

Pope John Post

CAMPUS PLAN REVIEW COMMITTEE

By Monsignor A Anthony Frecker

When Pope John XXIII parish was first being formed in the summer and fall of 2000, the most frequently asked question was, "Monsignor, when are we going to build the Church?" My response was always, "We are building the Church – the 'Church People of God'." When the 'Church' decides to address its facility needs, is another question." By May of 2001, we had established the ministries, programs, and activities of a true Christian community. Many people commented on how quickly we had come together, and how fully we had entered into the ministerial life that is indicative of a Christian community.

Once we had that solid base, we were ready to move into the next phase of our parish life – the planning for the physical facilities needed by our community. This process began with the establishment of the Campus Planning Committee. The role of this committee was to look at the long-range use of our property. Before we built the first building, we needed to have in place a plan, which considered the future location of all possible buildings our community may anticipate. Nevertheless, the planning for our physical facilities (and the financial

realities they imply) was not only aspect of the Campus Planning Committee's work. The committee also looked at the potential growth of our Parish, its ministries, programs, volunteers, and staff, and how these related to the need for buildings to house them. The committee gathered data, analyzed the data, identified priorities, and made



recommendations. Personal interviews and written surveys were conducted, to get a feel for the hopes, dreams, expectations, and desires of our parishioners. Demographic data was collected, growth projections were prepared, and facility needs were considered. Site visits to other parishes revealed a variety of land usage issues, as well as how various functions could be housed in particular spaces. From all this study, the committee recommended a campus of freestanding buildings, which would be built over several phases. The

first phase is our current building, which provides space for worship, and parish offices on the upper level, classrooms, and social hall on the lower level. Recommendations concerning this building also included how it would be re-purposed in phases two and three. Phase Two calls for the construction of our permanent Church building, at

which time the social hall moves to the upper level into what is now being used as the worship space and the entire lower level is used for education. Phase Three calls for the construction of a freestanding education building, which would be built so that it could be expanded into a full Catholic School, if one were ever established here. In Phase Three, the

current building reaches its final purpose as a parish activities center on the upper level and parish office complex, and meeting rooms on the lower level. These recommendations, and all the supporting data, were written up in a document entitled *POPE JOHN XXIII PARISH a Plan for the Generations - Master Plan for the Growth and Development of Our Parish and Its Facilities*. The plan was presented to, and accepted by, the Parish at large, the Parish Council, the Pastor, and the Diocese.

There are a variety of aspects of Phase One such as a picnic shelter, equipment garage, flag pole, sign lighting, landscaping, second driveway, parking lot expansion, etc., which we have not yet been able to peruse because of funding issues. These site improvements items will be addressed as time goes on. But now that the main Phase One building is a reality, it is time to step back, review, and evaluate what has been done.

In the fall of 2004 we established a Campus Plan Review Committee to conduct this review. The members of this committee are: Steve Clark, Dave Craycraft, Anne Darling Cyphert, Keith Delp, Keith Gossett, Msgr. Frecker, Regina Hrytzik, Tim Luckhaupt, Michele Michaels, Patrick Murphy, Joe Schmitz, and Don Sherman. The committee has studied carefully the work of the original Campus Planning Committee and has begun the process of evaluating where we currently are in relationship to the expectations of the plan. Again, interviews and surveys are being conducted to establish the level of parishioner satisfaction with what has been accomplished so far in Phase One, as well as expectations regarding the future. These interviews, like the original ones, focus not only on the facilities (and the financial realities they imply), but also on the ministries, programs, and activities of our Parish. The demographic study will be reviewed, new data will be collected and analyzed, and projections updated. The plan for the re-purposing of the Phase One building in future phases will be evaluated and recommendations made. Once these and other studies have been completed, the original *POPE JOHN XXIII PARISH a Plan for the Generations - Master Plan for the Growth and Development of Our Parish and Its Facilities* will be

reissued in a second revised edition. This document, and its recommendations, will be presented to the Pastor, Pastoral Council, and Administrative Council for use in their ongoing work on behalf of the Parish. The document will also be presented to all of our parishioners at a Town Hall style meeting, so they can give their reaction to the revised plan as well. The document will also be forwarded to the Diocese to keep them aware of the current realities of our new parish's work, and our plans to move forward in an organized and systematic manor.

SEVEN WONDERS OF THE WORLD

Anonymous

A group of students were asked to list what they thought were the present "Seven Wonders of the World." Though there were some disagreements, the following received the most votes:

1. Egypt's Great Pyramids,
2. Taj Mahal,
3. Grand Canyon,
4. Panama Canal -
5. Empire State Building,
6. St. Peter's Basilica,
- and 7. China's Great Wall

While gathering the votes, the teacher noted that one student had not finished her paper yet. So she asked the girl if she was having trouble with her list. The girl replied, "Yes, a little. I couldn't quite make up my mind because there were so many."

The teacher said, "Well, tell us what you have, and maybe we can help."

"The girl hesitated, then read, "I think the 'Seven Wonders of the World' are:

1. To See,
2. To Hear,
3. To Touch,
4. To Taste,
5. To Feel,
6. To Laugh,
7. And to Love."

The things we overlook as simple and ordinary and that we take for granted are truly wondrous! A gentle reminder -- that the most precious things in life cannot be built by hand or bought by man.

MIRAGE, QUAKE OR WHAT??

By Terry Moore

Many parishioners were mumbling as they left the 5pm Mass on February 5th. Some said they thought felt vibrations. Maybe it was a sonic boom or a car backfire. "No, a shaking like an earthquake", someone said.

Later that evening we were amazed when we checked out the lower level of the church. A tropical island suddenly appeared including beach, seashells, fragrant flowers, a tiki hut, palm trees, 5 gallon barrels of tropical drinks and as far as the eye could see, ocean.

The word got out and the "Party People" (formerly known as the party girls until Paul, Joe, Dominic and Terry joined) jumped into action – got 150 parishioners to bring hors'dourves, rounded up appropriate music by Canal Winchester's Steel Drum Band and let the party begin.

There was dancing, singing, merriment and even a scavenger hunt. The night included an indoor pool, pink flamingos, a black lab, a Priest giving out raffle prizes, many talented voices and a weird native "Soul Man".

All in all, everyone enjoyed the evening especially the Activities Commission members. Thanks go to Chuck Britt for all his work. Also we would like to thank the following:

- * Chad and Judy Britt
- * Debbie Beck and Lisa Lowery
- * Kathy Klise and Melody Burchett
- * Paul Ouellette and Chris Hoffman
- * Janet Barga and Carl Kesic
- * Donna Schaeffer and Sue Frecker
- * Marci and Ernie Winnestaffer
- * Nancy Gantner and Terry Moore
- * Joe and Dominic Detwiler

If you would like to be part of this "Motley Crue", watch for Discernment Night for the Commissions coming up in May.

See pictures on next page.

Parish Mid-Winter Party



Parish Reporter Interviews Regina Hrytzik

Reporter: *Hi, Regina. Thank you for your time for this interview. You keep a very busy schedule! But you always have time for questions or inquiries from parishioners. So, let's start with your work for the parish, and just some of your duties.*

Regina: I am the Administrative Assistant to Monsignor Frecker, and that generally means I assist him, that is, do whatever he needs me to do in his running the parish. Also, I take care of the facilities—the church and rectory. I meet with the workmen and make sure the work is done timely. Monsignor directs all of this, and I see that it is carried out.

Reporter: *I know you summarized your job but from where I am, there seems to be so many aspects to your job. Do you attend as many evening meetings as you used to?*

Regina: No, not at all. What you are referring to is the major effort put forth in getting our church built. And it wasn't just me who put in many meeting hours. We have so many dedicated and generous and smart parishioners. And Monsignor, well, he had all the responsibility. But to answer your question, I attend about three (3) evening meetings a month: Pastoral Council, Commissions Meeting, and the Building Review Committee.

Reporter: *What would you say is the most important trait/skill/gift needed to do your job well?*

Regina: I can't say there is one most important skill or trait. From my point of view, I love to serve people. I mean, it is just my nature to want to serve others and I don't have to think about it. This is why I say it is my nature. I think this helps me do my job, and it is something I love to do. Sounds kind of crazy, right?

Reporter: *Hardly! I think most of us appreciate this very much. The word 'serve' is very humble. It shows in that you make others feel that they are no inconvenience to you-- no matter what they ask or need. Ok, Regina. How do you manage to keep 'it' all straight?*

Regina: I am very organized, and I think this is a 'must'.

Reporter: *How do you tackle doing so many things and getting them done within a set time and keeping the details straight? For example, the parish retreat.*

Regina: That wasn't difficult. What I do is I tackle one project at a time. You asked about our parish retreat. That was a 'one-project' and I put most of my energies to getting this done. I do not do two (2) projects at once. I also have a good memory, and I consider this a blessing.

Reporter: *Any thing about your job you would change?*

Regina: I love my job. I love working for Monsignor. I can honestly say I have never had a morning when I woke up and wished I didn't have to go to work. I just love it.

Reporter: *One more question. Do you nearly know every one of our parishioners by name?*

Regina: Pretty much. We have a great bunch of parishioners....

Reporter: *Would you tell us something about you and your life?*

Regina: I've been married to Al/Larry (Slash) for 38 years. He's our Sacristan. We have four (4) kids—two (2) boys and two (2) girls. (Can't hardly call them 'boys' or 'girls' since they are all grown.) My daughters, Stephanie and Samantha, are the 'bookends' and in between are my sons, Stephen and Shawn. Stephen is a policeman and Shawn is an electrician.

Reporter: *I know your mother, Mary, recently passed away. She lived with you and your family for many years and this must have been very hard. Can you talk a little bit about this? Many of us knew her.*

Regina: Yes. Mom suffered from congestive heart failure so we knew it was coming. Mom was 95 years old and she had a full life. When she died, she was surrounded by her family and I was holding one hand and one of my sons was holding the other.

Reporter: *(A little pause.) I know you are from Pittsburgh, and that's about all we know about you growing up. We*

would like to know more about you. You are so capable. And you love to serve others. (I'd like to know what's in the water in Pittsburgh.) Can you share some of this with us?

Regina: What is most important to me is my family. That is always number one. I don't know any single thing that made family so very important to me. But I grew up poor, very poor. We struggled. To this day, I won't eat 'Dinty Moore' stew, no matter who serves it because we had it all the time when I was a kid. I can smell 'Dinty Moore' stew anywhere and in any kitchen, and trust me, not a morsel of that will ever pass through my lips. (More laughter)

Reporter: *There's research that shows kids who grow up poor frequently are high achievers. Bill Gates is one of the few who didn't grow up poor and who is a high achiever. What are your thoughts about how growing up poor affects a person.*

Regina: Being poor made me stronger. I learned to fend for myself because there were so many things I didn't have and what I didn't have but needed—well, I just learned to work around them.

Reporter: *Do you remember your first job?*

Regina: I sure do. I graduated at 17 and in June, I had a job. I needed to work to help the family. My first boss was a woman and she was very tough. But I knew I could learn a lot from her and that's the way I looked at her requirements. This job was with O'Donnell Fruit Co. and I had to add lots of numbers the old fashioned way, and no mistakes allowed. That was long before there were calculators and I learned to add numbers in my head. Something I still do. This first job was in 1960 and I remember I was paid \$40.00 a week and after taxes (yes we paid taxes back then) I took home \$33.00. My mother got the lion share of my check \$25.00—and that left me \$8.00 to cover my expenses, my bus pass, my personal items etc.

Reporter: *You were a good daughter. Any opportunity to go to college?*

Regina: No, I was expected to help the family. Going to college is something I



wish I had been able to do. But I'm not done yet—I'll get my B.A. yet. (We both laugh and neither one of us has any doubt but that she will).

Reporter: *The skills you have you taught yourself?*

Regina: Yes. At every job I had, I made it my business to learn everything I could. I had a job at Penny's outlet, and by the time I left that job, I had worked in every department from stacking shelves, to cashiering and taking phone orders. I wanted to learn everything. When I worked at Columbus Museum of Art, the director who interviewed me asked if I knew anything about 'fund accounting'. I told him honestly I had never heard of it. But I told him I could learn any job; there was nothing I could not learn. He hired me. (We both laugh: who was interviewing whom).

Reporter: *Do you like to cook? And did you teach yourself?*

Regina: Love to cook—and eat too! Yes, I pretty much taught myself to cook, although I would watch others and then improvise. Cooking is therapy for me. I like to bake too, but it has to be

non-yeast. I don't have time for yeast! Too slow!! (We laugh.) I still cook every night for Slash and me. And when my kids were home, we all ate together at least one meal.

Reporter: *Did you ever wish you were somebody else?*

Regina: I got exposed to the finer things in life through a friend of my mother's. She was sophisticated and worldly in a good way. So I went to the opera with her, got to see so many travelogues and while I liked the finer things and wanted them, I never wanted to be anyone else.

Reporter: *Do you have a 'Walter Mitty' fantasy? If money were no object and you could be anything, what would it be?*

Regina: Well, I certainly wish I could have gone to school. And if I had, I would have been a family doctor. I have always been interested in medicine. I can't be a doctor now, but I can still medicate! (Again, we both have a good laugh).

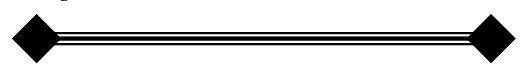
Reporter: *Tell me something you know for sure. It can be anything.*

Regina: If I, for example, won the lottery what I would do is give others an opportunity—but no check! If someone wanted to go to school, I would pay their tuition to the school, but not to them. So, what I know for sure is what makes something of value is not the getting of the 'thing' but rather the opportunity to earn it yourself.

Reporter: *Before we conclude the interview, just an off-the-wall hypothetical—if you were offered a job at four (4) times your salary, would you be the least bit interested?*

Regina: No. Not at all. I love my job, I love working for Monsignor and working with the other members of our parish staff and—for heaven's sake, you don't think I do this job for the money? (Lots of laughter).

Reporter: *Thanks again, Regina. I really enjoyed our good laughs and the insight into who you are. All of your fellow parishioners truly appreciate you. We just don't know how you do it all. And on this note, the Reporter and Regina concluded the interview.*



WHEN SHE WAS HUNGRY, THEY TOOK AWAY HER FOOD - (Controversy over Nutrition and Hydration)

By: Theresa Prinzler

The Bible commands us to feed the hungry and give water to the thirsty and to care for the sick. But our civil laws tell us to withhold or withdraw nutrition and hydration from the sick, the disabled and the burdensome. And in hospitals and nursing homes across the country, people are choosing death for their loved ones who cannot speak for themselves. And in most cases they are doing so quietly and privately with the blessings of the state.

The highly publicized case in the news recently, of Terri Schindler-Schiavo and her husband's ongoing attempts to end her life and her parents' continuing struggle to prevent her from being starved and dehydrated to death, brings to the forefront the controversy surrounding euthanasia practices in this country and state laws that support them, and it reveals a conflict between moral and civil laws. And we, as Catholic Christians, should be very concerned about this.

As you may or may not know, the case of Terri Schiavo centers around the fact that she cannot speak for herself due to severe disabilities. And because of disputes between her husband and her parents over what Terri's wishes would be if she could communicate, her fate is now being determined by the courts.

Forty-one year old Terri Schiavo collapsed in her home fifteen years ago when her heart temporarily stopped beating and caused brain damage, leaving her seriously disabled. Since 1990, Terri has been

dependent on a gastro feeding tube to provide the nutrition and hydration necessary for her to survive. But Terri's husband, Michael Schiavo, has been trying to have the feeding tube removed, which would result in her agonizing death by starvation and dehydration. He asserts that Terri once told him she would not want to live like this. But Terri's parents, Bob and Mary Schindler, have been fighting to prevent the feeding tube from being removed, stating that their daughter, in part because she is Catholic, does not want to be starved to death. There is nothing in writing (no will or advance directive) to indicate what Terri's wishes actually are. And it's worth noting that when Terri collapsed in 1990, Florida law did not recognize nutrition and hydration as "medical treatment" so Terri had no way of knowing that she would ever be at risk of being denied food and water.

Bob and Mary Schindler have waged a long fight in several courts to preserve their daughter's life. The tube has already twice been removed; once for two days in 2001, and again in October, 2003 when Terri went without food or water for

I was hungry and you gave me food,
I was thirsty and you gave me drink...
I was sick and you cared for me...
Whatever you did for these least
brothers of mine, you did for me.
~ Matthew 25:31-40

six days before Gov. Jeb Bush pushed through a new law ("Terri's Law") letting him order the tube be reinserted. The Florida Supreme Court later struck down his action as unconstitutional and the U.S. Supreme Court has refused to hear the case, which left Michael free to order the tube removed on February 22nd, but last minute court orders have extended a stay until 1:00 p.m. on March 18, 2005.

The Schindler's have filed additional motions, including a request to have Michael removed as legal guardian and a request to grant Terri a divorce – citing Michael's adultery (he's been in an intimate relationship with another woman and has two children with her). But the judge has indicated that he will hold hearings only on those motions that affect the starvation process once it has begun on March 18.

But all hope is not lost. The Florida legislature and Gov. Bush can still



take action, and even “Congress can act to ensure a federal court hearing...” said Lori Kehoe, Congressional Liaison for NRLC’s Robert Powell Center for Medical Ethics. “A proceeding known as the ‘writ of habeas corpus,’ which is protected by the U.S. Constitution, has been used for centuries to give a hearing to those whose liberty has been constrained by state courts in violation of the Constitution or federal laws.”

U.S. Representative Weldon (R-FL) has announced that he will introduce the Incapacitated Person’s Legal Protection Act on Tuesday, March 8, 2005; a bill to amend the Habeas Corpus Act to allow its use when a state court orders denial of food or fluids in cases like Terri’s.

So as this article goes to print (March 4th), Terri’s life rests in God’s hands - in prayers and hopes for a miracle - and in hopes that lawmakers will provide another opportunity for her to survive.



Terri’s Parents (Bob and Mary Schindler) continue to fight to keep Terri from being starved to death.

Why should we be concerned about this case? Because, under most state laws, the same thing can happen to us and our families. We could be left at the mercy of the courts to decide whether we live or die. And in cases when there have been disagreement among family members, the courts’ tendency is toward permitting death. But most importantly, we should be concerned because the practice of euthanasia

violates the divine law and opposes the teaching of the Catholic Church.

Before dealing with the question of euthanasia, it is necessary to define the terms used. In 1980, the Sacred Congregation for the Doctrine of the Faith issued a Declaration on Euthanasia in which they stated, “Etymologically speaking, in ancient times EUTHANASIA meant an EASY DEATH without severe suffering. Today one no longer thinks of this original meaning of the word, but rather of some intervention of medicine whereby the suffering of sickness or of the final agony are reduced, sometimes also with the danger of suppressing life prematurely. Ultimately, the word EUTHANASIA is used in a more particular sense to mean “mercy killing” for the purpose of putting an end to extreme suffering, or having abnormal babies, the mentally ill or the incurably sick from the prolongation, perhaps for many years of a miserable life, which could impose too heavy a burden on their families or on society... By euthanasia is understood an action or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated.”

We are instructed firmly that “nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying. Furthermore, no one is permitted to ask for this act of killing, either for himself or herself or for another person entrusted to his or her care, nor can he or she consent to it, either explicitly or implicitly, nor can any authority legitimately recommend or permit such an action. For it is a question of the violation of the divine law, an offense against the dignity of the human person, a crime against life, and an attack on

humanity.” Furthermore, we must consider that “the pleas of gravely ill people who sometimes ask for death are not to be understood as implying a true desire for euthanasia; in fact, it is almost always a case of an anguished plea for help and love. What a sick person needs, besides medical care, is love, the human and supernatural warmth with which the sick person can and ought to be surrounded by all those close to him or her, parents and children, doctors and nurses. (Declaration on Euthanasia, 1980)

And Pope John Paul II teaches us that, “Even when not motivated by a selfish refusal to be burdened with the life of someone who is suffering, euthanasia must be called a false mercy, and indeed a disturbing “perversion” of mercy. True “compassion” leads to sharing another’s pain; it does not kill the person whose suffering we cannot bear. Moreover, the act of euthanasia appears all the more perverse if it is carried out by those, like relatives, who are supposed to treat a family member with patience and love, or by those, such as doctors, who by virtue of their specific profession are supposed to care for the sick person even in the most painful terminal stages.

The choice of euthanasia becomes more serious when it takes the form of a murder committed by others on a person who has in no way requested it and who has never consented to it. The height of arbitrariness and injustice is reached when certain people, such as physicians or legislators, arrogate to themselves the power to decide who ought to live and who ought to die.” (Gospel of Life, 66)

But you may be asking...don’t people have the “right to die”? Isn’t there a time when we simply need to “let go” and let them “die with dignity”?

We must be clear that the case of Terri Schiavo, and many others like her, is not about being “kept alive” by machines or using “extraordinary” or “disproportionate” or “excessively burdensome” means to prolong life; which in certain circumstances is permissible under Church teaching. We are talking about the simple provision of food and water - a basic necessity of every human life – which does not involve excessive burdens. This case is not about letting someone die naturally. It’s about causing premature death in a cruel and inhumane way. It’s about denying the fundamental right to life to someone who cannot speak for herself. Contrary to what you might have read or heard through the news media...



Terri is NOT brain dead. She is NOT in a coma. Although debated by some doctors, she is NOT in a “persistent vegetative state” (see important note below). She can breathe for herself and is NOT on a ventilator. Her vital organs are working fine, which means she is NOT hooked up to a machine. Furthermore, she is NOT dying and she does NOT have a terminal disease. She IS ALIVE!

Terri simply needs proper care just like any other severely disabled person. And, like tens of thousands of disabled people, she depends on food and liquid through a gastro feeding tube. And Terri WILL feel pain if she is starved and dehydrated to death.

Important Note - The definition of PVS in Florida Statue 765.101:
 Persistent Vegetative State means a permanent and irreversible condition of unconsciousness in which there is:
 (a) The absence of voluntary action or cognitive behavior of ANY kind.
 (b) An inability to communicate or interact purposefully with the environment.

It is also important to mention that doctors believe there is a good chance that Terri is able to swallow on her own; but her husband refuses to permit a swallowing test and he refuses to allow her to take food by mouth. Some doctors also believe rehabilitation and therapy can improve Terri’s condition. But Michael refuses to authorize any rehab or therapy. There are so many other issues in Terri’s situation that are, to say the least, alarming; and I encourage you to learn more by visiting: www.terrisfight.org. But the primary issue at hand is whether we have a right to euthanasia; and specifically, can nutrition and hydration be morally and ethically withheld or withdrawn?

The Catholic Church has issued numerous documents which address the issue of euthanasia and physician-assisted suicide, and it has been very clear that “euthanasia and willful suicide” are “offenses against life itself” which “poison civilization”; they “debase the perpetrators more than the victims and militate against the honor of the creator” (Pastoral Constitution on the Church in the Modern World, n.27).

The U.S. Catholic Bishops tell us, “We must begin with a commitment never to intentionally kill, or collude in the killing, of any innocent human life, no matter how broken, unformed, disabled or desperate that life may seem.” (Living the Gospel of Life: A Challenge to American Catholics, n.22, 2003)

But the most recent and perhaps most precise church teaching regarding nutrition and hydration comes from Pope John Paul II in his comments made March 20, 2004

when he addressed the participants in the International Congress on “Life-Sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas,” in which the Pope declared...

- * The intrinsic value and personal dignity of every human being do not change, no matter what the concrete circumstances of his or her life. A man, even if seriously ill or disabled in the exercise of his highest functions, is and always will be a man, and he will never become a "vegetable" or an "animal".
- * Even our brothers and sisters who find themselves in the clinical condition of a "vegetative state" retain their human dignity in all its fullness. The loving gaze of God the Father continues to fall upon them, acknowledging them as his sons and daughters, especially in need of help.
- * Medical doctors and health-care personnel, society and the Church have moral duties toward these persons from which they cannot exempt themselves without lessening the demands both of professional ethics and human and Christian solidarity.
- * The sick person in a vegetative state, awaiting recovery or a natural end, still has the right to basic health care (nutrition, hydration, cleanliness, warmth, etc.), and to the prevention of complications related to his confinement to bed. He also has the right to appropriate rehabilitative care and to be monitored for clinical signs of eventual recovery.

* I should like particularly to underline how the administration of water and food, even when provided by artificial means, always represents a natural means of preserving life, not a medical act. Its use, furthermore, should be considered, in principle, ordinary and proportionate, and as such morally obligatory, insofar as and until it is seen to have attained its proper finality, which in the present case consists in providing nourishment to the patient and alleviation of his suffering.

* The evaluation of probabilities, founded on waning hopes for recovery when the vegetative state is prolonged beyond a year, cannot ethically justify the cessation or interruption of minimal care for the patient, including nutrition and hydration. Death by starvation or dehydration is, in fact, the only possible outcome as a result of their withdrawal. In this sense it ends up becoming, if done knowingly and willingly, true and proper euthanasia by omission.

If the Pope says all this in reference to a person in a “vegetative state,” we can be certain his words also apply to conscious [cognitively disabled] individuals like Terri.

In conclusion, I ask you to join me, and thousands of faithful across the country, in prayer and fasting for the protection of Terri Schindler-Schiavo, and others like her. I urge you to immediately contact your U.S. Senators and Representatives and urge them to support Representative Weldon’s bill, the Incapacitated Person’s Legal Protection Act. And let your state representatives know you want laws to protect people like Terri from being killed.

“Rescue those being led away to death; hold back those staggering toward slaughter. If you say, ‘But we know nothing about this,’ does

not he who weighs the heart perceive it? Does not he who guards your life know it? Will he not repay each person according to what he has done?” ~ Proverbs 24:11-12

If you are concerned that you might end up like Terri one day and if you want to prevent such a fate, I encourage you to consider an advance directive that clearly states that you do not want to be deprived of nutrition and hydration. To learn about the Will to Live Project and to get a copy of the Will to Live Form, contact the National Right to Life Committee, 512 10th St. NW, Washington, DC 20004, (202) 626-8800, email: NRLC@nrlc.org. Or visit them online at: <http://www.nrlc.org/euthanasia/willtoolive/index.html>.

(See additional sources of information on the World Wide Web at: <http://www.internationaltaskforce.org/schiavofacts.htm>, www.terrifight.org and www.nrlc.org)



He Is Risen!

POPE JOHN XXIII SPRING BENEFIT AUCTION OF HOMEMADE GOODS AND SERVICES

By Monsignor A Anthony Frecker

On Friday May 20, 2005 at 6:30 pm, our Parish is having a Spring Benefit Auction! But this is no ordinary auction; it is an auction of homemade goods and services provided by the parishioners of Pope John XXIII. The night will include: fancy hors d’oeuvres, beer, wine & soft drinks, coffee and dessert. A silent auction will run from 6:30 to 8:00 pm and the live auction will begin at 8:00 pm. Your creative and generous donations of services and homemade goods are needed to make the Pope John XXIII spring benefit auction a huge success. Can you bake a pie... draft a will... sew a quilt... host a meal... give some music lessons or golf lessons... weave a basket... paint a picture... knit a sweater... mow a lawn... plant some flowers... paint a room... cook a special dish... throw a party... ride a motorcycle... teach a computer program... do some home repairs... make a birdhouse... guide a hunt... lead a nature walk... take someone shopping... ride a horse... wash and wax a car... provide baby sitting or eldercare... host a pool party... prepare someone’s taxes?

Do you have theater tickets... homegrown goodies... a cabin or cottage... a boat... a condo or timeshare... tickets to a sporting event... a puppy dog or kitten... gift certificates... a picnic basket or other theme basket... sports memorabilia? Please see the forms available in the gathering space at church to make your donation. Be sure to include your name and phone number, as well as a description of the item or service. Then mark your calendar to attend! Tickets go on sale April 16, 2005.

PARISH SCHOOL OF RELIGION

By Deacon Roger Pry

Our Parish School of Religion (PSR) started soon after the forming of our parish with the preschool and kindergarten children being dismissed during the first mass each Sunday for a children's "Liturgy of the Word." In the fall of 2001, classes for children in grades one through eight began.

In the late spring of 2001 a meeting was held for anyone interested in assisting in our PSR program. We had a marvelous turnout of parishioners who were willing to volunteer for this very important ministry. From this initial gathering we obtained our teachers, substitutes and teaching assistants. We are very fortunate to have such an enthusiastic and devoted PSR staff. The dedication of these teachers and assistants continues to amaze me. I am proud to be associated with them.

Also in the summer of 2001, several persons were interviewed for the position of PSR catechetical leader (principal). From these interviews, Mrs. Valerie Yonnotti and Mr. Joseph McAndrews were selected as co-catechetical leaders. This current year, Mrs. Jennifer Ilich has assisted Joe and Valerie.

The religion textbooks used in our

Parish School of Religion were chosen because of the emphasis on teaching the Catholic faith, based on the Catechism of the Catholic Church. We continue to be very happy with this catechetical series.

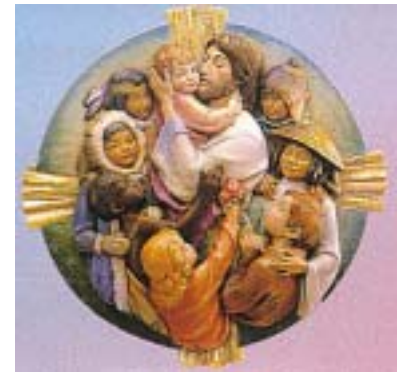
In the beginning, our PSR classes were held on Sunday mornings between the 9:00 and 11:30 masses. Most parents and staff were very happy with this schedule. This year has been a bit more challenging. When we were worshiping at the Canal Winchester High School, we had the luxury of having many classrooms. If we needed extra space, we simply rented one more room. There was no problem in having all classes at the same time. However, now that we are in our own facility, this is no longer the case. We only have five classrooms. Split sessions, while not ideal, became necessary.

In early January of this year, a town hall type meeting was held with our parents. We wanted to find out how they felt about the way the program was going this year and hear any suggestions they might have on ways our program could be improved. Soon after this meeting, a survey was sent to all parents of our PSR students to get further input on this topic. This information will be carefully considered in planning for

next year's PSR.

Our parish is very fortunate to have such a terrific PSR staff. The teachers, assistants and catechetical leaders are each committed to sharing the Catholic faith with our young people. All of our PSR staff members volunteer their time. They receive no monetary compensation for their service. In fact many, if not all, of our teachers will spend money out of their own pockets for their students. I thank each of them for their devotion to our faith and to serving our youngest members.

As our parish continues to grow, so will the enrollment in our Parish School of Religion. Perhaps some of you who read this newsletter might feel called to become involved as a teacher or teaching assistant. Pray about it, and then contact Mrs. Yonnotti, Mr. McAndrews or Deacon Pry.



Mrs. Valerie Yonnotti and Mr. Joseph McAndrews.



Mrs. Jennifer Ilich

Sharing Your Faith

JUST WHAT IS FAITH SHARING?

By Andy Hunyady

In the last issue of the Pope John Post newsletter, our Pastor, Msgr. Frecker wrote about the parish's Pastoral Plan. One of the primary goals of that plan is stated as follows:

Goal I: To further develop and expand the vibrant, Christ-centered ministerial life of our parish in order to help build the kingdom of God in the Canal Winchester/Lithopolis area, we commit to:

Objective 1: provide opportunities for our parishioners to grow spiritually by gathering with each other in a wide variety of small groups, focusing on many different interests.

Since I have been blessed with being able to join into the Parish's Lenten and Fall Sharing groups for the past three years, and most recently have begun co-facilitating with Mary Lou Kunkler the new Sunday Morning Faith Sharing, I would like to share my experiences of Faith Sharing especially since I remember my initial reluctance and uncertainty about joining a faith sharing group.

My initial concerns were about how much I should share since I didn't know most of the people in the group and in certain matters I'm a very private person. But I was assured that all sharing, especially of a private or sensitive matter would never be discussed outside of the group.

As I listened to others share, I found that in sharing those things in my life that I thought were unique to me were also experienced, at least to some degree, by others. I began to

feel that I wasn't the only one that had certain experiences.

Of course the sessions aren't just random sharing of experiences, but are brought up during the discussion of the Sunday's scriptures.

Each session starts with the reading of the current Sunday's readings. Then everyone gets to share their first impression of the readings; "What 'jumped out' at you during the readings?" Then we ask ourselves; "What is the Lord asking of me through these readings?" And finally we discuss the question; "What will be the cost to me if I respond to what God is asking of me?"

During the course of discussion of the scriptures many in the group will share an experience in their life that relates to the scripture topic. We begin to see how Christ is active in our lives, even when we are not aware of it. When you see how Christ is so in your life, you begin to grow in the Spirit and in faith.

Another benefit of the Faith Sharing is getting to know your fellow parishioners. I have met and gotten to know on a personal level many parishioners who I can now call my friends. When I run across them during my daily activities, in the grocery store or at the mall, I can now stop for a moment to chat and feel like I really am part of a big family.

The Parish Faith Sharing opportunities, during Lent and in the Fall, as well as the new Sunday sessions can provide everyone with so much. When people share their faith in the Lord we see more clearly how God is acting in our everyday lives. Sharing faith also helps us see God acting in the Church and in the world. Faith-sharing people usually stop thinking of Church as a "they" and can say of themselves the truth expressed so strongly at the Second

Vatican Council: "We" are the Church.

The Sunday morning sessions are a perfect way to introduce yourself to faith sharing. Unlike the Lenten and Fall sessions, you do not need to make a commitment for a certain length of time, you can come when your schedule allows. As always anything shared during the sessions stays there.

Please come and join us any Sunday after the 10:15 Mass. The hour or so you spend with us will be very rewarding and

If you have any questions or you would like to talk to someone about faith sharing, feel free to call the parish office. They can provide contact information to Lee Ann Messerly who is the current Faith Sharing program coordinator, or one of the following Small Faith Sharing Group facilitators:

- * Joe and Susan McAndrews
- * Mary Caye Clark
- * Jeanne & Tom Paulus
- * Crystal Adams
- * Terry More, and
- * Anne Brunney, or

The Sunday morning Faith Sharing facilitators:

- * Mary Lou Kunkler, and
- * Andy Hunyady

Come, share your faith, I know you will be blessed.



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**ASK THE PASTOR,
ASK THE DEACON**



Have you ever wondered about some Catholic tradition, practice, or belief? Maybe its something you have seen some other Catholics do, but don't know just what it is? Now you can find out!

On Wednesday, May 4th at 7:00 PM, in the church social hall, you will be able to ask for explanations.

Both Msgr. Frecker and Deacon Pry will be present to provide answers to all your questions in a relaxed informal atmosphere. You can ask your question in person, or you will also have an opportunity, prior to the session, to submit any questions in writing by dropping them in a box set up in the church Gathering Space.

While everyone is invited, this may be especially helpful for anyone who is a convert to the Catholic Church. You can find out about all those traditions and practices that were not discussed during RCIA.

Watch for more information in the Church weekend bulletins.

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"Stemma" of Pope John XXIII