

Sooner Catholic

Serving the People of the Archdiocese of Oklahoma City

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Oklahoma Priest Ordained As Seventh Bishop of Diocese of Little Rock

*Archbishop Beltran Presides at
Consecration of Bishop Anthony Taylor*

**By Kathy Neal
For the Sooner Catholic**

LITTLE ROCK, Ark. — Arkansas Catholics rejoiced May 5 when Anthony Basil Taylor, 54, was consecrated the seventh bishop of the Diocese of Little Rock.

An expression of warm thanks is extended to the Archdiocese of Oklahoma City for such a lavish gift from God.

More than 3,000 attended the consecration at the Governor's Hall at the Statehouse Convention Center. Many priests, religious and lay people from Oklahoma arrived. Bishop Taylor's parents, siblings, and a relative from Guam were also present.

Parishioners from Sacred Heart Parish and St. Monica Parish were seated behind the Oklahoma priests.

"You don't know what you are getting," Wilma Moisant from Sacred Heart said. "I have known Father Taylor since he was in the seminary back in the '80s."

Moisant told of a terrible time in her life when she discovered her son dead in his home.

"I called Father Taylor," Moisant said. "He came right over and stayed with the family."

St. Monica parishioners, Marie and Scott Connolly, told of Bishop Taylor's love of hiking and being outdoors.

"Bishop Taylor is a man of prayer and faithful to the gospels," Marie Connolly said.

"When he asks someone to do a task, he lets them do it," Scott Connolly added.

Shelly Ferguson, also from St. Monica Parish, said everyone who has met Bishop Taylor feels they have met someone extraordinary.

The congregation joined the 300-voice choir in singing "Ode to Joy" when the procession began.

Accompanied by musicians from the Arkansas Symphony Orchestra, music in both English and Spanish filled the statehouse.

"This is the fifth bishop of the diocese I have known personally," Joe Beck of Christ the King Parish in Little Rock said. "It is an honor to know that many bishops. I just

continued on page 13

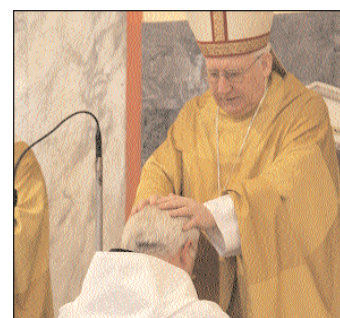


Bishop Anthony B. Taylor smiles as he sits in his chair, the "cathedra," completing the installation rite as the Diocese of Little Rock's seventh bishop. The ordination and installation took place in front of 3,400 people at the Statehouse Convention Center in Little Rock. Arkansas Catholic photo by Bob Ocken

Inside

*Lawton Housing
Project Called
Model for 'Green'
Construction*

4



*Saint Gregory's
Monk Continues
on Road to
August
Ordination*

24



The Good News

... Our Failure! Our Challenge!

God creates every human person in His own Image and Likeness. It is this origin and identity that constitutes the intrinsic dignity of the human person. The plan of God applies to all human beings. Therefore, we must always respect, care for and preserve all human life from conception to death.

This is the Catholic Church teaching. This is the obligation and responsibility all of us have as Catholic people. We must protect the lives of the unborn.

This past week, our local newspaper stated: "Oklahoma County prosecutors charged three Oklahoma City gang members Friday with first-degree murder after a 7-week-old fetus died following a May 31 shooting near SE 21 and Byers Avenue.

"None of the six people shot had life-threatening injuries, but a bullet hit a pregnant 14-year-old, according to an officer's affidavit. It is believed the trauma caused the death of her fetus."

I concur with the prosecutors and the law invoked here. The attack which the gang members carried out was wrong. If their wrong action caused the death of the unborn child, they will be found guilty of murder.

At the same time, there are other babies in the womb who are targeted and killed by abortion. The action that kills them is just as wrong and

results in the same tragedy, death of the child. In fact, this action is even more evil than that of the gang members. Abortion is more evil because the parents seek to terminate the life of the child and the doctors and clinic staffers take direct violent action against the defenseless child.

Yes, abortion is indeed the greatest of all evils because it kills a defenseless human being. It can never be justified. It can never be condoned. Abortion always targets the child with intentional destruction resulting in death.

How did it happen then that abortion ever became legal in a country that had been established on the principle of respecting the inalienable right to life?

I believe abortion was legalized and continues to be legally available because GOOD PEOPLE LIKE YOU AND I HAVE FAILED TO DO ALL THAT WE CAN! Therefore, this, our own failure we must now see as a challenge. A challenge to save innocent lives. Unlike some challenges, however, this one is not an option. It is a most serious obligation and responsibility for everyone who professes faith in the One, Holy, Catholic and Apostolic Church.

What can we do? What must we do?

First and foremost, we must humbly and sincerely pray that the Lord of life will have mercy on us;

The attack which the gang members carried out was wrong. If their wrong action caused the death of the unborn child, they will be found guilty of murder.



Archbishop
Beltran

will forgive us and help us to re-establish a culture of life.

Secondly, we must actively reach out to help those who have been duped by society and, as parents or medical workers have suffered the trauma and after-effects of abortion.

Thirdly, and very appropriately this year, we must elect to office only those candidates who will actually work to support the pro-life cause. No matter how much other good work an elected official promises or even accomplishes, it will be of no lasting value. The world will become a better place in which to live only when each human life is respected and seen as a child of God. Let us rise to that challenge now in prayer and work and action. Don't just talk about it, but do it!

Sooner Catholic

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Seminary Burses

A \$200 donation was made to the **Father Joseph Beltran** Seminary Burse by the parishioners of St. Joesph Parish, Norman.

A \$200 donation was made to the **Father Joseph Beltran** Seminary Burse by the parishioners of St. Joseph Parish, Union City.

A \$500 donation was made to the **Father Joseph Beltran** Seminary Burse by the parishioners of St. Monica Parish, Edmond.

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Father Clement E. Pribil
Seminary Burse
\$5,251.42

Father Stanley Rother
Seminary Burse
\$178,801.99

Archbishop Charles Salatka
Seminary Burse
\$185,945

Father Gerald Ucker
Seminary Burse
\$8,570
Totals as of 4/30/2008

Diaconate Ministry to Start New Formation Class

The office of the Permanent Diaconate for the Archdiocese of Oklahoma City will start a new deacon formation class in the fall of 2009. If you feel that you have a calling to holy orders and believe that you are called to serve beyond your current role within your parish, you may want to explore the permanent diaconate.

There are still many misconceptions about the role of a deacon in the Church. A deacon's primary role is a ministry of service. Today in our archdiocese, we have more than 80 active deacons. They serve as prison chaplains, hospital chaplains, parish administrators, directors of religious education, directors of inquiry for the Catholic faith (RCIA) and work in many areas of charity within the archdiocese. Deacons do marriage and baptism preparation, baptize people, serve as the Church's witness to Catholic marriages, teach adult education, plan and officiate at funerals, preside at communion services in the absence of a priest, take communion to and visit shut-ins and nursing home residents, and generally help

with various functions within the parish and diocese.

Deacons do not take the place of a priest. Deacons are ordained to serve the people of the archdiocese.

The deacon receives the sacrament of holy orders but in most cases, does not function in the order as his full-time occupation. A deacon must support himself and his family in a normal job. He offers service as a deacon, by dedicating 10 to 12 hours each week to the work of the church.

Are you a person who feels the call to serve the universal church in the Archdiocese of Oklahoma City? If you are a male, between the ages of 35 and 60, a member of the Roman Catholic Church for at least five years, are actively serving in your parish and are either single or have been in your marriage for at least five years, you may have the calling to be a deacon. To learn more about the diaconate, call the director, Deacon Max Schwarz, at (405) 263-4760. The process of application takes about a year. Applications for the next class will be accepted until Aug. 31, 2008.

Parishes Offered Support in Effort to Further Develop Adult Faith

In 1999, the U.S. Conference of Catholic Bishops released *Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation* in the United States. They called the Church in our country to a renewed commitment to adult faith formation. Many parishes have desired to provide for adult faith formation but are challenged in doing so by limited human and financial resources.

The Offices of Religious Education and Pastoral Ministry are delighted to announce that we now have a resource to assist every parish in offering opportunities for adult faith formation.

This is not another program, but a resource that includes information on speakers, short courses and retreat opportunities that can be offered in every parish to provide adult faith formation. A task force of parish leaders has

worked for two years to develop this resource.

Information has been sent to every pastor inviting him and representatives from the parish to attend the launch of the new resource. This event will be held on Saturday, Aug. 23, 2008, at Bishop McGuinness Catholic High School in Oklahoma City, from 9:30 a.m. until 12:30 p.m.

Archbishop Beltran will first address those attending. Following his presentation, the Adult Faith Formation Resource will be distributed and reviewed. Time for questions and answers will follow.

More information can be obtained by e-mailing aff@catharchdioceseokc.org, or by calling the Office of Religious Education, (405) 721-1415, or the Office of Pastoral Ministry, (405) 721-4208 or 800-721-5651 Ext. 103 or 131.

Beginning Experience Helped Man Heal From Lost Marriage

By Paul Fagiano
For the Sooner Catholic

Pain, both physical and emotional, is what I was dealing with prior to learning about Beginning Experience. The emotional pain was hidden fairly well, but co-workers were beginning to wonder if I was terminally ill since I had lost a large portion of weight which I did not need to lose. Sleep deprivation had become so common I felt as if I could not escape the reoccurring thoughts of hopelessness that accompanied the betrayal I had been victimized by. The one person I loved so very much had betrayed me and treated me like a complete stranger. I had met and faced my Judas and did not know why this occurred. How could this loving woman turn so cold and heartless toward me? The pain was so intense I did not know if I would survive or if I even wanted to survive. Through the help of medical professionals and DivorceCare, I survived and accepted my loss, yet I sought something more to help me move forward.

Growing up Catholic, including 12 years of a Catholic education, prepared me well for life's experiences, but preparing me for the devastation associated with a failed marriage nearly destroyed me. Knowing the

detachment often associated with divorce, I assumed the Catholic Church would turn away from me in my most desperate time of need. I was astonished to learn of the Beginning Experience group, which was originated by a Catholic nun for a friend of hers who was suffering the pain and devastation of divorce.

Without family and nowhere to turn, I sought answers, but there were no answers, just disbelief and despair. Keeping my faith, I prayed for some guidance and found a brief article in the St. Mark the Evangelist Catholic Church weekly bulletin. The article announced a Beginning Experience weekend. The brief description identified a weekend for people who have experienced loss through the death or divorce of a spouse and who are ready to come to terms with their loss and begin to move forward with their lives. Something I had been searching for, a group that could relate to the pain I had been going through. I immediately called and spoke with one of the Beginning Experience local organizers and learned that this weekend encounter was for people just like me, seeking to discover more



about themselves and desiring to forgive and let go of the pain that held me so tight as if it was choking the life from me. After

confirming my reservation in advance, the weekend finally arrived and I found myself driving to the Pastoral Center on Friday evening to begin an experience of uncertainty. Would this encounter be beneficial or would it simply magnify the pain I was carrying? As I entered the building I was greeted by a friendly face named Al who welcomed me to the Pastoral Center where I would be spending the entire weekend. I still did not know what to think. Did I commit myself to some sort of lockdown? What I learned was I had found a peaceful place filled with a group of people just like me who have each experienced painful loss and also have the desire to move forward.

Thinking my first evening would be a relaxing retreat was far from the truth. After introductions, we immediately began the experience. I can't remember when I worked so hard at healing. The large group of participants was subdivided into

small groups. There were gatherings with the large group and meetings with the small group. There were also times of solitude to reflect my most interpersonal thoughts and feelings to acknowledge what I had endured in my life. The weekend concluded on Sunday afternoon with a private Mass including a special blessing for each of us. I left the weekend exhausted but fulfilled. I developed friendships that are a continuing source of support for me.

For me to be whole is to embrace the power of the Holy Spirit by appreciating what I have rather than what I have lost. To fulfill this new appreciation, I felt compelled to give back, so I have trained to assist with facilitating future BE weekend workshops. The next BE weekend will be held July 18-20 at the Pastoral Center, located at 7501 NW Expressway in Oklahoma City. If you or someone you know is experiencing the loss of a loved one through separation, divorce or death and have come to terms with the loss and are ready to begin to move forward, please consider contacting the Office of Family Life at (405) 721-5651 Ext. 108 for additional information. Another resource to learn more about BE can be found on the Internet at www.beginning-experience.org.

Lawton's Columbia Square Called a Showcase for 'Green' Construction

By **Connie Blaney**
Catholic Charities

LAWTON — The renovation of Columbia Square Apartments is receiving national recognition for its environmentally friendly advent of a "green" sustainable design approach. A presentation and tour of the development and renovation was held June 6 for approximately 60 representatives of Catholic Charities, Oklahoma Housing Finance Authority, Lawton city officials, members of the news media, Department of Housing and Urban Development/Oklahoma City, and other organizations.

Catholic Charities of the Archdiocese of Oklahoma City, in partnership with Mercy Housing Inc. and Department of Housing and Urban Development (HUD), is proud of its "green" design initiative which emphasizes energy-efficient apartments coupled with environmentally safe buildings and grounds, according to Chris Nervig, Mercy Housing senior project developer.

Tim O'Connor, executive director of Catholic Charities, who welcomed the visitors touring the complex, said the development of Columbia Square will have a "far-reaching" impact on the future of affordable housing.

"Our residents and the Lawton community are now seeing the concrete results of four years of diligent planning and collaboration," O'Connor said. "Without our many partners, the new Columbia Square would not have become a reality."

The construction project is expected to be completed in November of this year.

The affordable housing apartment complex, which is being completely rebuilt, features the latest in environmentally safe and energy-efficient living. The presentation and tour demonstrated all aspects of the "green" project. Nervig discussed the background and financing of the

Green Build. Architect Ron Reid, Ron Reid Associates, shared designing "green" affordable housing, and Dave Bertelson, Buland Construction, gave an overview of the demolition and rebuilding process and demonstrated efficient use of construction materials. Following the tour and question and answer session, refreshments were served in the community building hosted by Catholic Charities' Lawton office.

"Our goal from the beginning has been to provide quality housing that gives our residents a sense of belonging in an environment that is clean, safe, healthy and energy-efficient. Our 'green' approach stems from our respect for God's earth. We are called to protect people and the planet, living our faith in relationship with all of God's creations," said O'Connor.

The 64-unit Columbia Square Apartments, originally built in the 1970s, began demolition of individual units in June 2007. The renovation was done in phases, allowing construction to take place with minimal impact on the residents. The new complex offers affordable two- and three-bedroom apartments under HUD Section 8 guidelines. The complex has 10 separate buildings and a community building with management office. Columbia Square is located at Northwest 4th Street and Columbia Avenue.

Catholic Charities of the Archdiocese of Oklahoma City and Mercy Housing, a national nonprofit housing developer, are the lead development partners in this project. Financing has been provided by the Department of Housing and Urban Development (HUD), Enterprise Community Investment, Oklahoma Housing Finance Agency, Federal Home Loan Bank of Topeka, Bank of Oklahoma and Catholic Charities. Gorman Management Company has managed the property since 2003, and will



Ron Reid takes a group on a tour of the renovation project of Columbia Square.

continue as the property manager.

Nervig said she has been pleased with the progress. "When Mercy Housing was able to receive an allocation of low-income housing tax credits through the Oklahoma Housing Finance Agency to make the project financially viable, we were able to move forward," she said. The property had already received a funding commitment from HUD under the Mark-to-Market and (d)4 programs. Mercy Housing has been the consultant for several other affordable housing projects in Muskogee, Pawnee and Fletcher. Nervig and other Mercy Housing executives traveled to Oklahoma several times in the past two years to work out the details of Columbia Square. "We commend the work of Catholic Charities and their leadership role in this effort. Without the strong local and state partners in both financing and ownership, this property would have had a very bleak future," Nervig said.

HUD representatives said they were especially proud of their involvement in the renovation of Columbia Square. Through a special energy initiative, HUD provided over \$700,000 in energy efficiency and "green" items in the rehab of this project. These

range from energy-efficient windows and appliances, the use of low formaldehyde plywood in framing and cabinets, to water-permeable paving and foam insulation.

The new Columbia Square will provide a more modern, energy-efficient and family friendly apartment complex, complete with two playgrounds, a computer lab for residents, and a community room. One of the playgrounds will be designed for children up to 5 years old, while the other will be for ages 6 to 12. When complete, Columbia Square will offer 14 two-bedroom apartments and 50 three-bedroom apartments.

The Lawton Office of Catholic Charities provides a resident services coordinator who assists the residents with various needs ranging from counseling and job training to coordinating services with other agencies in the community, Andrea Farmer, director of the Lawton office, said. An office at the apartments will provide room for various agencies to provide assistance to the residents. A "resident board" as well as a "community advisory board" are being developed to create a greater sense of ownership and community support for Columbia Square.



Renovation is continuing on Columbia Square affordable housing apartments in Lawton owned by Catholic Charities. Several units are still under construction.

Obituary Retired Bishop Buswell Dies at 94

Retired Bishop Charles Buswell, a native of Oklahoma, died at the age of 94, June 14 in Colorado.

Bishop Buswell was born Oct. 15, 1913, in Homestead, Okla., the fourth of five children of Charles and Bridget Buswell. He grew up in Kingfisher and was ordained a priest in 1939 for the diocese of what was then Oklahoma City-Tulsa.

In October of 1959, Pope John XXIII appointed him bishop of Pueblo, Colo.

Bishop Buswell is remembered as a staunch supporter of peace efforts, women's issues and areas impacting minorities. He was inducted into the Pueblo Hall of Fame in 1992, in recognition of his efforts to ease racial tension in the 1960s and '70s.

Catholic Charities Workers Find Home in America

EDITOR'S NOTE: *Three employees at Catholic Charities of the Archdiocese of Oklahoma City will for the first time celebrate the Fourth of July as citizens of the United States of America. Maleeha Siddique, Zanka Nikolic Subotic and Natalia Bushankova-Potter have different stories as to how they arrived in the United States. The one thing they have in common is they are all extremely grateful and proud to be American citizens. The following are their stories.*

Coming together as employees at Catholic Charities was destiny for

By Connie Blaney
Catholic Charities

Maleeha Siddique, Zanka Nikolic Subotic and Natalia Bushankova-Potter. All born within one year of each other, they never would have dreamed as children that someday their lives would be so different. For two of these women, Maleeha and Natalia, their arrival on American soil was the very same day, April 29, 2002. Just a few months later, Zanka, who smiles when she remembers her arrival, says she was greeted with fireworks stepping off the airplane in Oklahoma City on July 4, 2002. Maleeha and Zanka were both welcomed to Oklahoma by staff from Catholic Charities' Refugee Department. Natalia from Belarus arrived on a "fiancé" VISA, later marrying her husband, Howard Potter. Howard is serving in the Oklahoma National Guard in Iraq.

Fourth of July Has Special Meaning

As citizens of the United States, this Fourth of July has special meaning for these three women. "I think about my husband fighting for our country's freedom, and how special it is for me to now be a citizen also," Natalia said.

Zanka, born in Croatia, is grateful for freedom. "For the first time in my life, I feel that a country really wants me."

Maleeha, who came with her young son from Afghanistan, expressed what citizenship means to her. "In my old country, we didn't have freedom of choice. I realized that after a recent visit to see family in Afghanistan, I was anxious to get back to America. When we arrived back in Oklahoma City, I knew this was now my real home," Maleeha said.

Zanka, Maleeha and Natalia share a common bond. At Catholic Charities, they can identify with the refugees who they welcome at the airport. "They are coming to a new place with one suitcase and their memories — some are good and some are painful. Although all of our stories are different, we can relate to those feelings of anxiety, fear, excitement and hope for the future."

As they reflect on their own experiences, they are reminded of their childhood, their families and their native



Zanka Nikolic Subotic, Maleeha Siddique and Natalia Buchankova-Potter.

countries. For Zanka, Maleeha and Natalia, they know they are stronger individuals because of what they have faced and their personal journeys.

Maleeha Siddique - From Afghanistan to Oklahoma

Maleeha Siddique was born in northern Afghanistan in 1970 in a small town called Kunduz. She remembers her loving parents, her mother, Khursheed, and her father, Mohammed, and her three brothers and three sisters. They lived in a peaceful province where both women and men were respected with the opportunity to go to school and college. "Our father spoiled us. I had a happy childhood. We had a swimming pool, and we had a wonderful life," she said.

When she was in middle school, this quiet community changed when the Soviet Union took over the country. When bombings became frequent with more and more political unrest, the family left virtually overnight, leaving their home and all their belongings behind. They moved from the Northern Province to the capitol, Kabul City. Her father found a new job, and she continued with school, finishing high school at 17.

"Although it was a communist country, we still had freedoms. Kabul, surrounded by mountains, was somewhat protected," Maleeha said. At 17, she started college at Kabul University. After three semesters, she was told by her father of the arranged marriage planned. "It was very customary in our country for marriages to be arranged," she said. In 1988, she was married and went to work at the Kabul Municipality Engineering Office. Their son, Yousaf, was born in Kabul in 1991.

Political unrest occurred shortly after her son was born with many groups fighting for power and control. When her son was in second grade, the Taliban took power in 1997. Women

could no longer work, but Maleeha still managed to work for awhile as a health educator for an organization called Save the Children. During this political unrest, her husband disappeared. She never knew what happened to him.

When the Taliban closed down the organization she worked for, she and her son stayed with family members until she ran out of money. Maleeha's sister in Moscow, Sabiha, encouraged her to leave Afghanistan. Reluctantly, she and her son left for Pakistan to stay with her sister's friend, who was an English teacher. The journey was not without danger. She was only allowed to take her documents and was accompanied by an elderly neighbor.

Upon arriving in Pakistan in 2001, she stayed with her sister's friend until she found a small place to live. Her friend helped Maleeha with her application, writing it in English. In the letter she asked, "Please send my son and I to a safe, peaceful country." The very next day, Maleeha, her son, Yousaf, and her friend went to the United Nations office to submit her application for refugee status and an opportunity to move to a democratic country. Her aggressive family friend pushed through the crowd, leading them to the front door where a security guard stopped them. After hearing her explanation, the guard returned in a few minutes and opened the door for Maleeha and her son.

"We couldn't believe we got in. It was a miracle. We met with some ladies who were interviewing new applications. It was just meant to be," Maleeha said.

The process was long and grueling. She received her first full interview the next day, which was very unusual since there were thousands of people requesting interviews. "My friend was shocked. She said that never happens!"

Between interviews, she paid a last visit to her family in Kabul. She had been through three interviews when

Sept. 11, 2001, happened. After Sept. 11, the office was closed for three months. She had several more interviews, and in January of 2002, they heard from the American Embassy that she and her son might be going to America. In March, they received an orientation about the United States, and by April, she was notified that she and her son had been accepted following extensive background checks. The family, who had come to Pakistan to say goodbye, took her to the airport on April 29, 2002.

They were greeted at the airport late at night by two Catholic Charities staff members, Bahara and Afaf. They helped her find an apartment and get settled. Maleeha worked several jobs before coming to work at Catholic Charities. She was taking English classes at the agency and volunteering before being hired in November of 2003.

"It has been a long journey, but very rewarding. Yousaf is now in the 11th grade and doing well in school. We have a future, and I am so grateful for the support of Catholic Charities and the community for all they have done for us," Maleeha said.

Natalia Buchankova-Potter - From Belarus to Oklahoma

Natalia Buchankova was born in 1971 in Novopolotsk, Belarus, one of 15 Soviet republics that was part of the Soviet Union. Her father is Vasiliy Buchankov, 68, and her mother is Ludmila Buchankova, 64. She has one sister, Larisa. Natalia grew up with parents who had known communism all of their lives, both born during World War II. Natalia's school days were pleasant, going to school six days a week. She studied chemistry at Polosk University in Belarus where she met her first husband. In 1991, with the collapse of the Soviet Union, the people of Belarus faced hard economic times and many changes. One bright spot for Natalia was the birth of their son, Vladzimer, in 1991.

Following a divorce a few years later, Natalia began to dream of a better life in a democratic country for herself and her son. On a visit to Poland, she met her future husband, Howard Potter, who was an American. After two years, she came to America on a "fiancé" VISA. She and Vladzimer arrived in Oklahoma on April 29, 2002. In July of that same year, she and Howard were married.

"This country has opened many doors for me, but the most important one is becoming a Christian," Natalia said. "Either this country was opened for me to find God, or maybe God opened this country for me," she ponders. "Either way, to be a part of this great nation means a lot to me and my son," she added. She remembered going to the grocery store for the first time in Oklahoma City after arriving in the

continued on page 8



Don Greiner crushes a drive on the No. 15 tee box.

Rain Can't Stop Seventh Annual Catholic Foundation Golf Classic

OKLAHOMA CITY — On Monday, June 9 — following 3 inches of record-breaking rainfall in the Oklahoma City metro area — 120 avid golfers teed-off at Twin Hills Golf and Country Club for the seventh annual Catholic Foundation Golf Classic benefiting Catholic Education.

After an hour and a half rain delay, sunny skies and unseasonably cool temperatures prevailed over much of the afternoon. Winning team captain, Father Kirk Larkin, reflected on the tournament and stated, "It doesn't matter what the conditions, how you play or who has the lowest score — in the end, Catholic Education is the real winner today."

The Annual Golf Classic hosted by the Catholic Foundation returns 100 percent of its proceeds to the Catholic Schools Endowment. This year's tournament is estimated to net \$35,000 for Catholic Education.



Winning teammates: Father Kirk Larkin, Baloo Subramaniam, Bill Schute and Mark Potts accept the Golf Classic Traveling Trophy from Archbishop Beltran.

Grants Available to Help Parishes

OKLAHOMA CITY — The Archdiocesan Commission for Justice and Human Development is accepting applications from parishes for "seed" grant monies (\$500 to \$1,000) for grass-roots projects which promote institutional change and empowerment of poor and low-income people.

The funds must be applied for through a parish. Funding is for assistance in project start-up. Projects should be those which empower persons, provide for social needs and/or address the root causes of injustice. Projects should demonstrate parish involvement, have the support of the pastor and have involvement of persons being served.

The Catholic Campaign for Human Development is the domestic anti-poverty, social justice program of the U.S. Catholic Bishops. Its

mission is to address the root causes of poverty in the United States through promotion and support of community-controlled, self-help organizations and through transformative education.

An annual collection to support the campaign is taken each year in U.S. Catholic parishes on the week-end before Thanksgiving. One-fourth of the money collected remains within the archdiocese to fund local grants. These grants provide seed money for parish/organization-based efforts that foster human development.

Applications are due July 1, 2008. For applications and information, contact Becky VanPool, Catholic Charities Parish Outreach Office, at (405) 523-3003 or 1-800-375-8514 or bvanpool@catholic-charitiesok.org.

Briefs

Parish to Offer Inquiry Sessions

YUKON — Pope Benedict XVI's recent visit to the United States has left many people with questions about the Catholic Church. The parish community of St. John Nepomuk Catholic Church in Yukon is prepared to answer those questions with a six-week Inquiry series. The sessions are free and imply no commitment on your part to join the Catholic Church. All are simply invited to learn the truth about the Catholic faith, and to meet some of our parish members who serve in this ministry. These gatherings are open to adult (15-plus) non-Catholics who are not baptized, as well as those who are baptized Christians from Protestant or Evangelical backgrounds. Practicing Catholics who are bringing inquirers are also welcome.

This is a six-week program, beginning on Wednesday, July 9. Doors will open at 7 p.m. If you, or someone you know, is interested in learning more, contact Ann Cook in the parish office at 354-2743 or a.m.cook@sbcglobal.net.

Oklahoma Native Ordained

Guthrie native Rev. Justin Nolan was ordained a priest in the Priestly Fraternity of St. Peter on May 30. The ordination was celebrated on the Feast of the Sacred Heart in Lincoln, Neb.

Father Nolan's first Oklahoma Mass was celebrated at St. Monica's Catholic Church in Edmond on June 8.

Father Nolan is the son of Robert and Tricia Nolan, parishioners at St. Michael's in Bethany.

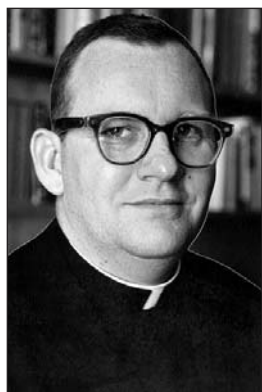
Father Gallatin Celebrates 50 Years of Priestly Ministry

By Rosemary Griffis
For the *Sooner Catholic*

On May 27, 1958, Paul H. Gallatin Jr. was ordained a priest of the diocese of Oklahoma City. A man of many words, he is known and respected for his homilies and his unique approach to the gospel. He certainly would not disagree with being described as a jocular, loquacious, spiritual leader. Now, comfortably seated in the parish office of St. Charles Borromeo Church in Oklahoma City, he reflects on 50 years of spiritual leadership as a priest.

Born in Tulsa on Nov. 3, 1931, Paul Hubert Gallatin Jr. was the oldest child of Paul Hubert and Esther Margaret Wallace Gallatin. At age 6, his father died and Esther took her children and returned home to her parents. The Wallace family were members of Christ the King Parish in Tulsa, and Paul Gallatin attended Marquette School, the parish school, through 12th grade.

Growing up in Oklahoma during the 1930s and '40s provided a culturally guarded essence of Catholicism. Less than 5 percent of the Oklahoma population was Catholic then, and not much has changed in the numbers today. Anti-Catholic sentiment pervaded the Bible Belt, fomented and fostered by the Ku Klux Klan.



Many of us young priests came together to study. We had lots of idealism, in a sense of naïveté and zeal, and the conviction that we were on the brink of bringing the gospel to the whole world.

Father Gallatin recalled that his aunt was a teacher in the public schools. Suspected of being a Catholic, she was followed, watched and, eventually, fired.

"Because of prejudice and the small numbers, the Catholic Church in Tulsa was clannish," Father Gallatin said. "We lived in a ghetto." Childhood, albeit in a Catholic ghetto, was fairly typical for a Catholic boy of that time. He was an altar boy and enjoyed school. Although school came easy for Paul Gallatin, academics was secondary. His favorite subject was "socializing," he rationalized. "I never got anything in on time. However, I also never had a teacher who didn't remember me," he chuckled.

His facility with language developed early. "Our household was very verbal," Father Gallatin remem-



Father Gallatin at a recent celebration held in his honor. Photo/Matt Krodel

bered. "We had discussions — I guess you could call them arguments — on all sorts of subjects, politics being foremost." Politics as related to morality and the condition of his fellow man, considering the situation in Europe in the 1930s, the Depression, and the onset of World War II. While the rest of the world celebrated the end of World War II, a teen-age Paul Gallatin stormed into the house after the bombing of Hiroshima and exclaimed, "That was immoral."

Father Gallatin did not receive a clarion call to the priesthood. It was

more a realization of who he was rather than who or what he wanted to become. During his senior year in high school, his mother expressed anxiety about his plans for college and actually enrolled him in petroleum engineering at the University of Tulsa. Reluctant, at the time, to share with her his interest in the priesthood, he professed a desire to become a journalist. It wasn't until two weeks before he left for the seminary did he tell her he wanted to be a priest.

Paul Gallatin entered St. John's Seminary in Little Rock, Ark., in August 1950, with two other young men from his graduating class. Within a year and a half, the other two were gone. At the time, there were about 150 students at St. John's. St. John's itself closed in 1967 after the Council of Vatican II.

After ordination in 1958, young

Father Paul Gallatin was assigned as associate pastor at the new parish of St. Charles Borromeo in Oklahoma City under Rev. Charles Beckman. The 1960s was a time of change and upheaval throughout the world. Already, *aggiornamento*, one of the key words used during the Second Vatican Council, meaning, literally, "bringing up to date," was being used to explain the spirit of change, open-mindedness and modernity that was flourishing in the Catholic Church. The flowering of theological scholarship, ecclesiology and the awakening of the lay movement would culminate in Pope John XXIII convening the Council in 1963. According to Father Gallatin, it was an exciting time to be a young priest. "Those young, priestly years were my most formative," he said.

"There was marvelous comradeship in the priesthood, and I developed great friendships during that time. Many of us young priests came together to study," said Father Gallatin. "We had lots of idealism, in a sense of naïveté and zeal, and the conviction that we were on the brink of bringing the gospel to the whole world." In that spirit of zealous evangelism, Father Gallatin, along with several other young priests, traveled to Alabama and joined the march from Selma to Montgomery in the historic civil rights protest of March 1965.

Conversely, that time of change and zeal also brought many priests to leave their vocations. Father Gallatin said it never occurred to him to leave. "How can you leave what you are? It is who I am in an ontological sense. Ordination is not just an 'event' in one's life: It brings you into a state of being."

Within the sphere of his priesthood, Father Gallatin's perception of

himself is that of spiritual leader. After seven years as associate pastor at St. Charles Borromeo, he received his first pastorate at St. Joseph's in Buffalo. Then came St. Mary's in Ardmore, Corpus Christi in Oklahoma City, St. Francis Xavier in Enid, then full circle to St. Charles where he has been pastor for the last 20 years. Not that the last 50 years have been all wonderful.

As with all of us, he has experienced periods of self-doubt and, paradoxically, a continuing struggle against pride. For as a spiritual leader, he considers himself, and others in his position, "public persons," so that "your own persona gets wrapped up in what other people think of you." And what people think of him comes through his message, proclaimed week after week from the venue of the pulpit. Although he preaches the gospel of Christ, the essence of Paul Gallatin is exposed through his choice of words and images.

"I'm often embarrassed when I preach because I get lost in it, so caught up. I let the people see my passion, my own encounter with the gospel. It has to cost you. If it doesn't, it's simply exploitation of them and you. The haunting reality for the preacher is falling in love with himself."

What does Father Paul Gallatin intend to "do" now that he is retired? The first thing, he says laughing, is getting used to being just a parishioner. "It's time for a change. The Church deserves creative and dynamic leadership. The old order has to change and yield to the new," he reflects.

"I've never gotten up and thought that my life didn't mean something. God graces me to respond to the world in which I live." And his response for now is looking forward, but not planning anything specific.

He will continue to be creative because God calls us to share in the creative process. "Every human being is called to be generative. Participating in God's generative life is not just having children, it's also being a giver of life" to others. So, this very creative man will continue to give to others through words and the words of others by reading and writing. And he might grow a garden in the yard of the house the people of St. Charles are preparing for him across the street from the church.

No matter what changes in his daily routine may occur, no matter what he may or may not "do," one thing is certain: Father Gallatin will remain who he is — priest and spiritual leader.



EL RENO — Saint Katharine Drexel Retirement Center celebrated its first year of operation June 7 with a party for all ages. A face painting and children's games were available for the youngsters while cake, music and prizes were available for the young at heart. At right, Francis Nix sports a temporary tattoo applied at the party, while residents and employees of Saint Katharine's pose for a community photo. Jonna McElfresh, executive director, called the first year of operation "a whirlwind of excitement." Saint Katharine's is a ministry of Sacred Heart Parish and is sponsored by the Archdiocese of Oklahoma City.



Carmelite Sisters ministering in the Archdiocese of Oklahoma City recently elected a new General Superior and Council. Pictured with Archbishop Beltran are Superior, Sister Patricia Ann Miller; First Councilor, Sister Barbara Joseph; Second Councilor, Sister Marcianna Kappes; Third Councilor, Sister Sylvia Negrete; and Fourth Councilor, Sister Stephaine Sanchez.

Pastoral Musician's Scholarships Awarded

OKLAHOMA CITY — The Catholic Foundation is pleased to announce the awarding of three college scholarships to students enrolled in a qualified pastoral music program.

The scholarships are underwritten by Bob Little of Hinton, and are designed to encourage students to consider a career in pastoral music. Eligible candidates must be majoring in and/or have a desire to pursue a career in pastoral music, attend a pastoral music degree granting college or university, and be an active and participating member of his/her home Catholic parish.

Scholarship recipients of 2008-2009 include An Pham (second-year recipient) of Our Lady's Cathedral in Oklahoma City, Rocio Garcia of Assumption Catholic Church in Duncan and Carrie Nolan of St. Michael (Latin Mass Community) Catholic Church in Bethany.

Little initiated the Pastoral Musician's Scholarship after recognizing that fewer and fewer students were showing an interest in music ministries. Hopefully, the Bob Little Pastoral Musician's Scholarships will assist students in filling a void in this important ministry of the Catholic Church.

Citizenship

continued from page 5

states. "People were friendly and smiling to me, a stranger. They didn't smile to strangers in Belarus," she noted.

She also thinks about her parents, who had a difficult time understanding her decision to leave her old country. "They were raised in a different time," she said. "But I know I made the right decision."

Natalia is grateful for her extended family — the staff at Catholic Charities. She joined the agency in 2005.

Natalia's son, Vladzimer, who is now 16, has adjusted well to his new life in America. He attended Moore Central Junior High School, where he learned how to play football. This past year, he was the quarterback and looks forward to athletics again in high school next year.

Zanka Nikolic Subotic – From Croatia to Serbia to Oklahoma

Zanka was born in the city of Pozega in Croatia in 1972. She was an only child to Kata and Ljubisa Nikolic. Zanka grew up in Croatia, enjoying her school days. In 1991, as she was finishing high school, war broke out in Croatia. She had just enrolled in college at the University of Belgrade in Serbia. She rented an apartment and started college, majoring in Serbian language and literature. Just as her parents were planning to move to Belgrade, the borders closed. It took them several months to get out of the country, traveling first to Bosnia and then to Serbia.

While attending college, she lived with her parents. It was during college that she met her future husband, Milan Subotic, who was also attending school majoring in mechanical engineering. Milan was a refugee from Bosnia and Herzegovina. Because they were both from other countries, they could not become Serbian citizens. This made it difficult to get the better jobs in Serbia. When Zanka completed school, she was only eligible to teach at the elementary level on part-time contracts.

In February of 2002, Zanka and Milan got married in Belgrade. They applied to go abroad through different nonprofit organizations that helps refugees go to other countries. Following Sept. 11, 2001, one of the offices closed. They were finally accepted by the USCCB and told in March of 2002 that they would be coming to America.

On July 4, 2002, Zanka and Milan were welcomed to Oklahoma City by a Catholic Charities caseworker named Jasmine Agic, who was also from Bosnia. They lived in the Elizabeth House at first, which is transitional housing owned by Catholic Charities. Her first job was at Rosary School and her husband's was at Braum's in Tuttle. After one year, Milan applied to the University of Oklahoma to work on his master's degree in mechanical engineering. He is currently working at OU and finishing his doctorate degree.

Zanka first got acquainted with Catholic Charities while attending ESL classes. She was hired in the Refugee Department in 2003.

Archdiocesan, International Priests Get to Know One Another at Forum

By Ammanda McCabe
The Sooner Catholic

WOODWARD — The first International Priests Forum was held here May 27 and 28 at St. Peter Catholic Church. More than 20 priests from across the Archdiocese gathered to celebrate Mass and learn of one another's cultures. The priests also enjoyed an Indian dinner in Kennedy Hall, prepared by the international priests. The agenda included a history of the Oklahoma City Archdiocese as well as the dioceses of Nellore, India and the Apostles of Jesus.



Fr. Thomas Nallapatti in the kitchen.



Twenty-one priests gathered for the first International Priests Forum in Woodward.

Father Scott Boeckman, pastor at St. Peter Church and one of the event's organizers, said the gathering was a time to come together and learn from one another.

"Everyone has an opinion on international priests," Father Boeckman said. "I have heard so many good things from people about their experience with international priests and all of the gifts they bring. Others say that the obstacles of

language, culture, world view are too great to overcome and that having more international priests is not one of the solutions to our vocations shortage. But what everybody would agree on is the sacrifice these men make when they come to Oklahoma. They leave their families, friends, culture, language, food, etc., in order to come and serve the people of God in a far-off land. The International Priests Forum was started to say

thank you to them for this sacrifice. Also, we wanted to create an opportunity for the Oklahoma priests and the international priests to come together and share the stories of our respective dioceses and cultures."

Father Joseph Ross, the new vicar for international priests, said the event was well coordinated and he praised the efforts of those involved.

"Fathers Boeckman, (Bill) Pruett and (Don) Wolf organized an event that was much appreciated by those who attended," Father Ross said. "In addition to the opportunity to express appreciation for ministry by priests from around the world here in Oklahoma, there was an effort to identify some of the challenges and difficulties. The chief hope was to move closer to a common understanding of what exactly priests do, rather than take it for granted we are all working from the same page. I am grateful for the event and all that went into it."

Father Boeckman said the forum was such a success, a follow-up is planned for later this year. "I would say that we left the forum with hearts full of gratitude for what we share in common, namely the priesthood," he said. "I think all of us were surprised in how well it went over. This idea was long overdue!"

Letter

The Dignity of All Life

We believe that being a Catholic in the world today is a great blessing. By practicing our faith and opening ourselves to the messages from Scripture, homilies and personal study, we become more knowledgeable of Jesus' teachings. We are called to continual formation of conscience through study, prayer and dialogue. The Church, and especially our U.S. Conference of Catholic Bishops, provide outstanding pastoral guidance for us in many areas, including social justice. The Church is committed to justice throughout the world.

The commandments teach us that we have a dual obligation toward God and toward others. We are being given a unified call to be loving people filled with all the virtues of generous and faithful disciples of Jesus. How can we do this in today's world?

Catholic Social Teaching helps us to discern how to act. For over 100 years, Catholic Social Teaching, beginning with Pope Leo XIII's encyclical, *Rerum Novarum* in 1891, has become an essential part of our tradition. First and foremost, we are taught that EVERYONE has dignity and worth. We are to respect and foster the dignity of others as well as our own. Absolutely nothing should justify discounting anyone's individual worth or dignity.

For a time in the early church, there was animosity between those who spoke Hebrew and those who spoke Greek. Fortunately — given time —

these differences were resolved. We, too, can resolve the present language conflicts. Today many churches (including Catholic), libraries and schools are assisting our Spanish-speaking immigrants to learn English. There are also classes available in conversational Spanish so that English speakers can learn to converse with those who are immigrants and help them in their quest to learn English. An added benefit is that we can become more proficient in a second language. All persons are thus enriched, with something to give, and something to receive, from each other.

It is through hearts of concern and loving action that language barriers will be resolved. As Christians, we are called to treat every person with dignity and respect, and to live in harmony and interdependence with all of God's creation. As we each approach our earthly death, we must examine our choices and contemplate how well they mirror the actions of Jesus.

Often laws are enacted when we as a society do not dedicate time to study situations to determine if there is a need for law to correct problems. We must be cautious when politicians appear to be addressing our concerns yet propose legislation contrary to our beliefs that further their own agendas.

The present immigration problems are mainly national, rather than state, issues. The federal government can and should address the open

borders to the United States. For this to happen, all of us must be willing to have a reasoned and compassionate conversation about the needs of all persons, about economics and national security. Immigration is a complex and multilayered concern, and there are no simple solutions.

In addition, as we discuss the dignity of human life, we must be concerned about all life: the unborn, the old and incompetent, the prisoners on death row, and those with terminal illness. Each segment of society deserves the right to life. When the *Sooner Catholic* dedicates a few articles to address the wrongs associated with the death penalty, it in no way suggests that abortion is not wrong. Many past issues have covered the inherent wrong of abortion. We cannot focus on only one issue, to the neglect of others.

Many times in our society it is easier to criticize others or their positions than to strive to work in collaboration. When we learn to work together to implement Catholic Social Teaching for the benefit of all persons regardless of status, gender, locale or ethnicity, we will live in a better world and our hearts will be filled with Christ's love.

Archdiocesan Commission for Justice and Human Development: Cris Carter, Dennis Frazier, Santos Hernandez, Richard Klinge, Diane Koorie, RSM, Beth Ledbetter, Sandra Moore, Sylvia Morales, Jerry Rakosky, Becky Van Pool, Rev. John Vrana

Life of Chastity About So Much More Than Sex

More than a generation ago, already before the sexual revolution, Nobel-prize winning novelist and philosopher, Albert Camus, had written: Chastity alone is connected with personal progress. There is a time when moving beyond it is a victory, when it is released from its moral imperatives. But this quickly turns to defeat afterwards.

What does he mean by those words?

Whatever they mean, they are not understood by our generation. Today's world, with few exceptions, considers the move beyond chastity as anything but a defeat. For it, this is progress, a sophistication, a liberation from a past ignorance, an eating of the forbidden fruit that is more of an entry into Eden than an expulsion from it. Today, in western culture, chastity is generally seen as naiveté, timidity, frigidity, lack of nerve, being uptight, as an innocence to be pitied.

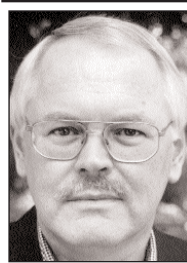
A salient example of this can be seen in the debate surrounding AIDS and teenage pregnancy. In this discussion, the argument for chastity is generally seen as naive, impractical, narrow, religious (as if chastity was a religious concept), old-fashioned and even dangerous. Conversely, those who argue on the basis of safe-sex (as if that wasn't an oxymoron) claim the high ground, intellectual, moral and practical. The same holds true today in virtually the entire discussion

around sexuality. Chastity is given little place and little respect. At best, it is seen as an impractical ideal, at worst, as something to be pitied or ridiculed. This is not progress. Why?

Because, in the end, chastity is partially the key to everything: joy, family, love, community, even the full enjoyment of sex. When a society is chaste, family can happen; when a family is chaste, it will find joy in its everyday life; when lovers are chaste, they will experience the full ecstasy of sex; when a church is chaste, it will experience the Holy Spirit. The reverse is also true. Chaos, joylessness, division, erotic numbness and hardness of heart are generally a fault in chastity. To say this, though, implies a certain understanding of chastity. What is chastity?

Generally, we identify chastity with a certain sexual reticence or simply with celibacy. This is too narrow. To be chaste does not mean that one does not have sex, nor does it imply that one is a prude. My parents were two of the most chaste persons I ever met, yet they obviously enjoyed sex, of which a large family and a warm vivacious bond between them gave ample evidence.

Chastity, at its root, is not prima-



By Father
Ron Rolheiser

rily even a sexual concept, though given the power and urgency of sex, faults in chastity often are within the area of sexuality. Chastity has to do with all experiencing. It is about the appropriateness and maturity of any experience, sex included. Chastity is reverence and all sin, in the end, is irreverence.

To be chaste is to experience people, things, places, entertainment, the phases of one's life, life's opportunities, and sex, in a way that does not violate them or ourselves. Chastity means to experience things reverently, so that the experience of them leaves both them and ourselves more, not less, integrated. Thus, I am chaste when I relate to others in a way that does not violate their moral, psychological, emotional, sexual or aesthetic contours. I am chaste when I do not let irreverence or impatience ruin what is a gift, when I let life, others, and sex, be fully what they are. Conversely, I lack chastity when I transgress boundaries prematurely or irreverently, when I violate anything so as to somehow reduce is full gift.

Chastity is respect and reverence. The fruits of that are integration, gratitude and joy. Lack of chastity is irreverence. The fruits of that are disintegration, bitterness and cynicism (all infallible signs of the lack of chastity).

Allan Bloom, the famed educator, speaking purely as a secular observer, without any religious angle whatso-

ever, already 20 years ago affirmed that lack of chastity in our culture, particularly among the young, is perhaps the deepest cause of unhappiness and flatness in our lives. He submits that lack of chastity has, paradoxically, robbed us of deep passion and rendered us erotically lame. We have, he asserts, experienced too much, too soon. We have sophisticated ourselves into boredom and unhappiness. We have been to too many places and done too many things before we were ready for them. The result is that we have stripped life, romance, love and sex of their mysteries and their capacity to enchant us. We have, through lack of chastity, de-sacralized our experience and robbed it of its capacity to enchant the soul.

He's right, and the re-enchantment of our souls will be predicated on reinstating a proper chastity into our lives.

Our generation suffers too much from boredom, disrespect, emotional chaos, lack of family, sexual irresponsibility, despondency, cynicism and lack of delight. We need to be slower in denigrating chastity and more honest in assessing what constitutes victory and what constitutes defeat in our lives.

Oblate Father Ron Rolheiser, theologian, teacher and award-winning author, is president of the Oblate School of Theology in San Antonio. He can be contacted through his Web site, www.ronrolheiser.com.

Author Takes Historic Look Back at Vatican Council II

Liturgy: Sacrosanctum Concilium. Rita Ferrone. Mahwah, N.J.: Paulist Press. 134 pages. Paperback. September 2007. ISBN 978-0-8091-4472-3. \$15.95.



Rita Ferrone's book is an examination of the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, of the Second Vatican Council. This book is part of the Paulist Press' Rediscovering Vatican II series which seeks to commemorate the 40th anniversary of Vatican II. This is a short book, but is a great introduction into the study of this document and of the history leading up to it and of the post-conciliar period that we have been living in since the Second Vatican Council met from 1962 to 1965. The Liturgical Movement which started in the 19th century with Abbot Prosper Gueranger and the Benedictine monks of the Abbey of Solesme of France slowly spread to other monasteries and countries. The reforms

proposed by this movement received papal support, especially in the persons of Popes St. Pius X and Pius XII. This led up to the call of reforming the liturgy as an important item for the Second Vatican Council to work on. The liturgy became the first topic dealt with by the Council which produced the document, *Sacrosanctum Concilium*, which was approved by the bishops 2,147 for the document and only four against it. This marked a major change in the Catholic Church, which continues to this day.

In her next chapter, Ferrone explores the major concepts of the document, the first being the Paschal Mystery, which returned the Church to the thinking of not only of the passion and death of Christ, but also his resurrection, which had been de-emphasized prior to Vatican II. The next concept is that of the liturgy being the "summit and source" of the Church's life. The liturgy helps Christians to go out into the world to live the Christian life. It is also a time to praise God and to be in his

presence in Word and Sacrament. The third concept says that all Christians are to participate fully and actively and not like they had done before. Before Vatican II, people usually did not exactly know

what was going on at Mass since it was in Latin. Many did their own devotions. Most could not hear what the priest was saying. Sometimes there was a choir which performed songs that the congregation did not participate in. Vatican II changed this. The next concepts say that all should perform their proper roles during the liturgy. That means the ordained do their particular roles either as a bishop, priest or deacon. The non-ordained are to do their roles as cantors, organists, servers, readers and other ministries and to actively participate during the liturgy, even if they do not have a ministry to perform.



By Brother
Benet Exton

The fifth concept talks about inculturation, which recognizes that the Church is not only made up of Europeans, but also people of other cultures. The next concept is to renew the liturgical books, music, art and artifacts of the liturgy. This involved the creation of a new order of the Mass in the vernacular, receiving communion under both kinds (bread and wine), to use the idea of "noble simplicity" in regards to music and art works like vestments, statues and other items. The final concept dealt with education and formation which encourages seminaries to have classes on the liturgy and classes and conferences available for the laity. These concepts are important since the document they are connected with holds the high rank of being permanent law.

In the third chapter, Ferrone examines the history of the implementation of *Sacrosanctum Concilium*. A group was commissioned to implement the liturgical reforms and create the new books and other items needed.

continued on page 11

When it Comes to Protecting Young, Penguins Get It

British scientists have recently received a green light from their regulatory agency to create “hybrid embryos.” Using cloning technology, these embryos are made out of human and animal parts. By injecting a human nucleus (the “human genetic package”) into a cow egg that has had its own genetic package taken out, a defective human embryo can be created.

People sometimes imagine this would make a half-human, half-animal creature and, hence, the name “hybrid embryo.” However, because the nuclear genetic package is entirely human, the new embryo would actually be human with various cow molecules present as “contaminants” within the embryo’s biochemical machinery. The reason for trying to produce these maimed human embryos is to be able to destroy them before they grow too large, prior to reaching two weeks of age, in order to obtain their stem cells.

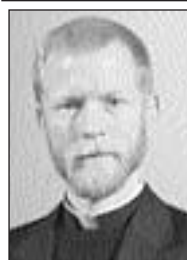
This bizarre project of creating partially damaged human embryos using cow eggs is being promoted largely because of the difficulty of getting women to agree to donate their eggs. Most women balk at the idea of handing over their own eggs voluntarily so that scientists can use them for cloning experiments. Not only is the procedure for obtaining eggs invasive, painful and dangerous for women, but they often feel a natural protectiveness toward their own eggs, their fertility, and any children they might engender.

This instinct to “protect our own” is deeply rooted not only in human beings, but throughout the animal kingdom, and only the most cursory ethical reflection is needed to grasp the moral problem with creating human offspring in laboratories, using an

admixture of cow components, in order to scientifically cannibalize them.

We see this natural instinct to protect one’s embryonic offspring very powerfully illustrated in the case of the emperor penguin. It is the only mammal bold enough to remain in Antarctica throughout the entire winter, while others migrate to warmer climates. The story of the breeding habits of emperor penguins has fascinated millions in the recent big-screen movie, *March of the Penguins*. These animals find one mate, to whom they are singularly faithful, and each female lays one softball-sized egg, which she hands over to her mate. She then strikes out on a two-month feeding frenzy in the waters of the ocean, leaving her partner to incubate the egg through the worst of the polar winter, having only his body fat to sustain him.

Through shrieking windstorms and weeks of winter darkness, the male carefully balances the egg containing the growing embryonic penguin on the tops of his feet, where there is an apron of densely-feathered flesh which seals out the deadly cold. That egg remains on his feet for more than 60 days, and during that period, the male eats nothing and loses up to half of his own body weight. If the egg should happen to fall out of its protective hutch, it can freeze solid on the polar ice in a few short minutes. The mother normally returns around the time the child hatches. After hatching, an emperor chick spends its first two months nestled within its mother’s or



By Father Tad Pacholczyk, Ph.D.

father’s belly pouch, where the temperature hovers at a protective 96.8 degrees. Parents take turns caring for the young chick, feeding it regurgitated food until it eventually becomes ready to exit from its secret hutch and face the brutal elements of Antarctica.

The incredible solicitude of the emperor penguin for its own pre-born offspring, scrupulously protecting them even in their most vulnerable embryonic stages, is a powerful testament to the proper order of creation, where older members of the species naturally go to great lengths to assure the safety and well-being of younger members.

Part of the progress of human civilization over the centuries has been in a similar protection for the young, where children have come to be seen as a sacred trust, an end in themselves, and not merely a means for the satisfaction of parental (or scientific) desires. Father Raymond de Souza has summarized the matter well:

“It is a hallmark of Western civilization that children are to be seen as good in their own right, persons with rights and dignity entrusted to the care of their parents. This is such a commonplace idea that we do not stop to consider it a great civilizational achievement, but it is. In the ancient world, both infanticide and child sacrifice were not rare, and in general the legal status of the child was akin to other property in the household. It was the long painstaking work of centuries — drawing upon both religious and civil resources — to arrive at the cultural and legal consensus that the child does not exist as an object for the benefit of others, but that the child must be treated as a subject for his own sake.”

Today, however, we are being powerfully tempted to subvert these primary intuitions and instincts by forcefully removing our young from the protective harbor of the womb via abortion, and by going even further and desecrating our own embryonic children as mere objects for scientific aggrandizement, treating them as repositories for deriving spare parts or stem cells.

Some in our society pretend that this type of scientific research represents “progress,” but it actually represents a regress to a time when children were considered objects to be disposed of by others. One reason that *The March of the Penguins* was such a hit was because of the way it highlighted the kind of parental love, protection and sacrifice to which each of us naturally is drawn. The destruction of our own through embryonic stem cell research — as much as some might wish to cloak it in terms of techniques such as “hybrids” — is a reversion to the barbarism of former ages.

The remarkable extent to which many members of the animal kingdom seek to protect their own embryonic offspring should give us pause as a society to reflect on basic questions, and help us regain our moral equilibrium, lest we continue to rush headlong into transgressing our own nature and our most sacred obligations toward our young.

Rev. Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, Mass., and serves as Director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.

Author Takes

continued from page 10

This group was called the Consilium. The Consilium had to deal with opponents to the reforms who were members of the Vatican. Ferrone presents the good and the bad of the early days of the liturgical renewal. Some did not want to change so they went into schism by following Archbishop Marcel Lefebvre and the Society of St. Pius X while others went the other extreme. Experimentation was allowed but some went too far like having the presider/celebrant dress up like a clown and to have balloons and such. For those who did not live during the days after the Council and wonder what happened, this chapter informs the reader about those confusing days; this reviewer was too young to remember that period of time. It would seem that much of the confusion has

ended, but refining and better understanding as to what the liturgy is all about is now needed.

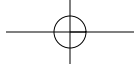
In the final chapter, Ferrone reviews the seven major concepts and discusses how they are faring today. The concept of the Paschal Mystery has been greatly accepted by most Catholics. The liturgy as the “summit and source” of Christian life has not overwhelming been accepted as is evident by low Mass attendance. Full, active and conscious participation in the liturgy has been accepted by a good number of Catholics. One does not see private devotions going on during Mass. Most people are paying attention to what is going on and many are actively involved either by doing various ministries or actively participating with or without aids like missals, hymnals and such. Catholics in various

countries are able to use some of their cultures’ traditions and ways of celebrating into the liturgy. One of these most importantly is celebrating the liturgy in the vernacular. In the sixth concept of the renewal of the liturgical books, etc., Ferrone says that things moved quickly and now has slowed down. Refining and correcting is now happening which is a normal progression. In the last concept she sees that seminaries still need to have more classes on liturgy and there should be classes and conferences for all Catholics made available. Much progress has been made since Vatican II, but the work of implementing *Sacrosanctum Concilium* has not ended.

Rita Ferrone has provided a great introduction into the study of the document on the liturgy of the Second

Vatican Council by presenting the seven major concepts of the document and how they are or are not implemented in the liturgy. Her historical summary of what happened before and after Vatican II with the liturgy is enlightening. There are endnotes, a bibliography for further reading and study of the subject and an index. There are no illustrations. On the cover are three pictures of the Council in session. The center picture is of an Eastern rite liturgy during the Council. This book is highly recommended to those studying liturgy.

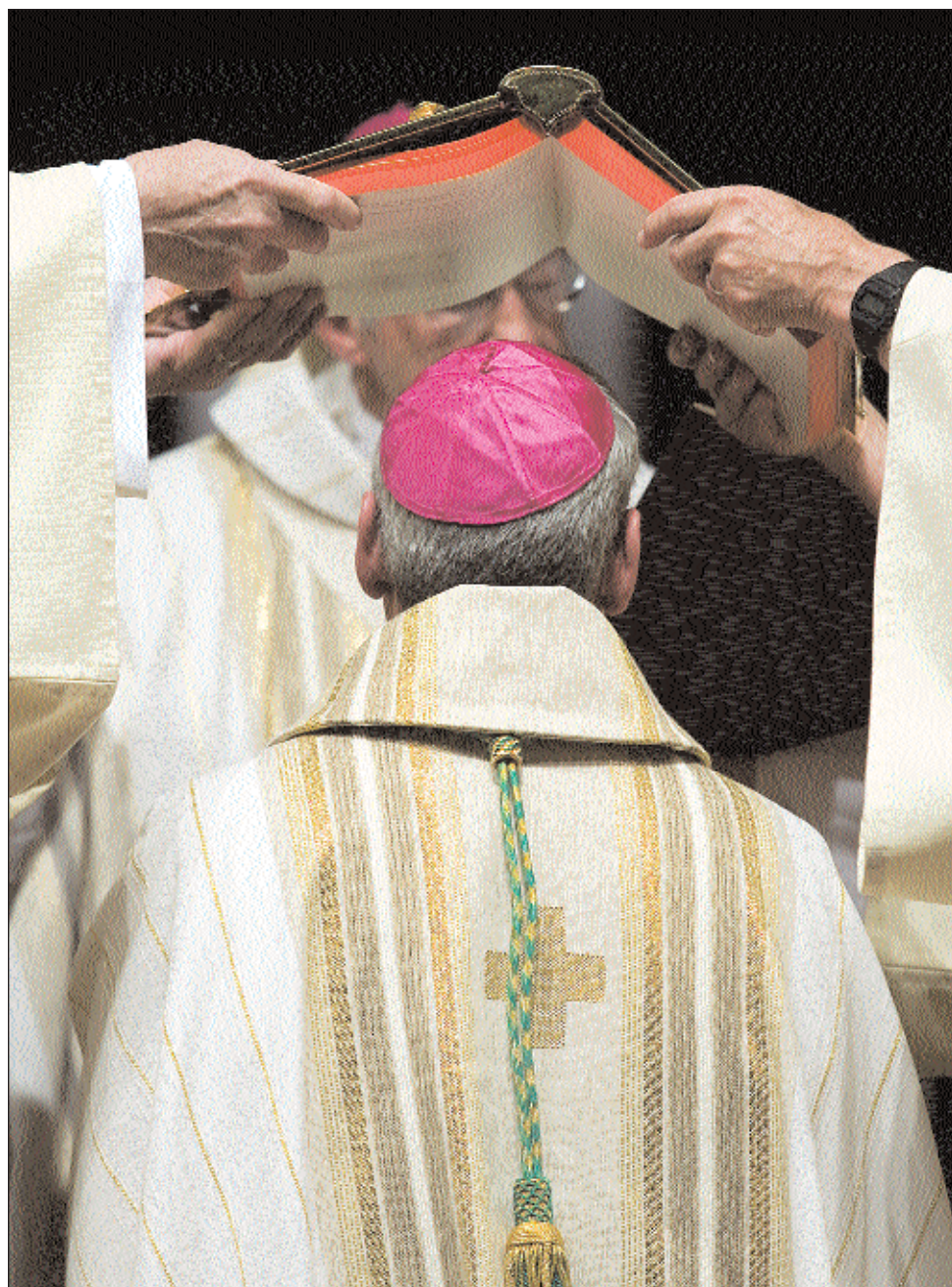
Rita Ferrone has a master of divinity from Yale University. She lectures on liturgy at conferences and at other national settings. She is the author of *On the Rite of Election* (2007) and of *Sourcebook for Sundays and Seasons* (2005).



Bishop Anthony Taylor



Bishop Taylor hugs his father as his family presents the gifts at the offertory after the ordination rites were complete. Arkansas Catholic photo by Bob Ocken.



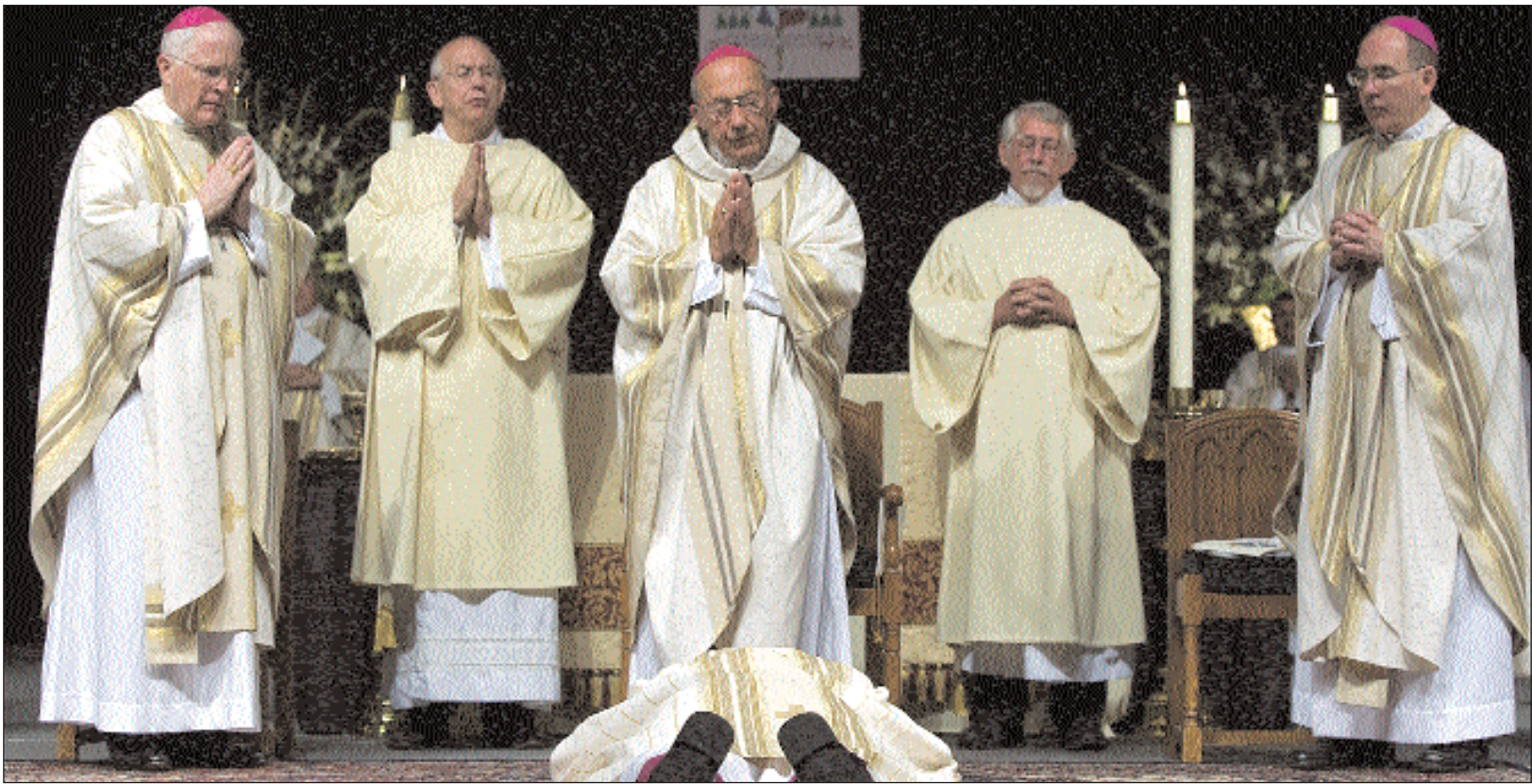
An open book of Gospels is held over the head of newly ordained Bishop Anthony B. Taylor during his ordination and installation Mass June 5 in Little Rock, Ark. At this time the celebrants join in prayer for the pouring out of the power of the Holy Spirit on the new bishop. Arkansas Catholic photos by Bob Ocken



Bishop Taylor kneels as Archbishop Beltran begins the prayer of consecration asking for the Holy Spirit to be poured out over the newly ordained bishop. Co-consecrators were Bishops Edward Slattery of Tulsa, (left) and J. Peter Sartain of Joliet, Ill. (right).



Archbishop Beltran anoints the head of newly ordained Bishop Anthony B. Taylor with sacred chrism during his ordination.



Bishop Taylor prostrates himself before Archbishop Beltran and co-consecrators, Bishops Edward Slattery, left, and J. Peter Sartain, right.



Bishop Emeritus Andrew J. McDonald lays hands on new bishop, Anthony Taylor.

Bishop Taylor

continued from page 1

hope he lasts the 27 years that the last bishops have averaged.”

Deacons and priests filed by in an endless procession before the radiant purple robes of Bishop Anthony Taylor became visible. All eyes were transfixed by his appearance.

Father James P. West, pastor of Immaculate Conception Parish in North Little Rock, said that on the part of the priests of the diocese to have a “father” again is a joy.

“We have been a family without a common head for quite a while,” he said.

Bishop J. Peter Sartain, former bishop of Little Rock, now bishop of Joliet, Ill., and Bishop Edward Slattery, bishop of Tulsa, were co-consecrators along with Archbishop Eusebius Beltran, the principal consecrator, who is metropolitan archbishop of Oklahoma City. Archbishop Beltran completed the procession.

Other bishops in attendance were Archbishop Pietro Sambi, Apostolic Nuncio to the United States, and Bishop Andrew J. McDonald, former bishop of Little Rock and now bishop-emeritus of the Diocese of Little Rock.

The consecration began as Anthony Taylor lay prostrate before the assembly in front of the altar as the choir sang the “Litany of the Saints.” Then each bishop filed by imposing hands on Bishop Taylor’s head. The opened book of Gospels was then held over Bishop Taylor’s head while Archbishop Beltran led the bishops in prayer for the outpouring of the Holy Spirit on the new bishop, and finally the archbishop anointed Bishop Taylor’s head with holy oil of chrism.

Bishop Taylor was presented with the ring he chose that had been worn by the first bishop of Little Rock, Bishop Andrew J. Byrne.

The miter, the liturgical headpiece worn by bishops, was placed on Bishop Taylor’s head. Archbishop Beltran said, “Receive the miter, and may the splendor of holiness shine forth in you, so

that when the chief shepherd appears you may deserve to receive from him an unfading crown of glory.”

The crosier, or pastoral staff, chosen by Bishop Taylor was the same one used by Bishop Albert L. Fletcher, the fourth bishop of Little Rock. Always held in the left hand, the bishop carries his staff at liturgies celebrated in his own diocese. In receiving the staff, Archbishop Beltran said, “Receive the crosier, the sign of your pastoral office, and keep watch over the whole flock in which the Holy Spirit has placed you as bishop to govern the Church of God.”

The rite of installation as the Diocese of Little Rock’s seventh bishop was completed as Bishop Anthony Basil Taylor was seated in the bishop’s chair, the “cathedra.” The bishops then extended a sign of peace as an act of fraternity to the newly ordained bishop.

Bishop Taylor then blessed the entire congregation as he walked around the hall. His new flock received his blessing joyfully.

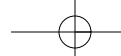
The Cloistered Discalced Carmelite Nuns of Little Rock eagerly responded when asked their thoughts regarding the new bishop.

“He’s a gift from heaven,” Sister Jean said. “He radiates joy.”

“Bishop Taylor is a great blessing,” Sister Bernadette added. “He will be good for our diocese; we prayed hard for him. God has given us this blessing, and that’s why we are here today to celebrate; that he will bless us all.”

In conclusion, Bishop Taylor humbly stated, “My one request is that you pray for me and our diocese of Little Rock, that God will make me a good bishop, holy and wise, faithful to the Lord, whatever the cost.”

Kathy Neal is a freelance writer from Little Rock, Ark. She is a member of the Catholic Press Association and writes a column titled “The Better Part.” E-mail her at thebetterpart@sbcglobal.net or call her at 501-425-6572.



Buenas Noticias...

...¡Nuestras fallas y nuestros desafíos!

Mis queridos Hermanos y Hermanas de Cristo:

Dios nos ha creado a Su Imagen y semejanza. Ésto es el origen e identidad que constituye la dignidad intrínseca de la persona humana.

El plan de Dios es y aplica a todos los seres humanos. Por lo tanto, debemos todos siempre respetar, cuidar y preservar la vida humana desde el momento de su concepción hasta la muerte. Ésta es una de las enseñanzas de la Iglesia Católica. Es una obligación y responsabilidad que tenemos como pueblo Católico. Debemos proteger la vida de los niños que no han nacido.

La semana pasada un periódico local publicó una noticia que decía: "Un fiscal de Oklahoma ha presentado el viernes, cargos criminales por homicidio en primer grado a tres pandilleros por la muerte causada a un feto con siete semanas de gestación, luego de que los pandilleros realizaron un tiroteo el pasado 31 de mayo entre la calle 21 del sureste y la avenida Eyers. Ninguna de las personas baleadas por los pandilleros recibieron heridas de gravedad, pero una bebé alcanzó una jovencita de catorce años de edad que estaba embarazada, de acuerdo a una declaración jura-

da oficial, se cree que el tiroteo causó la muerte del feto de la jovencita." Yo concuerdo con los fiscales y la ley invocada aquí. El ataque que hicieron los pandilleros estuvo mal. Si la mala acción causada por los pandilleros causó la muerte del niño que estaba por

nacer, entonces estos pandilleros deben ser encontrados culpables de homicidio.

Al mismo tiempo, hay otros niños que están en el vientre y son asesinados por el aborto. La acción de ejercer el aborto es mala y resulta en la misma tragedia de terminar con la vida de un niño. De hecho, la acción de ejercer un aborto es más malévola que la que hicieron los pandilleros.

El aborto es algo diabólico y perverso, porque los progenitores quieren terminar intencionalmente con la vida de un niño y para colmo los

El plan de Dios es y aplica a todos los seres humanos. Por lo tanto, debemos todos siempre respetar, cuidar y preservar la vida humana



Arzobispo Robert

médicos y sus empleados se presantan para a ejecutar tan diabólica acción en contra de un niño indefenso. Si el aborto es una acción malvada y diabólica porque ataca a un ser humano indefenso. Esta acción nunca podrá ser justificada. Es una acción condenable y reprochable. El aborto tiene como meta la destrucción inten-

cional y premeditada de un niño para darle muerte. ¿Cómo nos explicamos que el aborto se haya convertido en una acción legal en este país cuando aquí ha existido el principio inalienable del derecho a la vida?

Creo que el aborto fue legalizado y continúa siendo legal porque "gente buena como ustedes y como yo, hemos fallado en hacer lo que podemos".

Por lo tanto, nuestras propias fallas debemos verlas como un desafío. Un desafío para salvar vidas inocentes. Este desafío no puede ser como

cualquier otro, este desafío no es una opción. Es una obligación muy seria y una responsabilidad para todo el mundo que profesa la fe en la Única, Santa Iglesia Católica y Apostólica.

¿Qué podemos hacer? ¿Qué debemos hacer?

Primero: debemos humilde y sinceramente orar a nuestro Señor para que tenga piedad de nosotros. Debemos pedirle a Dios para que nos perdone y nos ayude a restablecer la cultura de la vida.

Segundo: debemos ayudar activamente a todos aquellos que han sido excluidos por la sociedad, por sus padres y los trabajadores médicos y que han sufrido el trauma y los efectos del aborto.

Tercero: es muy apropiado que este año, elijamos a personas que sean candidatos que realmente vayan a trabajar y apoyar la vida. No importa que buen trabajo estos candidatos prometan o hayan cumplido, lo más importante es el valor a la vida.

El mundo será un mejor lugar para vivir solamente cuando cada vida humana sea respetada y sea vista como hijo de Dios. Vamos hacer este desafío en oración y con arduo trabajo. ¡No solamente hablemos, también tenemos que hacer algo!

La Palabra de Dios no puede ser reducida a la Escritura

ROMA, (ZENIT.org). — La Palabra de Dios es más que la Escritura. Es una de las constataciones del documento de trabajo ("Instrumentum Laboris") para el próximo Sínodo de la Palabra de Dios que tendrá lugar en octubre en Roma. El Sínodo será una oportunidad para ahondar en la relación entre Escritura y Tradición, vínculo esencial para reforzar también las relaciones ecuménicas. La profesora de teología fundamental de la Universidad Pontificia Gregoriana Carmen Aparicio Valle observa en esta entrevista la relación entre la Escritura y la teología fundamental y subraya entre otros temas que las homilias, si se cuidan más, "serían un gran medio para conocer más y mejor la Sagrada Escritura".

¿Qué aportarían como telón de fondo al Sínodo de la Palabra las constituciones dogmáticas "Dei Verbum" y "Gaudium et spes"?

Sin duda mucho, de hecho son dos documentos indicados en el "Instrumentum Laboris" entre los puntos de referencia. Creo que tienen que ser el punto de partida y de referencia, pero teniendo en cuenta la

nueva situación del mundo, la profundización teológica sobre el tema desde el Vaticano II, las orientaciones del Magisterio y la praxis pastoral y vida de la Iglesia en estos 40 años que nos separan del Concilio.

La "Dei Verbum" es fundamental. Basta leer los "Lineamenta" y el "Instrumentum Laboris" para darse cuenta de ello: ambos documentos parten la Revelación siguiendo los documentos conciliares, sobre todo la "Dei Verbum".

Me ha parecido muy importante que se subraye que la Palabra de Dios no podemos reducirla a la Escritura, si bien ésta es fundamental. Junto a esto también subrayará otro aspecto que aparece en los dos documentos de preparación del Sínodo y que creo hay que seguir profundizando. Me refiero a la relación entre la Escritura y la Tradición.

Quizá el Sínodo pueda ayudar a profundizar en esta relación; es uno de los puntos que Juan Pablo II indicaba para seguir profundizando en el diálogo ecuménico. Sin perder de vista que la Palabra de Dios no es sólo la Escritura, no podemos olvidar que la

"Dei Verbum" tiene un capítulo, el último, que precisamente trata de la Sagrada Escritura en la vida de la Iglesia, y que además de recordar las cosas importantes que nos dice, nos sirve para darnos cuenta del camino recorrido desde el Concilio hasta hoy. "Gaudium et spes" no trata explícitamente este tema, pero trata implícitamente de la acogida de la Revelación, de la Palabra, en la vida del creyente; de las consecuencias que la acogida de la Palabra tiene en la vida del creyente. De aquí su importancia para el tema del próximo Sínodo. Me parece que es una Constitución que hay que leer junto a la "Dei Verbum".

Dios sigue hablando y hay que estar atentos para escuchar su voz, para discernir los signos de su presencia. "Gaudium et spes" también nos ofrece un método: fidelidad al depósito revelado y mirar al mundo.

Hay por supuesto que entre las personas que de distintas formas pertenecen a grupos eclesiales se da este interés, pero no se puede dar por supuesto que quien se acerca a alguno de estos grupos (sean congregaciones, órdenes religiosos o asociaciones la-

icales) conoce la Escritura.

No dividamos tampoco que normalmente el ignorante no es culpable de su propia ignorancia y que difícilmente encontrará el camino para salir de ella. Esto lo digo porque creo que la responsabilidad que tenemos los que hemos tenido la suerte de poder acercarnos a ella es mucha.

El primer paso creo que es apreciarla y ayudar a apreciarla. Hoy hay muchas iniciativas, como la lectura continua, la lectio divina... que sin duda ayudan a conocer y a apreciar la Escritura. Hay que fomentarlas y hacerlas atrayentes. Otro aspecto que creo fundamental para afrontar el problema es el cuidado de la liturgia.

Me parece que habría que dar más importancia al lugar de la Palabra en la liturgia. No porque no la tenga, sino a nivel de formación de la gente. Para ello, además de cuidar cosas pequeñas como es la proclamación de la Palabra (a veces se leen las lecturas muy mal), hará una llamada de atención a las homilias. Creo que si se cuidan más serían un gran medio para conocer más y mejor la Sagrada Escritura.

Permiten dar un testimonio de colaboración

Carnavales de nuestras parroquias son para servir a Cristo



Gran entusiasmo en nuestros carnavales parroquiales.

Por Mauro Yanes
Sooner Catholic

OKLAHOMA CITY — Desde que iniciaron los carnavales en las diferentes parroquias de la Arquidiócesis de Oklahoma City se ha fortalecido el espíritu de solidaridad entre los Católicos hispanos, quienes con su asistencia mantienen latentes los sentimientos de amor y fidelidad a nuestra Iglesia Católica. Además, estas festividades tienen un carácter de beneficencia y se destacan como las verbenas más emocionantes del verano, permitiéndose con estas actividades, que se sigan fomentando e incrementando los valores culturales y religiosos del pueblo hispano en la Arquidiócesis de Oklahoma City.

Los carnavales también ofrecen un punto de encuentro y esparcimiento. Con el dinero recaudado en los carnavales, las parroquias que realizan estas festividades pueden dar respuestas más efectivas a las necesidades espirituales y materiales de sus feligreses. Las parroquias que se han

destacado en los últimos años con sus carnavales han sido las del Sagrado Corazón, la Florecita y los Santos Ángeles, quienes a lo largo de estos años les han pedido a sus miembros muchas oraciones, colaboración y sacrificio para el éxito de éstos. Igualmente los carnavales permiten que se renueven los recursos que estas parroquias requieren para seguir ayudando a los más necesitados y se provean efectivamente los diferentes ministerios de Cristo.

Que banquete nos damos cuando vamos a una Misa de domingo y salimos y encontramos un carnaval lleno de nuestra gente, con nuestra cultura, comida y entusiasmo para seguir compartiendo la alegría de vivir la Buena Nueva a plenitud.

Cabe destacar que la ayuda material dada por los hispanos Católicos, colaboradores y asistentes en estas festividades de verano, sirven por ejemplo para el mejoramiento de los edificios de estas parroquias. Cuando ayudamos a nuestras parroquias hispanas en estas actividades,



Los Chicos de la Banda siempre animando nuestros carnavales.



Mucha comida y buenos momentos. (Fotos por Mauro Yanes/Sooner Catholic)

bien sea con nuestro aporte o colaboración, estamos dando respuesta a las necesidades de nuestra propia visión misionera.

Ayudar a nuestra Iglesia Católica en los ministerios administrados en las diferentes parroquias de la Arquidiócesis de Oklahoma City, nos obliga en conciencia y en justicia a

dar una mejor atención a los gastos que demanda la dignidad del culto debido a Dios.

El primer punto de encuentro que tenemos los hispanos Católicos cuando llegamos a Oklahoma, es con Dios a través de Su Iglesia Católica, la cual que nos ha destinado y sigue haciéndolo de quienes obra el mal.

Justicia para los inmigrantes

Bloqueada parcial y temporalmente ley anti-inmigrante HB1804

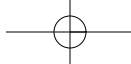
Por Mauro Yanes
Sooner Catholic

OKLAHOMA CITY — En una decisión sin precedentes, la juez federal Robín J. Cauthron ha ordenado suspender temporalmente parte de la ley HB1804. Al respecto, el abogado Richard Klíng, quien es jefe de los servicios legales de Caridades Católicas dijo: "Lo que se ha hecho, representa la importancia de tener un balance de poder en nuestro país". Toda la comunidad latina de

Oklahoma está atenta a cualquier acontecimiento que se esté derivando desde que comenzó la implementación de la controversial e inhumana ley anti-inmigrante HB1804. Júbilo y mucha esperanza fue el sentir de la mayoría de los inmigrantes que cohabitaban en el estado de Oklahoma cuando se conoció la decisión judicial de la juez federal. El abogado Richard Klíng comentó que el dictamen judicial aunque es una decisión de carácter preliminar, vino en hora buena y ajustada a derecho.



Richard Klíng ofrece apoyo moral junto a grupos comunitarios a la decisión judicial.



CALENDAR

JUNE

22 Pilgrimage Sunday, 10:45 a.m. Anointing of the Sick, 11 a.m. Mass, noon lunch, 1 p.m. Benediction of the Blessed Sacrament, Prayer of the Chaplet of the Infant Jesus and the Litany of the Infant Jesus. Nat'l Shrine of the Infant Jesus of Prague is located at St. Wenceslaus Church, SH-99 7 miles N. I-40 or 20 miles S. I-44 at Stroud exit, Prague, (405) 567-3080.

26 Bingo at St. James Catholic Church, 41st and S. McKinley Ave. Food and beverages reasonably priced will be served at 5:45 p.m. Bingo begins at 6:30 p.m. All games including two blackouts are \$10. Door prizes and special recognition for all players born in June. All bingo players get an entry for a HDTV flat-screen television to be given away in October.

JULY

1 Eucharistic Adoration at the Cathedral of Our Lady of Perpetual Help, NW 32nd and Western, every Tuesday from 8:30 a.m. to noon. The Rosary is said every weekday at 2:30 p.m. All are welcome.

4 Holy Family Home Mass, 11:30 a.m. To confirm that Mass will be held that day and for directions, contact the HFMH at 741-7419.

4 First Friday Adoration at St. Francis of Assisi in Oklahoma City. After the 7:30 a.m. Mass, and concludes at 5:30 p.m. with closing prayer and Benediction. This is open to all. St. Francis is located at 1910 NW 19th, (just two blocks east of Penn) in Oklahoma City.

4 First Friday Sacred Heart Mass at the Catholic Pastoral Center. Exposition of the Blessed Sacrament is at 5:30 p.m. with the Sacrament of Reconciliation available prior to Mass. Mass is at 7 p.m. Those wanting to learn more about First Friday Devotion and the practice of consecrating the family and home to the Sacred Heart of Jesus will find materials available after Mass. For more information, call the Office of Family Life at (405) 721-8944 or Diane Grim at (405) 528-6252.

5 Mass in Tagalog. St. Paul the Apostle Catholic in Del City will celebrate Mass in Tagalog (Filipino) at

7 p.m. each Saturday. A potluck dinner will occasionally follow Mass. All are welcome.

7 Weekly Adoration of the Blessed Sacrament at Christ the King Catholic Church, located one block north of Wilshire, halfway between Penn and May at 8005 Dorset Drive, every Monday beginning at 7 a.m. and concluding with Benediction at 7 p.m. For more information, contact Linda at 496-0033.

11 Bingo at St. Joseph's Church in Norman. Doors open at 6:30 pm with the serving of a light dinner. First session of games begins at 7; second session at 8:30. Concessions serve popcorn, candy, coffee, soft drinks and desserts. There are drawings for door prizes.

12 Pre-Cana in Spanish. A day for couples preparing for the Sacrament of Marriage. To register, contact the Office of Family Life at (405) 721-8944.

For an up-to-date calendar, go to
catharchdioceseokc.org
 and click on Calendar of Events

JOBS BOX

Director of Homeless Day Service Programs

Catholic Charities is looking for a homeless services director. The homeless services director will be responsible for identifying and defining service programs, developing and coordinating social service delivery with other service partners in the OKC metro area, and monitoring and reporting on program implementation. As the director of the day shelter facility, this position will have responsibility for the management of the facility and will coordinate and supervise the daily operations. This position will coordinate all administrative functions for the shelter and will collaborate with the homeless services coordinator to assure delivery of social services. Master's degree in social work, human services or related field plus three years related experience. Knowledge of Catholic Social Teaching is required. Successful candidate must possess excellent oral and written communication skills and the ability to relate to and professionally interact with staff, volunteers and the public. Send résumé to Catholic Charities, Attn: HR, 1501 N. Classen Blvd., Oklahoma City, Okla. 73106, or call (405) 523-3000.

Administrative Assistant-Development

Catholic Charities is looking for an administrative assistant for the development department. A successful candidate will possess computer proficiency in Word, Excel and Outlook; excellent organizational skills with the ability to multi-task; excellent typing and document production skills; Publisher or equivalent software proficiency preferred; positive oral and written communication skills; and the ability to relate to and professionally interact with staff, volunteers and the public. Preference will be given to Catholic candidate. Send résumé to Catholic Charities, Attn: HR, 1501 N. Classen Blvd., Oklahoma City, Okla. 73106, or call (405) 523-3000.

Full-time Director of Religious Education

St. Philip Neri Parish is currently looking for a full-time DRE to coordinate the religious education program. The position will be available July 1,

2008. Candidates will also be required to administer the Safe Environment program of the parish. Salary will commensurate with experience. Send résumé to Father Timothy M. Fuller, St. Philip Neri Catholic Church, 1107 Felix Place, Midwest City, Okla. 73110

Coordinator of Youth Ministry

St. John Nepomuk, Yukon, a vibrant and growing parish of over 1,200 families, seeks a coordinator of Youth Ministry. The coordinator will ensure that a faith formation and catechesis program is provided as an engaging, age-appropriate ministry for the youth in our parish, grades 7-12. The coordinator will also engage parental and volunteer support and involvement and will have the responsibility of maintaining an environment that meets the ethical and legal standards complicit with the Safe Environment policies of the Archdiocese of Oklahoma City. It is required that all candidates of this position are practicing Catholics. The ideal candidate will have some experience in youth ministry, preferably with a degree in theology (not required), and previous catechetical training. This is a full-time, year-round, salaried position that includes some evening and weekend work. The coordinator also serves as a supervisor of volunteers. Salary commensurate with qualifications and experience. Position includes a great benefit plan. Potential candidates should send resume and letter of intent to St. John Nepomuk Coordinator of Youth Ministry Search Committee, P.O. Box 850249, Yukon, Okla. 73085

Center of Family Love Openings

The Center of Family Love in Okarche has openings for Habilitation Specialists (HTS), to provide training to developmentally disabled adults that live in the community. Hours vary and must have reliable transportation. There are also openings for production floor supervisors, supervising our clients as they work in our Kingfisher and Okarche workshops. There is also an opening for full-time dietary cooks, to prepare meals, follow recipes and menus and cleaning. For more information, call (405)

263-4658 or fax résumé to (405) 263-4563 or apply in person at 635 Texas, Okarche, Okla. 73762.

Groundskeeper Needed

National Shrine of the Infant Jesus of Prague has an opening for a groundskeeper/facilities maintenance person. Responsibilities include: maintain the Shrine grounds including trees, shrubs, grass, sidewalks, parking lots; snow removal; painting; general handyman and other duties as needed. Must be physically able to lift at least 60 pounds and willing to work outdoors in all weather conditions. Some weekend and evening hours required. Salary commensurate with experience. To apply, send resume to National Shrine of the Infant Jesus of Prague, P.O. Box 488, Prague, Okla. 74864 or e-mail: shrine_iop@hotmail.com.

Middle School Math and Computer Teacher

St. Philip Neri School in Midwest City is currently seeking a math and computer teacher for the middle school with state certification for the school year 2008-09. Applicants can fax letter of interest, resume and copy of teaching certificate to Bette Novak at (405) 732-7823 or e-mail to bnovak@spnok.org.

Teacher sought

Sacred Heart Catholic School in Oklahoma City has an opening for a middle school language arts teacher to join an exceptional school community. Applicants must be certified in the state of Oklahoma. Please call the school office at 405-634-5673 for an application or send resume to Joana Camacho, SHCS, 2700 S. Shartel, Oklahoma City 73109.

Campus Minister

There is an immediate opening for a campus minister to direct the **UCO Catholic Student Center** at the University of Central Oklahoma. Applicants are asked to send a resume to Rev. John R. Metzinger, St. John the Baptist Parish, P.O. Box 510, Edmond, Okla. 73083. For additional information, contact Father Metzinger at 405-340-0691.

2007 Financial Audit of the Archdiocese of Oklahoma City



531 Couch Drive, Suite 200
Oklahoma City, OK 73102-2251
(405) 239-7961

Independent Auditors Report

We have audited the accompanying statement of financial position of Archdiocese of Oklahoma City Pastoral Office Funds (the "Pastoral Office"), as described in Note A, as of June 30, 2007, and the related statements of activities, comprehensive loss, and changes in net assets, and cash flows for the year then ended. These financial statements are the responsibility of the Pastoral Office's management. Our responsibility is to express an opinion on these financial statements based on our audit. The 2006 prior year summarized comparative information has been derived from the Pastoral Office's June 30, 2006, financial statements, and in our report dated December 7, 2006, we expressed a qualified opinion on those financial statements due to matters in the second following paragraph.

Except as discussed in the following paragraph, we conducted our audit in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes consideration of internal control over financial reporting as a basis for designing audit procedures that are appropriate in the circumstances, but not for expressing an opinion on the effectiveness of the Pastoral Office's internal control over financial reporting. Accordingly, we express no such opinion. An audit also includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements, assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audit provides a reasonable basis for our opinion.

As more fully described in Note E to the accompanying financial statements, the statement of financial position reflects some, but not all, land, buildings, and equipment (properties) owned by the Pastoral Office. In addition, the carrying amounts of certain properties are not recorded at cost or fair value at the date of gift and no provisions for depreciation or impairment, if any, have been made. Due to the nature of the Pastoral Office's records, we were unable to satisfy ourselves as to the carrying amounts of such properties.

In our opinion, except for the effects of the matters discussed in the preceding paragraph, the financial statements referred to above of Archdiocese of Oklahoma City Pastoral Office Funds present fairly, in all material respects, the financial position of the Pastoral Office at June 30, 2007, and the changes in its net assets and its cash flows for the year then ended, in conformity with accounting principles generally accepted in the United States of America.

As discussed in Note A to the financial statements, the Pastoral Office changed its method of accounting for its defined benefit pension plan.

Cole & Reed P.C.

Oklahoma City, Oklahoma
December 11, 2007



Archdiocese of Oklahoma City ■ Post Office Box 32180
Oklahoma City, Oklahoma 73123
405/721/5651

June 1, 2008

My dear Brothers and Sisters in Christ:

In a spirit of gratitude, I present to you the full audit and footnotes of the Archdiocese of Oklahoma City Catholic Pastoral Center for the fiscal year ending June 30, 2007.

A study of this audit will show that our archdiocesan offices reflect good organization and effective stewardship.

I am grateful to you, the generous Catholic people, for your commitments and your generosity to the work of the Church. This is indeed a sign of your faith. Thank you.

I wish also to express my gratitude to our dedicated staff and the members of the Archdiocesan Finance Council. It is their work and their sound judgment that enable us to accomplish the mission of the Church.

May the Good Lord bless all of you now and forever.

Sincerely yours in Christ,

Eusebius J. Beltran

Most Reverend Eusebius J. Beltran
Archbishop of Oklahoma City

Notes to Financial Statements Archdiocese of Oklahoma City Pastoral Office Funds

June 30, 2007

NOTE A — SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

Nature of Operations: Archdiocese of Oklahoma City (the "Archdiocese") is a nonprofit organization that serves the parishes and parishioners of the Roman Catholic Archdiocese of Oklahoma City. The Archdiocese includes 46 counties and over 100 parishes and missions located throughout central and western Oklahoma. The Archdiocese charges each parish an annual assessment and conducts annual development fund drives through the parishes in order to fund operations. Services provided by the Archdiocese include various social services, Catholic communications, priests' support, and information about the Catholic faith.

Basis of Financial Statements: The accompanying financial statements include the accounts and funds of the Pastoral Office of the Arch-

diocese and certain budgeted departments and offices over which the Pastoral Office has accounting and reporting responsibility (collectively, the "Pastoral Office"). The Archdiocese has certain other Archdiocesan agencies, parishes, and organizations which operate within the Archdiocese; however, these organizations do not operate within the Pastoral Office. Accordingly, the accounts of these other agencies, parishes and organizations have not been included with the Pastoral Office. As a result, the accompanying financial statements are not intended to present the consolidated financial position and changes in net assets of the Archdiocese as a whole.

The accompanying financial statements include certain prior-year summarized comparative information in total but not by net asset class. Such information does not include sufficient detail to constitute a

continued on page 18

Archdiocese of Oklahoma City

Pastoral Office Funds

Statements of Financial Position

	June 30	
	2007	2006
Assets		
Cash	\$1,059,677	\$1,454,051
Accounts receivable, net of allowance for doubtful accounts of \$3,201,45 and \$2,810,910 at June 30, 2007 and 2006.	895,146	903,816
Contributions receivable, net of allowance for doubtful accounts \$195,087 and \$210,000 at June 30, 2007 and 2006	948,716	929,371
Investments	55,166,032	47,769,899
Notes receivable	20,490,968	18,398,951
Land, buildings, and equipment	36,649,181	33,686,317
Intangible pension assets	-	1,448,583
Other	75,274	81,175
Total assets	\$115,284,994	\$104,672,163
Liabilities and Net Assets		
Accounts payable and other liabilities	\$656,243	\$838,470
Contributions payable, net of discount	981,733	773,079
Investments managed for related parties	23,585,942	19,745,477
Accrued insurance claims	1,308,050	1,324,129
Bank borrowings	283,213	650,132
Debt guarantee, net of discount of \$492,665 and \$644,391 at June, 2007 and 2006, respectively	2,679,919	2,972,193
Accrued pension benefit cost	8,925,308	7,575,976
Total liabilities	38,420,408	33,879,456
Net assets:		
Unrestricted:		
Designated and operating	39,870,816	35,054,898
Accumulated other comprehensive loss	(4,042,688)	(2,062,161)
Net investment in property and equipment and other	36,649,181	33,686,317
Total unrestricted Net Assets	72,477,309	66,679,054
Temporarily restricted	727,847	715,813
Permanently restricted	3,659,430	3,397,840
Total net assets	76,864,586	70,792,707
Total liabilities and net assets	\$115,284,994	\$104,672,163
<i>See accompanying notes.</i>		

Notes

continued from page 17

presentation in conformity with accounting principles generally accepted in the United States of America. Accordingly, such information should be read in conjunction with the Pastoral Office's financial statements for 2006 from which the summarized information was derived.

Concentrations of Credit Risk: Financial instruments which potentially subject the Pastoral Office to concentrations of credit risk consists of investment in securities (see Note B) and unsecured accounts, contributions, and notes receivable (see Note D).

The Pastoral Office's accounts receivable are unsecured and relate to assessments to parishes throughout central and western Oklahoma. Contributions receivable are unsecured and are due from various individuals in the parishes served by the Pastoral Office. Credit losses are provided based on periodic assessments of outstanding receivables, particularly those accounts which are past due, as well as historical trends related to the collection of contributions receivable. As of June 30, 2007, allowance for doubtful accounts receivable and contributions receivable were \$3,201,453 and \$195,087, respectively, and as of June 30, 2006, were \$2,810,910 and \$210,000, respectively. All contributions and accounts receivable at June 30, 2007 and 2006 are expected to be collected in one year, with the exception of accounts receivable from All Saints Catholic School, Inc., which have no specified repayment terms and are fully reserved in the statements of financial position (Note H).

The Pastoral Office makes loans to parishes throughout central and western Oklahoma based on an evaluation of each parish's financial condition and other factors. Except as noted in Note D, the loans are generally unsecured. The Pastoral Office's periodic evaluation of credit losses is based on known and inherent risks in the portfolio, adverse situations that may affect the borrower's ability to repay, the estimated value of the underlying collateral, if any, and current economic conditions. The Pastoral Office's periodic assessments of accounts, notes and credit loss provision are based on the Pastoral Office's best estimates of amounts which may not be recoverable.

Contributions Payable: Contributions payable consists of unconditional amounts awarded, but not paid, to recipients. The contributions payable have no formal payment terms and are reduced by a discount of \$3,143 and \$18,003 at June 30, 2007 and 2006, respectively.

Net Assets: Net assets are classified into three categories: unrestricted net assets which have no donor-imposed restrictions, temporarily restricted net assets which have donor-imposed restrictions that will expire in the future, and permanently restricted net assets which have donor-imposed restrictions which do not expire.

Revenue Recognition: The Pastoral Office recognizes contributions, including unconditional promises to give, as support in the period received. The Pastoral Office records contributions received as permanently restricted, temporarily restricted, or unrestricted net assets based on donor-imposed restrictions, if any. Assessment and fee income is recognized ratably over the period for which the related assessments and fees relate, which generally corresponds with Pastoral Office's fiscal year. Insurance premiums received by the Pastoral Office from the insured parishes and organizations are recognized evenly over the contract period and are shown net of premiums paid to third parties for reinsurance coverage.

Collections for the Archdiocesan Development Fund and assessments for Central Archdiocesan Operations are generally received in advance of their subsequent disbursement. Interest earned on these excess funds between the time of receipt and disbursement is recorded as unrestricted revenue.

Expiration of Donor-Imposed Restrictions: The expiration of donor-imposed restrictions on contributions or on endowment income is recognized in the year in which the restriction expires, and at that time, the related resources are reclassified to unrestricted net assets. Restrictions expire when the stipulated time has elapsed, when the stipulated purpose for which the resource was restricted has been fulfilled, or both.

Contributions on land, buildings, and equipment without donor stipulations concerning the use of such assets are reported as increases in unrestricted net assets. Contributions of cash or other assets to be used to acquire land, buildings, and equipment without such donor stipulations are reported as increases in temporarily restricted net assets. Restrictions are considered to be released at the time of acquisition.

Temporarily restricted contributions are recorded in the year the contribution or unconditional pledge is received. Net assets are released from donor restrictions by incurring expenses satisfying the restricted purposes or by occurrence of events specified by the donors or by the change of restrictions specified by the donors. The amount of net assets identified as released from donor restrictions includes any amount released whether received in the current or prior fiscal years.

Income Taxes: The Archdiocese, as an agency and/or instrumentality of the United States Catholic Conference, is exempt from federal and state income taxes under Section 501(c)(3) of the Internal Revenue Code.

Investments: All investments received by gift or bequest are recorded at fair value in the statement of financial position on the date received. If fair value is not determinable on the date received, the asset received by gift or bequest is recorded at nominal value. Investments in corporate stocks and bonds are marked to market at year end in accordance with Statement of Financial Accounting Standards ("SFAS") No. 124, Accounting for Certain Investments Held by Not-for-Profit Organizations. Investments in real estate and commercial properties are carried at the value initially recorded unless there has been an indication of either (a) impairment of value considered to be other than temporary, which would result in a write-down to fair value or (b) increased market value, which would result in a write-up to fair value.

Unrestricted investment income, including investment gains and losses, are recorded as increases or decreases in unrestricted net assets. Investment income is recorded as temporarily restricted net assets if the terms of the gift restrict the use of the income. Permanently restricted net assets are increased if the terms of the gift that gave rise to the investment requires the investment income to be added to the principal of a permanent endowment.

continued on page 20

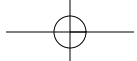
Archdiocese of Oklahoma City Pastoral Office Funds

Statements of Activities, Comprehensive Loss, and Changes in Net Assets

Year ended June 30, 2007 (Summarized totals for year ended June 30, 2006)

Revenues, gains and other support:	Unrestricted	Temporarily Restricted	Permanently Restricted	2007 Total	2006 Total
Contributions and collections:					
Archdiocesan Development Fund	\$2,990,065	\$-	\$-	\$2,990,065	\$2,941,923
Assessment for Central Archdiocesan Operations	1,284,375	-	-	1,284,375	1,193,878
Fees and revenues of budgeted departments and offices	1,447,805	-	-	1,447,805	1,254,290
Pilgrimage	-	34,882	-	34,882	35,114
Priest Medical Collections	-	105,102	-	105,102	91,922
NCMO Grant	-	26,000	-	26,000	26,000
Property additions by Bishop McGuinness Catholic High School	3,061,577	-	-	3,061,577	5,536,259
Bequests and other	870,219	39,959	-	910,178	1,390,847
Insurance premiums earned (net of premiums ceded of \$2,484,460 in 2006 and \$2,526,105 in 2005)	4,592,493	-	-	4,592,493	4,023,192
Oil, gas, and royalty income	310,479	-	-	310,479	371,542
Interest and dividend income:					
Investments	1,193,067	29,503	45,610	1,268,180	1,191,755
Notes receivable	1,181,766	-	-	1,181,766	1,012,420
Gains on investments	5,286,888	37,907	215,980	5,540,775	1,389,838
Other income	487,278	-	-	487,278	384,071
	22,706,012	273,353	261,590	23,240,955	20,447,051
Net assets released from restrictions	261,319	(261,319)	-	-	-
Total revenues, gains (losses), and other support	22,967,331	12,034	261,590	23,240,955	20,843,051
Expenses:					
Budgeted departments and offices:					
Pastoral Center	987,819	-	-	987,819	924,560
Business Office	761,823	-	-	761,823	791,770
Safe Environment	77,762	-	-	77,762	45,659
Archdiocesan newspaper (Sooner Catholic)	408,811	-	-	408,811	394,386
Office of Christian Education	446,578	-	-	446,578	398,249
Youth Ministry	404,279	-	-	404,279	443,891
Office of Family Life	216,263	-	-	216,263	195,981
Hispanic Ministry	207,728	-	-	207,728	222,908
Our Lady of Guadalupe	225,025	-	-	225,025	179,120
Office of Planning, Stewardship, and Development	140,524	-	-	140,524	137,696
Office of RENEW	-	-	-	-	489
Ministry to Priests, Permanent Deacons and Clergy Education	193,205	-	-	193,205	194,634
Hospital Ministry	206,693	-	-	206,693	201,567
Tribunal	187,136	-	-	187,136	174,999
Office of Worship and Spiritual Life	188,460	-	-	188,460	140,356
National Conference of Catholic Bishops – United States Catholic Conference	43,420	-	-	43,420	41,365
Priests' welfare, retirement, and disability	179,752	-	-	179,752	145,583
Property taxes and maintenance	82,576	-	-	82,576	73,691
Other	33,059	-	-	33,059	23,284
Total budgeted departments and offices	4,990,913	-	-	4,990,913	4,730,188
Sponsored programs and other subsidies:					
Insurance claims and claims settlement expense (net of reinsurance recoveries of \$11,080 in 2007 and \$127,065 in 2006)	\$4,679,965	\$-	\$-	\$4,679,965	\$3,691,289
Administrative costs of self-insurance plan	344,524	-	-	344,524	263,895
Pilgrimage	59,050	-	-	59,050	35,408
Micatokla – Mission in Guatemala	72,000	-	-	72,000	60,000
Campus Ministry	102,500	-	-	102,500	87,500
Ecumenical & Interreligious	18,544	-	-	18,544	18,796
Contributions made to others	1,422,255	-	-	1,422,255	1,076,482
NCMO distribution	26,000	-	-	26,000	26,000
Seminarian programs	519,271	-	-	519,271	388,889
Net periodic pension benefit cost	1,142,573	-	-	1,142,573	1,096,256
Provision for (reversal of) debt guarantee	(28,457)	-	-	(28,457)	(29,256)
Amortization of discount on debt guarantee	151,726	-	-	151,726	168,237
PDLF investment pool interest expense	734,964	-	-	734,964	666,215
Other	730,667	-	-	730,667	566,165
Total sponsored programs and other subsidies	9,975,582	-	-	9,975,582	8,115,876
Loss on sale of assets	222,054	-	-	222,054	395,480
Total expenses	15,188,549	-	-	15,188,549	13,241,544
Change in net assets before other comprehensive income (loss)	7,778,782	12,034	261,590	8,052,406	7,601,507
Other comprehensive income (loss)					
Decrease in minimum pension liability	711,355	-	-	711,355	209,577
Adjustments related to change in accounting:					
Reduction of minimum pension liability adjustment	1,350,806	-	-	1,350,806	-
Unrecognized prior service cost	(1,239,853)	-	-	(1,239,853)	-
Unrecognized net actuarial loss	(2,802,835)	-	-	(2,802,835)	-
Change in net assets	5,798,255	12,034	261,590	6,071,879	7,811,084
Net assets at beginning of year	66,679,054	715,813	3,397,840	70,792,707	62,981,623
Net assets at end of year	\$72,477,309	\$727,847	\$3,659,430	\$76,864,586	\$70,792,707

(See accompanying notes.)



Archdiocese of Oklahoma City

Pastoral Office Funds

Statements of Cash Flows

	Year ended June 30	
	2007	2006
Cash Flows From Operating Activities		
Increase in net assets	\$ 6,071,879	\$7,811,084
Adjustments to reconcile increase in net assets to net cash provided by operating activities:		
Net realized and unrealized gains on investments	(5,540,775)	(1,389,838)
Contributions of property from Bishop McGuinness Catholic High School	(3,061,577)	(5,536,259)
Contributions of property and securities from estates	-	(769,976)
Provisions for (reversal of) debt guarantee	(28,457)	(29,256)
Amortization of discount on debt guarantee	151,726	169,737
Net periodic pension cost	1,142,573	1,096,256
Losses on disposals of equipment	222,054	395,480
Other comprehensive (income) loss	1,980,527	(209,577)
Net change in operating assets and liabilities:		
Accounts receivable, net of increase in allowance for doubtful accounts of \$390,543 in 2007 and \$436,617 in 2007	8,670	(52,342)
Contributions receivable	(19,345)	(35,528)
Accounts payable and other liabilities	(182,227)	251,135
Contributions payable	208,654	170,712
Accrued insurance claims	(16,079)	(113,040)
Debt guarantee	(415,543)	(412,584)
Accrued pension benefit cost, net of amounts included in other comprehensive income	(325,185)	(303,607)
Net cash provided by operating activities	196,895	1,042,397
Investing Activities		
Advances for notes receivable	(5,646,026)	\$(3,692,247)
Collections on notes receivable	3,554,009	3,687,526
Purchases of investments	(29,029,764)	(31,430,265)
Proceeds from sales of investments	27,174,406	32,146,986
Capital expenditures	(128,570)	(856,388)
Proceeds from disposals of equipment	5,229	10,284
Other	5,901	(34,708)
Net cash used in investing activities	(4,064,815)	168,812
Financing Activities		
Investments managed for related parties (net)	3,840,465	(384,354)
Net repayments of bank borrowings	(366,919)	(208,528)
Net Cash provided by (used in) Financing Activities	3,473,546	(592,882)
Net change in cash	(394,374)	280,703
Cash at beginning of year	1,454,051	1,173,348
Cash at end of year	1,059,677	\$1,454,051
Supplemental Disclosures of Cash Flow Information:		
Cash paid for interest	\$730,139	\$666,215

Notes

continued from page 18

Self Insurance Plan: The Pastoral Office has a self-insured plan (the "Plan") to serve the property and casualty and health and accident insurance needs of the Archdiocese and its parishes and organizations (collectively, the "Insured Organizations"). Premiums received by the Pastoral Office from the Insured Organizations are recognized evenly over the contract period and are shown net of premiums paid to third parties for reinsurance coverage. Unearned insurance premiums representing the portion of the premiums applicable to the unexpired period of the contract are included with liabilities in the accompanying statements of financial position. A plan administrator has been retained to oversee the administration of the Plan based upon guidelines established by the Pastoral Office. The Plan consists of the following coverages:

Property and Casualty: Covers claims related to property, general liability, professional liability, crime, automobile, boiler and machinery, workers' compensation, and inland marine. The plan administrator utilizes a third party to process and administer claims under the Plan. The Insured Organizations are billed premiums annually by the plan administrator. As claims are incurred, the Plan is required to pay amounts of such claims up to the deductibles of \$125,000 on property and casualty claims, \$50,000 in general liability claims, and \$50,000 on workers' compensation claims. Eligible claims in excess of the deductibles are covered by various reinsurance policies.

Health and Accident: Covers medical expenses of the covered employees of the Insured Organizations based upon the terms established by the Archdiocese

under the Health and Accident Benefit Plan. The plan administrator utilizes a third party to process and administer claims under the Plan. The Insured Organizations are billed monthly by the plan administrator for their employees' participation in the Plan. The terms of the Plan require the claimant to pay a deductible of \$500 (in network) or \$1,000 (out of network) each plan year (the claimant's deductible) and 20% (in network) or 40% (out of network) of the remaining difference of each eligible claim (the claimant's coinsurance percentage) up to a maximum coinsurance claim of \$10,000. The claimant's deductible and coinsurance percentage vary, as previously described, depending on the claimant's insurance elections. The Plan pays for the remaining 80% or 60% of eligible claims between the claimant's deductible and the maximum coinsurance claim amount of \$10,000. The amounts of an eligible claim exceeding \$10,000 are paid 100% by the Plan up to a maximum eligible claim of \$100,000. The amounts of eligible claims exceeding \$100,000 are paid 100% by reinsurance companies.

As discussed above, the Pastoral Office enters into certain reinsurance contracts in an effort to reduce the loss that may arise from catastrophes or other events that cause unfavorable underwriting results. Reinsurance contracts do not relieve the Pastoral Office from its obligation to policyholders. Failure of reinsurers to honor their obligations could result in losses to the Pastoral Office; consequently, allowances may be established for any amounts deemed uncollectible (none as of June 30, 2007 or 2006).

Use of Estimates: The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities at the date of the financial statements and the reported amounts of revenues and expenses during the reporting period. Actual results could differ from those estimates.

Fair Value of Financial Instruments: The following methods and assumptions were used to estimate the fair value of each financial instrument:

Cash and cash equivalents, accounts receivables, contributions receivable and payable, and accounts payable and accrued liabilities (including accrued insurance claims) — the carrying amounts approximate fair value due to their short maturity.

Investments - The fair value for investments in securities is determined based upon quoted market values for marketable securities. Fair value for certificates of deposit is determined by using discounted cash flow analyses based on current market rates for deposits with similar remaining maturities. Fair value for real estate is determined primarily based upon independent appraisals or contractual sales prices. The liability for the fair value of investments managed for related parties are determined in the same manner as other investments and allocated to each entity in a pro-rata amount.

Notes receivable - The carrying amounts approximate fair value due to the notes receivable carrying a variable rate of interest that is indexed to the two-year U.S. Treasury Notes.

Bank borrowings - The carrying amount approximate fair value due to the borrowings carrying a variable rate of interest.

Debt guarantee - The fair value is determined by calculating the present value of principal and interest payments to be made on behalf of the borrower through December 2013. The carrying amount approximates fair value.

Reclassifications: Certain amounts in the 2006 financial statements have been reclassified to conform to the current year presentation.

Change in Accounting Principle: Effective June 30, 2007, the Pastoral Office changed its method of accounting for its pension benefit plan (see Note I) to conform to the requirements outlined in Statement of Financial Accounting Standards ("SFAS") No. 158, Employer's Accounting for Defined Benefit Pension and Other Postretirement Plans. SFAS No. 158 requires the Pastoral Office to apply the provisions of SFAS No. 158 as of the end of the fiscal year of initial application, which is June 30, 2007 for the Pastoral Office, and does not permit retrospective application.

As a result of the change in accounting principle, the Pastoral Office recognizes its net unfunded status of the pension plan, which is measured as the difference between the pension plan's projected benefit obligation and the fair value of its plan assets. This change resulted in the Pastoral Office recognizing \$8,925,308 as its accrued pension cost as of June 30, 2007 and transferring \$1,239,853 of intangible pension assets as a reduction to unrestricted net assets as well as reducing unrestricted net assets by \$2,802,835 for unrecognized actuarial losses. If the Pastoral Office had followed the requirements of SFAS No. 158 as of June 30, 2006, the Pastoral

continued on page 21

Notes

continued from page 20

Office would have (a) increased its accrued pension cost \$1,370,937 to \$8,946,913, (b) transferred its intangible pension asset of \$1,448,583 as a reduction to unrestricted net assets, and (c) reduced unrestricted net assets by \$3,433,098 for unrecognized net actuarial losses.

Note B — Investments

2007				
	Held by			
	Investment Pool (A)	Investment Managers (B)	Other	Total
Money funds	\$593,714	\$2,639,006	\$553,762	\$3,786,482
Corporate bonds and notes		6,773,263		6,773,263
Certificate of deposet		92,510	215,948	308,458
Government debt securities	1,620,017	6,571,865		8,191,882
Equity securities	4,540,928	29,638,533		34,179,461
Real estate		—	1,876,886	1,876,886
Other	49,600	—	—	49,600
Total investments	<u>\$6,804,259</u>	<u>\$45,715,177</u>	<u>\$2,646,596</u>	<u>\$55,166,032</u>

2006				
	Held by			
	Investment Pool (A)	Investment Managers (B)	Other	Total
Money funds	\$299,197	\$1,189,042	\$646,956	\$2,135,195
Corporate bonds and notes	—	7,427,754	—	7,427,754
Certificate of deposit	—	170,100	206,654	376,754
Government debt securities	1,501,916	6,059,505	—	7,561,421
Equity securities	3,548,360	25,867,450	—	29,415,810
Real estate	—	—	758,889	758,889
Other	94,076	—	—	94,076
Total investments	<u>\$5,443,549</u>	<u>\$40,713,851</u>	<u>\$1,612,499</u>	<u>\$47,769,899</u>

(A) The investment pool represents the Pastoral Office’s proportionate share of an investment pool which is the custodial responsibility of The Catholic Foundation of Oklahoma, Inc. (the “Foundation”). Pooled fund investments are held and managed by a trust company affiliated with a major regional bank which has investment authority over the investment transactions subject to investment policies which are established and periodically updated by the Board of Directors of the Foundation.

(B) Investments held by investment managers consist of funds deposited with professional investment managers which have discretionary investment authority over investment transactions subject to investment policies which are established and periodically updated by the Pastoral Office.

The Pastoral Office has investments in various investment securities, which in general, are exposed to various risks, such as interest rate, credit and overall market volatility risks. Further, due to the level of risk associated with certain investment securities, it is at least reasonably possible that changes in the values of investment securities will occur in the near term, and those changes could materially affect the amounts reported in the statements of financial position.

NOTE C—RELATED PARTIES

Investments include investments managed for related parties. The Pastoral Office, in a fiduciary capacity, manages the following investments for parties associated with the Archdiocese as of June 30:

	2007	2006
Archdiocesan Parish Deposit and Loan Fund (“PDLF”) (A)	\$15,854,263	\$12,589,130
Associated Catholic Charities	998,524	884,336
Resurrection Cemetery, Inc.	5,062,947	4,535,899
St. Ann’s Home, Inc.	606,089	525,550
Bishop McGuinness	1,064,119	1,210,562
	<u>\$23,585,942</u>	<u>\$19,745,477</u>

(A) PDLF is an investment pool of funds deposited by the Pastoral Office and other members

of the Archdiocese. PDLF was established to provide financing to defined members of the Archdiocese and is administered by the Pastoral Office and a third-party administrator. Funds deposited to PDLF earn interest at a rate based on the monthly average rate of two-year U.S. Treasury Notes plus 0.25% (5.17% at June 30, 2007), and loans (Note D) from PDLF bear interest at a floating rate adjusted monthly based on the average rate of two-year U.S. Treasury Notes plus 1.25% (6.17% at June 30, 2007). The policy of PDLF is to limit outstanding loans to a range of approximately 75% to 90% of the total PDLF assets with the remaining assets being invested in cash, cash equivalents, or equity or fixed income securities (subject to certain limitations). Deposits to PDLF are guaranteed by the Pastoral Office. As of June 30, 2007 and 2006, PDLF had assets of \$25,633,318 and \$22,015,442, respectively, consisting of funds deposited by the Pastoral Office and other members of the Archdiocese, and had loans outstanding to members of the Archdiocese of \$19,315,303 and \$16,526,680, respectively (Note D).

	2007	2006
Mortgage note from St. Ann’s Home, Inc. that provides for monthly payments of \$9,353, including interest equal to PDLF loans (Note C) (effective rate of 6.17% as of June 30, 2007), until April 2025	\$474,426	\$555,186
Note receivable from St. Ann’s Retirement Village, Inc. (“St. Ann’s”) that provides for monthly payments of \$20,873, including interest equal to the two-year Treasury note rate plus 1.25% (effective rate of 6.17% as of June 30, 2007), until February 2009	283,213	650,132
Notes receivable from member parishes with balances outstanding as of June 30, 2007 ranging in amounts from approximately \$12,000 to \$340,000, with interest rates ranging from 0% to 6.17% and maturities in installments to January 2016	418,026	666,953
Notes receivable from member parishes related to borrowings from PDLF (Note C) maturing at various dates through 2029	19,315,303	16,526,680
	<u>\$20,490,968</u>	<u>\$18,398,951</u>

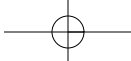
Based on an analysis of notes receivable, management does not believe that an allowance for uncollectible notes is necessary as of June 30, 2007 or 2006.

NOTE E —LAND, BUILDINGS, AND EQUIPMENT

All land, buildings, and equipment (properties) are not recorded as required by accounting principles generally accepted in the United States of America. Historically, the accounts of the Pastoral Office have reflected some, but not all, properties owned by the Pastoral Office. The carrying amounts of the Pastoral

continued on page 22

NOTE G — NET ASSETS		2007				
		Designated and Operating	Other Comprehensive Loss	Investment in Land, Buildings & Equipment (Note E)	Temporarily Restricted	Permanently Restricted
						Total
Seminary Burses Fund (A)	\$3,626,604		\$ —	\$ —	\$ —	\$ 782,841
Joseph Danne Fund (B)	1,108,957		—	—	—	2,669,002
Archdiocesan Endowment Fund (C):						
Operating activity	20,246,577		—	—	—	20,246,577
Archdiocesan Pastoral Center	3,171,736		—	—	—	3,171,736
Archbishop’s residence	1,772,795		—	—	—	1,772,795
Our Lady of Victory (for maternity services)	633,704		—	—	—	633,704
Mount St. Mary High School	2,346,974		—	—	—	2,346,974
Catholic school support	1,291,466		—	—	269,026	1,560,492
Tuition for Bombing Survivors	—		—	—	337,627	337,627
Disaster education	11,771		—	—	—	11,771
Disaster relief	2,424		—	—	125	2,549
Pastoral ministry	—		—	—	14,591	207,587
Crested Butte	55,039		—	—	—	55,039
Pilgrimage	—		—	—	—	—
Salatka & Zagar	—		—	—	11,002	—
Elderly support	—		—	—	95,476	95,476
Youth camp	295,600		—	—	—	295,600
Total Archdiocesan Endowment Fund	29,828,086		—	—	727,847	207,587
St. Joseph’s Children’s Fund (D)	3,498,215		—	—	—	3,498,215
Land, Buildings, and Equipment Fund	—		—	36,649,181	—	36,649,181
Operating Fund:						
Self-insurance fund	2,910,382		—	—	—	2,910,382
Retirement benefits	(1,101,428)		—	—	—	(1,101,428)
Pension plan prior service cost & actual losses	—	(4,042,688)	—	—	—	(4,042,688)
Total Operating Fund	1,808,954	(4,042,688)	—	—	—	(2,233,734)
Total net assets	<u>\$39,870,816</u>	<u>\$ (4,042,688)</u>	<u>\$36,649,181</u>	<u>\$727,847</u>	<u>\$3,659,430</u>	<u>\$ 76,864,586</u>



continued from page 21

Center and Bishop McGuinness Catholic High School reflect replacement values as determined as of December 31, 1967 plus the historical cost of additions to the buildings subsequent to 1967. Although other recorded properties are stated at cost, no provisions have been made for depreciation or impairment, if any, because detail records are not sufficiently comprehensive to support the required computations. Accordingly, the effects on the financial statements cannot be determined; however, the effects are believed to be material.

Land, buildings, and equipment recorded consist of the following as of June 30:

	2007	2006
Land and buildings:		
The Pastoral Center	\$7,663,740	\$7,633,350
Bishop McGuinness Catholic High School	16,641,821	13,580,243
Youth Camp	4,881,547	4,881,547
Other	3,205,149	3,387,000
Archbishop's residence	496,308	496,308
Land held for parish sites and future development	2,658,640	2,440,724
Furniture and equipment	1,101,976	1,267,145
Total land, buildings, and equipment	<u>\$36,649,181</u>	<u>\$33,686,317</u>

NOTE F—BANK BORROWINGS

The Pastoral Office has a revolving line of credit (the “Revolver”) with a bank that provides for borrowings up to \$6,650,000 through October 31, 2009. Outstanding borrowings under the Revolver will bear interest at the Two-Year Treasury Note Constant Maturity Index plus 1%. The Pastoral Office is required to make monthly payments of accrued interest with all outstanding borrowings due in October 2009. The proceeds of the Revolver are limited in use with \$650,000 for St. Ann’s Retirement Center, \$4,000,000 for St. Katharine Drexel Project, and \$2,000,000 for Bishop McGuinness Catholic High School Project. The Revolver contains several financial covenants which require, among other things (a) maintenance of \$20 million of unrestricted and unencumbered liquid net assets, (b) maintenance of \$30 million of unrestricted net assets, and (c) limitation to \$50 million of aggregate funded and contingent debt.

NOTE G — NET ASSETS

(A) The Seminary Burses Fund provides financial resources for seminarians. Earnings in excess of disbursements are retained in the fund.

(B) The Joseph Danne Fund provides education and financial support to orphans, to help build parochial schools in needy parishes, and to provide interest-free loans to poor parishes for the purpose of constructing churches. The

original bequest provided for the principal of the fund to remain intact and 50% of the earnings to be reinvested to become corpus of the Joseph Danne Foundation endowment. The remaining 50% of earnings is to be used for charitable purposes at the discretion of the Archbishop.

(C) The Pastoral Office established the Archdiocesan Endowment Fund to meet anticipated long-term needs of the Pastoral Office. To the extent that unrestricted net assets are not required to meet the operating or other financial needs of the Pastoral Office, it is intended that the accumulated earnings and principal of the fund will be reinvested. In addition, the Archdiocesan Endowment Fund includes other miscellaneous temporary and permanently restricted net assets, the use of which is restricted by the respective gift agreements. Activity in the Archdiocesan Endowment Fund for fiscal year 2007 and 2006 is summarized as follows:

	2007	2006
Net assets at beginning of year	\$27,417,171	\$27,000,256
Contributions	562,458	1,015,150
Net investment income	5,263,953	2,672,960
Other income	366,969	255,663
Transfers to Operating Fund	(302,162)	(764,274)
Expenses	(2,482,510)	(2,098,331)
Transfer of land from Equipment Fund	-	181,850
Equipment Fund	(62,359)	(846,103)
Net assets at end of year	<u>\$30,763,520</u>	<u>\$27,235,321</u>

NOTE H — CONTINGENCIES

The Archdiocese is contingently liable as guarantor for certain bank debts of its member parishes (for capital projects) and of its priests (for automobiles). In the event the debtors fail to make the required principal and interest payments on the bank debt, the Pastoral Office would be required to make such payments. The total bank debt (collateralized by real estate and automobiles) for which the Pastoral Office is guarantor as of June 30, 2007 is as follows:

St. Mark the Evangelist Church (Norman, Oklahoma), 7.55% mortgage note payable to bank, due in monthly installments of \$32,923 until October 2011 when the balance of \$4.1 million becomes due (remaining payments total \$5.8 million as of June 30, 2007)	\$4,112,764
Others	118,942
Total bank debts guaranteed (not included in the accompanying statements of financial position)	<u>\$4,231,706</u>

Additionally, St. Ann’s and All Saints Catholic School, Inc. (“All Saints”) have obligations as of June 30, 2007 related to revenue bonds in the amounts of \$14,290,000 (payable in annual installments ranging from \$340,000 to \$945,000 plus interest at rates ranging from 4.2% to 5.0%, maturing in 2028) and \$3,000,000 (payable in annual installments ranging from \$310,000 to \$395,000 plus interest at rates ranging from 4.05% to 4.8%, maturing in 2013), respectively, that are guaranteed by the Archdiocese. Remaining payments (net of reserve fund balances) total approximately \$23,158,000 for St. Ann’s and \$3,173,000 for All Saints as of June 30, 2007. To date, All Saints has not generated adequate cash flows to make principal and interest payments due on its bonds. Principal and interest payments made by the Pastoral Office on behalf of All Saints during fiscal years 2007 and 2006 were \$415,542 and \$408,619, respectively. The Pastoral Office expects to pay All Saints’ bond principal and interest payments through December 2013. As of June 30, 2007, the Pastoral Office has accrued \$2,679,919 (net of a \$492,665 discount at 6%), which represents the present value of All Saints’ principal and interest payments through December 2013. The Pastoral Office will seek reimbursement from All Saints for all interest and bond payments made on its behalf, under repayment terms not yet established. As of June 30, 2007 and 2006, the Pastoral Office has an account receivable from All Saints of \$2,965,948 and \$2,548,070, respectively, which represents a portion of the payments made by the Pastoral Office on behalf of All Saints. This receivable has been fully reserved due to the uncertainty of future cash flows from All Saint's operations.

Based on the advice of legal counsel, the Pastoral Office believes that resolution of all outstanding liti-

continued on page 23

NOTE G — NET ASSETS Continued	2006					
	Unrestricted					
	Designated and Operating	Other Comprehensive Loss	Investment in Land, Buildings & Equipment (Note E)	Temporarily Restricted	Permanently Restricted	Total
Seminary Burses Fund (A)	\$3,477,183	\$—	\$—	\$—	\$782,841	\$4,260,024
Joseph Danne Fund (B)	998,373	—	—	—	2,428,917	3,427,290
Archdiocesan Endowment Fund (C):						
Operating activity	18,447,417	—	—	—	—	18,447,417
Archdiocesan Pastoral Center	2,893,612	—	—	—	—	2,893,612
Archbishop's residence	1,574,935	—	—	—	—	1,574,935
Our Lady of Victory (for maternity services)	558,362	—	—	—	—	558,362
Mount St. Mary High School	2,083,146	—	—	—	—	2,083,146
Catholic school support	698,647	—	—	276,413	—	975,060
Tuition for Bombing Survivors	—	—	—	335,206	—	335,206
Disaster education	15,020	—	—	—	—	15,020
Disaster relief	2,424	—	—	—	—	2,424
Pastoral ministry	—	—	—	13,709	186,082	199,791
Crested Butte	53,926	—	—	—	—	53,926
Pilgrimage	—	—	—	19,141	—	19,141
Elderly support	—	—	—	71,344	—	71,344
Youth camp	187,787	—	—	—	—	187,787
Total Archdiocesan Endowment Fund	26,515,276	—	—	715,813	186,082	27,417,171
St. Joseph's Children's Fund (D)	2,953,519	—	—	—	—	2,953,519
Land, Buildings, and Equipment Fund	—	—	33,686,317	—	—	33,686,317
Operating Fund:						
Self-insurance fund	1,745,828	—	—	—	—	1,745,828
Retirement benefits	(635,281)	—	—	—	—	(635,281)
Minimum pension liability	—	(2,062,161)	—	—	—	(2,062,161)
Total Operating Fund	1,110,547	(2,062,161)	—	—	—	(951,614)
Total net assets	\$35,054,898	(2,062,161)	\$33,686,317	715,813	\$3,397,840	\$70,792,707

gation involving the Pastoral Office will not have a material adverse effect on its financial statements, however, these matters are inherently difficult to predict with any degree of certainty and material future claims are possible.

NOTE I — PENSION BENEFIT PLANS

The Pastoral Office has an unfunded noncontributory defined benefit pension plan that covers all incardinated priests (the “Pension Plan”). The priests are eligible to receive pension benefits upon reaching their normal retirement age of 75; however, early or late retirement may be granted by the Archbishop in specific instances (average retirement age is 70). The pension benefits include (1) monthly pension payments equal to the amount of priests’ then-current salary; (2) nursing home care provided at no cost; however, monthly pension payments are reduced to \$100; and (3) monthly rent subsidies of \$500. The Pension Plan is currently funded by assessments to parishes, monthly contributions from the Pastoral Office, and receipts of discretionary contributions from parishioners. The Pastoral Office uses a June 30 measurement date for the Pension Plan. The following table sets forth the Pension Plan’s funded status as of June 30:

	2007	2006
Plan assets at fair value	\$ 4,134,073	\$4,084,378
Less actuarial present value of projected benefit obligations	13,059,381	13,031,291
Unfunded status	(8,925,308)	(8,946,913)
Unrecognized net actuarial loss	2,802,835	3,433,098
Unrecognized prior service cost	1,239,853	1,448,583
Net amount recognized	\$(4,882,620)	\$(4,065,232)

Amounts reflected in the statments of financial position:	2007	2006
Intangible pension assets	\$-	\$1,448,583
Accrued pension benefit cost	(8,925,308)	(7,575,976)
Accumulated other comprehensive loss	4,042,688	2,062,161
	\$(4,882,620)	\$(4,065,232)

In addition to the Pension Plan’s assets segregated in a trust for the benefit of future payments under the Pension Plan, the Pastoral Office has internally designated \$3,781,193 and \$3,429,950 as of June 30, 2007 and 2006, respectively, of its unrestricted net assets for funding of the Pension Plan’s obligations.

The accumulated benefit obligation was \$11,607,352 and \$11,660,354 as of June 30, 2007 and 2006, respectively. In fiscal years 2007 and 2006, respectively, the Pension Plan received \$325,185 and \$303,697 in contributions from the Pastoral Office and paid \$816,739 and \$815,701 in benefits.

During fiscal year 2007 and 2006, the Pastoral Office recognized \$208,730 of unrecognized prior service cost as a component of net periodic benefit cost. For the year ending June 30, 2008, the Pastoral Office expects to recognize \$208,730 of prior service costs and \$108,628 of net actuarial losses as components of net periodic pension cost.

Weighted average assumptions used to determine pension benefit obligations and net periodic pension benefit cost as of June 30 are as follows:

Weighted average asset allocations as of June 30, by asset category, are as follows:

	2007	2006
Discount rate	6%	6%
Rate of compensation increase	5%	5%
Rate of nursing home care increase	3%	3%
Expected long-term return on plan assets	8%	8%

	2007	2006
Equity securities	65.2%	63.3%
Debt securities	31.1%	32.3%
Other	3.7%	4.4%
	100.0%	100.0%

The Pastoral Office’s expected long-term return on plan assets assumption was derived from an analysis conducted by the Pastoral Office’s actuaries. The analysis included a review of the asset allocation strategy, anticipated future long-term performance of individual asset classes, risks and correlations for each of the asset classes that comprise the asset mix. While the analysis gives appropriate consideration to recent performance and historical returns, the assumption is primarily a long-term, prospective rate.

In setting investment policies and strategies, the ability of the selected

investment mix to fund the pension plan liabilities effectively, meet the long-term asset return target of 8% and align the selected mix with the risk tolerance of the plan’s fiduciaries were taken into account. The strategic mix has reduced exposure to an equity market risk and increased allocation to asset classes which are not highly correlated as well as asset classes where management has historically generated excess returns and places greater emphasis on manager skills to produce excess return while employing various risk mitigation strategies to reduce volatility.

The Pastoral Office expects to contribute \$424,751 to the Pension Plan in fiscal year 2008.

Estimated Future Benefit Payments — The following benefit payments, which reflect expected future service as appropriate, are expected to be paid:

2008	\$836,623
2009	789,290
2010	744,201
2011	701,613
2012	635,370
Years 2013-2017	2,818,481
	<u>\$6,525,578</u>

The Pastoral Office also sponsors a 403(b) Church Retirement Plan (the “403(b) Plan”). The 403(b) Plan covers substantially all Archdiocesan or affiliated Catholic organizations’ lay employees. Each affiliated Catholic organization contributes a discretionary amount (3% of the participant’s salary for fiscal years 2007 and 2006). In addition, organizations match the first 4% of employee contributions at 50% of such amount. New participants become vested in six years (20% per year after the second year of service). Expenses for the Pastoral Office’s portion of the 403(b) Plan were not significant in fiscal years 2007 or 2006.

St. Gregory’s to Offer Spiritual Retreats

St. Gregory’s Abbey will offer two spiritual retreats this summer. Abbot Lawrence Stasyszen, O.S.B., will lead retreatants in “Back to the Basics,” reflections on Pope Benedict XVI’s first two encyclicals, on the weekend of July 11-13. On the weekend of Aug. 1-3, Father Charles Buckley, O.S.B., will use Frederick Buechner’s book “Telling the Truth: the Gospel as Tragedy, Comedy, and Fairy Tale” to examine the Christian journey we are all on. Both retreats are open to the general public.

The retreats will use the facilities of St. Gregory’s University in Shawnee. Each weekend retreat begins with an opening conference at 8 p.m. on Friday and ends after lunch on Sunday. Participants are invited to join the monks of St. Gregory’s Abbey in their prayers for the day.

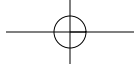
Abbot Lawrence has been the leader of the Benedictine community at St. Gregory’s for two years. He holds a doctorate in theology with a specialization in monastic studies from the Pontifical Ahenaeum of Sant’Anselmo, the Benedictine University in Rome. He has taught theology at St. Gregory’s University, and then served as university president from 2000 to 2007.

Abbot Lawrence said of

his retreat topic: “Pope Benedict surprised everyone — or almost everyone — when his first encyclicals were not on some doctrinal point, but on foundational spiritual realities: hope and faith.” He will discuss the main points of these encyclicals and how we may bring them home to our own lives.

Father Charles has been a member of St. Gregory’s Abbey since 1966. He has served as formation director and vocation director. He has also taught mathematics and served in many other positions in St. Gregory’s University. He said of his retreat topic: “Buechner has a delightful way to express the Gospel message in concrete details, so that we can apply it in our own setting. I hope to be able to set out some of his insights.” The core of this is that when we hear the gospel, we discover ourselves as phony — the tragedy — and nonetheless loved, cherished, forgiven — the comedy— and discover that extraordinary things happen to us — fairy tale.

Further details and registration information are available at Summer Retreat Program, St. Gregory’s Abbey, 1900 W. MacArthur Drive, Shawnee, Okla. 74804-2499, by telephone at (405) 878-5462, or by e-mail at cjbuckley@stgregorys.edu



St. Gregory's Monk Ordained as Deacon in Rome

ROME — Brother Boniface Copelin, O.S.B., a St. Gregory's Abbey monk, was ordained to the diaconate at the Pontifical Athenaeum of Sant'Anselmo in Rome on April 20. Bishop Brian Farrell, L.C., secretary of the Pontifical Council for Promoting Christian Unity, performed the ordination.

The Rt. Rev. Lawrence Stasyszen, O.S.B., oblates of St. Gregory's Abbey and members of the St. Gregory's University board of directors were present. Brother Boniface will be ordained to the priesthood on Aug. 21, the feast of St. Pius X, at St. Gregory's Abbey by Archbishop Eusebius Beltran, Archbishop of Oklahoma City.



Bishop Brian Farrell, L.C., lays hands on Brother Boniface Copelin, O.S.B., at the diaconate ordination.



From left, Brother Boniface Copelin, Bishop Brian Farrell and Rt. Rev. Lawrence Stasyszen following the ordination.