

## Oklahoma Catholics to observe Fortnight for Freedom

By The Sooner Catholic Staff

At 7 p.m., June 21, at the Cathedral of Our Lady of Perpetual Help, Archbishop Paul Coakley will celebrate a Mass to open the second annual Fortnight for Freedom, a two-week period of prayer and fasting to raise awareness of challenges to religious liberty.

That same evening, at the Basilica of the National Shrine of the Assumption of the Virgin Mary in Washington D.C., Archbishop William Lori of Baltimore will do the same.

Bishops across the country will similarly lead the faithful in their dioceses in the observance of the Fortnight.

For the second year in a row, from June 21 to July 4, Catholics and other people of faith throughout the United States will offer concentrated prayer and acts of penance for a renewed respect for life, marriage and religious liberty.

During these 14 days, the Catholic Church celebrates the feast days and solemnities of a series of great martyrs who remained faithful in the face of persecution by political power — Saint John Fisher and Saint Thomas More, Saint John the Baptist, Saints Peter and Paul, and the first martyrs of the Church in Rome.

Culminating on Independence Day, this special period of prayer, study, catechesis and public action emphasizes both the Christian and American heritage of liberty.

This year, the prayers of the faithful will espe-

cially focus on marriage, as the Fortnight for Freedom will likely coincide with relevant, marriage-related decisions from the U.S. Supreme Court.

In March 2013, the Supreme Court heard oral arguments in two cases that pertain to the legal definition of marriage — one to determine the constitutionality of the federal Defense of Marriage Act and the other to determine the constitutionality of California state Proposition 8.

Both laws define marriage as between one man and one woman.

In deciding these cases, the nine Supreme Court

Archbishop Coakley writes in this issue's "Put Out into the Deep" column (see Page 2).

The June 21 Mass to open the Fortnight offers members of the Archdiocese of Oklahoma City — and others interested to preserve and defend religious liberty — a unique opportunity to consider those effects in prayer and to hear the archbishop's extended reflections on the subject.

"There has been an insistent and reductive tendency in our society toward equating religious liberty with the freedom to worship," Archbishop Coakley continues in his column. "Religious freedom certainly includes this freedom, but it is much more."

Devotionals with relevant prayers for each day of the Fortnight devotionals are available for download at [fortnightforfreedomokc.com](http://fortnightforfreedomokc.com), a website designed specifically to facilitate the observance of the Fortnight by members of the Archdiocese of Oklahoma City.

More information about the Fortnight and additional resources are available at [fortnightforfreedom.com](http://fortnightforfreedom.com), a website of the United States Conference of Catholic Bishops.

In addition, the archdiocesan Facebook page (search "Archdiocese of Oklahoma City" to like the page and become a member of the ArchOKC online community) and the archdiocesan Twitter account (@ArchOKC) will facilitate dialogue about the Fortnight and suggest practical ways to participate throughout the two-week period.



justices will ultimately decide whether any statute that defines marriage as between one man and one woman is constitutional and at what level (the state level, the federal level or both).

"The long-term effects on religious liberty and conscience rights of such court rulings will be far-reaching for our Catholic institutions, as well as for many other religious and social institutions,"

## Local youth groups assist in tornado recovery efforts

By Sarah Cooper  
For the Sooner Catholic

Several of the Archdiocese of Oklahoma City's youth groups sprung to action following the destructive tornadoes that ripped through the state of Oklahoma on May 19 to May 20 and again on May 31. As many metro school districts dismissed for summer break, hundreds of teenagers and young adults felt called to spend the start of their summer vacation acting in service for their fellow Oklahomans.

Youth groups across the state collected food, water and supplies for the families and first responders. Others rolled up their sleeves and traveled to the hardest hit areas during the first couple of critical weeks.

**"Everywhere you look there is devastation"**

The youth of Saint Philip Neri parish in Midwest City, Okla., chose to travel to Shawnee, Okla., to aid with the recovery efforts. On May 19, a violent EF-4 tornado struck the town of Shawnee. With many of the state's resources and manpower focused on Moore, Okla., the teens from Saint Philip Neri wanted the community of Shawnee to feel that they were not alone in their massive cleanup and

rebuilding efforts.

On Friday, May 24, Saint Philip Neri's youth director, Frank Cleary, a graduate of Saint Gregory's University in Shawnee, and his family drove to the affected area to see what was needed. What he learned that day astounded him. Cleary found a mobile home community largely unassisted and many families desperately in need of help. Cleary and his wife gathered supplies for the mobile home community. Then, they helped families clear debris from the sites of their mobile homes while his children delivered Oreo cookies to the youngest victims in hopes of brightening their day.

"It is mind numbing because everywhere you look there is devastation," said Cleary.

Cleary was aware there was much more the youth of St. Philip Neri Church could accomplish. That night, Cleary quickly organized the youth and young adults of his parish via Facebook. The following morning, 12 teens and young adults traveled to Shawnee to lend a helping hand.

According to Cleary, "we helped a father and son that had side-by-side mobile homes in the community. They lost everything. We were able to separate all the metal and wood from their

mobile home to be picked up. One of our high school seniors even found a valuable coin collection scattered amongst the debris."

In addition, Saint Philip Neri's youth group set up a kitchen closer to the damage site to feed both victims and volunteers. Furthermore, they organized the large amounts of supplies that had been donated by individ-

**continued on page 5**



**For more tornado  
response coverage  
see pages 5 and 11.**

## Put Out Into the Deep Luke 5:4

# Fortnight for Freedom II

"No provision in our Constitution ought to be dearer to man than that which protects the rights of conscience against the enterprises of the civil authority." (Thomas Jefferson, Letter to New London Methodist, 1809)

The news in recent months has been filled with alarming symptoms of the erosion of conscience rights and mounting threats to religious liberty under the direction or with the tacit approval of the highest levels of government. Would the Founding Fathers of this great nation approve of these "enterprises of the civil authority?" As citizens and people of faith we ought to be concerned. More than that, we ought to take action. As believers, our first response is prayer.

Once again the U.S. bishops have called for the observance of a Fortnight for Freedom, a 14-day period of prayer, reflection and action to promote a greater appreciation of religious liberty in the period leading up to Independence Day. In our own archdiocese, the Fortnight will begin with a Mass at 7 p.m., Friday, June 21, at the Cathedral of Our Lady of Perpetual Help. I invite everyone to join us as we focus on real threats to our first and fundamental freedom and pray for the preservation and protection of our God-given right to religious liberty that has been wisely enshrined in the First Amendment of the U.S. Constitution.

Why all this concern? Why now? There are both short-term and long-term reasons for continuing the Fortnight for Freedom after its initial observance last year. Short term, there is great concern because most religious organizations will be forced to comply with the U.S. Department of Health and Human Services' contraceptive mandate beginning on August 1 this year. In spite of religious and conscience objections, both religious organizations and private employers will be required by law to provide insurance coverage for contraceptives, abortion-inducing drugs and sterilization in their insurance programs. They will be required to pay for services to which they have grave moral and religious objections, or face crippling fines. This is an unwarranted and unacceptable level of government interference with religious liberty.

In addition to this immediate threat, there is also concern about far-ranging effects of the many recent legal attempts to redefine marriage. In either of two pending

Supreme Court cases, the Court could strike down the states' ability to protect the traditional definition of marriage between one man and one woman. The Supreme Court rulings, expected very soon, could in effect grant to same-sex unions equal status with marriage. The long-term effects on religious liberty and conscience rights of such court rulings will be far-reaching for our Catholic institutions, as well as for many other religious and social institutions.

Marriage is not merely a human institution. Like religious liberty, its origins are in the Creator's plan that is ordered toward human flourishing and preserving God's designs for human beings and human communities, beginning with the family. Marriage is not primarily about the love shared between adults, but is intended to safeguard the transmission of life and to provide the most favorable setting for the raising of children. Children deserve both a mother and a father and the stability of a loving family. Regrettably, that is not always the case, but it remains the ideal.

There has been an insistent and reductive tendency in our society toward equating religious liberty with the freedom to worship. Religious freedom certainly includes this freedom, but it is much more. It also includes the freedom for private individuals to live their faith in the workplace and in the public square and to advance the truths and values that flow from faith publicly. It includes the rights of religious institutions such as schools, health care facilities and social service organizations to carry on their activities in full accord with their faith convictions and without government interference. These are coming increasingly under assault.

The Fortnight for Freedom draws attention to these very real threats and calls us to cherish our rich heritage as Americans and Catholics. We welcome the opportunity to join with other churches and people of faith to celebrate and preserve our first and fundamental freedom.



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](http://www.soonercatholic.com):

✓ The response to the tornadoes of May 19, May 20 and May 31 continues. For updated numbers regarding the number of long-term recovery cases opened by Catholic Charities and the Saint Vincent de Paul Society, please continue to check [archokc.org](http://archokc.org) on a regular basis.

✓ Members of the Sooner Catholic staff will be in Denver for the Catholic Media Conference from June 19 to June 21. Find daily dispatches about what they've learned online.

✓ Archbishop Paul Coakley will celebrate Mass to open the Fortnight for Freedom at 7 p.m., June 21, at the Cathedral of Our Lady of Perpetual Help. Full coverage of the Fortnight for Freedom will be available online.

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

### Admissions

On page 1 of the June 2, 2013, issue of the *Sooner Catholic*, in the article "Archbishop, metro area pastors respond to tornadoes," we mistakenly identified Father Tom Boyer as "Father Timothy Boyer."

On page 1 of the May 19, 2013, issue of the *Sooner Catholic*, in the cutline of the cover photo, we mistakenly identified Bishop McGuinness Catholic High School graduates as "Mount seniors."

We regret both errors, and appreciate the patience and support of our readers. It is our privilege to report the news of the Archdiocese of Oklahoma City, and it is our hope and prayer that, despite our all-too-human errors, we do it in a way that conveys that Christ is the center of the Church and the lives of our members.



## Archbishop Coakley's Calendar

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

- June 16** — Confirmation, 1:00 p.m., Saint Peter Church, Woodward
- June 17** — Envisioning Leadership Team Meeting, 10:00 a.m., Catholic Pastoral Center
- June 17** — Holy Hour for Life, Marriage and Religious Liberty, 4:00 p.m., Catholic Pastoral Center Chapel
- June 19** — Priests Council Meeting, 9:30 a.m., Catholic Pastoral Center
- June 20 - June 21** — Annual Provincial Meeting, Catholic Pastoral Center
- June 21** — Metro OKC Hispanic Ministry Initiative Team Meeting, 10:00 a.m., Catholic Pastoral Center
- June 21** — Fortnight for Freedom Mass, 7:00 p.m., Cathedral of Our Lady of Perpetual Help
- June 23** — Confirmation, 11:30 a.m., Saint Helen Church, Frederick
- June 25** — Saint Ann Retirement Center Board Meeting, 8:00 a.m., Catholic Pastoral Center
- June 25** — Department Heads Meeting, 10:00 a.m., Catholic Pastoral Center
- June 25** — Mass, 11:30 a.m., Catholic Pastoral Center Chapel
- June 27** — Vocations Board Meeting, 10:00 a.m., Catholic Pastoral Center
- June 27** — Catholic Charities Board Meeting, 11:30 a.m., Catholic Charities Offices
- June 29** — Priesthood Ordination, 10:00 a.m., Cathedral of Our Lady of Perpetual Help

## Official Pastoral Appointments

Effective July 1, 2013

Associate Pastor  
**Rev. Nerio Antonio Espinoza Bastidas**  
*Holy Family Church,*  
Lawton



Effective July 8, 2013

Parish Administrator  
**Rev. John R. Metzinger**  
*Corpus Christi Church,*  
Oklahoma City and  
*Saint Robert Bellarmine Church,*  
Jones



# Pope: Religious freedom gets more lip service than guarantees

By Carol Glatz  
Catholic News Service

VATICAN CITY — Religious freedom is talked about more than it is protected, Pope Francis said.

"The serious violations inflicted on this basic right are causes of serious concern," and the world's nations must act together to uphold "the intangible dignity of the human person against every attack," he said.

The pope made his comments during an audience with Italian President Giorgio Napolitano at the Vatican June 8.

The pope said the cooperation that exists between church and state in Italy is built on the daily interaction and rapport between government officials and Catholics, whose main aim is always the promotion of "the interests of the people and society."

He noted that 2013 marked the 1,700th anniversary of the Edict of Milan. This proclamation of tolerance of Christianity throughout the Roman Empire is seen by many, he said, "as a symbol of the first affirmation of the principle of religious freedom."

However, today "religious freedom



Pope Francis looks on as he leads his weekly general audience in St. Peter's Square at the Vatican June 5. (CNS photo/Paul Haring)

is more often declared than achieved," the pope said.

Religious liberty, in fact, is frequently violated and finds itself "subjected to various kinds of threats," the pope said. "It's the duty of everyone to defend religious freedom and promote it for all people."

Also, everyone benefits when peo-

ple together safeguard this "moral" right as it "guarantees the growth and development of the whole community," the pope said.

Pope Francis also told Napolitano that the "profound and persistent global crisis" in the world today worsens current problems, especially for the weaker members of society.

But the most "worrying" problems today include the weakening of the family and social ties, falling birthrates, the rule of profit in the work world and insufficient attention being paid to younger generations and their education.

In order to face the crisis, he said, "it is fundamental to guarantee and develop" democratic institutions, which are precisely an arena where lay Catholics can make "critical, just and creative" contributions to society.

Pope Francis said it was "urgent" to help foster, especially among young people, a new way of looking at political involvement.

There needs to be "a culture of encounter" in which "believers and nonbelievers may collaborate together to promote a world where injustices can be overcome and every person may be welcomed and may contribute to the common good," he said.

"We Catholics have the duty to dedicate ourselves even more to a serious journey of spiritual conversion so that every day we get closer to the Gospel," which calls on the faithful to offer "concrete and effective service to people and society."

## Vatican says Catholics have obligation to aid, defend refugees

By Cindy Wooden  
Catholic News Service

VATICAN CITY — Catholic laity have an obligation to root out traces of xenophobia in their hearts and recognize refugees as their brothers and sisters — children of God whose dignity must be protected, said a new Vatican document.

"Welcoming Christ in Refugees and Forcibly Displaced Persons," a document of pastoral guidelines for providing material and spiritual assistance to people forced to leave their homes was published June 6 by the Pontifical Council for Migrants and Travelers and the Pontifical Council Cor Unum, which promotes and coordinates Catholic charitable activity.

Since the mid-1980s, the document said, the debate surrounding refugees and other asylum seekers has become "a forum for political and administrative election purposes, which fed hostile and aggressive attitudes among the electorate."

In effect, countries are focused more on deterring newcomers from reaching their shores than they are on offering protection and a welcome to suffering people fleeing situations that threatened their lives and dignity, Cardinal Antonio Maria Veglio, president of the council for migrants and travelers, told reporters.

From a Catholic point of view, he said at a Vatican news conference, "every policy, initiative or intervention in this area must be inspired by the principle of the centrality and dignity of the human person."

Cardinal Robert Sarah, president of Cor Unum, said being Christian means trying to meet both the material and spiritual needs of refugees and displaced people, who "ask us for a commitment of love that first of all restores their dignity as persons made in the image and likeness of God."

"Along with bread, they need love that nourishes their spiritual dimension," Cardinal Sarah said, and that love is precisely what gives witness to "the love with which Christ loves us and saves us."

The new document from the two councils was designed to update their 1992 document, "Refugees, A Challenge to Solidarity." In addition to the more restrictive policies many countries have adopted since 1992 — including because of the threats of terrorism and because of the global economic crisis — the new document focuses more on the dangers of human trafficking and on the need to develop protections for the forcibly displaced — those people



A boy displaced by violence in Sudan peers through a fence in Agok, a town in the contested southern Abyei region. There are 28.8 million internally displaced persons in the world, according to the Pontifical Council for Migrants and Travelers. (CNS photo/Paul Jeffrey)

who were forced to flee their homes, but did not seek refuge in a new country.

According to data compiled by Cardinal Veglio's office, in 2012 there were some 16 million officially recognized refugees in the world and 28.8 million internally displaced persons. In addition, an estimated 21 million people have been trafficked, including 4.5 million for sexual exploitation and 14.2 million for what amounts to slave labor.

With the introduction of more restrictive measures both for immigration and for the recognition of refugee status, the number of people being smuggled or trafficked — for sex, forced labor or as child soldiers — has increased, the document said.

In addition to supporting Catholic groups, particularly women's religious orders that are rescuing victims and helping them recover, the document said, lay Catholics need to look at how their investing or buying habits may actually promote trafficking for low-cost labor, including in the fields of manufacturing, textiles and agriculture.

The document treats the whole field of migration as a field for Catholic missionary activity, which

includes telling people about Christ, but also includes the ongoing conversion of its own members and the public defense of the rights of the weak.

"Every person is priceless, human beings are worth more than things, and the gauge of the values any institution holds is whether it threatens or enhances the life and dignity of the human person," the document said.

Refugees and forcibly displaced people not only have needs, but they have gifts, the document said. In refugee camps, detention facilities and parishes where they resettle, Catholic representatives should be aware that some of them may have been catechists at home and should continue to be involved in ministering to members of their community.

Those who have endured great suffering and yet still believe in God "can be effective agents of witness and evangelization not only among their peers, but also for the local population," it said.

*Editor's Note: A CNS video story about how Pope Francis' family history has given him a special awareness of the problems of migrants can be found at <http://youtu.be/6mpm8VOLFSA>*



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Volume 35, Number 12  
Sooner Catholic Newspaper

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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.

# The Year of Faith according to Pope Francis

*A second look at the pastoral letter on the Year of Faith written by Cardinal Jorge Mario Bergoglio*

**By Pedro A. Moreno, OP, MRE**  
*Director of Hispanic Ministry*

A few months ago I presented the beginning of the Pastoral Letter on the Year of Faith written by Cardinal Jorge Mario Bergoglio, now Pope Francis. Here I offer the final section of that letter which was published in his then-Archdiocese of Buenos Aires, Argentina, on Oct. 1, 2012, the Feast of Saint Therese of the Child Jesus. Here, he continues to reflect upon "Crossing the threshold of faith," a metaphor for living the Year of Faith.

The Year of Faith is a new call to deepen within our lives the faith we have received. To profess the faith with our mouths implies that we live this faith in our hearts and manifest it through works: a witness and public commitment. The disciple of Christ, sons and daughters of the Church, cannot ever think that belief is a private matter. This is a very important and difficult daily challenge, but we are persuaded by the fact that the one who began a good work in you will continue to complete it until the day of Christ Jesus (Phil. 1: 6). Looking at our own reality, as missionary disciples, we wonder: What does crossing the threshold of faith challenge us to?

**Crossing the threshold of faith** challenges us to discover that although today it seems that death reigns in its various forms and that history is governed by the law of the strongest or cunning and if hatred and ambition operate as engines of so many human struggles, we are also absolutely convinced that this sad reality can change and must change, decidedly so because "if God is for us who can be against us?" (Rom. 8:31, 37).

**Crossing the threshold of faith** involves not being ashamed to have a child's heart because a child still believes in the impossible and can live in hope: the only thing that can give meaning to and transform history. It is to constantly ask for, to pray without losing heart and worshiping so that the way in which we gaze may be transfigured.

**Crossing the threshold of faith** leads us to plead so that everyone can have "the same attitude that is also yours in Christ Jesus" (Phil. 2: 5), experiencing a new way of thinking, of communicating, of looking at ourselves, of respecting each other, of being family, of outlining the future, of living love and our vocation.

**Crossing the threshold of faith** is to act, relying on the strength of the Holy Spirit present in the Church and that is also manifested in the signs of the times. It's to accompany the constant movement of life and history without falling into the paralyzing defeatism of thinking that all of the past was better. It's the urgency to think anew, share anew, create anew, kneading life with "the new leaven of justice and holiness" (1 Cor. 5:8).

**Crossing the threshold of faith** implies having eyes filled with amazement and hearts not lazily used to everything but hearts capable of recognizing that, every time a woman gives birth, she is still wagering in favor of life and the future, that, when we care for the innocence of children, we are guaranteeing the truth of a tomorrow and, when we tenderly and lovingly care for the life of an elderly person, we are doing an act of justice and we are caressing our own roots.

**Crossing the threshold of faith** is work performed with dignity and vocations of service, with the abnegation of one that returns again and again without weakening one's grasp on life, as if everything already done was only a step on the way to the kingdom, the fullness of life. It is the silent wait after sowing the daily seed, gazing upon the gathered fruit, thanking the Lord for He is good and asking Him to not abandon the work of his hands (Ps 137).

**Crossing the threshold of faith** demands a fight for freedom and coexistence even if we are surrounded by others that quit, in the certainty that the Lord asks us to do justice, love goodness and walk humbly with God (Micah 6:8).

**Crossing the threshold of faith** involves the ongoing conversion of our attitudes, modes and tones with which we live and to reformulate and not just patch up or varnish, giving the new form that imprints Jesus Christ to what is touched by His hand and His gospel of life, to encourage ourselves to do something unheard of by society and the Church, for "Whoever is in Christ is a new creation" (2 Cor. 5:17-21).

**Crossing the threshold of faith** leads us to forgive and learn to raise a smile. It's to come close to all who live in the existential periphery and calling them by name. It's taking care of the frailties of the weakest and to hold their wavering knees with the certainty that whatever you did for one of these least of our brothers or sisters, you did for Jesus (Mt 25: 40).

**Crossing the threshold of faith** means to celebrate life. Let us be transformed because we have become one with Jesus at the table of the Eucharist celebrated in community, and from there be with our hands and hearts busy working on the big project of the Kingdom: All else will be given to you besides (Mt 6.33).

**Crossing the threshold of faith** is to live in the spirit of the Council and of Aparecida\*, a Church of open doors not only to receive but open doors mainly for us to go out and to bring the gospel to our streets and to the lives of all men and women of our time. (\*Aparecida is the most recent document of the Latin-American Episcopal or Catholic Bishops Conference, CELAM.)

**Crossing the threshold of faith** for our archdiocesan Church implies that we feel confirmed in the mission to be a Church that lives, prays and works in a missionary spirit.

**Crossing the threshold of faith** is ultimately to accept the new life of the Risen Lord in our poor flesh and make it a sign of new life.

Pondering all these things, look to Mary. May she, the Virgin Mother, accompany us as we are crossing the threshold of faith and help bring into our Church the Holy Spirit, as in Nazareth, so, like her, we might worship the Lord and go out to proclaim the wonders he has done in us.



## Year of Faith pilgrimages start June 17

Why take a pilgrimage this summer? To personally encounter Christ in the sacred spaces of the Archdiocese of Oklahoma City and to learn the history of the Church in central and western Oklahoma.

The pilgrimage sites are open from 9:30 a.m. to noon and 1:00 p.m. to 3:00 p.m. weekdays June 17 through August 16. All sites will be closed July 4. It is recommended to call ahead to be sure the sites will be open. The sites will also be open on three Sundays — June 23, July 21 and August 18 — from 11:00 a.m. to 4:00 p.m.

The pilgrimages are: (1) the seat of the archdiocese, (2) cradle of Catholicism in

the archdiocese, (3) multicultural presence in the archdiocese and (4) points of interest in the archdiocese.

Info sheets and downloadable passports for each pilgrimage are available at [archokc.org/year-of-faith](http://archokc.org/year-of-faith). The info sheet provides a brief background on each site, the address, contact information, Mass times and the times that the sites will be open. The passport has a question to answer for each site. Each pilgrimage ends at the Heritage Museum at the Catholic Pastoral Center where pilgrims will hand in their completed passports to receive an Archdiocese of Oklahoma City Year of Faith commemorative pin.



# Archdiocesan youth lend time, skills to recovery effort

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uals across the nation.

The teens were struck by how the storm annihilated the community.

One teenager, Janessa Egler, recalled, "It was devastating to see all of the damage. Seeing the baby gear scattered in the debris was the worst. We also found baby pictures and jewelry boxes in the rubble. It was crazy to see all the belongings spread out everywhere."

Once they recovered from the shock of the situation, the teens dedicated their efforts to finding items that would be important to the families who lost everything.

"We were just trying to search for items that would be salvageable or meaningful to the family. We were shocked when we could find many things still intact scattered in the devastated mobile home park," Saint Philip Neri young adult Jenni Lane added.

Cleary believes the trip has made a lasting impact on his teens.

"The kids were stunned and at a loss for words. The force of the storm left an impression on the youth. They were very appreciative of the comforts they knew they would be returning home to," Cleary said.

Lane was thankful she could aid with the cleanup.

"You could see in the homeowners' eyes how appreciative they were," she noted.

Cleary is hopeful his teens made a difference in the lives of the victims.

Cleary added, "They really just want to help somehow. They have been struck by the thought that they could lose everything in an instant."

## More to come in the months to come

As the school year was winding down, students at Bishop McGuinness High School also made time to help those affected by the tornadoes. The student body, led by campus minister Aimee Phillips and Bishop McGuinness junior Adele Edmonds, loaded a moving truck full of tornado relief supplies. In addition, they have been gathering financial contributions to aid families in the McGuinness and Mount Saint Mary's communities that were touched by the storms. In the weeks following the violent weather, the students raised more than \$8,000.

Edmonds remarked, "We are hopeful that donations will continue to come and we believe our end result will be tremendous. These people will continue to be in our constant prayers and I know the student body plans on holding these people close to our hearts well into the school year and until they are healed!"

This summer, more than 100 families from Bishop McGuinness will participate in ongoing Red Cross relief efforts to alleviate the burden of the rebuilding process across Oklahoma.

According to Phillips, "We'll have various work days for cleanup, etc., that students, teachers and



parents will all be a part of."

Phillips continued, "Our students were deeply impacted by this event, so close to home. The theology department chair, Clyde Grover, lost his home in the Moore tornado, as well as our cafeteria administrator's sister, and family members of our students. When our students realized the horror of what had happened to our Oklahoma community, they immediately wanted to take action and put together a prayer service themselves and began the initiative to collect relief supplies and money."

Unfortunately, the state of Oklahoma was struck again by a second EF-5 tornado in El Reno, Okla., on May 31. The youth of Saint Monica's Catholic Church in Edmond, Okla., felt called to assist the family of a parishioner in their rebuilding. The youth group spent June 6 cleaning out the family's garage and bedroom along with picking up trash, shingles and belongings scattered across the pastures.

Rebecca Miller, a high school junior from Saint Monica's, said, "The destruction in El Reno was overwhelming. I am so glad I had the opportunity to go help this family clean up after the tornado. I am so grateful for all that I have, and I pray this family gets an amazing house after everything they have gone through."

Saint John the Baptist's youth director, Becky

Coyle, said it was "quite a kick in the teeth" to see the destruction firsthand and hopes her teens can assist the people of Moore overcome this hardship. Coyle accompanied her youth group to the headquarters of Serve Moore. From there, they were sent to clean up Veterans Park, which had been littered with debris.

According to Coyle, "The high school students picked up stuffed animals, clothing, baby toys and, of course, many small pieces of the houses. They realized that by clearing the park they were actually clearing debris from people's homes."

Several members of the Saint John's youth group also helped to organize donations given to Knights of Columbus. They plan to return throughout the summer to continue the work they started.

"Most of our youth want to go back and help," Coyle said. "All felt emotional realizing they were picking up items that actually belonged to a person who more than likely now had nothing. One of our young people said 'the magnitude of destruction was so great it truly felt like we were in a different country.' We walked the neighborhood bordering the park. It had not been cleaned yet. The cars were a mangled mess. It was very sobering to see the bits of houses everywhere. Nothing was left standing at many of the houses. At one, there was only a fireplace left and at another only a bathroom with no roof."

Coyle continued: "We have found that the teens have such open hearts to be the hands and feet of Christ. It is our responsibility to be sure they have an avenue to show their compassion. Even though it was tough, tiring, dirty work, they never complained. Instead they just focused on the people who had lost so much."

High school sophomore Sarah Singletary added, "There were so many people reaching out willing to do anything to help. Everyone turns to their faith. When I say I was moved by this experience, I'm more moved by watching people's faith, rather than seeing the destruction, and that always brings a smile to my face."

Even the hardest hit parish of Saint Andrew's in Moore is ready to help out. Despite being without power during and after both the May 20 and May 31 tornadoes, the middle school youth group will be hosting the Just5Days Middle School Work Camp from June 17 to June 21. Sixty-six campers will be aiding the cleanup effort around their parish. According to organizer Faith Reilly, participants will "be cleaning up debris, restocking and organizing supplies, and even helping to watch children while parents rebuild their lives."

*Sarah Cooper is a freelance writer for the Sooner Catholic.*





# Meet Our Seminarians



*This is the fifth part in a 24-part series to introduce the seminarians of the Archdiocese of Oklahoma City to the people they will one day serve as priests.*

Meet **Matt Thomason**

1. What is your home parish?  
St. John Nepomuk, Yukon, OK
2. What seminary do you attend?  
St. John Vianney Theological Seminary
3. If it is God's will, what year will you be ordained a priest?  
2016
4. How old were you when you first thought that God might be calling you to the priesthood?  
24
5. What is your favorite subject in the seminary?  
Scripture
6. Describe your typical day.  
5:55 am Holy Hour, 6:55am morning prayer, 8am-12pm classes, 12:10pm Mass, 1:15pm lunch, 2-6pm study period, 6 pm evening prayer, 6:15 dinner, free time after dinner.
7. What is the most important thing you have learned in the seminary so far?  
How important it is to have a solid relationship with Christ.
8. What do you look forward to most about becoming a priest?  
Serving the people of God with the sacraments and sharing the gifts I that have received with others.
9. Who is your favorite saint?  
St. John Vianney
10. Name one thing that every Catholic needs to know.  
God loves you more than you know and He is continually trying to draw you closer in relationship with Himself.
11. Describe your relationship with Christ.  
My relationship with Christ is basic. We often share a loving gaze.
12. Why choose a life of sacrificial love in any vocation rather than a life of self-gratification?  
Love is more meaningful than self-gratification. Love naturally wants to share itself with others. It is more focused on giving fully of itself than what it can receive.

## Prayer for Discernment

Heavenly Father,  
I ask for the guidance of the Holy Spirit that I may choose the vocation to serve you best. May the light given to me at my baptism be nourished by the Body and Blood of your Son, that I may grow in your knowledge and love. I ask this and all my needs today through Christ our Lord.  
Amen.

# Ordination will include meaningful moments

By **Anamaría Scaperlanda Biddick**  
*For the Sooner Catholic*

On Saturday, June 29, the feast of Saints Peter and Paul, Deacon Brian Buettner will be ordained a priest. The Ordination Mass will take place at 10 a.m. at the Cathedral of Our Lady of Perpetual Help.

The Rite of Ordination will take place directly after the homily, between the Liturgy of the Word and the Liturgy of the Eucharist. The Rite includes numerous traditions imbued with symbolism, such as when the candidate prostrates himself on the floor during the Litany of the Saints. In prostrating himself, the candidate shows his willingness to give his entire self for the Church.

Archbishop Coakley said there are many moving moments.

"At the Rite of Ordination, people find different elements moving: when the priest prostrates himself, the laying on of hands [which is the moment when the bishop confers the power of the priesthood on the candidate], and the consecration of the new priest's hands with chrism, which is consecrating this man for priestly service," he said.

For Archbishop Coakley and all priests, the Rite of Ordination of a new priest has an added element.

"For every priest, attending an ordination is always an opportunity to renew our resolve and commitment, like a married person attending a wedding," the archbishop said.

Deacon Brian Buettner anticipates another aspect of the mass.

"I am really looking forward to the exchange of peace with my brother priests of the Archdiocese of Oklahoma City," Buettner said. "I have looked up to these great and holy men that serve the people of Oklahoma and it will be a great moment to embrace each of them as a fellow worker in the vineyard of the Lord."

Immediately after he is vested as a priest, Father Brian Buettner will go behind the altar to stand at the side of Archbishop Coakley for the Liturgy of the Eucharist. Father Brian will celebrate his own ordination mass.

"After the ordination Mass," Deacon Brian said, "I will have an opportunity to speak to the guests at the ordination and impart my 'first priestly blessings' to them during the reception in the Monsignor Connor Center. Later in the afternoon



Deacon Brian Buettner

I will be hearing confessions in the Cathedral before celebrating the evening with my family. It will be a busy day, but I am sure that it will be wonderful."

The next day, Father Brian will celebrate the Mass of Thanksgiving, his first mass as the principal celebrant, at St Mark the Evangelist in Norman, his home parish.

"I have spent so much of my youth at Saint Mark's and I have been formed by those experiences," he said. "Celebrating my first Mass at the very altar that I had spent so many years assisting as an altar server will be a wonderful moment in my life."

He added a hope for future priestly vocations from the parish: "I may be the first priestly vocation to come from Saint Mark's, but seminarian Bryan McCaffrey and hopefully many more young men will hear God's call in their lives to consider the priesthood."

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

# Obituary

NAME: Sister Cecilia Ann Miller  
AGE: 91  
PARISH/ TOWN: St. Mary-of-the-Woods, Indiana

Sister Cecilia Ann Miller died at 3:10 p.m. on Friday, May 31, 2013, in Mother Theodore Hall, St. Mary-of-the-Woods., Ind. She was born Jan. 22, 1922, in Jasper, Ind., to Linus and Clara Gosman Miller and was baptized Mary Ann.

Sister entered the Congregation of the Sisters of Providence on Jan. 6, 1940, and professed final vows Aug. 15, 1948. Sister earned a bachelor's degree from St. Mary-of-the-Woods College and a master's degree from the Rosary College. Of her 73 years as a Sister of Providence, she ministered for 28 years as music teacher in elementary schools in Indiana, Illinois, Kentucky and Oklahoma. She served on the music faculty of Saint Mary-of-the-Woods College from 1957 to1968 and again from 1972 to 1977. In the intervening years she was coordinator of school music for the Congregation. It was during this second term at the College that she gained expertise in music education for children with special needs. When she left the college faculty and returned to her home town of Jasper, she taught music not only at Precious Blood School there (1977-1988) but also offered private lessons to some special children. After her years in Jasper, she moved to Louisville, Ky., where she taught music for five

years at Ursuline-Pitt Academy, a school for special-needs children. In 1995, at the age of 73, she went to Taiwan for five years to begin a music program at Saint Theresa Opportunity Center, a school begun by Sisters of Providence for children with disabilities. On her return, she volunteered at Woods Day Care/Pre-School and began offering music activities for her sisters in Providence Health Care. She continued the latter until 2011 when she committed herself totally to the ministry of prayer.

Sister is survived by nieces and nephews. She is preceded in death by a sister, Marge Loehr Thomas. The wake was from 2:30 p.m. to 4:30 p.m. Monday, June 3, 2013, in the Church of the Immaculate Conception. The Mass of Christian Burial was 11:00 a.m. Tuesday, June 4, with Reverend Daniel R. Hopcus presiding. Burial was in the cemetery of the Sisters of Providence. The Callahan-DeBaun Funeral Home assisted with arrangements. Memorial contributions may be sent to the Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, Ind. 47876.



Sr. Cecilia Ann Miller

# Brother Simeon raised to order of deacon

**By Michael G. Kietzman**  
*For the Sooner Catholic*

On Friday, June 7, 2013, within the brick walls of Saint Gregory's Abbey, Shawnee, Okla., Brother Simeon was ordained to the diaconate.

Brother Simeon, who had completed his final monastic vows earlier this year, graduated from Saint Gregory's University in 2006 with two degrees: one in political science, and one in philosophy. If God wills it, he will be ordained to the priesthood one year from now.

While philosophy is a typical pre-seminary degree, his call, his vocation, his journey of faith was not as clear-cut as it might appear.

Simeon Spitz was not necessarily a "cradle Catholic."

"I was baptized Catholic as an infant but I wasn't raised Catholic," Brother Simeon said. "My mother was Baptist and I was raised free-will Baptist until the age of 10."

At that age, his Catholic father had him attend a Catholic Church camp. At the time, he was quite an adamant defender of the Baptist faith, and "didn't want to go outside and play with all the Catholic kids," he said.

Indoors, he came to meet a priest who, unbeknownst to him, would drastically alter the life of the young, strong-willed Baptist. Elated that he had the opportunity to debate a priest, he challenged the priest to a theological Baptist vs. Catholic duel.

Much to his surprise, the priest answered his questions using sacred Scripture to back all his

claims. Shortly thereafter, young Simeon Spitz underwent a complete ideological transformation. He received the sacraments of reconciliation and communion and became a practicing Catholic.

Now, he has obtained the diaconate, which, Abbot Lawrence Stasyszen of Saint Gregory's Abbey noted means "server."

"The ministry of the diaconate is the sacramental embodiment of Christian service," says Abbot Lawrence. "Of course all the baptized are called to Christian service, but the deacon is charged with the sacramental participation in the ministry of Jesus Christ, and also with proclamation of the Gospel."

This means that Brother Simeon is now able to give homilies at Mass, baptize babies, celebrate marriages and assist at Mass as an ordinary minister.

"Now you are not only a hearer of this Gospel, but also its minister and its carrier. Hold the mystery of faith with a clear conscience. Express by your actions the word of God what your lips proclaim," Archbishop Paul Coakley advised to Brother Simeon during his homily.

As a deacon, Brother Simeon is one step closer to the priesthood, which he prays is in accordance with the divine will. He has been called to serve the Church in a more intimate way, to have a distinct responsibility to shepherd the faithful flocks.

*Michael G. Kietzman studies English education and theology at Saint Gregory's University and is a freelance writer for the Sooner Catholic.*



*Left: Archbishop Paul Coakley lays his hands on the head of Brother Simeon Spitz during Brother Simeon's ordination to the diaconate Friday, June 7, 2013.*

*Above: Abbot Lawrence Stasyszen vests Brother Simeon at the ordination ceremony.*

*Photos by Vincent R. Vitale from St. James in Oklahoma City*



## New evangelization expert headlines annual convocation of priests

**By Anamaría Scaperlanda Biddick**  
*For the Sooner Catholic*

The priests of the archdiocese gathered for the Annual Convocation of Priests from June 3 to June 6 at the Pastoral Center. They gathered for prayer, pastoral education and fraternity. The theme of the convocation this year was the new evangelization.

Archbishop Coakley explained why this theme was chosen: "I chose the new evangelization in consultation with the Priest Continuing Education Committee because it's a topic of importance in the Church, and this is an opportunity for us to study it together."

The discussion of the new evangelization was led by Ralph Martin, a professor at Sacred Heart Seminary in Detroit. Martin presented at the invitation of Archbishop Coakley.

Martin explained that John Paul II distinguishes between primary evangelization, pastoral care and the new evangelization. Primary evangelization is directed toward people who haven't heard the Gospel. Pastoral care is to aid those striving to live a holy life in the Church in their journey,

while the new evangelization is to share the Gospel again with baptized Catholics who aren't living as disciples of Christ.

Martin noted another feature of the new evangelization. "It's lay people who are mainly engaging in the new evangelization, looking at ways to share the love of Christ with those they encounter in their day-to-day lives."

Because the new evangelization is directed at Catholics who are distant from the Church, it is ordinary lay people of the Church who have the opportunity to witness a life of fullness in the Church. Priests and other members of the hierarchy have less contact with these fallen-away Catholics than ordinary lay people. Thus, the main role of the priest in the new evangelization, Martin explained, is to activate lay people. "Most people won't have the confidence to feel like they have a mission, unless the priest tells them, 'Christ is living in them and wants you to work for him.'"

Priests, Martin continued, can encourage people to go to renewal events — such as the parish mission or retreats — and point them to good books to help them grow in the spiritual life. These events

can help lay people flourish in Christ's love, which in turn aids the faithful in sharing this love with all those they encounter.

Martin shared obstacles to the new evangelization.

"The Catholic Church has taken a lot of hits with clergy sex abuse and opposition of same-sex marriage," he said. "The Church has an image of being against people. But there is treasure in earthen vessels, even if there are cracks in those vessels, for that treasure is Jesus."

"The Church isn't against gay people," Martin continued. "The Church has a desire for happiness for everyone and a plan for everyone. God loves everybody enough to call them out of their sins to a life of holiness."

Archbishop Coakley affirmed the importance of the new evangelization: "It gets at the heart of what our mission is: to awaken the faith of all Catholics and call them to deeper discipleship."



*Ralph Martin*

# Spring marks dedication of multiple sacred spaces throughout archdiocese



Archbishop Paul Coakley—in concelebration with priests from across the Archdiocese of Oklahoma City—celebrated a Mass to dedicate the new church building of Saint Frances Cabrini parish in Beaver, Okla., earlier this spring.

## Saint Mark's gives gratitude for 45-year ministry of Father Tom Boyer



Father Tom Boyer, pastor of Saint Mark the Evangelist Church in Norman, Okla., celebrated a Mass of Thanksgiving Sunday, June 9, 2013, in advance of his retirement later this month. "I might not always be your pastor," Father Boyer said in his homily, "but I will always be your priest." Friends, family, former parishioners and Mount Saint Mary's graduates celebrating a 40-year reunion (former students of Father Boyer's and pictured above) gathered to fete Father at a reception after the Mass. Father Boyer, who has been a priest of the Archdiocese of Oklahoma City for 45 years, has been the pastor of Saint Mark's for 11.



Earlier this spring, Archbishop Paul Coakley—in concelebration with Archbishop Emeritus Eusebius J. Beltran and priests of the Archdiocese of Oklahoma City—celebrated a Mass to bless the new Divine Mercy and Blessed John Paul II chapel in Duncan, Okla. The chapel houses a relic of Blessed John Paul II (pictured above). The chapel is intended to be a place to deepen understanding of the Divine Mercy, according to Father Peter Jandaczek, the pastor of the parish of the Assumption of the Blessed Virgin Mary in Duncan, to which the chapel is adjacent. The archdiocesan Year of Faith committee has designated the Assumption church and the Divine Mercy and Blessed John Paul II chapel as 2013 pilgrimage destinations.

# Archbishop ordains four to transitional diaconate



Archbishop Paul Coakley ordained seminarians Linh Bui, Cristobal De Loera, Carson Krittenbrink and Timothy Ruckel to the transitional diaconate Saturday, June 1, 2013. "This is a very special class not only because of its size, but also for the beautiful expression of the diversity of cultures within our archdiocese," Archbishop Coakley said. "We see the fruitfulness of faith lived out in families and parish communities and, for this, we give thanks." For full coverage of this important archdiocesan event, please visit [www.soonercatholic.com](http://www.soonercatholic.com).

## Former orphanage residents reminisce at reunion



About 80 former residents and staff members of Saint Joseph's Orphanage and Saint Joseph's Children's Home gathered for a reunion hosted by Catholic Charities Oklahoma City Saturday, June 1, 2013 — 101 years after the founding of the orphanage. The parish hall of Saint Francis of Assisi Catholic Church in Oklahoma City — which was without power after yet another night of severe weather in central Oklahoma — was the dim, cool setting for the afternoon of reminiscing over ham and turkey sandwiches, potato salad, brownies and lemonade. After the initial gathering, the group toured the old grounds of the orphanage and said Mass, which was celebrated by Father Charles Murphy at 5 p.m. at Saint Francis. For full coverage of this meaningful event (including stories from former residents!), please visit [www.soonercatholic.com](http://www.soonercatholic.com).



# Scripture scholar explores supernatural family planning

*First Comes Love Finding Your Family in the Church and the Trinity* by Scott Hahn (2002, 2007 Doubleday)

★★★★★

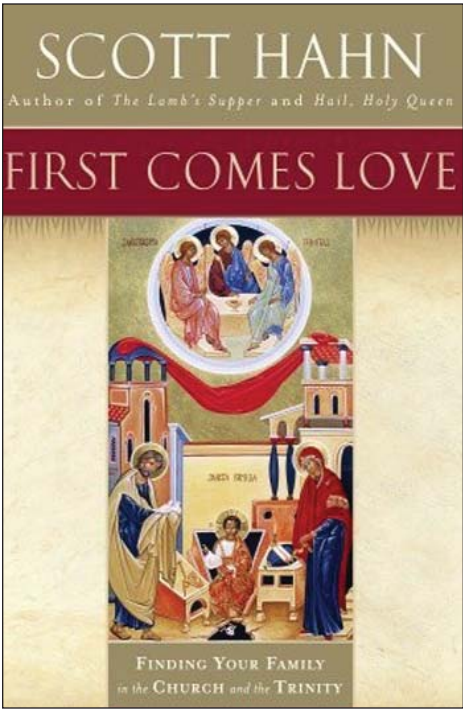
Reviewed by Brianna Osborne

This year, the Fortnight for Freedom focuses on life and marriage. It's a perfect time to pick up Scott Hahn's 2002 book about preserving the family, "First Comes Love".

In the beginning, God was already a family: Father, Son and Holy Spirit. But God so loved the man and woman he created that he gave them the chance to become part of his family. His beloved children rejected him, beginning a family feud that lasted until the Cross.

In "First Comes Love: Finding Your Family in the Church and the Trinity", Scott Hahn reveals God's plan to offer every member of the human race another chance to join his family through communion in the Church founded by his son. Simultaneously, Hahn demonstrates — through personal memoir, history, sociology and inspiring sermons — the path that loving families should follow. With Hahn's simple descriptions, even difficult doctrines or explanations of Greek make for a very easy read.

As hinted in the main title of the book, Hahn does not jump straight into advice for family problems. Instead, he writes: "You know the story. It's the stuff of most of our movies, novels, ancient epics and pop-



ular songs. It's the substance of our fondest memories, our deepest longings or our most aching needs. It is not good to be alone."

Hahn tells several love stories throughout the course of the book, but first he shares his own experiences of "the Oldest Story in the World." Moments from his own life — the day he fell in love with his future wife, Kimberly, or the day she gave birth to their first son — give the book a more personal touch than most Bible studies.

However, Hahn is an insightful biblical scholar with a talent for pointing readers toward easy techniques to enhance their own study. Hahn pro-

vides an in-depth explanation of Adam and Eve's familial relationship with God, as well as an incredible theory as to how their love story became a tragedy.

After the Fall, the human family increased, the descendants of Abraham, Isaac and Jacob eventually becoming the tribe of Israel. The ancient Israelites formed "trustee families," meaning all the descendants of a patriarch united by a covenant. Yet the family of Israel was still separated from their heavenly Father — until Christ made a new covenant, forming an eternal family.

Christianity exemplifies the trustee family perfectly — all of God's children, living and dead, are united in the Eucharist. Every person is a member of God's family, and should be treated as such.

Although the book's scope includes the big picture of God's whole family, Hahn duly addresses the microcosms of individual families. While the daily lives of modern Christians are meant to be lived in the universal family, Hahn emphasizes that love in individual families comes first. He offers advice for families, addressing family dysfunction and the appropriate familial life for different vocations. For example, he offers hope to the imperfect human beings who make up a marriage.

Hahn says, "Family life begins when a man and woman marry. In marriage, each spouse gradually gives up preferences, peevs, privacy, and personal space in order to share life with his or

her beloved. It's a slow process, and it doesn't always come easily. Moreover, before the process is complete, the starry-eyed couple must be ready to look beyond their self-enclosed world to care for a child. ... But love does a remarkable thing in a good home. The individual, the couple, the baby, gradually become conformed to the family, precisely by their gift of self."

Marriage, parenthood and life in a family are presented with all the pain and hardships that they entail, as well as the joys and blessings. As Hahn maintains, families must always be in the process of learning to love selflessly, which Christ epitomized, and learn from the cautionary tale of Adam and Eve's selfish love.

The wealth of information in this book cannot be satisfactorily described here, as Hahn skillfully comments on every aspect of God's plan to create a family existing throughout time, with all of the world united — a supernatural family planning, if you will. "First Comes Love" is an invaluable resource for any member of a family to learn how to love more selflessly.

Hahn's works always provide an eye — opening experience. Among his best are "Hail, Holy Queen", a study of the Virgin Mary's role in salvation history, and "The Lamb's Supper", a book that is guaranteed to transform the way the reader views the Mass.

All three of these books are available at the archdiocesan library in both English and Spanish.

*Brianna Osborne is a staff writer for the Sooner Catholic.*

## Church historian offers predictions for future of Church in 21st century

*Evangelical Catholicism: Deep Reform in the Twenty-First Century Church* by George Weigel (Basic Books, 2013)

★★★★☆

Reviewed by Tina Korbe Dzurisin

At the center of George Weigel's latest work is not an idea to be examined, but a person to love. That person, of course, is Jesus Christ, who does not merely speak truth, but who is truth.

The centrality of Christ to "Evangelical Catholicism" explains the resonance of the book, which would otherwise be nothing more than a series of suggestions to improve the effectiveness of the Church's outreach.

Whereas programmatic prescriptions for change more typically nag and very rarely invite people to action, "Evangelical Catholicism" functions precisely as an invitation — and as a particularly elegant and attractive one at that.

In "Evangelical Catholicism", Weigel proposes the Gospel afresh — and suggests that all the people who comprise the Church should do the same.

What is that Gospel? The Good News is that God, the Creator of the Universe, has revealed himself to us in the person of Jesus Christ and desires to reconcile us to himself through Christ and his Church.

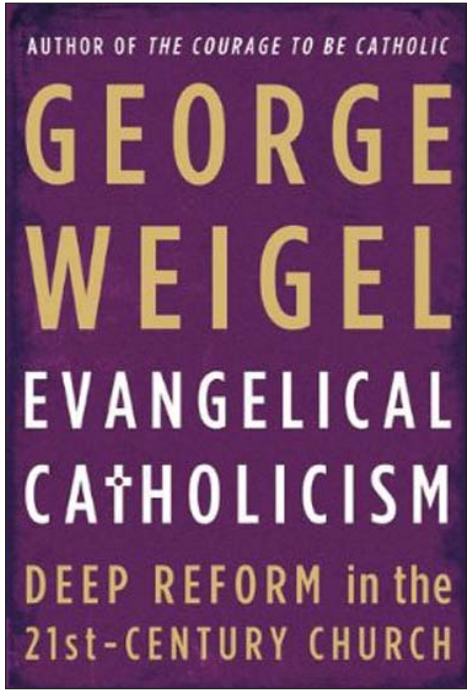
"Evangelical Catholicism" offers friendship with Jesus Christ and acceptance of his sovereign but gentle yoke as the answer to the question

that is every human life," Weigel writes. "His Gospel, which is at the heart of the evangelical Catholic proclamation, is a call to 'repent and believe.' It is a call to recognize that the Kingdom of God is at hand, here and now, among us. It is an invitation to enter that Kingdom, here and now, through ongoing conversion of heart and way of life."

The manner in which a bishop proposes the Gospel to his flock will necessarily be different than the manner in which a lay person proposes the Gospel to a coworker, however, and Weigel has impressively specific recommendations for the reform of the papacy, the episcopate, the priesthood, the consecrated life and the lay vocation.

Somewhat disconcertingly to an obsessive-compulsive reader like me, though, those recommendations do not proceed in the sequence I list them above. Weigel tackles the episcopate and priesthood in the first two chapters of the second part of the book, but doesn't approach the papacy until the last chapter, after he has also addressed reform of the liturgy, reform of the Church's intellectual life and reform of the Church's public policy advocacy. I would have preferred that he more closely group his suggestions for reform of the hierarchy.

Perhaps, though, his intention was to order the chapters in such a way as to stress that the mission to make disciples of Jesus Christ is the same for every Catholic, from the pope to the lit-



tlest person in the pews. Certainly, that is an important and penetrating theme of the book.

In college, before Weigel released this blueprint for the 21st century Church, a couple of my Catholic friends and I began to describe ourselves as "evangelical Catholics."

We adopted the term to resolve the cognitive dissonance that arose from the simple observation that many of our Catholic colleagues were more reticent about matters of faith than our Protestant colleagues. Why should that be so, we wondered, when Catholics have so very much more to talk about than Christians of other

denominations who have jettisoned so many of the time-honored traditions of the faith, from Confession to the Communion of Saints to crucifixes?

It's exciting to discover that, in so doing, we were joining what Weigel proposes is — or should be — a movement of the entire Church.

Weigel's book is profoundly hopeful and especially refreshing in its effectiveness at bridging the unfortunate divide that too often exists between those who subscribe to what Weigel calls "Catholic Antiquarianism" ("the temptation to imagine a Catholic Golden Age, usually pre-Vatican II, the return to which is thought to be the path to Catholic vitality in the future") and those who subscribe to what Weigel calls "Catholic Presentitis" ("a lust for 'relevance' according to post-modern cultural and intellectual canons").

If Weigel is right and Evangelical Catholicism does, in fact, become the dominant expression of Catholicism in the 21st century, creeping secularization might meet its halt — first at the level of individual persons and then in the public square.

At any rate, the marks of the Church — its oneness, holiness, catholicity and apostolicity — will be ever more readily apparent to those who have not yet joined the Church, but who will at long last know they're invited.

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

# Flooding affects refugee apartments; Catholic Charities helps

By Brianna Osborne  
*The Sooner Catholic*

Friday, May 31, 2013, was the Feast of the Visitation, commemorating the Virgin Mary's visit to her cousin Elizabeth to help her during her time of need. It is an encouraging thought, reflecting the actions of those who were ready to help the victims of this year's devastating storms.

The tornado that touched down in El Reno and the surrounding areas has now been declared an EF5, as well as the widest on record in the United States. Nineteen people died as a result of the violent storm. Severe flooding occurred throughout the metro area, affecting local schools and homes.

### Refugee apartments flooded

At approximately 7:30 p.m. on May 31, flooding began at the Jamie's Landing apartment complex, home to many of the refugees in Catholic Charities' resettlement program. Some families had arrived just days before.

Sixty-nine units were affected by the floods. In some areas, flooding exceeded four feet of water.

Personal possessions and furniture on the first floor were damaged, as well as many cars; some had water up to the dashboards.

Just before 9:00 p.m., staff members from the refugee office were getting calls. Two case managers were sent to Jamie's Landing to assist the families.

For most residents, the flooding happened too quickly to save possessions. In the front buildings, some were able to get a few things to upper levels. Many people could not open their doors because of the water pressure. Families were forced to climb out the windows, getting the kids up to a dry space.

### Safety and stability

Most of the refugees assisted by Catholic Charities have sought asylum in the United States — many of them because they were persecuted for their faith. According to Catholic Charities' website, they have worked with the United States Conference of Catholic



Bishops since 1975 to aid refugees to find "safety, stability, self-sufficiency and integration into their new community."

Most of them will never go back to their home country. Julie Lewis, director of the refugee resettlement program, said it is important to help them become self-sufficient, successful members of the local community. Many of the refugees who have been in Oklahoma for some time are now homeowners or small-business owners.

In the 1980s, Catholic Charities settled thousands of refugees from Southeast Asia, a result of the political and military conflicts in Vietnam and the surrounding countries. The book "A Century of Service," celebrating the 100-year anniversary of Catholic Charities, notes that other refugees came from Cuba, Eastern Europe, the former Soviet Union and other African and Asian countries.

This year, 150 new individuals will come to Oklahoma City with the help of Catholic Charities.

Currently, most refugees come from Burma and Iraq. Catholic Charities has also helped reunite families from Afghanistan, Somalia and other African countries.

The Refugee Resettlement office

assists families or individuals 18 and older. They can help families with three to six members find a place to live, based on the capacity of affordable housing in Oklahoma City.

Catholic Charities provides a wide array of services for newly-arrived refugees, which encompass many of the corporal and spiritual works of mercy. Pre-arrival, Catholic Charities works to set up a living space and gather household supplies for the family. Staff will then receive a family at the airport.

Once they are settled in, the staff at Catholic Charities offers assistance with counseling, financial consultations, medical appointments, benefits, access to insurance, employment services, job orientation and home assistance. For families with children, they assist with school enrollment, daycare needs and English language services. An important part of this assistance is helping the refugees get acclimated to their new country, and helping them develop a greater sense of community.

### One family's story

One household affected by the flooding was an Afghani family that arrived in Oklahoma City a few months ago. According to Lewis, their apartment was impacted significantly in the flood-

ing. The mother was overdue to have her baby. In the commotion of that night, helpers from Catholic Charities got the mother and her family out of that environment, found her a new bed Saturday afternoon, and made sure she was comfortable. The family's case manager went back and forth to the hospital with her. She had the baby on June 6.

After having been through all that, the father of the family came home and helped other refugees to get their beds and salvage furniture. Lewis summed it up: "Generosity goes in one and goes out to the other."

### Aftermath

In this case, the refugee office of Catholic Charities will work through the disaster relief office to get the refugees new bedding and other disaster assistance. Refugee resettlement will also partner with the Oklahoma City Refugee Coalition members, the First Baptist Church, the Furniture Bank of Oklahoma City and property management to obtain new furniture for the refugees.

For those interested in helping tornado and flood victims, Catholic Charities has recently opened a resource center at All Saints School in Norman. Information is available at archock.org, or at www.catholiccharitiesokc.org. Furniture Bank of Oklahoma City has also been getting in new and used donations to try to help all the victims.

After the storms in May, Lewis is grateful for the help coming from the people of Oklahoma and the United States.

"We've learned that we're the ones who are receiving. We're so grateful to be in the position that we are. Please continue to pray for Moore," said Lewis.

Catholic Charities hopes to have all the refugee families back in the apartments by June 20, so they can celebrate World Refugee Day. A small annual event will be held by the Oklahoma City Refugee Coalition.

# Catholic Charities ramps up for long-term recovery help

*Catholic Charities USA network deployed to assist CCOKC*

By Jennifer Dennis-Smith  
*For the Sooner Catholic*

Oklahoma City — A team of Catholic Charities disaster response specialists from across the country are assisting Catholic Charities of the Archdiocese of Oklahoma City as it responds to the needs of people affected by the recent rash of tornadoes, CCOKC executive director Patrick Raglow announced.

Within days, disaster case managers and specialists began arriving from the Dioceses of Joplin, La Cross, Indianapolis, Tulsa, Biloxi, Brownsville and Baton Rouge. Kim Burgo, disaster operations senior director from Catholic Charities USA, arrived early to lend technical support from the national office.

Since Hurricane Katrina, the national Catholic Charities network elevated its role in disaster response to become one of the country's leading early responders, creating a niche in disaster case management. The CCUSA team's disaster experience covers the gamut of natural events, ranging from Hurricane Katrina, California wildfires, floods, tornadoes, American Samoa tsunami and many others.

"We are grateful to Catholic Charities USA and the Catholic Charities offices for their on-site staff

expertise in helping us respond to this disaster," Raglow said.

Immediately after arriving, the 12 loaned staff began working alongside local CCOKC workers, assessing the immediate needs of disaster victims arriving at the 4 Multi-Agency Resource Centers and a distribution site set up at All Saints Catholic School in Norman. To date, case workers have interviewed more than 1,100 heads of household, assisting them with gift cards, housing deposits, crisis counseling, and personal and household items.

"The initial meeting is a first step on the long process to recovery," Raglow said, "but our real case management will begin later when we do a more in-depth analysis of the families with multiple barriers to recovery."

"Disaster response runs in predictable cycles," he continued. "Right now, we are still in the initial relief stage, but already we're seeing the signs the area is moving into the recovery stage."

As survivors' initial needs for food, clothing and shelter are met, families will begin to transition into a life of normalcy, moving into semi-permanent housing, returning to work and planning for the future.

Already, long-term unmet needs committees are forming to begin discussing long-range planning.

"Rebuilding people's lives is tough work," said Raglow.

"These tornadoes will likely impact the region for years to come," he added, citing that CCOKC is still working with families affected by the 2012 Woodward tornado.

"We are thankful for the assistance of countless Catholic dioceses and various communities from across the country that have donated goods and sent monetary contributions to assist us," Raglow said. "With God's help and the generosity of others, we will get through this disaster and care for the needs of people affected by these terrible storms."

CCOKC has opened a disaster relief site at All Saints Catholic School (4001 36th Ave. N.W., in Norman, Okla.) to aid all affected by the recent tornadoes with immediate needs. Household items, food, baby items, personal hygiene and cleaning supplies are available. Hours of operation are Monday through Saturday from 10 a.m. to 7 p.m., and Sunday from noon to 5 p.m.

## Lánzate a lo más Profundo

*Luke 5:4*

# Quincena por la Libertad II

"Ninguna disposición de nuestra Constitución debería ser más valiosa para un hombre que aquella que protege los derechos de conciencia contra las empresas de la autoridad civil". (Tomás Jefferson, Carta a la Iglesia Metodista de New London, 1809)

Las noticias en los últimos meses han estado llenas con síntomas alarmantes de la erosión de los derechos de conciencia y crecientes amenazas a la libertad religiosa bajo la dirección o con la aprobación tácita de los más altos niveles del gobierno. ¿Los padres fundadores de esta gran nación aprobarían estas "empresas de la autoridad civil?" Como ciudadanos y personas de fe debemos estar preocupados. Más que eso, tenemos que tomar medidas. Como creyentes, nuestra primera respuesta es la oración.

Una vez más, los obispos de Estados Unidos han pedido la celebración de una Quincena por la Libertad, un período de 14 días de oración, reflexión y acción para promover una mayor apreciación por la libertad religiosa en el período previo al Día de la Independencia. En nuestra Arquidiócesis, la Quincena comenzará con una Misa a las 7 pm, viernes, 21 de junio en la Catedral de Nuestra Señora del Perpetuo Socorro. Invito a todos a unirse a nosotros ya que nos centramos en las amenazas reales a nuestra primera y fundamental libertad y oraremos por la preservación y protección de nuestro derecho dado por Dios a la libertad religiosa que ha sido sabiamente consagrada en la Primera Enmienda de la Constitución de los EE.UU.

¿Por qué toda esta preocupación? ¿Por qué ahora? Hay razones tanto a corto plazo y largo plazo para continuar con la Quincena por la Libertad después de su celebración inicial el año pasado. A corto plazo, existe una gran preocupación porque la mayoría de las organizaciones religiosas se verán obligadas a cumplir con el mandato anticonceptivo del Departamento de Salud y Servicios Humanos de los EE.UU. que inicio el 1 de agosto de este año. A pesar de las objeciones religiosas y de conciencia, tanto de las organizaciones religiosas como los empleadores privados, ellos estarán obligados por ley a proporcionar por medio de sus seguros médicos cobertura para los costos de anticonceptivos, medicamentos para inducir el aborto y la esterilización. Ellos tendrán que pagar por los servicios a los que tienen objeciones morales y religiosas, o se enfrentarán a multas extraordinariamente caras. Este es un nivel injustificado e inaceptable de interferencia del gobierno en la libertad religiosa.

Además de esta amenaza inmediata, también hay preocupación sobre los efectos de largo alcance de los numerosos intentos legales recientes de

redefinir el matrimonio. En cualquiera de los dos casos pendientes en la Corte Suprema, la Corte podría derribar la capacidad de los estados para proteger a la definición tradicional del matrimonio como la unión entre un hombre y una mujer. Las sentencias del Tribunal Supremo, que se espera muy pronto, podrían en efecto conceder a las uniones del mismo sexo igualdad con el matrimonio. Los efectos a largo plazo sobre la libertad religiosa y los derechos de conciencia de tales decisiones de los tribunales serán trascendentes para nuestras instituciones católicas, así como para muchas otras instituciones religiosas y sociales.

El matrimonio no es meramente una institución humana. Al igual que la libertad religiosa, sus orígenes están en el plan del Creador, que es ordenado hacia la prosperidad humana y la preservación de los designios de Dios para los seres humanos y las comunidades humanas, empezando por la familia. El matrimonio no es principalmente sobre el amor compartido entre los adultos, pero está destinado a proteger la transmisión de la vida y para proporcionar el entorno más favorable para la crianza de los niños. Los niños merecen una madre y un padre y la estabilidad de una familia amorosa. Lamentablemente, ese no es siempre el caso, pero sigue siendo el ideal.

Ha habido una tendencia insistente y reductiva en nuestra sociedad hacia equiparar la libertad religiosa con la libertad de culto. La libertad religiosa comprende, ciertamente, la libertad, pero es mucho más. También incluye la libertad de los particulares a vivir su fe en el lugar de trabajo y en la plaza pública y avanzar en las verdades y los valores que se derivan de la fe públicamente. Incluye los derechos de las instituciones religiosas, tales como escuelas, centros de salud y organizaciones de servicios sociales para llevar adelante sus actividades en pleno acuerdo con sus convicciones de fe y sin interferencia del gobierno. Estos están llegando cada vez más bajo asalto.

La Quincena por la Libertad llama la atención sobre estas amenazas muy reales y nos llama a que apreciemos nuestra rica herencia como americanos y católicos. Damos la bienvenida a la oportunidad de unirse con otras iglesias y personas de fe para celebrar y preservar nuestra primera y fundamental libertad.



*Arzobispo Pablo S. Coakley*

# Cortas enseñanzas de Apologética Católica

En el último artículo de este periódico, dejamos propuesto el tema de la Tradición. Palabra que incomboda a los hermanos cristianos no católicos. Precisamente, porque estos fundamentan su doctrina y enseñanza en un ámbito descontextualizado de la historia. Al obviar un gran panorama histórico de la Tradición apostólica; lo que escribieron y enseñaron los Padres de la Iglesia. Al obviar todo esto, la enseñanza de Jesús, su mensaje y la vivencia de fe de la Iglesia después de su resurrección, sería imposible comprender el contexto de la Buena Noticia de salvación. Tener solo a la Biblia como medio y vía para asumir la doctrina de Cristo Jesús, no solo es infantil si no complicado. La Biblia sin Tradición apostólica no existiría; la Biblia y solo la Biblia sin magisterio apostólico será interpretada según el parecer de cada quien, según se sienta inspirado. ¿Se puede imaginar el lector cuantas interpretaciones puede haber de un mismo pasaje o enseñanza de Jesús, sin el magisterio de la Iglesia? La Biblia y solo Biblia sin el magisterio apostólico que la explique, aclare y enseñe dan como resultado lo que usted ya conoce, casi 40.000 sectas y grupos protestantes. Y todos y cada uno de estos argumentan y sostienen poseer la verdad y son la iglesia que Jesús fundó. ¿Puede usted creer esto? ¿Considera usted coherente y sensato esta manera de razonar de los grupos no católicos? ¿Piensa usted que la Biblia se pueda extraer de la realidad de la historia? Voy a proponer un ejemplo sencillo para explicar algo sobre este tema de la Tradición. Los hermanos cristianos no católicos, afirman que lo que no aparece en la Biblia, no es verdad, es inventado por el hombre, son tradiciones humanas y un sin fin de inconsistencias sin rigor académico y teológico. En la Biblia no aparece la palabra Biblia; no obstante creen en la Biblia; en la Biblia no aparece la palabra Trinidad por ningún lado, ni en el Antiguo Testamento ni en el Nuevo. No obstante los hermanos separados creen en la Trinidad (menos los mormones y testigos de Jehová, que son

sectas) Si estos grupos protestantes son trinitarios, creen en tres personas distintas y un solo Dios, Uno y Trino. Se pregunta, ¿porque lo creen si la palabra Trinidad, ni la explicación de esta doctrina aparece en la Biblia? He ahí el problema de los protestantes. Ellos no pueden dar respuesta a este interrogante; por la sencilla razón que el Magisterio de la Iglesia (Papa y obispos) en virtud de la TRADICION y sostenida en ella, pudo esclarecer, interpretar y definir este misterio teológico. Los no católicos guardan silencio, y si no lo hacen, sus explicación a este respecto es realmente infundada e insostenible desde la historia.

En el Nuevo Testamento encontramos fuertes evidencias sobre la TRADICION. En El, encontramos testimonio bien explícito del hecho de que la Escritura no contiene totalmente la enseñanza de Cristo. Veamos: Marcos 4:33 "Y les comunicaba la Palabra con muchas parábolas." ¿Pero cuáles? no dice las otras parábolas. Esto es, que enseñaba otras cosas con parábolas, pero estas no aparecen en la Biblia. Esto es la Tradición, no aparecen consignadas en la Biblia estas parábolas, pero entre los discípulos si que quedaron claramente expuestas y a su vez ellos las transmitieron. Pero eso no aparece en la Biblia. ¿Cómo no aparece en la Biblia, entonces no sucedió? Es el mismo caso de la palabra Trinidad. Otro ejemplo: Marcos 6:34 "...Y se puso a enseñar muchas cosas". Pero estas muchas cosas que enseñaba no aparecen en la Biblia. En Juan 16:12 "Mucho tengo todavía que decirlos, pero ahora no podéis con ello." Pero la Biblia no nos dice nunca ese mucho que tenia Jesús que decir. Posiblemente este mucho que tuvo que decir Jesús, fue dicho durante sus apariciones después de la resurrección, a las cuales se alude en Hechos 1:2-3.



Por Padre Raúl Sánchez

Muy pocas de esas enseñanzas se han guardado por escrito, y aquellas que si lo han sido, contienen solo mínimos detalles. Juan 20:30; Juan 21:25; Hechos 1:2-3.

La Palabra — Para dosis — es una palabra griega que traducida al español significa Tradición y es usada para hablar de la Tradición cristiana. Tradición, viene de un vocablo en latín, Tradere, que significa entregar. Así pues, y en términos elementales la Tradición es el mensaje de Jesucristo que se entregó de manera oral y escrita. ORAL: de viva voz; de persona a persona; de persona a grupos; año tras año; en la historia y haciendo historia. ESCRITO: El mensaje de Jesús escrito en documentos, organizados y estructurados en el libro que conocemos como Biblia. Comprendemos entonces que la Tradición y la Biblia no son dos cosas dispares u opuestas; por el contrario son dos realidades que se complementan se integran y se desarrollan de una manera estructurada, dando así clara explicación al desarrollo de la fe cristiana Católica y llenando los vacíos de interpretación que pudieran presentarse en determinados textos o pasajes bíblicos; cosa que los protestantes no pueden hacer, porque no atienden a la historia, al desarrollo de la fe de los pueblos dentro de contextos históricos muy concretos. Para terminar, la Biblia no cayó del cielo, se fue escribiendo, desarrollando y tomando cuerpo a lo largo de años, pero todo desde un principio se hacía de manera oral dentro del contexto social semita, judío, hebreo; en la historia (Tradición oral). La Biblia pues, no se entendería y no se podría entender sin un basamento primero de tradición, de historia. La historia es lo que permite que los acontecimientos narrados en la Sagrada Escritura de alguna manera pierdan la visión errada de un meta relato inverosímil, parecido al de una fabula.

*El Padre Raúl Sánchez, original de Bogotá, Colombia incardinado a esta Arquidiócesis de Oklahoma City es Pastor Asociado en la Parroquia San Pedro Apóstol en Guymon, Oklahoma.*

# El Año de la Fe según el Papa Francisco

Una segunda mirada a la carta pastoral sobre el Año de la Fe del Cardenal Jorge Mario Bergoglio

**Por Pedro A. Moreno, OP, MRE**  
**Director del Ministerio Hispano**

*Hace unos meses les presente el comienzo de la Carta Pastoral Sobre el Año de la Fe escrita por el Cardenal Jorge Mario Bergoglio, ahora Papa Francisco, sobre el Año de la Fe. Aquí les ofrezco el final de esa carta que fue publicada en su entonces Arquidiócesis de Buenos Aires, Argentina, el 1 de octubre de 2012, Fiesta de Santa Teresita del Niño Jesús. Aquí continua su reflexión sobre "Cruzar el umbral de la fe", una metáfora para la vivencia del Año de la fe.*

El Año de la Fe es una nueva llamada a ahondar en nuestra vida esa fe recibida. Profesar la fe con la boca implica vivirla en el corazón y mostrarla con las obras: un testimonio y un compromiso público. El discípulo de Cristo, hijo de la Iglesia, no puede pensar nunca que creer es un hecho privado. Desafío importante y fuerte para cada día, persuadidos de que el que comenzó en ustedes la buena obra la perfeccionará hasta el día, de Jesucristo. (Fil.1:6) Mirando nuestra realidad, como discípulos misioneros, nos preguntamos: ¿a qué nos desafía cruzar el umbral de la fe?

**Cruzar el umbral de la fe** nos desafía a descubrir que si bien hoy parece que reina la muerte en sus variadas formas y que la historia se rige por la ley del más fuerte o astuto y si el odio y la ambición funcionan como motores de tantas luchas humanas, también estamos absolutamente convencidos de que esa triste realidad puede cambiar y debe cambiar, decididamente porque "si Dios está con nosotros ¿quién podrá contra nosotros? (Rom. 8:31,37)

**Cruzar el umbral de la fe** supone no sentir vergüenza de tener un corazón de niño que, porque todavía cree en los imposibles, puede vivir en la esperanza: lo único capaz de dar sentido y transformar la historia. Es pedir sin cesar, orar sin desfallecer y adorar para que se nos transfigure la mirada.

**Cruzar el umbral de la fe** nos lleva a implorar para cada uno "los mismos sentimientos de Cristo Jesús" (Flp. 2, 5) experimentando así una manera

nueva de pensar, de comunicarnos, de mirarnos, de respetarnos, de estar en familia, de plantearnos el futuro, de vivir el amor, y la vocación.

**Cruzar el umbral de la fe** es actuar, confiar en la fuerza del Espíritu Santo presente en la Iglesia y que también se manifiesta en los signos de los tiempos, es acompañar el constante movimiento de la vida y de la historia sin caer en el derrotismo paralizante de que todo tiempo pasado fue mejor; es urgencia por pensar de nuevo, aportar de nuevo, crear de nuevo, amasando la vida con "la nueva levadura de la justicia y la santidad". (1 Cor 5:8)

**Cruzar el umbral de la fe** implica tener ojos de asombro y un corazón no perezosamente acostumbrado, capaz de reconocer que cada vez que una mujer da a luz se sigue apostando a la vida y al futuro, que cuando cuidamos la inocencia de los chicos garantizamos la verdad de un mañana y cuando mimamos la vida entregada de un anciano hacemos un acto de justicia y acariciamos nuestras raíces.

**Cruzar el umbral de la fe** es el trabajo vivido con dignidad y vocación de servicio, con la abnegación del que vuelve una y otra vez a empezar sin aflojarle a la vida, como si todo lo ya hecho fuera sólo un paso en el camino hacia el reino, plenitud de vida. Es la silenciosa espera después de la siembra cotidiana, contemplar el fruto recogido dando gracias al Señor porque es bueno y pidiendo que no abandone la obra de sus manos. (Sal 137)

**Cruzar el umbral de la fe** exige luchar por la libertad y la convivencia aunque el entorno claudique, en la certeza de que el Señor nos pide practicar el derecho, amar la bondad, y caminar humildemente con nuestro Dios. (Miqueas 6:8)

**Cruzar el umbral de la fe** entraña la permanente conversión de nuestras actitudes, los modos y los tonos con los que vivimos; reformular y no emparchar o barnizar, dar la nueva forma que imprime Jesucristo a aquello que es tocado por su mano y su evangelio de vida, animarnos a hacer algo inédito por la sociedad y por la Iglesia; porque "El que está en Cristo es una nueva criatura". (2

Cor 5,17-21)

**Cruzar el umbral de la fe** nos lleva a perdonar y saber arrancar una sonrisa, es acercarse a todo aquel que vive en la periferia existencial y llamarlo por su nombre, es cuidar las fragilidades de los más débiles y sostener sus rodillas vacilantes con la certeza de que lo que hacemos por el más pequeño de nuestros hermanos al mismo Jesús lo estamos haciendo. (Mt. 25, 40)

**Cruzar el umbral de la fe** supone celebrar la vida, dejarnos transformar porque nos hemos hecho uno con Jesús en la mesa de la eucaristía celebrada en comunidad, y de allí estar con las manos y el corazón ocupados trabajando en el gran proyecto del Reino: todo lo demás nos será dado por añadidura. (Mt. 6.33)

**Cruzar el umbral de la fe** es vivir en el espíritu del Concilio y de Aparecida, Iglesia de puertas abiertas no sólo para recibir sino fundamentalmente para salir y llenar de evangelio la calle y la vida de los hombres de nuestros tiempo.

**Cruzar el umbral de la fe** para nuestra Iglesia Arquidiocesana, supone sentirnos confirmados en la Misión de ser una Iglesia que vive, reza y trabaja en clave misionera.

**Cruzar el umbral de la fe** es, en definitiva, aceptar la novedad de la vida del Resucitado en nuestra pobre carne para hacerla signo de la vida nueva.

Meditando todas estas cosas miremos a María, que Ella, la Virgen Madre, nos acompañe en este cruzar el umbral de la fe y ayude a traer sobre nuestra Iglesia al Espíritu Santo, como en Nazaret, para que igual que ella adoremos al Señor y salgamos a anunciar las maravillas que ha hecho en nosotros.



## El papa Francisco: ¿Qué has hecho para hacer la iglesia santa, acogedora?

**Por Cindy Wooden**  
**Catholic News Service**

CIUDAD DEL VATICANO — Todos los católicos deben preguntarse qué han hecho personalmente últimamente para edificar la santidad de la iglesia y asegurar que las personas se sientan acogidas y amados en esta, dijo el papa Francisco.

"Algunas personas hoy día dicen: 'Cristo sí, la iglesia no', como dicen 'creo en Dios pero no en los sacerdotes'", dijo el papa. Tal postura no tiene sentido porque "es la iglesia lo que nos trae a Cristo y nos lleva a Dios. La iglesia es la gran familia de los hijos de Dios".

Durante su audiencia general del 29 de mayo el papa Francisco anunció que comenzaría una serie de charlas de audiencia acerca de la iglesia.

"La iglesia es la gran familia de los hijos de Dios", él dijo. "Ciertamente tiene aspectos humanos de los miembros que la componen, pastores y fieles. Tienen defectos, imperfecciones, pecados. Hasta el papa los tiene, y tiene muchos, pero lo que es bello es que cuando nos damos cuenta de que somos pecadores encontramos la misericordia de Dios. Dios siempre perdona. No olviden esto. Dios siempre perdona.

"El pecado es una ofensa contra Dios, pero también es una oportunidad", él dijo ante las estimadas 90,000 personas reunidas en la plaza y en la avenida más allá. "La humillación nos puede llevar a ver que hay algo hermoso esperándonos: la misericordia de Dios. Piensen sobre esto".

El plan de Dios, el papa dijo, es unir a toda la humanidad en una sola familia en la que todos reconozcan que él o ella es hijo de Dios y amado por él.

Durante el Año de la fe, él dijo, los católicos deben



*Papa FrancisCO sonríe durante una audiencia especial con los estudiantes de las escuelas jesuitas 07 de junio en el salón de Pablo VI en el Vaticano. (CNS foto / Max Rossi, Reuters)*

orar para que sus parroquias y toda la iglesia cada día sea más una familia que vive y comparte el amor y la misericordia de Dios.

Señalando que muchas personas hoy día se quejan de la iglesia, el papa Francisco exhortó a los católicos a hacerse varias preguntas: "¿Cuánto amo la iglesia? ¿Oro por ella? ¿Me siento parte de la familia eclesial? ¿Qué hago para hacer la iglesia una comunidad donde todos se sientan bienvenidos y comprendidos, todos sientan la misericordia y el amor de Dios, quien renueva la vida?"

Durante sus homilías de la Misa matutina en días previos a la audiencia el papa había estado hablando acerca de la identidad de la iglesia y de la

actitud que los católicos deben tener hacia los que vienen a sus parroquias y hacia el mundo.

Celebrando la Misa con empleados del Vaticano en la Domus Sanctae Marthae, donde vive, el 29 de mayo el papa Francisco habló sobre el peligro, hasta la tentación, de la iglesia y sus miembros de olvidar que la salvación viene de la cruz de Cristo.

"El triunfalismo de la iglesia detiene la iglesia", él dijo. Se convierte en una iglesia que camina solamente medio camino hacia de la meta de la salvación porque la gente se torna satisfecha con que todo esté "bien organizado, todas las oficinas, todo en su lugar, todo hermoso, eficaz".

Durante su homilía matutina del 25 de mayo el papa habló sobre la importancia de que los sacerdotes, los trabajadores parroquiales y los feligreses sean abiertos y acogedores de aquellos que vienen a la parroquia pidiendo algo. Él usó varios ejemplos, incluido el de una pareja que va a una parroquia para hacer arreglos para su boda, pero antes de ser felicitados se les dice cuánto va a costar y se le pide sus certificados de bautismo.

Demasiadas veces, el papa dijo, "somos verificadores de la fe en vez de facilitadores de la fe de las personas".

El papa Francisco también usó el ejemplo de una madre soltera que va a una parroquia pidiendo que su bebé sea bautizado, pero solamente escucha: "No, usted no es casada".

"Esta joven tuvo la valentía" de llevar su embarazo a término y no tener un aborto, él dijo, y "¿qué encuentra? Una puerta cerrada. Y esto le sucede a mucha gente. Esto no es buen celo pastoral. Esto empuja a la gente apartándola del Señor".

"Jesús instituyó siete sacramentos y nosotros, con este tipo de actitud, instituímos un octavo: el sacramento del control pastoral", él dijo.

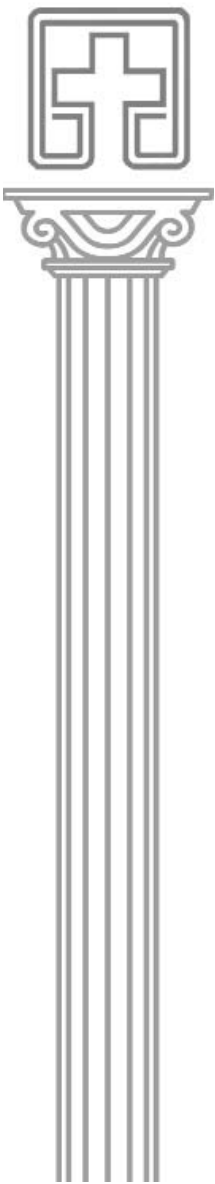


## Father Rother's anniversary to be celebrated with Mass and cookout

Okarche — The 32nd anniversary of Father Stanley Rother's murder in Guatemala is July 28, 2013. Archbishop Coakley will celebrate the 10:30 a.m. Mass at Holy Trinity church in Okarche. After Mass there will be an old fashioned parish picnic with a cookout and games for the kids. At 1 p.m. adoration will begin in the church. Benediction will be at 2:45 p.m. after which there will be a

prayer service at Father Rother's grave to finish the celebration. Those who plan to attend should bring a lawn chair or blanket and a potluck dessert to share.

For more information on Father Rother or upcoming Rother Guild events go to [www.fatherstanleyrotherguild.org](http://www.fatherstanleyrotherguild.org) or like the The Father Stanley F. Rother Guild on Facebook.



### The Catholic Foundation

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## Briefs

### Beginning Experience offers healing for heartache

There is help for the heartache of separation, divorce and widowhood at a Beginning Experience Weekend. This weekend program offers an opportunity, through God, for turning the pain of loss into an experience of positive growth. Trained team members who have suffered the loss of a loved one share their own experience as they lead participants through presentations, private reflections and small group sharing. The next Beginning Experience Weekend, which is sponsored by the Archdiocese of Oklahoma City, will take place at the Catholic Pastoral Center, July 19 to July 21, 2013. For more information or to register, please call the Office of Family Life at (405) 721-8944 or visit <http://archokc.org> to download the registration brochure.

### Master of Arts in Pastoral Ministry program offers theological and ministerial formation

The Master of Arts in Pastoral Ministry (MAPM) ministry formation program, offered in affiliation with Aquinas Institute of Theology in St. Louis, is now forming a cohort to begin study in late August 2013. MAPM prepares men and women for leadership in ministry in the local Church through human, spiritual, intellectual and pastoral formation for ministry. The MAPM degree provides formation for pastoral ministers who can serve in a variety of parish, hospital, education and diocesan ministries. The program is designed to engage and complement the unique gifts of experienced pastoral ministers through

graduate level theological and ministerial formation in the Catholic tradition.

Many potential ecclesial ministers, either by reason of distance from theological schools or of full-time employment, cannot participate in standard resident degree programs. In response to this challenge, the MAPM degree is offered in Oklahoma City as an Internet-enhanced cohort whose learning includes both online and face-to-face classroom sessions with professors from Aquinas Institute. Formative Spirituality is an essential component of the MAPM degree.

For more information, call Sister Diane Koorie in the Pastoral Ministry Office at (405) 721-4208, email [dkoorie@archokc.org](mailto:dkoorie@archokc.org) or visit <http://archokc.org/office-of-pastoral-ministry/master-of-arts-in-pastoral-ministry>. Applications must be completed by the end of June.

### Saint Gregory's University to host retreat for young adults

Saint Gregory's University will be the setting for an inspired "Praying with Scripture" retreat for those who are 18 years old and out of high school to 39 years old. The retreat begins with vespers at 6:45 p.m. Friday, July 19, and ends with Mass at 5 p.m. Saturday, July 20. The rest of the retreat will occur in the Rockwood Center at Saint Gregory's University Shawnee campus. The cost is \$35 a person and covers breakfast, lunch and overnight lodging in the residence halls. For more information or to register, call Marvin Bennett at (405) 878-5352 or email [fide@stgregorys.edu](mailto:fide@stgregorys.edu). Deadline to register is July 5.

### Archbishop to celebrate Annual Red Mass in September

Archbishop Coakley will celebrate the annual archdiocesan Red Mass at the regularly scheduled 5:00 p.m. Mass, Saturday, Sept. 21, 2013, at the Cathedral of Our Lady of Perpetual Help in Oklahoma City. The Most Reverend Edward J. Weisenburger, bishop of Salina, will deliver the homily. A reception will follow in the Connor Center. In the United States, a Red Mass for judges, attorneys and government officials is traditionally celebrated to coincide with the convening of the United States Supreme Court on the first Monday in October. The Red Mass takes its name from the red vestments worn at the Mass, symbolic of the tongues of fire that descended on the Apostles at Pentecost. The Mass will be dedicated to seeking guidance from the Holy Spirit for all who seek justice and offers the opportunity to reflect on what Catholics believe is the responsibility of all in the legal profession.

### Epiphany Children's Day Out

Enrollment is now for the summer and fall program child's day out program at Epiphany parish. Offered Tuesdays and Thursdays from 9:30 a.m. to 2:30 p.m., June 25 to Aug. 1. Ages six months to five years are welcome! CDO kids thrive in a Christian learning environment where they experience playing with other children while being away from their parents. Drop-ins are welcome. Call Stephanie Stovall (405) 722-0051 or email [resecretary@epiphanyokc.com](mailto:resecretary@epiphanyokc.com).

## Calendar

### JUNE

16 The Secular Franciscan Order of St. Francis Fraternity meets at 1:15 pm at St. Anthony's Hospital Chapel. For more information call Jim Disbrow at 830-8688.

17 2nd Annual St. Gregory Abbey Golf Tournament Honoring Brother Andy. Tee Time 9 a.m. Monday, June 17. This will be a four person scramble at Twin Hills Golf & Country Club, Oklahoma City. Help support

the Monks of St. Gregory Abbey. Register online at [www.monksok.org](http://www.monksok.org) or call (405) 878-5491.

17-25 Monthly Novena to The Infant Jesus. Nine days of novenas to Infant Jesus of Prague monthly. During these nine days, the novena prayers will be as follows: Monday-Friday following noon Mass, Saturday following 6 p.m. Mass, and Sunday following 11 a.m. Mass.

19 Rother Guild Mass 7 p.m. St.

Mary parish in Ardmore. Guild members will be there to answer questions on Fr. Rother and his cause. This Mass is a time to come together and pray for the Cause of Canonization for Fr. Rother. All are welcome you do not have to be a Guild Member to attend.

21 Opening Mass of the Fortnight for Freedom at 7 p.m. at Our Lady's Cathedral. All are welcome.

29 Catholic Singles Dance . Meet

and greet 7 to 8 p.m. Music will be from 8 to 11 p.m. May 25th at St. Charles Borromeo Church. Snacks are welcome. For more information call Al Frejo: 631-0763

For a full calendar and up-to-date jobs box, visit [soonermercatholic.org](http://soonermercatholic.org) or use this QR Code with your smart phone.



## Job Box

**Special Education Teacher Good Shepherd Catholic School** at Mercy in Oklahoma City is seeking a full-time teacher to teach children ages 3-9 with autistic spectrum disorders in an 11-month school-year program. The teacher must hold a standard Oklahoma Teaching Certificate in special education and either elementary education or early childhood education. Preference for a candidate who has completed training in Applied Behavior Analysis and experience teaching children with autism. Please submit Archdiocesan application along with a resume and copy of teaching certificate to Dr. Cris Carter, Good Shepherd Catholic School at Mercy, 13404 N. Meridian Ave., Oklahoma City, Okla. 73120. The application form may be found at [www.archokc.org](http://www.archokc.org).

**School Cafeteria Manager St. James the Greater Catholic School** is seeking a qualified cafeteria manager for the 2013-2014 school

year. In addition to excellence in food preparation for young students Pre-K through Gr. 8, familiarity with government food service, menu planning, purchasing, budgeting and DHS requirements are necessary. Please send resume/contact to Anne Coddington, Principal at (405) 636-6810 or [stjames1@cox.net](mailto:stjames1@cox.net).

**Middle school teacher St. James the Greater Catholic School** is seeking a qualified, full time teacher for Gr. 6-7-8 Social Studies and Religion. This middle school educator must have state certification and be a practicing Catholic. Please send resume/contact Anne Coddington, Principal at (405) 636-6810 or [stjames1@cox.net](mailto:stjames1@cox.net).

**Fifth grade teacher position Saint John Nepomuk Catholic School** in Yukon is accepting applications for the 2013-2014 school year. A position is available for a full-time fifth grade homeroom teacher.

Applicants for this position must be certified in the state of Oklahoma. Please call the school office at (405) 354-2509 for an application or send a copy of your current Oklahoma teaching certificate and resume to Jay Luetkemeyer at [jluetkemeyer@sjnok.org](mailto:jluetkemeyer@sjnok.org).

**First Grade Teacher St. Joseph Catholic School** in Enid, Oklahoma is seeking a teacher for First Grade for the 2013-2014 school year. Applicants must be certified in Oklahoma for Early Childhood or have achieved certification by the start of the school year. Please send resumes to Mr. Wade Laffey, Principal, at [wlaffey@stjosephschoolenid.com](mailto:wlaffey@stjosephschoolenid.com) or send by mail to St. Joseph Catholic School, 110 North Madison, Enid, Oklahoma 73701.


**Part-time Spanish teacher Sacred Heart Catholic School** in El Reno is accepting applications for

a part-time Spanish teacher. Contact Shannon Statton at (405) 262-2284.

**Part-time music teacher Sacred Heart Catholic School** in El Reno is accepting applications for a part-time music teacher. Contact Shannon Statton at (405) 262-2284.


**Middle School teacher Sacred Heart Catholic School** in El Reno is accepting applications for a full-time certified Middle School teacher for the 2013-2014 school year. Submit resume to Shannon Statton, 210 S. Evans, El Reno, Oklahoma 73036 or fax to (405)-262-3818.

**Replacement Pianist Corpus Christi Catholic Church** on the near East side in Oklahoma City seeks a replacement pianist for when the regular pianist is unavailable. There's a keyboard organ if you prefer. Call Fr. Jack Zupez SJ at 239-2854 or cell 301-0203.




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## Catholic Foundation reschedules Golf Classic for October 7

The members of the Catholic Foundation Board said they are disappointed but re-energized in their decision to move the 12th Annual Golf Classic to Oct. 7, 2013.

The storms and flooding of Friday, May 31, left the golf course saturated and in sad shape for the planned June 3 event. Putting the players and the golf experience as the No. 1 priority, Jaimee Zorio, Golf Classic Committee Chair, said it was a hard decision but the only alternative. The scramble format tournament has been rescheduled for Monday, Oct. 7, 2013, at Gaillardia Country Club. The committee is in the process of contacting all players and working with them to make the adjustment to the new date.

The Golf Classic features a full day of golf, fun and fellowship, but the main purpose of the event is to support Catholic schools in the Archdiocese of Oklahoma City, with net proceeds split equally between the Catholic Schools Endowment Fund and the 21 Catholic schools in the archdiocese. The event has been in June for the last eight years. The first three years the Golf Classic was the "Columbus Day Golf Classic" and was the second Monday in October. For the last two years, the net proceeds of the event have totaled more than \$75,000 each year. In the last 11 Golf Classic events, the Catholic Foundation has raised more than \$330,000 cumulative for the Catholic Schools Endowment Fund.

**The Presenting Sponsor for the 2013 event** is Ken and Karen Kenworthy. **The Flight Sponsors:** MidFirst Bank; Love's Travel Stops & Country Stores; and Charles L. & Jaimee R. Zorio. The Golf Ball Sponsor is Wells Fargo Advisors/St. Katharine Drexel Retirement Center. **The Awards Dinner Sponsor** is Arvest Bank. **The Goodie Bag Sponsor** is Gallagher Benefit Services/Nash & Company, CPA. **The Double Eagle Sponsors** include: David & Cathey Cooper; Lawter & Associates; Bank of Oklahoma; Mercy Hospital; Longhorn Services Co.; Maguire/O'Hara Construction; and Mark Ruffin. **Premium Hole Sponsors** Reverend James Greiner; Cole & Reed; Crowe & Dunlevy; Tish and Doug Eason; Ralph Fredrickson; John & Seyan Hefner; Peters & Chandler, Nash & Company; Mike & Kathy Steffen; and United Mechanical. **Classic Hole Sponsors** : ADG; Anderson & House; Alan & Kathy Aneshansley; Asset Services Company, LLC; Dr. Glenn Ashmore - Dental Depot; B Valve Services, Inc.; BancFirst; Boaz & Associates, PC; Catapult Learning; Catholic Mutual Group; Eide Bailly, LLP; First Commercial Bank; Foot Clinic of El Reno; Grace Living Centers; Houghton Mifflin Harcourt; Gerald E. Kelley, LLC; Charles Lawrence, MD; Medley Material Handling; Montag & Caldwell, LLC; Rocket Color, Inc.; Smith & Kernke; Todd Asset Management, LLC; Walters Power International, LLC; and WEDGE Capital Management, LLP. **In-Kind Sponsors** Justice Golf Car Company - **Hole in One Sponsor**; Rick Jones GMC/Buick of Yukon; Cory's Audio/Visual; and Gaillardia Country Club. **Special Donors** Tony Tyler, Sherri Merle Wooldridge, Mary Beadles and Tish & Doug Eason.

## Saint Francis of Assisi to host first golf tournament

By Connie Summers  
*For the Sooner Catholic*

On Saturday, Aug. 17, Saint Francis of Assisi Catholic Church in Oklahoma City will host its first golf tournament to benefit Rosary School. The money raised will go directly to the school's computer lab.

"We hope to raise enough money to purchase 26 computers," tournament chair Matt Grim said. "Many of the computers now being used are nearly 10 years old."

Rosary School receives no federal money for infrastructure items. These are obtained exclusively through fundraising and private donations.

Another goal of the tournament is to foster awareness of Rosary School among the local community.

"We want the community to really become involved and realize the value of Rosary School," Grim said.

Rosary School was founded in 1927 on the grounds of Saint Francis of Assisi Catholic Church. It was served by the Sisters of Mercy for the first 10 years. In 1938, Father Van der Grinten renamed the school, and the Dominican Sisters soon arrived and remained for the next 47 years as the school's primary faculty.

"Rosary is the only Catholic grade school in Oklahoma City to have been awarded National Blue Ribbon status by the United States Department of Education" said Karen Lynn, current principal of Rosary School.

To be granted this award, students must rank in the top 15 percent in the nation or state in reading and mathematics.

"It was a huge honor" Lynn said. "Here we are this little tiny school, one-room classrooms per grade, receiving the highest education award given by the Department of Education."

Lynn is also the wife of the late Richard "Dick" Lynn.

"He played in golf tournaments for many local Catholic Schools, and he always wanted to start a golf tournament for Rosary School" Karen said.

Dick Lynn passed away in 2009. Originally from Chicago, Dick and Karen found a home at Saint Francis of Assisi parish, and it was at Rosary School where Dick placed his fundraising efforts, a task where he was known to have quite a talent.

"Dick was one of the top fundraisers for Northwestern University in Chicago where he graduated" his wife said, "but he lived and breathed the Catholic Church."

The Saint Francis of Assisi Golf Tournament is dedicated in his memory.

"Dick was the true impetus for this tournament," Grim said. "He was such a great supporter of Rosary School and the community, and he was also an avid golfer himself."

Connie Summers is a freelance writer for the Sooner Catholic.



Dick Lynn

## IF YOU GO

*Saint Francis of Assisi golf tournament to benefit Rosary School*

**When:** 8 a.m. shotgun start, Saturday, Aug. 17, 2013

**Where:** Silverhorn Golf Club in Oklahoma City

**Why:** To honor the memory of Dick Lynn and to support Rosary School

For more information or to become a sponsor: Contact Matt Grimm at (405) 923-7000, email [golftournament@rosaryschool.com](mailto:golftournament@rosaryschool.com) or visit [www.rosaryschool.com](http://www.rosaryschool.com).