and given to Our Lady, the whole prayer being like the garden from which the blooms were taken.

To this prayer, the Dominicans added the essential element of meditation on the mysteries of Our Lord's life, restoring the faithful's sense of inherent wonder and goodness in the incarnation, and undoing the damage of the Albigensian heretics.

A never-failing reminder

Still, it took quite a while before there was any standard approach to the number or names of the Mysteries. In some places, there were 150 separate mysteries, each one corresponding to one event in the life of our Savior and each one meant to be meditated on for the space of a single bead's worth of the Ave.

In other places, the mysteries were sought out beginning in the Old Testament. In this case there might be five mysteries centered on the Patriarchs and five on the Prophets, five more on the Covenant and five on the Promises of Israel, thus establishing the whole of Salvation History as the preparation for the Incarnation.

It was only quite late, in what we call the "late Renaissance" or "the early modern period," that it became the normal custom to concentrate on the major events of Our Lord's incarnation, his passion and death, and his glorification (and our glorification with Him!) or what we call the joyful, sorrowful and glorious mysteries, to which now have been added the luminous mysteries.

Certainly, the very form of the rosary, with beads and chains and crucifix forms a circle that provides a never-failing reminder of our redemption in Christ by bringing us always back to the essential truth of Christianity that God so loved the world that He sent His only begotten Son.

Marilyn Duck EOC Editor

Leaving September's headlines behind, bracing for more to come

When the headlines alternate between a 65-year-old nun being gunned down in Somalia and the president of the United States saying he doesn't condone torture while advocating its use, a reasonable person might reconsider being a news junkie.



The world has long been a scary and tough place, but September was particularly dismaying.

During the week after the fifth anniversary of Sept. 11, 2001, in a single day 65 bodies were found in the streets of Baghdad. The men had been bound, tortured and shot in the head.

On a day when my workplace has everybody imaginable in place—the priests who work part-time in the Marriage Tribunal, the woman who volunteers in the Archives, my part-timer Barb Hilger, who typically works from home, the Bishop when he's not on the road—we have about 30 souls in the house.

Twice that number of people were dumped in the streets of Baghdad that day.

Meanwhile, U.S. taxpayers have spent \$300 billion on the war in Iraq, and the number of U.S. casualties there has topped the number killed in the September 11 attacks. A leaked classified report on Sept. 24 said U.S. intelligence agencies agree the war in Iraq has worsened the threat of global terrorism. President Bush released an excerpt on Sept. 26 that he says disputes that conclusion.

Another wish-you-could-forget headline from September came when the president of Iran took to the podium of the United Nations to obfuscate his nation's nuclear weapons

intentions. But what could trump the speech that followed, in which the president of Venezuela called George W. Bush the devil?

When Pope Benedict XVI delivered an academic lecture at the University of Regensburg, where he once taught, he made reference to a 14th-century dialogue about Islam. Everybody knows what happened next.

To put it mildly, the pontiff's theological musings did not translate well, especially not in the broadcast version of shorthand that is 24-hour cable television news. Within hours, Westerners were watching the now-familiar and ever-more-distressing images of Muslim men and some women screaming in the streets, setting fires at churches, vowing still more bloodshed.

All this came in response to a speech focused on the crucial role of reason in faith.

The pope expressed his deep regret four times in the first couple of weeks. On Sept. 25, he received at his summer residence Islamic leaders from 21 countries, and everyone present agreed on the need for dialogue.

Who can argue with the need, but who can be optimistic what dialogue will produce? In some Muslim quarters, a Muslim who reaches out to talk with the infidels might turn up on the next beheading video.

Sept. 26, the day the EOC went to press, my Tulsa World greeted me with a Page 1 story reporting that the temperature of the Earth has climbed to levels not seen in thousands of years. Researchers from NASA, citing a report in the journal *Nature*, found that 1,700 plant, animal and insect species are moving toward the poles at an average rate of 4 m.p.d. (miles

per decade) seeking cooler environs.

Next to that story was one in which U.S. Sen. James Inhofe denounced "media alarmists" who overstate the global warming threat and "say we're all going to die."

"God's still up there, and we still have the cycles every 1,500 years or so," Sen. Inhofe was quoted as saying. Huh?

I'm no expert on Islam, and my grasp of history is spotty at best. I've never struck another person in anger, and I've never been punched. My knowledge of war is mercifully non-existent, and the last science class I took (and barely passed) was chemistry for non-science majors.

In short, I know enough to know I don't know much. And so I rely upon the judgments of those who do.

On torture, that means people like Sen. John McCain, who battled the administration to not revisit the Geneva conventions and worked out some kind of compromise that still, one fears, allows way too much wiggle room.

On the war, there's the lead of the U.S. Conference of Catholic Bishops. They've always been against it. The rub, of course, comes when trying to figure out where to go from where we are.

On global warming, NASA gets the edge, but the seesawing versions of truth are confusing, to say the least.

A lifetime habit, not to mention that my livelihood depends on it, dictates a continuing interest in the news. But comfort will not be found in the headlines, and it's foolish to think it could be.

October is the month of the Holy Rosary, and Bishop Slattery revisits its history in his column this issue. In seeking consolation, that's a more promising path.

George Weigel

Jihadists turning planet into free-fire zone

A few days after Pope Benedict XVI's lecture on faith and reason at Regensburg University, I was invited onto PBS's "News Hour with Jim Lehrer" to discuss the ensuing controversy with Nihad Awad, executive director of the Council on American-Islamic Relations [CAIR].



During our exchange, Mr. Awad said that "the word 'jihad' does not mean holy war." No one, he suggested, had ever been forced to become a Muslim. Equating "jihad" with "holy war," he argued, was a notion "born within Christianity."

Time constraints precluded my answering this directly, but on my return to my office in downtown Washington, I read an Associated Press story which began with this suggestive lead: "Al-Qaida in Iraq and its allies warned Pope Benedict XVI on Monday that he and the West were 'doomed' and proclaimed that the holy war would continue until Islam dominates the world."

The Al-Qaida statement was, shall we say, robust: "You infidels and despots, we will continue our jihad and never stop until God [permits] us to chop your necks and raise the ... banner of monotheism, when God's rule is established governing all people and nations. We will break up the cross, spill the liquor and impose head tax, [and] then the only thing acceptable [will be] a conversion or the sword."

In other words, surrender to jihadist Islam or be murdered.

As for the time-line involved here, Iraqi Al-Qaida took the broad view: "...jihad continues and should never stop until doomsday, when [Islam] ends victorious."

I have neither the capacity nor the desire to engage in an exegetical exercise with Mr. Awad about the Qur'an and what it enjoins on Muslim believers. That can be done by specialists.

But, had time permitted, I would have said to Mr. Awad that, irrespective of his understanding of "jihad," there are tens of thousands of jihadis throughout the world who take a drastically different view: who believe that the murder of innocents in the name of God can be pleasing to God – indeed can be commanded by God – if it advances the cause of Islam.

Christians have developed, over the past centuries, a deep theological critique of past Christian attempts to advance Christianity coercively. The deepest taproot of that critique can be found in something Joseph Ratzinger wrote, in 1987: "God wishes to be adored by people who are free."

The God of Abraham, Moses, and Jesus, who comes into history in search of man and who invites men and women into a dialogue of salvation, wishes a free choice for himself.

Anything else, as the pope suggested at Regensburg, would be contrary to the nature of God, who creates the world (and us) through Logos, the Word, who is reason itself.

God cannot command the unreasonable or the irrational; God cannot wish, much less command, the death of

innocents in God's name.

This is the kind of internal theological critique, based on Islamic warrants, that Mr. Awad and those who wish us to believe that "jihad" has been misunderstood, must foster in their own Islamic communities.

It is not sufficient to deplore over-heated rhetoric in response to the pope's Regensburg address (as CAIR did; nor is it sufficient to say, as Mr. Amad said on the Lehrer program, that he and his organization condemn the murder of nuns and the burning of churches.

More is needed – and what is needed are clear statements that these depredations are religiously offensive because they are the result of a distorted understanding of what God wishes and commands.

Unless Islamic leaders find the intellectual resources and the moral courage to condemn, on religious grounds, those who would murder in the name of God, more than a billion Muslims will be held hostage to the fanatics among their co-religionists. So will the rest of the world.

It is long past time for Muslim leaders to stop quibbling over (or in some cases, dissembling about) the meaning of "jihad" and to condemn the jihadis who are turning the planet into a free-fire zone – and imagine that they're doing God's will in the process.

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

Forum

Article on Stillwater convert has positive impact

Editor, EOC:

First of all, please let me apologize for not getting this letter to you earlier. It has been some time since you published the profile of me ("Evangelism begins close to home," June 11.) I would still like to send my thanks for reporter Barb Hilger who wrote such a nice article about my faith journey.

I thought the article might be a means of helping just my family and their conversion or possible conversion into the faith. However, I have found that it has touched several other people in positive ways.

For example, some friends of our family have a similar circumstance where the husband is a convert and has been working on parents and siblings to at least go to RCIA. To make a long story short, he has a commitment from a brother, and he said that reading the article has helped him in trying to get his family into the Church.

Also, many of our friends and family have come to us to help them in the conversion process or starting a weekly rosary or simply asking for prayers. In short, the story has helped us with our faith journey to help others, as well as our family members, those in our parish and others that might be interested in the Catholic Church.

On a side note, I am formally volunteering Mrs. Hilger and her husband to be featured in the Profile section of the EOC. The impression she left with me is quite vivid. I will bet not many parents in our Diocese are so committed to getting seven children a Catholic education that they send their kids some 30 miles one way to school. That is faith.

Mike Lawson
Stillwater

the development of perfect charity. The intent of the vow of chastity (continence) is to detach the soul from carnal pleasures, poverty to detach the soul from the material goods of this world and obedience to detach the soul from the pride of self-will.

With these inordinate "loves" under control, the soul is then "liberated" to direct its love totally toward God and neighbor.

In the Gospel, the rich young ruler asks Jesus what he lacked beyond keeping the commandments, and Jesus answered: "If you wish to be perfect, go, sell what you have and give to the poor and come follow me." Jesus also gives the universal command to all the faithful, "Be perfect as your heavenly Father is perfect." The consecrated state provides the means for following Jesus in perfection.

If the book's author (and most modern people) would redirect their focus from physical health care to spiritual health care (living the sacramental life) and from physical retirement to the ultimate "spiritual retirement" of eternal life in Heaven, I am confident that we would once again realize the unsurpassing value of the consecrated life and the religious houses would fill to the brim.

Mark Boutross
Tahlequah

Torture supporters risk their souls

Editor, EOC: I'm really puzzled that important Catholics are putting support behind the Iraq war and the torture issue. I know Pope Benedict XVI said he was against the war, but this week he talked about the evil of Islam. George Weigel wrote in his Sept. 17 column that anyone who is against the war is an appeaser.

What I've guessed is that some are trying to support the Republican Congress. The Republicans are trying to scare us with terrorism, but other than that they want people to act like everything is just fine. The war is not going well, it is a deadly mess. The debt we are leaving for our children is a crime.

The do-nothing Republican Congress is in charge and is giving us a total disaster. No oversight of the war, just tax breaks for the wealthiest Americans and spend as much money as needed to get re-elected. Those who support the Republican torture bill have a chance of losing their souls.

I know the "pro-life Republicans" would say abortion is the main issue. Well, wake up: The Republican Congress is all right with abortion. They just want the government to be in charge of it, and don't forget that wealthy people can fly to Europe to get an abortion.

I also think abortion is a deadly sin. In a perfect world there would be no abortion, and every child would be treated well and loved. There would be no war and no terrorism, but la-de-da, what is real is real.

Craig Hamilton
Idabel

It's 'and' the Son

Editor, EOC: I just wanted to make a correction I saw in the Sept. 17 issue of the EOC. I am afraid that I was misquoted when I explained the meaning of the word "Filioque" at the Sept. 9 youth rally.

The word "Filioque" is Latin for "and the Son," not "from the Son." The word was added to the Latin version of the Niceno-Constantinopolitan Creed where the Creed confesses that the Holy Spirit "proceeds from the Father and the Son."

Russell Nance
Music director/Christian youth minister
St. Thomas More Parish

EOC publication dates and deadlines

Eastern Oklahoma Catholic publication dates and deadlines for 2006:

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

Book review comments

Editor, EOC: Please allow me to make a few comments in response to the Sept. 17 book review of "Double Crossed: Uncovering the Catholic Church's Betrayal of American Nuns."

The reviewer states that the book implies that "many clerics held to the idea of a 'higher state' for religious, whereas the council (Second Vatican Council) had abandoned the idea." I don't believe this to be true.

A careful reading of Lumen Gentium's chapter on "Religious" will clearly reveal the fact that the council upheld the traditional teaching of the objective superiority of the Religious (Consecrated) state.

Perfect charity is the goal of all Christians. The council teaches that living the evangelical counsels of chastity, poverty and obedience, with a good disposition, fosters an environment for

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Forum rules

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

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Pope *Continued from page 1*

to strengthen their faith and not a critique of other religions.

Later that same year, Cardinal Ratzinger upset Jewish leaders when he said in an interview that the Church was "waiting for the moment when Israel will say yes to Christ." He calmed that storm by writing another Vatican newspaper article, citing the special relationship between the Jewish people and God, and explaining that there must be no pressure on Jews to convert.

After his election, one of Pope Benedict's first acts was to pledge continued dialogue and cooperation with Jews.

But another bump was felt in May, during the pope's trip to Poland. In a speech at the former Nazi death camp at Auschwitz, the pope focused on the question of where was God during the Holocaust.

While Jewish and Christian scholars acknowledged the theological importance of that question, they wondered why the

pope had not explored the role of Christians under Nazism or used the occasion to condemn anti-Semitism.

Three days after his trip, in the face of increasing questions, the pope explicitly condemned anti-Semitism and spoke of the Christian duty to prevent such "horrors" as occurred at Auschwitz. A month later, the Vatican issued a book detailing even more completely the pope's views on the Holocaust and anti-Semitism.

Relations with Muslims have had their own ups and downs.

A week after his election, the pope told Muslim representatives that he would continue to build "bridges of friendship" with Islam and other faiths.

When the pope went to Cologne, Germany, four months later, he delivered a relatively tough speech asking Muslims, in effect, to keep better watch on Islamic extremist elements and make sure their young are educated in religious tolerance.



Pope meets with Islamic leaders

Pope Benedict XVI meets ambassadors of Islamic nations and Italian Islamic leaders in a room at his summer residence in Castel Gandolfo, Italy, Sept. 25. The pope assured Muslims that he respected them and was committed to dialogue. (CNS photo/L'Osservatore Romano via Reuters)

That text was revised at the last minute, however, with the insertion of a line acknowledging and thanking many Muslim leaders for publicly rejecting "any connection between your faith and terrorism." The revision ensured that an accusatory tone was not read into the pope's remarks.

Such a careful preview was apparently not made when the pope spoke at the University of Regensburg in Germany Sept. 12, quoting a medieval Byzantine emperor who said the prophet Mohammed had brought "things only evil and inhuman, such as his command to spread by the sword

the faith."

The pope later said he was merely citing and not endorsing the criticism of Islam, but he conceded that the speech was open to misinterpretation.

In the past, officials of the Pontifical Council for Interreligious Dialogue would read advance texts of papal speeches that touched on Islam, to flag potential hazards.

Earlier this year, the pope transferred the council's president, Archbishop Michael Fitzgerald, making him papal nuncio to Egypt. He had been the Vatican's top expert on Islam. His interim replacement, French Cardinal Paul Poupard, would not say whether he had previewed the Regensburg speech.

The widespread Muslim indignation that followed clearly went beyond anything the pope or his aides were expecting. Four times the pope publicly expressed his regret that his words had offended Muslims, emphasizing that he did not share the assessment of Islam he had quoted.

Three Catholic men executed in Indonesia, triggering riots

JAKARTA, Indonesia (CNS) - The three Catholic men convicted of murdering 200 Muslims during sectarian riots in Central Sulawesi province in 2000 were executed by firing squad Sept. 22, triggering rioting in other provinces. The supporters of the executed Catholics claim they were framed.

Father Jimmy Tumbelaka, spiritual counsel for Fabianus Tibo, 60, Dominggus da Silva, 39, and Marinus Riwu, 48, said Sept. 22 the three "were executed early this morning at about 1:50 a.m." The priest spoke to UCA News, an Asian church news agency based in Thailand, by phone from Palu, the capital of Central Sulawesi province.

For the execution, he said, the men were handcuffed and tied to chairs. Mr. Da Silva and Mr. Tibo allowed themselves to be blindfolded, but Mr. Riwu refused, added Father Tumbelaka, parish priest for Poso, the town where the 2000 riots occurred.

Father Tumbelaka recounted that the men were taken out of solitary confinement in Palu's Petobo jail at 11:30 p.m. Media reported the execution was carried out amid



Indonesian Catholics cover their mouths as they gather outside the cathedral in Ujungpandang, Indonesia, to protest the execution of and pray for Fabianus Tibo, Marinus Riwu and Dominggus da Silva, who were executed by firing squad Sept. 22. (CNS photo/Reuters)

tight security on the outskirts of Palu.

Mr. Da Silva's body was buried at the public cemetery in Palu but was exhumed and buried in his native village of Waidoko at the request of his family. Mr. Tibo and Mr. Riwu were buried in Beteleme, according to their wishes.

Father Tumbelaka said police and

prosecutors rejected the men's last request, that their bodies be taken to St. Mary Church in Palu for a Mass to be said by Bishop Joseph Suwatan of Manado.

"That is really inhuman. It is against human rights," he said. But "we will hold a requiem Mass" led by the bishop "even without their bodies," he added.



Pall bearers carry the coffin of Italian Sister Leonella Sgorbati for a funeral Mass at the Consolata Shrine in Kenya's capital of Nairobi Sept. 21. Hundreds of mourners bid a last farewell to the Consolata nun shot dead in Somalia days before. Her fellow sisters vowed not to abandon their humanitarian work despite the dangers. (CNS photo/ Reuters)

Slain nun worked for victory of love over hatred

CASTEL GANDOLFO, Italy (CNS) - Pope Benedict XVI said a missionary nun slain in Somalia exemplified the "logic of Christianity" by working for the victory of love over hatred.

The pope's comments Sept. 24 came exactly one week after the nun, Consolata Sister Leonella Sgorbati, was gunned down with her bodyguard as she left the

children's hospital where she worked in Mogadishu.

Somali authorities arrested one suspect and two potential witnesses to the slaying, which came amid rising tensions in the Muslim world over a recent papal speech on Islam. It was not known if the killing was connected to Muslim criticism of the pope's speech.

Poverty statistics again on the rise, Catholic Charities USA told

MINNEAPOLIS (CNS) - Generational poverty, in which two or more generations of a family have lived in poverty, is becoming an epidemic in the United States, and people trapped in the cycle "are usually as confined by their poverty as if they lived in a maximum security prison," said a speaker at the Catholic Charities USA annual gathering Sept. 14-17.

"To be impoverished in the richest country in the world is to be an internal alien, another culture that is radically different from the one that dominates society," said Allison Boisvert, justice and charity minister at Pax Christi Parish in Eden Prairie.

Social workers need to understand this new culture of poverty if they are to be effective advocates for those they serve, declared Ms. Boisvert, who herself emerged from generational poverty and worked for Catholic Charities for 22 years.

"There is a language of the poor, a psychology of the poor, a worldview of the poor," she said. "Everything about them, from the condition of their teeth to the way in which they love, is suffused and permeated by the fact of their poverty."



Cokie Roberts, senior news analyst for National Public Radio, speaks during the Catholic Charities USA annual meeting in Minneapolis Sept. 14 and praised the Church's efforts to help the poor. (CNS photo)

Ms. Boisvert said at a young age she became acquainted with social service agencies as a consumer.

"I began to use all of the social and psychiatric, health care and juvenile justice systems. I moved through the process as if it were some kind of warped matriculation."

When welfare officials learned about Ms. Boisvert's heroin addiction, they gave her two options: clean up her life or risk losing her children. She chose to clean up her life.

"Like so many recovering types, I went into the business that cured me, and I worked with the generationally impoverished in many forms. But I've also watched the development and the final institutionalization of a permanent underclass in the richest country in the world."

Poverty topped the agenda at this year's Catholic Charities USA conference and was the theme of a new policy paper detailing the agency's plans to address what is a growing problem in the U.S.

After several years of decline, recent indicators have shown an increase in the number of people living in poverty in the United States, said Father Larry Snyder, Catholic Charities USA president.

Catholic Charities statistics reveal some disturbing trends, Father Snyder said. "For the first time since we have gathered data, over 50 percent of people that we serve now live below the level of poverty in this country," he said.

A family of four earning less than \$20,000 per year in 2006 is classified as poor, according to U.S. government measurements.

Catholic Charities agencies across the nation are feeling the strain, Father Snyder added.

Since 2003, he said, the number of people for whom Catholic Charities has provided emergency services - such as food, clothing, temporary shelter, and assistance paying utility bills and prescription medication costs - has increased by about 30 percent.

"Our work is not done," Father Snyder told conference attendees.

In her keynote address, Cokie Roberts, senior news analyst for National Public Radio, spoke about the Catholic Church's political influence at the national level.

Ms. Roberts, a Catholic, praised the Church's efforts to help the poor.

"It seems to me that your issues are actually the ones that Jesus talked about," Roberts told conference participants. She challenged Catholic Charities to educate parishioners about the "option for the poor," a Catholic social teaching that puts the needs of the poor and vulnerable first.

"The parishes do wonderful work in terms of actually helping the poor with soup kitchens and with collections and with people volunteering, and it's always just wonderfully heartwarming to see the children bringing up their toys to give to poor children," Ms. Roberts said. "But how about teaching it? How about having all of those people who are in those parishes every Sunday hearing about the preferential option for the poor?"

Catholics need to be educated about Catholic social teaching so they can influence public policy through their voting, Ms. Roberts said.

"I say get this poverty report into the parishes," she said. "Organize those armies of compassion, because that's where they are."

Dalai Lama says world's faiths must keep dialoguing together

BUFFALO, N.Y. (CNS) - As religious tension rises in some parts of the world, the Dalai Lama reminded 6,000 people gathered in Buffalo about the importance of continuing dialogue and promoting harmony among the world's religions.

"In one way, we need religious spirituality, but it also causes divisions," he said during an interfaith service in the Alumni Arena at the University of Buffalo Sept. 18.

He was joined by Catholic Bishop Edward U. Kmiec of Buffalo and several other local religious dignitaries representing other Christians as well as Muslims, Jews and Hindus.

"To promote religious harmony like with this interfaith service is a wonderful experience. Please keep in your minds the importance of inner value," said the spiritual leader of the Tibetan Buddhist people. "Religious teaching should be a part of daily life, (but) keep in mind that all the religious

traditions carry the same message, and we must respect all traditions."

"It was spectacular," Bishop Kmiec said of the service. He called the Dalai Lama "a charismatic figure and an ambassador for peace."

The 14th Dalai Lama, whose name is Tenzin Gyatso, came to the University of Buffalo for a three-day visit promoting peace across borders through education.

Born in 1935 to a farming family in the northeastern province of Amdo in Tibet, he was given the name Lhamo Thondup. At age 2 he was recognized by the Buddhist people as the next incarnation of the Dalai Lama. Renamed Tenzin Gyatso, he began his monastic education in 1940 and was made temporal leader of Tibet a decade later.

He was exiled in 1959 during a Tibetan uprising against Chinese occupation and found political asylum in India. Since then, the Dalai Lama has created schools and other institutions to continue to

develop the Tibetan culture and has traveled around the world to promote education and humanitarian causes as part of his agenda of peace.

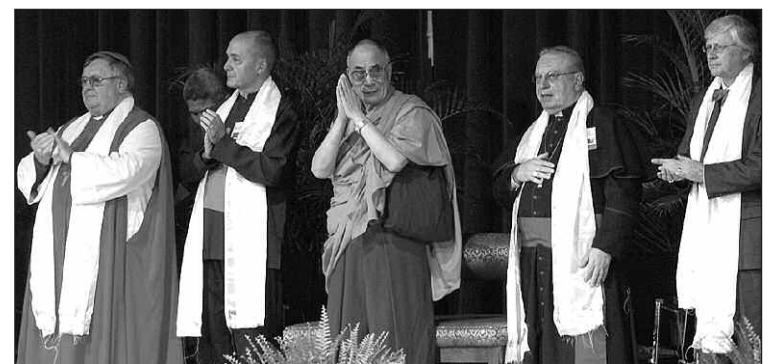
He was awarded the Nobel Peace Prize in 1989 for his efforts to resolve Tibet's conflicts with the Chinese government through nonviolent means.

Bret Gambini, master of ceremonies and music director for the WBFO radio station, welcomed the audience to the service.

Nawang Khechog, a Tibetan flute master, played a musical prelude before the procession of various religious dignitaries, including 14 leaders of local denominations who assembled on stage with the Dalai Lama.

"It's an exchange of faith and ideas," Mr. Gambini said. "We all have much to learn from His Holiness. It is our hope that he might find value in the heart of every individual here today."

The program included Scripture readings and other passages as well



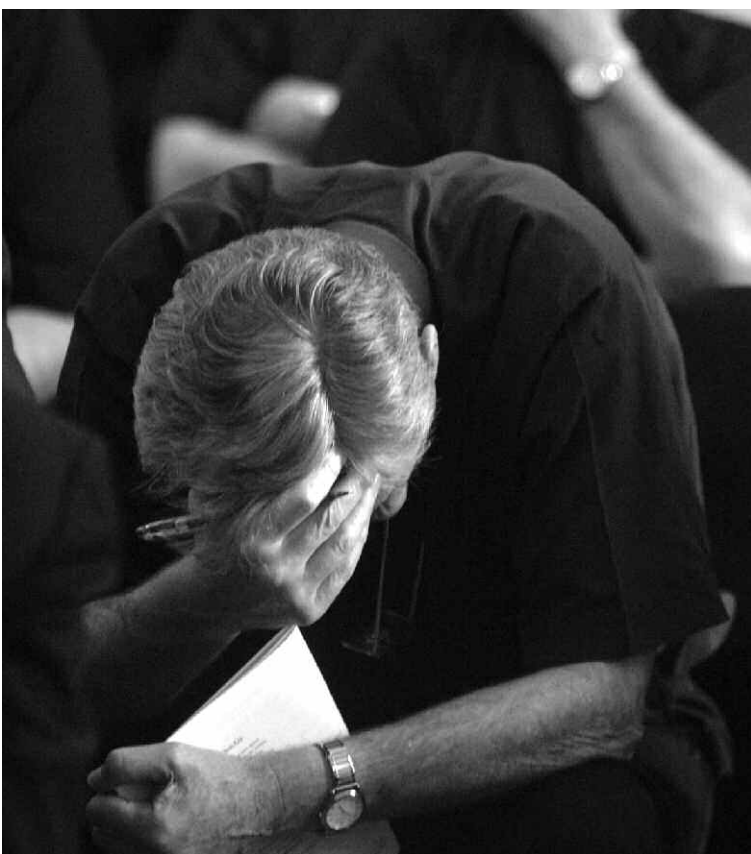
Bishop Edward U. Kmiec of Buffalo, N.Y., second from right, joins other religious leaders in welcoming the Dalai Lama during an interfaith service in Alumni Arena at the University of Buffalo, N.Y., Sept. 18. The Dalai Lama, exiled spiritual leader of Tibet, was joined by several local religious dignitaries representing Catholics and other Christians as well as Muslims, Jews and Hindus. (CNS photo)

as songs. Some readings were delivered in other languages, including Hebrew and Arabic. In between readings, students from the University of Buffalo's department of theater and dance performed interpretive dance numbers.

The Dalai Lama spoke briefly about love, peace and contentment,

encouraging participants to be better human beings by relying more on spiritual health than material goods.

By relying on material goods for "total happiness in life," he said, "sooner or later you get dissatisfaction. Something is missing. We need religious spirituality."



A priest bows his head as he and other clergy listen to testimonies from victims of clergy sexual abuse in mid-September in Wynnewood, Pa. Justin Cardinal Rigali, the archbishop of Philadelphia organized the listening session for some 350 members of the clergy because he said it was "extremely important" for them to hear the stories of abuse firsthand and see the victims' human faces. (CNS photo)

Priests hear from abuse victims

WYNNEWOOD, Pa. (CNS) - As rain fell on the feast of Our Lady of Sorrows, hundreds of priests from the Philadelphia Archdiocese heard three speakers tell of the evil of clergy sex abuse that they or their family members endured.

"In the past year, we all have read the stories of the victims - but it is extremely important to hear their stories firsthand, so that we may see the human face and hear the human voice," said Philadelphia's Archbishop, Justin Cardinal Rigali.

The cardinal organized the Sept. 15 event to help priests acknowledge the human and spiritual tragedy behind the clergy sex abuse crisis.

The three speakers included two victims and the mother of another two victims. The impact of the account they told of being victimized and abused by priests serving in the archdiocese was profound and disturbing.

Raised in a devout Catholic home, Grace, a mother of two victims, said that she was always

taught that "clergy were men of God. But two of them were not."

The priest who abused her second son was a close friend of the family who came for dinner every weekend and often said Mass in her home, she said.

Afterward, he would take the 10-year-old boy for a ride that - unknown to anyone else - ended in a South Philadelphia friary where the priest sexually molested her son.

As part of the listening session at St. Charles Borromeo Seminary, Grace read a letter from her son, who is now in prison, in which he described his fear and trembling as he sat on his bed every Sunday, looking out his window and hoping the priest's car would not pull up.

Grace said that a year ago she learned that a second son had not only been molested by that priest but also by a priest who taught at the Catholic high school her son attended.

"Survivors' is a word I use guardedly because of the fragile

state of my two sons to this day," she said. "We have suffered from the effects of drug abuse and several attempts at suicide." The victims of clergy sexual abuse are not the only ones haunted by despair; Grace also described the many times she felt herself drowning in a pool of guilt: "How did I not know? How did I not see it?"

Next to speak was Vicky, who said that her sexual abuse began at the hands of a sexually deviant and violent father and her three brothers. Fourteen and struggling to cope, Vicky sought help from the district head of her Catholic Youth Organization, Richard D. Dolan, a priest who has since been laicized.

In spite of promising to help her, Dolan began to abuse her at their first meeting in the rectory, she said.

"Usually, sexual predators groom or seduce their victims, but not Dolan," she said. "He was violently aggressive, and used intimidation

See ABUSE, page 17

Professor's expertise: looking for religion in the comics pages

WASHINGTON (CNS) - On a typical day, Leonard Greenspoon looks at 130 comic strips. It's his job. Part of it, anyway.

Professor Greenspoon scans the funnies to detect any religious undertones. On Sept. 15, he spotted eight strips, a "rather rich" day for that kind of content, he told Catholic News Service in a telephone interview.

"I've been reading comic strips for 55 years - I'm 60," said the professor of classical and Near Eastern studies and theology at Jesuit-run Creighton University in Omaha, who gives seminars on the use of religion in the comics. "I figured 15-20 years ago there was some academic capital to be had in something that I enjoy doing."

Some discoveries he's made? There is a difference in how the comics treat the Old Testament and the New Testament.

"In the Old Testament, the Hebrew Bible, the majority of comic strips are related to creation and the Garden of Eden, Noah's ark and Moses, the Ten Commandments," said Professor Greenspoon, who also holds

Frank and Ernest



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This is one of the 130 comic strips read on a typical day by Leonard Greenspoon, a professor of classical and Near Eastern studies and theology at Jesuit-run Creighton University in Omaha. He gives seminars on the use of religion in the comics. (CNS illustration/Thaves)

Creighton's Klutznick chair in Jewish civilization. "If we look at the Torah, the five books of Moses, that's the area that gets the most play. It's not just Adam and Eve, but something on Methuselah, the tower of Babel, very rarely something on Abraham, Isaac and Jacob."

In cartoons alluding to the New Testament, the strips move "from action to words. The Sermon on the Mount has the largest amount" of references. "The meek shall inherit the earth" gets the lion's share of that." In scenes depicting Jesus'

birth, "often the Magi get characterized," he added. "Once in a while you'll see the water turn into wine at Cana, or some other sayings of Jesus."

"The Resurrection is seldom played out in comic strips," he said.

Despite the categorization of content, "what I'm actually interested in is the presupposition the cartoonist has about his or her audience," Professor Greenspoon said. One of those is Johnny Hart, whose "B.C." strip has had more overt religious allusions than other widely syndicated comics.

Professor Greenspoon recalled "the famous Easter 2001 strip where a menorah turned into a cross. What was important was that he appropriated a Jewish symbol and turned it into a Christian symbol."

He added, "I was talking with his syndicator and got the impression that there was a certain amount of concern (with 'B.C.'). All the cartoonists felt they needed to defend Johnny Hart against censorship."

What probably escapes the attention of most readers of comics

is that the "Gil Thorp" comic strip about the earnest high school athletic coach was written for eight years by Jerry Jenkins, co-author of the popular "Left Behind" novel series.

Professor Greenspoon pointed to a series of the strip that ran in 2001-02 about a Jewish teen, David Greene - the same name, the professor noted, as Brendan Fraser's Jewish prep-school character in the 1992 movie "School Ties" - and the struggles Thorp had getting the football schedule changed so Milford High's football games would end before the Sabbath began, as well as Greene dating a non-Jewish teen at school.

Despite the sheer number of strips Greenspoon reads daily, he was hard-pressed to name a specifically Catholic character in any strip.

"It would be hard to say that any of the Christian families are of any particular denomination," he said. "There's usually a male minister, they may make a joke about the collection plate. It's Easter or it's Christmas. So it looks like there's Christians."

Jam-packed 'weekend with the Monks' coming Oct. 21-22

Last year, people from 17 states came to the first fundraiser for Our Lady of the Annunciation of Clear Creek Monastery. There was Vespers at Holy Family Cathedral where the monks sang the Gregorian chant, a fancy dinner, a lecture from Father Richard John Neuhaus and a dazzling performance of Celtic dance.

This year's follow-up may be even more ambitious.

Bishop Edward J. Slattery will host "A Weekend With the Monks" Oct. 21 and Oct. 22 that will include a dinner, a talk by Raymond Arroyo of EWTN, the first classical music concert to be held at Cascia Hall's new Performing Arts Center in Tulsa and a Solemn High Mass and picnic luncheon at Clear Creek Monastery in Hulbert.

Missing, this year, however, will be most of the monks.

"The monks aren't coming to the dinner – last year was really a one-time event," said Prior Father Philip Anderson. "A few may be there, but we will not be bringing the whole community to the dinner. We are basically contemplative monks. We don't go out."

The monks at Clear Creek spend their days in prayer and at physical labor.

"It's an oddity in the modern world, but that's part of the mystery of the monastic life, to remain in touch with the world in prayer and yet stay out of the hustle and bustle"

Father Anderson likes to refer to the upcoming weekend as "a fundraiser rather than a fundraiser," but proceeds will go toward building a residence for the 25 monks as well as finishing the permanent church. In addition to ticket sales, the event also will include an online auction featuring many events and items. The Benedictine monks came to the Diocese of Tulsa in 1999 from France.

The concert will feature acclaimed Bach pianist Father Sean Duggan, himself a Benedictine monk from St. Joseph's Abbey in Covington, La. Also on hand will be tenor David Britton and baritone Raeder Anderson.

The singers have performed with almost all major American opera companies and symphony orchestras, as well as early-music groups such as the Bach Aria



Raymond Arroyo



Father Sean Duggan

Group, the St. Louis Bach Society, the New York Pro Musicae, the Texas Baroque Ensemble and the Los Angeles Master Chorale and Sinfonia.

Also appearing will be Pro Musica Tulsae, the only professional early-music ensemble in northeastern Oklahoma, Eliot Glaser and Marilyn Carver, veteran choral conductor in Tulsa and music director of the Tulsa Vocal Arts Ensemble. She will lead a 16-voice male ensemble in Orlando di Lasso's "Adoramus te Christe."

The concert will follow a reception and dinner at the Marriott Hotel near 71st Street and Utica Avenue in Tulsa.

Raymond Arroyo, host of EWTN's "The World Over Live" and author of "Mother Angelica: The Remarkable Story of a Nun, Her Nerve and a Network of Miracles," will give the keynote address.

Tickets to the Oct. 21 dinner and concert are \$100. Registration can be made at www.clearcreekmonks.org or by calling 877-TULSACC (885-7222).

Part of the proceeds will go to the reconstruction of St. Joseph's Abbey, damaged last year by Hurricane Katrina, but the primary beneficiary of the weekend events will be the monastery and permanent church they are building in the Ozark Mountain foothills in Cherokee County. Estimated cost is \$22 million.

Visitors also will be able to take a shuttle to Clear Creek Monastery Oct. 22 to attend a Solemn High Mass celebrated by the abbot of the Monastery of Our Lady of Fontgombault in France. The Mass will be at 10 a.m. in the crypt of the church that is under construction at Clear Creek outside Hulbert. A picnic lunch will follow. The cost is \$20 for the shuttle and \$20 for lunch. Registration for both can also be made at www.clearcreekmonks.org or by calling 877-TULSACC (885-7222).

Construction of the monastery



A view of the inside of the crypt's north wall.

will resume this fall, and building the residence is the next practical step, Father Anderson said. During the past seven years, the monks have lived in a converted horse barn and have been chanting the Divine Office in a small Oratory. Once the residence building is completed, the monks will be able to move to the new monastery site.

This will not only solve the problem of the over-crowded Oratory, but it will mean more vocations for Clear Creek.

Pilgrimage to France up for auction

A chance to bid for 20 slots on a pilgrimage to France led by Bishop Edward J. Slattery to the Mother House of Our Lady of the Annunciation of Clear Creek Monastery will be offered during this year's fundraiser for the Benedictine monastery near Hulbert.

Also to be offered in the online silent auction are original works of art, a hand-carved Nativity set, fruitcakes, fudge and prayer books made at monasteries in America and Europe, a garden bench and intricately carved side table created by the monks at Clear Creek, a photography collection by Brother Jerome, icons, rosaries, wood and wrought iron crosses, a Gregorian chant CD collection from the Abbey Choir at Fontgombault, France.

The Abbey of Notre-Dame de Fontgombault is Clear Creek's Mother House and is the final destination of the pilgrimage Bishop Slattery and Msgr. Patrick Brankin will lead. The tour also will include Paris and Toulouse. "This is a trip designed for modern-day American pilgrims wishing to enrich their Catholic faith and broaden their knowledge about Romanesque architecture," said a brochure promoting the auction.

Benedictine monks and their guests have been at Fontgombault since the 11th century.

Details of the pilgrimage will be available Oct. 1 at www.clearcreekmonks.org. Early registration is encouraged so bidders can receive their auction code.

Bidding for the artwork will begin Oct. 10 – exclusively online – and will end at 8 p.m. Oct. 25.

There will be a public showing of the artwork from 10 a.m. to 7:30 p.m. Oct. 21 at the Southern Hills Marriott Hotel on 71st Street near Utica Avenue. All other auction items can be picked up that day.

Father Males dies after long illness

Father Jake Males, a convert to Catholicism who was ordained to the priesthood in 1976 at the age of 41, died Sept. 25 at Franciscan Villa Nursing Home, where he had lived since 2001.

Msgr. Dennis Dorney led a Rosary the evening of Sept. 28 at Holy Family Cathedral. Bishop Edward J. Slattery presided at the funeral Mass the following day, and all priests in the Diocese were invited to concelebrate.

Father Males was buried Sept. 29 at Sugar Creek Cemetery, where his mother is buried, near his hometown of Nelson south of Antlers.

He was the third priest ordained for the Roman Catholic Diocese of Tulsa.

Father Males was born Aug. 31, 1934, the second youngest of 12 children of Norris Males and Lula Davis Males. After attending local schools he enrolled at Southeastern State University in Durant, from which he obtained a bachelor of science degree in education. He received his master's degree from Oklahoma State University, Stillwater, in 1956, while working as a graduate assistant.

He spent 16 years as a teacher in public schools in Oklahoma, Texas, and California. He also served briefly in the U.S. Air Force, receiving an honorable discharge for reasons of health.

A convert to Catholicism, he became interested in the faith as a teen-ager; he was baptized at Immaculate Conception Church, Hugo, in 1954. In 1972, he entered

Pope John XXIII Seminary, Weston, Mass., under the sponsorship of the Diocese of Oklahoma City and Tulsa.

Later that same year, it was announced that the Oklahoma diocese was being divided and that a new diocese was to be established at Tulsa, an event that occurred in February 1973. As part of the arrangements connected to the division, seminarians of the former diocese were assigned to one or other of the new sees. Along with several others, Jake Males was assigned to the Tulsa diocese.

He was ordained by Bishop Bernard J. Ganter on June 12, 1976, at the Church of Saint Mary, Tulsa. After serving as associate pastor at the Church of the Madalene (1976-78) and the Church of St. Mary (1978-80), both in Tulsa, he became pastor of St. Brigid, Tahlequah, with the mission parish of Holy Cross, Wagoner.

In 1986, he was assigned as pastor of St. Joseph, Krebs, and St. Paul, Eufaula. He became pastor of St. William, Durant, and St. Patrick, Atoka, in 1994, and two years later he was appointed in Sacred Heart, Sapulpa. His health had been declining for years, and in 1999 he retired from active ministry. In 2001, he moved to Franciscan Villa.

He is remembered with love by his sister, Patricia Males Mack. In announcing Father Males' death on Sept. 26, Msgr. Patrick Gaalaas, vicar general, said letters of condolence may be sent to her at P.O. Box 286 in Soper, 74759.

Friends are asked to contribute in memory of Father Males to the Priests' Retirement Fund of the Diocese of Tulsa.



Father Jake Males

Convent sale halts Catholic Charities hot meal program

The most immediate impact of the Oct. 1 sale of Our Lady of Sorrows Convent to St. John Medical Center is being felt by the 500 poor people who no longer receive a hot meal each week prepared in the convent's kitchen and delivered to Catholic Charities.

Although the kitchen staff continues to prepare meals for the sisters, residents of St. Clare Convent and employees of the Franciscan Villa Retirement Center, the Catholic Charities program was discontinued at the end of August, said Mary Ellen Costello, head of the kitchen.

"I sent (Catholic Charities) the recipes in my quantities," Mrs. Costello said. Each week, in an assembly-line type process that takes four days, she directed the preparation of stews, soups, spaghetti, chili and other one-dish meals that were taken to the St. Anthony Assistance Unit at Catholic Charities on North Denver Avenue.

The Sisters of Our Sorrowful Mother have subsidized the \$25,000 annual cost of the food operation, said Sister M. Sylvia Egan, Provincial. The convent was sold in June to St. John Medical Center, which has been operated by the sisters since 1926.

Catholic Charities will be able to resume the mass food production operation when it moves to its new campus, but that is at least a couple of years away, said Kevin Sartorius, director for mission advancement.

"Right now there are no meals

from the convent or replacement for those meals." He said the hot meals supplemented the dry goods donated by parishes and the food bank and meat Catholic Charities purchases, underwritten in part from the proceeds of last year's Cooking Up Compassion benefit dinner. Upwards of 3,500 people per month receive food from Catholic Charities.

Mr. Sartorius said several groups have expressed interest in filling the gap, but no organization has a kitchen or the storage space to take on the huge task of preparing 500 individual servings.

"Parishes don't have the space to refrigerate it and don't have the pots and pans" required to cook and cool such a volume of food. Mr. Sartorius said one possibility is to divide up the task – with several parishes agreeing to provide as many meals as they can.

"We can work this out, we just need to get people interested," he said.

He expressed deep gratitude for the sisters' contributions over the years, which included help to the St. Francis Xavier Medical Clinic that serves the poor.

Meanwhile, St. Clare Convent is being renovated to add showers and wheelchair-accessible bathrooms. The retired sisters who now live at the convent will move to St. Clare's when the renovation project is complete. The provincial offices (the convent is headquarters for the Sisters of the Sorrowful



Mary Ellen Costello, kitchen supervisor at Sisters of the Sorrowful Mother stirs a 30-gallon vat of beef stew for Catholic Charities' hot meal program (EOC 2003 file photo)

Mother, Third Order of St. Francis, for the United States and Caribbean Province) will remain in Broken Arrow until spring; where the provincial offices will move is not yet known, Sister Sylvia said.

Also up in the air is how St. John Medical Center will use the facility, which is located on 80 acres in fast-growing east Broken Arrow.

"For the time being, I have no idea how we're going to use the facility someday," Sister M. Therese Gottschalk, chief executive officer of St. John Medical Center, said Sept. 19.

"We will be evaluating it for a number of services, but absolutely no decisions have been made," she said. "What we need to do first is close the facility and totally renovate it and bring it up to date. The utility lines are 40 years old, and all need to be replaced."

Our Lady of Sorrows hosted its final retreat Sept. 30-Oct. 1 for Beginning Experience, a ministry to people who have suffered the loss of a spouse to death or divorce.

Beginning Experience is one of many diocesan ministries that have staged retreats at Our Lady of

Sorrows over the past four decades.

Among them are the 30 men studying for ordination as permanent deacons. The acolytes and candidates will hold their monthly weekend study sessions at Saint Francis Hospital, said Chancellor John Johnson, one of 11 men who will be ordained next spring.

Other groups that have used the convent include Rachel's Vineyard retreats, held for those who have struggled with the consequences of abortion, the yearly retreat for the catechetical leaders, the Daughters of the Annunciation, students and teachers from Catholic schools, Life Awareness retreats for men and women interested in exploring vocations and the annual retreat for seminarians of the Diocese.

Private retreats also have been held in the convent, and diocesan priests frequently have used the facility for retreats with parishioners.

As ownership transfers to St. John Medical Center, gratitude was expressed by all parties involved.

Sister Sylvia said the sisters are especially thankful to the retired priests who continue to celebrate Mass and minister to the sisters: Father John Wade, Father Daniel Perlinski and Father James White.

Collar *Continued from page 1*

the Resurrection, said he has found the collar helpful in establishing "visibility" during after-hours hospital visits and at wakes or rosaries held at funeral homes.

"People just automatically recognize you as being clergy." Establishing a deacon's identity is critical since there have been times in Deacon Schumacher's ministry when nurses or other hospital personnel were uncertain of his status and authority. "You're sitting there in civilian clothes, and you say, 'Well, no, I'm not family, I am a member of the clergy.' Such confusing situations usually get straightened out," he said, "but it just makes the situation a lot more straightforward."

Sales of these collars have been

brisk at F.C. Ziegler Co., said Jim Ruyle, who works there and is also an acolyte in his fifth year of theological training prior to his ordination next spring as a permanent deacon.

"They've sold quite a few of them recently, but (the saleswoman) at the store honestly doesn't know if they're ordained men or people in my class."

Effective next month, the Diocese's 11 acolytes will be required to wear the collar along with a black-banded collar shirt or black shirt front with black pants to their study weekends each month. "I want the men who are in formation to begin to see themselves as future clerics,"

explained Msgr. Patrick Brankin, vicar for deacons.

"There is no more visible symbol of this impending change in their status than their vesture." Msgr. Brankin noted that a number of acolytes had commented on "how sobering" it was to look at their classmates in clerical collar and to realize their ordination is only eight months away.

Deacon Dave Johnson said because the deacons are to wear the collars, black shirts and black pants only when in ministry, logistical problems will keep some of the men from wearing them at all appropriate occasions.

"The common dress of a banker is a coat and tie. Because most

deacons, including me, work in the secular world, we sometimes have to leave in the middle of the work day to go make a hospital visit. I would have to go home and change clothes, and at this juncture I'm probably not going to wear one on a regular basis," said Deacon Johnson, who is assigned to St. Bernard Church and works for the Bank of Oklahoma.

Deacon Schumacher reports another logistical difficulty: He can't put the collar on himself and requires the assistance of his wife, Ronda. The collar fastens in both the back and the front and includes a strip of Velcro across the back.

Several deacons rarely foresee

wearing collars under ordinary circumstances.

"No one, priest or deacon, wants there to be confusion with a deacon taken as a priest," said Deacon Robert DeWeese of Church of the Madalene.

Deacon Kizzia, who lobbied for the collar option, said he thinks it will help the faithful better understand the role of the permanent diaconate.

"For 25 years we've been too busy telling the Diocese what the diaconate wasn't rather than telling the Diocese what the diaconate was," said Deacon Kizzia, ordained in 1988. "We weren't ordained to be priests; Christ called us to serve His people as deacons."

Father William J. Swift

Does God want you to be rich?

I think it is quite coincidental that the Sept. 18 issue of Time magazine had as its cover story, "Does God Want You to Be Rich?" dealing with a philosophy hailed under various names - Word of Faith, Health and Wealth, Name It and Claim It, Prosperity Philosophy - when the Gospel for our Sunday Mass Sept. 17 says quite dramatically, "Whoever wishes to come after me must deny himself, take up his cross and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it."

Certainly, as the article in Time points out, the various texts of the Bible relating to the subject seem almost contradictory at times. But if we keep our way of life and the strong teaching of the Lord Jesus on the subject there is only one way to approach the subject.

God gives every man and woman talents and gifts that, if used properly and with skill and intelligence, will bring good things into the life of that individual and the lives of those around him or her.

God is a God of happiness and joy, of beauty and love. He is not a God that forces pain and hurt and poverty and



unhappiness on mankind. That is all a result of man's imperfection, man's evil, man's sin.

All kinds of forces are piling on the individual trying to turn him from the good that he can be into a miserable, unhappy derelict that he, also, can be.

But if he takes up that cross or crosses that he inevitably will meet in the course of life, and carries it as did the Lord Himself, he will obtain that which is the most wonderful riches of all: the eternal salvation of his immortal soul.

At the same time, if he uses the gifts and talents and powers given him by God, he will cause much happiness, comfort, peace and beauty to come into his life here. He will be living as a good steward of that which he has received. And by so living, he will cause good things to happen.

For instance, how much better would one's health be, if we used our intelligence in diet and in our way and style of living?

How much better would a business life be, if an individual, when in school and thereafter, really made full use of the brains and intelligence that he has received?

What a wonderful world it would be if we all did really "Love our neighbor as ourselves." How much more progress would be made in medical areas if we used the monies that we direct

to war and violence to advance cures and removal of diseases of all kinds?

One comment in the Time article seemed meaningful. "While Prosperity seems to be celebrating that goodness (God's goodness), the critics see it as treating God as celestial ATM." You put your credit card in and take out what you want. Hardly any effort on your part is needed. Give and take, put something in, take more out.

Jesus died so we would find happiness, happiness for all eternity. And when he told the rich young man that he would find that happiness only if he sold all that he had and gave to the poor, He was extremely serious.

We can and should use our talents and gifts to bring good things into our lives and the lives of others. And therein lies the rub. It is so easy to become so enamored of those good things that we want more and more and more of them; and become totally insensitive to the plight of the poor and those who are suffering for whatever reason.

Prosperity is a goal to reach for, but it must be a prosperity that keeps more than just oneself in mind.

Father William J. Swift is senior pastor at Church of St. Mary in Tulsa.

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

CATHOLIC CHARITIES CASEWORKER - Catholic Charities' St. Anthony Assistance Unit is seeking a caseworker, a full-time, service-oriented position that requires good people skills and initiative. Basic computer skills necessary, and bilingual skills (English/Spanish) are a valuable asset. Duties include direct interaction with individuals and families who need basic assistance, conducting interviews, assessing need, providing supportive listening, information/referral and working in food pantry. Food pantry responsibilities include receiving, storing and stocking of foods, involving frequent and regular physical demands, including lifting and moving more than minimal weight. St. Anthony has a Franciscan approach in service to others with an openness to prayer provided in a manner consistent with the teachings of the Church. Inquires and applications may be directed to Matt DeWeese, P.O. Box 6429, Tulsa, 74148, 585-8167, FAX 582-2123, email: mDeWeese@CatholicCharitiesTulsa.org

VOLUNTEER COORDINATOR - The Pro-Life Office of the Diocese of Tulsa is seeking a part-time coordinator for the Gabriel Project, a ministry to

assist women and families facing crisis pregnancies. Duties for this volunteer position will include answering crisis pregnancy calls, coordinating training and promoting the ministry. Candidates should have basic computer skills, understand and support Church teachings on all life issues and have a passion to minister to women in need. Interested persons should contact Erick Bell, Pro-Life Director, P.O. Box 690240, Tulsa, OK 74169 or email erick.bell@dioceseoftulsa.org.

PART-TIME SALES ASSOCIATE - F.C. Ziegler Co. Catholic Art & Gifts is seeking friendly, responsible part-time sales associate to work 12:30-5:30 p.m. Monday, Wednesday and Friday and 9:30 a.m.-4:30 p.m. three Saturdays a month. Apply at 1111 South Detroit or call Nancy at 587-4131.

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.

HOUSEKEEPING SERVICES - B.J.'s Better Job offers window cleaning, housekeeping, move-outs, move-ins and construction clean-up for commercial and residential. For a free estimate call Julie at 902-1092.

HOME CAREGIVER - 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.

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 rjfred@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.

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

ELDER CARE - Work, family, and elder care takes its toll. Visiting Angels of Tulsa cares for thousands of

senior citizens nationwide every day. Full range of services with 24-hour care, light housekeeping, meal preparation, personal hygiene assistance, errands/shopping, day/night live-in or live out care. Visiting Angels is insured and bonded. Call for a free consultation, 918-743-6900, or visit www.visitingangels.com.

PAVERS AND SEGMENTAL RETAINING WALLS - Enhance your outdoor living space with professional installation of segmental retaining walls and paved patios, pathways, driveways and pool decks. Residential and commercial. For a free estimate, call 406-7473. For more information visit www.tulsapaverdesigns.com.

PART-TIME OFFICE ASSISTANT - Some bookkeeping and cash handling experience, call Suzanne, 583-0427.

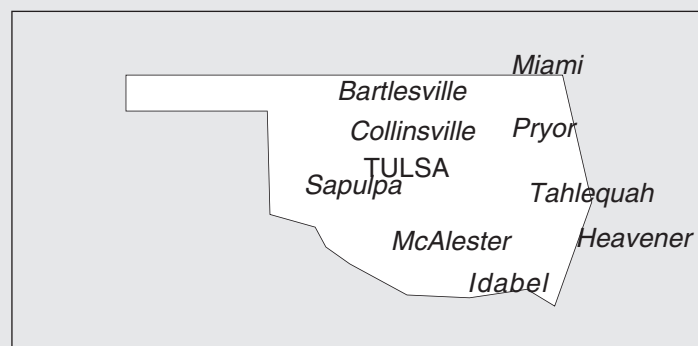
PIANO LESSONS - Pre-school through kindergarten, Saturday hours available. Improve your child's confidence, coordination and concentration. Contact Margaret, 258-7320 or 640-1147. If no answer, please leave message.

OFFICE & BUSINESS CLEANING - The Domestic Touch will clean offices and small businesses on Saturdays or Sundays. Very reasonable rates, thorough, dependable, bonded and insured. 20 years experience. No office too small! Call 641-5577 for estimate or information.

BABYSITTING - After-school care or overnight care in my home while you work. Excellent references available. Call 747-6740.

LANDSCAPE & IRRIGATION - Degreed professional with 22 years experience offers design and installation of landscapes, French drains and sprinkler systems. For estimates or information, call Gary at 671-8973.

MISAS EN LA DIÓCESIS EN ESPAÑOL



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Octubre mes dedicado al Respeto a la Vida

Durante el mes de Octubre, en la diócesis de Tulsa se llevarán a cabo actividades cuyo tema principal será "El Respeto a la Vida". Estas actividades fueron seleccionadas por Erick Bell, Director de la Oficina Diocesana de la Pastoral Familiar.

La Conferencia de Obispos de los Estados Unidos ha dicho que es una opción de los laicos católicos "participar directamente en la vida pública, ayudando a promulgar leyes y reglamentos que respeten la vida de todos."

Especialmente, debemos preocuparnos por aquéllos que no tienen voz: bebés que están por nacer; embriones humanos requeridos para investigaciones destructivas y aquellos que tiene daño cerebral, incapacitados y moribundos.

La declaración de la Oficina del Secretariado de Pro-Vida en Washington, D.C. dice: "Ya sea votando, haciendo campañas o simplemente proporcionando a los amigos y colegas información sólida acerca de los graves problemas morales de hoy en d'a, nuestra participación en la vida pública Americana deber'a ser en todo momento guiada por la verdad fundamental: Cada uno de nosotros incluyendo aquéllos con quienes fuertemente discrepamos somos creados, amados y redimidos por Dios. Nosotros y ellos no tenemos precio ante los ojos de Dios.

Octubre 1 Cadena De Vida

Cadena de la Vida es una hora nacional pacífica y de oración para dar testimonio a la santidad de la vida desde la concepción hasta una muerte natural. La primera Cadena de Vida se realizó en 1987 en California por un ministerio Pro-Vida. En la actualidad más de 1,000 ciudades promueven la Cadena de Vida el primer Domingo del mes de Octubre. Cadena de Vida es una declaración de solidaridad de los seguidores de Cristo de la comunidad para decir que el aborto mata a los niños.

Invitamos a las familias para que participen y se unan a una Cadena de Vida en alguno de los eventos de la diócesis de Tulsa.

--Parroquia San Pedro y San Pablo, 1436 N. 67th East Avenue, tendrá una Cadena de Vida en la esquina de la Avenida Sheridan y la Calle Oklahoma después de las misas de las 9:30 a.m. y 11:30 a.m.

--Formándose por la Vida en la Calle Perkins será de las 2 a las 3 de la tarde en Stillwater. Los católicos se formarán entre los restaurantes El Chico y el Applebee.

Octubre 3 Actualización sobre la Legislación de Respeto a la Vida

El comité de Respeto a la Vida de San P'o X ofrecerá una conferencia ofrecida por el Senador Liotta, quien informará sobre las actuales legislaciones sobre el respeto a la vida tales como: la violencia hacia las v'ctimas los no nacidos, consentimiento de padres y otras legislaciones problemáticas. La conferencia se llevará a cabo en el salón de actividades de la Iglesia de San P'o X a las 7 p.m.

El Senador Liotta es un graduado de Oklahoma Military Academy Officer Candidate School y ha sido respresentante en la Casa de Oklahoma desde 1996. El es feligres de la Iglesia de San P'o X y, junto con su esposa, Alice, tiene cinco hijos. Todos están cordialmente invitados. Para mayor información contactar Connie Turner al tel. (918) 664 4212.

Octubre 7 Rosario Bilingüe

La Oficina Diocesana de Pastoral Familiar y la

Parroquia de San Pedro y San Pablo están patrocinando el Cuarto Rosario Anual en Familia a las 7:30 p.m. en San Pedro y San Pablo en reconocimiento de la Festividad de Nuestra Señora del Rosario. Este evento, el cual será bilingüe, es para rezar por una mayor conscientización sobre la dignidad de toda vida humana. Las familias se reunirán en el campo de fútbol en San Pedro y San Pablo, 1436 N. 67th East Ave., a las 7:00 p.m. El Rosario Bilingüe iniciará a las 7:30 p.m. y después habrá una recepción a las 8:30 p.m.

Para mayor información llamar a la Oficina Diocesana de Pastoral Familiar (918) 294 1904.

Octubre 13 Viaje a la Marcha por la Vida

La Oficina Pro-Vida está planeando su segundo viaje a Washington D.C. para participar en la trigésima cuarta marcha anual de la Vida en el aniversario de la decisión Roe vs. Wade.

La peregrinación, de Enero 20 al 23, está abierta a todos los juniors y seniors de las preparatorias en la diócesis de Tulsa. El costo es de \$350.00 por persona, el cual incluye cuarto de hotel (para cuatro personas) y el avión. Un depósito de \$125.00 tiene que hacerse antes del 13 de Octubre; el pago final de \$225.00 se tendrá que hacer el 15 de Diciembre. A los que planean asistir se les recomienda que lleven \$150.00 para la comida, recuerdos, boletos para el Metro y extras. Las formas de registro podrán ser solicitadas en las oficinas de las parroquias o en la Oficina Pro-Vida.

Para mayor información llamar al (918) 294 1904 ext. 140.

Octubre 27-29 Retiro de sanación Post-Aborto

Los retiros de fin de semana de la Viña de Raquel ofrecen una bella oportunidad de sanación a toda mujer u hombre quien ha sufrido emocional o espiritualmente con el dolor de un aborto.

Los ejercicios espirituales enfocados en el perdón, compasión y misericordia de Dios ayudan a los participantes a superar la depresión o frustración. El costo es de \$100.00, esto incluye estancia, comidas y material. Podrán solicitar ayuda financiera. Para mayor información pueden comunicarse con Mary Lee Ingram a Caridades Católicas al (918) 585 8167 ext. 212.

Octubre 27 Viviendo el Evangelio de la Vida.

Predicador Invitado y Misa con el Sr. Obispo Eduardo Slattery La oficina de Pro-Vida está organizando una Misa de Pro-Vida, cena y conferencia sobre "Viviendo el Evangelio de la Vida en Medio de una Cultura de Muerte".

El evento se llevará a cabo en la Parroquia de San Pedro y San Pablo con la Santa Misa a las 5:30 p.m. prescrida por el Sr. Obispo Slattery y seguida por una cena ofrecida por Escargot's y a las 7:00 p.m. será la conferencia. El conferencista será el Padre Menezes, miembro de los Padres de la Misericordia. El nos hablará sobre lo que es el Evangelio de la Vida y ofrecerá consejos practicos de cómo vivir en una sociedad que desvalora el misterio de la creación y fomenta una cultura de muerte. El costo de los boletos es de \$10.00. Para registrarse favor de llamar al (918) 294 1904 ext 141 antes del 24 de Octubre.

Mom power: praying for children, teachers and schools

By AMANDA WILLIAMS

Every Wednesday at 2 p.m., mothers of children attending St. Mary School gather in the school library to pray. They pray for their children, teachers, school and each other.

"They are part of our community and a natural part of our faith life," said Principal Suzanne Nelson.

The women belong to the international organization Moms in Touch. Though it is a non-denominational organization, the St. Mary's moms have adapted the program to the Catholic Bible with structured prayer time as well as opportunities for intercessory prayer, all while following the organizational prayer book.

St. Mary's mom Lori Hahn said the group began the school year with 10 women and in the past have had up to 16 members. She said the experience is "amazing and powerful; a testament to the power of prayer."

Moms in Touch International, which began with one woman in 1984, now has more than 18,500 groups in the United States and has contacts in more than 116 countries.

Oklahoma has 627 Moms in Touch groups, either currently or formerly active and 112 in Tulsa County alone.

The prayer groups are affiliated with both public and private schools and their purpose, as stated on the Moms in Touch website, is "to be an encouragement and positive support to our schools."

Several Tulsa Catholic schools, including St. Pius X, Monte Cassino



St. Mary School's Moms in Touch prayer group, from left, Heidi Jackson, Beth Snapp, Brenda Cook, Lori Hahn, Kathy Elliott, Cynthia Outlaw, Cathy Corff, Laurie Perkins and Jennifer Wood.

and Marquette, have Moms in Touch groups. Home-school families also have an affiliate.

The structure of each prayer meeting is a four-step process. The women begin by praising God, then confession of sins and thanksgiving. Finally they break into groups of two to pray for their own personal, intercessory prayers. Mrs. Nelson recalled some of the prayers as personable and even light-hearted. One such prayer included the phrase, "when they're guilty, let them get caught." She said this petition is appreciated at all stages of parenting, from pre-school through high school, and it makes her "chuckle every time I hear it."

"You really do see your prayers answered," said Debi Emery, a member from Bishop Kelley High

School. "Every good gift is from God, and you can see them working."

Mrs. Hahn said she feels a "spiritual high" when she prays with her fellow moms and recently witnessed first hand the healing power of prayer.

Each St. Mary's classroom is equipped with a prayer box for students to place their personal prayers for the moms to pray together. When a young classmate died of cancer last month, students overwhelmed the boxes with prayers and intentions for her and her family.

The process allowed students to put their faith into action and healthily express their emotions about their loss. "You heal as you talk about things in a prayerful

context," said Mrs. Nelson.

Bishop Kelley also has prayer boxes in the halls, and students can insert their prayers or prayer requests asking the moms to pray for them.

The Kelley prayer group each week dedicates prayers for a specific teacher, and the names of all teachers are read at every meeting. Mrs. Emery said each prayer session is confidential and that the women "lift (their concerns) up in prayer and don't have to worry about them anymore."

She said some children's parents wouldn't normally pray for them, but through Moms in Touch, all children are prayed for, and all mothers are invited to join.

"Prayer is hard - it's disciplined - but Moms in Touch makes it easy,"

said Mrs. Emery. "You don't have to speak out, just be there and pray."

Mrs. Nelson noted that as children move on to high school, their St. Mary's group remains stable. The children from the first Moms in Touch prayer group are now college age. "It is fascinating to watch them change and grow," she said.

All prayer group members reiterated that they are eager and excited to welcome new moms into their groups.

Contact your child's school to see if they have a Moms in Touch prayer group or visit www.momsintouch.org for a listing of prayer groups by school name. Tune into KCFO-AM970 at 12:30 p.m. Saturdays for the Oklahoma Moms in Touch radio show.

Cascia PAC ready for blessing

Bishop Edward J. Slattery will join Headmaster Father Bernard Scianna, students, faculty and alumni for the dedication and blessing of the newly built Performing Arts Center at 2 p.m. Oct. 10 at Cascia Hall Preparatory School. The ceremonial day will conclude with a 7 p.m. inaugural concert.

The middle- and upper-school hand bell choirs, as well as vocal choirs, will give separate performances. Special guests include the Tulsa Youth Symphony Chamber group, directed by Ron Wheeler, and Cascia student Patrick Forsyth, first chair violin soloist and assistant concertmaster.

The school broke ground for the \$10 million PAC a year ago. The 34,000-square-foot building includes classrooms for art programs including band, debate and photography, a Green Room, theater, lobby and stagecraft areas.

The dedication and blessing will take place in the St. Rita Plaza adjacent to the stadium and Performing Arts Center. Tours will be available after the dedication. The evening concert will be in the new 733-seat Helmerich Theatre, and intermission in the William H. Davis Family Lobby will include a sparkling grape juice toast.

For more information contact Cascia Hall, 746-2600.

Bishop Slattery's high school seminary closing

CHICAGO (CNS) - The tradition of high school seminary formation in the Archdiocese of Chicago will come to an end next June when Archbishop Quigley Preparatory Seminary closes its doors.

The archdiocese announced the closure Sept. 19 before dismissing classes for the day.

"The changing patterns of vocation discernment have had a great impact in the ability to maintain a high school seminary program," said the statement announcing the closure.

Among the school's alumni in the Diocese of Tulsa are Bishop Edward J. Slattery, Class of '59. Father Daniel Perlinski graduated in 1945, Father



Students walk past Archbishop Quigley Preparatory Seminary High School in Chicago Sept. 21. The 101-year-old school will close at the end of this academic year. (CNS photo) James White in 1958 and Msgr. Patrick Brankin in 1969.

"For many years Quigley has been one of the few high school seminary

preparatory schools in the United States," the statement said. "Declining numbers of students, along with growing costs per student associated with operating Quigley, have also led to this difficult but necessary decision."

This year, Quigley has about 183 students, down from about 218 two years ago.

The Chicago archdiocese will continue to find new ways to help its young people listen for God's call to the priesthood and religious life, according to the statement.

Quigley was founded as Cathedral College of the Sacred Heart in 1905 by Chicago Archbishop James E. Quigley.

Kelley freshman an old hand at skeet competition

Jon Michael McGrath II is a world champion skeet shooter.

He's also 14 years old.

The Bishop Kelley freshman picked up his first shotgun while attending Boy Scout summer camp in 2003, and four months later, at the age of 11, received global attention for breaking 122 of 125 clay targets at the World Skeet Championship in San Antonio. There he won his first gold medal; he now holds 13 world titles.

The term "skeet" refers to an old Scandinavian word meaning "to shoot," according to the National Skeet Shooters Association. The competitive target shooting sport was invented in America in 1920 by several Massachusetts men who wanted to improve their aim before hunting season.

Their system of simulating the flight pattern of live birds with the use of hand-propelled, inanimate targets began as a spirited game

between hunters. Today, a modern version of the game has become an international sport in its own right for hunters and non-hunters alike. It is the fun of the game and the thrill of marksmanship that unites all skeet shooters, the association website says.

Jon Michael was twice named captain of the Sub-Junior All-America Skeet Team by the national association. He also was named the youngest All-American in any sport in the United States by the National Shooting Sports Foundation. In 2006, the foundation named him the first National Ambassador for the Scholastic Clay Target Program.

He was invited to train with three-time Olympic medalist Kim Rhode at the U.S. Olympic Training Centers in Colorado and California in preparation for the 2008 Olympic Games in Beijing.

"Kelley is great but I do have a lot of homework which makes it

tough to catch up when I have to travel," Jon Michael said. "The teachers, staff and administration have been very supportive."

In skeet shooting, there is a zero- to three-second time delay from the release, and the shooter may not move or mount the shotgun until he sees the target.

"If you bobble or lose your concentration for just a split second, you're done," Jon Michael warned. Jon Michael also enjoys baseball and is trying out for Kelley's team this year.

Previously he played for Monte Casino while attending Marquette. His father and coach, Jon Michael McGrath Sr., attributes his son's shooting and batting skills to excellent hand-eye coordination.

After traveling many states for competitions, Jon Michael is cutting back this year because of homework.



Skeet shooter and Bishop Kelley freshman Jon Michael McGrath II is training for the 2008 Olympics in Beijing. (Photo by Tom Gilbert, Tulsa World)

'Hebrews' unites Old and New Testaments, Bishop tells Bible group

The speaker for the Women's Daytime Bible Study group Sept. 13 was Bishop Edward J. Slattery, who spoke on the first two chapters of Hebrews, a unique book of the New Testament that was a homily, although neither the homilist nor his audience is known.

Bishop Slattery said Hebrews makes "a great contribution" to Scripture because "it takes into account the Old Testament more than any other book in the New Testament. Basically, the author uses the Old Testament as the first and best witness to Christ. In a nutshell, that's what Hebrews is."

The people who heard the homily clearly were familiar with the Old Testament; otherwise the message in Hebrews "makes no sense at all," he said.

The book reveals how the Old Testament was preparation for "God's final revelation of Himself."

"In the Old Testament, He spoke through prophets and kings in preparation for the final moment when God Himself would come and speak to us," Bishop Slattery said. "Jesus Christ is the entire reason for the Old Testament."

Christ revealed that God's entire message is love, and His willingness to sacrifice His life to conquer sin and death was in keeping with the sacrificial nature



Bishop Slattery talks with Judy Scheel after his discussion of the Book of Hebrews at the Women's Daytime Bible Study Sept. 13 at Church of the Madalene. At left are Ramona Harder and Mary Harris.

of the people of His time.

His death and resurrection essentially replaced the sacrifices offered in the Old Testament, Bishop Slattery said. "There's only one sacrifice, and it has already been done."

He also talked of Catholics' belief that - because when Christ rose from the dead He

transcended time and space - the sacrifice is made at every Mass.

"It's almost like the historical event is transported to wherever Mass takes place," he said. Catholics all over the world are "no different from the people who were there for the death and resurrection. You participate in the saving action of faith."

Christ died on the cross "in utter, total, complete obedience," and a person's spiritual life is a process of also surrendering totally to the will of God, the Bishop said.

"And we always fall short, and that's why we need Jesus."

He said evil still exists in the world, but with Christ's sacrifice

and resurrection "the devil is no longer victorious."

The Women's Daytime Bible Study was launched almost 10 years ago. Beginning at 9 a.m. every Wednesday at Church of the Madalene, up to 100 women come together to study Scripture. They use the Little Rock Scripture Study as their guide, which includes a workbook and about 18 questions on each lesson.

They first meet in small groups to discuss what they have read, then they hear from a guest speaker. Typically, Bishop Slattery is the first speaker when the new study year begins each fall.

Other guest speakers pick up where he left off. In the Hebrews study, Father Steve Austin, pastor of Church of the Resurrection, led the second study session the following week.

Participants describe the Scripture study as "a wonderful group of women," and several said they consider themselves blessed. They deepen their knowledge of the Scriptures while building and enjoying fellowship in an atmosphere of "loving support and trust."

Dr. Juanita Quinn, of Christ the King Parish, said she has attended the study group since its founding in 2007. "It's gone so fast," she said.

St. Pius X classmates return as teachers for 2006-07

By **BARB HILGER**

For Amy Blum and Katy Roberson, St. Pius X School is the beginning of their education careers in more than one way. The two already know their way around the school, and they should: They are graduates of the Class of 1997.

The pair continued their education trek together through the halls of Bishop Kelly High School, after which they parted ways. Each went on to earn a bachelor's degree in elementary education, Miss Blum from the University of Oklahoma in Norman and Mrs. Roberson from Northeastern State University in Tahlequah.

They met up from time to time when they were home for breaks. But it was not until last year that the two realized they were both on the track to an education degree, and still they did not realize that both hoped to return to St. Pius to teach.

Mrs. Roberson's return came through an internship during her final semester in the fall of 2005. "St. Pius was always my ideal school to teach. I liked the school environment," she said. Following graduation that December, she returned for the spring 2006 semester to cover a maternity leave.

Miss Blum applied through the Diocese in the spring and was surprised when St. Pius X's Principal Karen Arras contacted her for an interview. "I did not think I would come back to Pius, never in a million years. I did not think the opportunity would be there."

Returning to their old stomping grounds has been a little unusual: Several of their former teachers are still there, and they both agree that now that they are colleagues, it is difficult referring to their former teachers by their first names.



Amy Blum, left, and Katy Roberson

"I am excited to have a rookie partner and to be back with a good friend," said Mrs. Roberson, a sentiment Miss Blum shares.

The same classroom where Miss Blum sat as a first-grader is where she will teach first grade to 18 anxious faces, and while she is "very excited," among those faces will be Todd Goldsmith's son, and she said that can be a little intimidating.

Mr. Goldsmith is the Catholic Diocese school superintendent, but she is more familiar with him as one of her former teachers.

"To have a student return to their school to teach, that is a true testimony to the fact that the school must be doing something right," said Mrs. Arras who never taught the new teachers but has spent 25 years in education.

Mrs. Roberson is the third-oldest of eight children, and all but one of her siblings graduated from St. Pius X. Though she did not attend all eight years there, it is where she began and ended her elementary school years. "My family moved to Oklahoma City when I was in first grade, then four years later we returned to Tulsa and to St. Pius." Because of the move, her oldest brother did not graduate from the school, but her youngest sister, Claire Kelly, is currently in the sixth grade and will be one of her students.

Miss Blum is the second of three children, and both of her sisters also graduated from her alma mater. She said her parents know the value of a Catholic education and are "thrilled that I am back to teach here." She is excited to be back herself. "Everyone here is so supportive, I could not ask for a better first-year teaching experience."

Mrs. Roberson will teach eighth-grade homeroom, sixth-grade math and seventh- and eighth-grade literature. St. Pius X has two classes for each grade; the second eighth-grade class is taught by Mrs. Roberson's former eighth-grade teacher, Debbie Margerum. "I am glad to be working with her," the rookie teacher said. "She has a lot of experience and can help me figure out if I am on the right track."

Church raised sex abuse prevention bar for everyone, expert says

NEW YORK (CNS) - The U.S. Catholic Church's response to its child sexual abuse problem has raised the bar on sex abuse prevention for all U.S. organizations that serve children, said Monica Applewhite, an expert in abuse prevention strategies.

Writing in the Sept. 25 issue of *America*, a national Catholic magazine published by Jesuits, Ms. Applewhite said that when the U.S. bishops issued their "Charter for the Protection of Children and Young People" in June 2002 "the 'industry standards' for child protection changed."

"Formerly unwritten rules, like

not allowing a sexual offender to work with children and defining specific boundaries for ministry relationships, were now clearly articulated - not just for the Catholic Church, but for everyone," she wrote.

"Numerous churches, schools, camps and other child-serving organizations have implemented sexual abuse prevention programs since 2002, both in response to the publicity of the Catholic sexual abuse cases and in response to the solutions that were defined as a result," she said.

Ms. Applewhite is president of the religious services division of

Praesidium, a Texas-based organization that provides abuse-prevention training programs for churches, schools and other organizations that serve children and youths.

In her *America* article, "Putting Abuse in Context," Ms. Applewhite said that in the 1950s the FBI launched an abuse prevention program that consisted of warning children not to talk to strangers or take candy from them - even though studies indicate that only 11 percent of child sexual abuse is by strangers.

In the '60s, she said, states started passing child-abuse reporting laws

and forming protective services agencies to supervise problem families or in some cases to remove children from homes where they suffered abuse. An estimated 29 percent of child sexual abuse is by relatives.

"Protective services did not, however, manage cases of 'acquaintance abuse' ... To date, no agency has been established to investigate and respond to acquaintance abuse," she said. According to Praesidium, 60 percent of child sexual abuse is at the hands of an acquaintance who is not a family member - a teacher, baby sitter, minister, neighbor,

schoolmate or adult volunteer working with youths.

Ms. Applewhite said Big Brothers learned in 1974 that it "had become a magnet for adults who were seeking sexual contact with children," and it took stringent preventive steps to screen and supervise all its staff and volunteers and set up procedures to detect inappropriate behavior.

"Big Brothers went a step further by asking other major volunteer organizations that served children to join with them to create abuse-prevention programs," she said. "They were met with polite refusals and denial."

Abuse *Continued from page 1*

and shock to make me submit."

For the next year and a half, she was repeatedly victimized by the priest, sometimes in his office and sometimes in his rectory or even in his car, she said.

She claims that though she told the pastor of her parish, nothing was done, and Dolan remained there for eight more months.

As a result of her abuse and a subsequent sexual relationship

with a priest which ended only after 28 years, she suffers from depression, anxiety, post-traumatic stress disorder, sexual confusion and associative identity disorder, a combination of difficulties which forces her to live on Social Security.

The final speaker was Ed, another victim of clergy sexual abuse.

"I've heard hundreds of victims'

stories - and there's a single thread in them all," he said. "It was as if the priest had sucked the soul out of the person, and replaced it with a vacuum."

Ed used the image of salting a field to compare the effects of child sexual abuse by clerics. When the Romans encountered a stubborn village, they would pour salt on the fields, poisoning the land for a generation or more, he explained.

"This salt planted by these perpetrators has ruined generations of Catholics" and has prevented the faith from reaching many younger generations, Ed said.

"They won't know the joy of bringing a son or daughter to baptism, the peace that comes from reconciliation, or ... go to Communion and believe what we believe - that this is the bread of

life."

Ed criticized the archdiocese for handling the sex abuse crisis "administratively," instead of ministering to the needs of the victims; and he implored the Archdiocese to find new ways to reach out to the victims. "We have apostolates for immigrants, for the poor, for the aged," he said. "Where is the apostolate for the victims of clergy sex abuse?"

'Saint of 9/11' a sentimental documentary about Father Mychal Judge

By HARRY FORBES
Catholic News Service

NEW YORK - One of the most iconic photographic images of Sept. 11, 2001, was the lifeless body of Franciscan Father Mychal Judge carried from the wreckage by the firefighters he had so steadfastly served as New York Fire Department chaplain.

Sir Ian McKellen narrates "Saint of 9/11" (IFC), a moving tribute to Father Judge, who was the first official casualty in the terrorist attacks on the World Trade Center. As the film relates, New York Mayor Rudolph Giuliani urged him to leave the site, but Father Judge refused to leave his charges.

Director Glenn Holsten's sentimental documentary features heartfelt testimonials from those whose lives he touched: firemen, alcoholics, the homeless, and gays and AIDS patients to whom he ministered. There is also some (but, alas, not enough) footage of Father Judge himself.

Father Judge's homosexual orientation and recovered alcoholic status (he was a staunch AA member) are not avoided. While he may have recognized his sexual tendencies during his seminary days, one must presume that Father Judge was celibate throughout his priesthood.

Apparently he didn't want the firefighters to know about his orientation, fearing it could interfere with his ministry. But when an AIDS patient specifically requested a gay priest at his bedside, Father Judge decided it was time to be a least a little more open.

Along with moving descriptions of his caring for AIDS patients, administering the sacrament of the sick, speaking eloquently at their funerals, the documentary contends that Father Judge was being far more compassionate in these instances than the Church itself, an unfair inference. A 1986



Franciscan Father Mychal Judge, who was a chaplain for the New York City Fire Department, is pictured in a still image from the documentary "Saint of 9/11." (CNS photo/Michael Goldman, IFC)

pastoral instruction on homosexuality - pointedly attributed in the film to then-Cardinal Josef Ratzinger and reported in the press as "Vatican Reproaches Homosexuals" - is compared unfavorably to Father Judge's point of view.

Also problematic are other instances in the film positioning Father Judge as somehow at odds with the Church. "He had a direct line to God, and even the Church

couldn't get in his way," someone says at one point.

"For sure I march to a different drummer. I don't belong to the Church of so many of these priests. They're good men to be sure, but they're in a different Church than myself," Father Judge is quoted as saying.

A more conventional biography might have been preferable to the succession of talking heads extolling Father Judge's saintly virtues, with such anecdotes as his giving his coat to a homeless person on a cold night, but his track record is indeed impressive.

Several homeless men speak glowingly of him, as do the families who lost loved ones when TWA Flight 800 exploded over Long Island in 1996, to whom he also ministered.

Candidate for sainthood? We are told Father Judge was the last person to think of himself at that elevated level. But as author Malachy McCourt points out in the film, Father Judge became a priest in 1961 because he wanted to serve - and serve he did until his heroic death.

Whether canonization is indeed in the future for this Franciscan friar, there will remain the touching image of Pope John Paul II graciously receiving Father Judge's helmet when it was presented to him by New York firefighter Patrick Burns two months after Sept. 11.

The film has some disturbing images of the World Trade Center, reference to his gay orientation and former alcohol abuse, and remarks offering questionable criticisms of the Church. The USCCB Office for Film & Broadcasting classification is A-III - adults. Not rated by the Motion Picture Association of America.

Harry Forbes is director of the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops.

Authors seek to clarify Catholics' murky view of evangelicals

BELIEVERS: A JOURNEY INTO EVANGELICAL AMERICA

By Jeffery L. Sheler. Viking (New York, 2006). 336 pages, \$24.95.

HOLY LAND USA: A CATHOLIC RIDE THROUGH AMERICA'S EVANGELICAL LANDSCAPE

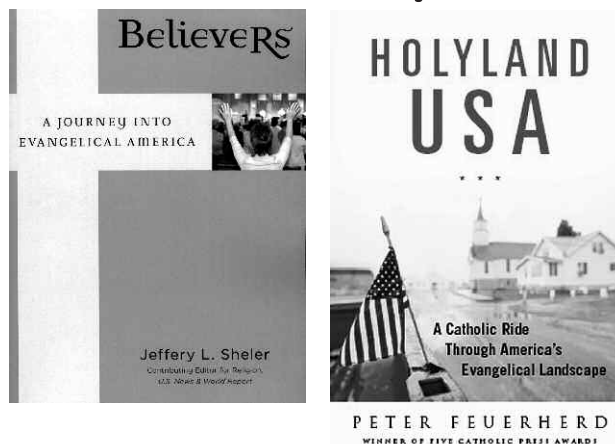
By Peter Feuerherd. Crossroad Publishing (New York, 2006). 192 pages, \$16.95.

Reviewed by BRENT KALLMER
Catholic News Service

These days, "evangelical" seems like a bit of a loaded term, one whose use in conversation frequently produces more heat than light. As often as they are cited for their sheer numbers or political influence, it remains the case that most people - Catholics included - have at best a murky picture of evangelicals.

This should not be all that surprising, since evangelicalism is not a monolith but a mosaic of movements, events and people that in general has three main emphases: the need to be "born again" by entering into a personal relationship with Jesus, a conviction that the Bible - as the inerrant word of God - is the sole rule of faith, and the duty of sharing the Gospel and converting others.

Historically, evangelicalism has been watered by the streams of 17th-century pietism in the Lutheran and Reformed churches of Europe and the Great Awakening of the



18th century in this country that made famous names like George Whitefield and Jonathan Edwards. It is a diverse group, to be sure, one which comprises conservative Baptists, Dutch Reformed Calvinists, Pentecostals, even pacifist Mennonites.

This is the varied terrain that Jeffery Sheler covers in "Believers: A Journey into Evangelical America," an engrossing survey that devotes each chapter to a different part of the evangelical landscape. These include Rick Warren's Saddleback Church, the beacon of evangelical education Wheaton College, the wildly popular Creation Festival, and even a mission to a Mayan village in Guatemala.

Mr. Sheler, who spent 15 years as U.S. News & World Report's religion editor, has the perfect touch for this stuff, and it doesn't take long for the tired stereotypes of evangelicals to start flying out the window. Indeed, the only thing - aside from a shared faith in Jesus Christ - that seems to unite evangelicals in "Believers" is their utter normalcy.

It is rare to find a book that succeeds in weaving together the strands of a phenomenon as kaleidoscopic as evangelicalism - from its development through American history right down to individual believers' moving descriptions of their struggles to live their faith - into such a fluid and engaging narrative. Better still, Mr. Sheler's portrait of the evangelical world is unmarred by any attempt to tell the reader what to think about it, and so it is highly recommended.

For a Catholic take on evangelicalism, there is Peter Feuerherd's "Holy Land USA: A Catholic Ride through America's Evangelical Landscape," a reflection on Catholic-evangelical encounters in a variety of settings. Mr. Feuerherd, who was drawn to the topic during a stint as an editor with the American Bible Society, covers a remarkable amount of ground in the book's 186 pages, including those perennially awkward "are-you-saved?" conversations, "two-way conversion traffic" and differing conceptions of the public and private nature of faith.

Strangely absent, however, is any discussion of the sacramental life of the Catholic Church - and particularly the Eucharist - that stands in such stark contrasts to evangelical worship.

Contrasts aside, "Holy Land USA" seems most interested in teasing out the ambivalence of its believers, who often come off less as seekers after truth than as shoppers in a diverse "religious marketplace," scanning the aisles for a church containing their preferred mix of attributes.

Mr. Feuerherd, like Mr. Sheler, proves adept at fitting together the disparate pieces of his subject into a flowing narrative, one which seems to draw the reader into the conversation.

By AMANDA WILLIAMS

1957: Katie Couric, Spike Lee and Osama bin Laden were born; "West Side Story" opened on Broadway; Sputnik launched; the Dodgers moved from Brooklyn to L.A.

1957 also was the year Thetis Masterson moved in across the street from Teresa Soerries in mid-town Tulsa. Now in their upper 80s, the women are beginning their 50th year as neighbors.

"They have been good friends as long as I have been here," said Sister Marie Pierre Fleming, O.S.B, pastoral care director at Church of the Madalene.

Mrs. Soerries and her family moved into a newly built midtown home in 1950. When Mrs. Masterson and her family joined the neighborhood seven years later, the families almost mirrored each other, as both had two sons and two daughters.

At that time about 50 children lived in the close-knit area near Church of the Madalene. Now there are five.

"It was wonderful because the children could form their own baseball or football teams on the front lawn and play until dark," the two said in a recent interview. They have a tendency to talk at the same time and often complete one another's sentences.

Both women said they moved into the neighborhood so their children could attend school at Church of the Madalene. Mrs. Masterson's youngest son was in the last

class to graduate before the school closed in the early 1970s. She speculated the financial hardship of maintaining the school was primarily due to a shortage of nuns that necessitated hiring - and paying - lay teachers.

Mrs. Soerries said that after the school closed, her youngest children rode a bus to Holy Family Cathedral School.

All their children attended Bishop Kelley High School and carpooled together.

When the women began attending Madalene, Mass was held in the parish hall. They witnessed the "brick-by-brick" construction of the present-day sanctuary and have monitored recent changes and remodeling.

Mrs. Masterson related a comment then-pastor Father James McNamee was famous for sharing anytime someone complained about the Church being too small: "The Church is big enough if you sit properly - and sit together."

Both women agreed the changes over the years were hard to get used to but that the Church is still Madalene.

Mrs. Masterson and Mrs. Soerries laughed at the number of cakes and pies each baked during their years with the Women's Club, saying the total had to be in the thousands.

As a resource and testament to changes in parish culture, the neighbors talked about transitions they observed over the past half-century.

"Father McNamee didn't believe in children going to the nursery, he wanted them in Mass," said Mrs. Masterson. Snacks were never allowed during the service. Mrs. Masterson told her children "if they were going to eat, it would be at the dining table at home."



Thetis Masterson, left, and Teresa Soerries have been neighbors and friends for 50 years.

Madalene women cherish 50 years as neighbors

The women also discussed their views about church-hopping. In their day, the church where you attended Mass was "your" place of worship - you stayed through the good times and the challenging times; you were a faithful parishioner even if your pastor was relocated; it was your home parish.

"You can't go back and forth," Mrs. Masterson said.

As they have watched Tulsa grow, the women say, every year brings changes.

The Broken Arrow Expressway was built practically in their backyards. A train used to run behind their homes and, much like a scene from "Dumbo," when the fair was in town the children would awake at night to the strange sounds of exotic animals arriving via locomotive.

Mrs. Masterson recalled that when she and her late husband, James Masterson, purchased their home they were unaware of the train until the first night, around midnight, when it roared by and woke the entire family.

Mrs. Soerries still feels strongly about the integrity of her neighborhood and said it is a good area that - until recent years - had been free of crime. Both always kept up with election dates and diligently cast ballots.

Since the neighbors have lived alone for many years now, they act as a lifeline for one another and are alert to anything out of the ordinary. "If Teresa's kitchen light isn't on and the shades aren't raised by a certain time, Thetis calls to check on her," said Eileen Nash, Mrs. Masterson's daughter. "Teresa keeps the same close eye on Mom's lights and curtains."

This close and caring contact has proved a saving grace for Mrs. Masterson. Her doctor informed her in November 2005, after several tumbles, that she either would need to move into assisted living or hire a home-health aide. He basically told her she couldn't live alone.

"When I moved into this house I swore I would never move out," Mrs. Masterson said.

She lobbied her doctor, telling him about her support

team: a daughter who visits frequently and a neighbor who watches her house and checks on her throughout the day.

He yielded, saying, as Mrs. Masterson savors retelling: "We'll give it a try."

Almost a year after the doctor issued his edict; Mrs. Masterson reports no serious problems. "Sure, sometimes I fall, but I haven't been hurt."

With seniority comes gravity, Mrs. Soerries adds: "If you fall, you have to call someone to come help you up. You're not hurt, you just can't jump up like you used to." They laugh about times when their children walked in to find their moms sitting on the floor waiting for a helping hand.

Mrs. Masterson wears a "Life-Line" around her neck, a necklace-style paging device that contacts emergency personnel with the push of a button should she need immediate assistance.

One of Mrs. Masterson's favorite pastimes is looking through her photograph collection. "Without pictures, you haven't got anything," she said. Some photos date back 83 years, when she was 2 years old riding in her father's lap in a new car; others are as recent as the little boy her daughter now baby-sits. Her home is decorated with images of her family, grandchildren and friends.

"They are both faithful folk who raised good families," said Sister Pierre.

Mrs. Masterson's husband and two of her children have passed away, as has Mrs. Soerries' husband, Bernard Soerries.

When asked about their most memorable moments together over the past five decades, neither mentioned any single event.

"We are comfortably close and know we can rely on each other. We go to Mass together every week and enjoy each other," said Mrs. Masterson.

"We're good neighbors."

Connections

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

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

Father Amaliri becomes U.S. citizen

OKLAHOMA CITY – With friends and fellow priests from Cushing, Drumright and Broken Arrow present as witnesses, Father Paul Amaliri became a citizen of the United States Sept. 22 in a ceremony at the U.S. Courthouse in Oklahoma City.

Father Amaliri, a native of Nigeria who came to the Diocese of Tulsa in 1996 and became a permanent resident of the U.S. in 2001, said he had never been to an immigration ceremony before, but everyone he talked to had told him it is a magnificent experience.

After a year of study, Father Amaliri in August passed the required exams on U.S. history and civics with flying colors. He said he was especially fascinated to learn more about the civil war, about the history of the U.S. flag, the history of the presidency and the separation of powers among the executive, legislative and judicial branches of government.

"I know things many Americans don't," said Father Amaliri, who compared native-born Americans' knowledge of their heritage to some cradle Catholics' grasp of the faith. Their catechesis came when they were so young that by adulthood they have forgotten much of what they've learned.

"So some converts to the faith know more than the cradle Catholics," he said.

Studying is familiar to Father Amaliri; he holds a master's degree in divinity and another in art from Kenrick Glennon Seminary in St. Louis, a master's degree in counseling and is working on a doctorate in pastoral counseling.

In addition to current parishioners from Sts. Peter & Paul Church in Cushing and St. Mary in Drumright, friends from St. Benedict Church in Broken Arrow came to Oklahoma City. Msgr. Patrick Gaalaas, vicar general and pastor of St.



Father Paul Amaliri, at far left, joins 98 other individuals from 35 different countries, to take an oath of allegiance in U.S. District Court on Sept. 22. The new American says he looks forward to exercising his voting rights, traveling with his American passport and serving on a jury. "America is a good country, the most powerful country, and I am honored to become a naturalized citizen of this awesome nation. God bless America!"

Benedict, also came to be with his former associate.

"As busy as he is, I was surprised he could make it," said Father Amaliri, who was at St. Benedict from August 2000, shortly after his ordination, to August 2002. "He will say no, but I call myself his favorite associate."

The new citizen said he was pleased by the presence of Father Tim Davison, pastor of Sts. Peter and Paul in Tulsa, who was the vocations director who brought him to the Diocese of Tulsa for the first time.

The young Nigerian had heard of the Diocese and had talked to Msgr. Dennis Dorney, former vocations director, as early as 1993. A couple of years later, he was visiting friends in Ohio and called the Diocese to inquire about his potential future. He was told Father Davison had become vocations director, but he was on vacation, the staffer told the Nigerian caller. In Ohio.

"Tim called me within five minutes and drove me here from Ohio." As they entered the state and passed by fields and cows, Father Davison advised the young man he'd better get used to both if he was going to live in Oklahoma.

A decade later, as the citizenship ceremony approached, "I told Tim, I want you in Oklahoma City. You cancel everything unless it's a funeral and be there."

Nigeria allows for dual citizenship, so Father Amaliri remains a citizen of his native country as well as his adopted one. After he took the oath of allegiance to the United States, the Diocese of Tulsa contingent took him to Bricktown for a celebratory luncheon.

Father Bradley's anniversary tour

Father Richard Bradley celebrated a Mass of Thanksgiving at St. Francis Xavier Church in Stillwater Sept. 9. The St. Henry pastor is traveling to the churches he formerly served in recognition of his 25th anniversary to the priesthood.

Father Bradley, ordained Aug. 8, 1981, said his first Mass at Christ the King Church, which held an anniversary celebration for him Aug. 20. Because most of the churches he has served are far from Tulsa, "It is easier for me to go to visit them than for them to travel to Tulsa."

"One of the important factors in reaching this milestone are the people I have met and served along the way," Father

Bradley said. His first assignment was as associate pastor at St. Pius X Church. After three years, he was assigned as pastor at Immaculate Conception Church in Tulsa, which since has closed.

Immaculate Conception was Father Bradley's childhood parish while growing up, though by the time he was ordained, he said, he no longer had relatives there.

He is working with Msgr. Gregory Geir to organize a reunion of Immaculate Conception parishioners at Holy Family Cathedral on the feast day of the former church, Dec. 8.

After three years at Immaculate Conception, Father Bradley moved to Cushing, Drumright and Bristow, where he visited on the first stop on his anniversary tour.

Not all his travel plans are confirmed, but he also hopes to visit his former parishes in Hartshorne, Wilburton and Talihina, Atoka and Coalgate and Muskogee.

Father Bradley's anniversary blitz will include fellow priests when current St. Henry parishioners host a private dinner in their home for their pastor and for Fathers Jim McGlinchey and Father John Wade, both celebrating the 50th anniversary of their ordinations and Bishop Edward J. Slattery, who is celebrating his 40th. Also on the guest list are Father Herman Foken, who turned 90 this year, Father Dan Perlinski, who is 80, and Father Paul Donovan, former St. Henry pastor, who is 75.

Priest shearing set for Oct. 15

SAPULPA – "It's a good cause, but I'm only doing this once!"

So declared Father Stuart Crevcoure in anticipation of what he calls "the shearing of the locks" scheduled after the 10:30 a.m. Mass Oct. 15 at Sacred Heart Church in Sapulpa.

Father Crevcoure last got a haircut in December 2004. He has had to be patient while waiting for his unruly auburn mane to grow out to 10 inches so he can donate the hair to Locks of Love, a group that provides wigs to children undergoing cancer treatments.

He's been through several awkward stages – including having to use bobby pins before he reached the full pony-tail stage.

Father Crevcoure first got the idea from Msgr. Gregory Gier, who taunted him when he was a couple of weeks overdue for a haircut back in 2004. Then some of his students at the University of Tulsa Newman Center, where he is chaplain, were raising money for the American Cancer Society's annual Relay for Life.

"I told them that if they did well with their fundraising I would 'consider' growing my hair long enough for Locks of Love. Several of our TU students have done so in the past, and that rather inspired me.

"The TU students think I look like Thomas Jefferson. It could be worse – they could be saying I look like a hippie."

He finally decided to go ahead, reckoning that "at least at my age, hair is a renewable resource. I'm glad it has inspired a number of women in my parish, too, to donate their hair to Locks of Love."

Oct. 15 promises to be festive. The Knights of Columbus and Catholic Daughters will have their monthly breakfast that day. And, of course, then comes the shearing.

Non-parishioners who would like to be on hand for all the action, capped by the public priest shearing, are asked to call 224-0944 so organizers can accommodate all comers.