



Photo by Michael J. Johnson

Bishop J. Kevin Boland reacts to a good luck dragon during the Tet holiday celebration (Vietnamese New Year) following Mass at Saint Peter and Paul Church in Thunderbolt on February 6. The Mass and festivities marked a step in the bishop's return to active ministry following his recent surgery.

Is your parish a "marriage-building" community?

By RICHARD McCORD

World Day of Day of Marriage (February 13) and National Marriage Week (February 7-14) provide us with an opportunity to celebrate, reflect and give thanks for the gift of marriage; also to realize the uniqueness of this call and its importance for the good of society.

The continuing vitality of marriage as an institution cannot be taken for granted. This is a lesson learned during the past four decades when our nation – including its Catholic population – has experienced a retreat from marriage. The marriage rate has declined; the cohabitation rate has increased; and the high divorce rate is holding steady.

A recent national study reveals the weakness of marriage among middle class Americans. Another raises the question of whether marriage has become obsolete as the basis for family life. National surveys are finding an increased acceptance of so called "same-sex marriage" particularly

FOR YOUR MARRIAGE

South Georgia couples married 25, 50 or more years will be honored at the 11:30 a.m. Mass on Sunday, February 13 at the Cathedral of St. John the Baptist in Savannah. Among them will be Milton and Ellen Burroughs of St. Mary on the Hill Church in Augusta who are celebrating 50 years of marriage. Their daughter and son-in-law, Paige and David Whyte, also of St. Mary on the Hill Church, are celebrating 25 years. If ever there was a St. Valentine's Day story, this is it. We hope to see you there!

All are invited to attend the Mass and reception.

among the younger generation of twenty-somethings.

The continuance of negative social
Continued on page 5

South Georgia members of Fellowship of Catholic University Students joined 1500 at conference

By DOMINIC PRICE

Forty students from Georgia Southern, Armstrong Atlantic, Savannah College of Art and Design and Savannah State colleges traveled to Nashville Tennessee for a Fellowship of Catholic University Students (FOCUS) Conference January 28-30.

Fifteen hundred Catholic students from all over the South, along with priests, brothers, and religious, crowded together at Gaylord Opryland Hotel. FOCUS Conference

united the students through Mass each day, which left an impression on students such as Meghan Webber of Savannah College of Art and Design. She said, "FOCUS Conference made me realize that I'm not really alone. There are other people out there that are wholesome and good and love God."

Outside the ballroom men and women from many walks of life surrounded tables to talk about the important issues concerning the

Catholic faith such as pro-life and answering the God's call. Students received much encouragement especially from the brothers and sisters. Nolan Kujawski, a freshman of Georgia Southern, said, "I used to be a once a week Catholic but now I am an everyday catholic. I wake up and the first thing I do is pray, and when I go to bed I pray. I have God on my mind at the beginning and end of each day now."

Students also enjoyed keynote speakers Lila Rose,

Sister Mary Gabriel, Chris Stefanick, and Curtis Martin. Each speaker addressed their own different issues such as, abortion, knowing who we are, the wonder of God, and taking the next step in our faith. Rose, a student activist who exposes

illegal activities that take place in abortion clinics, inspired student Danielle Sinclair a Georgia Southern accounting major, to join the new prolife group.

"Listening to Rose talk at the conference really moved me. I realized I should

be taking a stand for what I believe in, especially in my group of friends," said Sinclair.

Students also enjoyed minor speakers on topics about media and mass culture, mission opportunities, how to be a

Continued on page 6

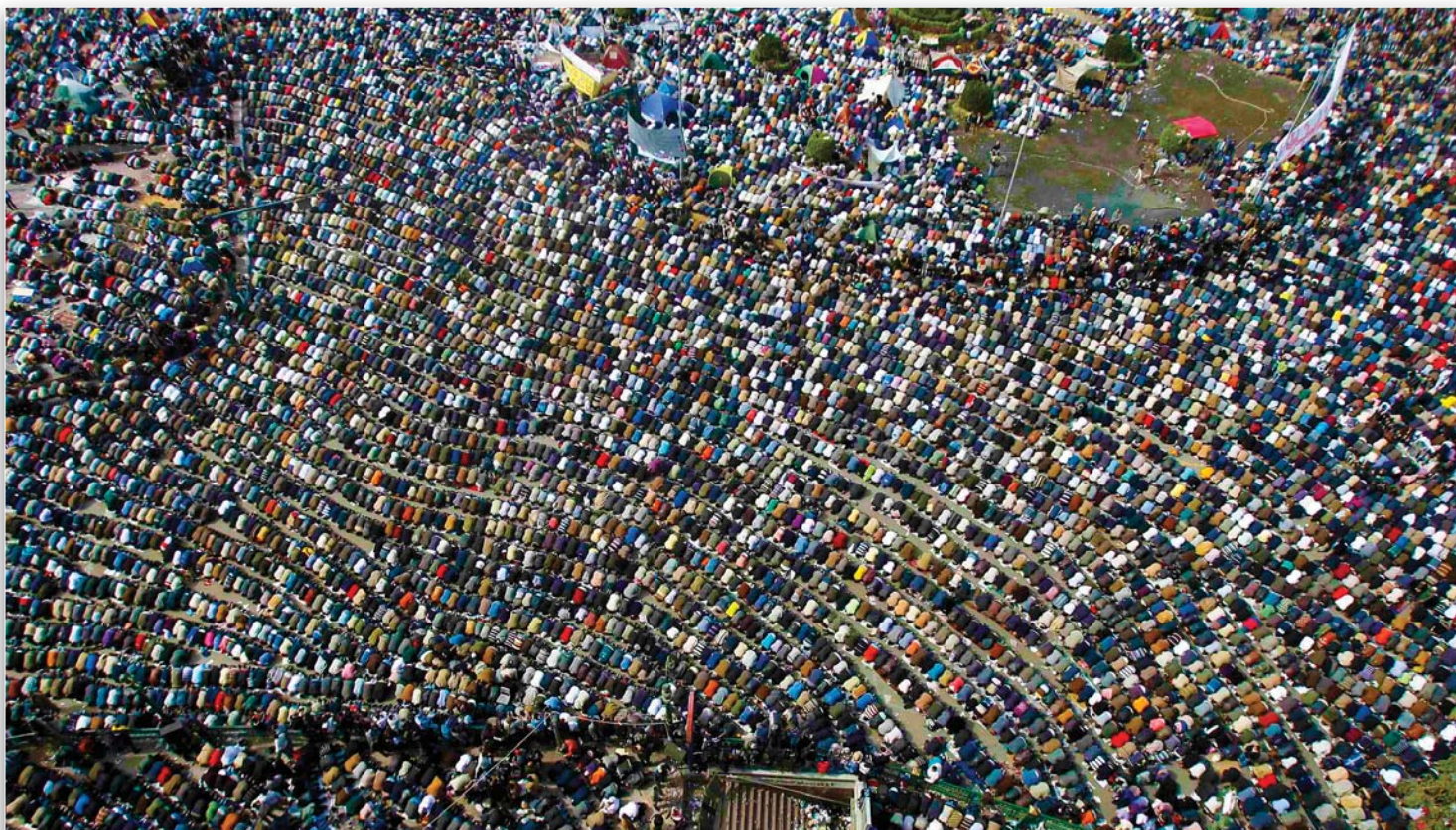
Official Announcement

Bishop J. Kevin Boland has announced the following appointments:

Father Benjamin Dallas as Parochial Administrator of Sacred Heart Church, Vidalia, and its mission of St. Andrew the Apostle, Reidsville, effective February 1, 2011.

Father Adam Kasela as Parochial Vicar of Blessed Sacrament Church, Savannah, effective February 1, 2011.

Father Stephen Angell, Granted a leave of absence from the Diocese of Savannah, effective February 1, 2011.



Anti-government protesters take part in Friday prayers at Tahrir Square in Cairo, Egypt, Feb. 4. Tens of thousands of Egyptians prayed for an immediate end to President Hosni Mubarak's 30-year rule, hoping a million more would join them in what they called the "Day of Departure."

EUROPEAN CATHOLIC THEOLOGIANS CALL FOR END TO CELIBACY, OTHER CHANGES

WASHINGTON (CNS) **M**ore than 140 Catholic theologians from universities in Austria, Germany and Switzerland called for the church to end priestly celibacy, ordain women and allow laypeople to help select bishops, among other changes. The 143 professors said their appeal Feb. 4 was made in response to the clergy sexual abuse scandals that surfaced in Europe in 2010 and that they no longer could remain silent in the face of what they say is a lingering crisis within the Catholic Church. The theologians, who also called for the church to welcome same-sex couples and divorced and remarried couples, said their statement was issued to open a discussion about the future of the church. "We have the responsibility to contribute to a new start," the statement said. "It looks like we struck a nerve," said Judith Konemann, a professor from Munster and one

of the signatories, reported the German daily *Sueddeutsche Zeitung*. Most of the changes sought by the theologians have no chance of being adopted since the church considers them nondebateable issues. The church teaches that it has no right to ordain women to the priesthood, and it teaches that any sexual activity outside of marriage, understood to be between a woman and a man only, is sinful.

POPE CANNOT BE ORGAN DONOR, VATICAN OFFICIAL SAYS

VATICAN CITY (CNS) **A**s a cardinal, Pope Benedict XVI was a card-carrying organ donor. But the card became invalid when he became pope, according to his personal secretary. The issue arose when a German doctor recently began promoting organ donation by citing the pope's enlistment in the organ-donor program more than 30 years ago. The Vatican asked the doctor to stop using the pope as an example, and

the pope's secretary, Msgr. Georg Ganswein, explained the reasons in a letter. "While it is true that the pope has an organ donor card, it is also true that, contrary to some public affirmations, the card issued in the 1970s became ipso facto invalid with Cardinal Ratzinger's election to the papacy," the letter said, according to Vatican Radio. Archbishop Zygmunt Zimowski, president of the Pontifical Council for Health Care Ministry, told reporters that the most evident reason a pope could not donate organs was that, in a sense, "his body belongs to the whole church." He said the church's tradition that a pope's body be buried intact also reflected the possibility of future veneration. "That takes nothing away from the validity and the beauty of donating one's organs," the archbishop added. Other Vatican sources said church officials were worried that the publicity in Germany about the 83-year-old pope as an organ donor might create "unrealistic expectations" when the pope dies.

CATHOLIC SOCIAL TEACHING 'GREAT RESOURCE' FOR ALL FAITHS

WASHINGTON (CNS) **T**he Rev. David Beckmann, president

of Bread for the World, the Christian citizens' anti-hunger lobby, may be one of the most ardent supporters of Catholic social teaching among non-Catholics. "I follow Catholic social teaching really closely. I study Catholic social teaching a lot more devoutly than many Catholics do," said the 62-year-old Lutheran minister with a laugh. "I just think it's a great resource, not just for the Roman Catholic Church, but for all -- certainly all Christians." Rev. Beckmann picked up the World Food Prize late last year on behalf of Bread for the World. It was the first time an organization had won the prize. "The World Food Prize has given me opportunity to talk to lots of people," Rev. Beckmann said. "Since the World Food Prize, I've been on 6,000 radio stations, I've been on national TV seven times." In a great coincidence of timing, his latest book, "Exodus From Hunger," was also published, giving him yet another platform to wage the fight against hunger and poverty.



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The Middle East is again in turmoil

The Middle East is again in turmoil. So what's new—besides the use of Facebook and other social networks to marshal revolutions?

As all the world now knows, Tunisian President Zine El Abidine Ben Ali was driven from office and from his country by a leaderless revolution powered in part by Facebook. The 74-year-old "kleptocrat" had seized power from Tunisia's founding President Habib Bourguiba in a 1987 coup and had been continually reelected by astonishing majorities in unmonitored elections from that time until his people had had enough of his authoritarianism, corruption and nepotism. They took to the streets, coordinating their demonstrations by Facebook, and drove Ben Ali from power on January 14. The world did not mourn his passing from the scene.

Now all eyes are on Egypt, where similar forces, trying to use similar

means, are attempting to unseat President Hosni Mubarak, who has ruled that crucial country since the assassination of Anwar Sadat nearly 30 years ago. Not only is Egypt a vastly more consequential player on the world stage than is Tunisia, but Hosni Mubarak, for all his authoritarianism, has been a key figure in maintaining what passes for stability in the Middle East. Closely allied with the United States, Mubarak's Egypt has remained at peace with its neighbor Israel since the Camp David Accords were signed by his visionary predecessor in 1979. His sudden overthrow by a leaderless mob could lead to a conflagration that could engulf the entire region—and more.

What the world is not seeing, because the media are focused on Egypt and Tunisia, is the danger posed to the fragile equilibrium of the Middle East by the collapse of

the Lebanese government caused by the withdrawal from that government of its pro-Hezbollah members in anticipation of the indictment by the Special Tribunal for Lebanon, of members of the pro-Syrian and pro-Iranian Hezbollah in the 2005 assassination of former prime minister Rafic Hariri. The result has been the appointment of the country's pro-Hezbollah prime minister, a move that must seem equally threatening to Lebanon's Christian minority and to Israel, its neighbor to the South.

Nor has the world paid much attention to the pressure put on Jordan's King Abdullah II by the "Arab Street" to replace his prime minister.

Suddenly, Israel faces heightened threats to the North (Lebanon) and to the West (Egypt), as well as uncertainty to the East (Jordan). As this writer observed while on a pilgrimage to the Holy Land in January, there were also ominous reports of

unrest in Ramallah on the West Bank and even in the City of David, an Arab neighborhood in Jerusalem that was suddenly placed off-limits to pilgrims. The sudden arrival of units of the Israeli Defense Forces into the Old City was an ominous sign of how tense the area had become.

"Pray for the peace of Jerusalem," the Psalmist urges. Christians, often baffled by the seemingly endless and definitely lethal enmity between Muslim and Jew, nevertheless must not disengage from the Middle East. Instead, they must do all in their power to encourage peaceful solutions to complex problems, must promote justice toward all parties and, yes, must pray fervently "for the peace of Jerusalem."

FATHER DOUGLAS K. CLARK, STL,
is pastor of
Our Lady of Lourdes Church,
Port Wentworth.



February 13, Sixth Sunday in Ordinary Time.
Cycle A. Readings:

- 1) Sirach 15:15-20
Psalm 119:1-2, 4-5, 17-18, 33-34
- 2) 1 Corinthians 2:6-10
Gospel) Matthew 5:17-37

By Jean Denton

The Book of Sirach makes it clear, in this weekend's readings, that God gave his people an ironclad law that, if followed, would save them from sin and its consequence, death. In effect, it explains, following the law brings one to good; forsaking it brings one to evil.

So there's no mistake in what it means to follow God's law, the Book of Sirach points out that God commands no one to act unjustly and gives no one license to do wrong.

No one. Not even victims of evildoing. God's law is for the salvation of all humankind. If injustice is allowed for even one circumstance, it never will be overcome.

As a child of the Deep South, I've long been sensitive to the scars of racial injustice and drawn to the stories of people who worked to overcome it. Last fall, while traveling through Montgomery, Ala., I

visited the Civil Rights Memorial.

There, inscribed on a wall overlooking the memorial fountain, was a line from a speech by the Rev. Martin Luther King Jr.: "We will not be satisfied until justice rolls down like waters and righteousness like a mighty stream."

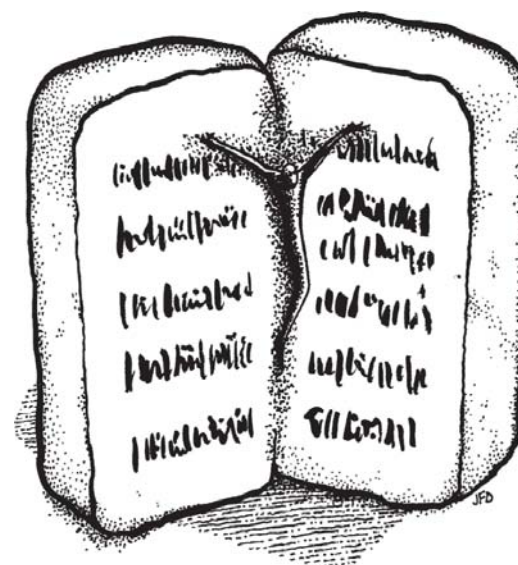
According to historian Taylor Branch in his book, *Parting the Waters*, the speech was given on the eve of the 1955 Montgomery bus boycott, when King first found his own prophetic voice as he prepared people for the protest.

In taking those words from the prophet Amos, King pointedly linked justice and righteousness. He was a true believer in the saving grace of God's law.

King told the gathering he wanted them to be seen by the nation as a Christian people, referring to the model of Jesus and admonishing them to nonviolence. "We have overcome that," he said.

"Justice is love correcting that which would work against love," he said. "If we are wrong — God Almighty is wrong."

King and his followers exemplified what Jesus details in the Gospel, that unqualified love and respect for others does not compromise God's law but fulfills it. Our task is to continue trusting God's law and living the details of love to overcome wrongs that work against love and bring suffering.



"If you choose you can keep the commandments, they will save you; if you trust in God, you too shall live."

— Sirach 15:15

QUESTIONS:

When recently have you looked for guidance from the Ten Commandments in making a decision? How do you relate justice to love in your daily choices?

EVERYDAY GRACES

Finding cause for connection

It was dark when we boarded the train to Luxor from a station in Cairo. After a teeth-rattling night trying to doze on the top bunk in the tiny sleeper car I shared with my sister-in-law, I was grateful when sunlight streamed in.

Looking out the window, I felt as if I had been transported back in time. As our train bumped along the tracks, we passed women, men, and children harvesting sugar cane, stacking and loading it on the backs of camels and donkeys. My experience with Egypt up to then had been limited to Cairo, its pyramids and surrounding areas. I was astounded by the view outside my window. Watching the people harvest with primitive tools and animals introduced me to a part of Egypt I hadn't been aware of before.

Up to then I had equated Egypt with more advanced nations. I thought of its archaeological riches, cultural treasures, art, museums, Nile cruises. The poverty and antiquated methods of farming were shocking especially when juxtaposed to the country's rich heritage and tourism.

When asked about the country's poverty, our guide suggested that the president had no

concern for the people. He intimidated the government was full of corruption and misuse of power. While aware that President Mubarak is an ally and our country supported him, I also became aware of the suffering of the Egyptian people.

My visit to Egypt prompted me to pay close attention to the events of the recent past. Watching the protests in Cairo, listening to the analysts and the politicians, I feel connected and engaged in the profound significance of the uprising. While something similar happened in Tunisia only weeks earlier, my connection to the Egyptian uprising seemed stronger, simply because I had visited Egypt.

I was deeply moved by the reports of the many youth who came forward to protect the archaeological museum in Cairo from further looting. These young people understood the treasures of their culture and were willing to risk their lives to protect them. I have clear memories of walking through that museum, so packed with tourists that many of us nearly fainted. We were sustained in our discomfort by the opportunity to view amazing exhibits of mummies, jewels, and

artifacts of all kinds. For the Egyptian citizens to mobilize and protect these treasures during the crisis was critically important, not just to Egypt but to the world.

My heart goes out to the Egyptians whose lives have been diminished by government corruption and political oppression. My prayer is that the country can stabilize and find hope in a more open form of government. My prayer is that the Egypt will remain a force for peace in a volatile region.

My hope for all Americans is that we can find ways to feel connected to countries throughout the world. In my case, a trip to Egypt opened my eyes to a people and a place I now see in an entirely new light. However, it's not necessary for us to go travel to develop greater awareness. We just need to open our minds to learning and caring about our brothers and sisters throughout the world.

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



Mary Hood Hart

My crazy image

It is with great joy that I announce a new arrival -- we got our van!

How crazy it that, that I'm excited about this upgrade? And really, can a van be an actual upgrade, besides being an upgrade in stature and seating and gas-guzzling capabilities?

It's a complicated mixture of emotions that has me celebrating the arrival of this uber-domestic automobile. I'm not sure I'm really old enough to be the primary driver of this vehicle, and also, when did we produce so many children?

What's crazier is how I looked at my Suburban as it backed out of my driveway for the last time and thought "there goes my sports car." As Paul and I discussed the van, how I was going to feel about driving it, I started picturing the Sub as my sleek, sporty option compared to the reality of the vast seating we now require.

A quick review of our family-car history reveals my slow, heel-dragging descent into the land of the Family Vehicle. As newlyweds, we bought a mid-

sized sedan (with spoiler), which worked great when boy No. 1 came along.

We jumped to a hipster European station wagon when our second son was born, and two years later Paul inherited that car to make room for Son No. 3 (whose birth also heralded the arrival of our first Suburban). A few years after that, when boy 4 and then 5 came on the scene,

we added a second Suburban to the garage and Paul was sweet enough to give me the newer model.

When we discovered baby No. 6 was on the way, Paul and I would only discuss the car situation in small spurts — that was as much as I could handle. I knew that our next vehicle, the one that we would inevitably need, would have to be bigger than the Suburban. That left only a handful of options, all of which were tragically uncool.

In our months and months of discussing these options, I would always go back to my feelings on this subject — could I really see myself in a van? What was

that version of me going to look like? Did buying a van automatically mean mailing off my one last shred of dignity? Did I really believe I still had that shred of dignity hanging around?

The problem was, the van situation was all about ME! Sure I'd be the primary driver of this beast of burden, so it's understandable I should give this serious thought. But in the midst of this, my reasons for delaying our purchase were always about the affect on my psyche of driving this Mom-mobile.

But here's the thing I finally realized in the midst of all this analysis, in my ruminations on the utter Mom-ish nature of driving a van: during one mental van-driving session, I finally admitted that the lady driving the van really is me. It's where I'm at, and I am remarkably humbled and happy to be here.

Right now, in this season of my life, I am a woman whose life is devoted to caring for these children. Does this affect my coolness factor? Most definitely. But embracing where I'm at is just about the hippest thing

I can do.

Loving my life, loving where I'm at in my life, loving all this adventure with reckless abandon — well, I think that amps up the cool factor considerably.

I am the proud owner of a luxurious, gigantic van. It is a thing of beauty that is filled to the brim with rambunctious, insanely happy children and their abundantly blessed momma.

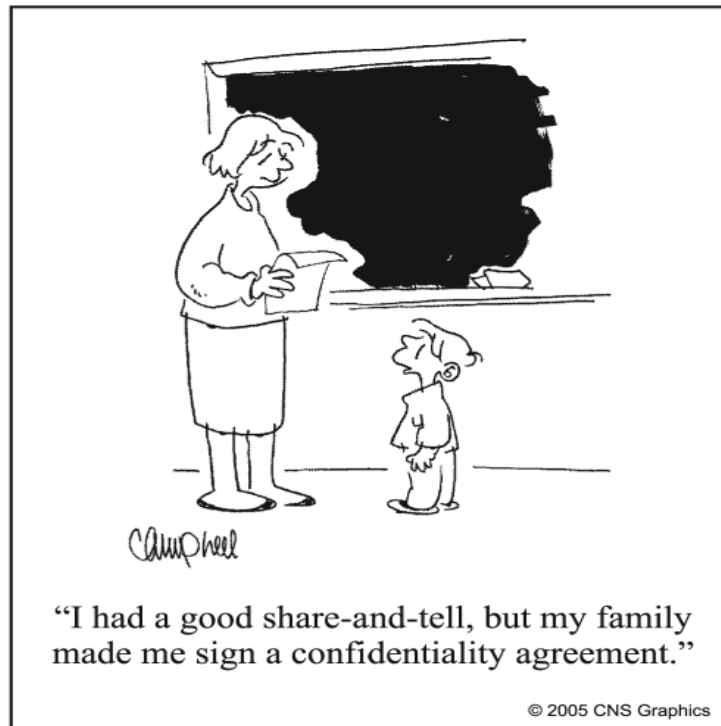
In a few months, my van is most likely going to smell like 7th grade P.E. class

and yes, we won't embrace that aspect of things with as much abandon. But this is a wonderfully happy season and driving this van makes me a little crazy, but mostly crazy happy.

RACHEL SWENSON BALDUCCI is a freelance writer, wife, mother of five sons and a daughter, and a member of Most Holy Trinity Parish, Augusta. She can be reached at rsbalducci@diosav.org.



Rachel Balducci



"I had a good share-and-tell, but my family made me sign a confidentiality agreement."

Father Gustav Obrecht, SMA:

WARTIME SEPARATION, LONG YEARS OF SERVICE AND THE CHECKERED HISTORY OF ALSACE-LORRAINE

When Father Gustav Obrecht made a sentimental journey home to France in 1939, he knew war was brewing in Europe. What he didn't know was that his visit to his home, Alsace-Lorraine, might be a long one. Obrecht, pastor of Saint Benedict the Moor Catholic Church in Savannah, planned to spend a month in France visiting family. The district he hailed from - Alsace-Lorraine - had been restored to the French by the 1919 Treaty of Versailles following World War I. Like a piece on an international checker board, it was shuffled back and forth between France and Germany from the 17th century onward. Now, Father Obrecht was caught in the shuffle.

On September 23, 1939, *The Bulletin of the Catholic Laymen's Association of Georgia* reported that Obrecht had sailed for his homeland several weeks earlier, but was noti-

fied on his arrival that his planned return to the U.S. in October might be impossible. Although France still tentatively held onto Alsace-Lorraine, both England and France were nervously watching what Hitler was doing in Europe. Being forced to remain in France for the duration was more than a possibility for the Savannah pastor.



Rita H. DeLorme

Gustav Obrecht, born on October 4, 1875 in Bischoffsheim, Alsace, France, was fourteen when he entered the college of the Society of African Missions at Clermond-Ferrand, France. He completed his studies at the Seminary of Lyons and was ordained in 1899. Founded in 1856, the SMA Order was dedicated to serving the African people or those of African descent. Two months after ordination, Father Obrecht was sent as a missionary to the Gold Coast, British West Africa. He later accompanied Father Ignatius Lissner, SMA, to the U.S. and, for several years, served in

Wisconsin. In 1907, he came to Georgia to take charge of Saint Benedict the Moor Church, Savannah.

By 1939, when he went home to France to visit his family, Obrecht had been pastor of the Savannah parish for over thirty years. While Father Obrecht was detained in France, Father Aloysius Ramstein, SMA, acted as Saint Benedict's pastor. Like Father Obrecht's, Ramstein's life was affected by the coming conflict. He had three brothers in the French army. His mother and sisters, whom he had last seen in 1935, still lived in Alsace.

Another SMA acquaintance of Fathers Obrecht and Ramstein, Father Alphonse Sittler, SMA - pastor of Saint Peter Claver Church in Macon - had his own war-time stories to tell. Inducted into the German army in 1914 when he returned to an Alsace controlled by Germany, Sittler served four years on the Russian front during WWI. When the war ended, Alphonse Sittler completed his studies for the

priesthood. He afterwards served in Nigeria and, much later, in Augusta and Macon. As the Second World War hovered, Sittler told a *Macon Telegraph* reporter that the German people didn't want war and compared the alliance then existing between Hitler and Stalin with the biblical one that existed between Herod and Pilate. That year, 1939, Sittler was in Macon, Ramstein was in Savannah and Father Obrecht was struggling to return to Savannah. Obrecht must have made it back to the U.S. on time, because records consistently show him as pastor of Saint Benedict's from 1908 until 1943-44.

In 1944 the *Bulletin* reported that the longtime Saint Benedict's pastor was recovering from a stroke suffered at the SMA Mother House in Tenafly, N.J. Father Obrecht recovered sufficiently to return to Saint Benedict's, but poor health soon led to his retirement. In a letter dated October 26, 1945, Bishop Gerald P. O'Hara, acknowledges

Obrecht's, resignation. "I can well imagine," the bishop wrote, "with what a pang of sorrow you gave to Father Lissner your resignation as pastor of the parish of St. Benedict the Moor in Savannah. I feel sure also that you can realize the sorrow that it brought me to have to accept it. During the ten years that I have known you, you have been a source of great consolation to me." Father Obrecht's virtues had won his people's hearts, O'Hara observed, adding: "You have been a credit to the Church and to your Congregation." On July 16, 1945, Father Gustav Obrecht, by then pastor emeritus of Saint Benedict's, celebrated his fiftieth anniversary as a priest. He died in October, 1951, and was buried in Savannah's Catholic Cemetery, far from his birthplace, Alsace-Lorraine.

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

marriage-building . . .

trends is not inevitable. Today's data are not necessarily tomorrow's destiny. Nothing will change, though, if we don't take action now.

This is why the U.S. bishops established the National Pastoral Initiative for Marriage in 2004. They extended and deepened their commitment when they adopted the strengthening of marriage and family as one of their five priority goals in 2009.

The Catholic Church has a long and rich history of teaching about the meaning and importance of marriage and family life. Happy and holy marriages are a work of God's grace combined with our human effort. Marriages are strong and enduring when they rest on three pillars: a transcendent vision, a range of skills that can lead to virtuous relationships, and a supportive community. Through theological, spiritual and pastoral resources, the Catholic faith tradition can help couples and communities put these pillars in place and thereby build strong marriages.

The centerpiece of this resource-based strategy is the 2009 U.S. bishops' pastoral letter, *Marriage: Love and Life in the Divine Plan*. The annual observance of Catechetical Sunday in 2010 also provided many educational resources on the sacrament of matrimony, and a new pamphlet series for engaged and married couples is also underway.

A second stage of the highly successful "What have you done for your marriage today?" public service announcements campaign is now in production, this time emphasizing the social value of a good marriage. The 2007 radio and television spots, which utilized the comments of persons-on-the-street, got extensive airtime (equivalent of more than \$20 million) and won several industry awards.

A major resource is the "for your marriage" website (www.foryourmarriage.org), a one-stop location featuring "resources for a happy and holy marriage." These English-language resources have a Spanish-language complement in the website www.portumatrimonio.org and in a radio campaign that is currently in production.

In light of recent social and political developments, the bishops have also felt it necessary to organize an effort aimed at protecting the legal definition of marriage as the union of a man and a woman and at promoting a better understanding of this truth that is based on right reason and divine revelation. This project, consisting of catechetical materials and public policy advocacy (see www.marriageuniqueforareason.org), responds to a growing challenge in our society. It affirms the teaching that marriage must be preserved, protected, strengthened and renewed in keeping with

God's plan for the good of humanity.

All these resources will not be fully effective unless they are joined to an even greater resource, namely, the Catholic people themselves. A huge potential force for good exists in the witness and service of married couples and families who live and worship in the more than eighteen thousand parishes throughout our country. What a difference it could make if every parish committed itself to become a "marriage-building community"!

This effort would not be a new program but rather a new attitude and approach to what the parish may be doing already. It would incorporate the three elements of a Christian vision of marriage, skills that lead to virtuous living, and supportive ministries within the community. Becoming a marriage-building church, particularly at the parish level, is what the bishops envision in their pastoral letter when they urge "a renewed commitment by the entire Catholic community to helping those called to the vocation of married life to live it faithfully, fruitfully, and joyfully."

DR. RICHARD McCORD is executive director of the Secretariat of Laity, Marriage, Family Life and Youth at the United States Conference of Catholic Bishops.

Role of Civil War-Era Religious to be presented at Savannah Irish Festival

BY ROBIN WRIGHT GUNN

From Virginia to New Orleans, from Vicksburg to Savannah and Charleston, religious women during the Civil War cared for sick and wounded soldiers on both sides of the conflict, and changed the future of women and of medicine along the way.

In recognition of the 150th anniversary of the Civil War, historian James A. "Jimmy" Buttimer of Savannah will present his paper "*Servants of God and Man: Irish Religious Women in the South in the Civil War*" during the Savannah Irish Festival on Sunday, February 20.

In the Civil War, the Sisters of Our Lady

of Mercy "nursed [Union] prisoners transferred from Andersonville [prison] to here in Savannah," says Buttimer. "Then they got on a train to Augusta, and cared for sick and wounded there, under the supervision of the director of the Medical College of Georgia." This Savannah-based order aligned with the Sisters of Mercy in 1893.

Prior to the Civil War, because of "the culture of the time, and the cult of domesticity, there were certain activities [women] weren't considered suited for," says Buttimer. "Anything involved with the presence of

"*Servants of God and Man: Irish Religious Women in the South in the Civil War*"

Presentation by Jimmy Buttimer

Savannah Irish Festival

Sunday, February 20

1:00 – 1:45 p.m.

Savannah Civic Center

Admission: \$12 for Sunday-only festival ticket, or \$16 for Saturday & Sunday festival ticket.

Information: www.savannahirish.org

men was looked upon as lowly or scandalous behavior. [Religious] were able to do things that secular women weren't allowed to do.

"They were able to nurse and provide comfort to people in

prison, and to the sick and wounded. This caused secular women to start asking 'Why can't we do what these Catholic women can do?' It helped break down doors for secular women to go into

nursing."

Buttimer researched Our Lady of Mercy order for his 1999 Masters thesis in History from Armstrong Atlantic State University. He wrote and co-produced *Georgia's Sisters of Mercy*, a documentary short film, in 2000.

"*Servants of God and Man*" was written for inclusion in *Confederate Women*, a 2004 anthology of eleven history essays. Buttimer's paper features religious women in several southern states — their battlefield work and their legacies.

"When World War I began, [the government] based their whole notion

of MASH hospitals on the work of the sisters in the Civil War. In the Army of the Tennessee, they constantly had to pack up their wounded and their hospital, move to another location and start all over again.

"This essay incorporates other religious orders in the South, what they encountered in Vicksburg, Virginia, New Orleans, places like that," Buttimer said.

ROBIN WRIGHT GUNN is a freelance writer participating in the Rite of Christian Initiation of Adults at Sacred Heart Church in Savannah.

FOCUS . . .

man or woman, and a walk through Mass. Lastly, students were able to fill their time with Adoration.

"It was an overwhelming outpouring of God's mercy and love when they brought the Blessed Sacrament in and you heard 1500 people's knees hit the floor and 1500 people singing praises to God for three hours." said

Thomas McIntyre, a history major. For Brendan Hegarty, FOCUS impacted his life in a way he did not expect.

"The FOCUS has done a whole lot for me. Throughout my whole life I've been a CEO, Christmas and Easter Only, and now I'm like, Woah! I'm craving to pray the rosary every day? It was through this con-

ference that I received so many graces."

FOCUS Conference also takes place in Denver, Baltimore, and St. Paul. This annual event hopes to continue to grow under Curtis Martin the Founder of FOCUS conference.

DOMINIC PRICE is a student at Georgia Southern University and a member of FOCUS.



SCOUTS RECEIVE RELIGIOUS AWARDS AT BLESSED SACRAMENT CHURCH, SAVANNAH

Above, Cubmaster L D Hollinger (right) speaks to Parvuli Dei and Light of Christ award recipients and parents. The recipients are (from left to right) Cody Kilpatrick, Kevin Chaplin, Stephen Halligan, Henry Moss, and Stephen Warren. Submitted by Lee Hyer.

Put Faith in your opinions.

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SAVANNAH ATTORNEY SPEAKS TO SAINT VINCENT'S ACADEMY CATHOLIC SOCIAL JUSTICE CLASS

"Unexpected pregnancies to unwed women are a challenge," said attorney Birney Bull as he addressed two dozen students in a Catholic Social Justice Class at Saint Vincent's Academy, Savannah.

Quick to point out that he practices Adoption Law and is not an adoption agency Bull went on to

describe some of the challenges involved facing unwed mothers.

"Abortion, he said, is a simplistic solution." Bull said adoption is one solution to abortion. It requires building a trusting relationship with the mother and the father."

Approximately one percent of unwed mothers choose adoption.

There are two adoptive couples

for every child aborted each year.

The Southern Cross conducted an audio interview with Birney Bull. You can find it on the *Southern Cross* website at southerncross.dio-sav.org.

The Adoption Law office of Birney O. Bull may be reached at www.AdoptNeed.com



Por Qué los Católicos Confiesan sus Pecados a un Sacerdote?

Un Saludo cordial a los lectores del Southern Cross "En Español". Quiero dar las gracias a muchas personas que han expresado su simpatía con mis escritos en esta columna del Periódico de Nuestra Diócesis de Savannah. Mi intención al escribir ha sido el de reconocer la enorme riqueza de nuestra Fe Católica y al mismo tiempo la de ofrecer un espacio para la educación, recordando verdades muy importantes de nuestra fe a la luz de las Sagradas Escrituras. Seguiré en esta tarea con el apoyo de la Diócesis esperando que estas palabras lleven el bien y la verdad.

En esta oportunidad escribiré sobre el porqué nosotros los católicos confesamos nuestros pecados con un sacerdote. Mucho se ha cuestionado sobre el porque tenemos los fieles que confesar los pecados a otro hombre

como el sacerdote. Todo esto, por supuesto, esta basado en comentarios tendenciosos y a veces irrespetuosos en contra de nuestra fe por obra de algunos hermanos separados.



**POR PADRE
ROBERTO MENA, ST**

Sabiendo que la Confesión es un sacramento muy importante para nuestra fe y que además se fundamenta muy bien bíblicamente, quiero describir su importancia.

Puedo decir que ya los israelitas pedían a los sacerdotes del templo el perdón de sus pecados. Puede leerse el libro del Profeta Baruc, 1, 13: "Rueguen también por nosotros al Señor, nuestro Dios, porque lo hemos ofendido y hasta el día de hoy el enojo y la cólera del Señor no se han apartado de nosotros".

Acogiendo lo dicho por Jesucristo a sus Apóstoles, nuestra práctica católica acepta el Sacerdote como

el ministro de Dios que da la penitencia y perdona la ofensa en nombre de Dios. El sacerdote representa la misericordia de Dios y es el embajador de su perdón, perdón que administra desde la autoridad de la Iglesia fundada por el mismo Señor cuando dijo al apóstol Pedro en Mateo 16, 19: "Bienaventurado eres, Simón, hijo de Jonás, porque eso dicho no te lo reveló carne ni sangre, sino mi Padre que está en los cielos. Y yo también te digo, que tú eres Pedro, y sobre esta roca edificaré mi iglesia; y las puertas del Hades no prevalecerán contra ella.". Luego dice a los doce en el capítulo 18,18: "Les aseguro que todo lo que ustedes aten en la tierra quedará atado en el cielo, y todo lo que desaten en la tierra quedará desatado en el cielo".

En la primera comunidad cristiana, la confesión se consideraba pública. Los penitentes confesaban sus pecados a toda la comunidad como requisito

para que luego el sacerdote absorbiera sus pecados. Hoy por hoy la confesión se hace en privado porque aunque todo pecado esta hecho en contra de la comunidad que es la Iglesia, la confesión es esencialmente un acto personal de comunicación de Dios con el Penitente y del penitente con Dios, en donde el Sacerdote es solo un instrumento de su Gracia.

Todo católico debe confesarse por lo menos una vez al año, en lo posible antes de la Pascua. Junto con la confesión de boca, el penitente cumple con la penitencia impuesta por el sacerdote que consiste esencialmente algunas oraciones o alguna obra de caridad para que de alguna manera repare el daño causado; aunque se sabe que el pecado causado no puede compararse con lo poco que puede hacer el penitente. Luego el penitente escucha lo mas importante del Sacramento: la oración de absolución pronunciada por el sacerdote que no es una

mera sucesión de palabras sino que es Sacramento, es decir, que aquello dicho se convierte en realidad.

Ojala que esta manera general de presentar el Sacramento de la Confesión nos ayude valorar este precioso acto de amor de Dios.

The sacrament of Confession along with the Eucharist are two important pillars of our Catholic Faith. This article describes the Sacrament of Confession according to our Catholic teachings and the Gospel of Matthew, Chapters 16 verses 19 and 18:18.

PADRE ROBERTO MENA ST, a member of the Missionary Servants of the Holy Trinity, is a native of Guatemala and former pastor of Saint Joseph Parish, Bainbridge. He currently serves in Riverside, California.

Sobre la esperanza en estos tiempos difíciles

BY MOISES SANDOVAL

El Año Nuevo despierta esperanza por mejores tiempos. Pero con tanto "extremismo partidario y gobierno por rabia", en 2010, frase de un editorial del New York Times, la esperanza puede parecer inútil.

No obstante, debemos encontrar animo en el poema "Ulises" por Alfred Tennyson: "Vengan, hermanos, no es muy tarde para buscar un nuevo mundo".

De hecho esa es la actitud de líderes de política, de negocio, de la policía, y de iglesias en Utah, estado firmemente Republicano.

Han firmado una declaración de principios sobre inmigración que el New York Times señala como una clara expresión de "buen sentido y cordura". Los líderes dicen que la policía local debe dedicarse a combatir el crimen, "no a violaciones civiles del código federal".

Cómo familias fuertes son la fundación de comunidades fuertes, ellos se oponen a pólizas que innecesariamente las separan. Además, reconocen el valor de los inmigrantes como trabajadores y contribuyentes.

Los signatarios del llamado "pacto de Utah" incluyen los alcaldes de la Ciudad y condado de Salt Lake, dos antiguos gobernadores Republicanos y un antiguo senador nacional, de la Diócesis Católica de la Ciudad de Salt Lake, la Cámara de Comercio, y grupos cívicos

y ciudadanos. La Iglesia Mormona declaró que el pacto es "un responsable acercamiento al urgente desafío de la reforma de inmigración". El pacto concluye: "Utah siempre debe ser un lugar que da la bienvenida a gente de buena voluntad".

Timothy M. Dolan, arzobispo de Nueva York y presidente de la conferencia de obispos estadounidenses, expresó un punto de vista similar el verano pasado: "La bien recibida migración de hispanos Católicos de otras partes de las Américas a los Estados Unidos nos recuerda que todavía somos una 'iglesia inmigrante'".

"Igual que generaciones pasadas de Católicos en nuestra arquidiócesis abrazaron y ayudaron a instalar a nuestros abuelos de Irlanda, Italia, Alemania, Polonia, Europa central y oriente, así también nosotros ahora continuamos esa tradición y damos la bienvenida a inmigrantes que creen que la palabra 'católica' denota 'todos son bienvenidos' y que la invitación sobre la Estatua de Libertad es de veras la verdad.

"Y, por supuesto, este don de inmigrantes hoy día incluye gente no sólo de naciones latinas sino de África, Asia y todavía de Europa".

Ser optimista es apreciar lo bueno que encontramos por dondequiera.

En Croton, Nueva York, donde mi esposa y yo somos mayores de edad, los vecinos vigilan por nuestro bienestar. Si Liz, de la casa al lado, no

nos ha visto por varios días, llama para indagar si estamos bien. Cuando cae nieve, Denis y Tim, que viven a través de la calle, a veces me ayudan a barrer la acera. Eso en turno me anima a hacer lo mismo por la vecina viuda de 80 años.

En particular me inspira gente de mayor edad que sigue ayudando, como el hermano maryknoll Andrés Marsolek. Aunque ya tiene casi 75 años y esta "jubilado" en Tampa, Florida, después de 50 años como misionero, 30 de ellos en México, visita a los enfermos en los hospitales y a parroquianos confinados a casa, y toma fotos para el boletín de la parroquia, entre otras labores.

"Su generosidad es accesible todo el día, cada día en servicio de los necesitados", escribió el hermano cristiano Jack O'Neil del periódico Tampa Católico. "Como visitante a los hospitales y los confinados, facilita que el pueblo experimente la presencia de Dios en un modo real".

Tal dedicación recuerda a "Ulises" otra vez: "Lo que somos, somos, un igual templar de corazones heroicos, debilitados por el tiempo y el destino, pero firmes en voluntad, para luchar, buscar, hallar y no rendirse".

Until his recent retirement, MOISES SANDOVAL was the longtime editor of Maryknoll and Revista Maryknoll magazines.

Catholic-Orthodox dialogue for the 'great day' of full unity

BY FATHER RONALD ROBERSON,
CSP (CNS)

One of the great fruits of the Second Vatican Council was the forging of a new relationship between the Catholic and Orthodox churches. The 1964 Decree on Ecumenism ("Unitatis Redintegratio") gave special consideration to the Eastern churches that are not in full communion with Rome. It said that since these Orthodox churches possess true sacraments -- most notably the Eucharist and holy orders -- the Catholic Church is linked to them "in closest intimacy."

The council fathers praised the rich theological and spiritual heritage of the Orthodox churches, which often is quite different from the Catholic tradition, and recognized the right of the Orthodox to govern themselves according to their own disciplines.

The document said that for the sake of unity with the Orthodox, the Catholic Church should impose no burden beyond what is essential, and that unity should be promoted gradually, "especially by prayer, and by fraternal dialogue on points of doctrine and the more pressing pastoral problems of our time."

Vatican II emphasized the gradual realization of unity because the council fathers were aware that the divisions between Catholics and Orthodox also grew up very slowly over a very long period of time.

Most church historians today would see the mutual excommunications of 1054 of the pope and the patriarch of Constantinople as a high point in a lengthy process of growing apart.

The most important theological divergences centered on the role of the pope in the church and the decision by the Catholic Church to add the "filioque" clause to the creed. ("Filioque" means "and the Son," referring to the Holy Spirit as proceeding from both the Father and the Son. The Orthodox recognize the



Pope Benedict XVI and Orthodox Ecumenical Patriarch Bartholomew of Constantinople exchange the kiss of peace during a 2006 Divine Liturgy in Istanbul, Turkey.

Spirit's proceeding only from the Father.)

As a result of Vatican II's new opening to the Christian East, a "dialogue of charity" developed just as the council was drawing to a close.

Pope Paul VI and Patriarch Athenagoras I of Constantinople, the ranking bishop in the Orthodox world, developed a close personal friendship. On Dec. 7, 1965, the pope and patriarch abolished the excommunications of 1054, which were officially "erased from the memory of the church."

This warming of relations between Catholics and Orthodox led to the official establishment of an international theological dialogue in 1979. When the dialogue met for the first time on the Greek island of Patmos in 1980, it defined its goal as the re-establishment of full communion between Catholics and Orthodox.

During its first 10 years, the international dialogue made good progress. It issued three agreed statements on basic themes in the Christian faith such as the Trinity, the Eucharist,

the sacraments of initiation, the level of common faith that must be present before sacraments can be celebrated together and the sacrament of holy orders.

Unfortunately, the collapse of communism in Eastern Europe caused a crisis in relations between the two churches. Eastern Catholics, whose churches had been suppressed by the communist governments, now had new freedoms, and they clashed with the Orthodox over church property.

The dialogue managed to issue an agreed statement on this problem in Balamand, Lebanon, in 1993. The document was not entirely successful, however, and the dialogue languished in an impasse that lasted several years.

Eventually a decision was made to defer these problems to a later stage of the dialogue and to resume the theological agenda.

Then, meeting in Ravenna, Italy, in 2007, the dialogue issued a new agreed statement on conciliarity and authority in the church. Here Catholics and

Orthodox agreed that there is a relationship between the "one" and the "many" throughout the church, whether it is at the diocesan, regional or universal level.

So, in principle, the Orthodox agreed that there is a need for a universal primacy of some kind, but there are still major disagreements about what kind of authority the universal primate (the pope) would need to have in order to fulfill his role.

Alongside the international dialogue, a North American dialogue between Catholics and Orthodox has

been in progress since 1965.

Just last October the North American group reiterated its earlier call for the establishment of a common date for Easter. It also released an agreed statement called "Steps Toward a Reunited Church: A Sketch of an Orthodox-Catholic Vision for the Future." This text is very important because it is the first time that Orthodox and Catholic theologians have put ideas forward about what a reunited Catholic and Orthodox church might look like. It also makes some concrete proposals about ways that we might express our future unity even now.

Catholic and Orthodox Christians have been divided for nearly a thousand years. It will take a long time to overcome the disagreements, misperceptions and lack of trust that divide us.

But as Pope Benedict XVI and Ecumenical Patriarch Bartholomew of Constantinople said together in 2006, "The Holy Spirit will help us to prepare the great day of the re-establishment of full unity, whenever and however God wills it. Then we shall truly be able to rejoice and be glad."

PAULIST FATHER ROBERSON is an associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs where he staffs the dialogue with the Orthodox churches.

In a Nutshell

Catholic and Orthodox Christians have been divided for nearly a thousand years.

The role of the pope and the Catholic Church's addition of the "filioque" clause to the Nicene Creed are central to their disunity.

Catholic and Orthodox churches share much in common, including apostolic teaching based on Scripture and the centrality of the liturgy and sacraments.

A 2010 statement by Orthodox and Catholic theologians offers an unprecedented vision of a reunited Catholic and Orthodox church.

CNS photo/Kai Pfaffenbach, Reuters

Faith according to the Orthodox Church

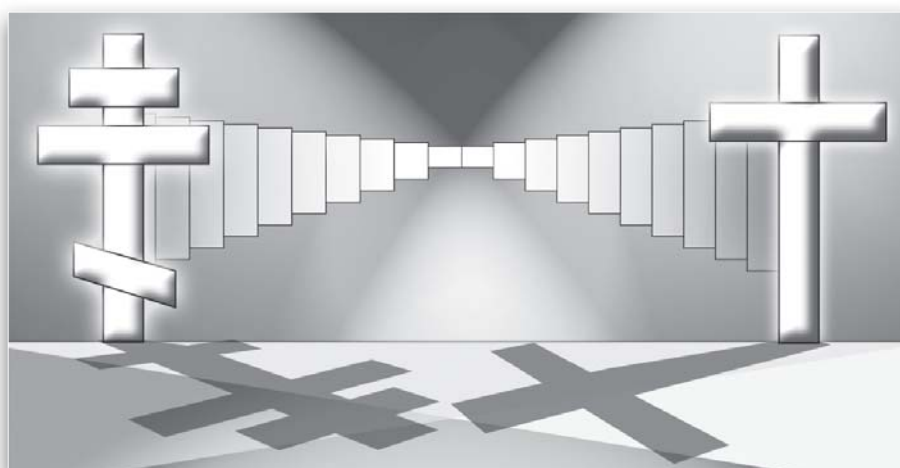
BY FATHER ROBERT L. KINAST (CNS)

Although separated for nearly a thousand years, the Catholic Church is closer to unity with the Orthodox than with any other Christian tradition. At their meeting in October 2010, members of the North American Orthodox-Catholic Theological Consultation described in their document "Steps Toward a Reunited Church: A Sketch of an Orthodox-Catholic Vision for the Future" how close the two churches are.

The document begins with a list of elements shared in common: apostolic teaching based on Scripture, centrality of the liturgy and sacraments, forms of primacy in the authoritative structure of the church, devotion to Mary and the saints. The participants then frankly acknowledge that the root obstacle to reunion is the role of the pope as understood in the Catholic tradition.

Without attempting to resolve that controversy, they review its historical development, concluding that the Western church sees itself as supranational whereas the Eastern church is more integrated into the political and cultural life of its region. However, negative attitudes toward centralized power as well as greater interaction across cultural and geographic lines call for re-examination of both positions.

Despite the papacy issue, the document states that there are several motives for moving urgently toward the degree of union that is currently



CNS illustration/Emily Thompson

"Although separated for nearly a thousand years, the Catholic Church is closer to unity with the Orthodox than with any other Christian tradition," notes Father Robert L. Kinast.

possible. Foremost among these is the will of Christ that all his followers be united. The absence of such unity is a serious impediment to effective engagement in the world and the realization of the church's mission. In addition, an increase in intermarriage creates practical problems regarding education and spiritual practice.

These points have been acknowledged throughout the 45 years that the consultation members have been meeting. What is new in the latest document is a description of the "shape of communion" that is possible right now.

The first step would be a mutual recognition of each other as authentic embodiments of the church founded on the apostles. This would put the emphasis on unity more than disunity and create an atmosphere of shared affirmation.

The second step would be to concretize this attitude by returning to the original formulation of the Nicene Creed of 381. This would mean dropping the phrase, added to the creed later by Western theologians, that the Holy Spirit proceeds from the Father "and the Son." While both traditions firmly believe in the divinity and equality of all three persons of the Trinity, the point at issue is how that belief is expressed theologically.

Acknowledging that there are different, equally valid ways of formulating a common faith is a third step in the reunion process. Resolving the debate over the Nicene Creed would be a concrete and practical way of making that acknowledgment along with sharing the sacraments, concelebrating and holding special prayer services.

In addition to theological diver-

sity, the document also recognizes that there are different ways of exercising authority in the two churches. While centralized authority has been characteristic of the Catholic Church, the Orthodox churches prefer the form of a synod or council. Since the Second Vatican Council, collegiality among bishops and between the bishops and pope has become more familiar in the Catholic Church. As a result, this would be a common, structural feature in a reunited church.

Similarly, the principle of subsidiarity could become more of a working model for practicing the faith. According to this principle, whatever can be decided or enacted at a lower level of the hierarchical structure should be entrusted to those at that level. This would mean, among other implications, that bishops would be elected by synods or other forms of local selection.

With regard to the papacy, the consultation calls for the ancient recognition that the pope is the "first among equals" with authority to make decisions affecting the universal church. However, this authority would be exercised in a synodal context and for the sake of promoting worldwide communion by resolving disputes and encouraging cooperation in fulfilling the mission of the church.

KINAST is a pastoral theologian living in Prairie Village, Kansas

Christianity's East and West: Is a common Easter date needed?

BY DAVID GIBSON (CNS)

Members of the Catholic and Orthodox churches most often celebrate Easter on different dates, but not in 2011. This year Easter arrives April 24; for the second year in a row Christians of the East and West will be united by a common date for this great feast.

Many church leaders hope a common date for Easter can become permanent. But unless this is accomplished, Eastern and Western Christians will celebrate Easter together in 2014 and 2017, after which 17 years will pass before their next common observance of the holiday.

Throughout the centuries, precisions (or lack thereof) in theology and astronomy have blocked the path to a common Easter date. Today, however, many insist that the challenges involved must be met, given certain practical, urgent demands of our times.

The Special Assembly of the Synod of Bishops for the Middle East, held at the Vatican in October 2010, urged in its concluding propositions that unity among the region's divided Christians be pursued "through practical initiatives" such as the effort to establish a common date for both

Christmas and Easter.

Cardinal Antonios Naguib, Catholic patriarch of Alexandria, Egypt, told the synod that a common date for these holidays is "a pastoral necessity." He identified two reasons for this.

The first reason involves the region's "pluralistic context" and the "many interchurch marriages between Christians of different ecclesial denominations" that are a reality there.

In other words, a husband and wife in an interchurch, Catholic-Orthodox marriage may well celebrate Easter on different days, with all this implies for their families. Imagine the challenges this presents them!

Second, Cardinal Naguib proposed that common dates for Easter and Christmas would facilitate a unified witness by Christians to a greatly troubled Middle East. The fear among many is that Christian witness on behalf of peace and hope is weakened when Christians themselves are divided on their major feasts.

The North American Orthodox-Catholic Theological Consultation expressed nearly identical concerns in a statement in October 2010, after meeting in Washington. "Interchurch families

find themselves in conflict observing two Lenten cycles and two paschal [Easter] dates," it said. Furthermore, "the world looks on as Christians speak through their celebration with a divided voice."

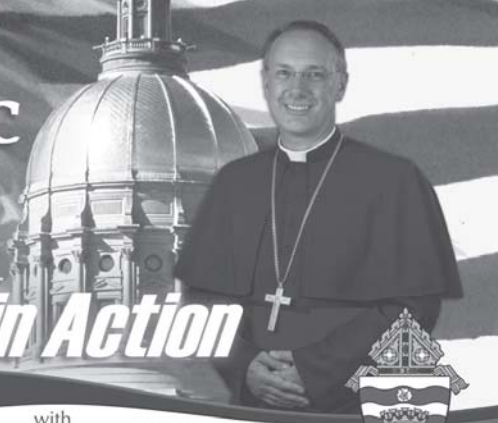
The consultation recalled that establishing a common date for Easter was a key concern of the Council of Nicaea way back in the year 325. So disputes over Easter's date are genuinely ancient. The consultation reaffirmed Nicaea's decision to celebrate Easter "on the first Sunday following the first full moon after the spring equinox" (when the earth's equator aligns with the sun's center).

The consultation's hope, it seems, is that the theological and scientific precisions needed to resolve the ancient dispute are achievable today, determining the date of the equinox as accurately as possible, for example.

The consultation also stressed that "a common celebration [of Easter] would support the unity" divided Christians "already share and help to build it further in the future."

GIBSON served on Catholic News Service's editorial staff for 37 years.

Fifth Annual
Catholic Day at The Capitol
Faith in Action



with
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Luis R. Zarama
 Auxiliary Bishop of Atlanta

New Date!
February 17, 2011
 8:30 a.m. - 2:30 p.m.

The Archdiocese of Atlanta and Diocese of Savannah invite Georgia Catholics to the State Capitol in Atlanta to exercise our baptismal call as advocates for public policy that protects those who are vulnerable and promotes the common good.


Join us for a legislative briefing
 at 8:30 a.m. at the Shrine of the Immaculate Conception, view the opening of the session, meet your legislators, and have lunch on your own.

An optional tour of the Capitol is scheduled at 1:00 p.m.

The event is free, but registration is required so that we can communicate last minute changes.

Please register online at www.archatl.com/offices/communications/catholicday.php or call Joy Place at 404-885-7201. Additional information is also available on the website.

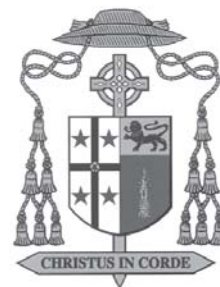
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BISHOP J. KEVIN BOLAND'S SCHEDULE

February

- 13 Savannah Golden/Silver Wedding Jubilee
- 16 Savannah Liturgy, Diocesan Education Institute
- 25 Savannah Catholic Foundation of South Georgia



March

- 1 Savannah Presbyteral Council
- 4 Savannah Diocesan Finance Council
- 5-6 Columbus Our Lady of Lourdes School 50th
- 9 Savannah Ash Wednesday: 12:00 Noon Mass, Cathedral of St. John the Baptist
- 10 Savannah Pastoral Center Executive Staff
- 12 Macon Deanery Rite of Election
- 13 Savannah Rite of Election
- 17 Savannah St. Patrick's Day Mass & Parade
- 23-24 Baltimore CRS Board Meeting
- 26 Metter Holy Family Confirmation
- 27 Savannah St. James Confirmation
- 28 Columbus St. Anne/Christ the King Confirmation
- 29 Columbus Tri-Parish Confirmation
- 30 Americus St. Mary Confirmation

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SAVANNAH Saturday, 6:00 p.m. Cable 7
 Sunday, 5:30 a.m. WTOG-TV

MAY THEY REST IN PEACE

Please pray for the faithful who have died recently:

- † EARNESTINE H. STRONG, January 17, 2011, St. Joseph, Augusta
- † KEITH JOHNSON, January 18, 2011, St. Joseph, Augusta
- † LORENE C. BENYO, January 19, 2011, Christ the King, Pine Mountain
- † PAUL MARDIS, February 2, 2011, St. Paul, Douglas
- † WALTER ALBERT WISNIEWSKI, February 6, 2011, St. Teresa, Albany

Names of the recently deceased are submitted by parish offices.

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 FRANCE: MAY 14-26; JULY 21-14 & SEPTEMBER 10-22
 IRELAND / SCOTLAND : MAY 14-26; JULY 9-21...
 ITALY SOUTH: SEPT 10-22
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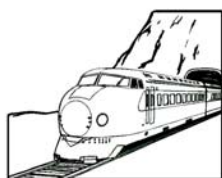
To report sexual abuse of a minor by a Diocese of Savannah employee or volunteer, call the abuse hotline number at 888-357-5330 or the Office for the Protection of Children and Young People, 912-201-4073 or 912-201-4074. To read the diocesan policy on sexual abuse of minors, go to <http://diosav.org/chilyouthprotection>.

INNER PATH RETREAT

Take time to get in touch with God, yourself and other women. Spend Saturday **March 26**, 9 a.m.- 3 p.m. at Inner Path: A Gathering of Women at beautiful Villa Marie Center on the Isle of Hope at 6 Dolan Drive. Sister Pauline O'Brien, MFIC spiritual director and Director of the Social Apostolate will facilitate the day, "True seeing...at the heart of Spirituality". Donation \$10. Bring a bag lunch. Beverages and snacks provided. Seating is limited. **PRE-REGISTRATION REQUIRED.** Call/e-mail Sister Jackie Griffith, SSJ, 912-484-8378 or jackieg-riffith@comcast.net for registration form and details.

ROAMING-CATHOLICS TRAVEL CLUB

Fr. Mike Ingram invites you to join him and the Roaming Catholics on two exciting trips coming up in 2011. The first trip is "Trains of the Colorado Rockies" **June 15-23, 2011.** Cost is \$2,499.00 per person and includes round-trip airfare, 8 nights hotel, 12 meals, 3 train rides, incredible scenery, and much more. Registration and \$250.00 deposit are required by February 15, 2011. The second trip is a "Panama Canal Cruise"



October 27 – November 11, 2011. Cost begins at \$3,399.00 and includes round-trip airfare, 14 day cruise, pre-cruise hotel night in San Diego, all taxes, port charges, gratuities, transfers, and travel insurance. Registration and \$1,100.00 deposit are required by March 10, 2011. For more specific details about these trips call 478-788-6386 or e-mail: hsoffice@holyspiritmacon.org.



Augusta Deanery

AN EVENING IN IRELAND



The Ladies Ancient Order of Hibernians (LAOH) will present an evening of Irish Music, Irish

Food, Irish fun, and Irish dancers **February 25th** at 7:00 pm in Augusta at the Augusta Elks Lodge. Featured entertainment is the Kellee Musical Group from Greenville, S.C. Opening the show will be a very familiar Irish voice; Augusta's own AOH member Dr. John Fisher, followed by the Irish Dancers of Augusta and Savannah. Tickets are on sale at Hill Drug and from any LAOH member and tickets are available at the door. Cost of the ticket is \$25.00 per person. Catering of heavy hors d'oeuvres by Tastefully Yours Catering, Jennifer Kearns Shuford. We look forward to seeing you at this gala event. Contact Dee Ramp, Georgia State LAOH President for ticket information and details. 706-955-6574 or afr201@comcast.net

PRO-LIFE ORATORY CONTEST

Open to High School Juniors and Seniors who may present an origi-

nal 5 to 7 minute essay on abortion, infanticide, euthanasia, or stem cell research. Winners will receive cash prizes and entry into the state contest and possible entry in the national competition. Register by **April 1.** Contest is April 19.

PRO-LIFE ESSAY CONTEST

Open to High School Freshmen and Sophomores Write an original 800 to 1100 word essay on abortion, infanticide, euthanasia, or stem cell research. Winners will receive cash prizes. Essays due by **April 1.** Winners will be announced at the Pro-Life Oratory Contest on April 19. *Sponsored by the Greater Augusta Chapter of Georgia Right to Life* Please go to www.grtlau-gusta.org or call 707-726-1269 for more information.

Savannah Deanery

WILD WEST

Try your hand at Blackjack or Roulette for a chance to win great prizes Or, see how long you or a friend can stay atop a mechanical bull at our parish gift gathering social **February 5th** at 6:30 p.m. St. Peter the Apostle Parish Center Admission: Cash donation or gift for the Auction on April 2nd.



SWEETHEART DANCE

Sweetheart Dance and Chili Cook-off Contest on **February 19** in the Notre Dame School Gym, 1707 Bull Street from 7:00 to 11:00 p.m. Tickets are \$10 per person in advance or \$12 at the door. Tables of 8 can be reserved for



\$75. Entertainment by DJ Dwayne of VIP Entertainment. Bring your sweetheart and favorite chili recipe prepared to enter the Chili Cook-Off Contest. Celebrity judges will decide the winner. Grand prize winner will receive a fabulous gift basket! Beer, wine, chili toppings and chocolate desserts will be provided. Contact Linda Sanchez — 912-658-6917.

MENDING A BROKEN HEART

St. Boniface Church, Springfield, will host a grief seminar entitled Grief: Mending a Broken Heart. It will meet on Wednesdays beginning **Feb. 23rd**, 4:30-6:30 p.m., in the parish hall. It will be conducted by Dr. Owen E. Tucker and Stephanie May. The seminar is free and open to the public. For details please call: (912) 201-4059 and ask for Stephanie.

Valdosta-Brunswick Deanery

AZALEA FESTIVAL

The annual Azalea Festival will be held **March 5** from 8:00 a.m. – 2:00 p.m. at St. Joseph Catholic Church, 2011 Darling Avenue, Waycross. The festival will feature a silent antique auction of porcelain vases and much more. Breakfast-sausage biscuits \$1.00-8:00 a.m. BBQ Pork with all the trimming available from 11:00 a.m.-3:00 p.m. Tickets for the BBQ will be available at the door. \$5.00 dine in or take out. Booths available for \$10 each. Contact Beverly DeLoach at 912-449-5031.



The Catholic Campaign for Human Development announces the 2011 **MULTIMEDIA YOUTH ARTS CONTEST**

Learn about Poverty! Create art to educate others!

WHO? Students in grades 7-12.
WHAT? A contest for art of any form (painting, poetry, video, etc.) about our Catholic response to poverty.
DETAILS? www.usccb.org/cchd/contestmaterials.shtml

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