



First grade sweethearts

Mailing label

- Couples learn to make love safe — Page 13
- Mission trip to Mexico a success — Page 26

TENNESSEE REGISTER

A Voice of Tennessee Catholic Life since 1937 • February 13, 2004



Photo by Andy Telli

Virtual windows

Carolyn Darke, a parishioner at St. Francis of Assisi Church in Dover, is painting a mural depicting the Crucifixion of Christ. The mural, painted to look like stained glass windows, will be mounted with the Crucifix on the wall behind the altar. Darke also painted eight windows for the church, which has no real windows. Please see story on page 15.

Bishop releases local abuse statistics

NASHVILLE. Seven priests serving in the Diocese of Nashville between 1950 and 2002 were credibly accused of the sexual abuse of minors, Bishop Edward Kmiec announced in a letter to the people of the diocese. None of the priests remain in ministry, and all of the abuse took place prior to 1985.

The Diocese reported that of the 378 ordained members of the clergy who served in the diocese between 1950 and 2002, seven, or 1.8 percent of all clerics, have been credibly accused of abuse of minors and that 30 victims have contacted the diocese. The diocese has paid a little more than \$200,000 in counseling and charitable assistance to victims. No parish money, or funds given to the Bishop's Stewardship Appeal or to the GIFT Capital Campaign were used for this purpose.

This information was supplied to a national study of clergy sex abuse conducted by the John Jay College of Criminal Justice at the request of the U.S. Conference of Catholic Bishops and its National Review Board. The study covered a 52-year period, and was designed to assess the scope and nature of the problem of the abuse of minors. The results of that study are scheduled to be released on Feb. 27.

During part of the time period covered by the John Jay Study, the Diocese of Nashville included the entire state of Tennessee. In 1971, the western third of the state became the Diocese of Memphis. In 1988, the Diocese of Knoxville was formed from the eastern third of the state. The Dioceses of Memphis and Knoxville took part in the survey along

John Krenson: Soldier, deacon

Theresa Laurence

For the sacrifices that must be made to preserve and establish freedom, John Krenson, a soldier and a deacon, believes his spiritual and military duties are "necessarily intertwined particularly to ensure that war is fought, when necessary, without hate and with right purpose."

A deacon at Cathedral of the Incarnation in Nashville and a major in the Army National Guard, Krenson has long reflected on his call to be a soldier and his call as a Catholic. "Today, in the midst of a war zone contributing to the fighting ef-

fort, I struggle to reconcile that with my ordination as a Catholic deacon," he writes via E-mail from his base in Kabul, Afghanistan. "But whenever I think about abandoning one or the other vocation, I simply cannot bring myself to do it."

Currently stationed in Kabul, Krenson's role is strictly as a soldier, specifically as an intelligence officer. His unit, the 230th Army Liaison Team, facilitates communication between Coalition Joint Task Force 180 and the International Security Assistance Force, and ensures that both forces are aware of common enemy threats.

Krenson acknowledges that while many see no conflict with his actions, "there are many who abhor what I am doing and who see hypocrisy and betrayal to the word of God."

However, he feels God is calling him to help the oppressed obtain the basic freedoms that Americans take for granted.

"Peace is not absence of war while hatred runs rampant throughout a society. ... True peace is when people can live without fear and have real hope for better lives," Krenson says. As a deacon and a soldier, he feels called to stand against the warlords who impose

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BISHOP KMIEC'S KORNER

February

15 • Sunday

Dedication, 2 p.m., St. Patrick School, McEwen

17 • Tuesday

Presbyteral Council, 10 a.m., Catholic Center, Nashville.

RCIA, 7:30 p.m., St. Henry Parish, Nashville.

19 • Thursday

Confirmation, 7 p.m., St. Bernard Academy, Nashville.

20 • Friday

Strategic Planning Commission, 10 a.m., Catholic Center, Nashville.

Cathedral Blarney Ball patrons party, 6:30 p.m., Gaylord Entertainment Center, Nashville.

21 • Saturday

Opening Mass, Ann & Monroe Carell Conference, 9:30 a.m., Pope John Paul II High School, Hendersonville.

22 • Sunday

Confirmation, 2 p.m., St. Matthew Parish, Nashville.

25 • Wednesday

Ash Wednesday Mass, 8:30 a.m., Catholic Center, Nashville.

Opening prayer, 3 p.m., Tennessee State Senate, Nashville.

28 • Saturday

Confirmation, 5:30 p.m., St. Pius X Parish, Nashville.

29 • Sunday

Rite of Election, 3 p.m., Holy Family Parish, Brentwood.

Bishop Edward U. Kmiec asks for your prayers for vocations, for our priests and for the following deceased clergy of the Diocese of Nashville:

Msgr. Louis Hoste, V.G.
February 15, 1888

Father John W. Sliemers
February 15, 1934

Bishop James Whelan
February 18, 1878

Father John F. Walsh
February 19, 1882

Bishop Richard P. Miles
February 21, 1860

Father Thomas A. Giblin
February 23, 1934

Father Charles V. Schirmpf
February 23, 1958

Father Michael McAleer
February 24, 1881

Father Curvin P. Wassem
February 25, 1965

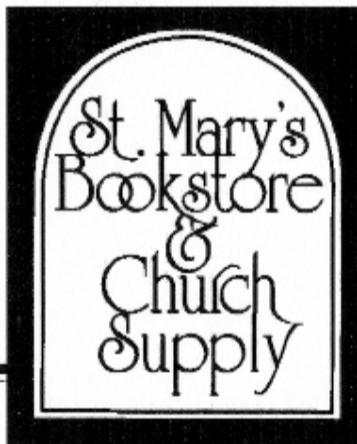


Photo by Rick Musacchio

Bishop Edward Kmiec greets Chief Ronald Serpas, the newly appointed head of the Metropolitan Nashville Police Department, at the 25th annual Father Ryan High School Mardi Gras Auction and Gala. Bill Farmer, a former president of the school's board of trust, introduced the new chief at the event, held Friday, Feb. 6.

Msgr. I. Harold Shea
February 26, 1967

Father Joseph L. Boehmer
February 29, 1928 •



**February 14
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Bishop releases results of abuse of minors study

Continued from page 1.

with nearly all of the 195 Roman Catholic Dioceses and Eastern Rite Eparchies in the United States.

The study was commissioned following the USCCB's adoption of the "Charter for the Protection of Children and Young People" in June 2002. Later that same year, the USCCB adopted the "Essential Norms of Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons" which became "particular law" for the Catholic Church in America.

Dioceses of the Roman Catholic Rite and eparchies of the Eastern Catholic Rites are geographical portions of the Catholic faithful designated as a local church under the pastoral care of a bishop or an eparch.

Among the key provisions of the charter and norms is the permanent removal from ministry of anyone credibly accused of the sexual abuse of a minor, the

establishment of policies to respond to allegations of abuse, and the prohibition of dioceses entering into confidential settlements with victims of abuse.

The compliance audit conducted in 2003 found that the Diocese of Nashville was among 52 dioceses in the country in full compliance with the terms of the charter at the time of their audit. Another 106 dioceses were able to correct shortcomings and were deemed to be in compliance when the audit report was released in early January. Thirty-three dioceses had yet to address recommendations or instructions to comply with the charter.

The Diocese of Nashville established policies to respond to allegations of abuse in 1985, and expanded them in written form in 1992 and again in 2002. The full texts of those policies, along with a Code of Conduct for those working in the ministries of the diocese are available on the internet at www.dioceseofnashville.com.

The Diocese of Nashville has never entered into settlements, public or private, with victims of abuse, and for many years there has been no one working in any of its ministries who has been credibly accused of sexual abuse of a minor. Although the last abuse by an active member of the clergy, of which the diocese is aware, took place nearly 20 years ago, the bishop has repeatedly encouraged anyone who knows of, or reasonably

suspects that abuse is taking place to report it to the proper civil authorities and to the diocese.

Since the charter was adopted in June 2002, the diocese has not removed any priests from ministry because of allegations of the sexual abuse of minors. However, one priest from a religious order was removed from ministry here in 2003 by his order shortly after it received an allegation of misconduct that predated his ordination to the priesthood. That incident allegedly took place nearly two decades ago, well before he was assigned to work in Tennessee.

"We cannot change what happened 20, 30, 40, or even 10 years ago," Bishop Kmiec wrote in his letter to the people of the Diocese of Nashville. "However, we can devote our time and

resources to developing good programs such as background checks, screening, checking applications, checking references, and developing good training programs for everyone, including children, to detect and prevent child sexual abuse."

Bishop Kmiec has met personally with many victims, and has invited any victims of past abuse to contact the diocese if they desire assistance with counseling or healing. The diocesan sexual abuse help line is 800-770-0602.

"Though even one instance of abuse is one too many," Bishop Kmiec said, "the Church has been conscientiously addressing these issues. I again encourage anyone who knows of or reasonably suspects that abuse has taken place, report it to the proper authorities as well as the diocese." •

A letter from Bishop Kmiec

My Dear Brothers and Sisters in Christ,

As you may have heard, in two weeks on February 27, the results of a national study on clergy sex abuse conducted by the John Jay College of Criminal Justice at the request of the U.S. Conference of Catholic Bishops and the National Review Board will be released. I want to assure you that we fully cooperated with this study, which covered the period from 1950 to June 2002.

Over the past several years, here in our diocese and in the Church around the country, much attention has been focused on the tragedy of abuse of minors by priests. Unfortunately, some of that abuse has taken place here in our diocese. The last abuse by an active member of the clergy of which the diocese is aware took place nearly 20 years ago, but I would like to take this opportunity to tell you about the abuse of which we are aware.

Between 1950 and 2002, 378 ordained clerics served in the diocese. During that 52-year period, seven priests were credibly accused of abuse of minors, and 30 victims have contacted the diocese. Since June 2002, the diocese has not needed to remove any active cleric from ministry. However, in March 2003 a religious order priest was recalled by his provincial superior shortly after the order received an allegation of misconduct that dated back to the early 1980s and predated the priest's ordination. The diocese has paid a little over \$200,000 in counseling and charitable assistance to victims. No parish money, or funds given to the Bishop's Stewardship Appeal or to the GIFT Capital Campaign were used for this purpose. The diocese has not entered into any settlements with victims of abuse, and knows of no one who has been credibly accused of the abuse of a minor working in any ministry for many years.

We cannot change what happened twenty, thirty, forty, or even ten years

ago; however, we can devote our time and resources to developing good programs such as background checks, screening, checking applications, checking references, and developing good training programs for everyone, including children, to detect, prevent, and report child sexual abuse. Our diocese has an exceptional review board to guide us in our policies, and to respond to any allegations of abuse that might come forward.

Though even one instance of abuse is one too many, the Church has been conscientiously addressing these issues. I again encourage anyone who knows of or reasonably suspects that abuse has taken place, report it to the proper authorities as well as the diocese. I also again extend a charitable invitation to any victim of past abuse, no matter how long ago that abuse might have happened, to come forward if they feel the need for assistance and healing.

Once again, I reiterate our profound sorrow and apology to the victims of past abuse, and to their families, especially as it has occurred here in our diocese. I pray for their healing and for their forgiveness, and I repeat my continuing concern for their well-being. I also regret the pain and hurt that has been suffered by our entire community during the course of this tragedy of abuse, including our good priests who continue to serve us faithfully. I hope that all of our efforts at prevention will renew confidence in our dedication to fidelity in our mission of building God's kingdom of love and goodness in our midst.

Wishing you God's blessing, I remain devotedly yours in Christ.

+ Edward U. Kmiec



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Bishop of Nashville

Gibson's 'Passion' earns R rating for graphic violence

Mark Pattison CNS

WASHINGTON. The Motion Picture Association of America has given actor-director Mel Gibson's film "The Passion of the Christ" an R rating for its sequences of graphic violence.

In a rough cut of the movie shown during a November screening in Washington, one five-letter vulgarity for a promiscuous woman was directed at Mary Magdalene by a Roman soldier early in the film. Appearing as an English subtitle, the term was startling because the word — or anything remotely like it — does not appear in any biblical account of the Passion.

But that word alone would not merit the R rating — for "restricted, under 17 requires accompanying parent or adult guardian." In fact, a much cruder word can be spouted twice in a film — albeit in a nonsexual way — and the film can hang on to a PG-13 rating, which allows anyone of any age to see the movie without parental accompaniment.

The violence that did earn "The Passion of the Christ" the R rating is historically based. But how that violence is depicted is another matter.

A Feb. 7 *Los Angeles Times* story said, "Gibson has emphasized that it (his film) is not for young children."

"Even Mel Gibson told us that he would not recommend this movie for anyone under the age of 13," said the

Rev. Jerry Waugh, senior pastor at Northcliffe Baptist Church in Spring Hill, Fla. Waugh had attended a Chicago screening of the film with Gibson present.

Even those endorsing "The Passion of the Christ" say it is not suitable for young children, or that parents should see the movie first before deciding whether to let their children — of any age — see it.

The Gospels say Pontius Pilate had Jesus scourged, but there's no account of precisely what happened in the scourging. There is mention, though, of the crown of thorns being placed on his head, and the three falls Jesus had carrying the cross on the way to Golgotha. Much of the rest is the filmmaker's interpretation of events.

One past film where the Motion Picture Association of America had to wrestle with historical accuracy in determining a rating was "All the President's Men," the cinematic treatment of *Washington Post* reporters Bob Woodward and Carl Bernstein's account of the Watergate burglary that ultimately led to the resignation of President Richard M. Nixon.

The foul language heard in the movie was based on the transcripts of secretly made White House tapes whose existence helped lead to Nixon's downfall.

In 1976, though, there was no PG-13 rating. So the MPAA gave "All the Presi-

dent's Men" a PG rating, and the movie won a slew of awards, including four Oscars — one for best adapted screenplay.

But the violence depicted in "The Passion of the Christ" may do less to shock and outrage viewers than to stun them. One common myth held that Jesus received 39 lashes at the hands of Pilate's men. But in the November screening, Gibson had Jesus being struck by the whip more than 100 times — and the film included plenty of slow-motion images of whippings with sound effects.

Paul Lauer, a spokesman for Icon Productions, Gibson's filmmaking

company, told Catholic News Service in November that Gibson was working to edit some violence out of the film. But first-person accounts from some who attended invitation-only screenings in January still attested to the quantity of crucifixion-related violence on the screen.

As of mid-February, reviewers in the U.S. Bishops' Office for Film & Broadcasting, which judges movies not only for their aesthetic content but also for their moral suitability, had not yet seen "The Passion of the Christ," which does not debut in theaters until Feb. 25, Ash Wednesday. •

Nashville Diocese donates funds for Peter's Pence

NASHVILLE. In a letter from the Vatican Secretary of State to Bishop Edward U. Kmiec, Cardinal Angelo Sodano expressed his appreciation for the gift of \$26,279.46 received from the Diocese of Nashville for the Peter's Pence collection.

"His Holiness very much appreciates this charitable donation and the sacrifices which it entailed," Sodano said. "Your gift not only assists him in his universal pastoral ministry but also witnesses to your people's communion in faith and love with the successor of Peter."

"As a pledge of joy and peace in our Lord Jesus Christ the Holy Father cordially imparts his Apostolic Blessing to you and to all the clergy, religious and laity of the diocese," Sodano said.

In another letter, Substitute Secretariat of State Archbishop Leonardo Sandri said, "I also take this opportunity to express once more the gratitude of the Secretariat of State to your local church for the generosity shown by this year's Peter's Pence collection and the contribution made in accordance with Canon 1271." •

COMMUNITY CALENDAR

February

14 • Saturday

† Sts. Cyril, St. Valentine

"Healthy Cooking for the Heart," 11 a.m.-1 p.m., Adventure Science Center, 800 Fort Negley Blvd., Nashville. Info: Claire Evans, (615) 284-2499.

Valentine's Day dance, 6:30-10 p.m., Immaculate Conception Parish, 709 Franklin St., Clarksville. Fee: \$10. Info: (931) 645-6275.

Valentine's Day potluck dinner & dance, 7-11 p.m., St. Matthew Parish, 535 Sneed Rd. W., Franklin. Fee: \$10/\$15. Info: Janet Masters, (615) 662-4696.

15 • Sunday

† St. Claud la Colombiere

Dedication ceremony, 2-5 p.m., St. Patrick School, 175 St. Patrick's St., McEwen. Info: Father John Sims Baker, (931) 582-3493.

17 • Tuesday

† St. Finan of Iona, St. Loman

"From the Heart of the Mediterranean," Heart-Healthy Cooking School, 12 p.m., Middle Tennessee Medical Center, 400 North Highland Ave., Murfreesboro. Info: (615) 222-3541, or (800) 222-3541.

"Blessed be the Tie that Binds," pre-Lenten retreat for couples, 7-9 p.m., St. Stephen Parish, 14544 Lebanon Rd., Old Hickory. Free. Free childcare: Katie Humphrey, (615) 758-4311. Info: the Bourlands, (615) 754-6899 or the Bosios, (615) 884-9287.

18 • Wednesday

† St. John Peter, St. Leo

Divorced and widowed support group, 7 p.m., St. Stephen Parish, 14544 Lebanon Rd., Old Hickory. Info: Helen Fowler, (615) 847-8790, or Tom Dolan, (615) 847-8007.

Evening of prayer, 5:30-6:15 p.m., Cathedral of the Incarnation, 2015 West End Ave., Nashville. Info: (615) 327-2330.

Marriage enrichment, 6-8 p.m., Christ the King Parish, 3001 Belmont Blvd., Nashville. Info: Bob True, (615) 292-2884 ext. 307.

New Outlook, separated, divorced and widowed persons, 7 p.m., Christ the King Parish, 3001 Belmont Blvd., Nashville. Info: Kitty Lammers, (615) 292-9549.

"Blessed be the Tie that Binds," pre-Lenten couples' retreat, 7-9 p.m., St. Stephen Parish, 14544 Lebanon Rd., Old Hickory. Free. Free childcare: Katie Humphrey, (615) 758-4311. Info: the Bourlands, (615) 754-6899, or the Bosios, (615) 884-9287.

19 • Thursday

† St. Conrad of Piacenza

Divorced and separated Christians, 7 p.m., Room 135, Holy Family Parish, 9100 Crockett Rd., Brentwood. Baby Sitting: Bridgett Hohman, (615) 373-3061. Info: Patsy Schultz, (615) 376-5652, or Don Waggoner, (615) 370-8374.

20 • Friday

† St. Eucherius

Dinner, dance & Mardi Gras, 6:30 p.m., Clarksville Country Club, 334 Fairway Dr., Clarksville. Fee: \$50. Info: Scott or Christine Bryant, (615) 358-3586.

"Words of Albert Schweitzer and the Music of Bach," 8 p.m., Christ the King Parish, 3001 Belmont Blvd., Nashville. Fee: \$5/\$10 for. Info: (615) 847-7433.

"Woman of the Eucharist," Archdiocese of Atlanta Marian Conference, through Saturday, Feb. 21, St. Benedict Catholic

Church, Duluth, Ga. Fee: \$25/\$30. Info: Carolyn Mihalick, (770) 751-1754.

21 • Saturday

† St. Eleanora, St. Peter Damian

"The Catechist in Today's World," Ann and Monroe Carell Conference, 9:30 a.m.-3 p.m., Pope John Paul II High School, 117 Caldwell Dr., Hendersonville. Info: (615) 822-2375.

Cholesterol screenings, 11 a.m.-1 p.m., Adventure Science Center, 800 Fort Negley Blvd., Nashville. Free. Info: Claire Evans, (615) 284-2499.

Legacy Club Dinner and awards, 7 p.m., King's Court, Greystone, Dickson. Fee: \$150/couple. Info: Melisa Tarpy, (931) 582-3493.

Mardi Gras celebration, 6:30 p.m., Holy Family Parish, 9100 Crockett Rd., Brentwood. Events: dinner, dancing, live and silent auctions. Fee: \$30. Info: (615) 294-6719.

"Taste of St. Pius," 6-9 p.m., St. Pius X School gym, 2750 Tucker Rd., Nashville. Fee: \$10; additional tickets: \$1. Info: (615) 244-4093.

24 • Tuesday

† Sts. Montanus, Lucius and companions

Wiggles & Giggles, children's consignment donation drop-off, 10 a.m.-7 p.m., Our Lady of the Lake Parish, 1729 Stop Thirty Rd., Hendersonville. Info: (615) 824-3276.

25 • Wednesday

† Fast and Abstinence

Ash Wednesday

Marriage enrichment, 6-8 p.m., Center, Christ the King Parish, 3001 Belmont Blvd., Nashville. Info: Bob True, (615) 292-2884 ext. 307.

Wiggles & Giggles, children's consignment donation drop-off, 10 a.m.-2 p.m.,

Our Lady of the Lake Parish, 1729 Stop Thirty Rd., Hendersonville. Info: (615) 824-3276.

Wiggles & Giggles, consignment pre-sale, 5:30-7:30 p.m., Our Lady of the Lake Parish, 1729 Stop Thirty Rd., Hendersonville. Info: (615) 824-3276.

26 • Thursday

† St. Alexander

Wiggles & Giggles, consignment sale, 9 a.m.-7 p.m., Our Lady of the Lake Parish, 1729 Stop Thirty Rd., Hendersonville. Info: (615) 824-3276.

27 • Friday

† St. Gabriel Possenti

Wiggles & Giggles, consignment sale, 9 a.m.-7 p.m., Our Lady of the Lake Parish, 1729 Stop Thirty Rd., Hendersonville. Info: (615) 824-3276.

28 • Saturday

† Bl. Angela of Foligno

"Coping Skills," seminar for care-givers, 10-11 a.m., Belmont Village Assisted Living Community, 4206 Stammer Pl., Nashville. Free. Info: (615) 279-9100.

Family Fitness Fair, 10 a.m.-2 p.m., Adventure Science Center, 800 Fort Negley Blvd., Nashville. Info: Claire Evans, (615) 284-2499.

Wiggles & Giggles, consignment half-price sale, 8 a.m.-12 p.m., Our Lady of the Lake Parish, 1729 Stop Thirty Rd., Hendersonville. Info: (615) 824-3276.

29 • Sunday

† First Sunday of Lent, St. Oswald

"Modern Catholicism: Everything You Always Wanted to Know, But Were Afraid to Ask," Lenten 10-week program, 9:15-10:15 a.m., St. Matthew Parish, 535 Sneed Rd. W., Franklin. Info: (615) 646-0378. •

Rose Fitzgerald helps refugees feel at home

Each year Catholic Charities presents awards to five Middle Tennesseans in recognition of their extensive volunteer work and community service. The Tennessee Register is profiling these outstanding individuals. This is the last in the series.

Ned Andrew Solomon

NASHVILLE. When refugee families first arrive in the states, they may not know anyone. They may not understand the language, or have the first clue of how to acquire basic services, like phone and utilities.

Fortunately, some of them have encountered Rose Fitzgerald.

Once an immigrant to this country herself, Fitzgerald understands the isolation inherent in picking up and moving a hemisphere away from friends, relations and any familiarity.

"You feel very alone when you go to a new country, and you don't know anybody," says Fitzgerald. "You just wish someone would come and lead you by the hand and show you this is where the doctor is, this is the school, the grocery store, and how you get to this place or that place. You just need a companion for the first few months to show you around."

Fitzgerald has been providing that



Fitzgerald

companionship for more than 10 years, as a volunteer for the Catholic Charities Refugee and Resettlement Program. She has helped immigrant families from numerous countries, including Iraq, Croatia and Somalia.

"It helps to have someone from the area," says Fitzgerald. "I wouldn't call myself a native of Nashville, but I've lived here a lot longer than the refugee families I've been mentoring. They know that I know my way around."

Her compassion for and dedication to this population has not gone unnoticed. She was recently awarded the 2003 Catholic Charities' Refugee and Resettlement Volunteer of the Year Award.

Throughout her lifetime, Fitzgerald has had to do considerable resettling herself. She first came to America with her husband in 1977 from her birth land of Malaysia, taking root in Lawson, Okla. Her husband worked for Bridgestone Tires and was subsequently transferred back to Malaysia. They were relocated to various other overseas locations until 1989 when they moved from Australia to Nashville, where she has been ever since.

Fitzgerald is the only member of her family that lives outside of Malaysia. Unfortunately, she did not have a Rose Fitzgerald when she first moved to the United States, or from country to country, but over time she developed the personal resources to adjust to her alien surroundings.

That resilience has undoubtedly helped her in her work for Catholic Charities. The mentoring process usually begins when the Refugee Resettlement Volunteer coordinator, Kathy Minogue, contacts individual volunteers and asks whether they would like to be a companion for a particular family. When the volunteer agrees, the coordinator takes him or her to visit the family, at which point the volunteer and family set up a day and time when they can visit for a more substantial time.

Frequently, Fitzgerald assists new families by driving them in her own car to the doctor, or the grocery store. Much of her time is spent just sitting with the family.

Often more is conveyed in body language than actual words. "To go and sit and talk, and just be there," explains Fitzgerald. "Somehow they just feel more comfortable when someone is there and listening — even though you don't always understand what they're talking about!"

To make sure all of the important information is not lost in translation, Catholic Charities sends a translator along to intervene.

Fitzgerald generally spends about four hours a week, though there have been times when she visited families every day for an extended period of time, when the need for guidance and friendship was particularly great. When Fitzgerald first began volunteering, she did work in the morning, so she could be done before her own kids came home from school. Today she has two grown children and a third in college, and has fewer restrictions on her schedule.

St. Matthew Church was her first home parish in Nashville, and for several years Fitzgerald lent her volunteering efforts to the Loaves and Fishes program, helping to serve meals to Nashville's homeless population.

In 2002 she became a member of the

St. Patrick, McEwen Parish in Humphreys County. St. Matthew had grown too large for her, and at the time she was going through a divorce, and felt the need to strike out on her own. "It's nice and quiet there," says Fitzgerald, "it felt like a retreat."

Ten years ago, Fitzgerald was in a car accident, and damaged her spinal cord. She has difficulty walking, but gets around pretty well with a cane.

"After my accident I had a really hard time, especially because I was so active," recalls Fitzgerald. "I had an active mind and an active body — and then I couldn't help myself."

In rehabilitation for three months followed by two years of physical therapy, Fitzgerald credits her Catholic faith for keeping her spirits up during this physically and emotionally devastating time.

"It was knowing that God died for me too — not just for able-bodied people," says Fitzgerald. "He loves me no matter what shape I am. That's what kept me going. And I think that was part of why they wanted to give me this award. To set an example, that in spite of my handicap, I can still go out and help others."

She has also found solace in the many friendships she has developed in Nashville, through her volunteer work, and just by her own motivation to get out and become a fully integrated member of her community.

"I call this home," says Fitzgerald. "I don't have to have my immediate family to have family. Family can be anybody."

And that is perhaps Rose's greatest contribution to the program — making the new families feel like they have a family member here in town too.

Editor's note: People interested in volunteering can visit the Catholic Charities website www.cctenn.org to learn more about volunteer opportunities and to complete a form registering their interest. •



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Eighth graders take up brushes to beautify Holy Rosary

Barbara Dodd

NASHVILLE. The eighth grade students at Holy Rosary Academy had a complaint: students were leaving the school bathrooms a mess with the water being left on, paper towels on the floor, and toilets not being flushed.

Their music teacher, Chris Melton, sympathized with them, and suggested that if the bathrooms were brightened up perhaps the students would take pride in keeping them clean.

She told the eighth graders, "If you want to solve the problem you just have to get active."

One of the eighth grade girls, Samantha Roelossz, went to two of her best friends, Allyson Hammer and Cassie Messimer, with an idea. Together they went to Melton with their plan to paint scenes on the bathroom walls.

They went to their music teacher, according to Roelossz, because "it just seems like she is always having projects that she wants to do, and she likes helping people and I think that is really great. ... She was like so excited she was practically jumping for joy that we wanted to help out and do something."

Armed with paint, pans and rollers from their dads, the three girls painted their first bathroom. They worked one afternoon after school for four hours to complete their garden motif of a large tree and bright flowers. They had de-

cided to do the kindergarten and first grade girls' bathroom first. Since the kindergarten students were new, the trio decided, they deserved the first new bathroom.

Melton let the artists out of music class one day to do some teaching. Roelossz said that the kindergarten and first grade girls loved their bathroom but for quality assurance, "We also went back to talk to them about personal hygiene and keeping the bathrooms up."

On their school holiday for Martin Luther King Jr., the seventh and eighth grade girls' hall bathroom received colorful stripes from the hands of the three painters.

Now, other members of the eighth grade class want to help paint the bathrooms. Some of the boys have painted the kindergarten and first grade boys' bathroom. Stars cover the walls and the paper towel holder is the booster for a launching rocket.

When other members of the eighth grade class wanted to hook into their project, Melton left the decision up to the three originators of the venture who were willing to allow their peers to be part of their plan.

"This class of eighth graders, they're so special," shared Melton, "because when they were in the fifth grade one of the students in their class died and that really bonded them together."

Their classmate Tommy Parham was diagnosed with cancer when he was in



Photo by Barbara Dodd

Holy Rosary Academy student Samantha Roelossz, center, and her friends, Allyson Hammer, left, and Cassie Messimer took it upon themselves to repaint the school bathrooms.

the second grade. "They promised the Mom that they would keep his memory alive."

For an eighth grade project the 57 students raised a total of \$1,050 for Vanderbilt Children's Hospital, said Melton.

"This year they have also had two Masses said for Tommy and invited the parents."

Melton, herself, went to Holy Rosary when she was a child. She has taught music at other schools but missed the faith element in a Catholic School setting. "It is fun to be able to bring God to life and not make him look so distant."

Roelossz, Hammer and Messimer's next project is the large women's bath-

room near the school gym where they will paint a mural depicting the sports played in the gym.

They all agree that they will have a lot of space with much taller ceilings, which "makes for many possibilities."

All three have an interest in art and painted pictures to be displayed in a hall at Holy Rosary for Catholic Schools Week. They will be taking art classes at Pope John Paul II High School next year where all three have been accepted as freshman.

When Roelossz went for her high school interview, she was told that John Paul II had a lot of bathroom wall space. •

MISSION NEWS



"The help received from the Propagation of the Faith is literally our 'lifeline,'" says one seminary rector in India. Although the seminarians grow most of their own food and their parents are able to offer some financial assistance, these students would not be able to prepare to serve their people as priests without help offered through the Propagation of the Faith. "Daily the seminarians pray for the great sacrifices made for them," says another rector in that country. "We continue to ask God to bless you and the important contribution you make toward the Church in India."

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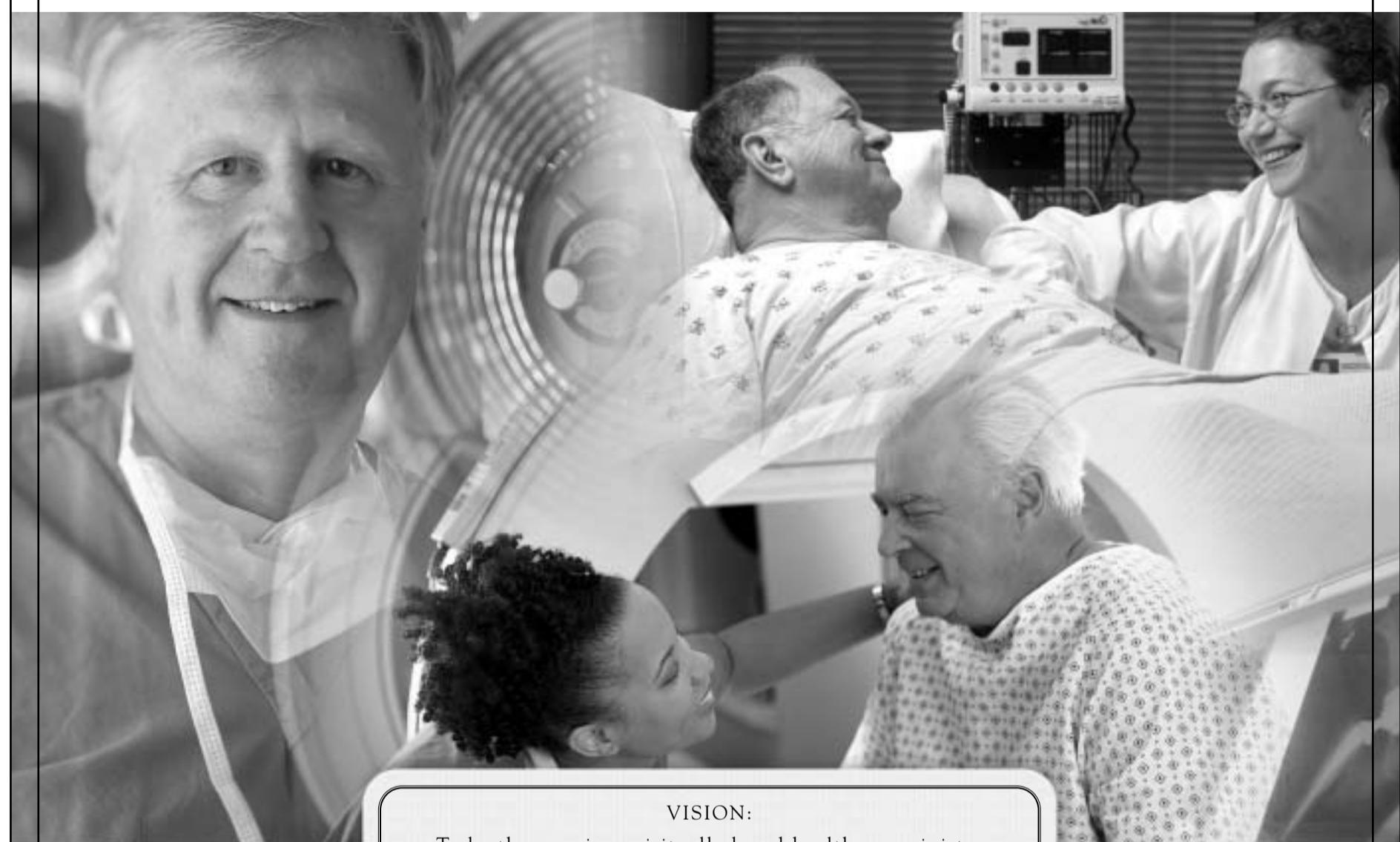
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NEWS BRIEFS

Catholic News Service

South African bishops ask government to make AIDS drugs available

CAPE TOWN, South Africa. Bishops of southern Africa called on the South African government to speed its delivery of anti-retroviral drugs. The Southern African Catholic Bishops' Conference also said it would be tragic if red tape deprives HIV-positive Africans of basic assistance and medical care. The government needs to "overcome all bureaucratic hurdles which are hindering the realization of initiatives promoted by civil society in the health sector," the bishops' conference said in a statement after its Jan. 28-Feb. 4 plenary meeting at St. Peter's Seminary in Pretoria. During the meeting, the bishops also approved a protocol on requiring church officials to report to police all incidents of clergy sexual abuse of children and issued a statement against government corruption. With 4.5 million of South Africa's 43.5 million people infected with HIV, South Africa has one of the world's highest HIV/AIDS rates.

Vatican official says human life, not profit, top goal of health care

VATICAN CITY. Modern medical crises like AIDS and a new strain of Asian bird flu challenge the health care community to set aside the profit motive and show new forms of solidarity with the suffering, a top Vatican cardinal said. Cardinal Javier Lozano Barragan, president of the Pontifical Council for Health Care Workers, said patent rights over anti-AIDS drugs, for example, may not be legitimate in places like Africa, where millions of people face death. "Patents (on medicines) are legitimate, for reasons of scientific research and for a just profit margin. But, like all private property, there is a social mortgage on these patents," Cardinal Lozano said at a Vatican press conference Feb. 5. "Where human life is at stake, the right of private property ends," he said. Cardinal Lozano noted that the annual cost of effective AIDS medicines already has gone down drastically, from some \$15,000 to about \$350 per patient. That is important progress, but it is still too high a price for many Africans to pay, he said.

Vatican II's condemnation of anti-Semitism needed today: Pope

VATICAN CITY. Pope John Paul II, meeting with the American Jewish Committee, said the Second Vatican Council's condemnation of anti-Semitism was still urgently needed in today's world. At the same time, the pope deplored what he called an "alarming trend" toward violence in the name of religion and said greater efforts at religious education were the key to promoting tolerance. The pope spoke to members of the Jewish organization Feb. 5 in a private audience, and he received a litany of thanks for his leadership over the last 25 years in forging bonds of Catholic-Jewish friendship. "You, Your Holiness, have truly been a blessing to the Jewish community —



CNS photo courtesy CRS

An Iraqi mother and child are pictured in an undated photo at the well-baby center run by Caritas in connection with Catholic Relief Services in the southern Iraqi city of Basra. The program has been active in Iraq for three years assisting nearly 19,000 children and 11,000 women.

CRS work in Iraq brings help to children, mothers

SAN FRANCISCO. Kate Moynihan from Catholic Relief Services says not everyone where she works in Iraq is happy to see people from the United States, even those doing humanitarian work. On the other hand, she said, "not everyone is unhappy" either. The CRS veteran of 11 years told Catholic San Francisco, newspaper of the San Francisco Archdiocese, that despite the intermittent dangers of being in Iraq these days the truly heroic behavior began six years ago when CRS first sent a doctor there to provide infant care on a trial basis. The trial period made the needs there

clear. A handful of CRS staffers elected to live in Iraq to launch a well-baby program three years ago. "It was not easy to initiate a project under (Iraqi President Saddam) Hussein's regime," Moynihan explained. "It took a lot of blood, sweat, tears, and clever negotiations to operate parallel to that government structure." The well-baby program is a supplemental feeding program for children and pregnant women, said Moynihan. By the end of 2002, the program had reached nearly 19,000 children and more than 11,000 pregnant and lactating women in nine areas of Iraq. •

and for this we are truly grateful," Harold Tanner, the committee's president, said in a speech. In his brief talk to the group, the pope recalled the importance of the landmark Vatican II document, *Nostra Aetate*, which denounced anti-Semitism and all discrimination based on race or religion.

Rockville Centre Diocese starts youth ministry certification program

ROCKVILLE CENTRE, N.Y. After more than a year of preparation, the Rockville Centre Diocese has become the third in the United States to establish nationally approved standards for youth ministry certification. Late last year, Mike McCarthy, director of the diocesan Office of Youth and Young Adult Ministry, received notification from the U.S. Conference of Catholic Bishops' Commission on Certification and Accreditation that the office's certification program for youth ministry coordinators had been approved. "This makes us only the third" in the country, McCarthy said, noting that the Archdiocese of Cincinnati was the first to have its youth ministry coordinators' certification standards approved by the commission. The Detroit Archdiocese also received approval. "We are very pleased

to have approval for the certification standards because this is one way to say that youth ministry is important," McCarthy told *The Long Island Catholic*, Rockville Centre's diocesan newspaper. "It is a recognition that youth ministry is a viable, professional ministry which calls for serious commitment."

Atrocities continue against Serbs in Kosovo, Orthodox bishop says

WASHINGTON, D.C. Atrocities have continued against Serbs in Kosovo nearly five years after the NATO-led war was supposed to have returned peace to the region, said a Serbian Orthodox bishop. Some 250,000 Serbs have fled Kosovo since the end of the 1999 conflict, while about 1,300 Serbs have been killed and another 1,300 kidnapped, said Bishop Artemije Radostaljevi of Raska and Prizren, Serbia-Montenegro. Bishop Artemije said the United Nations, which administers Kosovo, promotes the province as a model multi-ethnic democracy, but civil rights have not been extended to Serbs and other ethnic and religious minorities. Serbs reside in "enclaves or ghettos" under protection of armed U.N. soldiers, he said. "When a Serb goes be-

yond the enclave, he runs the risk of being killed or being kidnapped," the bishop said in a speech at the Capitol Hill Club in Washington. The Feb. 4 event was sponsored by the Institute on Religion and Public Policy.

Joop Koopman named editor in chief of Catholic Digest magazine

NEW YORK. Joop Koopman, a veteran of Catholic journalism, has been named editor in chief and associate publisher of *Catholic Digest*, the largest paid-circulation Catholic publication in the United States. Koopman, 46, began his career in 1982 with *National Catholic Register*, a national Catholic newsweekly now based in North Haven, Conn. After stints as foreign editor and deputy editor, he served as the paper's editor in 1993-97, earning it the Catholic Press Association's general excellence award in 1994. He has been working for a number of years as a consultant to Paris-based Bayard Presse, which purchased *Catholic Digest* in 2001. Bayard's flagship publication is the daily French-language Catholic newspaper, *La Croix*, described as the only daily Catholic newspaper in the world not published by official church leaders. •

Not all of Packers' chaplain's parishioners are in uniform

Maryangela Layman Roman CNS

MILWAUKEE. The Green Bay Packers' team chaplain, Norbertine Father James T. Baraniak, found his role this season to be especially challenging — and rewarding.

When Irvin Favre, quarterback Brett Favre's father, died just days before Christmas, Father Baraniak mourned the loss of one of his "parishioners." Irv Favre, 58, had been a regular at the home Catholic Masses Father Baraniak celebrates on game days, four-and-a-half hours prior to every Packers' kickoff.

The Packers were in Oakland, Calif., in preparation for their Dec. 22 game against the Raiders when news of Irv's death came via a phone call from Deanna Favre, Brett's wife.

Coach Mike Sherman, a devout Catholic and daily Mass attendee, told the priest about Irv's death and asked him to be available when Brett Favre returned from golfing with some teammates.

After a long visit with Sherman, Favre asked to see Father Baraniak. Glad to be of assistance, Father Baraniak said, "I think it's more a statement of (his) faith and love for the church than me personally. I'm glad I could be there for him in a tremendous time of need."

Following the Packers' 41-7 victory

over the Raiders which saw Favre throw for 311 yards and four touchdowns, Sherman asked Father Baraniak to fly on the team's private jet to the Favre home town of Kiln, Miss., for the funeral.

Father Baraniak was one of six priests and two bishops — retired Bishop William R. Houck of Jackson, Miss., a close friend of the Favre family, and Bishop Thomas J. Rodi of Biloxi, Miss. — who concelebrated the funeral Mass.

The communion of saints, Father Baraniak explained, consists of heroic women and men who lived lives of faith, "but also our loved ones who are lesser known. Your dad is just a prayer away," Father Baraniak said he told Favre. "It may seem awkward to you to talk to him — you are the only one talking, and he's not answering, but I suspect you'll get over that to realize you are not alone."

Father Baraniak's friendship with Brett Favre had a humorous start, he recalled. Seven years ago, Father Baraniak was asked to be the team's regular Catholic chaplain. Prior to that, a rotating slate of priests served the role.

But after one homily, which had players commenting on it in the locker room, Father Baraniak was asked to fill the role permanently. Not realizing that when traveling the



CNS photo by Jim Biever, Green Bay Packers

The Green Bay Packers' team chaplain, Norbertine Father James T. Baraniak, exits the field with quarterback Brett Favre, after the Packers' 41-7 victory over the Raiders in Oakland, Calif., Dec. 22. In addition to celebrating Masses for the team, Father Baraniak assists in marriage and baptism preparation for players and coaches.

team wore dress clothes, Father Baraniak, then 30, arrived at the team plane dressed in khaki pants and a white polo shirt.

"Brett Favre was larger than life," Father Baraniak recalled. "When he walks down the center aisle, he has something to say to everybody." When he saw Father Baraniak, he gave him a playful punch on the shoulder and said, "Hey, new guy."

The next day, as Father Baraniak, wearing a Norbertine hat and dressed in his Roman collar, was readying the table for Mass, a surprised Favre observed, "Hey, the new guy's a priest."

Since that unconventional beginning, the two have become good friends, said Father Baraniak, noting that Favre is a regular at Masses both home and away.

In addition to celebrating Masses for the team — which draw about 15 players and coaches at home and up to 40 on the road — Father Baraniak

has assisted in marriage and baptism preparation for players and coaches.

Acknowledging that as chaplain to sports celebrities he serves a unique flock, Father Baraniak said, "I enjoy seeing them for who they are. As a priest, I can't compete with their financial status or celebrity, but we can connect on a faith level."

With the season over, Father Baraniak said he'll keep in touch with some of the players, including Favre, during the offseason. And the preseason is not so far in the future. He said he's looking forward to training camp, held on the campus of St. Norbert College in DePere, Wisc., where between meetings players often hang out in his office.

And his message to them will be the same. "I quote every year, 'To those who have been given much, much is required of them.' God has given them much talent, what are they required to do with it?" •

Register launches 2004 subscription renewal drive

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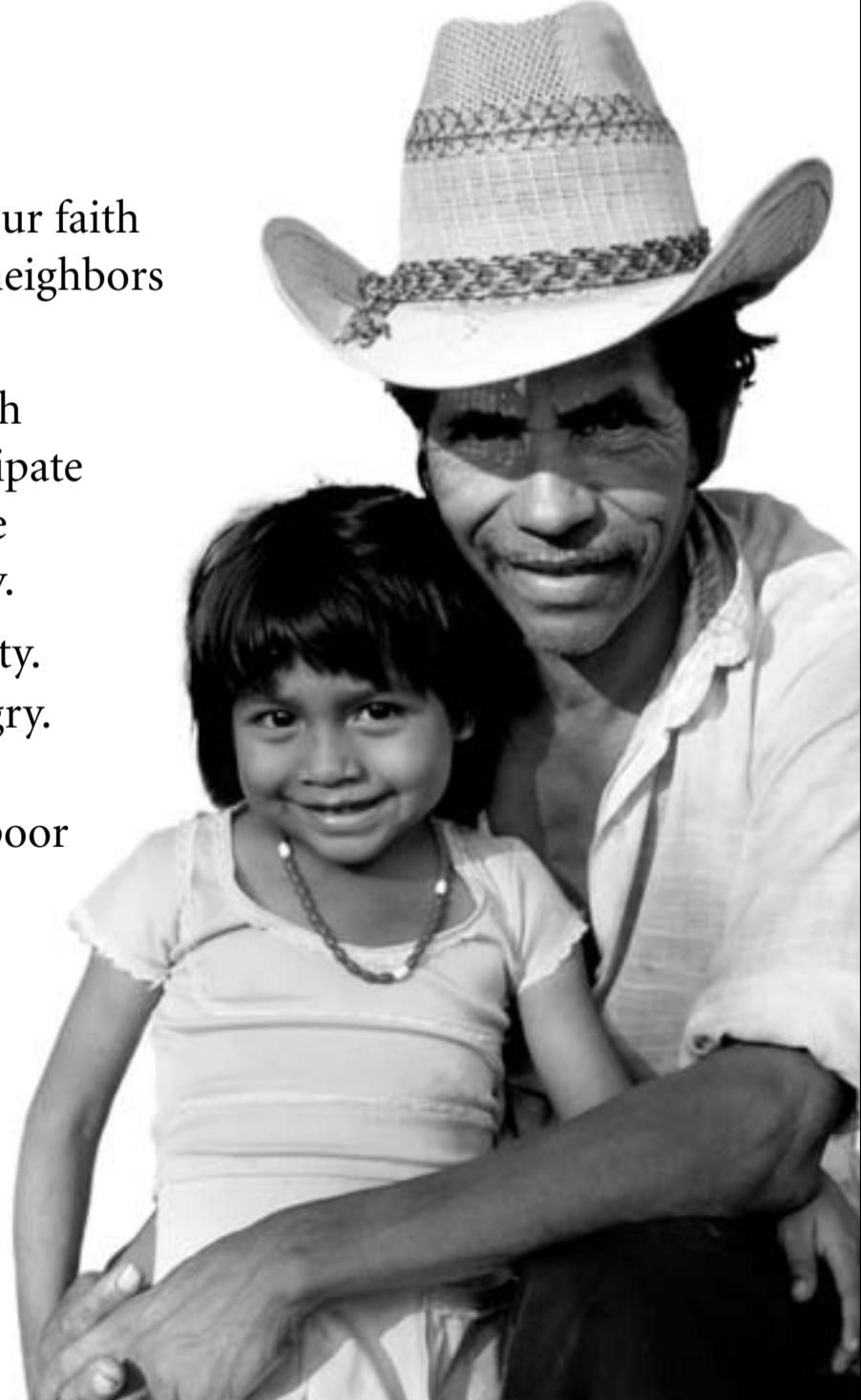
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Laity answer Vatican II invitation by embracing ministry

Barbara Dodd

NASHVILLE. The Second Vatican Council invited the laity to take full ownership of the Church, Christopher Anderson, executive director of the National Association of Lay Ministry, told parish council members from across the Diocese of Nashville.

"We were very much put in the church, and made full partners in the future of the church," said Anderson, the featured speaker at the annual diocesan Parish Council Workshop, held Jan. 31, at the Cathedral of the Incarnation. "It is only natural that we end up with parish councils. It is only natural that we end up with some people feeling they are called to enter into ministry of that organization that they own."

Anderson defined laity as all the faithful who are not ordained or in religious life. He said that the job of the laity is to transform society and "to bring the Good News to the entire world."

"Ministry is about others," he said. "Ministry is service, or work, related to the mission of the church."

He said that you can tell who is a lay minister by their intention. He asked, "Why are you doing this (ministry)? Is it because you are being polite ... or are you doing ministry because it is your Gospel call?"

"Who we are as Catholics is supposed to effect us each and every day in our activities," Anderson added.

He made a distinction between a lay minister and a lay ecclesial minister. "Lay ecclesial ministers are those members of the laity who work in and on behalf of the church and are supervised by the hierarchy.

They have a formal public role that requires training and significant formation."

At present there are between 30,000 and 40,000 lay ecclesial ministers in the United States, filling jobs such as director of religious education, pastoral associate and youth minister. These lay ecclesial ministers have significant leadership roles and have significant formation with 50 percent earning a masters degree and almost all having a college degree.

As the number of lay ministers has been increasing, the number of priests has been declining.

"Pastors can't do it without you. That's always been true. It is just becoming more obvious as there're fewer priests and more involved lay people."

According to Anderson, in the United States there are 19,081 parishes. At present there are 3,040 without a resident pastor. This is up from 500 in 1990.

"This is definitely a case of no more business as usual," he said. "This is definitely a challenge to us, the church, to Parish Councils. How do we be parish? How do we be a community if we are not going to have the same amount of priestly support that we are used to? ... How we respond to that as a parish community is really important."

James McGarry, a member of Immaculate Conception Church in Clarksville, voiced a concern that Catholics are slow to embrace lay ministers.

"One of the problems we encounter in our parish," he said, "is that as much as we encourage lay involvement, and need it, people still turn to Father for everything. We could be putting adult education classes on with lay ministers teach-



Photo by Barbara Dodd

Joceline Lemaire, diocesan director of Ministry Formation Services, consults with Christopher Anderson, executive director of the National Association of Lay Ministry, during the recent workshop for parish pastoral council members. Anderson, the featured speaker for the workshop, encouraged the laity to take ownership of the church.

ing the adult education classes and you get perhaps eight or 10 people to come. You put Father on for one night and you get 40 people, and these lay ministers are competent people.

"That is not to say we are criticizing father. We are saying this is what makes the priest exhausted because everyone wants everything from the priest."

Anderson emphasized the resiliency of the Catholic Church, even in light of the current sexual abuse crisis.

"If you just read the *Washington Post*, like I do every morning, you would think that the Catholic Church isn't doing anything but dealing with the sex abuse crises," he said. "But

meanwhile we are here today. More people will be at Mass tomorrow morning than will be watching the Super Bowl tomorrow night, but you don't hear about that. ...

"It has been a real painful and tragic thing in lots of ways. But the real reality is that we've gone on. We've gone on, and people are being served," Anderson said.

"That is really a sign of the Spirit. ... Christ himself is the reason for ministry. All we are about happened 2000 years ago when Jesus Christ, the Messiah, came in the Incarnation to the world. We are still living out this event. We still have a long way to go to bring the Gospel to the whole world, which is our task." •

Third annual Blarney Ball to benefit Cathedral charities

NASHVILLE. Cathedral of the Incarnation will combine food, music and Irish celebration as it hosts its third annual Blarney Ball on March 6 to support the charities of the Cathedral Parish.

The Patrons Party for the Ball,

hosted by Jack Diller, president of the Nashville Predators, and his wife, Holly, will be held Friday, Feb. 20, at the Jack Daniel's Old No. 7 Club at the Gaylord Entertainment Center.

The Blarney Ball, which will begin

at 6:30 p.m. in the Fleming Center at the Cathedral, will include music from the band Radio Daze, with a special appearance by Ireland's Siobhan Kennedy, and a silent auction.

All proceeds support the various charities of the Cathedral Parish, a group of area organizations that provide services to a diverse group of citizens throughout the Nashville and Davidson County area.

Father Pat Kibby, Cathedral pastor, said that this year's event provides an opportunity for individuals to both enjoy an exceptional evening and support some very important ministries.

"The Blarney Ball has emerged as a highlight of the parish's annual calendar because it provides an occasion for our wonderful community to gather while shining a very bright light on the wonderful work these charitable organizations perform throughout the area," he said. "We are excited to open the Fleming Center for this event and expect a night of joyful celebration and exceptional good works."

The charities which will benefit

from the Blarney Ball's activities include: Project Return, Hospital Hospitality House, Campus for Human Development, The Hope Clinic for Women, Crisis Pregnancy Center, Dress for Success Nashville, Union Rescue Mission, House of Mercy, Loaves and Fishes Soup Kitchen, Catholic Charities, Safe Haven Family Shelter, United Neighborhood Health Services and Project Reflect.

James and Diane Mulloy, chairs of the 2004 Blarney Ball, said that the Patrons support this year has already exceeded last year's total.

"Jack and Holly Diller have put together a fabulous evening with an amazing menu and a huge hockey-themed celebration, featuring Father Kibby and Father (James) Armour as goalies and the bishop as our referee," the Mulloys said. "It promises to be a fabulous kick-off to this year's Ball and we are appreciative of Jack and Holly's leadership."

Tickets for the Ball are \$100 per person and \$75 for individuals under the age of 35. For more information on the event and for tickets, contact the Cathedral at 327-2330. •



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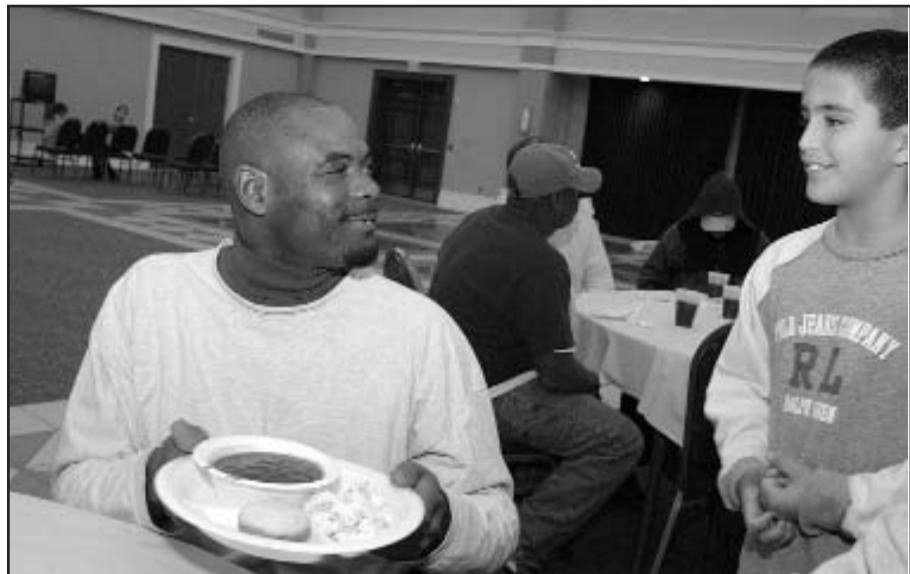
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Photos by Theresa Laurence

SBA students reach out to homeless

Every year from November through March, thousands of volunteers provide food and shelter each night for Nashville's homeless as part of Room in the Inn. This year, for the first time, second, third and fourth graders from St. Bernard Academy volunteered to serve the evening meal for Cathedral of the Incarnation's guests. Sister Helen Kain, R.S.M., fourth grade teacher at St. Bernard, said her students "need this kind of interaction to get more in touch with people's needs." Her class plans to begin making regular donations of toiletries and basic supplies to the Campus for Human Development, which oversees a variety of social justice projects including Room in the Inn. Although St. Bernard students often donate to charity through school collections, organizer Diane Mulloy said her fourth grade daughter and others wanted a service project in which they could be actively involved. "At St. Bernard we try to instill a commitment to service at a young age," she said. For their volunteer night at Room in the Inn, St. Bernard fourth grade students learned several songs to perform for the guests at Cathedral (left photo). The students made beds for about 20 guests, and helped serve the evening meal of chili and cornbread.

Archbishop finds ruling on gay marriage 'troubling'

Catholic News Service

BOOSTON. Boston Archbishop Sean P. O'Malley said the Supreme Judicial Court's expanded ruling on gay marriage is "more troubling" than its initial decision.

The court's Nov. 18 decision struck down Massachusetts' opposite-sex-only marriage laws, but the new ruling, issued Feb. 4, declared that same-sex couples have the right to get married.

The 4-3 ruling, delivered in an advisory opinion sought by the state Senate, "clearly demonstrates the overly activist stance of the four-judge majority," said the archbishop in a Feb. 5 statement. He also said the justices who issued the opinion "seem determined to blur the constitutional separation of powers and to usurp the rightful role of the Legislature."

After the November ruling the state

Senate was considering a bill that would have given same-sex couples all the "protections, benefits and obligations of civil marriage" but would have called the unions something else. But, before voting on the measure, the Senate asked the court if the bill would comply with its Nov. 18 ruling. In its Feb. 4 opinion the court said no.

"This court's majority answer deserves a commensurately strong response," added Archbishop O'Malley.

He noted that legislators "must reclaim their appropriate place in debating and enacting laws that address so fundamental a societal building block" as marriage, which "has been, is and always will be a union between a man and a woman."

The Boston archbishop urged Catholics and all those who value the "traditional, positive and forthright understanding of marriage" to take action against the ruling by contacting

their state senators and representatives to point out their concern and urge them to support an amendment to the state constitution that would define marriage as an institution for a man and woman only.

The ruling, which takes effect this May, notes that a bill that would sanction civil unions, such as the one Vermont now has, "maintains an unconstitutional, inferior and discriminatory status for same-sex couples."

In 2000, a Vermont law established same-sex civil unions as the legal equivalent of marriage after the Vermont Supreme Court ruled that it was a violation of the state constitution to deny same-sex couples the benefits that married couples have.

Opponents of the Massachusetts ruling have started lobbying for the Marriage Affirmation and Protection Amendment, but even if this amendment is approved by the Legislature it won't appear on the ballot until 2006.

Under the Supreme Judicial Court's expanded ruling, the state will be required to issue marriage licenses to qualified same-sex couples beginning May 16.

Bishop Paul S. Loverde of Arlington, Va., called the expanded ruling "an

alarming trend in recent judicial rulings to undermine the institution of marriage."

In a Feb. 5 statement, he said he supports a bill currently before the U.S. House of Representatives that calls for a constitutional amendment defining marriage as a union between a male and female.

"I have supported that effort since its birth and I call on fellow Catholics and persons of good will to speak to their legislators, make their voices known on this critical debate, and defend the sanctity and dignity of marriage lest it be redefined by court rulings."

Among other opponents of the Massachusetts high court ruling was Jay Sekulow, chief counsel for the American Center for Law and Justice, who called the decision "disappointing but not surprising."

Sekulow said the ramifications will "have reverberations throughout the country" and will not only put the issue of same-sex marriage "back on the radar screen of the American public" but will also be "certain to create additional constitutional questions about marriage — questions that will ultimately end up at the U.S. Supreme Court." •



To help mark Catholic Schools Week, Bishop Edward Kmiec, Diocesan Schools Superintendent Therese Williams, far right, and the rest of the diocesan staff at the Catholic Center welcomed Christ the King students Briana Grzybowski, left, and Sonja Carter, right, members of the school's forensics program. They presented forensic selections in declamation and dramatic interpretation for the Catholic Center staff. Accompanying the students was Larry Langley, far left, forensics coach at Christ the King and diocesan forensics coordinator.

FRANKLIN. St. Matthew Catholic Church at 535 Sneed Road West in Franklin will host a half-day Caring Ministry Workshop, sponsored by Stephen Ministries of St. Louis, from 9 a.m. to 1 p.m. Saturday, Feb. 28.

This is an opportunity for representatives from congregations to receive hands-on ministry training and to

learn more about the Stephen Series System of Lay Caregiving Ministry.

The cost of the workshop is \$15 per person, or \$50 per congregation for a group of four or more.

Register by phone by calling Mary Ann Dunn at 615-646-0378, ext. 14, or Paula Gillis at 615-662-4030, or online at www.madunnchurchofstmattew.org. •

St. Matthew to host Stephen Ministry workshop Feb. 28

Couple's first glimpse on playground planted seeds of marriage

Theresa Laurence

NASHVILLE. Tim Nolan still remembers the first day of first grade at Holy Rosary Academy, and how upset he was to be at school.

But when he looked across the playground and saw that "cute little blonde-headed girl on the merry-go-round," he decided that "maybe school wouldn't be so bad after all."

Little did Tim and the girl, Donna Zoccola, know that they would one day be married in the same church where they attended school Masses together growing up.

"We have a lot of fun" reminiscing about former teachers, cafeteria lunches, and incidents from the old school yard," said Donna.

One of their favorite preserved memories is a Valentine's Day card they each made for their parents in class one year. Tim's mother and Donna's mother both saved their Valentine's Day cards, which are now framed and hanging on the wall of the Nolans' family room.

"It's pretty amazing both of our parents still had those cards," Tim said.

This year, for Feb. 14, the Nolans plan to have a dinner, likely centered around family. "It's rare that we do anything alone," said Donna.

Between Donna's job at Vanderbilt Children's Hospital, Tim's job with American Airlines ground services and three children ages 17, 15 and 12, Donna and Tim have little time to themselves, they said. But last year when the couple celebrated their 20th wedding anniversary, they took advantage of the milestone to enjoy a trip alone to New Orleans.

Although the Nolans' chosen professions require them to sometimes work non-traditional schedules, they devote as much time as possible to their children, family and parish, St. Rose Church in Murfreesboro. Both Tim and Donna agree that raising their children in the Catholic faith is "absolutely important."

Tim sums up his commitment to

the Catholic faith with a nugget of wisdom he heard from an airline passenger years ago: "Don't ever leave the church because the church will never leave you."

"That's true," he said, adding, "We're scared our ancestors would rise up and get us if we left the faith."

Ancestors, and family, are indeed important to the Nolans. Tim's large extended family is well known in the Nashville Diocese, and to many in the city. "It's scary how big we are. Throw out a name and we're related to them."

Although Donna has three siblings (only one less than Tim), she comes from a much smaller extended family. "It was a little bit intimidating at first," she said.

During their first few years together, she often relied on a sister-in-law to supply her with family members' names. "I was always afraid I'd forget."

Although they've known each other most of their lives, beginning as classmates at Holy Rosary, Tim and Donna didn't go on their first date until many years later. After graduating from McGavock High School, Tim and Donna went their separate ways — he to work for Piedmont Airline and she to nursing school at Middle Tennessee State University.

Some time after high school, Tim had a dream about Donna, but "blew it off." After he had a few more dreams about her, he thought, "maybe this is God's way of telling me to call old Donna and see what she's doing."

She was living alone and not dating anyone, so he asked her out to a Nashville Sounds baseball game. They dated for about three years, and were married in their home parish of Holy Rosary.

For their 20th anniversary last year, Tim presented Donna with a three-diamond ring, representing their past, present and future together.

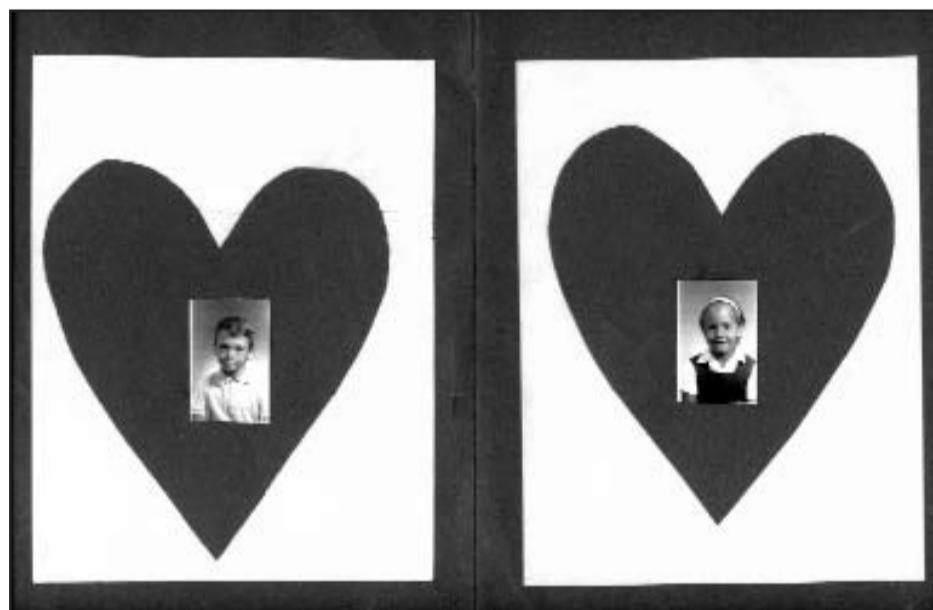
"He can't keep a secret," Donna said. "I think that ring was the first time he surprised me in 20 years."

Although Donna may have suspected a wedding proposal was on



Photo by Theresa Laurence

Married for 20 years, Tim and Donna Nolan first met in the first grade at Holy Rosary Academy. Below, for a first grade class art project, they each made their parents a Valentine's Day card. When they were married many years later, they discovered that both cards had survived. The cards are framed side-by-side and hang in the couple's family room, now a symbol of their love for each other.



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Bob Nolte

the way back in 1983, she couldn't have guessed exactly how he would pop the question. They both remember it being an emotional night, especially for Tim.

He pulled up to Donna's duplex

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playing their song, Yes' "Time and a Word," on eight track. ("It still brings a tear to my eye to hear it today," Tim says).

"I don't think he even asked me (to marry him), he just handed me the box," Donna remembers, smiling at her husband's sensitivity. "I may have had to drive to the restaurant because he was too choked up."

After they were married, they bought a house in Smyrna; today they are in their second home together and still live in Smyrna. "Once the kids are gone, we think we'll move back to Donelson, where we grew up," said Donna. "We'll be coming full circle." •

Family awaits soldier's return from Afghanistan

Theresa Laurence

NASHVILLE. With periodic phone calls and frequent E-mails, Carrie Krenson is able to keep in touch with her husband, Maj. John Krenson, serving with the Army National Guard in Kabul, Afghanistan.

"I wonder what it would have been like in World War II when families could only write and wait," she said from her West Meade home. "Modern technology has helped a lot with keeping in touch."

With John deployed, Carrie is busy playing single mother to daughter Dasha, 3 1/2 and son Evan, 2. "I have the luxury of being an at-home mom," she said. "I've gotten a good taste of what it would be like to be a single parent, and my hat's off to them."

The Krensens adopted both their children from Russia, and returned home with Evan just one month before John was alerted for mobilization to the Middle East.

"John and Evan haven't had a chance to fully get to know each other yet," Carrie said. Dasha, however, asks about her dad often, and is eager to tell people he is in Afghanistan. Carrie and the children often send John care packages with pictures and their voices on cassette tape.

Carrie is thankful for the regular con-



Carrie Krenson poses with her children, Dasha, age 3 and Evan, 2, whom she and her husband John adopted from Russia.

tact she has with John, but she is also grateful that Afghanistan has generally become a "forgotten front" for the media

and most Americans. "It's easier without news from Afghanistan," she said. "I would be nervous if he was in Iraq."

Rather than being bombarded with news from Afghanistan every time she

Turn to page 15, please.

Krenson balances roles as soldier and deacon

Continued from page 1.

fear and hatred on their own people.

A view from the trenches

Stationed in the unstable capital of a war torn country, and living in a facility formerly occupied by the Taliban, Krenson "has little patience, maybe to a fault, for clergy and others who protest in the safe confines of the United States our military actions when freedom seekers in Iraq were having their tongues cut out."

Comprehending life under a terrorist regime and recognizing the need for use of force in certain situations "is especially difficult for Americans," says Krenson, an ordained deacon since 1999 who is serving his first overseas tour of duty. "We have the luxury in most cases of being out of touch with much of the real world that is out there."

"Societies where real power is truly concentrated in the hands of a few, whether they be self-righteous and self-appointed religious zealots or brutal dictators interested only in their own wealth ... is alien to us, but it is not alien to much of the world."

So, Krenson asks, "How are we as Christians called to assist the people trapped in those societies?" Not by standing passively by and letting the oppression continue, but by taking direct action when necessary, he argues.

"It is not possible for love and freedom and hope to thrive without cost in a world that is always threatened with hate," he said. "Evil must be faced and driven out."

A shortsighted solution?

The Vatican has cautioned against what they see as shortsighted military solutions in rooting out terrorism. While

Pope John Paul II remains an outspoken opponent to the war in Iraq, the Vatican does recognize that the use of force to prevent acts of terrorism can sometimes be legitimate, but the threat must be specific and well-defined.

The Vatican's views were perhaps best illustrated by its very different reactions to the U.S. military actions in Afghanistan in late 2001 and to the invasion of Iraq last year. A Vatican spokesman and other church officials offered qualified support for U.S. attacks against al-Qaeda strongholds in Afghanistan, saying the use of force in that situation represented an extension of self-defense against a terrorist organization that could be expected to strike again.

Vice President Dick Cheney's meeting with the pope last month prompted Vatican officials to caution that the U.S. should rely more on political, social and educative steps in conducting the war on terrorism, which Krenson calls "well-intentioned but wishful thinking many in the West are prone to."

"War must be an option when we and our way of life are directly threatened," Krenson says. "It is a last resort because the cost is so high but it is one that must be taken in the face of evil."

The root causes of terrorism exist at the leadership level, and the leaders who willfully oppress their people "simply are not interested in developing understanding," Krenson argues. "It is a leadership problem among the elites of those societies who prevent the development of understanding and education among their own people."

Only after the leaders are ousted by force can there be a chance for change in these societies. The common people "are reachable and can be educated into mu-

tual understanding," Krenson says.

"Afghans I speak with claim the last two years have been a miracle," Krenson says. "For the first time in a generation they have real hope and they are not afraid (in most places)." Since the fall of the Taliban, girls are able to attend school, and music and art are no longer illegal.

Change is coming

"Life is returning," Krenson writes. "You hear music everywhere and see trucks brightly painted with incredible artistic designs, and at noon you see little girls walking from school."

With the progress slowly coming to Afghanistan, Krenson acknowledges that "the war is not over, the enemy is still here and they still lash out."

Regrouping Taliban forces have targeted reconstruction projects and educational establishments. In addition, the drug trade is flourishing in Afghanistan, which is the world's largest producer of opium, and funneling money to the Taliban and al-Qaeda. The fledgling Afghan government hopes to hold elections by June, but few people have been registered to vote.

Despite all the obstacles that lie ahead with rebuilding Afghanistan and establishing a stable and free society there, Krenson remains optimistic that "as a result of our action the Middle East is now on the brink of miraculous change." Towards that effort, Krenson says, "I am willing to give my life and contribute to the fight."

"I possess within me a drive to respond to the needs of my neighbors that must be reconciled with action that sometimes comes with a cost — it is my responsibility as a Catholic, soldier and cleric." •



John Krenson, a deacon at Cathedral of the Incarnation and a major in the Army National Guard, is stationed in Kabul, Afghanistan.

Painter provides 'virtual' stained glass windows

Andy Telli
Sara Engelman

DOVER. St. Francis of Assisi Church, located in a converted warehouse, has been known for years as the little church with no windows.

But while most parishioners saw blank walls, Carolyn Darke saw a painter's canvas.

Darke, an artist, recently completed eight paintings that look like stained windows depicting various scenes from the gospels.

She and her husband, Jim, were in church one Sunday when parish council president Alex DeVito asked for volunteers to paint the church walls, Darke said.

"I had thought wouldn't it be nice to have painted windows just to make it look like a church," Darke said. "I wanted to paint something that looked like stained glass windows."

When she approached St. Francis' pastor, Father Davis Chackaleckel, M.S.F.S., with the idea, he quickly agreed.

"I thought what a wonderful idea," Father Davis said.

Darke began searching for ideas and finally settled on depicting scenes from the gospels.

"I had so many ideas ... it was hard to pick," Darke said. "I wanted them to be compatible and in some sort of order."

The eight scenes are: the angel visits Mary; the baby Jesus in the manger; Jesus as a boy teaching in the Temple; the baptism of Jesus; Jesus healing a blind man; the crucifixion of Jesus; an angel at Jesus' empty tomb tells Mary Magdalene and others that He is risen; the Ascension.

Darke originally planned to finish four of the windows by Christmas, but once she started on the project she decided to finish all eight.

The windows are painted on Ma-



Photo by Andy Telli

When Carolyn Darke, left, offered to paint windows on the walls of St. Francis of Assisi Church in Dover, Father Davis Chackaleckel, M.S.F.S., right, the pastor, quickly agreed. The paintings depict scenes from the Gospels. The St. Francis Church building is a converted warehouse and has no windows

sonite boards and hung on the wall. That way, when the parishioners realize their dream of building a new church, they can take the paintings with them, Father Davis said.

DeVito, a retired electrician, set up lights that shine on each window, creating the illusion that the sun is streaming through the window.

"It's a virtual stained glass window," Father Davis said.

"It just gives me a good feeling whenever I see them," Darke said of the paintings. "It warms the church up."

With the stained glass windows hanging on the wall, Father Davis asked Darke to paint a mural for the wall behind the altar. A crucifix already hangs behind the altar, and the mural will be placed behind it depicting the scene of the crucifixion with people at the foot of the cross.

Darke has been painting the mural at her home and it is about half way done. She hopes to have it up by Easter.

Like the windows, the mural will

be able to be moved to a new church when it is built.

Darke is dedicating the windows and murals to the memory of the youngest of her six sons, Bernie Darke, who died in a car accident in 1994.

"I've painted and done things all my life," said Darke. When her family lived in Atlanta, she had a business drawing pen and ink renderings.

She and her husband have been parishioners at St. Francis since 1992 when they retired to Dover, her hometown. •

Krenson family overwhelmed by support of friends

Continued from page 14.

turns on the T.V., Carrie usually has to seek out information on activity there, she said.

John will call if home if he thinks an incident will be in the news and will alarm his family. It's usually not necessary though, according to John: Shortly after his unit arrived in Kabul, on the second anniversary of Sept. 11, five (ultimately ineffective) enemy rocket attacks were launched, which he was sure would cause a media stir. He called home, but they had no idea what was happening.

"I was relieved from the standpoint that they were spared that anxiety, but we were all a bit miffed that no one knew what we had gone through. ... One of the things that I will miss when I come home is knowing what is really going on over here."

Krenson has been in Kabul since September and hopes to be back home by the late spring. "I turn 40 in June and God willing that will be in the

United States!" he writes.

When he returns, Krenson plans to pick back up at the chemical business he owns with fellow Cathedral deacon and close friend Mark Faulkner.

"My life at home basically revolves around family, Cathedral, my business, and my service in the National Guard," he writes. "There isn't time for much else."

In addition to being reunited with his wife and children, Krenson longs for the familiarity of his Nashville neighborhood where he can "take a walk wherever I want whenever I want" and the security of being able to ride in the car "without body armor and a helmet." He is also looking forward to the simple pleasures of home: taking a "real shower," going out to his favorite restaurants, watching a movie with a bucket of popcorn, attending a hockey game.

Carrie is of course eager for her husband's return, but in the meantime, she is receiving support from an extended network of people, including

meeting with family members of other National Guardsmen whose spouses are serving overseas.

"John and I are absolutely floored by the support we receive from family

and friends and people you barely know," she said.

"I owe so much to so many, and I will never forget their generosity," John said. •

Taste of St. Pius offers food, fun

NASHVILLE. The theme of this year's Taste of St. Pius, featuring food, music, door prizes and a parade, will be a Mardi Gras celebration.

With the vast cultural history of St. Pius X parish, visitors will be able to sample foods from Germany, Italy, Africa, India, America and Spain, as well as Creole cuisine.

Each booth will have its own theme and specialty menus, and visitors will be able to go from booth to booth to select their favorite foods or to try something totally new.

The parade in the school gym will

feature Dixie-style music, and dress in Mardi Gras colors or costumes is encouraged.

Door prizes will be drawn every 15-20 minutes throughout the affair.

Cost of admission is \$10, which entitles you to 12 tastes and a chance at the door prizes. Additional tickets may be purchased for \$1 per ticket.

The event, sponsored by the St. Pius Women's Club, will take place 6-9 p.m. Saturday, Feb. 21, 2004, at the St. Pius gym which is located behind St. Pius X School at 2750 Tucker Road. For additional information, call St. Pius Church at 244-4093. •

Civic leader Tom Seigenthaler dies at 65

Andy Telli

NASHVILLE. Thomas Patrick "Tom" Seigenthaler was a "renaissance man." ... "He was absolutely one of the most remarkable men I've ever known," said Pat Langdon, who was a friend of Mr. Seigenthaler since their days at Father Ryan High School in the 1950s. "He could do everything and do it well."

Mr. Seigenthaler, 65, a public relations executive and civic leader died Tuesday, Feb. 3, 2004, at his home with his family by his side after a battle with leukemia. A funeral Mass was celebrated Saturday, Feb. 7, at the Church of the Assumption, with Msgr. Owen F. Campion officiating.

"I consider him my best friend," said Langdon, who teaches theology at Father Ryan. Langdon's cousin is Mr. Seigenthaler's wife, Veronica Strobel Seigenthaler.

"Everybody knew him. He was a like a legend in this city," said Langdon. "He was a problem solver. ... He knew how to work with people."

Mr. Seigenthaler was the son of John Lawrence and Mary Brew Seigenthaler and grew up in the Cathedral of the Incarnation Parish. He graduated from Father Ryan High School in 1957



Seigenthaler

and then from the University of Tennessee in Knoxville.

In 1962, Mr. Seigenthaler went to work as a commercial artist, and later became the Southeastern vice president of W.G. Borchert Public Relations firm of New York. In 1972, he started his own firm, Seigenthaler Public Relations, of which he was chairman and chief executive officer.

Mr. Seigenthaler was involved in a wide variety of civic organizations in the community. He was a founding member of the board of Character Counts Nashville in 2001; was appointed in 1995 by former Nashville Mayor Phil Bredesen to serve on the Metro Human Relations Commission; was a member of the Board of Governors of the Nashville Area Chamber of Commerce in 2000.

In addition, he took a leadership role in forging a Sister Cities relationship between Nashville and Belfast, Northern Ireland. An alumnus of Leadership Nashville, he has served on the boards of Nashville International Sister Cities, the EAR Foundation, British American Business Association of Tennessee, the Greater Nashville Arts Foundation, and Meharry Medical College. He also chaired a Nashville Area Chamber of Commerce sub-committee to develop an index to measure Nashville's quality of life.

Mr. Seigenthaler was a prolific sculptor and painter, and he taught volunteer art

classes for the homeless at the Campus for Human Development.

Mr. Seigenthaler also was involved in politics as a strategist, serving as an adviser to Al Gore early in his political career. Former Congressman Bob Clement was among the honorary pallbearers for Mr. Seigenthaler.

"He was a true good man," Langdon said. "Whatever he promised he would do, he'd do. What he promised he wouldn't do, he didn't do. ... He was a very principled man, an ethical man."

Mr. Seigenthaler was preceded in death by his parents, his brother Cornelius B. Seigenthaler and his aunt Alice Brew.

Survivors include, his wife, Veronica Strobel-Seigenthaler of Nashville; daughters Katherine Mary Strobel Seigenthaler (Matthew Hayes) of Winnetka, Ill.; Elizabeth Brew Strobel Seigenthaler Courtney (Richard) of Nashville; Amy Margaret Strobel Seigenthaler Pierce (Timothy) of Alexandria, Va., and Maria Veronica Strobel Seigenthaler (Steven Roses) of Millburn, N.J.; grandchildren, Marcella McGee Hayes, Mary Catherine Strobel Hayes, Thomas Lawrence Hayes and George Matthew Seigenthaler Hayes of Winnetka, Ill., and Annabelle Elizabeth Seigenthaler Roses of Millburn, N.J.; brothers John L. (Dolores) Seigenthaler and W. Robert (Joanne) Seigenthaler, both of Nashville; sisters Ann Seigenthaler

Murphy, Alice Seigenthaler Valiquette (Albert) and Joan Seigenthaler Miller (John), all of Nashville, and Evelyne Seigenthaler Pace of North Bonneville, Wash.; brothers-in-law Jerome (Patricia) Strobel and Charles F. Strobel, both of Nashville; and sisters-in-law Margaret Owsley Seigenthaler and Alice Strobel Eadler (Robert), both of Nashville; and numerous nieces, nephews and cousins.

Mr. Seigenthaler's nieces and nephews served as pallbearers. Honorary pallbearers were the staff of Seigenthaler Public Relations, Father Ryan High School Class of 1957, Ian Brick, Jim Caden, the Honorable Bob Clement, Dr. Alan Cohen, Craven Crowell, Eric Dahlhauser, J.D. Elliott, James W. Ely, Amon Carter Evans, Edward Joseph Glaser, Darrin Jones, Edward S. Kelly, Patrick Langdon, Lac Le, Jim Marks, Robert C.H. Mathews Jr., Gen. William G. Moore, Sonny Rawls, Walter Schatz, Admiral Thomas U. Seigenthaler, Paul Sloan, Eugene Strobel, Frederick Strobel, William E. Stack, Steve Turner, Don Williamson, William R. Willis, Dr. Lawrence Wolfe and Jeffrey Zeitlin.

Memorial contributions may be made to the Campus for Human Development, P.O. Box 25309, Nashville, Tenn., 37202, or the St. Cecilia Motherhouse Building Fund, St. Cecilia Congregation, 801 Dominican Drive, Nashville, Tenn. 37228-1909. •

Course teaches couples to meet each other's emotional needs

Lauren Lexa

NASHVILLE. Love may have its limits, but there are ways to work through the problems many couples face, said noted psychiatrist and author Phil Guinsburg.

"Every relationship has its limits as to what each is capable of as individuals; for example one may be more athletic or one partner more organized," Guinsburg said. "Love does not conquer all, but we believe most relationships can be saved if people are willing to work at it and look at the basic problems that unravel most relationships."

Guinsburg will lead a marriage enrichment course at Christ the King Parish sharing his insights into marriage communications in a language "free from psychobabble."

Dr. Guinsburg's book, "Making Love Safe" coauthored with Luanne Overton and available at St. Mary's Bookstore, will be the foundation for the series of discussions. The coauthors were in psychiatric practice together for close to 30 years.

"It was our goal to have a book available that was written so people could understand it even if English was their second language, a book that was direct, and I would say concrete enough that people wouldn't get frustrated with what they call psychobabble," he said.

"Another thing important about the book is that it was written by a male and female who are not married but worked together for many, many years," Guinsburg said, "so it has both perspectives in terms of the ideas we wrote about."

The marriage enrichment course will focus on why people are attracted to each other sexually and romantically and the positive and negative impacts of that, Guinsburg said, and the seminars will provide a basic blueprint of what makes a relationship worthwhile, and the work and compromises needed.

"We'll discuss how we should meet each other's needs emotionally," he said. "Everybody talks about emotional needs but nobody deals with very direct methods of meeting your partner's needs in 16 different areas."

"Men and women have the same basic emotional needs but how we're raised affects how we need to be dealt with emotionally," he added. "For example, when my wife is under the weather, she likes to be pampered. When I am under the weather, I like to be alone. I have to learn how to cater to what she wants and not be offended by that, and she has to learn to not feel hurt or put down by what I want."

"And we look at other areas in terms of what makes you feel recognized and acknowledged by your partner."

By speaking to participants directly and taking their personal questions, Guinsburg said, he hopes he can help people understand how to change their relationships and be empowered to change.

"What we're striving for is to increase people's hope that marriage doesn't have to be dreadful, that marriage isn't something to figure out a way to get out of. It's a way of working through problems and how to go about working through problems," he said. "We hope we can give people

hope and certain techniques they can use without driving themselves crazy, even basic techniques like the 10 steps to having a more successful argument without destroying the relationship."

The core of his philosophy is, "Teaching you the miracle of marriage is that you can heal your wounds better than any counselor can, or you can make it worse," he said.

In addition to his private practice, Guinsburg has worked with engaged couples at Christ the King for more than five years and currently is working with the parish's New Outlook group for those who are widowed or divorced.

Deacon Bob True of Christ the King

says of Guinsburg, "I have, in the almost five years now of my ministry as a deacon, referred a number of married couples to Phil for counseling. I don't know of one of those that are not still together. I just can't sing this guy's praises enough. He's not a television Dr. Phil. He's not a colorful personality. He's a quiet little guy that just to me is like sitting at the foot of wisdom when I discuss things with him."

The "Making Love Safe" marriage enrichment began Feb. 11, and will meet again Feb. 18 and 25 at the parish center at Christ the King from 7-8 p.m. No reservations are required, and Guinsburg's book by the same name is available at St. Mary's Bookstore. •

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Parish sponsors on-line spirituality group for busy people

Ned Andrew Solomon

COKEVILLE. Starting Feb. 25, people who want to explore their spirituality in a group setting but have limited time to meet in person will have a unique opportunity. Father Don Loskot, S.D.S., of St. Thomas Aquinas Church in Cookeville will coordinate the parish's first on-line spirituality group during Lent, via E-mail.

"I got the idea for this group from a campus ministry newsletter," explains Father Don. "It had been tried with success in a campus ministry setting. There are so many E-mail discussion groups that I already belong to, and I wanted to share this experience with others who may not be familiar with such groups."

And for those who have difficulty making long-term commitments, have no fear.

"Lent seems like a perfect time for our first try," says Father Don. "I liked the idea of a time-limited group. People only have to make the commitment to participate for 40 days."

All participants need is a working computer, and a copy of the book, "That You May Have Life: Let the Mystics By Your Guide for Lent."

Each day, members of the group will read a short piece from one of the Christian spiritual writers, in-

cluding Hildegard of Bingen, Francis de Sales, Thomas a Kempis, Francis of Assisi, and Teresa of Avila. Members of the group will also receive a short phrase to think about throughout the day — a "mantra," and each day will conclude with a short prayer.

"The E-mail list exists so that participants can share their reflections and insights about the readings as they relate them to their daily lives," explains Father Don. "It's spirituality for busy people, but people who want to talk about their journey with others."

"In my experience, I've found that people can use E-mail to send their thoughts to a number of people at once, without much trouble. Whether they'll be writing just a few quick thoughts on the daily readings or longer reflections, they'll be sharing them with others who are on the same journey."

Here's how it will work. Father Don will set up a mailing list through Smart Groups, similar to the free services provided by Yahoo and MSN that allow people to create discussion groups. The group will be limited to those who have expressed an interest in participating, and all postings will be limited to the membership. No one else can receive or send E-mail to the group. After Easter, Father Don will delete the

group from the server.

People who communicate regularly by E-mail understand that there are advantages and disadvantages to this efficient, but sometimes impersonal technology. To ensure the personal side of this venture, members will leave their computers and gather in person at the Catholic Center in Cookeville before Ash Wednesday and again, after Easter, when they will reunite for a potluck celebration of the journey.

"Granted, there will be a face-to-face dynamic that will be missing in the E-mail exchange," says Father Don, "but this group isn't meant to replace other spirituality groups that meet together physically. This group is meant for those who don't have the time or the ability to come together for an hour or two weekly. We hope to use technology to include more people in the sharing, not replace other ways people share and pray together."

Father Don sees another significant advantage in this unconventional method of sharing.

"I also believe this group will allow those among us who are less likely to speak out in a group a chance to share their reflections," says Father Don. "Some of us like to think over what we're going to say for a while. Often, the extroverted types can dominate

group meetings. I think the more introverted participants will be able to get into the conversation, too."

Twenty-five people will share in this first E-mail group, which includes Father Don and his fellow Cookeville Salvatorians, Father Peter Coffey and Sister Pat Russell. Although the Newman Campus Ministry at Tennessee Tech University in Cookeville is sponsoring this E-mail series, the experience is open to anyone.

"Our group will span several generations," says Father Don, "and will include some students who are not Catholic, but wish to focus on their relationship with God through the lens of some of our great Catholic spiritual writers."

If this first effort proves a success, Father Don plans to expand this online spiritual initiative to once each semester.

"My hope is that those participating will also respond to each other with encouragement, respect, and love," concludes Father Don. "We'll all have a number of E-mails to read daily and the commitment to write something about our own reflections, and, we hope, learn and grow from each other's experience."

"After all, we're all called to holiness by God and we all have things we can learn from others." •



Photos by Rick Musacchio

Ryan supporters honor Father McMahon

Father Joe McMahon introduces Sister Patrick Stephen, O.P., above left, principal of St. Joseph School, to Tim and Nancy Hoots at the Father Ryan 2004 Mardi Gras Auction and Gala. The event honored Father McMahon for his 19 years of service at the high school. He left his assignment as associate principal at the school to become pastor of St. Joseph Church in Madison at the beginning of the school year. At left, Father Pat Kirby congratulates Father McMahon after he was honored at the dinner. The gala raised about \$80,000 to support the education efforts of Father Ryan High School. Adelaide and Paul Nicholson served as chairs of the 25th annual gala and Diane and Lee Carter served as the co-chairs of the event.

Society must reclaim decency in popular culture

EDITORIAL

When Janet Jackson and Justin Timberlake ended their duet during the Super Bowl halftime show with Timberlake pulling off a part of Jackson's costume and briefly exposing her breast, parents across America shot quizzical looks at each other asking if they really saw what they thought they saw.

That was quickly followed by a check to see if their kids were still in the room.

Popular entertainment in our country swims in vulgarity, but even against the backdrop of those low standards Jackson and Timberlake's actions drew howls of protest and derision. People laughed off Timberlake's explanation of the incident as a "wardrobe malfunction," recognizing it for what it was: a publicity stunt designed to garner attention for two marginally talented singers.

But the problem with the Super Bowl halftime show goes deeper than a dance choreographed for shock value. Jackson and Timberlake's dance was a stylized, glorification of violence against women. As Bishop Donald W. Trautman of Erie, Pa., wrote in a column for the Feb. 6 Lake Shore Visitor, diocesan newspaper in Erie,

the halftime show reflected "decadent values not fit for family or adult."

The Federal Communications Commission is investigating whether the performance violated decency laws and is threatening fines against the stations that broadcast the show. Meanwhile, executives of Viacom, parent company of MTV which produced the half-time show, and the National Football League appeared before Congress to apologize. CBS, Jackson and Timberlake have added their own apologies to the chorus of *mea culpas*.

But do the FCC and Viacom and the NFL and all the others have any credibility when one considers all the nudity and foul language and violence that spews from our televisions and radios all day every day? While the breast-baring end of the halftime show drew all the attention, the song Jackson and Timberlake were singing, which ends with the line, "I'll have you naked by the end of this song," has been playing on the radio for months.

MTV and the NFL and lots of others have made a lot of money selling sex and violence through popular culture. And along the way, our society has become numb to the degrading nature of so much of what passes for entertainment these days.

The vulgarity is inescapable, and the effects are real.

When people are surrounded by images that depict women as merely objects and violence against women as normal and acceptable, should we be surprised that we live in a society that strips people of their humanity and celebrates violence?

How can parents teach their children to treat all people with respect when the background music of their lives screams at them that no one or anything else matters, that only their desires are important. It's a message that directly contradicts the message of Christ who taught us that true happiness is found in the service of others rather than ourselves.

Cardinal Theodore E. McCarrick of Washington said the Super Bowl halftime show is just the latest example of "the decline and fall of a culture that made this nation great."

"What is the answer? Let me oversimplify it," Cardinal McCarrick wrote in the Catholic Standard, Washington archdiocesan newspaper. "God is the answer, a return to the principles of faith and hope and love. All the values and the virtues come from these fundamental building blocks of a strong and sane society."

Maybe Janet Jackson and Justin Timberlake have finally



CNS photo from Reuters

Justin Timberlake prepares to tear off part of Janet Jackson's costume at the end of their halftime performance at Super Bowl XXXVIII in Houston Feb. 1. The incident, which exposed Jackson's breast, sparked criticism from FCC administrators, media watchdog groups, religious leaders and viewers.

pushed Americans over the edge. Maybe people across the country will rescue our culture from the cesspool by rejecting a philosophy that elevates self interests above all others, that celebrates indulgence while ridiculing sacrifice. Maybe in their disgust,

people will recognize the purity of Christ's message.

As Catholics, we can lead the way. We can be a witness for Christ's message, for in it lays the foundation of a culture that raises the standards of decency by celebrating respect for others and self sacrifice. •

Guest worker proposal is a start toward immigration reform

PARISH DIARY

Father Peter J. Daly CNS

Having written two columns about immigration, I realize that this is a hot-button topic. I have received more letters and E-mails on this than on any other topic.

In September 2003 I wrote about our society's schizophrenia on the issue of illegal workers. We employ them in large numbers, but we say we don't want them. This puts both illegal employees and employers in an impossible situation.

In October 2003 I ventured four suggestions on what might be done about the problem of illegal migrant workers. My first recommendation was for a "guest-worker" visa program to legalize the status of undocumented workers. This would allow millions of illegal workers to regularize their status in the United States and would allow employers to bring people here to work for an extended length of time.

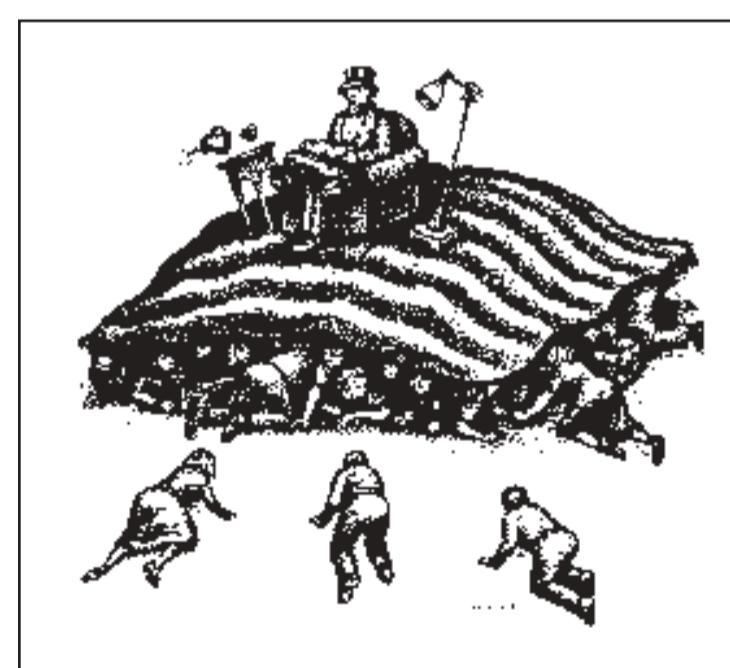
In January 2004 President Bush proposed a guest-worker

program. This shows that the idea is in the wind. President Bush merely accepted economic and geographic reality.

Economically the reality is that there are about 7 million illegal immigrants in the United States. If they all were sent home tomorrow, some industries here would come to a halt.

Geographically the reality is that most of the illegal workers in the United States come from Mexico. Our southern border is too long and too easily crossed to effectively seal it. As long as there is grinding poverty there and jobs here, people will migrate.

Under President Bush's program, guest workers could get a three-year visa if they have employment lined up before they come. If they are already here, workers could get a visa if they are employed and pay a fine. These visas could be renewed for a second three-year term. After that workers are supposed to go home, though it is anybody's guess how this could be enforced. Employers are permitted to bring in guest workers if they show that Americans could not be found



for these jobs.

The president's plan solves some problems. It gives legal status to workers from Mexico. It makes them taxpayers and Social Security participants. It allows law enforcement to concentrate on real criminals at the border (like drug smugglers). It might end the illegal traffic in human beings. It would allow migrants to go home for visits.

(Some of my parishioners have not been able to go home for funerals of parents.)

But the president's idea does not address the reason people want to leave Mexico and come here: poverty.

We need to do what the European Union did for its poor neighbors. We need a 20-year economic development program to build infrastructure and

raise wages and living standards in Mexico. Then there would be less pressure to come here. A more prosperous Mexico is in our self-interest.

President Bush promotes globalization of the economy. But we need to "globalize" in ways conservatives never consider, especially in regard to fair-labor standards.

Every free-trade agreement should have basic labor standards. This should include a right to organize workers freely and to bargain collectively. Unions should be allowed to organize across borders so that employers could not move jobs from Michigan to Monterey to exploit vulnerable workers. There should also be a global push for a living wage.

If countries want to sell products in the United States, they should have fair-labor standards to put all workers on a more level playing field.

President Bush's guest-worker proposal is a good first step. But it chiefly answers the demands of large employers here for cheap labor. It does not address the long-term causes of this migration. •

The pendulum, it appears, is still swinging

ANOTHER VIEW

Catholic News Service

Just more than 30 years ago, I graduated from the Roman Catholic minor seminary in Indianapolis. Though now closed, the Indianapolis Latin School served as one of the feeder programs in the Hoosier state that helped propel young men to the major seminary at St. Meinrad Archabbey in the southwestern corner of Indiana.

Over the past couple of years, watching with horror (from numerous perspectives) as the tragic revelations of sexual abuse of the innocent by priests has unfolded, I've chatted with fellow classmates at Latin School to recall if we ever saw any kind of this behavior among our teachers, most of whom were priests of the Archdiocese of Indianapolis.

Here's what I remember about those guys:

Father Jim Wilmeth, curly haired and lanky, loud-mouthed and compassionate, was our baseball coach. He loved to laugh — still does — but you knew you were in for it if you got "the stare." Father Jim also taught Latin, physical education and was one of the counselors-at-large for the sophomore class. Not so long ago, Father Jim presided at my

youngest brother's wedding at St. Pat's Church in Indy. Except for curls now turned white, it was the same Jim Wilmeth we at Latin School all called one of our best friends.

Then there was Father Tom Widner. Tom was really young when he started at Latin School as an English teacher and adviser to the student newspaper. He always appeared to me to have superior intellect because of the size of his cranium — enhanced by a gradually receding hairline that ultimately stopped fading just short of the whole shebang being lost.

Father Widner was critical of my writing and he was even more critical of my mouth. I learned a great lesson in humility one day when he threw me out of a lecture on Shakespeare for fake snoring. Father Tom long had a fascination for the Society of Jesus and, in the mid-1980s, he took the plunge and became a Jesuit. He did a short stint at the Milford Retreat Center not so long ago before trekking to Washington, D.C., to work in the Jesuits' communications office.

Father Larry Lynch was a robust, barrel-chested dynamo who also doubled as chaplain to the Indianapolis Fire Department. Besides teaching phys-ed, he also helped out in a couple of intramural sports programs. He was no-nonsense and didn't take any lip. But he was also one of the funniest men I've ever met.

For a couple of years my personal counselor was a lively character named Father Harry Knueven. Father Knueven had forearms like Popeye's and he taught typing. I remember Father Knueven keeping tabs on the vocations side of things with me, and he was pretty disappointed when I didn't move on to St. Meinrad.

After his stint at Latin School, Msgr. Knueven paired up with an upper-classman and distant cousin of mine, Father Glenn O'Connor, in a fund-raising scheme to save an east-side Indianapolis parish that gained them both a bit of notoriety and plenty of admiration. Glenn, by the way, is the official chaplain at the Indianapolis Motor Speedway, and several times he's donned the fire-proof suits pit crews wear to work on the pit line.

There were plenty more. We called Father Byron "frog" because of his bellowing voice when he taught Bible history. Father Zore was a massive presence inside and outside the math classroom; you never messed with him, but he, too, had a heart of gold. Father Mader was the smartest man on campus, taught Christian cosmology and often had everyone's eyes glazed over as he discussed "the earth as an altar in Teilhard de Chardin's universe."

These guys were our teachers, our mentors and our

friends. To think they would have done harm to any of us was beyond belief, beyond reason. To my knowledge, none of the Latin School teachers has been accused of any kind of abuse.

Despite my positive recollections today, the accusations of sexual abuse fly across the country, including within the Archdiocese of Indianapolis and here in Cincinnati. I make no excuses for anyone — priest or otherwise — who would take advantage of a youth and cause him or her any kind of harm. But thinking back on my own experiences with priests, and knowing the guys I know now in the priesthood, I just don't see the widespread conspiracies that the media hysteria would have us all believing. Yes, those who are guilty should be punished. In late February, we will see the results of a nationwide study that purports to give us a global snapshot of the causes of this calamity.

But, unfortunately, I believe that today priests have been made subject to a kind of Kafkaesque jurisprudence in which they are accused and simultaneously considered guilty when someone can cast a finger of guilt that lands them in the same room on or about the same time 20 or 30 years ago with the accuser. In one fell swoop, a guy who has dedicated his life to the ministry is unceremoniously

transformed from "Father" to "mister." Is that due process? Is that right? Is that what must be done now?

Ultimately, I think, there are several critical questions to ask: What if an accused priest is really innocent? What if a "victim's" recollection of an incident is tainted somehow and didn't occur as portrayed to the prosecutor's office and the chancery office? Is there any thought in the aftermath of these accusations for innocent priests?

The answer, I fear, is no. The pendulum is swinging, with no end in sight.

Therefore, I'd like to offer this thought to the faithful: Don't be afraid to stand behind your parish priest and defend him, especially if he has been caught up in this current maddening maelstrom.

And if your pastor is your friend, do as you would do with any other friend and back him up. Don't be afraid to tell positive stories about your parish life, your parish priest and how he relates to your church and your own family. Christ, I believe, would forgive the transgressor and raise up the priest who is unjustly accused.

This editorial appeared in the Jan. 30 edition of The Catholic Telegraph, newspaper of the Cincinnati Archdiocese. It was written by managing editor Dennis O'Connor. •

Paul's third journey reaches Macedonia, Greece

DR. DIG

John Heird

The Apostle Paul made four missionary journeys around the populated areas of the Mediterranean, the last one ending in Rome and resulting in his arrest, imprisonment and execution.

It is an amazing story of his determination and resolve, of his faith and dedication, and of his unwavering desire to take the good news of Jesus to the world.

When we last left Paul the silversmiths and tradesmen of Ephesus were threatening to take him to court for ruining their business because he was making converts from the worshippers of the Temple of Diana. The idols and trinkets they made were the livelihood of the city.

Acts 20:1 records: "And after the uproar had ceased, Paul called his disciples together, embraced them and departed into Macedonia." Evidently, the lawsuit was just hot air, so,

Paul continued on his missionary journey.

Paul traveled throughout the Macedonian area and then on came to Greece, where he stayed for three months until he was forced to leave by yet another Jewish plot to take his life.

In Acts 20:3, he traveled back through Macedonia in the company of Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychius and Trophimus, all able and familiar disciples that surfaced through his ministry.

Paul and his group left for Philippi where they ministered for seven days after the feast of the unleavened bread. (Acts 20:6) They then joined the people at Troas to have fellowship with that church, spoke well into the night and encouraged the faithful.

There, a young man named Eutychus was sitting in a window. He gradually fell into a deep sleep. The young man fell three stories to the ground and was killed.

Paul ran to the ground, embraced the man and told the people not to be alarmed be-

cause he was alive. Paul returned upstairs to his preaching until daybreak and the young man was taken to his home — alive. (Acts 20:7-12)

Paul and his group then left by ship to the port city of Assos. (Acts 20:13) Founded in around 600 B.C., the city had become the most important city of the Troad with a population of around 15,000. On the top of the 700-foot acropolis stood the Temple of Athena.

Paul left Assos and sailed to Mitylene. (Acts 20:14) Mitylene was the chief city of the Island of Lesbos, the largest of the Aegean islands, located near the shore of modern Turkey. Here Paul met the rest of his companions, who had come from Assos on the ship, and boarded with them.

Paul went on to Miletus where he had a very important meeting with the Ephesian elders that set up a moving farewell address.

Next time, we experience more of the third journey.

Happy Digging!

Dr. John Heird is a Bible histo-

rian and archaeologist. He is a writer and lecturer on biblical backgrounds and is the former de-

LETTER TO THE EDITOR

Kudos for Mother Teresa article

To the Editor:

Thank you for the wonderful article in the Tennessee Register on Mother Teresa remembered locally (TR 10/10/03) and the interview with Father Joseph Shephard, C.M.I., a Carmelite priest who served at St. Pius X Church in Nashville.

To meet and talk with a person to be beatified in one's lifetime is a great joy and privilege we would all like to experience.

Genevieve Henkel Loretto

development director for the Diocese of Little Rock. Write him at drdig@lampcom.com. •

The Tennessee Register, which is the voice of the Diocese of Nashville, welcomes your comments and opinions.

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Love for all people is essential to discipleship

NEXT SUNDAY

Msgr. Owen F. Campion

Background. The first book of Samuel supplies the first reading this weekend.

Originally this book, and its companion, the second book of Samuel, were combined in one volume. In the Third Century B.C., scholars translated the ancient Hebrew Scriptures into Greek. Their translation is famous. It is called the "Septuagint," or seventy books.

These scholars took some liberties. One example was their division of Samuel into two parts.

The author of the books of Samuel is unknown. Experts cannot agree on the exact time of the book's composi-

tion. The title proceeds from the name of one of the prominent figures in the story, a prophet. The story concentrates on Saul and David, the first two kings of Israel.

In this reading, King Saul's fortunes are ebbing. David, the young shepherd from Bethlehem, is on the verge of replacing the monarch. There is armed conflict. Under the cover of night, David steals into Saul's camp. However, respecting Saul as God's choice for the kingship, David does not kill the ruler.

Believing that he himself has been commissioned by God to lead in the place of Saul, David expresses his trust in the Almighty.

St. Paul's first letter to the Corinthians is the source of the second reading. Here the Apostle reminds the Christians of Corinth that they are creatures of the earth, but more importantly they have within themselves the spiritual life of God.

This reference to the spiritual component of humans, of course, set the stage for Paul's instruction that no believer should yield to earthly temptations.

St. Luke's Gospel furnishes the last reading. It is a call to what is at times the most demanding of Christian responsibilities. It calls followers of the Lord to love all people, and most especially to love their enemies. Furthermore, it calls upon them to be compassionate.

Jesus directed this message not to confirmed disciples, but rather to those thinking about becoming disciples. The Lord's message is basic, and it is radical. Love for all others, most certainly including love for enemies, and compassion are essential to discipleship.

The power of the message is better understood when balanced against Matthew 5:24a. Luke and Matthew took this scene in the life of Jesus from the same source. However, while Matthew only urged disciples to give to those who are in need, Luke in this passage expands the message.

Luke notes that those with possessions have a special obligation. Also, Luke counsels followers of Jesus to give to those who wish merely to borrow. Finally, Luke tells disciples that they must not

have looked upon Lent as a time to deny themselves. The popular stories are plentiful. Many adult Catholics today remember parochial school days when all the students pledged "to give up" candy or movies.

Self-denial is still very much a part of Christian life. ... the church reminds us that self-denial is much, much more than refusing a favorite chocolate or source of entertainment.

demand re-payment.

The details are important. But, as important, if not more so, is the final and extreme character of discipleship. It is absolute commitment to Jesus.

Reflection

In a few days, the church will begin the season of Lent. The Wednesday following this weekend will be Ash Wednesday.

For centuries, Catholics, and many other Christians,

have looked upon Lent as a time to deny themselves. The popular stories are plentiful. Many adult Catholics today remember parochial school days when all the students pledged "to give up" candy or movies.

Self-denial is still very much a part of Christian life. In these readings, looking ahead to Lent only days away, the church reminds us that self-denial is much, much more than refusing a favorite chocolate or source of entertainment.

Rather, such acts of self-denial are secondary to the basic self-denial of sin, certainly, but also of self. It, of course, does not mean that we harm ourselves, or forget that we are dignified as creatures of God, or that we have legitimate needs.

Instead, it means that we must love when it is exceedingly difficult. We must be compassionate, even to those who spurn our compassion. We must forgive — everyone, for everything.

Msgr. Owen Campion, former editor of the Tennessee Register, is associate publisher of Our Sunday Visitor. •

SAINTS FOR TODAY

Blessed Henry Suso

Born in Germany in 1295 to nobility, Henry entered the Dominicans at the age of 13. He was a noted preacher, writer and teacher, but at one time was censured from his teaching position by his superiors. Writing under the pen name of Amandus, he produced prolific works, among them, the classic, "The Book of Eternal Wisdom." One of his more unusual practices was wearing a nightshirt embedded with 150 sharp nails. This practice only stopped after an angel is said to have appeared to him and told him that God did not wish this of him. He died at the age of 71 and was beatified in 1831. We remember him on March 2.

February 25 — Maria Adeodata Pisani was born to an alcoholic baron and his wife, but raised by her grandmother after her father was exiled and her mother went with him. She eventually entered the Benedictines, renouncing her wealth, and served her order in various jobs from seamstress, to teacher, to novice mistress, to abbess. She died of heart problems in 1855 in Malta, and was beatified in 2001.

February 25 — Considered a saint even during his lifetime, Domenico Lentini, was born in Italy in 1770 and died of natural causes 58 years later. By the age of 14 he felt called to the religious life and after being ordained spent his entire life serving in his hometown of Lauria. This model priest was always available for his parishioners, worked with the poor, and was an outstanding homilist. He turned his home into a school and spent his life in a state of self-imposed poverty. He was beatified in 1997.

— Cheryl Wachtel

How laity give support to priests

HUMAN SIDE

**Father Eugene Hemrick
CNS**

How can we laypersons help priests?"

The question was posed to me by a layman I deeply respect.

"Keep your faith," would be my first recommendation. Studies on the priesthood repeatedly report that one of the greatest sources of strength for priests is the laity's deep faith.

It may come from a dying layperson who is at peace with God; a family that has been hit very hard but does not despair; an elderly person who is selfless; or a penitent whose virtuous life is inspiring.

No two things inspire priests more than celebrating Mass and seeing Christ lived in the daily lives of laity they serve.

The next thing that comes to my mind is Mother Teresa's admonition: "Do not wait for leaders, do it alone and person to person."

As a young priest, I experienced the work of the Catholic Family Movement, the Chicago Catholic Youth

Organization, The Catholic Worker Movement, the Knights of Columbus. This is just to name a few Catholic organizations in which the laity took the lead and did a magnificent job in drawing people closer to Christ and the church.

Today's church is confronted with a new breed of challenges that are calling for a new class of dedicated lay leaders. In the marketplace, in the worlds of medicine and biological experimentation, it is they who must take the lead in dealing with the ethics and morality of their work. It is they who ultimately must enforce moral standards in ecology, government, the workplace and the new globalization we are experiencing.

The church more than ever today needs lay thinkers, doers and movers such as Jacques Maritain, Cesar Chavez, Maisie Ward, Dorothy Day and Mothers Seton, Teresa and Drexel (although sisters are in religious communities, canonically they belong to the laity) whose leadership qualities were stellar. Often they worked side by side with bishops and priests. Sometimes they nudged them, and other times they

hounded them. But as any priest who understands history knows, such people gave life to the priesthood by giving concrete meaning to the church in action.

Another way the laity can help priests is to always be professional. This translates into avoiding pettiness, jumping to conclusions, letting resentments rule, losing respect, lowering the standing of our language and failing to strive for excellence.

Priests, like laypersons, are human and don't always act in a fully adult manner. When this happens, the relationship between priests and laity can become childish. The more that laity maintain professionalism and adhere to the principles of civility, the better they help priests.

Priests can always use more professionalism, as can the laity. The more each practices it, the better they help each other.

Last, and most important, I hope the laity never cease praying for priests. Prayer turns us toward God and brings the best out of us. When lay people enter into this state of mind and heart, they will find ways never before imagined to help priests. •

Traveling peaks and valleys of life's joys and pains

A PINCH OF FAITH

Mary Margaret Lambert

Life is filled with times of joy, sorrow, pain, happiness, anticipation and anxiety. Each day brings new challenges and events that test our faith and our resilience.

It seems at times that things can be fairly ordinary and uneventful as we go about our daily routines, until we are overwhelmed by events that can often cause our emotions to explode.

During the course of one week, I have experienced profound sorrow over the death of two very dear friends, Tom and Mario. Although the circumstances surrounding their deaths were very different, our world will be a sadder place without them in it.

Tom's death was the culmination of a perplexing and ruthless disease, and he chose to spend his last days at home, surrounded by his loving family and utilizing his remaining time on this earth to assure each of them of his love and eternal presence in their lives. He bravely and peacefully attempted to prepare himself and family mem-

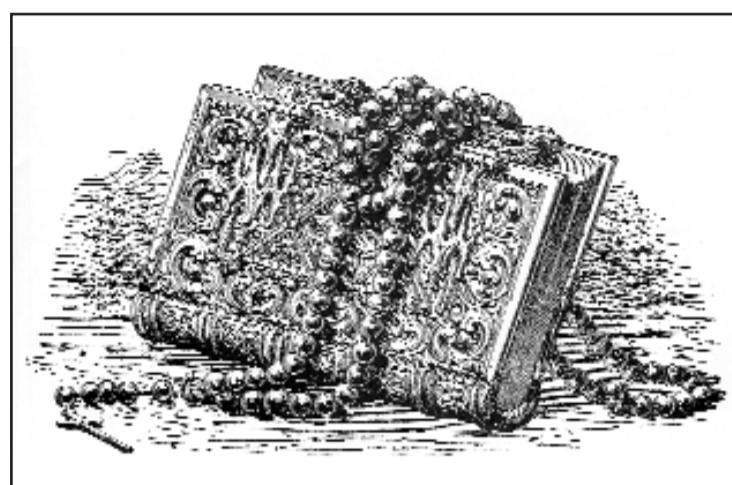
bers for his earthly passing.

Mario, jubilant over the successful outcome of his cataract surgery, was making long range plans to travel with his wife back to his beloved homeland, when death came suddenly, without any warning.

Each of the two men that have been called home to the Lord will leave a huge void in the hearts and lives of all those who loved them. They were husbands, fathers, grandfathers and friends. They were vibrant, strong, outspoken personalities who embraced life and all it had to offer. Tom's quick Irish wit and mischievous smile were as much a part of him as Mario's love of Italy and its many culinary delights.

I weep not for them, but for myself and their absence from our lives. They have gone to be with their loved ones in heaven now, and I am sure they will make their presence known there as much as it was here on this earth.

As I write this, I feel certain that Tom is sketching portraits of all the angels, singing them Irish ballads, while Mario is cooking up a batch of his famous pasta sauce. They will forever live on in my heart and cherished memories and intercede, I am certain, on my



behalf as I pray for graces and many ongoing special intentions.

After leaving the visitation at the funeral parlor, I made a stop at the hospital to check on my 82-year-old father who was recuperating from successful total hip replacement surgery, and while en route there, I received a call on my cell phone from a friend whose daughter had just given birth to her first baby girl. She was in the same hospital, so I stopped by the nursery after visiting Daddy.

Standing at the window, listening to the cries of the newborns and seeing little Gloria Marie, just hours old, I was overcome by the miracle of birth and the tragedy of death and all that happens to us in

between those times in our lives.

The next morning, I received a call from our youngest son who lives more than 900 miles away telling me that one of his 19-month-old twin baby boys was in the intensive care unit of the hospital near their home, on oxygen and intravenous feedings. At the time he called me, the diagnosis of the baby's respiratory distress was not yet determined.

Fearful tears poured from eyes that I thought could weep no more. Many prayers, and phone calls later, we learned that our precious little Matthew had a viral infection, aggravated by asthma, and was going to remain in the ICU until his breathing could

be stabilized.

Our love and concern spanned the many miles that separated us from his bedside, as we waited for encouraging updates over the course of the next agonizing few days.

In the midst of all these events, I witnessed a wedding, a joyful celebration of the union of two young people from different cultural backgrounds, brought together by love and a desire to make a life together as husband and wife.

As Joey and Ivette exchanged their marriage vows in two languages, I was again overcome by my emotions as I watched their families embrace each other and the union of their children. No interpreter was necessary to convey the love and joy that surrounded them.

Beginnings, endings, and all that comes between have absorbed my thoughts and feelings as the words of Kahlil Gibran come to mind:

"You pray in your distress and in your need; would that you might pray also in the fullness of your joy and in your days of abundance."

Mary Margaret Lambert writes from Nashville where the sorrow and tragedies of her life are balanced by joy and love.

THE LIGHTER SIDE



Umbert the Unborn

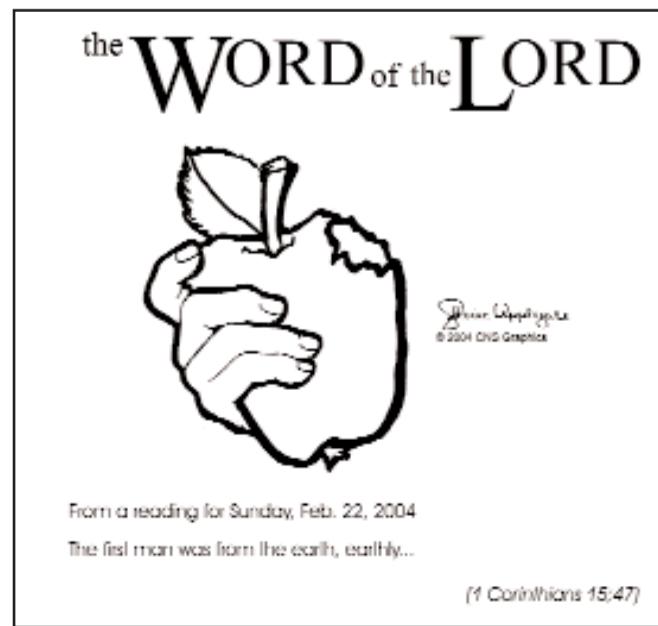
Ordinary Time

the Word of the Lord

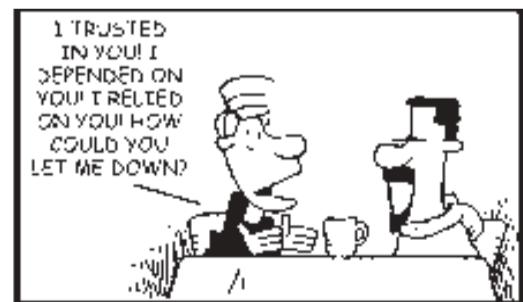
Father Flood



"Pay close attention. You can't rewind."



(1 Corinthians 15:47)



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February 24 & 25

Carell Conference will focus on spirituality of catechists

Lauren Lexa

HENDERSONVILLE. Father Richard Fragomeni, a priest from the Diocese of Albany, N.Y., and a popular speaker and advisor on the topics of spiritual renewal, music and worship, will be the guest speaker at the Ann and Monroe Carell Conference Saturday, Feb. 21.

The featured speaker originally was to be Albany Bishop Howard Hubbard, who wrote a book about being a catechist entitled, "I Am Bread Broken." However, Bishop Hubbard canceled his appearance after he was accused of having sexual relations with men during the 1970s. Bishop Hubbard denied the accusations and said he would fight the claims.

The conference, which will be held at Pope John Paul II High School from 9:30 a.m.-3 p.m., will focus on "The Catechist in Today's World."

"Catechists are some of the busiest and most dedicated people you will encounter in the church," said conference organizer Carol Nichols, M.Ed.

"Catechists draw on real life as they guide children in discovering the work of God among us," she said. "Through the conference, we hope they will learn how the holiness and spirituality of their daily lives impacts on how they are catechists, and they will also learn ways to acknowledge what they do as spiritual work."

Funded since 1995 by a yearly gift from Ann and Monroe Carell who are parishioners at the Cathedral of the Incarnation Church, the twice-a-year conferences are designed to "support catechists (those who teach children in religious education programs) as they work on their formation to become excellent at sharing faith," Nichols said.

"Most of the children in the diocese of Nashville attend public schools, and Ann and Monroe want all these children to enjoy learning about their faith," Nichols said. "To this end they began a generous annual gift to the diocese for the purpose of developing catechists."

Each conference deals with one of

eight subject areas, including: Sacraments, Prayer, Theology, Church History, Jesus, Moral Issues, Anthropology and Scripture.

"Usually, the skills needed for teaching are dealt with by the parish directors of religious education, but on occasion there has been a presenter who has guided development in these areas, too," Nichols said. "In the parishes the directors of religious education use an interactive video-based program called 'Echoes of Faith,' which was also supplied to all parishes through the auspices of the Carell's gift for catechists."

Father Fragomeni will open the conference with a liturgy, and the homily will be his first talk. Following a break, he will give a second presentation, and after lunch he will conclude the day with another talk.

"The format of the Carell Conferences has been that one speaker teaches the entire day, giving people time to think about what he or she has offered in the context of the children they work with," Nichols said.

Father Fragomeni completed his S.T.B. in Theology and M.A. in Religious Studies at the University of Louvain, Belgium. He holds a master's in Liturgical Studies from Catholic University in Washington, D.C. and a doctorate in Sacramental Theology from the Catholic University of America. He served as director of the Office of Liturgy and Music of the Diocese of Albany prior to pursuing his doctorate.

Since 1990 he has been an associate professor of Liturgy and Homiletics and chairperson of the Department of Word and Worship at Catholic Theological Union in Chicago.

He completed an M.M. in vocal performance at the Benjamin T. Rome School of Music of the Catholic University of America in June 1993.

He is also author of the book "Come to the Feast: An Invitation to Eucharistic Transformation," published by Continuum Press.

To register for the Feb. 21 Ann and Monroe Carell Conference, go to the Nashville diocese's website at: www.dioceseofnashville.com/MFS. •

Albany bishop denies claims he had homosexual relations in 1970s

Catholic News Service

ALBANY, N.Y. The day after Bishop Howard J. Hubbard of Albany denied an allegation that

he had sexual relations with a man more than 25 years ago, a second man claimed two sexual encounters with the bishop in the 1970s.

Bishop Hubbard denied that accusation as well and diocesan spokesman Father Kenneth J. Doyle said the bishop would fight both claims.

"I have never sexually abused anyone of any age. I have honored my vow of celibacy," Bishop Hubbard said at a Feb. 5 press conference following the first allegation.

"I stand before you today with a clear conscience," the bishop said. "There is absolutely no truth to the allegations that have been leveled against me."

Bishop Hubbard cut short a Florida vacation to return to the diocese following a Feb. 4 claim by a California man, Andrew Zalay, that his brother, Thomas, had written about an affair with the bishop be-



Hubbard

fore he committed suicide.

Thomas Zalay died in 1978, at the age of 25, after apparently setting himself afire in his parents' home.

Andrew Zalay showed reporters what he said was a handwritten, signed suicide note from his brother, which made no mention of the bishop but described dangerous, frightening feelings Thomas was having.

He also presented a typed, unsigned note, which he said was also among Thomas' belongings, that alleged a mixed spiritual and sexual relationship with the bishop.

The typed note referred twice to "Howard" and described him twice as "bishop." It said the bishop's "kindness seems to overshadow the sexual acts I am compelled to endure" and said the bishop claimed celibacy was not involved "because the Bible describes celibacy as being free of women."

At the press conference, Bishop Hubbard said, "I do not know Thomas Zalay. I have never had any relationship with Thomas Zalay."

The following day Anthony Bonneau of Schenectady claimed that in the 1970s, when he was a runaway teenager living in Albany's Washington Park, he had at least two paid sexual encounters with Bishop Hubbard.

Bishop Hubbard, now 65, was made bishop of Albany in 1977. Before that he was a priest of the diocese.

When the first allegation against him was made, Bishop Hubbard was vacationing in Florida. In his absence, the diocese released a statement labeling the claim "outrageous, despicable and defamatory." The diocese also referred the matter to the Albany County district attorney, asking that an independent investigation be conducted.

Bishop Hubbard, who cut his vacation short to return and respond to the allegations, said he would cooperate fully with the district attorney. He said he was "willing and eager to take a polygraph test so that there is no question in anyone's mind about the falsity of this allegation."

The bishop also rejected the idea that he would resign, saying, "It would be wrong to dignify an absolutely false charge by walking away from my responsibilities."

Bonneau told reporters that after his teen years as a male street prostitute he reformed and is now a "devout Christian" and family man. He said he recognized Bishop Hubbard as one of his former johns when he saw him on television a decade ago, but he told no one but his wife at the time.

He said that he was "appalled" Feb. 5, however, when he heard the bishop declare on TV that he had never broken his vow of celibacy.

Following Bonneau's allegations, Father Doyle reiterated Bishop Hubbard's earlier remarks, saying the bishop strongly denies the claim, wants an independent investigation and looks forward to taking a lie-detector test. •

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Rite of Election key step in journey to the Church

Andy Telli

MANCHESTER. Robbie Prater has thought about joining the Catholic Church for a long time, but it's been a journey of starts and stops.

"I would start before and not complete it, and this time I finally am," said Prater, who will be among 500 people from throughout the Diocese of Nashville who will gather at Holy Family Church in Brentwood on Sunday, Feb. 29, for the Rite of Election and Rite of the Call to Continuing Conversion.

It's the last step in the Rite of Christ-

ian Initiation process for those who will join the church at the Easter Vigil Mass.

"These are people at a very crucial moment in their journey," said Joeline Lemaire, diocesan director of ministry formation services. "They experience it as a momentous occasion."

The Rite of Election is for those who are unbaptized and the Rite of the Call to Continuing Conversion is for those who have been baptized, Lemaire explained.

The diocese holds both rites together, presided over by Bishop Edward Kmiec, Lemaire said.

The bishop, speaking in the name of

the Church, tells those participating in the rites that they have been called by God and asks for their response, Lemaire said. The participants express that they want to join the church and receive the sacraments.

"Both the baptized and the unbaptized are sent forth to participate fully in Lent to prepare for the Easter vigil, to prepare for the reception of the sacraments," Lemaire said.

They've already spent months in the RCIA process preparing, Lemaire said.

Prater, an elementary school teacher, is one of three people who will enter the Church from St. Mark Church in

Manchester, one of the newest parishes in the Diocese.

"It's just been great," Prater said of the RCIA process at St. Mark. "It's a small group. It's more like being with friends."

The Rite of Election is for many the first time they experience the larger Church, with often as many as 1,500 people gathered from every corner of the diocese, Lemaire said.

"There is a sense of, I think, awe," Lemaire said.

The Rite of Election will begin at 3 p.m., Sunday, Feb. 29, at Holy Family Church in Brentwood. •

Diocese taps Gaines as engaged couples retreat coordinator

Andy Telli

NASHVILLE. One way to build a better world is to help people build good marriages, and by extension strong families, said Patty Gaines.

"That's one of the best gifts we can give to our kids and to our world," said Gaines. "It's the core to a lot of things."

Gaines will help build good marriages through her new job as Engaged Couples' Retreat Coordinator for the Diocese of Nashville.

The retreats are lead by teams of married couples who lead discussions on a variety of subjects, such as communication, finances and spirituality. The teams, which come from parishes throughout the diocese, take turns leading the retreats, which are offered about once a month through the diocesan Ministry Formation Services office.

Gaines' job will be to help the teams prepare. "We're trying to make it the best experience we can for the en-

gaged couples as well as the people putting on the retreats," she said.

Gaines has been a member of a team from Holy Family Church in Brentwood that lead retreats for couples in a second marriage, she said.

"I understand the process itself and how difficult it is to write those talks, how brutally honest you have to be," Gaines said. "It's a growth experience for the team members."

The diocese has changed the format for the engaged couples retreats, going from a two-day retreat to a single day.

With a two-day retreat, Gaines said, it was often difficult for married couples to commit the time needed to be team members. But one-day retreats could make it more convenient for people to participate as team members, allowing more people to be involved, she said, "which is a great thing."



Gaines

"I would like to see it be more inclusive for people to be part of this," Gaines said. "Part of what (team members) like is the fellowship and the faith community they have together."

This won't be Gaines' first experience working for the church. She earned a master's degree in pastoral studies through the Loyola Institute for Ministry Extension program of

federal through the diocese, and is a former director of religious education at Holy Family Church in Brentwood. She also served as coordinator of the Multicultural Conflict Resolution program of Pax Christi U.S.A., a national Catholic organization promoting peace, and has presented workshops on spirituality, family, culture and sacramental preparation. •



St. Joseph chili raises cash

St. Joseph School students dance to the music at the recent St. Joseph School Chili Cook-off, which raised \$4,000 for the school's sports association.



Souper Bowl donations were super

While much of the attention of Super Bowl Sunday is focused on the hoopla surrounding the big game, parishioners at St. Edward Church were thinking about the needy and homeless in the community through the Souper Bowl Sunday program. Parishioners were asked to bring two cans of soup to Mass on Super Bowl Sunday, Feb. 1. More than 50 volunteers, including Joe Little, left, Gene Klein, center, and Dan Knapp, boxed the donated cans and delivered it to Holy Name, Assumption and St. Vincent DePaul churches for their parish outreach programs.

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IC parishioners' initial mission trip to Mexico a success

T. Jensen Lacey

CLARKSVILLE. Immaculate Conception parishioners have long focused on helping people in need. They have actively supported their twin parish in Haiti with annual missions to the poverty-stricken country.

Parishioners have broadened their focus and taken on a second twinned parish, this one in the state of Chiapas in southern Mexico.

Parishioners Matthew and Martha (the "h" is silent) Kenney, their toddler son Victor, and physician Dr. Tom Grabenstein and his wife Kit, recently traveled to their new twinned parish over the Christmas break to meet the pastor, assess the needs of the parish, and determine how the two parishes could best work together.

"This got started last summer when (the Grabensteins) went to a conference on Haiti last summer and were approached by the coordinator of the Parish Twinning Program of the Americas (PTPA), Frances Sosadeeter," Matthew Kenney said while looking over photos of the Christmas trip back in his office at Austin Peay State University where he is a political science professor.

"She told the Grabensteins she was looking for a U.S. parish to twin with a parish in Chiapas," Kenney explained. "The state of Chiapas has some of the most severe poverty to be found anywhere in Mexico. Martha once lived and worked in Chiapas, and since we four are on the Haiti committee, we decided to give this mission a try."

Martha began writing to friends in Chiapas, and last summer the group was put in contact with Father Pedro Arriaga, the pastor of San Pedro Chenalho.

"The parish of San Pedro Chenalho is located in the county of the same name in the state of Chiapas, about 20 miles from San Cristobal de las Casas, a beautiful colonial city founded over 400 years ago," Kenney explained. "When Father Arriaga responded enthusiastically to the opportunity to twin with Immaculate Conception Parish, we began to make plans, and everything moved quickly from that point."

Another factor figuring into the quick timing of the mission was the support of the Clarksville parish.

"We were confident there would be sufficient interest and support within our parish," Kenney said, "and so in December, we had a special collection to help raise money for the Chiapas mission. We raised close to \$4,000 that weekend, and we were very encouraged."

Once the group arrived in Mexico, the Kenneys and Grabensteins met Father Arriaga and his assistant, Father Marcelo.

"Meeting Father Marcelo struck me," Kenney recalled. "When we came to his house one of the first things he wanted to do was pray. He went into his room and was gone for what seemed to be a very long time, 10 or 15 minutes. When he came out, he was dressed in the traditional Mayan attire for that town and proceeded to light 13 candles on the floor, and explained to us that in Mayan cosmology, 13 is a perfect number. He prayed 'The Lord's Prayer' in his native language of Tsotsil, then took us into a tour of the church and town, so he



Father Pedro Arriaga, pastor of San Pedro Chenalho Parish in Chiapas, Mexico, listens to a point made by Martha Elva Kenney, a parishioner of Immaculate Conception Church in Clarksville. She and four other Immaculate Conception parishioners spent a week last December visiting with Father Arriaga and others as they worked on details of a new parish twinning program linking the two communities. Immaculate Conception already has a well-established twinning program with a parish in a rural community in Haiti.

bonded with us immediately."

Kenney paused and looked at one photo of two brightly-dressed young girls standing in the town square.

"In this town there are serious political factions or divisions. Little by little, Father Marcelo is working to gain the trust of all those in his parish. He ministers to all people equally, regardless of what political group they're associated with."

Being accepted by the people of the city was a challenge for both priests, Kenney said.

"A previous priest was not accepted by the local parish and was expelled from the country by government authorities; when Father Arriaga was chosen to replace that priest, the government rejected him because they saw him as too liberal. They closed the church for two years, then reluctantly accepted Father Marcelo."

For Martha Kenney, the trip to Chiapas was a return to the region where she had once served as a missionary. She also had been a missionary in Guatemala.

"I noticed many people were exploited,

who were poor and needed many basic things such as electricity, health care, and fresh water," Martha said in a soft, melodic voice. "Then I saw people who participated very little in the church. Coming to this city in Chiapas this time, there was much involvement in the church, and the people are very much a force, raising the awareness of people's rights."

Matthew Kenney added, "They see their faith as a combination of faith and social justice. For example, there is a group of indigenous pacifists there who call themselves 'Las Abejas,' or 'The Bees.' They grow organic coffee and sell it through the cooperative, trying to become more self-sufficient. The cooperative is designed to channel more proceeds from sales directly to the growers, and we are currently trying to promote their coffee in Middle Tennessee."

The Grabensteins and Kenneys plan to return this summer with other members of Immaculate Conception and do building renovation work at the main church compound in San Pedro Chenalho.

The Immaculate Conception Chiapas Mission will also send regular financial

support to its sister parish in Chiapas.

"We saw a lot of needs in health care and education," Matthew Kenney said, "but the pastor there told us they really want us to support Father Marcelo. Such support is actively reflective of the basic mission of the Parish Twinning Program."

Mission trips to other countries is nothing new to Tom and Kit Grabenstein.

"We wanted to start another twinning because we have a large Hispanic group here and Chiapas is an interesting place, and they have needs we knew we could help meet because of our years in Haiti. We've been doing mission work in Haiti for 10 years now, and we could take what we learned from those experiences and maybe apply that to this."

Tom Grabenstein added, "I believe there are now about 20 twinnings in Central and South America through the PTPA, and the program just continues to grow. Kit and I always wanted to do missionary work. We talked about that when we first married, and now after 25 years of marriage, we've been doing it in Haiti for 10 years and now are beginning in Mexico."

Immaculate Conception parishioners are quick to look across borders for opportunities to help. Father Ed Steiner found out after becoming pastor last fall.

"Since arriving here to this parish on Sept. 19 from St. Joseph," he said, "I have been amazed at how many nationalities are represented in this parish — my best count is 35. I also have been impressed at the diversity of the community, in direct result of its proximity to Fort Campbell. Because of these factors, I have discovered this parish has a tremendous sense of itself as part of the larger church."

"This sense of Catholic involvement is clearly expressed in parishioners' desire to reach out to this new parish," Father Steiner continued. "Also, because of our Hispanic community, these parishioners have a particular sense of solidarity for the poor in Mexico. The commitment of the Kenneys and Grabensteins is only the tip of the iceberg when it comes to the number of people in our parish committed to this ministry."

"This work enriches our lives," Tom Grabenstein said. "We have a very giving parish here in Clarksville. The parish here is so supportive and interested in what we are doing, and although this is just getting started, it is a very promising beginning." •

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THE DOMINICAN CAMPUS

THE STORY BEGINS AT HOME: *How parents can foster reading for 4th, 5th, & 6th graders*

Sr. Thomas More, Director of Teacher Education - Aquinas College

Tuesday, February 17th 6:30pm at Aquinas College

WILL & ESTATE PLANNING: *An overview of important considerations in making Will or Estate Plans.*

Richard Johnson, Lawyer - Waller Lansden Dortch & Davis

Wednesday, February 18th 6:30pm at St. Cecilia Academy

THE THEOLOGY OF THE BODY: *The Gift of Human Love & Sexuality*

Sr. Jane Dominic, Theology Faculty - St. Cecilia Academy

Wednesday, February 18th 6:30pm at St. Cecilia Academy

THE CATHOLIC CHURCH IN TENNESSEE HISTORY

Steve McCarthy, History Faculty - Aquinas College

Wednesday, February 18th 6:30pm at Aquinas College

A NIGHT AT THE OPERA: *An introduction to the joy of Opera*

Dr. Robert Collins, Chair of English Department - St. Cecilia Academy

Thursday, February 19th 6:30pm at St. Cecilia Academy

"ARE YOU SAVED?": *A Catholic Perspective on Justification*

Roger Nutt, Theology Faculty - Aquinas College

Thursday, February 19th 6:30pm at Aquinas College

POWERPOINT 101 FOR PARENTS: *A hands on introduction*

Sr. Matthew Marie, Computer Faculty - Aquinas College

Thursday, February 19th 6:30pm at Aquinas College

MAKING CLAY BOXES: *Make a trinket sized box using imprints & stamps. Limited*

to 15 adults. Class will last 2 hours.

Pat Ryan, Art Teacher - Overbrook School

Monday, February 23rd 6:30pm at Overbrook Art Room

MAKING SCRAPBOOKS: *Get organized and learn how to create a book of memories*

Barbara Eads, Scrapbook Instructor. The class will last 2 hours

Monday, February 23rd 6:30pm at St. Cecilia Academy

A SAMPLING OF CREPES: *In Celebration of Mardi Gras. Limited to 20 adults.*

Carole Begley, French Teacher - St. Cecilia Academy

Monday, February 23rd 6:30pm at St. Cecilia Academy

Sponsored by The Dominican Campus Heritage Club.

All of these lectures are offered free to the General Public. Please RSVP for a lecture by calling (615) 383-3230 or by e-mailing us at demerel@dominicancampus.org.



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