

Go Make Disciples

Catholics honor priests in nationwide event

OKLAHOMA CITY (Oct. 27, 2013) — Today, Catholic parishes throughout the United States will show support for their priests with prayer, celebration and dialogue. The last Sunday of October is designated as Priesthood Sunday, a one-day celebration of the priesthood organized by parish lay leaders and coordinated by the USA Council of Serra International.

“The purpose of Priesthood Sunday is to engage every level of the church in the United States in a national conversation about the priesthood,” said Rev. Richard Vega, president of the National Federation of Priests’ Councils. NFPC represents more than 26,000 U.S. priests.

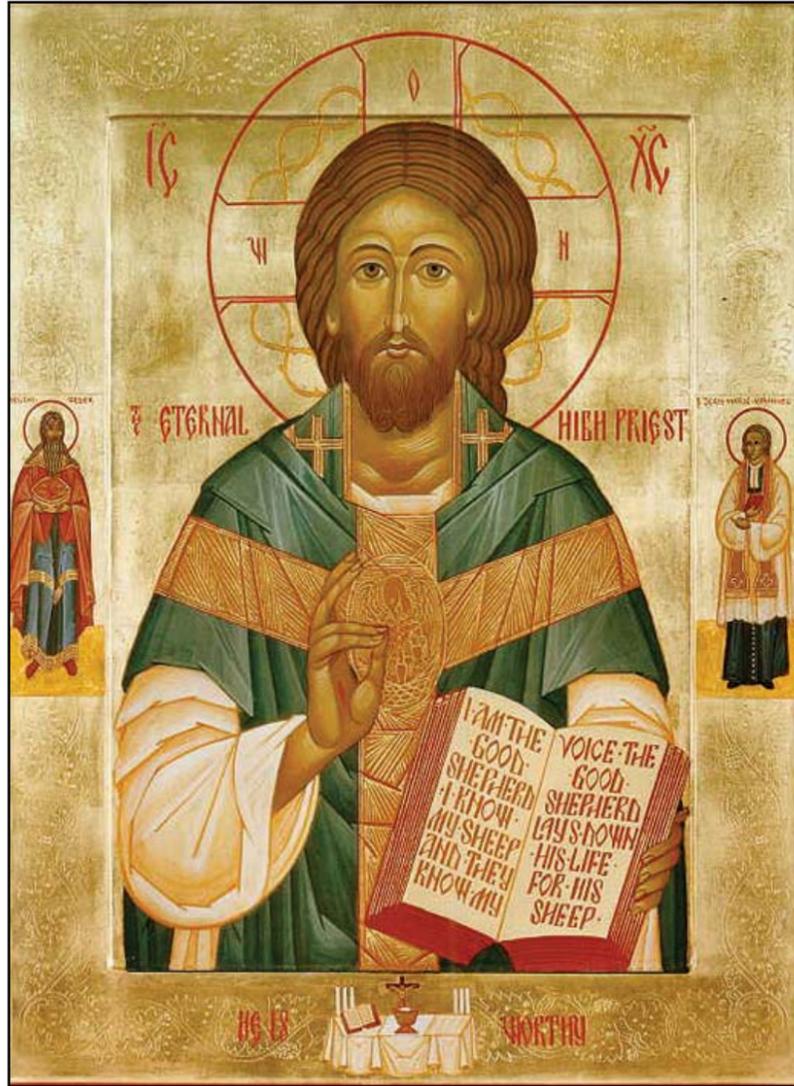
Priesthood Sunday was established in 2003 to provide a way for Catholics to express appreciation for the devoted priests who serve them so faithfully despite recent negative attention in the media. Such a celebration is increasingly relevant in light of the declining number of priests in the U.S. Just 4,000 of the 19,000 parishes in this country currently have more than one priest. Many priests serve two or more parishes by themselves.

The lay faithful of each parish, school or other ministry are asked to develop their own special way of marking the day and honoring both priesthood and their own priests. Special liturgies, Priesthood Sunday celebrations and the opening of a dialogue between priests and parishioners are encouraged.

In the Archdiocese of Oklahoma City, Archbishop Paul Coakley has asked the faithful to thank and pray for the priests of central and western Oklahoma.

“I encourage you to take time to remember those priests who have accompanied you during the ordinary and extraordinary times of your lives,” the archbishop wrote in his Oct. 27 “Put Out into the Deep” column. “Take time to thank your parish priest today, and to show your support throughout the year.”

Priesthood Sunday is also an appropriate day to reflect on the mystery of the priesthood of Christ, in which all believers share.



As the Catechism of the Catholic Church puts it, “Christ, high priest and unique mediator, has made of the Church, ‘a kingdom, priests for his God and Father.’ The whole community of believers is, as such, priestly. The faithful exercise their baptismal priesthood through their participation, each according to his own vocation, in Christ’s mission as priest, prophet and king. Through the sacraments of Baptism and Confirmation the faithful are ‘consecrated to be ... a holy priesthood’” (CCC 1546).

The Catechism clarifies, though, that the priesthood of all believers and the ministerial priesthood differ essentially.

“While the common priesthood of the faithful is exercised by the unfolding of baptismal grace (a life of faith, hope and charity, a life according to the Spirit), the ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians. The ministerial priesthood is a means by which Christ unceasingly builds up and leads his Church. For this reason, it is transmitted by its own sacrament, the sacrament of Holy Orders,” the Catechism states (1547).

By virtue of the sacrament of Holy Orders, the priest acts in the person of Christ, the Catechism continues.

“In the ecclesial service of the ordained minister, it is Christ himself who is present to his Church as Head of his Body, Shepherd of his flock, high priest of the redemptive sacrifice, Teacher of Truth,” it explains. “Through the ordained ministry, especially that of bishops and priests, the presence of Christ as head of the Church is made visible in the midst of the community of believers” (CCC 1548, 1549).

Priesthood Sunday is coordinated and sponsored by the USA Council of Serra International. Serra International is a worldwide Catholic organization of lay men and women dedicated to promoting vocations to the priesthood and religious life. More than 10,000 members in more than 280 clubs are active in the United States. The USA Council office is based in Chicago.

“Affirming and supporting our priests are some of the most important things that we can do as Serrans,” says Gary Davis, past president of the USA Council of Serra International. “Our priests give of themselves every day in so many different ways. It is an honor to recognize them in a manner in which entire parishes may join together in an outpouring of appreciation.”

For more information, visit www.priestsunday.org. For more information about the USA Council of Serra International, visit www.serraus.org.

Sooner Catholic staff contributed to this report.

Evangelist and scholar to spearhead Office of New Evangelization

By Tina Korbe Dzurisin
The Sooner Catholic

Archbishop Coakley this month founded an archdiocesan Office of New Evangelization to advance a series of goals laid out under the overarching five-year vision for the Archdiocese of Oklahoma City — the vision to “Go Make Disciples.”

“The mission of the Church is to proclaim the Good News of Jesus Christ, who is the Way, the Truth and the Life, and the One in whom all people find salvation,” Archbishop Coakley said. “The work of evangelization that is particularly urgent in our time and place is what Blessed John Paul II and Pope Emeritus Benedict XVI referred to as the ‘new evangelization.’ Its focus is on the nations and cultures where the Gospel has

been proclaimed, but where the flame of faith has been reduced to a barely glowing ember. The faith of believers in our post-Christian culture needs to be reawakened.”

The Office of New Evangelization exists to develop new methods to invite the many Catholics of the archdiocese, as well as non-Catholics in central and western Oklahoma, to a renewed encounter with Christ and His Church, the archbishop said.

“Knowing that it is only by the grace and guidance of the Holy Spirit that minds and hearts are converted, we pray that these efforts will bear fruit in a deepening of faith in us and in those with whom we share the Good News,” he added.

Evangelist, scholar and broadcaster Carole Brown, Ph.D., will direct

the newly created office.

“Carole’s commitment to the Gospel, academic expertise and wide experience in the field of evangelization render her the ideal person for this role,” Archbishop Coakley said. “She understands that Christian discipleship entails both a personal relationship with Jesus and membership in His Church, and she possesses the requisite skills to translate the idea of the new evangelization into action.”



Carole Brown

continued on page 14

Put Out Into the Deep Luke 5:4

PRIESTHOOD SUNDAY: Thank a Priest!

For Catholics who have lived long enough, it is stating the obvious to acknowledge that the priesthood has changed a great deal in this archdiocese over the course of the last 50 years or so. But then, the whole world has changed! One very striking difference is that our presbyterate is far more culturally and ethnically diverse than ever before. At our recent priests' retreat, the retreat director commented that our priests resemble a miniature United Nations!

Certainly the demands and expectations placed upon priests in 2013 are far different from those of 1963 at the beginning of the Second Vatican Council! For example, in coordinating the various ministries of the parish, priests today spend far more time meeting, organizing and consulting than in the past. The role of pastoral governance has become far more challenging than in the days when Father was in charge of virtually everything except the parish school, which would usually have been entrusted to a religious sister! Today parish priests must collaborate in a number of ways with deacons, religious and lay ecclesial ministers as well as parish staff and volunteers. These men and women serve in roles of parish leadership and service that would have been hardly imaginable 50 years ago.

Our priests are a very resilient group of men. I am very proud of them. As the saying goes, "the more things change, the more they stay the same." In spite of many changes in the life of the Church and in the role of the laity, the core identity of the priest has not changed at all. He is still "Father." As our spiritual father he imparts to us a share in eternal life through the sacraments. He instructs and guides and com-

forts us. He celebrates Mass. He hears our confessions. He marries our children. He prepares us for death and lays us to rest. There have been many changes in the outward forms of priestly ministry, but the essential mission of the ministerial priesthood remains the same. The ordained priest shares in a unique way in the priesthood of Jesus Christ, the head and shepherd of the Church. He is an icon of Christ the Good Shepherd who dedicates his life to building up the Body of Christ.

Thanks to the initiative of the USA Council of Serra International and Worldwide Marriage Encounter, we are celebrating Priesthood Sunday this weekend, the last Sunday of October. Priesthood Sunday gives us an opportunity to express our appreciation to these ordinary heroes who give themselves so generously and courageously in the service of Christ and the Church. I encourage you to take time to remember those priests who have accompanied you during the ordinary and extraordinary times of your lives. Take time to thank your parish priest today, and to show your support throughout the year.

Priesthood Sunday is just one way to celebrate the importance of the priesthood for the life of the Church. It gives us an opportunity to thank those who have served us and to affirm this holy vocation as a gift to be cherished by all. Please pray for our priests and pray for vocations!



Archbishop Paul S. Coakley

Exclusively on the website

By Sooner Catholic Staff

Additional coverage of Church and archdiocesan news and events, only on www.soonercatholic.com:

✓ Archbishop Coakley this month created the Office of New Evangelization, which will be directed by Carole Brown, Ph.D. (see article on p. 1). To read a **Q-and-A with Brown**, visit www.soonercatholic.com.

✓ **The closing ceremony for 40 Days for Life** is 7 p.m. Nov. 3 at 6112 NW 63rd St., Oklahoma City, Okla. Father Stephen Hamilton will preside over a candlelight vigil in thanksgiving for all the lives saved and hearts changed through the prayers of the campaign. Photos and full coverage will be online after the event.

Plus, don't miss daily updates on Facebook and Twitter!

Admissions

On p. 1 of the Oct. 13 issue of the Sooner Catholic, *we incorrectly reported that Deacon Christopher Brashears had just one year of studies remaining to finish his degree in canon law; because a canon law degree is a three-year degree, he will study for two more years.*

On p. 10 of the same issue, *we incorrectly reported that Saints Cyril and Methodius carried the Gospel to the Slavic nations in the eighth century; in fact, they did so in the ninth.*



Celluloid heaven: How popes took church, Gospel to the big screen

By Carol Glatz
Catholic News Service

VATICAN CITY — When Pope Benedict XVI joined Twitter in 2012 and Pope Francis appeared on Instagram the following year, media watchers may have thought they were witnessing a Vatican revolution. In both cases, however, the pontiffs were merely following in a long tradition.

The Catholic Church has a history of taking on major technological innovations that promote mass communication, such as the printing press in the 15th century and radio and television in the 20th. In fact, one of the very first motion picture films ever made was an 1896 reel of Pope Leo XIII.

The brief black-and-white silent movie shows the elderly bespectacled pope sitting with guards and attendants at his side, adjusting his skullcap and blessing the camera.

In another scene, the pope gets off a horse-drawn carriage and walks slowly with his cane to a bench, where he takes off his sun hat, adjusts his glasses and again blesses the camera with long, liquid movements of his frail hand.

It was a blessing, not just to the world, but perhaps also to the birth of this new means of mass communication, said Claudia Di Giovanni, manager of the Vatican Film Library, whose rich collection includes the film of Pope Leo.

Di Giovanni said one of the most media-friendly popes in history was Pope Pius XII, who endorsed and made extensive use of radio, television and cinema.

Pope Pius was the first pontiff

to star and act in a film, she said, when he let film crews into the Vatican for eight months to capture a sort of "day in the life" of a pope.

The film, "Pastor Angelicus" of 1942, was a great success all over Europe, she said, showing the pope to a public who otherwise would never have been able to see him.

Pope Pius did the film, Di Giovanni said, as a way "to be near the world," especially those affected by the still-raging World War II.

"It was a way of showing that the pope wasn't a person who was closed up inside the Vatican but was a point of reference for everyone who looked to him for hope."

The next pope, Blessed John XXIII, established the Vatican Film Library in 1959 — the same year he announced the Second Vatican Council — to collect and conserve films about the life of the church and the history of the papacy.

But the more than 8,000 films in its collections also include commercial releases, such as the 2001-2003 Lord of the Rings trilogy. A copy of Schindler's List (1993) was a personal gift from its director, Steven Spielberg.

Some of the library's rarest gems came from a collection amassed by a Jesuit identified only as Father Joye in the early 1900s. The priest taught high school history in Switzerland and used contemporary films to bring his lessons to life.

He tried to censor racy or indelicate scenes by shouting to divert the kids' attention or by standing in front of the projector, but



An 1896 film of Pope Leo XIII is pictured in a climate-controlled storage library of the Pontifical Council for Social Communications at the Vatican. (CNS photo/Paul Haring)

still got in trouble with the school principal and was kicked out of the school, Di Giovanni said.

The Joye collection includes the first film ever made about St. Francis, filmed in Assisi in 1911, and the sole remaining copy of a 1911 dramatization of Dante's "Inferno." The latter features pioneering special effects, such as emulsion smeared to produce what looks like fire raining on writhing sinners.

Di Giovanni said early movies were often based on religious themes because they were stories people knew and could follow more easily given the lack of dialogue in silent films.

The film library also operates a small movie theater housed in a former chapel, with marble inlay floors and a high double-vaulted ceiling, and an entrance flanked by two carved stone holy-water fountains stand.

The theater doesn't see much ac-

tion these days, but it used to host exclusive screenings and world premiers with actors, filmmakers and popes when then-Archbishop John P. Foley was head of the Vatican's communications council, from 1984 to 2007.

Blessed John Paul II, who had been an actor and playwright before becoming pontiff, relished contact with other actors. Cardinal Foley, an American who died in 2012, arranged to show the pope at least one or two films a year, including the celluloid version of two plays he wrote, "The Jeweler's Shop" starring Burt Lancaster, and "Brother of Our God" by Polish director Krzysztof Zanussi.

The late pope also saw "Gandhi" at the Vatican theater before he went to India, and "Life is Beautiful" starring Roberto Benigni.

Pope Francis is an avowed film lover, whose favorites include the 1987 Danish film "Babette's Feast" and the works of Italian director Federico Fellini, particularly "La Strada," which the pope has said he feels a connection to because of its implicit references to St. Francis of Assisi.

Unfortunately, the future pope said, he never had time to go to the movies when he was archbishop of Buenos Aires. And clearly his busy schedule as pope means his chances of taking in a matinee are slim.

With the screening room just 50 yards from his residence and a treasury of films at his disposal, Di Giovanni says she is hopeful that Pope Francis will be among the theater's coming attractions.

Keeping with tradition, Colbert lobs good-natured barbs at Smith dinner

By Beth Griffin
Catholic News Service

NEW YORK — Laughingly describing himself as America's most famous Catholic who as an 11-year-old altar boy put in his time "with the upp'n' and the down'n', the criss'n' and the crossin'," Stephen Colbert headlined the 68th annual dinner of the Alfred E. Smith Memorial Foundation held Oct. 17 at the Waldorf-Astoria Hotel.

Colbert, host of "The Colbert Report" on Comedy Central, followed the tradition of the charity event by lobbing good-natured barbs at Cardinal Timothy M. Dolan of New York and other religious, political and philanthropic leaders who shared the three-tiered dais at the charity event.

Addressing 1,000 guests in formal wear, Colbert said it "looked like we all showed up at the same Halloween party dressed as the Monopoly guy."

"I have great respect for Cardinal Dolan, though I do have to say, sir, it's not easy when you're wearing that outfit. In that cape and red sash, you look like a matador who's really let himself go."

Cardinal Dolan responded with a huge grin.

The Al Smith dinner honors the memory of the former governor

of New York, who was raised in poverty and was the first Catholic nominated by a major political party to run for president of the United States. Proceeds from the \$1,500-a-plate event help needy children in Greater New York. The foundation distributed \$1.8 million in grants after last year's dinner, including \$800,000 to organizations aiding victims of Hurricane Sandy.

Colbert said the robust Cardinal Dolan came "this close" to being selected pope but he blew it in the swimsuit competition." He claimed Cardinal Dolan was the first runner-up in the election and should be "warming up his blessing arm in the papal bullpen" in the event of a steroid issue with the winner.

Colbert pointed to the contrast between the elegant dinner in the grand ballroom of New York's most famous hotel and the low-key style of Pope Francis. "If Pope Francis was here, we probably wouldn't know it, because His Humbleness would be out washing the feet of the coat check guy."

"It's not just his humble lifestyle that gets my chasuble in a bunch," Colbert joked. The pope's focus away from hierarchical concerns and toward inclusion and redemption, even for atheists, "is off-message, which forces me to ask the eternal question, 'Is the Pope

Catholic?' and, if not, where are bears going to the bathroom?"

Alfred E. Smith IV, Al Smith's great-grandson was the event's master of ceremonies. He said Colbert is "a man who is serious about both his craft and his Catholic faith."

Colbert, the youngest of 11 children, acknowledged "my parents' passionate obedience to 'Humanæ Vitæ,'" the 1968 encyclical that taught artificial birth control was morally wrong.

Elaborating on the Catholic credentials, he said, "At this point in my life, I'm one-third buttermilk," because of years of church pancake breakfasts and Lenten pancake dinners at home.

Colbert said his late-night show is "the only one with a chaplain, (Jesuit) Father Jim Martin."

Al Smith "first shattered the stained-glass ceiling," he said. Even though John Kennedy was the country's only Catholic president, "we got close-ish in 2004 with John Kerry, who is deeply Catholic, in that listening to him talk was like attending a Latin Mass," Colbert said.

Turning almost serious for a moment, Colbert acknowledged that the evening generated millions of dollars to feed and house "the least among us." He then asked Cardinal Dolan for a plenary

indulgence.

Al Smith IV said the foundation raised \$3 million at the dinner, a record for a year in which presidential candidates did not attend. He said his great-grandfather's legacy still inspired leaders. "He knew he was never fighting against some Americans, but was fighting for all Americans."

The emcee quoted the speech Al Smith made when he accepted the 1928 Democratic presidential nomination, "Government should be constructive, not destructive; progressive, not reactionary. I am entirely unwilling to accept the old order of things as the best unless and until I become convinced that it cannot be made better."

President Franklin D. Roosevelt called Al Smith "the Happy Warrior." At the dinner, the foundation presented its first Happy Warrior Award to Brian T. Moynihan, CEO of Bank of America.

In closing remarks before offering the benediction, Cardinal Dolan said the guests would "leave laughing" and "our joy is high as we realize our laughter will bring smiles to children in need and their mothers."

The invocation was delivered by Cardinal Edward M. Egan, retired archbishop of New York, who called Gov. Al Smith "one of New York's authentic heroes."

Archbishop Coakley's Calendar

The following events are part of Archbishop Coakley's official calendar.

Oct. 28 - Oct. 29 — Clergy Days, Catholic Pastoral Center

Oct. 31 — Mass, 11:30 a.m., Saint Francis De Sales Chapel at Catholic Pastoral Center

Nov. 1 — School Mass and classroom visits, 8:20 a.m., Saint Mark the Evangelist Church and All Saints Catholic School, Norman

Nov. 2 — All Souls Day Mass, 8:30 a.m., Resurrection Cemetery, Oklahoma City

Nov. 3 — Marriage Anniversary Mass, 3 p.m., Cathedral of Our Lady of Perpetual Help

Nov. 5 — Department Heads Meeting, 10 a.m., Catholic Pastoral Center

Nov. 5 — Mass, 11:30 a.m., Saint Francis De Sales Chapel at Catholic Pastoral Center

Nov. 5 — Finance Council Meeting, 2 p.m., Catholic Pastoral Center

Nov. 6 — School Mass and classroom visits, 8:30 a.m., Saint Mary's School, Guthrie

Nov. 6 — Live Broadcast, 4 p.m., Catholic Radio Live Radiothon

Nov. 7 — School Mass and classroom visits, 8:30 a.m., Saint Elizabeth Ann Seton School, Edmond

Nov. 9 - Nov. 14 — U.S. Conference of Catholic Bishops Meeting, Baltimore, Md.

Seminary Burses

A \$150 donation was made to the **Father Stanley Rother Seminary Burse** in memory of Nicholas J. Mirkes.

A \$300 donation was made to the **Father Stanley Rother Seminary Burse** in memory of Mary Lu Phillips.

A \$100 donation was made to the **Father Stanley Rother Seminary Burse** in memory of Jim Metzinger.

A \$35 and \$50 donation was made to the **Father Stanley Rother Seminary Burse** by anonymous donor.

A \$10,000 donation was made to the **Father Stanley Rother Seminary Burse** by an anonymous donor.

A \$200 donation was made to the **Father Stanley Rother Seminary**

Burse in memory of Ron Sumner.

A \$100 donation was made to the **Father Stanley Rother Seminary Burse** by Our Lady's Cathedral.

A \$300 donation was made to the **Father Joseph Beltran Seminary Burse** by Saint Thomas More Parish, Norman.

A \$250 donation was made to the **Father Joseph Beltran Seminary Burse** by Saint Teresa Parish, Harrah.

A \$250 donation was made to the **Father Joseph Beltran Seminary Burse** by Saint Charles Borromeo Parish, Oklahoma City.

A \$220 donation was made to the **Father Joseph Beltran Seminary Burse** by Epiphany of the Lord Church, Oklahoma City.

A \$200 donation was made to the **Seminarian Education Investment Fund** in memory of Father Roberto A. Quant.

A \$1,000 donation was made to the **Father Gerald Ucker Seminary Burse** by Immaculate Heart of Mary Church, Calumet.

A \$56,974.87 donation was made to the **Father Gerald Ucker Seminary Burse** by the estate of George P. Ross.

A \$300 donation was made to the **Father James A. Kastner Seminary Burse** by Adele Kastner Crump on the anniversary of Father Kastner's 79th birthday.

A \$10,000 donation was made to the **Bishop Stephen A. Leven Seminary Burse** by an anonymous donor.



**Most Reverend
Paul S. Coakley**

Archbishop of Oklahoma City
Publisher

Tina Korbe Dzurisin

Director of Communications/
Editor

Cara Koenig

Photographer/Special Projects

Brianna Osborne

Office Staff

Volume 35, Number 21

Sooner Catholic Newspaper
7501 Northwest Expressway
Oklahoma City, OK 73132
(405) 721-1810

Fax: (405) 721-5210

Email: tips@archokc.org

Mailing Address:

P.O. Box 32180

Oklahoma City, OK 73123

Visit us online at

www.soonercatholic.org

Visit the Archdiocesan website

at www.archokc.org

The Sooner Catholic

(USPS 066-910) is published
biweekly except for once in July
and twice in December by
the Archdiocese of Oklahoma City.

The newspaper is not responsible
for unsolicited material.

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Subscription rate: \$20 per year
for all who are not members of the
Archdiocese of Oklahoma City.
Periodical postage paid at
Oklahoma City, OK 73125.

POSTMASTER: Send address
changes to the Sooner Catholic,
P.O. Box 32180, Oklahoma City,
OK 73123.



The Sooner Catholic
is supported through the
Archdiocesan Development Fund.

A papal canonization doubleheader

I doubt that Pope Francis has heard of Ernie Banks, the Hall of Fame shortstop. But like “Mr. Cub,” whose love for baseball led him to exclaim “Let’s play two!” before Sunday doubleheaders in the 1950s, the pope from the end of the world seems to think that papal canonizations are better in tandem: hence the Sept. 30 announcement that Blessed John XXIII and Blessed John Paul II will be canonized together on Divine Mercy Sunday, April 27, 2014.

Predictably, the decision caused some unhappiness in some quarters.

Some Poles wanted John Paul II canonized by himself. Some who welcomed the decision to canonize John XXIII are disgruntled that “their” pope has to share the billing with the pope they think hijacked John XXIII’s Vatican II. The aggrieved Poles should (and most will) recognize that, while John Paul II brought uniquely Polish insights and experiences to the papacy, he now belongs to the entire world church. The aggravated partisans of John XXIII should, but probably won’t, concede that the “John XXIII” they have constructed in their imaginations bears little resemblance to the real John XXIII, and that the charge of Council hijacking is ludicrous.

In fact, it might be reasonably speculated that Pope Francis liked the idea of a papal canonization doubleheader precisely because it will underscore the continuity between John XXIII’s intention and John Paul II’s authoritative interpretation of Vatican II: Vatican II was intended to prepare the Church for the challenges of evangelization in late modernity, an intention realized by John Paul II’s use of the Council’s teaching to launch the world church into the New Evangelization of the third millennium.

Vatican II differed from the previous 20 ecumenical councils in that it provided no authoritative keys for its proper interpretation. Unlike other councils, it defined no dogmas, condemned no heresies (or heretics), commissioned no catechism, wrote no new canons into the law of the church. Vatican II did give the church 16 documents of differing magisterial “weight,” but it provided no interpretive keys to its body of teaching. The result was 20 years of argument, sometimes quite bitter. And in those arguments, as Benedict XVI put it, the idea of Vatican-II-as-rupture-with-

the-past (which seemed to detach the church of the future from its historical and doctrinal moorings) contended with the idea of Vatican-II-as-develop-ment-of-the-authoritative-tradition-of-the-church (the tradition providing the reference points for grasping the true meaning of the Council).

At the very outset of his pontificate in 1978, John Paul II said that the full implementation of Vatican II would be the program of his papacy. He kept that pledge, providing authoritative interpretations of virtually all of the Council’s documents through his own encyclicals, apostolic letters, and post-synodal apostolic exhortations. Perhaps most importantly, he called a special meeting of the world Synod of Bishops in 1985, to assess what had gone right, and what had gone not-so-right, in the 20 years since Vatican II closed on Dec. 8, 1965. That synod, in turn, offered the church a connective thread with which the various pieces of Vatican II might be woven together into a full tapestry, by describing the church as a communion of disciples in mission. Catholicism begins with Christ (hence discipleship); those disciples are joined in a community, a “communion,” that is different from any other association because it is the mystical body of Christ; that “communion” exists for mission—to spread the Gospel and offer men and women the possibility of friendship with the Lord Jesus Christ.

The liveliest parts of the world church today are found where Catholics have embraced this vision of a communion of disciples in mission; the dying parts of the world church are those that cling to the false idea of Vatican-II-as-rupture. Pope Francis, who urges the church to avoid being “self-referential” and to get about the business of spreading the healing message of the Gospel, is very much a pope of the New Evangelization, which he understands to be a fruit of Vatican II.

And that’s why it’s entirely appropriate for him to canonize John XXIII and John Paul II the same day.

George Weigel’s column is distributed by the Denver Catholic Register. Phone: (303) 715-3215.



By George
Weigel

Finding the rabbit among the rocks

By Father Shane Tharp

At a recent retreat, the retreat master, Abbot Jerome Kodell of Subiaco Abbey, shared an insightful analogy about prayer drawn from the desert fathers.

When a dog spies a rabbit among the rocks, the dog bays loudly to his companions and sets off in pursuit. The other dogs who hear the summons join in the chase but soon they tire and break off from the pack. The dog who started the hunt, however, endures many hardships without losing his stride.

What is the difference between the lead dog and the rest of the pack?

The lead dog has seen the rabbit, while the others have only heard about a rabbit. Without having seen it, they cannot give themselves wholly to the pursuit.

As a priest, I hear many sad things in life: These are the real but random tragedies of life. The saddest thing I hear, however, is that many Catholics tell me they don’t know how to pray. I know that might shock you, that this is the saddest thing, but it sincerely is.

Prayer is the very foundation of the lived relationship with God. It is the place where the sacraments bear their first fruits. It is the place where we first hear God and receive His direction. Therefore, when someone says, “I don’t know how to pray,” I translate that as “I don’t know God.” See the tragedy? How can one live as the adopted son or daughter of a God who is a complete stranger to them?

Definitions abound and methods are plenty for prayer. There isn’t room here for a comprehensive theology or methodology of prayer. Rather, let’s examine what prayer essentially is. At the root, prayer is the moment in which one heart speaks to another heart. In the Bible, the heart symbolizes the totality of a person. This is the logic behind the devotion to the Sacred Heart of Jesus. Hence when heart speaks to heart, it’s the most intimate exchange between two people.

At this point, I can guess that some of you are balking at this description, perhaps out of a sense of hu-

Church is ‘apostolic’ when it shares Gospel with the world, pope says

By Cindy Wooden

Catholic News Service

VATICAN CITY — The church can describe itself as “apostolic” only if it shares the Gospel with the world, remaining faithful to the teaching of the apostles and living out Gospel values, Pope Francis said.

“A church closed in on itself and its past, a church concerned only with its little rules, customs and attitudes is a church that betrays its identity,” the pope told more than 70,000 people gathered in St. Peter’s Square Oct. 16 for his weekly general audience.

Continuing a series of audience talks about how the creed describes the church, Pope Francis said the adjective “apostolic” comes from the church’s connection to the 12 men Jesus chose as his closest companions and sent to share with the entire world what he had told and shown them.

The church, he said, has “the firm conviction of being sent,” and of having an obligation to “safeguard and transmit” the teaching of the apostles.

Vatican official reaffirms teaching on divorced, remarried Catholics

By Francis X. Rocca

Catholic News Service

VATICAN CITY — Amid rising expectations that the Catholic Church might make it easier for divorced and remarried members to receive Communion, the Vatican’s highest doctrinal official reaffirmed church teaching barring such persons from the sacrament without an annulment of their first, sacramental marriage.

But Archbishop Gerhard L. Muller, prefect of the Congregation for the Doctrine of the Faith, acknowledged that many Catholics’ first marriages might be invalid, and thus eligible for annulment, if spouses had been influenced by prevailing contemporary conceptions of marriage as a temporary arrangement.

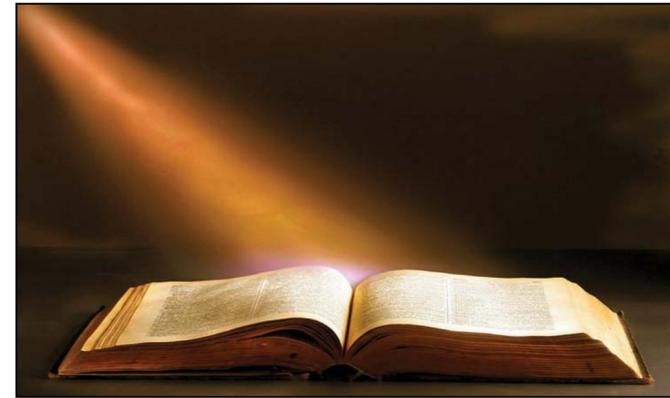
The archbishop’s words appeared in a 4,600-word article published in the Vatican newspaper Oct. 22.

Speculation about a change in practice has grown since Pope Francis told reporters accompanying him on his plane back from Rio de Janeiro in July that the next Synod of Bishops would explore a “somewhat deeper pastoral care of marriage,” including the question of the eligibility of divorced and remarried Catholics to receive Communion.

Pope Francis added at the time that church law governing marriage annulments also “has to be reviewed, because ecclesiastical tribunals are not sufficient for this.”

Such problems, he said, exemplified a general need for forgiveness in the church today.

“The church is a mother, and she must travel this path of mercy, and find a form of mercy for all,”



Pope Francis said he wanted to emphasize the connection between the church’s apostolic identity and its obligation to be missionary, “because Christ calls everyone to go out, to encounter others; he sends us, asks us to move in order to bring the joy of the Gospel.”

“Once again,” he said, “let’s ask ourselves: Are we missionaries with our words, but especially with our Christian lifestyles; are we witnesses? Or are we closed,

both in our hearts and inside our churches? Are we ‘sacristy Christians,’ Christians in word only who live like pagans?”

The pope said he wasn’t trying to scold anyone. “I also ask myself, ‘How am I a Christian? With my witness?’”

Let us rediscover today all the beauty of being an apostolic church,” the pope told the crowd. “And remember, eh, it is apostolic because we pray — our first task



A groom and bride hold hands on their wedding day. (CNS photo/Jon L. Hendricks)

the pope said.

The Vatican announced Oct. 8 that an extraordinary session of the Synod of Bishops will meet Oct. 5-19, 2014, to discuss the “pastoral challenges of the family in the context of evangelization.”

The announcement of the synod came amid news that the Archdiocese of Freiburg, Germany, had issued new guidelines making it easier for divorced and remarried Catholics to receive Communion. Archbishop Muller’s article seemed designed to temper the expectations of change that these events have excited.

The archbishop acknowledged that a “case for the admission of remarried divorcees to the sacraments is argued in terms of mercy,” but wrote that such an argument “misses the mark” in regard to the sacraments, since the “entire sacramental economy is a work of divine mercy and it cannot simply be swept aside by

an appeal to the same.

“An objectively false appeal to mercy also runs the risk of trivializing the image of God, by implying that God cannot do other than forgive,” he wrote. “The mystery of God includes not only his mercy but also his holiness and his justice. If one were to suppress these characteristics of God and refuse to take sin seriously, ultimately it would not even be possible to bring God’s mercy to man.”

The prefect’s article also addressed the Eastern Orthodox practice of allowing second or third marriages even when the first is sacramentally valid, a practice Pope Francis mentioned without endorsing when speaking to reporters in July.

“This practice cannot be reconciled with God’s will, as expressed unambiguously in Jesus’ sayings about the indissolubility of marriage,” the archbishop wrote.

— and because we proclaim the Gospel through our lives and also with our words.”

Pope Francis said the Gospel “isn’t an idea or a philosophy,” but a living relationship with Jesus Christ. “Without Jesus there is no church.”

The guarantee that the church is teaching and sharing the authentic Jesus, he said, comes through its fidelity to the teaching and preaching of the apostles.

“Through the centuries, the church preserves this precious treasure, which is the sacred Scriptures, the sacraments and the ministry of its pastors so that we can be faithful to Christ and participate in his life,” Pope Francis said.

The church, he said, “is like a river that flows, it develops and irrigates, but the water that flows is always that which comes from the spring, from Jesus himself.”

The pope also described the church as being like a plant that grows over time and bears fruit, but lives only as long as it is rooted in Christ.

Growing Hispanic presence in U.S. church blessing and challenge

By Tom Tracy

Catholic News Service

ST. AUGUSTINE, Fla. — The fact that Spanish-speaking and Latino Catholics are fast becoming a major segment — already about one-third — of the Catholic population in the U.S. wasn’t lost on a range of Catholic Hispanic leadership gathered Oct. 17-20.

“This growth is a blessing, but also it comes with a lot of challenges: We need to find a way to integrate the Hispanic community in fullness into the life of the church in the United States,” said Gustavo Valdez, a director of Hispanic ministry for the Diocese of Charleston, S.C., which encompasses the entire state of South Carolina.

“We see the problem that the Hispanic community is growing in its own way and the Anglo community is trying to maintain parishes in the U.S., but we may not have that communion of communities, and sometimes we are trying to assimilate each other,” Valdez said.

Valdez was among more than 150 leaders in Hispanic ministry who met in St. Augustine to share their pastoral and communications strategies.

“We are universal and that means we have to work in a way that we can live together as a Christian community, as a Catholic community and accept each other as God’s gift; we compliment and enrich each other and only when we are together can we help the church to grow,” said Valdez.

The Southeast Pastoral Institute was created by the U.S. bishops to help nurture ministry initiatives and educational programming in support of Hispanic church life in nine U.S. states.



Archdiocese consecrated to Immaculate Heart of Mary

By Brianna Osborne
The Sooner Catholic

On Oct. 13, the anniversary of the “miracle of the sun” at Fatima, Pope Francis consecrated the world to the Immaculate Heart of Mary. On the same day, Archbishop Paul S. Coakley consecrated the Archdiocese of Oklahoma City to the Immaculate Heart of Mary at Our Lady of Perpetual Help Cathedral.

In his Facebook post announcing the event, Archbishop Coakley quoted Blessed John Paul II’s papal motto, “Totus Tuus,” (“Totally Yours”) which showed this pope’s devotion to Mary. The prayer of consecration used at the Cathedral echoed this brief statement.

“I consecrate this diocese to your Sorrowful and Immaculate Heart without reservation or exception, and ask only that you use us as you can to accomplish your designs in this world...”

Consecration to Mary has been practiced for hundreds of years, by individuals, religious orders, lay groups and saints. Pope Francis and Archbishop Coakley renewed the consecrations of previous popes, including Blessed John Paul II. In this newest consecration, the people of the archdiocese and of the world were entrusted and dedicated to Mary’s Immaculate Heart.

As parents entrust their children to the care of godparents, consecration to Mary’s pure and loving heart means that she will watch over the faithful with the devotion and care of a mother. With this dedication to and great reverence for Mary, prayers of intercession can be made to her with knowledge of her protection.

Individuals or families in the archdiocese can make this consecration part of their lives in numerous ways. All of these suggestions would be good practices before the end of the Year of Faith.

Pray the rosary. Ask for Mary’s intercession in preserving life, marriage and religious liberty.

Consecrate your own life to Mary using the prayers of Saint Louis de Montfort, Saint Maximilian Kolbe or another saint with a particular devotion to Mary.

Research the truth about Mary’s apparitions at Fatima. Our Lady’s appearances to three shepherd children in 1917 are officially sanctioned by the Church. The archdiocesan library has books, recorded talks and films on the subject.

Ask for Mary’s help in every sorrow and hardship.

May her Immaculate Heart triumph everywhere in the world!

On the heels of Halloween, All Saints reminds Catholics of the hope of eternal life

By Tina Korbe Dzurisin
The Sooner Catholic

This Friday, Nov. 1, is the Solemnity of All Saints, a holy day of obligation and an opportunity for Catholics to contrast the hope offered by Christianity with the despair so conspicuously on display in the secular culture’s appropriation of Halloween.

Halloween and the Solemnity of All Saints are connected, of course. In the life of the Church, Halloween (or “All Hallows’ Eve,” as it was once known) is simply the vigil of the Solemnity of All Saints (once known as “All Hallows’ Day”).

At its best and in its most religious expressions, Halloween is a reminder of mortality and the need for faith. At its worst and in its most secular expressions, Halloween magnifies the importance of death, suggesting that humans should live in either fear or denial of it.

In contrast, All Saints Day is unequivocally a celebration of life – or, more specifically, of the eternal life Christ gained for his followers by His cross, death and resurrection. It is a celebration of Christ’s victory over death.

Since at least the second century A.D., Christians have honored saints – or those Christians who have died and attained to the contemplation of God in heaven.

Sometime in the eighth century, Pope Gregory III designated Nov. 1 as a day to remember all the saints, both known and unknown.

Later, in the 840s, Pope Gregory IV commanded that the Solemnity of All Saints be observed throughout Christendom.

Catholics, who profess a belief in “the communion of saints,” relate to the saints as brothers and sisters in Christ, recognizing that death does not disrupt the unity of all those who are in Him and acknowledging that the lives of the saints are instructive and inspiring.

As Archbishop Paul Coakley put it in his recent pastoral letter “Go Make Disciples,” “The



CNS photo/Leslie E. Kossoff

Church’s life is outwardly expressed in a most compelling way through the witness of the saints.”

In “Lumen Gentium,” the Vatican II fathers said Catholic devotion to the saints resembles fellowship among Christians on earth.

“Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ,” they wrote.

Catholics are obliged to celebrate the Solemnity of All Saints in two ways – by attending Mass and by resting from unnecessary work and activities.

The first precept of the Church (“You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor”) requires Catholics to consecrate the day “by participating in the Eucharistic celebration” and “by resting from those works and activities which could impede (the) sanctification of (the day),” according to the Catechism of the Catholic

Church (2042).

As the Catechism explains, though, the compulsory character of the Church’s precepts is not intended to chafe Catholics at sea in a culture that often prizes the autonomy of the individual at the expense of legitimate authority.

Instead, “the obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the very necessary minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbor.”

In addition to assisting at Mass on Nov. 1, Catholics might also choose to celebrate All Saints Day by reading stories of the lives of the saints or by allowing All Saints Day to more heavily inform their approach to Halloween.

On Nov. 2, which is the Commemoration of All the Faithful Departed (or All Souls Day), Catholics traditionally visit the graves of deceased loved ones, light votive candles or otherwise pray for the dead.

In the Archdiocese of Oklahoma City, Archbishop Coakley will celebrate Mass at 8:30 a.m. Nov. 2 at Resurrection Cemetery.

In addition, the media team of the United States Conference of Catholic Bishops has invited Catholics to submit pictures of deceased loved ones to the USCCB Facebook page in time for All Souls Day, so that visitors to the page may pray for those they find pictured.

The remainder of the month of November, too, is traditionally a designated time to pray for the souls in Purgatory.

As the Catechism says, quoting “Lumen Gentium,” “Because it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins,” (the Church) offers her suffrages for them.”

Tina Korbe Dzurisin is the director of communications at the Archdiocese of Oklahoma City.

Respect Life Program begins in October, extends through the year

The Respect Life Program of the United States Conference of Catholic Bishops begins anew each year on Respect Life Sunday, which this year was Oct. 6, and proceeds in earnest throughout Respect Life Month, which is the month of October.

The program is intended to extend throughout the year, though, and, long after October ends, the efforts of the USCCB to highlight the sanctity of human life continue.

This year, the Respect Life Program spotlights seven issues: (1) the obligation to protect religious freedom, (2) domestic violence, (3) *Roe v. Wade* 40 years later, (4) explaining the reality of marriage to family and friends, (5) a Catholic response to the death penalty, (6) healing and forgiveness after an abortion, and (7) pregnancy after rape.

In a series of elegantly written pamphlets called “Life Matters,” various experts explain the Catholic position on these issues and argue convincingly of the need for a renewal of respect for human life.

In “Our Obligation to Protect Religious Liberty,” constitutional law professor Mark L. Rienzi explores the foundational right of religious liberty, outlines current threats and encourages all those who have enjoyed the blessings of religious freedom to work to defend it.

“Like our nation’s founding documents, the church teaches that God gives people their natural rights,” Rienzi writes. “And like our nation’s founders, the church views religious freedom for all people—Catholics, Protestants, Jews, Muslims, Hindus, atheists, agnostics and everyone else—as an inherent human right. The church teaches that faith is an act of free will, and therefore all people should be free to live by their own religious views—even wrong religious views—as long as the just requirements of public order are observed.”

In the pamphlet on domestic



violence, psychologist Frank J. Moncher, Ph.D., recognizes the painful assault on human dignity that is domestic violence.

Statistics suggest one in four women experience domestic violence in their lifetime, and three in four Americans are reported to know a victim, though most episodes are not reported to the authorities, according to the pamphlet. Although the majority of victims are female, an estimated 15 percent are males.

Moncher writes: “In *The Gospel of Life* Blessed John Paul II highlighted the gravity of the issue: ‘At the root of every act of violence against one’s neighbor there is a concession to the ‘thinking’ of the evil one, the one who ‘was a murderer from the beginning’ (Jn 8:44).’ He also outlined the importance of the family as the primary community of life and love in which children are nurtured. How vital it is, then,

to understand how to keep family members safe from violence in their homes, and how to heal and reunite families where violence has occurred, when possible.”

In “Roe Plus 40,” Erika Bachiochi, Esq. breaks down what has been learned about abortion in the 40 years since the *Roe v. Wade* decision.

“Forty years later, the *Roe* decision’s references to ‘potential life’ seem scientifically outdated at best,” Bachiochi writes. “Even abortion rights activists now concede the basic biological fact that human life begins at conception. Unfortunately, because most have been reticent to publicly admit this, many Americans (including some vocally ‘pro-choice’ Catholic politicians) still fail to understand that science informs Church teaching in this regard.”

Bachiochi also points out that the United States has one of the

most extreme abortion regimes in the world. The U.S. is *one of just nine countries* in the world permitting abortion after 14 weeks of pregnancy, and *one of just four* that allows abortion for any reason after viability, according to the pamphlet.

“Forty years later, the pro-life community is as committed as ever to promoting the human dignity of both mother and child,” Bachiochi concludes. “Indeed, it is the vulnerability of all those involved in abortion that makes the issue one of deep and abiding concern.”

The remaining four pamphlets provide equally thought-provoking statistics and insights into issues of supreme importance in 2013.

In “Explaining the Reality of Marriage to Family and Friends,” William B. May recalls the importance of marriage between one man and one woman as the best environment to raise a child and notes that marriage best prepares couples to be parents.

Anthony Granado, USCCB Domestic Social Development Policy Advisor, writes on the Christian witness of mercy and care for all human life, including on death row as called for by the Gospel, in “A Catholic Response to the Death Penalty.”

In “Healing and Forgiveness after Abortion,” Susan E. Wills, JD, LLM explains the hope and healing found in the mercy of God.

In “Pregnancy after Rape,” Sandra Mahkorn, MD, MPH, MS explains how following the tragedy of rape abortion hurts both victims: the mother and the unborn child.

To read the “Life Matters” pamphlets in their entirety and to learn more about the USCCB Respect Life Program, visit <http://www.usccb.org/about/pro-life-activities/respect-life-program/>.

Sooner Catholic staff compiled this report from information supplied by the USCCB Secretariat of Pro-Life Activities.

Pro-Life Rosary Prayer Intentions for Respect Life Month and Month of the Rosary

The Joyful Mysteries

The Annunciation: For parents facing an unexpected pregnancy, that they lovingly accept the precious life God has entrusted to their care.

The Visitation: That the family and friends of expectant parents might reach out and support them as they prepare to meet their child face to face.

The Nativity: That the love of the Blessed Mother and the Christ Child may be a source of strength for every expectant mother, especially mothers living in poverty, and that they both will be surrounded by joy and love.

The Presentation: That fathers of young children will model Saint Joseph in devoutly practicing their faith, so that they lead their children to God by their words and example.

The Finding of Jesus in the Temple: For all children who have been lost and forgotten, that they may be led to a place where they are treasured, protected and loved.

The Luminous Mysteries

The Baptism of Jesus in the River Jordan: That all baptized Christians will be open to the Holy Spirit and bear witness to the sanctity of life.

The Wedding Feast at Cana: For all husbands and wives, that they treasure the priceless gift of married love by generously accepting children through procreation and adoption.

The Proclamation of the Kingdom of God: That those who pray and work for greater respect for human life will be guided by the Beatitudes and reveal the face of Christ to others.

The Transfiguration: That our world will be transfigured by the witness of faithful Christians so that all may understand the priceless value of every human being.

The Institution of the Eucharist: That through our worthy reception of the Eucharist and frequent Eucharistic Adoration, Jesus will teach us to love sacrificially the least and neediest among us.

The Sorrowful Mysteries

The Agony in the Garden: For all who are suffering from abandonment or neglect, that compassionate individuals will come forward to offer them comfort and aid.

The Scourging at the Pillar: That the victims of violence, torture and slavery will be delivered from their suffering, find healing and know that God is close to them.

The Crowning with Thorns: That the persecution of Christians will end in a new era of tolerance and respect for the religious freedom and conscience rights of all.

The Carrying of the Cross: For all who labor under burdens that seem too great to bear—due to illness, age, poverty, cruelty or injustice—that our prayers and aid will lighten their crosses.

The Crucifixion: For an end to the death penalty and for the release of all prisoners of conscience and all who have been wrongfully convicted.

The Glorious Mysteries

The Resurrection: For all who have lost loved ones, and especially for parents of a child who was miscarried, aborted or stillborn, that they will find peace in the promise of the Resurrection.

The Ascension: For all who struggle with addictions, that through Christ’s triumph and ascent into glory, they may triumph over their temptations, and gain strength and peace.

The Coming of the Holy Spirit: That the Holy Spirit will open the minds and hearts of those who now reject the Gospel of Life and allow them to be convinced of the truth and goodness of all that the Church professes concerning human life.

The Assumption of Mary: For mothers who have died at the hands of abortion providers, that they may experience reconciliation and together with their children know God’s peace.

The Coronation of Mary: For all mothers, that they might come to know the wonder of their vocation.

CFO Golf Classic supports Catholic schools with fun and fellowship

OKLAHOMA CITY (Oct. 7, 2013) — The Catholic Foundation 12th Annual Golf Classic, which drew 188 golfers to Gaillardia Country Club for a day of friendly competition, raised more than \$80,000 for archdiocesan Catholic schools and the CFO Matching Grants Program.

“By every measure, the event was a huge success,” Catholic Foundation executive director Barney Semtner said. “We cannot thank our sponsors, auction donors and golfers enough for their generous support of Catholic schools, which are such a vital and irreplaceable means for transmitting the Catholic faith to our children.”

Half of the proceeds of the event will be paid proportionally to the 21 Catholic schools of the Archdiocese of Oklahoma City, while the other half will be allocated to the Matching Grants Program, which is designed to build Catholic school endowment funds. The endowment funds will support individual Catholic Schools in the archdiocese and thereby help to maintain quality education and affordability to all Catholic families.

The event, which was originally scheduled for May 31, was postponed to Oct. 7 because of flooding; fortunately, the fall date yielded ideal weather.

For the third year in a row, the Saint Monica Church Team of Chuck Zorio, Jerry Krittenbrink, Jerry Jackson and Al Warren won the Father Kirk Larkin All-Parish Team First Place Traveling Trophy.

Catholic schools teams competed in the Schools Flight, which allowed for representative teams from any Catholic school to compete for the Archbishop’s Trophy and a grant award to the school. This year’s winner was the Saint Eugene School team of Jake Stone, Trey Welker, Cavett Lee and John Welker. Also receiving a school

grant was the second-place Christ the King School team of Jim Feighny, Steve Jantz, Ronald Hill and Cooper Johnson.

Tom Rick Bittle, Tom Holder, Bruce Vaverka and Scott Bittle won the Foundation A Flight, while Lynn Blevins, David Luster, Rocky Walcher and Jared Patterson captured second place. Joe Ray, Paul Pustmueller, Sam Price and Zack Skinner won the Foundation B Flight, while Hugh O’Hara, Archbishop Paul Coakley, Brett Cole and Ryan Yost snagged second place.

Jim Feighny won the closest to the pin competition; Bruce Vaverka won the straightest drive competition; Chris Wilson won the longest drive competition; and Greg McCain won the longest putt competition. Unfortunately, no one bagged a hole-in-one to secure either a new 2013 Buick Verano from Rick Jones Buick-GMC or a new golf cart from Justice Golf Cart Company.

In addition to the tournament itself, the event also featured a lunch, wine and cheese gathering, silent auction and awards dinner.

Ken and Karen Kenworthy were the presenting sponsors of the event, while Charles L. and Jaimee R. Zorio, Love’s Travel Stops and Country Stores, and MidFirst Bank were flight sponsors. The names of additional sponsors and donors are available at www.archokc.org.

Jaime Zorio chaired the event committee, which also included Mary Beadles, Don Creel, Russ Farley, Patricia Hudacko, Kevin Karpe, Jerry Kelley, Mary McNulty, Sharon Robinson, Tony Tyler, Mary Mills, and Barney Semtner.

Since its inception, the Golf Classic has raised more than \$330,000 for Catholic education.



Archbishop Coakley presents the Archbishop’s Trophy to John Welker, Cavett Lee, Jake Stone and Trey Welker representing the winning team from St. Eugene Catholic School. The school will receive a \$2500 grant in honor of the winning team.



Archbishop Coakley presents the Father Kirk Larkin All-Parish Trophy to St. Monica Parish team members Chuck Zorio, Al Warren and Jerry Krittenbrink. (Not pictured is team member Jerry Jackson.)



From left to right: All Saints’ Principal Leslie Schmitt is taking her putt for a birdie. Archbishop Coakley warming up on the practice range. BMCHS Principal David Morton lining up his putt.

Saint Francis of Assisi hosts Blessing of Animals



NEWKIRK, OKLA. (Oct. 5, 2013) — The annual Blessing of the Animals at Saint Francis of Assisi was a huge success and lots of fun for Father Kevin Ratterman and all the parishioners who came, whether with their pets or just to observe, according to members of the parish.

First to arrive was a proud grandmother who was anxious to get to Stillwater as her grandson, her football hero, who plays for Kansas State, was playing in Stillwater that day. She was missing some of the tailgating to have her parakeet “Sunshine” blessed.

Another proud grandmother was waiting, with her walker, for her grandson to arrive with her large dog. Four children with their pet

rabbit “Thumper,” a young man with his beautiful black chicken “Fluffy,” several dog owners with their dogs, including a timid small mother dog with her broken front leg in a cast and a pet carrier holding her seven new puppies. Then the stock trailers started arriving and the excitement grew.

Six of the parish Future Farmers of America members brought a total of eight steers to be blessed.

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In “Dad is Fat,” comedian Jim Gaffigan uses new methods to evangelize

“Dad is Fat” by Jim Gaffigan, (Crown Publishers, 2013)



Reviewed by Sarah Cooper

In today’s culture there are rarely comedians who both are hilarious and promote a culture of life – but Jim Gaffigan is just such a comedian. Already known as a comedian who does not swear or use sexual humor to win cheap applause, Gaffigan has a huge following.

In his new book “Dad is Fat,” he brings the laughs and inspires reflection with entertaining stories from his life as a Roman Catholic father of five.

Like many other books written by comedians, “Dad is Fat” is a quick and funny read, but Gaffigan’s subtle style also reveals compelling pro-life and pro-marriage arguments.

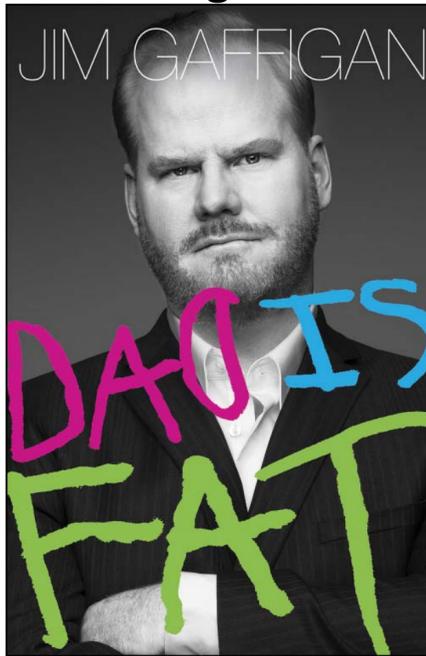
During previous comedy specials, Gaffigan has talked about growing up Catholic in a large family and how the rubrics of the faith have formed his life. Now, in “Dad is Fat,” he focuses on his family of five small children and makes a devout Catholic family life not only seem normal but fun. Gaffigan provides a phenomenal illustration of what Catholic fatherhood can look like in today’s secular society.

Much of the book focuses on funny anecdotes about family life and the trials of life with small children.

“Today, big families are like waterbed stores; they used to be everywhere and now they are just weird,” jokes Gaffigan.

However, Gaffigan also makes some serious observations about the blessings of large families. While discussing how friends often ask why he has so many children in a society that devalues the choice to have a large, faith-filled family, Gaffigan provides an insightful response.

“Well, why not? I guess the reasons against



having more children always seem uninspiring and superficial. What exactly am I missing out on? Money? A few more hours of sleep? A more peaceful meal? More hair? These are nothing compared to what I get from these five monsters who rule my life. I believe each of my five children has made me a better man. Each one of them has been a pump of light into my shriveled black heart,” writes Gaffigan.

Gaffigan remarks that, when you have your first child, people are ecstatic, but, as you add more children to your family, society becomes

increasingly negative and judgmental.

“I understand ‘Are you done yet?’ seems like an innocent question. There is curiosity. If we have five children now, how far will we go? I’d be curious, too, but there is a lack of boundaries in the ‘Are you done yet?’ line of questioning. Obviously this is a sensitive subject and not really anyone else’s business. People would never even ask a friend, let alone a stranger, when they plan to get their hair cut, for fear of offending, yet for some reason the ‘How many children are you going to have?’ question is fair game,” notes Gaffigan.

Throughout the book, Gaffigan lifts up his wife instead of mocking her like many comedians do. He refers to his wife Jeannie as a “Shi-te Catholic” who makes him a better man. “Family church on Sunday is all Jeannie’s idea. Even if there is no way my kids can figure out what’s going on in there, Jeannie insists that the routine and exposure to it will someday benefit them,” Gaffigan writes.

As with many books by comedians, the writing, at times, feels like Gaffigan is merely writing down a stand-up routine and can be choppy in parts. A few of the chapters felt redundant. Also, readers without kids will not understand many of the jokes Gaffigan makes throughout the book. However, people who do have children, especially large families, will find a laugh on every page.

Perhaps as we promote a spirit of new evangelization, we can look to comics like Gaffigan or Stephen Colbert to put a positive face on truly embracing their Catholicism. When Gaffigan and Colbert speak on Catholicism, either through comedy or interviews about their adherence to the faith, their words spread through Facebook and Twitter like wildfire. This is the definition of the new evangelization.

Sarah Cooper is a freelance writer for the Sooner Catholic.

“Sinner’s Guide to Natural Family Planning” sparks needed discussion

“Sinners Guide to Natural Family Planning” by Simcha Fisher.



Reviewed by Anamaria Scaperlanda Biddick

Simcha Fisher’s much-needed “The Sinner’s Guide to Natural Family Planning” brings a frank, humorous look at natural family planning, a group of methods of family planning so-called because they honor the purpose and nature of human sexuality. Fisher, long-time blogger for The National Catholic Register and Patheos’ Catholic channel, is known for her wit, honesty and original approach to Catholic life, all of which are present in this book.

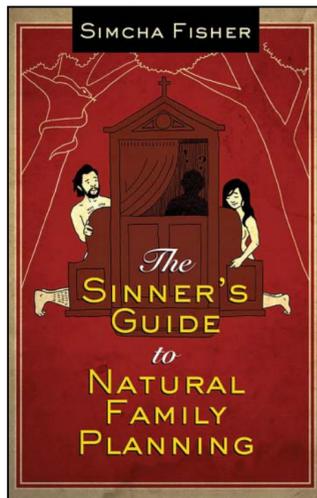
The book is not actually a “guide” about how to read signs of fertility, necessary for every method of natural family planning, nor is it intended to convince couples using contraception to stop, though people preparing to use natural family planning and those discontent with contraception might benefit from Fisher’s perspective. The book, instead, is intended for those who already practice natural family planning, as well as those who leave the family planning completely up to God and nature, offering a helpful viewpoint on the struggles this practice can bring.

Fisher speaks with clarity about the benefits that natural family planning proponents tout as consequences of the method, such as increased intimacy and understanding within marriage. These benefits are real, Fisher says, but, like all good things, they take both work and time. As within all aspects of marriage, the spouses must strive to understand each other, to empathize with one another and to help one another.

One section of the book is dedicated to suggestions of ways for married couples to support each other, especially in the periods of natural family planning when abstinence is required. Many of her proposals consist of ways that husbands and wives can best encourage each other, as well as recommendations for more patient, loving and kind communication—all ideas that are easily applicable to other areas of marriage, as well.

This section also includes insights into married sexuality generally, with reflective lines of thinking about how to become free to truly love one’s spouse. Fisher says that becoming “untangled,” for her, “meant learning to let go of struggles for fairness and equality, and learning to look instead for unity and harmony.”

The section of the book, “NFP and the Rest of the World,” delves into both the importance of and



difficulty in discussing natural family planning in a world that holds such a starkly different view of sexuality. Additionally, it contains arguably the best chapter of the book, entitled, “You Don’t Know,” which deals with our inability to judge another person’s moral life and decisions, in part due to our lack of knowledge about his or her circumstances. As Fisher lays out in her first main section, “NFP and Your Spiritual Life,” it is up to the individual couple to discern God’s will in their lives. This discernment

is such an important part of an individual’s relationship with God, she says, that the Church does not provide specific reasons that it is acceptable to delay pregnancy. Instead, the Church says, in various documents, the reasons must be “reasonable, serious, just,” and “in conformity with the generosity appropriate to responsible parenthood.”

In addition to humor, Fisher deals with these difficult subjects with respect and sensitivity. The book, though rife with thoughtfulness and much-needed insight, reads like a series of blog posts. Some chapters are written in the off-handed style of a blog, while others are more appropriate to the book form. Additionally, there is a lack of transition and continuity between the chapters. In short, the book would benefit from a professional editor.

In spite of these shortcomings, Fisher’s book, from the discussion of personal discernment to the hardships of using natural family planning, offers a helpful beginning to a much needed discussion.

Anamaria Scaperlanda Biddick is a freelance writer and math tutor living in Oklahoma City.

Concert to benefit students through Father Quant Scholarship Fund

By Brianna Osborne
The Sooner Catholic

OKLAHOMA CITY — “Music Heals the Heart: A Benefit Concert for the Father Roberto Quant Scholarship Fund” will take place at 7 p.m. on Dec. 6, at Saint James the Greater Church in Oklahoma City.

The scholarship fund assists students with the costs of attending Sacred Heart School, where Father Quant, who died May 6 of this year, was pastor of the Church.

Joana Camacho, principal of Sacred Heart School, came up with the idea for the concert during her daily prayers.

“Father Quant had given me a breviary, and, during my morning prayers, it just popped into my head,” she said.

According to Camacho, Father Quant was a music lover.

“Piano and cello were his favorite; we’re trying to see if we can get a cellist to play at the concert,” said Camacho.

Sacred Heart students and their music teacher will contribute to the concert, as will some music students from the University of Central Oklahoma.

The story of the scholarship fund, started shortly after Father Quant’s unexpected death, is an encouraging one so far. Right now, the fund has about \$9,000. Sacred Heart students themselves contribute to the fund. At the school, the \$3 paid for an out-of-uniform day goes to the fund. Every week, each class takes up a collection which is deposited with the Catholic Foundation.

A beloved symbol of the scholarship fund is a large glass jar that used to sit in Father

Quant’s office. Father Quant would dump his change into the jar, and fish some out of it whenever he went out to a Thunder game.

“He told me when families came for counseling or just to visit, he would let the kids play with the money while the adults talked,” said Camacho. If the kids were well-behaved, he let them keep the money, but—“he always thought they were well-behaved.”

Students of the Sacred Heart Pre-Kinder-garten class have been putting their coins in the jar since the beginning of school, and they alone have already raised \$125. The jar is about three-quarters full now; they’ll start again once it’s filled.

Camacho said it has been a blessing that the current pastor, Father Gilberto Hurtao, and the two associate pastors, Fathers Jose Navarro and Francisco Zuccoloto, support the school and the project.

All of the priests of the Archdiocese of Oklahoma City have



Fr. Roberto Quant

received a letter about the concert, in hopes that they will support the cause. This includes Bishop Edward Weisenburger of the Diocese of Salina and Bishop Anthony Taylor of the Diocese of Little Rock, who were both priests of the archdiocese with Father Quant.

During the concert, students from Sacred Heart School who receive scholarships will share their testimonies, speaking about what it means to them to have a chance to receive a Catholic education.

Ticket prices for the event are a suggested donation of \$10, and they may be obtained by calling Joana Camacho’s office at Sacred Heart School. There will also be a special collection and love offering at the concert.

In all the excitement and hard work of planning this event, Camacho is grateful that it providentially “all fit together and came to fruition.”

“It [the concert] has the potential to help lots of children have a better future,” she said.

If You Go

Music Heals the Heart: A Benefit Concert for the Father Roberto Quant Scholarship Fund

When: 7 p.m., Friday, Dec. 6

Where: Saint James the Greater Catholic Church, 4201 South McKinley Avenue, Oklahoma City, 73109

Why: To raise money for the Father Roberto Quant scholarship fund, which helps students receive a Catholic education at Sacred Heart School.

Ticket prices: Suggested donation of \$10. To obtain a ticket, call Principal Joana Camacho’s office at (405) 634-5673.

Solemn Pontifical High Mass celebrated at Tulsa Cathedral

By Brianna Osborne
The Sooner Catholic

On the afternoon of Oct. 13, Holy Family Cathedral in Tulsa was filled to capacity for the Solemn Pontifical High Mass at the Cathedra, celebrated by Bishop Edward Slattery. A Pontifical High Mass at the Cathedra means that the bishop celebrates Mass where his cathedra (chair), the seat of his authority, resides. This Extraordinary Form of the Mass was celebrated according to the Missal of Blessed Pope John XXIII, which preserves actions and prayers used in the Mass before the reforms of the Second Vatican Council.

The Mass was held in celebration of the Year of Faith, and of the consecration of the world to the Immaculate Heart of Mary.

The newly-renovated cathedral gleamed with soaring bright red columns and intricate gold designs on the walls behind the high altars.

Bishop Slattery processed into the cathedral wearing the cappa magna, a 20-foot-long cape. During several minutes of silent prayers, the deacons assisted the bishop in divesting the cape, which symbolizes the shedding of worldly power and pride, and in putting on the vestments of a priest. A second procession took place, with 10 altar boys, deacons and subdeacons, priests and the bishop.

Prayers during this Mass were said quietly at the altar, with the congregation joining in to sing the Gloria and the Creed. The two readings, the Epistle and the Gospel, were chanted in Latin, then read in English.

Bishop Slattery’s homily uncovered some parts of the symbolism in the Mass but kept others shrouded in mystery. He explained that this is appropriate; in order to be caught up in the beauty and transcendence of the liturgy, a Catholic does not have to puzzle out the meaning of symbols.

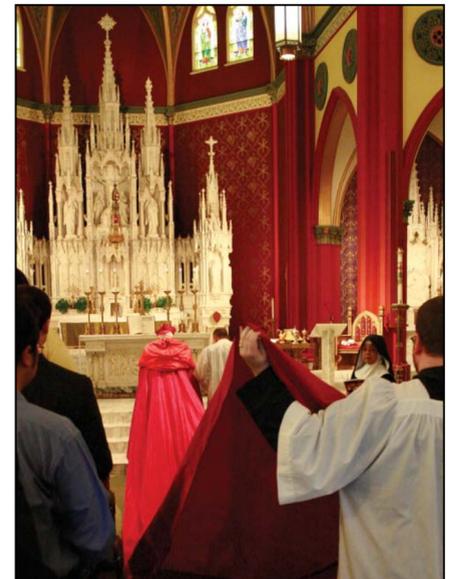
“Whether you’re an adult or a child, you should feel a sense of mystery like a child,” said Bishop Slattery.

“Only children go to heaven,” he added, referencing Jesus’ words in Matthew 18:3. “A child gets used to not knowing, he gets used to trusting. ... Even though I’m the bishop, I’m only a man. I need to become a child who doesn’t understand, but believes.”

The consecration of the host powerfully carried out this sense of mystery. The Church was silent while the bishop prayed the Canon. At the elevation, the customary chiming of bells was accompanied by a deep, mournful toll. It was a jarring reminder of the hidden mystery of the Eucharist—Christ’s sacrifice and death on the cross is truly present at the Mass.

Throughout the Mass, the talented choir from Saint Peter Latin Mass Community in Tulsa sang and chanted, accompanied by the organ. The beautiful music culminated at the recessional, when the congregation joined in with a thunderous rendition of “Hail, Holy Queen.”

Brianna Osborne is a staff writer for the Sooner Catholic and the editor of the Sooner Catholic e-newsletter, which is hosted at Flocknote.com/Archokc.



Above: Bishop Edward Slattery processes toward the altar wearing the cappa magna. Left: In the second procession, Bishop Slattery wears the vestments of deacon, priest and bishop to show he fulfills the duties of these Holy Orders. Two acolytes follow, the Mitre bearer and the Crosier bearer.

Lánzate a lo más Profundo

Luke 5:4

DOMINGO DEL SACERDOCIO ¡Dele las Gracias a un Sacerdote!

Para los católicos que han vivido bastante, es obvio lo mucho que ha cambiado el sacerdocio en esta Arquidiócesis durante los últimos cincuenta años. Pero entonces, ¡todo el mundo ha cambiado! Una diferencia muy notable es que nuestro presbiterio es mucho más cultural y étnicamente diverso que nunca antes. En nuestro último Retiro Sacerdotal el director del retiro comentó que nuestros sacerdotes se asemejan a una, “¡miniatura de las Naciones Unidas!”

¡Ciertamente, las demandas y las expectativas puestas sobre los sacerdotes en el año 2013 son muy diferentes de las de 1963, al inicio del Concilio Vaticano III! Por ejemplo, en la coordinación de los distintos ministerios parroquiales, sacerdotes hoy pasan mucho más tiempo en reuniones, organización y consulta que en el pasado. El papel del gobierno pastoral se ha vuelto mucho más difícil que en los días en que el padre se encargaba de casi todo, excepto la escuela parroquial que por lo general, ¡han sido confiados a una religiosa! Hoy párrocos deben colaborar de varias formas con los diáconos, religiosas y ministros eclesiales laicos, así como personal de la parroquia y voluntarios. Estos hombres y mujeres que

sirven en los roles de servicio y liderazgo parroquial que habría sido difícil de imaginar hace cincuenta años.

Nuestros sacerdotes son un grupo de hombres muy resilientes. Estoy muy orgulloso de ellos. Como dice el refrán, “cuanto más cambian las cosas, más permanecen igual.” A pesar de muchos cambios en la vida de la Iglesia y en el papel de los laicos, el núcleo de la identidad sacerdotal no ha cambiado en absoluto. Él sigue siendo “Padre”. Como nuestro padre espiritual nos imparte una participación en la vida eterna por medio de los sacramentos. Nos instruye, guía y consuela. Celebra la Misa. Escucha nuestras confesiones. Encamina nuestros hijos por la vida matrimonial. Nos prepara para la muerte y lleva al descanso eterno. Ha habido muchos cambios en las formas externas de ministerio sacerdotal, pero la misión esencial del ministerio sacerdotal sigue siendo la misma. Los sacerdotes ordenados comparten en una forma única el sacerdocio de Jesucristo, Cabeza y Pastor de la Iglesia. Es un icono de Cristo, el Buen Pastor, que dedica su vida a la edificación del Cuerpo de Cristo.

Gracias a la iniciativa del Consejo Estadounidense de Serra Internacional y Encuentro Mat-

rimonial Mundial, estamos celebrando el Domingo del Sacerdocio este fin de semana, el último domingo de octubre. Domingo del Sacerdocio nos da la oportunidad de expresar nuestro reconocimiento a estos héroes ordinarios que se entregan con tanta generosidad y valentía al servicio de Cristo y de la Iglesia. Yo lo animo a que tomen el tiempo para recordar a los sacerdotes que le han acompañado en los momentos ordinarios y extraordinarios de sus vidas. Tomen tiempo hoy para agradecerle a los sacerdotes de su parroquia, y mostrarles su apoyo durante todo el año.

El Domingo del Sacerdocio es sólo una manera de celebrar la importancia del sacerdocio en la vida de la Iglesia. Nos da la oportunidad de agradecer a los que nos han servido y afirmar esta vocación sagrada como un regalo que debe ser apreciado por todos. ¡Por favor, oren por nuestros sacerdotes y oren por las vocaciones!



Arzobispo Pablo S. Coakley

Abramos nuestros sentidos a la violencia doméstica

La violencia doméstica es un azote oculto que afecta a nuestras familias y comunidades. Sus víctimas mantienen el asunto en privado, por varias razones: temor, vergüenza, esfuerzos bien intencionados por preservar la familia. Los agresores, si es que alguna vez reconocen su problema, es improbable que accedan a tratarlo. Alcanza a mucha gente y no conoce fronteras de raza, clases sociales, etnia, credo religioso o edad (la mayoría de las víctimas son agredidas por primera vez en su adolescencia). Las estadísticas indican que una de cada cuatro mujeres sufre violencia doméstica en algún momento de su vida, y que tres de cada cuatro estadounidenses conoce a alguna víctima, aunque la mayoría de los casos no son informados a las autoridades. La gran mayoría de las víctimas son mujeres, mientras se estima que 15% son hombres.

Se recurre usualmente a la violencia doméstica y el abuso emocional en una relación con el fin de controlar a la víctima. Pueden ser personas casadas, que viven juntas o “que salen”. El abuso emocional incluye insultos personales, jalones, impedir el contacto con familiares o amigos; retener el dinero, evitar que el compañero trabaje; amenazar con daño físico o causarlo (golpear, empujar), agresión sexual, acechar e intimidar. En su encíclica El Evangelio de la Vida el beato Juan Pablo II resaltó la gravedad del asunto: “En la raíz de cada violencia contra el prójimo se cede a la lógica del maligno, es decir, de aquél que “era homicida desde el principio” (Juan 8, 44)”. El Pontífice también delineó la importancia de la familia como comunidad primaria de vida y amor en la cual los niños se

nutren. Cuán vital es, entonces, entender la forma de mantener a los miembros de la familia a salvo de la violencia en sus hogares, y cómo sanar y reunificar a aquellas familias donde ha sucedido la violencia, cuando sea posible.

La persona lastimada

Las personas que sufren violencia doméstica frecuentemente son catalogadas de “víctimas” o, si la situación ha sido resuelta, entonces se denominan “sobrevivientes”; pero, es más importante recordar que son Hijos de Dios, con una dignidad inherente, merecedores de nuestro amor y respeto. Esto es especialmente cierto porque como personas abusadas, frecuentemente están abrumadas por sentimientos de vergüenza, temor y depresión, y han perdido de vista el hecho esencial de su dignidad y su valía para ser amadas. A veces suelen también tomar decisiones que hacen que un observador (familiar o amigo) cuestione su sano juicio, o llegue a sentirse frustrado porque permanezcan en una situación a todas luces peligrosa e irrecuperable.

Se acepta comúnmente que la violencia doméstica en vez de manifestarse como incidente aislado, constituye un patrón de conducta de parte de alguien dirigido a establecer y mantener el poder y el control sobre otra persona. Este patrón es descrito como un “ciclo de violencia” cuya severidad se incrementa con cada episodio. Cada “ciclo” comienza por “echarle un gancho”: el agresor crea una situación en la cual la víctima no tiene otra opción que no sea reaccionar de forma que, en la mente de aquel, justifica la agresión. Tras el episodio de violencia, el agresor teme ser considerado responsable, y así puede que pida disculpas o

presente excusas o prometa no volver a hacerlo jamás; o tal vez recurra a dádivas para lidiar con sus sentimientos de culpa o evitar que la víctima lo delate. A continuación, sin embargo, el agresor podría tratar de justificar el incidente como la culpa de la víctima, o reanudar “su vida cotidiana” como si nada hubiese ocurrido. El agresor espera que la víctima participará en el encubrimiento. Finalmente, el agresor proyecta tanto el pasado como el futuro de una manera que lleva al agresor a “echar otro gancho” que cree el próximo episodio de violencia.

Algunas víctimas de abuso doméstico tienen una tendencia a “normalizar” el comportamiento violento sobre la base de experiencias habidas en su familia de origen, en las cuales se debatieron con su sentido de autoestima, fijación de límites o dependencia emocional. A pesar de que la familia de origen era disfuncional, su insano equilibrio es la única cosa que la persona recuerda. Consecuentemente, la persona puede sentirse culpable por haber sopesado el traicionar al agresor, o teme ser juzgada o privada de afecto si revela el caso o intenta separarse. Estas personas se beneficiarían de consejos que los ayuden a reafirmar su dignidad inherente, a comprender la existencia de patrones disfuncionales en sus anteriores y actuales relaciones, y las asista en el proceso de establecer un hogar y relaciones sanas.

Papel de los amigos y familiares

Pese a que este problema tiende a estar oculto, los amigos, colegas, y la familia extendida pueden jugar un papel clave en fomentar la paz. Las víctimas por lo general buscan ayuda solo cuando se

incrementa el riesgo de violencia. Un paso importante hacia evitar o detener la violencia es reconocer ciertos factores de riesgo, como los celos, la hipersensibilidad y la posesividad, o comportamientos de querer controlar, explosivos o amenazantes. Si considera que alguien conocido se halla en una situación problemática o perturbadora, llame a una línea directa en busca de asistencia, o anime a la propia persona a hacerlo (911, la línea de emergencia local o la Línea Directa de Violencia Doméstica Nacional: 1-800-799-7233/TTY 1-800-787-3224). Los estudios muestran que acceder a los refugios de violencia doméstica reduce substancialmente la incidencia y la severidad de los futuros casos de violencia. Mientras se recuperan del maltrato, las víctimas necesitan orientación en planificar su seguridad. Consultar con asesores legales puede ayudarlos a entender cómo informar y solicitar protección adicional.

En resumen, la gravedad y las dificultades que conlleva para las familias el ser afectadas por la violencia doméstica es severa. A pesar de que la lucha hacia la curación y la recuperación puede ser difícil, nuestra fe nos da razones para tener esperanza. El doctor Frank J. Moncher es Psicólogo de la diócesis de Arlington, Virginia, y director ejecutivo de Integración y capacitación de la Oficina Diocesana de Caridades Católicas de Arlington.

Traducción: Marina A. Herrera, Ph.D. Secretariat of Pro-Life Activities United States Conference of Catholic Bishops. Modelo son para ilustración. Copyright © 2013, United States Conference of Catholic Bishops, Washington, D.C.

Cortas enseñanzas de Apologética Católica

Hoy trataremos en esta serie sobre los Testigos de Jehová, algunas contradicciones en su enseñanza doctrinal.

Debemos antes que nada, clarificar a los católicos, que Tessel Russel el fundador de esta organización una vez fallecido, lo reemplazó el señor Rutherford.

Rutherford, afirmaba que la religión fue inventada por el diablo; lo decía toda vez que la Iglesia Católica, siempre habla de religión. Lo curioso es que Rutherford apelaba a la libertad religiosa para propagar sus ideas y libros. Atacaba la infalibilidad del Papa, pero reclamaba para él, la misma autoridad e infalibilidad. Proclama que los Testigos de Jehová no son servidores de ninguna organización terrestre, pero somete a sus miembros al rígido criterio económico de la organización de los Testigos, ya que no es iglesia. Y esta organización sabemos que es comercial porque vende libros. Es decir que él emplea y hace lo mismo que tanto reprocha.

Por otra parte, afirman que los gobiernos humanos son obra de Satanás, por eso no pueden colaborar bajo ninguno concepto por ellos; curioso es que elogian a los tribunales judiciales de

esos gobiernos cuando les aprueban sus prácticas religiosas, sus estatutos, prácticas comerciales, etc. Rechazan todo tipo de estudios teológicos, pero una de sus instancias de formación son las “escuelas de Galaad.” Que es una institución de estudios teológicos.

Ahora que se habla tanto del fin del mundo; que la Iglesia Católica se va acabar; que en el 2012 según las profecias mayas, deberíamos prepararnos a buen morir porque en ese año si que no tendríamos escapatória a un gran desastre a escala mundial(no pasó nada) etc. Es decir, se han tejido una serie de cuentos, de fantasías que no nos dejan de asombrar. En este sentido, los Testigos de Jehová son unos especialistas en confeccionar estas historias de catástrofes; fechas de desgracias armagedones y una gran cantidad de ficción, parecidas a las aventuras de Superman, Batman o Iron Man. Están inclinados no sólo a profetizar fechas, sino también a manejar cifras y cálculos numéricos según la numerología bíblica. Esto es característico de esta organización. Veamos la enseñanza de Russel al respecto. Según él, la segunda venida de Cristo aconteció de modo invisible en octubre

de 1874(Confrontar. Testigos de Jehová en el Propósito Divino, pg. 23; profecía “profecía” pg. 72). Actualmente sostienen que Cristo volvió en octubre de 1914(Confrontar. La Verdad que lleva a la Vida

Eterna, pg. 93). Ahora bien y en este mismo sentido; manejan una palabrita ya muy familiar para muchos EL ARMAGEDON, o más completo, el GRAN ARMAGEDON. Russell profetizó que el Armagedón es una gran batalla y que tendría lugar o estallaría en 1915(Confrontar. Estudios de las Escrituras, Segunda serie, pg.101) Hoy los Testigos sostienen esperar su realización. Otro profeta de los Testigos, llamado Knorr sostuvo en 1952 que “está ahora a la puerta” (Confrontar. Sea Dios Veraz, capitulo XVII, pg. 200); a finales de la década de los años 40 anunciaban que tendría lugar en 1975, diciendo que según su cronología correspondía con el fin del sexto día de la creación; luego dieron otra fecha, 1984; en sus últimas publicaciones solo describen a él gran Armagedón,



Por Padre Raúl Sánchez

pero ya fechas no dan, ni refieren cuando sucederá. Es decir, ya no dan fechas concretas, pues en todas han fallado; utilizando un buen español son unos grandes embusteros. (Las fechas de 1975 y 1984 fueron dadas del escrito de Julio Elizaga: Las sectas nos invaden). Termino diciendo, que entre más se ahonda en el estudio de esta secta, más nos damos cuenta que es de lamentar como hermanos católicos por ignorar la fe y la Iglesia que Cristo fundó, lleguen a poner los pies en estos lugares que sin temor a decirlo es para hacerle perder el sentido común a cualquiera. Esta secta es incoherente, anacrónica, fundamentalista y una vergüenza e insulto para la inteligencia de hombres de fe y de Buena voluntad.

El Padre Raúl Sánchez, original de Bogotá, Colombia incardinado a esta Arquidiócesis de Oklahoma City es Pastor Asociado en la Parroquia Santiago en Oklahoma City. El Padre Sánchez es abogado en Derecho y Ciencias Políticas de la Universidad la Gran Colombia, de su país. Y es Licenciado en Teología del Seminario Mayor de Tegucigalpa, Honduras.

El papa denuncia alimento desperdiciado

Por Catholic News Service

CIUDAD DEL VATICANO — El papa Francisco denunció el hambre propagada debido a los alimentos desperdiciados como un sintoma de una “cultura desechable” e hizo un llamado a un mayor esfuerzo para edificar en vez una “cultura de encuentro y solidaridad” mundial.

Las palabras del papa aparecieron en su mensaje anual para el Día Mundial de la Alimentación, el 16 de octubre, dirigido al director de la Organización de las Naciones Unidas para la Agricultura y la Alimentación (FAO) en Roma.

“La trágica condición en que viven hoy día millones de hambrientos y desnutridos, entre ellos muchos niños” es “uno de los retos más serios para la humanidad”, escribió el papa Francisco.

El papa calificó de “paradójico” que la globalización esté aumentando la conciencia del mundo sobre las necesidades de la humanidad aun cuando el creciente individualismo “lleva a cierta actitud de indiferencia — en el nivel de personas, instituciones y estados — hacia aquellos que mueren de hambre o sufren desnutrición, casi como si fuera inevitable”.

El papa llamó el desperdicio de alimentos, el cual, según la FAO, representa aproximadamente un tercio de la producción mundial”, uno de los frutos de la “cultura desechable”, que en muchos casos sacrifica hombres y mujeres a los ídolos del lucro y el consumo; una triste señal de la ‘globalización de la indiferencia’ que lentamente nos está ‘habituando’ al sufrimiento de los demás como si este fuera algo normal”.

Encontrando al Conejo entre las Rocas

Por el Padre Shane Tharp

Durante el retiro, el maestro del retiro, Abad Jerome Kodell de la Abadía de Subiaco, compartió una analogía detallada sobre la oración extraída de los Padres del Desierto. Cuando un perro delata a un conejo entre las rocas, el perro aulla en voz alta a sus compañeros y sale en su persecución. Los otros perros que oyen el aviso se unen a la persecución, pero pronto se cansan y se desprenden de la manada. El perro que comenzó la caza, sin embargo, soporta muchas dificultades sin perder el paso. ¿Cuál es la diferencia entre el perro líder y el resto de la manada? El perro guía, ha visto al conejo, mientras que los otros sólo han oído hablar de un conejo. Sin haberlo visto, no pueden entregarse por completo a la búsqueda.

Como sacerdote, he escuchado muchas cosas tristes en la vida: son las tragedias reales pero fortuitas de la vida. Sin embargo, lo más triste que escucho es que muchos católicos me dicen que no saben cómo orar. Sé que puede sorprenderle que esto sea lo más triste, pero sinceramente lo es.

La oración es el fundamento mismo de la relación vivida con Dios. Es el lugar donde los sacramentos llevan sus primeros frutos. Es el lugar donde por primera vez escuchamos a Dios y recibimos Su dirección. Por lo tanto, cuando alguien dice: “Yo no sé orar”, yo traduzco esto como “Yo no conozco a Dios.” ¿Ve la tragedia? ¿Cómo se puede vivir como hijo o hija adoptivo/a de Dios si es un completo desconocido?

Definiciones abundan y méto-

dos para la oración son muchos. No hay espacio aquí para una teología integral o metodología de la oración. Más bien, vamos a examinar lo que esencialmente es la oración. En su raíz, oración es el momento en el que un corazón le habla a otro corazón. En la Biblia, el corazón simboliza la totalidad de la persona. Esta es la lógica detrás de la devoción al Sagrado Corazón de Jesús. Por lo tanto cuando el corazón le habla al corazón, es el intercambio más íntimo entre dos personas.

En este punto, puedo adivinar que algunos de ustedes están poniendo obstáculos a esta descripción, tal vez por un sentido de la humildad. “¿Cómo me atrevo yo, una criatura no merecedora, de venir delante de Dios, y exigir una audiencia?” Eso es lo paradójico de esta conversación sobre la oración: nosotros no empezamos esta conversación de la oración, Dios, la Santísima Trinidad, ya la comenzó. En su naturaleza de un solo Dios, en tres personas divinas, su existencia es un don total de auto comunicación. Cuando Dios creó el universo, abrió su corazón y dio luz a todas las cosas como un primer suspiro de amor y un deseo de compartir el amor que Él es. Nuestra oración no es nada menos que la respuesta de amor que Dios ha estado esperando desde los mismos cimientos del mundo.

Hay muchos obstáculos a la vida de oración. Comúnmente, oigo a la gente describir sus vidas de oración decaídas o fallando por completo, porque “lo único que hacen es pedir cosas.” En la pri-

mera consideración, no es sorprendente que debemos pedir lo que nosotros y el mundo necesitamos de Dios. De hecho, yo podría sugerir que la persona que se cansa de suplicar a Dios necesita recordar que somos hijos de Dios Padre, que felizmente nos da lo que es para nuestro bien. Pero la imagen más completa revela lo desea el corazón de la persona que ora.

La oración es más que peticiones e intercesiones. ¡Se comienza con la alabanza y la adoración a Dios no por lo que hace sino por quien Él es! Se fortalece en acción de gracias por el favor que recibimos. Es un grito de necesidad y bendice a Dios que nos escucha. Más allá de las muchas maneras de orar, la auténtica oración del cristiano se arraiga a sí misma en el seno de la Trinidad, buscando un lugar dentro de ese eterno intercambio de amor.

Entonces, ¿por qué no pedimos más y mejor? Debido a que no hemos visto al conejo. La oración es el cumplimiento de la fe. El Credo me dice quién es Dios, para que pueda reconocerlo. Los sacramentos me permiten interactuar con Dios, porque ahora es su vida viviendo en mí. La vida moral de la Iglesia permite que mis acciones, tanto visibles como invisibles, cumplan con los deseos de Cristo. Pero si nunca he visto ni conocido a Cristo, ¿Por qué le oraría a un extraño? No habría nada que decir.



New Evangelization Office to equip archdiocese to be on 'cutting edge'

continued from page 1
From Faith, S.D., Brown has served in youth and young adult ministry, campus ministry and international missions.

"I am originally from South Dakota, where I grew up on a cattle ranch," Brown said. "Two of my sisters are married to professional rodeo cowboys, and my brother was, as well, until he lost an eye when he came off a bull. So I feel right at home in Oklahoma City!"

Most recently, she was on the founding board of directors of the first national Christian radio station in Ireland, Spirit Radio, where she also served as Speech Content Editor and Personnel Director.

"The vision was to create an ecumenical platform for Christian radio, so that Catholics and Protestants could work together to proclaim the Good News," said Brown. "This was no small undertaking

in Ireland, but Spirit Radio is now broadcasting!"

She has also been involved with Kerygma Teams, an ecumenical lay missionary organization under the auspices of Youth With a Mission that does outreach in Europe.

"From our home base in Austria, we conducted outreaches to Croatia, Slovakia, Poland, Czech Republic, Hungary and Germany," she said. "It was an exhausting experience in some ways, but also wonderful."

Prior to her nine-year stint abroad, she was the Director of Evangelistic Outreach and the Director of Orientation at Franciscan University of Steubenville in Steubenville, Ohio.

Brown obtained a Ph.D. in systematic theology from Milltown Institute of Theology and Philosophy in Dublin, Ireland. Her dissertation, "Crossing the Threshold of Faith:

Pope John Paul II's Approach to the Problem of the Conversion of the Baptized," addresses the central problem that gives rise to the need for a new evangelization: It is possible to be a member of the Church yet not an intentional disciple of Jesus Christ.

Her academic credentials also include a higher diploma in classical Christian spirituality from Milltown Institute, a master of arts in theology and Christian ministry from Franciscan University and two bachelor's degrees — a bachelor of arts in communications and a bachelor of science in education — from Black Hill State University in Spearfish, S.D.

Brown said she hopes "to equip the archdiocese to be on the 'cutting edge' of the new evangelization."

"I want people to know Jesus," she said. "Right now, moral difficul-

ties often pose serious obstacles for evangelization. People have often become engaged in patterns of life that are not compatible with living as a Christian, and can be very resistant to the change that conversion requires.

"Pope Francis has taught us something very important in recent weeks about the necessity of getting first things first," she added. "We need to first convince people of God's total love for them and bring them to a place of radical self-entrustment to the Lord Jesus. Only when that act of self-entrustment to the Lord has taken place can we really face the moral requirements of being a Christian. Knowing Jesus and being able to lean on him changes the whole experience of morality."

Tina Korbe Dzurisin is the director of communications for the Archdiocese of Oklahoma City.

Briefs

Immaculate Conception Church to sponsor "Life in the Spirit" seminar

The second part of a two-part "Life in the Spirit" seminar at Immaculate Conception Church in Oklahoma City will feature teaching on the gifts of the Holy Spirit. The seminar begins with a session from 7 to 9 p.m. Nov. 8, continues with a session from 9 a.m. to 10:30 p.m. Nov. 9, and concludes with a session from 1 to 9:30 p.m. Nov. 10. The event is open to the public. Guest speakers will include Jacque Butler, Mary Jo Webb and Veronica Wilson. For more information, call (405) 793-7664.

Saint Joseph Church in Norman to host annual Thanksgiving Dinner

Saint Joseph Catholic Church in Norman is hosting its 91st annual Thanksgiving Dinner from 11 a.m. to 2 p.m. Nov. 17. The dinner will be served in the Parish Center gym at 421 E. Acres.

The home-cooked meal consists of recipes handed down for the past 91 years. The menu includes turkey, dressing, mashed potatoes, gravy, green beans, corn, cranberry jell-o salad, rolls, pie, coffee, tea and milk.

Tickets are \$10 for adults, \$3.50 for children (6-12) and \$30 for a family of five (under one roof). Children aged five and younger are free. Carry-outs are available. For tickets or more information, call (405) 321-1376. Tickets are also available at the parish office.

Saint Teresa's Catholic Church in Harrah announces annual Thanksgiving Bazaar

Saint Teresa's Catholic Church in Harrah will host an annual Thanksgiving Dinner and Bazaar from 11 a.m. to 2 p.m. Sunday, Nov. 24, at 1576 N. Tim Holt Dr.

As part of the Thanksgiving festivities, the church will also host an Early Bird Bazaar from 1 to 6 p.m. Nov. 23, as well as on Sunday during the dinner. Many hand-crafted items will be featured at the bazaar. In addition, a dona-

tion drawing will also be conducted on several unique items.

Tickets for the dinner are \$7 for adults and \$3 for children 10 and under. Carryout orders will also be available. For more information, contact Bernadette Klimkowski at (405) 454-2871.

El Centro de Oportunidades expands with aid of local CCHD grant

El Centro de Oportunidades, "The Center for Opportunities," is Mount Saint Mary's community outreach program. The program, which enriches the lives of Hispanic families in the community through education programs, recently received a local Catholic Campaign for Human Development grant to sponsor a citizenship program planned for the fall.

Targeting the root causes of poverty is at the heart of CCHD. The Catholic Campaign for Human Development is the Bishops' domestic anti-poverty program, which for more than 40 years has supported long-term economic development in low-income communities. This is accomplished through local and national grants given to programs which are designed to give those living at the poverty line a hand up, not a handout.

This year's CCHD collection is Nov. 23 and 24 and provides the funding for local grants to programs who are helping to end the cycle of poverty.

Local grants for 2013 have been awarded to seven organizations to address issues that keep people in poverty. Parishes who received grants include Holy Angels, Mount St. Mary High School and St. Charles Borromeo in Oklahoma City. Grants were also awarded to St. Mary Parish, Ardmore, St. Peter, Woodward, and St. Catherine of Siena, Pauls Valley. Additional grant funds are available and applications are still being accepted.

For more information about CCHD or to apply for a grant, contact Becky Van Pool, at cchdoklahoma@gmail.com or (405) 523-3003.

Are you listening?

By Marlene Stapp

This is an exciting period for Oklahoma Catholic Broadcasting as we continue to expand our network in Oklahoma. Are you listening to: KKNG - 97.3 FM - Oklahoma City/Metro area, or KOEG - 88.3 FM in Lawton, KIOP - 88.3 FM in Prague, Tulsa - 94.9 FM, Bristow - 105.7 FM and Antlers 90.3 FM? In addition, we are now featuring Spanish programming on KTLR - 890 AM from 1 p.m. until dusk Monday through Friday and Mass in Spanish from noon to 1 p.m. on Sunday.

From 6 a.m. to 6 p.m. on Nov.



5 and Nov. 6, we will have our second Radiothon telecast with special guests and prizes. We will simulcast on all OCB stations and you can call in. Special guests will be Bishop Slatery of the Diocese of Tulsa on Tuesday from 9:30 to 10:30 a.m. and Archbishop Coakley of the Archdiocese of Oklahoma City from 4 to 5 p.m.

If you have not started listening to the broadcasts, do yourself a favor and turn it on.

Marlene Stapp is the secretary of Oklahoma Catholic Broadcasting.



The Catholic Foundation

CORNERSTONE

Donating your IRA to the CFO

The tax code provision that allowed IRA owners to contribute up to \$100,000 directly from their IRA to the qualified charity of their choice - without recognizing the donation as income - expired at the end of 2013. Congress has given no indication if it will be renewed.

As it existed through the end of this year, the "donation rule" worked as follows: an owner of an IRA who was over 70½ could directly transfer IRA funds to the Foundation without counting the donation as income. Because IRA owners who have reached age 70½ are required to withdraw a certain amount, called a minimum distribution, from their IRA assets each year and count this as taxable income, the donation rule was attractive to donors who

wished to minimize income.

Minimizing income is a goal for many IRA account owners aged 70½ and older. Increased levels of income can push retirees into higher tax brackets for Social Security tax purposes, and can also make them liable for higher Medicare payments. Consider making a gift of your IRA to the Catholic Foundation for the benefit of your parish or other Catholic ministry in the Archdiocese. Remember that the IRA sponsor should transfer the gift directly from the IRA to the Foundation. If you have questions about donating your IRA to the Catholic Foundation or would like information on any other estate planning strategies, call the Catholic Foundation.

For more information on Planned Giving contact:

The Catholic Foundation of Oklahoma, Inc.

P.O. Box 32180, Oklahoma City, OK 73123

(405)721-4115 ■ www.cfook.org ■ bsemtner@archokc.org

Please Remember the Archdiocese of Oklahoma City in Your Estate Plans

Calendar

NOVEMBER

1 All Saints Day Holy Day of Obligation.

1 NO First Friday Sacred Heart Mass at the Catholic Pastoral Center.

2 All Souls Day Mass at Resurrection Cemetery 8 a.m. Mass with Archbishop Coakley. 11:30 a.m. Mass with Archbishop Beltran. All are welcome.

2 Bishop John Carroll School will host a Monte Carlo Night Fundraiser in the Connor Center. The evening will begin with Hors d'oeuvres, Wine Reception and Silent Auction at 6 p.m. with Craps, Roulette and Black Jack tables opening at 7 p.m. The evening will feature live music by The Spencer Troy Band. Tickets are \$50 in advance and \$70 at the door. For tickets,

contact Stephanie Younge at bjcs-fundraiser@gmail.com or (405) 361-1227. This is an adult event.

3 Sts. Peter and Paul Parish in Kingfisher annual turkey dinner from 11 a.m. - 1:30 p.m. in the parish hall located at 315 South Main Street in Kingfisher. Carry outs are available. Prices for the meals are adults \$10 and children 3-11 \$5. For further information contact the church office at (405) 375-4616.

3 Milestone Anniversary Mass. Couples who are celebrating milestone anniversaries (25, 40, 50+) in the calendar year 2013 may attend a special Anniversary Mass at 3 p.m. at Our Lady of Perpetual Help Cathedral, 3214 North Lake Avenue, (N.W. 32 & Western) Oklahoma City. A reception will follow. It is imperative that if you plan to

attend contact the Office of Family Life at (405) 721-8944.

3 The Byzantine Divine Liturgy will be at St. Mark in Norman, at 5:30 p.m.

7 Devotion to The Precious Blood Of Jesus. An unfailing means of tapping the inexhaustible mercy of God from the source of our salvation. No one who is devoted to the Wounds and Blood of Jesus can be lost. Thursday's 9 p.m. -12:30 a.m. St James Church 4201 S. McKinley, OKC, OK. Loan at (405) 420-2527 (Bilingual). Linda at (405) 210-1414 (Spanish).

9 Bishop McGuinness Catholic High School will be administering the STS High School Placement test. Contact Amy Hanson, Freshman Counselor at ahanson@bmchs.org or (405) 842-6638 ext.

225 to register for the test.

9 Edmond Youth Fest for eighth -12th graders from 4:30-10 p.m. on Nov. 9, at Saint John the Baptist Church. Presenters will include Adam Bitter and Father Stan Fortuna. The cost is \$20; dinner provided. For more information, contact Matt Bond at mbond@stjohncatholic.org.

10 St. Joseph Church, Ada annual Dinner and Bazaar from 11 a.m. to 2 p.m. and 5 to 7 p.m. Dishes include the traditional turkey and dressing, ham loaf, vegetables and assorted salads. The bazaar will be held in one of the classrooms. There will be a raffle to win a Kindle Fire HDX 7" HD Tablet. Tickets are \$2 each. Tickets are \$10 for adults and \$5 for children age 4-10. For more information contact the parish office at (580) 332-4811.

Job Box

Director of Youth Ministry St. James the Greater Catholic Church, Oklahoma City, seeks a full -time Director of Youth Ministry to direct the youth activities for grades 7-12. For full job description: www.stjames-catholic.org/ Jobs. Apply online or send resume to Pastor @ 4201 South McKinley, Oklahoma City, OK 73109.

Full Time Administrative Assistant Holy Name Parish is seeking a Administrative Assistant. Interested applicants should consult the parish website (www.holynamechickasha.org) or con-

tact the parish office at (405) 244-6068 from 9 a.m. to 1 p.m., Monday through Friday. Submit resume, application, and references by November 9, 2013. Qualified applicants will be contacted for follow-up interviews.

Development Director St. Thomas More University Parish & Student Center in Norman, Oklahoma is seeking Development Director. The Development Director reports directly to the Director of Catholic Campus Ministry and is responsible for leading and managing the fund develop-

ment program, raising funds for the ministry and programs of the Catholic Center at the University, and managing all committees involved in fund development activities. To apply send cover letter, resume, and salary requirements to simon@petrusdevelopment.com.

Weekend Monitor for Rose Home Birth Choice of Oklahoma is looking for a Weekend Monitor for Rose Home. Rose Home is a shelter for homeless pregnant women. The times will be from 5 p.m. Saturday to 5 p.m. Sunday. This position will be working with the ladies and

For a full calendar and up-to-date jobs box, visit sooneratholic.org or use this QR Code with your smart phone.



children at Rose Home, monitoring the facility, making sure basic needs are met, rules are enforced, and general procedures are followed. If you are interested contact Misty Warfield, Birth Home Co-director, at (405) 361-9172 or misty@birthchoice.org



Kevin Pierce

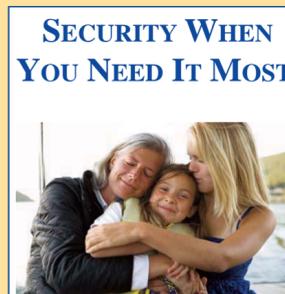
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Troy Snow

918-856-9303

Troy.Snow@kofc.org

Councils: 1104, 1302, 1677, 10388, 11194,

11734, 11959, 13313, 14248, 775, 4519, 7392, 9333, 14106



Chad McAuliff

918-284-0685

Chad.McAuliff@kofc.org

Councils: 6606, 962, 4804, 9668, 4721, 7395,

8433, 13828, 3167, 14448, 14220, 11633



Ric Moore

405-641-9582

Richard.Moore@kofc.org

Councils: 6477, 10822, 11237, 12669



Chris O'Lague

405-343-9661

Chris.OLague@kofc.org

Councils: 1018, 5160, 8523, 9901, 11648,

12108, 12605, 12819, 3556, 5168, 5354, 12382



Jody Snowder

405-474-6192

Jody.Snowder@kofc.org

Councils: 767, 3101, 4601, 5440, 6478,

12518, 14744, 8633



Michael Calhoun

405-990-0572

Michael.Calhoun@kofc.org

Councils: 965, 1287, 5396, 5759, 4026,

4598, 11909, 4889, 9583, 9900, 2604

New deacons: Ordination was occasion of joy

By Cara Koenig

The Sooner Catholic

OKLAHOMA CITY (Oct. 18, 2013) — It was a joy-filled night as Archbishop Paul Coakley ordained 12 men to the permanent diaconate for the Archdiocese of Oklahoma City.

These men have gone through four years of discernment and training, along with their wives, in preparation to serve the Lord and His church as deacons.

The newly ordained deacons are different in many ways — their careers range from teaching to civil engineering to science to the armed forces — but all answered the call to serve.

In his homily, Archbishop Coakley addressed the 12.

“Now, my dear sons, you are to be raised to the Order of the Diaconate,” the archbishop said. “The Lord has set an example that, just as He himself has done, you also should do. As deacons, that is, as ministers of Jesus Christ, who came among his disciples as one who served, do the will of God from the heart: Serve the people in love and joy as you would the Lord.”

The Rite of Ordination began after the Gospel as each candidate was called forth and presented to the archbishop. After the homily was the Examination of the Elect during which the candidates declared their willingness to fulfill the duties of the diaconate. Then each candidate knelt before the archbishop with his hands between the archbishop’s hands and took his vows.

The candidates then prostrated themselves before the altar as the litany was prayed over them.

“Singing the Litany of the Saints while prostrated in complete submission to the Holy Spirit was humbling and spiritually recharging. Listening to everyone praying for you and your ministry brought tears to my eyes,” said Deacon



Twelve new deacons of the Archdiocese of Oklahoma City.

Armando L. Cruz-Rodz.

The candidates again knelt before the archbishop as he laid hands on them, after which he said the prayer of ordination over the candidates. This prayer and the laying on of hands bestows the Holy Spirit and the conferral of the Diaconal Order.

Wives or other significant persons in the newly ordained’s life presented them with their vestments.

“There was one moment that reminded me that I could have never done this on my own. It came when my wife Annie stood up and brought the stole and dalmatic with which I was to be vested. As she handed them to me she held and squeezed my hands, as if saying, ‘This is the moment of truth, and I will continue to walk with you as you begin this ministry of service to the people of God.’ This day will live in me forever,” said Deacon Angelo Lombardo.

The newly ordained were then vested by a brother deacon and priest.



Manuel Garcia



Deacon Tom Carter receiving the Gospel from Archbishop Coakley.

Each new deacon knelt before the archbishop to receive the Gospel, with the direction: “Receive the Gospel of Christ, whose herald you now are. Believe what you read, teach what you believe, and practice what you teach.” After which the archbishop extends the sign of peace to each new deacon and their new brother deacons do the same.

As the newly ordained walked out of the Cathedral to applause, their work had just begun.

“I hope to continue to be a sower of the seed of faith, to inspire everyone I touch to follow the footsteps of the Lord Jesus while I serve their needs,” said Deacon Cruz-Rodz.

Cara Koenig is the photographer and special projects editor for the Sooner Catholic.

More photos of the ordination and bios for the new deacons are online at www.soonercatholic.org

Official Appointments Archdiocese of Oklahoma City

Effective Oct. 18, 2013 (Date of Ordination), unless otherwise noted

Deacon Charles L. Allen

Saint James Church, Oklahoma City

Deacon Thomas R. Carter

Christ the King Church, Oklahoma City

Deacon Armando L. Cruz-Rodz

Church of the Epiphany of the Lord, Oklahoma City

Deacon Clifford W. Fitzmorris

Saint John Nepomuk Church, Yukon

Deacon James S. Fourcade

Saint Mary Church, Guthrie (Effective December 1, 2013)

Deacon Manuel G. Garcia

Assumption of the Blessed Virgin Mary Church, Duncan

Deacon Clyde Grover

Saint Andrew Church, Moore

Deacon DeForest W. Hearn

Cathedral of Our Lady of Perpetual Help, Oklahoma City

Deacon Angelo A. Lombardo

Saint Joseph Church, Norman

Deacon John J. Page

Saint Paul the Apostle Church, Del City (Effective December 1, 2013)

Deacon Robert L. Quinnett, Jr.

Blessed Sacrament Church, Lawton

Deacon Charles F. Romero

Saint Peter Church, Guymon

Deacon Kevin J. Maloney*

Saint Francis Xavier Church, Enid and Saint Gregory the Great Church, Enid

*Recently relocated to Archdiocese of Oklahoma City