

Southern Cross

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Golden, Silver—and Diamond—Jubilees celebrated

Every year, members of the Savannah diocesan family who are celebrating 25 and 50 years of marriage are invited to the Cathedral of Saint John the Baptist to take part in a special Golden-Silver Wedding Celebration at Mass celebrated by Bishop J. Kevin Boland. This year on February 8, “World Marriage Day,” 38 couples celebrating 50 years of marriage (Golden Jubilee) and 51 couples celebrating 25 years (Silver Jubilee) were joined by two couples celebrating 60 years of marriage (Diamond Jubilee).

In his homily, Bishop Boland stressed the sacramental nature of Christian marriage and thanked the couples for the example of their fidelity to their commitment “for better or worse.” He said that their faithfulness is a sign of God’s sacramental grace at work. “Follow the way of love in the state to which God has called you,” the bishop advised the couples.

Right: Bishop Boland leads the couples present for the Jubilee Mass in the renewal of their marriage vows. See related story, page 7.



Photo by: Paul H. Camp

Bishop Boland visits Zimbabwe with Catholic Relief Services



Bishop J. Kevin Boland, a member of the board of directors of Catholic Relief Services (CRS), accompanied Ken Hackett, president, country representative Karel Zelinka and fellow board member Connie Proctor to Zimbabwe in southern Africa for a “whirlwind visit” February 2-4. Catholic Relief Services is the overseas relief and development agency of the United States Conference of Catholic Bishops (USCCB) and the U.S. Catholic community.

Zimbabwe, formerly Southern Rhodesia, has experienced political turmoil in recent years and has suffered recently from a cholera epidemic. A CRS aid worker died of the disease in December 2008.

CRS began its Zimbabwe program in 1989 at the invitation of the Zimbabwe Catholic Bishops’ Conference, which was concerned about the grave impact of HIV and

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Left: Catholic Relief Services Zimbabwe representative Karel Zelinka demonstrates a new water filtration system for Saint Paul’s Hospital in Musami to the staff and distinguished visitors, including Bishop J. Kevin Boland (background, right).

Father Brendan Timmins recalled

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Goldens celebrate Golden Jubilee

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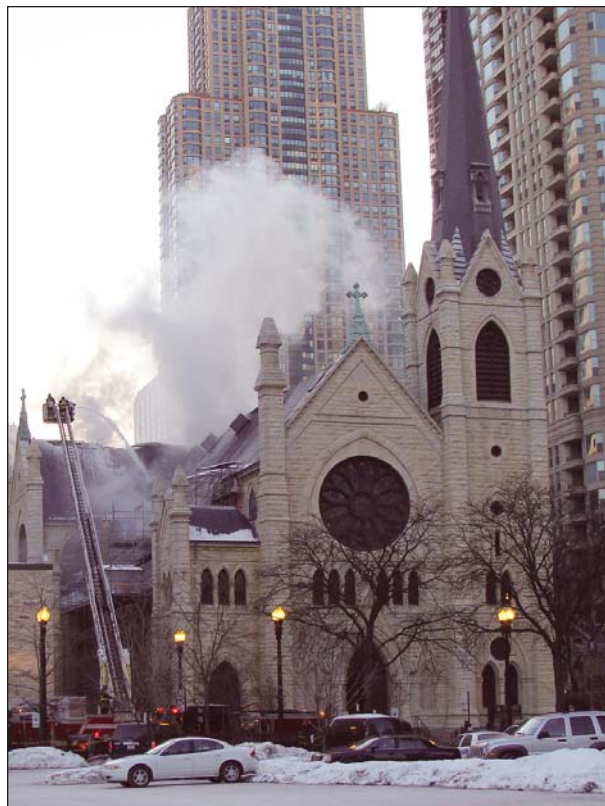


Bishop Boland in Zimbabwe

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Photo courtesy of Catholic Relief Services.



CNS photo/Michelle Martin, Catholic New World.

Smoke rises from the roof of Holy Name Cathedral in Chicago as firefighters work to put out a three-alarm fire the morning of February 4. The fire, which broke out in the attic area between the ceiling and the roof, was reported by a worker shortly after 5:00 a.m. CST. Fire officials said that fire damage was confined to the roof and attic area, with water damage in the cathedral sanctuary and lower levels.

CATHOLIC-ORIENTAL ORTHODOX TALKS YIELD SUBSTANTIAL PROGRESS ON UNITY

WASHINGTON (CNS)

A representative of the U.S. Conference of Catholic Bishops said a joint Catholic-Oriental Orthodox statement that came from a January 26-30 meeting in Rome shows the most significant progress toward full communion since dialogue between the two groups resumed in 2003. "It's not the very first agreed statement, but it's the first substantial agreed theological statement that has come out of this dialogue," said Paulist Father Ronald Roberson, associate director of the Secretariat of Ecumenical and Interreligious Affairs for the USCCB. "No one is predicting when full communion will come, because we're in the beginning stages. But everyone is very happy with the statement," he said. The Catholic Church and the Oriental Orthodox churches have been out of communion since the Council of Chal-

cedon in 451, when the Oriental Orthodox refused to accept the teaching of the fourth of the church's first seven ecumenical councils about Christ being both human and divine. Pope Benedict XVI met January 30 with the members of the International Joint Commission for Theological Dialogue Between the Catholic Church and the Oriental Orthodox. In addition to the Catholic Church, commission members represent the Armenian Apostolic Church, Coptic Orthodox Church, Ethiopian Orthodox Church, Syrian Orthodox Church, Malankara Orthodox Syrian Church and Eritrean Orthodox Church.

SPOKESMAN: NEWS THAT FOUNDER FATHERED CHILD CAUSES LEGIONARIES PAIN

ROME (CNS)

The Legionaries of Christ only recently found out that their founder had fathered a child, knowledge that has caused the members great suffering, but has not destroyed the gratitude they owe him, said a spokesman for the religious order. Father Paolo Scarafoni, spokesman at the Legionaries' headquarters in Rome, told Catholic News Service February 4 that, despite the failures and flaws of the late Father Marcial Maciel Degollado, members of the order are grateful to him for having founded the order and its various ministries. "We found this out only recently," Father Scarafoni said, referring to the fact that Father Maciel had a daughter. Asked how the Legionaries came to know about her, Father Scarafoni said, "Frankly, I cannot say and it is not opportune to discuss this further, also because there are people involved" who deserve privacy. In the past, Father Maciel had been accused of sexually abusing young seminarians in the order, accusations that Father Scarafoni said "have never been proven definitively." The Holy See decided against conducting a canonical trial to investigate the allegations, and ordered the then-elderly Father Maciel to withdraw to a life of prayer and penance in May 2006. He died January 30, 2008, at the age of 87.

DOCTORS' ROLE IN EXECUTIONS PART OF NEW TACTIC AGAINST DEATH PENALTY

WASHINGTON (CNS)

A national organization founded by Sister Helen Prejean and headed by a Jesuit priest is trying a new tactic to end use of the death penalty, state by state. The Moratorium Cam-

paign, based at the Martin Luther King Jr. Catholic Student Center at Southern University in Baton Rouge, Louisiana, hopes to convince physician licensing boards or medical societies in each state to declare it unethical for doctors to participate in executions, thus making it impossible for states to carry out their own protocols for capital punishment. "That's what we'll be focusing on for the next 12 months," said Jesuit Father George F. Lundy, director of the campaign and pastor of the campus center, in a telephone interview from Baton Rouge. "The issue is grabbing people." The effort will focus especially on the Southern states, where 95 percent of all U.S. executions took place in 2008, according to the Death Penalty Information Center. The issue also represents something of a rebirth of the Moratorium Campaign, which death penalty activist Sister Helen, a Sister of Saint Joseph of Medaille, founded around 2000 to collect signatures calling for an international moratorium on the use of capital punishment.

POPE, GERMAN CHANCELLOR DISCUSS HOLOCAUST-DENYING BISHOP

VATICAN CITY (CNS)

Pope Benedict XVI and German Chancellor Angela Merkel spoke to each other on the telephone about the recent controversy surrounding a traditionalist bishop who has denied the Holocaust. "It was a cordial and constructive conversation, marked by a common and profound agreement that the Shoah is a perpetually valid warning for humanity," said a statement released February 8 by the spokesmen for the pope and for Merkel. Jesuit Father Federico Lombardi, papal spokesman, said the phone conversation was marked by "a climate of great respect" and included mention of Pope Benedict's January 28 statement about the importance of remembering the Holocaust and Merkel's February 3 request that the Vatican make it clear that it would not tolerate Holocaust denial. The controversy began in late January when a television station aired a November interview with Bishop Richard Williamson, who was excommunicated in 1988 after being ordained against papal orders. The late French Archbishop Marcel Lefebvre, who ordained him, and three other bishops ordained at the same ceremony also were excommunicated. The interview aired just before the Vatican published the news that Pope Benedict had signed a decree lifting the excommunications of the four bishops. (See page 7 for related story.)



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Father Brendan Timmins: Two index cards don't tell the whole story

A gray cardboard box in the office of the Catholic Archives contains individual postings of all priests who serve or who have served in the Diocese of Savannah. Two index cards in the box list churches to which the late Father Brendan Timmins was assigned, though the scope of his missionary work would have filled up a dozen such cards.

Born in 1936 in Enniscorthy, County Wexford, Ireland, Timothy Brendan Timmins was the seventh son to join the household of John and Margaret Brophy Timmins. He was also the last child born to the couple and was just two years old when his father died. The environment Brendan Timmins entered was agricultural and rugged, the perfect setting for a boy with a can-do attitude. Brendan tended the garden of a nearby estate when he was young and, following graduation from an agricultural college, became an agricultural inspector.

Brendan Timmins took his gardening and other practical skills with him when he decided to become a priest. When his ordination took place at Carlow Cathedral on June 8, 1968, he was already in the third decade of his life. Studies at Mount Mellery Trappist Monastery (1960-1964) and Saint Patrick's College, Carlow (1964-1968) prepared him for the priesthood. His simple, but strenuous, earlier life ultimately prepared him for future service in the missions of south Georgia.

One of the new wave of generous Irish priests enticed to this diocese by the indefatigable Monsignor Daniel J. Bourke, Father Timmins began his career in Georgia as assistant pastor at the Cathedral of Saint John the Baptist in Savannah. By 1970, he was assistant at another esteemed Savannah church, Sacred Heart. In 1971, his career as pastor began at Macon's Holy Spirit Church. It was while he was pastor at Holy Spirit that his mother came to visit him, bringing with her clumps of shamrocks to remind him of home. Margaret Timmins and her shamrocks were just in time for Saint Patrick's Day and the parade in Savannah. "I never knew people could be so friendly," Mrs. Timmins told Knight Newspapers staff writer Grace C. Crawford, speaking of a reception given for her at Holy Spirit Church.

"I am very happy here," Father Timmins told the same reporter. "The people have been wonderful to me. Now if I could just manage a few

more hours in the day." He said he liked the idea of a small parish such as Holy Spirit (at that time, having about 200 families) because it let him have a "family-type" relationship with his parishioners. He looked forward to developing a parish picnic area and a putt putt golf course.

Blooming dogwoods and friendships

By this time, the gardening skills Timmins learned in Ireland were evident as he planted 100 dogwood trees around his parish's twelve-acre property, interspersing them with azaleas and redbuds transplanted from Macon's old Mount de Sales. He estimated that it would take ten years for the dogwoods to come into full bloom. Blooming long before that time were friendships already begun within his parish. "Timmy," a peppy white dog presented to Father Timmins following a trip to Ireland, was the gift of younger parishioners and a proof of their feelings for him.

In 1973, Father Brendan Timmins was designated pastor of Saint John the Evangelist Church in Valdosta. In 1975, he became pastor of Lakeland's Queen of Peace parish and its missions. He was soon a familiar figure throughout Clinch, Lanier, Berrien and Cook Counties. In a piece printed in the *Southern Cross* in 1988, Father Thomas Healy described the ongoing life style of Father Timmins at Lakeland: "Despite the arduous demands of three mission churches, he found time to repair automobiles and washing machines. These were mostly used and very old cars and conveniences which he put in order for the use of the less fortunate." Father Timmins could do anything, it seemed: from fixing leaky pipes to cranking up balky air conditioners; from repairing roofs to black-topping the church's parking lot. As he performed these tasks, undeniably, he always had the needs of the poor and deserving in mind.

A tireless priest

As pastor, the tireless priest was there for parishioners with problems—particularly those most in need. As friend, he was sounding board for other priests who needed to talk. Despite heart problems and the eventual necessity of having a pacemaker, he kept going for years. With his classmate, Father Michael J. O'Keeffe, he protested death sentences awaiting several prisoners and helped save the lives of two men. He visited the imprisoned and saw to it that they had special meals on Thanksgiving Day.

Father Timmins and Father Cyril Gabbett ran a clothing bank for the needy. Hoping to protect the lives of infants in the womb, Brendan Timmins established Morning Star Catholic



Rita H. DeLorme



Photo courtesy of the Diocesan Archives.

Father Brendan Timmins tends his garden.

Center in Homerville to care for and support women who might otherwise find abortion their only choice. This facility, then the sole Catholic one of its kind among Georgia maternity hospitals, later operated under the guidance of Sister Alphosina ("Alphie") Malloy, a Franciscan.

Inevitably, Father Brendan Timmins lost his race with time and a failing heart. Father Healy recalled in the *Southern Cross* of January 14, 1988: "He (Father Timmins) had told me on a number of occasions, during our frequent telephone conversations, that on many an evening, after he had finished Mass at Nashville, he wondered whether he would make it home to Lakeland. He was, as he put it himself 'feeling so bad'."

On one such occasion Father Timmins was not fated to "make it home to Lakeland". On January 1, 1988, he went to Moultrie to say Mass, after earlier celebrating a vigil Mass at Lakeland and at Alapaha. Planning first to lead a rosary for a deceased person at Nashville before saying Mass at Moultrie, he was checking things out at that church, when he collapsed before the altar.

Priests from all over Georgia gathered, along with an overflow congregation, for Father Timmins' funeral at Our Lady, Queen of Peace Church, Lakeland, on Monday, January 4, 1988. The two cards in the archive file that list this parish and others he served for twenty years in the Diocese of Savannah don't come close to containing the career of this priest who truly lived for others.

Columnist RITA H. DELORME is a volunteer in the Diocesan Archives. She can be reached at rhdelorme@diosav.org.

TV Mass Schedule

AUGUSTA

Sunday, 10:00 a.m. WAGT-TV

SAVANNAH

Saturday, 6:00 p.m. Cable 7

Sunday, 5:30 a.m. WTOG-TV

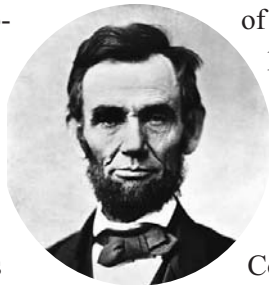
Abraham Lincoln: still relevant at 200

Exactly 200 years ago, on February 12, 1809, Abraham Lincoln was born in a one-room log cabin on Sinking Creek farm in Hardin County, Kentucky. The birth of a child in such humble circumstances would not usually be noted or remembered. But Abraham Lincoln's life was so critical to this nation's history that his birthday has long been celebrated, his life continues to be studied and revered, and his memory is cultivated and honored.

The story of Lincoln's life is well known—his birth in a log cabin, his scant schooling (and self-teaching), his rise to political prominence as an eloquent opponent of the spread of slavery, his election to the presidency, provoking the secession of 11 slave states, his ultimately successful (if ruthless) wartime leadership, his Emancipation Proclamation and his murder at the moment of victory.

Lincoln's handling of the divisive issue of slavery remains instructive as the nation faces other crucial and divisive issues.

By the time of the American Revolution, slavery was proving unprofitable in the North and was only marginally productive in the South. Thomas Jefferson and other southern slaveholders argued that slavery was "a necessary evil"—morally reprehensible but financially necessary. With this understanding, the "Northwest Territories" were organized, with slavery excluded from them, in 1787 and the Founding Fathers provided in the Constitution (1787) for the possibility of abolishing the slave trade in 20 years, which Congress did, effective January 1, 1808, Congress forbade the extension of slavery into the territories of the Louisiana Purchase by the



Missouri Compromise. The spread of slavery was thus restricted and the institution itself seemed on the way to eventual extinction.

After serving a single term in the U. S. House of Representatives, Abraham Lincoln's political instincts were rekindled with the passage in 1854 of the Kansas-Nebraska Act that revoked the restrictions of the extension of slavery to the western territories established by the Missouri Compromise of 1820 and the Compromise of 1850. From then on, he denounced the expansion of slavery—a "monstrous injustice"—on political, moral and economic grounds. He gained national attention as a candidate for the U. S. Senate for his debates with his opponent Stephen Douglas in 1858. Nominated by the new anti-slavery Republican Party for the presidency in 1860, Lincoln was elected the 16th President of the United States because the Democratic Party had split into three factions. He received no electoral votes from any slave state. Lincoln's election on a platform that opposed the extension of slavery into the territories was enough to provoke South Carolina into seceding from the Union on December 20, 1860. Ten other slave states soon seceded.

Lincoln declared his paramount object to be the preservation of the Union. As he famously wrote to Horace Greeley, "If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that." It soon became clear to President Lincoln that, beyond abolishing slavery in the District of Columbia, which was under federal jurisdiction, he could and should issue the Emancipation Proclamation, as a "war measure" by the commander-in-chief declaring that slaves held by "rebels" to be free by January 1, 1863, if their masters had not laid down arms by then, but not in the "border" states (Missouri, Kentucky, Maryland, and Delaware) that had stayed in the Union, where the "peculiar institution" was protected by the Constitution. Although the Emancipation Proclamation did not free any slaves in and of itself, it did declare that they would become free as the Union armies inexorably conquered the slave-holding states. After his reelection in 1864, President Lincoln used every means in his power to induce the "lame duck" Congress to approve the 13th Amendment to the Constitution, abolishing slavery and involuntary servitude, except as punishment for crime, throughout the United States. Congress passed the amendment by over two-thirds of each house and the president signed it, although his signature was not required, in order to induce the

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Darwin at 200

BY FATHER MICHAEL J. KAVANAUGH

This year marks the 200th anniversary of the birth of Charles Darwin (on February 12, 1809, the day Abraham Lincoln was born). Darwin's *On the Origin of Species*, published in 1859, revolutionized the way we understand the world of plants and animals. The grandson of Josiah Wedgwood, famous for his pottery, and Erasmus Darwin, a physician, Charles first began training for a career in medicine but later moved to studying for the Anglican priesthood. His true passion, though, was natural history. Graduating in 1831, he signed on as an unpaid naturalist aboard the *Beagle*, beginning a five year journey that took him to the Galapagos Islands where, fatefully, he observed, of all things, the differences in the beaks of finches.

Darwin's study of natural phenomena led him to conclude that species are not unchangeable as had previously been assumed. Most Europeans who read the creation accounts of the book of *Genesis* were content to believe that each species was exactly the way God had created it; and that, while some have become extinct, plants and animals remain just as they were when God spoke them into existence. As he studied the finches' beaks, however, Darwin came to understand that environmental forces such as temperature, food sources, availability of sunlight, etc., can and do influence the ability of plants and animals to survive. Those best suited to a specific set of environmental factors are the most likely to live and, importantly, to pass on their survival characteristics to later gener-

ations in a process that has come to be known as Natural Selection. Darwin knew that these characteristics were inherited, but it would be the generation of scientists after him who would unlock the great mystery of genetics and begin to understand just how traits were passed from generation to generation.

This understanding of the evolution of plants and animals was the cause of great concern in Darwin's time and in the years since. Then, some wrongly charged that Darwin's evolutionary model excluded the act of a creating God. Others today argue falsely that if one believes in evolution one must also believe that humans have no purpose or meaning. Some, who lack even a fundamental understanding of Natural Selection, condemn Darwinian thought as the basis for racism, Nazism, Communism, and a host of other social ills. The contention between scientific evolutionists and "creationists" is one of the great battles of our time. Writes Kenneth Miller, a Catholic and professor of biology at Brown University, "They [creationists] seek the undoing of four centuries of Western science, and that surely should be enough to make anyone sit up and pay attention."

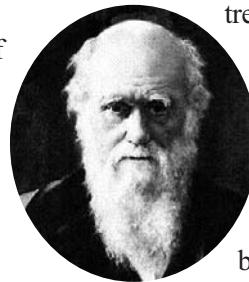
Darwinian evolution does not propose that humans descended from apes. Contemporary genetic research does show, however, that humans and apes share a common ancestor. Darwin cannot be made to bear responsibility for those, such as Nazis and white supremacists, who claim that some

racism are naturally inferior to others any more than Alexander Graham Bell can be made to bear responsibility for a child who misuses the telephone to make crank calls. Boston College professor Stephen Pope says, "There is a way of talking about the doctrines of the Christian faith without treating Adam and Eve as historical figures."

In the persons of Popes John Paul II and Benedict XVI, the reality of evolution has been recognized. John Paul acknowledged that, "evolution is more than a hypothesis" and Benedict has dismissed the debate over evolution as "absurd" based on the existence of "much scientific proof in favor of evolution, which appears as a reality that we must see and which enriches our understanding of life and being as such."

The natural world itself is an expression of God's creative and re-creative love. As we deepen our understanding of the natural world through science, we can come to a more profound understanding of God and how we fit into God's plan for the world. Darwin's theories will remain controversial and some will attempt to dismiss them as nonsensical or, worse, demonic. In reality, his insight into how the natural world works has helped us to appreciate ever more deeply the marvelous work of the Creator and how we are a part of God's grand design.

FATHER MICHAEL J. KAVANAUGH is pastor of Our Lady of Lourdes Parish, Port Wentworth.



EVERYDAY GRACES

Admitting guilt is a challenge

Not long ago, President Obama was quoted as saying, "I screwed up." How refreshing to hear an elected official admit to making a mistake. At about the same time, Olympic gold medalist Michael Phelps admitted to breaking the law and apologized for it when he was caught on camera at a party smoking pot.

It's the rare public figure who accepts responsibility for his actions. More often, a public admission of guilt is hidden in the phrase "mistakes were made." Using the passive voice diffuses responsibility. There is no "I" in the sentence.

Of course, admitting to mistakes or guilt in our current culture is risky. First of all, one who admits guilt is in danger of being held criminally or civilly liable. We live in a litigious society, and a public admission of guilt leaves open the possibility of legal action. If legal action doesn't follow, there's always the prospect of losing

money. Athletes like Phelps run the risk of losing considerable income from endorsements.

When a public person is accused or suspected of doing wrong, there follows a storm of media attention. It would be tempting to try to slink out of sight and wait for the storm to pass. To face the storm and admit to making a mistake or admit to intentionally doing wrong requires courage many fail to muster.

Even among us more ordinary folks, admitting guilt is a challenge. How tempting it is for us to try to hide behind rationalizations and denial:

So what if I didn't return the extra change I received from the sales clerk. That store overcharges.

So what if I didn't declare all my income on my taxes. The government wastes too much money as it is.

Yelling at my kids doesn't hurt them or our relationship. It builds character. Besides, I grew up in a

household of yelling.

We fail to realize our guilt because we are so immersed in denial. We have become blinded by our sin. When faced with its consequences, we seek blame outside ourselves.

I wouldn't have cheated on the test if my teacher had explained the material better.

I wouldn't need to lie if my husband were more accepting of my spending habits.

I wouldn't fudge on my time sheet if my employer paid me a decent wage.

However, as long as we rationalize and deny, we fail to accept responsibility for our actions. Immersed in denial, we fail to acknowledge our human weakness, our vulnerability to temptation, and our dependence on the mercy of God and the forgiveness of others. We see ourselves as little gods, running our own shows, making our judgments as to our own guilt and innocence. We fail to heed the wisdom "No man is a judge in his own case."

When we enter the confessional, we say, "Bless me, Father, for I have sinned." We directly and bluntly state the nature of the human condition. Ideally, we don't whitewash sin, we don't blame others, and we don't try to hide from God and our church community out of shame or fear.

That is why the sacrament of Reconciliation is so powerful and, ultimately, so life-giving.

We celebrate a reality that we can discover only when we accept our brokenness, our sinfulness. The reality is that God's mercy and love are deep and wide enough to bring healing to the most broken and sinful among us.

Our challenge—and this is no small matter for it requires painful self-knowledge—is to see ourselves clearly, acknowledge our sin and ask forgiveness from God and one another.

MARY HOOD HART lives with her family in Ocean Isle Beach, North Carolina. She can be reached at mhhart@diosav.org.



Mary Hood Hart

Love and appliances

One recent afternoon, I was working around the house, cleaning, picking up and trying to get things in order.

I started a load of laundry, and as I moved through the house, I found a few more articles of clothing that needed to be washed. I brought the clothes to the laundry room, looked in the washing machine and realized that I could only add these clothes if I used a crowbar to get them in.

Being the practical person that I am, I decided it was better to overload my machine than have a handful of dirties in the hamper. I took those dirty clothes and finagled them into the washer.

A while later the machine started making that dreaded noise, the one you have to just sound out to describe to your dad when you call to see what he thinks. "It's going harrumph-hmmm-hmmm," I told my dad, and asked him what I should do.

After much analysis, my dad determined that my machine had died a good death, giving all he had for his country. It's true I worked that thing to the bone; overloading was a common (and necessary) occurrence. It was a super-capacity washer doing a mega-high-efficiency washer's job.

Once we ruled out repairing the machine, Paul and I began research to determine the absolute biggest washer on the market and

where could we buy it. Of course, in the midst of this, I started praying for a good deal. When we went to price machines at the store, I was hoping for a steal; there were none to be had.

At one point, I asked the Holy Spirit for guidance and right after that I clearly heard in my head the word Craigslist. I wondered how the Holy Spirit knew about that local online shopping site, and I decided to check it out.

Sure enough, just posted on the site was the exact washer and dryer that I had been looking at—slightly used and for almost half off. I excitedly told Paul about the find and felt like the Lord had answered my prayers about getting a good deal.

I contacted the seller, who explained why they were selling this perfectly good pair of appliances. Paul and I discussed their reasons, and also began to weigh the pros and cons of buying something gently used (but seemingly perfect) versus the benefits of extended warranties and a return policy.

After a while, I wasn't convinced this was the way we should go, but I couldn't let it go that the Holy Spirit had led me to this washer. It was literally the exact one I hoped to buy.

The seller told us he could meet us late that weekend. Meanwhile, laundry was starting to pile up like New England snowdrifts and the

thought of waiting two more days for something that may or may not work out for us was nerve wracking.

Finally, Saturday morning, Paul turned to me.

"I don't think we should do it," he said, "We need to just buy something from the store so we know what we're getting."

The minute he uttered those words, I felt a sense of relief. I had been holding on to doing it a certain way because I thought it was from God. But my husband wasn't in agreement—which was an even bigger sign of what we needed to do. We confirmed each other's reservations and came to a decision we were both peaceful with.

In the end, we walked into the appliance store just as they had marked the exact washer we wanted on deep, deep discount. The deal I had been praying for fell into our lap—and we only found it because my husband was willing to tell me that maybe we should try going another route.

A big part of love is learning to communicate. This Valentine's Day marks fifteen years since Paul asked me to marry him, and moments like that washer/dryer adventure remind me that it just keeps getting better.

RACHEL SWENSON BALDUCCI is a freelance writer, wife, mother of five sons and a member of Most Holy Trinity Parish, Augusta.



Rachel Balducci

SAINT PETER CLAVER CHURCH AND SCHOOL

Marker, statue dedicated



Saint Peter Claver Church and School unveiled their Historical Marker on November 16, 2008. The church and school will celebrate their 121st anniversary in June 2009. Parishioners present to unveil the marker were Mary Frances Tanner, Ruth Johnson, Father Adam Kasela (pastor), Eldora Jordan, and Carol Cummings. Not present were Beatrice Jordan, Alma Johnson and James Wesley. Proclamations from the county were presented by Charlie Bishop. The city proclamation was read by parishioner Mike Larkin in the absence of Mayor Reichert. A new statue of Saint Katharine Drexel was also blessed on this day. The school has dedicated this year to Saint Katharine, its founder. Her 150th birthday was on November 26.

Photo courtesy Bettye Middlebrooks.

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LETTERS

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We welcome your letters. They must include the writer's name, address and daytime telephone number for verification purposes. All letters are subject to editing for length and style. Preference will be given to letters of fewer than 200 words.

Letters published do not necessarily reflect the views of the *Southern Cross* or of the Diocese of Savannah.

No comparison

As a graduate of Spring Hill College (SHC), the Catholic college in Mobile, Alabama, I object to a letter writer's comparison (January 8) of SHC to Fort Benning's School of the Americas / Western Hemisphere Institute of Cooperation and Security (WHINSEC).

The writer said we should no more close SHC just because a former student joined Charles Manson's killing family than we should close SOA/WHINSEC just because hundreds of its military graduates have been involved in killing innocent civilians after they returned to their Latin American countries. No comparison.

After years of protests by SOA Watch, which include many priests, religious women, Catholics old and young, and other con-

cerned patriotic Americans, the army agreed in the mid-90s to discontinue using the SOA training manuals that included torture and other human rights abuses.

Furthermore, the army would include Human Rights training in every course at the "new" SOA/WHINSEC.

Admirable, but the U.S. Army needs to clean its own house first; most of our courageous and generous military people serve with honor, but too many have committed human rights abuses from the killing of children and other civilians in My Lai, Vietnam, to similar incidents in Iraq, and abuse of prisoners at Abu Ghraib. (Let the soldiers go to Spring Hill or any Catholic school for a better training in human rights and gospel values.)

A more basic issue is "Why is my U.S. Government training Latin American militaries?" Most Latin American governments in recent history have been corrupt dictatorships where over 90% of the population is poor and controlled by a partnership between Big Business (including U.S. corporations) and the Government, protected by the military.

When the poor in, say, Guatemala or El Salvador, organize to

protest their unjust conditions and violations of their civil rights, the government uses its military to suppress them, often with violence and killing. And because the Catholic Church in Latin America sides with the poor in their oppression and cry for justice, the murdered include many priests, religious women, catechists, laypersons, and even Archbishop Oscar Romero, who was shot to death at the altar while saying Mass.

In effect, at SOA/WHINSEC the U.S. government trains Latin American soldiers who are used by corrupt leaders against their own people to protect the "system" of domination of the many by the few, the privileged life of the rich elite in cahoots with the dictator and the military.

WHINSEC is in the wrong business and should be closed; let's tell our congresspersons so.

David B. Conner, M.Div.

Macon

How many?

I wonder how many people that attended the "March for Life" in Washington, D.C., January 22 voted for Barack Obama in the recent election, knowing that Obama had openly spoken for the

promotion of abortion and the further embryonic stem cell research. He also had mentioned that one of his first executive orders would be eliminating the ban on federal funds going abroad for family planning by abortions.

I know that many religious, especially the nuns, are stout Democrats. Have they voted for their party rather than their conscience?

This is all hypocrisy. First people voted for a president who does favor abortion and embryonic stem cell research and then they march to try to reverse *Roe v Wade*. Analysis of the last election confirmed that 55% of Catholics voted for Barack Obama. And how many of non-Catholics believing in "pro life" have also voted for Obama?

If these would all have voted by their conscience the election would have been very different and *Roe v Wade* would probably have had a better chance for reversal.

Dr. Oscar A. Brinckmann
Darien



Goldens celebrate Golden Jubilee

By BARBARA D. KING

While Jim Golden was serving as Chatham County Recreation Director for 40 years, Jean Golden taught school and cared for their four children.

Over the years, he might have overseen hundreds of employees who provided recreation services to thousands of adults and children, but you can tell by the way he looks at the woman he calls "Jean-honey" that his direction in life comes from the strong bond they have between them.

On February 8, "World Marriage Day," Jim and Jean Golden joined hands in the Cathedral of Saint John the Baptist, and, along with 90 other couples, renewed their marriage vows.

Afterwards, Jim Golden told a television videographer the secret of their 50-year marriage: "Well, one thing I experienced is it's a commitment and it's love and you have to have that determination and you also have to have God included in what you do." To which Jean Golden added, "And along with that, patience."

Reflecting on their 50 years together, the Goldens said their shared Catholic faith (both are converts), the example set by both their

sets of parents, their love for their children and their ability to patch up quarrels before they escalated into all-out warfare kept them together.

Jim Golden said he can't recall a particular first meeting he and the former Jean Edwards had. They both grew up in Savannah. His sister knew Jean. He fished with Jean's dad. "I did my homework," he said with a knowing wink.

They married in a Methodist church in Kentucky where Jim Golden was attending college. A knee injury derailed Jim's dream of a professional football career so they eventually returned to Savannah where he found work in athletics.

Following the example of older relatives, they converted to Catholicism. "Mother David," the principal of Saint James School, where Jean was a teacher, urged her to convert. Jean studied with Father (now Monsignor) John Cuddy. The family attended Most Pure Heart of Mary Church. When the parish (referred to as Saint Mary's) merged with Saint Anthony Parish, to become Resurrection of Our Lord Parish, she has continued on there.

Jim befriended Father William Simmons when he was at the Cathedral of Saint John the Baptist and faithfully attends daily Mass there.



Jean and Jim Golden have been married for 50 years. For an audio slide show with the Goldens, go to <http://southerncross.diosav.org>.

He's the softy as far as the children, two girls and two boys, who range in age from 42 to 49, are concerned. Jim tends to say "yes" to anything they ask for, especially the girls. Jean loves all four but is hoping the two younger ones become more independent in the near future.

Seven years into Jim's retirement now, the couple is busy with family,

church activities and walks around Forsyth Park together. Married to an athlete, Jean Golden sums up the relationship in sporting terms: "I guess we were just made for each other. He's the coach and I am the defensive coordinator. I, you know, give the rules."

Remembering the Holocaust: A scientific fact, a religious obligation

By CINDY WOODEN

VATICAN CITY (CNS)

Acknowledging and remembering the Holocaust is not only a matter of historical honesty; it is a religious obligation, especially for bishops, several Vatican officials said.

When Pope Benedict XVI publicly distanced himself from the Holocaust-denying views of traditionalist Bishop Richard Williamson and the Vatican Secretariat of State called on the bishop February 4 to publicly disavow his views, they were not simply responding to a public uproar.

"Denial of the Holocaust by a person who should know better is indistinguishable from an anti-Semitic prejudice," said Bishop Brian Farrell, vice president of the Pontifical Commission for Religious Relations With the Jews.

"Anti-Semitism has been condemned by the Second Vatican Council in the clearest terms," he said.

Bishop Williamson is one of the four bishops whose excommunications were lifted in late January by Pope Benedict. The bishops had been excommunicated in 1988 after being ordained against papal orders by the late Archbishop Marcel Lefebvre.

Just a few days before the Vatican made public the fact that the pope had lifted the excommunications, a television interview with Bishop Williamson aired; in the interview he claimed that

the Holocaust was exaggerated and that no Jews died in Nazi gas chambers.

At his weekly general audience January 28, Pope Benedict affirmed the obligation to remember the Holocaust as a concrete example of "the unpredictable power of evil when it conquers the heart of man."

"May the Shoah be a warning for all against forgetfulness, denial or reductionism because violence committed against one single human being is violence against all," the pope said.

Jesuit Father Federico Lombardi, the papal spokesman, said that to deny the Holocaust is to deny "the most obvious manifestation" of the presence of evil in the world.

"A religious person, a Christian must face the challenge to faith represented by this fact, by evil in the world," he told Catholic News Service February 5.

Unless a person recognizes the reality and enormity of evil in the world, he or she cannot understand why Jesus had to die in order to ransom humanity, Father Lombardi said.

Denying the Holocaust is a sign of not understanding the reality of evil and, "therefore, of not living the faith," he said. "For this reason, it seems right to me that a bishop who denies the Shoah is better off growing potatoes or doing anything else, but not being a bishop." Father Lombardi said denying the Holocaust "is an obvi-

ous error," but whether or not it is a sin depends on whether the person is conscious that it is erroneous and affirms it anyway. "In that case, it is a serious sin of lying mixed, in addition, with components of racism and anti-Semitism," the papal spokesman said.

Bishop Farrell told CNS February 5 that there are several reasons why "the Shoah is a religious concern." First, he said, "every destruction of human dignity, every murder of a human being is an evil that goes against God's plan. In that sense, it is an issue for religion. There is a second reason that is much more specific to the Shoah and it is that the Shoah took place in the heart of what was supposedly the Christian continent, Europe," he said.

Rabbi David Rosen, co-chairman of the International Catholic-Jewish Liaison Committee, said there is a well-documented connection between centuries of Christian teaching of contempt for the Jews—blaming them for the death of Christ—and the atmosphere that allowed the Nazis' attempts to destroy European Jewry to nearly succeed. "When the church declares anti-Semitism a sin against God and man, it is demonstrating a fundamental sea change in prevailing Catholic attitudes toward Jews," the rabbi told CNS. "Arguably nothing raises a question mark over that change as much as expressing or tolerating Holocaust denial."

Will Christians and Muslims remain a mystery

BY DAVID GIBSON (CNS)

I predict that history professors in the year 2101 will recall the previous century's first decade as a time of remarkable tensions and antagonisms between many millions of the world's Christians and Muslims.

If nothing else, future historians are sure to cite evidence that in the wake of the 9/11 terrorist attacks on America and the wars that soon followed in Afghanistan and Iraq, Christians and Muslims remained a mystery to each other.

I hope, though, that students in 2101 will be astonished to learn that interreligious tensions gripped the world so long ago — astonished because Christian-Muslim relationships in their time differ so greatly from what once prevailed!

If there is cause for such hope, part of the reason is that during the decades after the Second Vatican Council, Christian and Muslim representatives began meeting and talking together. Future historians may well conclude that these dialogues planted the seeds of a future that is different by endeavoring to:

— Overcome misunderstandings and distortions of each other's beliefs.

— Enhance respect for each other and honor the other's religious liberty.

— Discover how Christians and Muslims might cooperate to promote social justice and world peace.

Perhaps future historians will study a speech Pope Benedict XVI gave in early November 2008. He urged Catholic and Muslim participants in the newly established Catholic-Muslim Forum to unite efforts "to overcome all misunderstandings and disagreements." The pope encouraged the forum "to educate all people, especially the young, to build a common future."

Is the Catholic-Muslim Forum a sign that significant growth in the continuing dialogue between leaders of the two faiths can be expected? The forum was established after a letter, made public in October 2007, was sent by 138 senior Muslim leaders and scholars to Pope Benedict and other Christian leaders. Muslims and Christians need to find "common ground," and this is not just a matter of polite discussion, the letter said. It pointed out that:

"Christians and Muslims ... make up more than 55 percent of the world's population. ... If

Muslims and Christians are not at peace, the world cannot be at peace."

Ingrid Mattson, president of the Islamic Society of North America, told Catholic News Service that the Muslim leaders' letter was launched "with a sense of urgency, a sense that religion has become a source of conflict in an absolutely unacceptable way."

The story behind the Muslim leaders' letter is, in part, a story of events that transpired after a Sept. 12, 2006, speech Pope Benedict gave in Regensburg, Germany. Many Muslims took offense when the pope quoted a remark by a medieval Christian emperor; they felt it disparaged Islam. There were protests, some violent.

But this story has a second, happier chapter. Pope Benedict acted quickly to clarify the purpose of his Regensburg speech. The medieval emperor's remark, he acknowledged, sounds "incomprehensibly brusque" today. The pope insisted he never intended to make the emperor's words his own.

Then, two weeks after Regensburg, Pope Benedict met with ambassadors from 22 predominantly Muslim nations. He prayed, he said, for continued development of "relations of trust" between Christians and Muslims. He hoped Christians and Muslims would recognize "the religious values we have in common," while respecting "the differences."

In the period that followed, the road leading to the letter of the 138 Muslim leaders and then to the November 2008 Catholic-Muslim Forum was paved.

Christianity's divided denominations learned far back in the 20th century that if they wanted a different kind of relationship, their conversations could not flow from the same old, divisive starting points. They began to ask what they shared.

Will future historians write that the theme of the Catholic-Muslim Forum's first meeting — "Love of God, Love of Neighbor" — was chosen because it could serve as a positive starting point in a Muslim-Christian conversation, particularly at a time when the world at large had trouble perceiving love as a shared value among Christians and Muslims?

In a statement, the forum called for a renunciation of "any oppression, aggressive violence and terrorism, especially that committed in the name of religion." Catholics and Muslims, the forum said, "are called to be instruments of



CNS photo/Reuters

Followers of Islam gathered outside Haram, the Grand Mosque, attend an evening prayer service on the eve of Hajj, the pilgrimage season of penance and sacrifice. Muslims are obligated to make the Hajj pilgrimage to Mecca in Saudi Arabia at least once in their lives, if they are physically and financially able.

love and harmony among believers and for humanity as a whole."

The forum pointed to a reason the future may differ greatly from the past for the two faiths. Young people increasingly will live "in multicultural and multireligious societies," the forum observed, implying that this will shape interreligious relationships in positive ways.

Today, the forum said, "it is essential that [young people] be well formed in their own religious traditions and well informed about other cultures and religions."

Will Christians and Muslims in 2101 remain a mystery to each other? One Muslim participant in the forum's November 2008 meeting spoke of the "historical unavoidability of the encounter of Catholicism and Islam."

As the forces of globalization shrink our planet, the people of these faiths may have little choice but to follow a mandate to know and respect each other in new ways.

GIBSON SERVED on the Catholic News Service editorial staff for 37 years.

FAITH IN THE MARKETPLACE

HAVE YOU EVER BEEN INVOLVED IN INTERRELIGIOUS DIALOGUE WITH MUSLIMS?

"I used to talk to a Muslim in college while we were taking a world religion class. She would ask me questions about the Catholic faith. ... She hadn't had the opportunity to interact with Christians and was interested in how we practiced and lived our daily lives. I was pleasantly surprised that she was just excited and interested in hearing about another's beliefs ... instead of trying to convince me that her way was the right way." — Caroline Doane, Seward, Alaska

"I have Muslims in my family. ... We are respectful of each other and love each other, so we're not hostile. ... But we know there are conflicts and differences, and that those discussions often turn into debates. Both sides have brought up criticisms of the other, but have done it with respect and without getting into conflict." — Ann Marie Banfield, Bedford, New Hampshire.

In a Nutshell

The Catholic-Muslim Forum first met in November 2008 after a letter was sent by 138 Muslim leaders and scholars to Pope Benedict and other Christian leaders to find "common ground."

The forum renounced religious terrorism and called upon Catholics and Muslims comprising more than 55 percent of the world's population to be instruments of love and harmony.

Catholic-Muslim dialogue: First global, now local

By SUE STANTON (CNS)

It began innocently enough. A local group proposed bringing a film festival on the Palestinian/Israeli conflict told solely from the Palestinian point of view to the public library in Ames, Iowa. Reaction to the proposal was swift.

Feelings were hurt; an emotional outcry was heard from the Jewish community because of the lopsided viewpoints expressed. Rebuttals proved hateful and personal, leading to alienation, warring camps, threats to jobs, community forums and finally the sad withdrawal of the small Jewish minority from the local ministerial association.

Five years later, Iowa Catholics, Muslims and Jews began a grassroots interfaith dialogue. By taking a series of cautious steps over a two-year period, what was once hurtful seems like a bad dream from the past as dialogues find the three Abrahamic traditions talking, sharing and laughing together once again.

Turning negativity into positive energy wasn't easy. Following Pope Benedict's speech in Regensburg, Germany, many Muslims worldwide were offended by what the pope said. The Ames Muslim community, however, hoped for a path to open that would involve them in dialogue strictly with Catholics.

At the same time, local Jewish

members were seeking a way to reconnect with a changing Ames community in a post-9/11 world. They understood that what people shared together in central Iowa was more important than ideologies working to keep people apart.

I too was interested in interfaith dialogue locally. Learning from my work in the Middle East where I knew countless Muslims and Catholics who lived and worked together in peace, I sought a model from that region that could be used in Ames.

Father Nabil Haddad, a Catholic priest and executive director of the Jordanian Interfaith Coexistence Research Center in Amman, Jordan, is one person I spoke with concerning the heart of interfaith dialogue.

He runs an organization composed of Muslims and Melkites, Protestants and Orthodox, evangelicals and Catholics dedicated to interfaith dialogue in the region. He says there is a common misperception about animosity between Catholics and Muslims throughout the Holy Land.

"The truth is we have been living in peace with one another for 1,400 years," he said. "Muslims are my sisters and brothers. It's very important to show respect for one another."

Bringing this approach of respect to the group in Ames did not mean giving up any of the values or beliefs



Father Nabil Haddad laughs with Iraqi refugee Noor Azat, 4, during a session of the Iraqi Children's Art Exchange Project in the basement of Saints Peter and Paul Melkite Catholic Parish in Amman, Jordan.

CNS photo/Father Fadi Daou

held by individuals but meant reinforcing that, in order to speak with another about your faith and religious beliefs, you have to be firmly grounded in respect for that person.

The reason for dialogue is not to prove one is right and the other is wrong. It is not about conversion or competition. When you begin interfaith dialogue from this point of view you can then work for the common good of all participants.

The local Jewish and Muslim communities also wanted to speak with Catholics, saying that the Catholic Church's existence for over 2,000 years gave it a very authentic voice in Christianity.

Inspired by the living example of

my counterparts in the Holy Land, Arab Christians who greeted Muslim armies as they moved across Saudi Arabia and into Jordan in the 7th century, I understood that Catholics have much to contribute to the worldwide dialogues between religions.

Living in minority status in largely Muslim societies such as Jordan, I took heart that I was not working in isolation but contributing to an increasing movement of good will, just as my Arab Christian counterparts work to advance a dialogue of peace.

STANTON is a freelance writer who writes about grassroots interfaith dialogue in the Middle East.

Dialogue across religions is inevitable

By SUE STANTON (CNS)

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STANTON is a freelance writer, author and peace activist from Ames who writes about grassroots interfaith dialogue in the Middle East.

Diocese

A GATHERING OF WOMEN

Take time to get in touch with God, yourself and other women. Spend **February 28** from 9:00 a.m.-3:00 p.m. at "Inner Path: A Gathering of Women" at Villa Marie Center on the Isle of Hope, 6 Dolan Drive, Savannah. Fay Key, spiritual director for the Green Bough House of Prayer will facilitate the day. Donation \$10. Bring a bag lunch. Beverages and snacks provided. Pre-registration required.

Call or e-mail Jackie Griffith, SSJ, 912-201-4067 or jagriffith@diosav.org for registration form and details.

ABUSE HOTLINE NUMBER

To report sexual abuse of a minor by a Diocese of Savannah employee or volunteer, call the abuse hotline number at 888-357-5330 or the Office for the Protection of Children and Young People, 912-201-4073 or 912-201-4074. To read the diocesan policy on sexual abuse of minors, go to <http://diosav.org/childdiyouthprotection>.

"IN THE FOOTSTEPS OF POPE JOHN PAUL II"

Join spiritual director Father Mariusz K. Fuks, on a 9-Day Pilgrimage to Poland and the Czech Republic from **April 15-23, 2009**. Visit Warsaw, Niepokalanow, Czestochowa, Krakow, Wadowice, Auschwitz and Prague. Cost: \$2395.00 + departure taxes and fuel surcharges. For more information, contact Karen at 1-800-225-7662 ext.15.

Albany Area

CRS FAIR TRADE WEEKEND

The southeast office of Catholic Relief Services will offer a "fair trade retreat" **February 27-28** in Americus, beginning at 7:00 p.m. with dinner, a fair trade multi-media presentation, and a discussion with Fair Trade experts. On Saturday, a day-long workshop (ending at 4:30 p.m.), hosted by Café Campesino, a fair trade coffee roaster and company in Americus, will deal with the nuts and bolts of fair trade versus conventional trade, fair trade and our faith, and how to promote CRS Fair Trade coffee, chocolate and handcrafts. Accommodations will be at Koinonia Farm in Americus. The cost is \$30.00 and covers dorm-style lodging and all meals. Space is limited to 20 participants.

For more information, contact: Simone Blanchard at 404-681-4600 or sblancha@crs.org.

Augusta Area

"AN EVENING IN IRELAND"

Ancient Order of Hibernians in America, Richmond 1 Division, Augusta, presents "An Evening in Ireland," featuring Harry O'Donoghue, Roger Drawdy & the Firestarters, and the Augusta Irish Dancers. Date: Friday, **February 20**; Show Time: 7:30 p.m. Irish buffet dinner at 6:30-7:30 p.m. Place: Julian Smith Casino, 2200 Broad Street, Augusta. Tickets: \$25.00 each. Cash bar available.

Tickets available from Hill Drug Co, any member of the Augusta AOH, or Ralph Bowles (706-825-3192, rbowles@bowlesconstruction.com), Terry Wick (706-955-6524, terry@terrywick.net) or Jeff Ryan (706-284-1531 kilswah@aol.com).

SPRING CONFERENCE

The women of the Augusta Deanery will hold their third Women's Spring Conference on **April 18** at Saint Teresa of Avila Church, Grovetown. The conference will feature two nationally known speakers: Dr. Ronda Chervin from EWTN and Gail Buckley, founder and Executive Director of Catholic Scripture Study International. The conference will begin with 8:30 a.m. Mass, followed by breakfast snacks, the presentations will last from 10:00 a.m. to 3:00 p.m. Lunch and door prizes will be provided. Tickets are \$25, if purchased by April 1 (\$40 afterwards). They may be purchased at Saint Teresa's church office or at Saintly Gifts, 3857 Rose Lane, Augusta.

For more information, call Jeannine Eckert at 706-854-0329 or Sharon Parr at 706-860-2977.

Columbus Area

PATRICK MADRID AT SAINT ANNE'S

Best-selling author and EWTN television host Patrick Madrid will present a series of seminars on the biblical and historical foundations of the Catholic faith at Saint Anne Church, 2000 Kay Circle, Columbus, **February 20-21**. The seminar will be free of charge and will be held in Visitation Hall on Friday, from 7:00-9:00 p.m. and Saturday from 9:00 a.m.-4:00 p.m. Lunch will be included so registration is required by February 18.

To register, call Saint Anne Church at 706-561-8678 or register online at www.stannecsg.com.

DEIMEL LEGACY BALL

The Fourth Annual Deimel Legacy Ball will be held on **March 28** at the Columbus Trade Center to benefit Columbus Catholic schools: Our Lady of Lourdes School and Saint Anne Pacelli Catholic School. The black-tie optional

event will commence at 7:00 p.m. The special guest speakers will be Vince and Barbara Dooley of the University of Georgia. Also attending will be special guest, Bishop J. Kevin Boland. Participants will enjoy a variety of music at the Deimel Ball. The Catholic School Choir led by Elwood Madeo and the Tad William's Band will entertain guests. Tickets are \$65 each which includes dinner and dancing.

For more information, contact Danni Harris at 706-561-8232 or dharris@sasphs.net.

Macon Area

LENLEN PARISH MISSION

Father David Wilton, Fathers of Mercy, will present a Lenten Parish Mission entitled "God Has a Plan!" at Saint Joseph Church, Macon, **March 1-4**. The mission will begin at 7:00 p.m. Sunday and run through Wednesday. All are invited.

SCHOLARSHIP OPPORTUNITY

Mount de Sales Academy announces a scholarship opportunity for rising 9th graders. A Mercy Scholarship exam will be given **March 7**. Application material and entrance testing (if needed) must be completed before taking the scholarship exam. Next entrance testing: February 21; deadline for registration is February 20.

To register or receive more information, call Linda Cardwell, Director of Admissions, 478-751-3240.

ROAMING CATHOLICS TRAVEL CLUB

Join the Roaming Catholics Travel Club and Father Mike Ingram on a 7-night Alaskan Explorer Cruise **September 25-October 2** on Holland America Line's "Zaandam." Prices begin at \$1,599 per person and includes taxes, port charges, gratuities, travel insurance, airfare from Atlanta, and all bus transfers. Registration form and \$500 deposit due by **March 11**

Call 478-788-6386 for more information.

Savannah Area

SERRA CLUB MEETING

The Serra Club of Savannah will meet on **February 21** following the 9:00 a.m. Mass at Saint James Church in Room B next to the Gym. Sister Camille Collini, CSJ, Vicar for Religious for the Diocese of Savannah, will be the guest speaker. All are welcome.

Continued on page 11

CLASSIFIEDS

CLASSIFIED ADS are available for \$2.00 per line. Contact the *Southern Cross*, 601 East Liberty Street, Savannah, GA 31401-5196; Phone 912-201-4100; Fax 912-234-5726; E-mail: SouthernCross@diosav.org

PRINCIPAL: St. Peter the Apostle School located in Savannah Georgia is seeking a principal beginning July 5, 2009. With an enrollment of 300+ students in grades Pre-K through 8, this school strives for academic excellence and high standards of faith and values. This dually accredited school (SACS-FCC) seeks

to continue the excellence of the past 48 years. Candidates must be Catholic and should enhance this family-oriented school with strong communication, leadership and financial management skills. Candidates must have a Master's Degree in Education, five years of teaching and/or administrative experience and be certifiable by the State of Georgia. Salary is commensurate with experience and credentials. Apply for an application to: Msgr. P. James Costigan (912)844-4048; Email:

msgrcostigan@saintpetertheapostle.com, or download application at: www.diosav.org/files/employmentapplication.

DANIE CAMPHER, CONTRACTOR/HANDYMAN, greater Savannah area. Honest, dependable. Free estimates. 912-663-5173.

FERNANDINA BEACH CONDO FOR RENT: rates: winter-\$1,000 a month and summer- \$100 a night. 912-Call 282-2203.

Continued from page 10

BE THE FACE OF THE UNSEEN

ALL ARE INVITED to be the face of the homeless in Savannah. Come spend the night as a homeless person on the Cathedral of Saint John the Baptist plaza **February 21**. Bring your refuge against the cold—a box, a tarp, or a sheet of plastic and help us build a box city in witness to Savannah’s street people. Also, be sure to bring your own water bottle. Gather February 21 at 8:00 p.m. in the Cathedral Parish Center for prayer, reflection, and a simple meal. At 9:00 p.m., the “homes for the night” will be set up. Sunday morning participants will attend the 8:00 a.m. Mass in the Cathedral which will be followed by breakfast and conversation at the Social Apostolate with Sister Pauline O’Brien.

Reservations must be made by February 16.

Adults 18 and older. Simply reply by email to jagriffith@diosav.org with your contact information or call 912-201-4067.

BENEDICTINE OBLATES MASS

Father Ronald Gatman, OSB, will celebrate Mass for the Benedictine Oblate Community at the Priory Chapel of Benedictine Military School, 6502 Seawright Drive, Savannah on **February 22** at 4:00 p.m. A pot-luck supper will follow.

For directions, call Mike Williams at 912-596-5694.

SAVANNAH DEANERY YOUTH MASS

Bishop J. Kevin Boland will celebrate the next Savannah Deanery Youth Mass on **March 1** at 6:00 p.m. in the Cathedral of Saint John the

Baptist. All young Catholics are invited.

Valdosta-Brunswick Area

AZALEA FESTIVAL

Saint Joseph Church, 2011 Darling Avenue, Waycross, will hold an Azalea Festival on **March 7** from 8:00 a.m. -2:00 p.m. Sausage biscuit breakfasts will be available for \$1.00 from 8:00 a.m. BBQ Pork with all the trimmings will be available from 11:00 a.m. - 2:00 p.m. for \$5.00.

Tickets for BBQ are available from members of the Council of Catholic Women, or at the door, or contact Georgie Brandon at 912-287-9099.



Lincoln...

Continued from page 4

states to ratify it, which they did by December 1865.

By then, less than a week after General Lee’s surrender of the Confederate Army of Northern Virginia, an act that made the Union’s victory a certainty, Abraham Lincoln was assassinated at Ford’s Theatre on Good Friday, April 14, 1865. Mourning was not confined to the North. The largest outdoor meeting ever held in Savannah took place shortly afterwards, to lament the President’s assassination. There is little or no doubt that Lincoln would have managed the hard years of Reconstruction far

better than the divided government of President Andrew Johnson and the Radical Republican Congress did.

We face today another monstrous injustice, the legally-sanctioned killing of unborn children. There is no prospect at this time of a constitutional amendment to abolish this evil. That time has not yet come, as the recent election shows. But we are in a similar situation to Lincoln’s in 1854. The proposed Freedom of Choice Act (FOCA), extending abortion “rights,” is our equivalent of the Kansas-Nebraska Act, which Lincoln rightly saw as rescuing an evil from the course of extinction

and giving it new life. In the spirit of the Great Emancipator, let us oppose the extension of today’s greatest moral evil, abortion, and let us pray that it may be put on the same “road to extinction” to which Abraham Lincoln consigned the evil of slavery.

—DKC

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MAY THEY REST IN PEACE

Please pray for the faithful who have died recently:
† ALLENE WILSON FALCIONE, Macon, January 21, 2009
† BOBBIE JOHN PEACOCK, Valdosta, January 26, 2009
† KATHRYN HAYES CALHOUN, Columbus, January 29, 2009
† PAUL R. DEUSTER, Savannah, January 29, 2009
† CORNELIUS ANTHONY JONES, JR., Savannah, January 30, 2009
† ELIZABETH HEARN PEACH, Jesup, January 31, 2009
† GERTRUDE EDWARDS LAURY, Albany, February 1, 2009
† FRANCIS XAVIER KAMINSKI, Augusta, February 2, 2009
† IRENE GERTRUDE WHALEN SIMMONS, Savannah, February 2, 2009
† LAURA T. WILLOUGHBY, Columbus, February 2, 2009
† ERIN MIRANDA BRADY, Warner Robins, February 6, 2009
† JOHN CARL CIECHANOWSKI, Savannah, February 6, 2009
† ROBERT DOBRANSKY, Adel, February 3, 2009
† LOUIS G. REISER, Savannah, February 4, 2009
† RAYMOND THADEUS GOMOLSKI, Albany, February 9, 2009

Please pray for the following priests on the anniversaries of their deaths:
† REV. STEPHEN SHERIDAN, February 15, 1857
† REV. ANDREW T. DORIS, February 17, 2006
† REV. JOHN J. KENNEDY, February 18, 1957

Bishop J. Kevin Boland’s Schedule

FEBRUARY		
18	Augusta	Diocesan Education Institute Liturgy at Saint Mary on the Hill
22	Brunswick	50th Anniversary Father Wilfrid Logsdon, OFM Conv.
24	Savannah	Confirmation Blessed Sacrament
25	Savannah	Ash Wednesday, Noon Mass, Cathedral
28	Warner Robins	Rite of Election, Sacred Heart Church
MARCH		
1	Savannah	Rite of Election at Cathedral
1	Savannah	Deanery Youth Mass at Cathedral
5	Savannah	Serra Club Holy Hour at St. James
6	Savannah	Diocesan Finance Council
7	Saint Marys	Our Lady Star of the Sea Confirmation
8	Saint Simons Isl.	St. William Confirmation
9	Savannah	St. James Confirmation
10	Savannah	Presbyteral Council
12	Atlanta	Catholic Day at Georgia Legislature
14	Savannah	Tara Feis Blessing



Photos courtesy of Catholic Relief Services.

Hundreds of children gathered at the orphanage in Marondera to greet Bishop Boland and the CRS delegation.

Continued from page 1

AIDS on communities in the country.

The purpose of the visit was to demonstrate support for CRS workers in Zimbabwe.

The CRS team visited schools, a hospital, a conservation farm and an orphanage. They had dinner with the country's eight bishops and met with the American ambassador.

Bishop Boland, who taught mathematics at Saint John Vianney Minor Seminary in Savannah in the 1960s, tried his hand at teaching math

to a fourth grade class at Mavambo Trust in the capital, Harare.

Bishop Boland told the *Southern Cross* that "the opportunity to visit a country that was once known as the breadbasket of Africa and now has 50-60% of its people lacking enough food was an eye-opener. It is now a nation embroiled in political turmoil, which has led to the failure of both the educational and health systems."

"In the midst of all this, CRS is doing Trojan work and is highly respected and appreciated for

its efforts in bringing hope and consolation for a very resilient people."

At the Chemhondoro Primary school on the first day of the trip, the bishop was impressed by the children reciting a welcoming poem that began with the words, "Thank you CRS and the people of America, the American people through CRS. Thank you for giving us a thought. Many thanks for thinking about us." The CRS visit was a sign that American Catholics are thinking about their brothers and sisters in Zimbabwe.



Left: Children lineup for lunch at the Chemhondoro Primary School. Center: The children are served lunch and reminded to take precautions against cholera. Right: Bishop Boland returns to teaching mathematics to fourth graders at the Mavambo Trust School in Harare, the capital of Zimbabwe.

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