

Seminarians with Archbishop Coakley and Fr. Stephen Hamilton and Fr. William Novak, VG.

## Twenty-five young men pursue path to priesthood

By Brianna Osborne  
*The Sooner Catholic*

From Aug. 6 to Aug. 9, the seminarians of the Archdiocese of Oklahoma City met at the Catholic Pastoral Center for fellowship, education and service before heading back to their respective seminaries for the school year. As the 25 young men prepared to return to the North American College in Rome, Italy, Saint Meinrad Seminary in Saint Meinrad, Ind., Saint John Vianney Seminary in Denver, Colo., and Conception Seminary in Conception, Mo., they took the time to become better acquainted with the archdiocese they are called to serve.

The archdiocese welcomes two new seminarians this year: Martin Parizek, from Saint John Nepomuk in Yukon, and William Banowsky, from Saint Thomas More in Norman.

God willing, five men will be ordained to the priesthood on June 28, 2014. They are Christopher Brashears from Saint Joseph in Blackwell, Linh Bui from Our Lady's Cathedral, Cristobal De Loera from Saint Charles Borromeo in Oklahoma City, Carson Krittenbrink from Saints Peter and Paul in Kingfisher and Timothy Ruckel from Epiphany in Oklahoma City.

Father Joseph Irwin, associate director for the vocations office, described the threefold purpose of Seminarian Days.

The first is fellowship.

"With all of them spread out at different seminaries, this is a time to be with each other," Father Irwin said. "They get to know the new guys and foster a sense of camaraderie and fraternity."

Second is the chance to learn more about the archdiocese. On Wednesday, Aug. 7, the men visited Saint Patrick's in Oklahoma City, went to Mass at Saint Francis of Assisi and had lunch at the Meerschaert house. In the afternoon, they toured the Heritage Room at the CPC. They also listened to a talk given by Father Paul Gallatin and Father Don Wolf. It was a presentation on Father Wade Darnall, one of the "heroes of the archdiocese," said Father Irwin.

Finally, the seminarians participated in actual hands-on service. After splitting into two groups on Thursday morning, the seminarians went out to serve at Sister Barbara Joseph's Food Pantry and at Catholic Charities.

The seminarians also had dinner with the archbishop and an evening gathering with priests from the archdiocese.

"It was nice that they got to have that time with

the archbishop and feel welcome in his home. The priests' gathering was also great—you get to know the people who you'll be working with, probably for the rest of your life" said Father Irwin.

Deacon Carson Krittenbrink praised the structure of seminarian days, noting that Father William Novak, V.G., director of seminarians, effectively used the time to introduce them to the archdiocese. The seminarians met with staff members at the CPC, learned about the generations of priests who came before them and explored the institutions of the archdiocese.

"I didn't know where Catholic Charities was," laughed Deacon Krittenbrink.

"During our time at the seminary, we get to know the local diocese well, but we don't get to know our own!"

Please pray for these young men, and for all those discerning a vocation to the priesthood.

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

For more information about the priesthood, contact the Vocations Office at (405) 721-9351, or visit <http://archokc.org/vocations/home>.

## Monthly holy hour builds 'spiritual stamina'

By *The Sooner Catholic Staff*

When the U.S. bishops issued their call to prayer for a renewal of respect for life, marriage and religious liberty last year, they asked the faithful to adopt five practices.

According to the bishops, monthly Eucharistic holy hours in cathedrals and parishes, daily rosaries by families and individuals, special prayers of the faithful at all Masses, fasting and abstinence from meat on Fridays, and the annual observance of a Fortnight for Freedom would combine "to build spiritual stamina and fortitude among the faithful so that (they) can be effective and joyful witnesses of faith, hope, and charity and agents of the New Evangelization."

In accordance with the U.S. bishops'

call to prayer, then, the Archdiocese of Oklahoma City hosts a public holy hour on the third Tuesday of every month.

Archbishop Emeritus Eusebius Beltran will preside at the next holy hour, slated for 4 p.m. Aug. 20 in the Saint Francis de Sales Chapel at the Catholic Pastoral Center on Northwest Expressway.

Each hour combines communal prayer with time for silent reflection and adoration of the Eucharist. In particular, the monthly hour offers an ideal opportunity to reflect on and pray about current challenges to religious liberty in the United States today — including the Department of Health and Human Services mandate to employers to provide health insurance that covers contraception, as well

as current trends in government and culture toward redefining marriage.

"It is important for us to pray as a group for our many needs as a Church and a society," said Sister Catherine Powers, archdiocesan director of the Safe Environment program and a past attendee of the holy hour. "Together we can overcome many adversities."

Despite the serious secular threats to which the holy hours are a response, however, attendees say the hour of prayer unfailingly leaves them with a rare and precious sense of peace.

"Spending an hour before the Blessed Sacrament is, for me a great way to end a work day and to enter into a quiet and silence that is so hard to find today," Sister Powers said. "It is an opportunity to pray and to listen for

**continued on page 7**

*Put Out Into the Deep* Luke 5:4

## Dismantling the globalization of indifference

Last month, before his historic trip to Rio de Janeiro for World Youth Day, Pope Francis made his first apostolic visit off of the Italian peninsula by travelling to the little island of Lampedusa in the Mediterranean Sea. He was inspired to visit this out-of-the-way place after reading the headlines about migrants from Africa who had died at sea in search of a better life in Europe. He went to Lampedusa to pray and show his concern and solidarity with the suffering and forgotten people living and dying on the margins of society. It was a simple gesture of charity. It was also an important key for understanding this new pontificate.

The Holy Father went to Lampedusa to reawaken our consciences, which are too often numbed by one of the tragic consequences of sin: indifference. Like the priest and Levite in the parable of the Good Samaritan, we can too easily sidestep the real human suffering that we often encounter right under our nose. "It's none of my business," we assure ourselves. After repeatedly ignoring the troubling pangs of conscience that rightly disturb us, we find that conscience troubles us less and less. We become deaf to the cries of human suffering and blind to its many manifestations.

This disorientation and blindness caused by sin has far-reaching effects. Pope Francis spoke in Lampedusa about a "globalization of indifference." We are losing our ability to weep over human suffering, cruelty and injustice. "It's not my concern," we assure ourselves. This numbing of conscience is facilitated by an individualistic culture of well-being, which allows us to think only of ourselves.

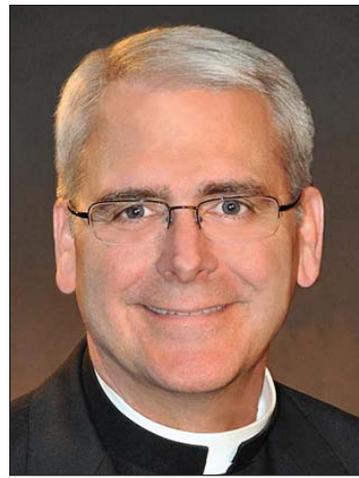
I have been reflecting much on this idea of a globalization of indifference. I recognize that this is not merely a societal problem because I see it in myself. It is easy to remain busy about many things and ignore the needs and sufferings of my neighbor. That suffering may be in my own home or office. How easily we can turn our backs on the suffering and exploitation of

the undocumented immigrant with such rationalizations as "what part of illegal do you not understand?" How easily we can turn our back on the homeless panhandler, justifying our inaction with the presumption that they are somehow responsible for their plight!

Suffering is all around us. Much of it is invisible, and we prefer to keep it that way. I am thinking of the loneliness of the elderly and homebound and of the forgotten prisoner. Often it is right before our eyes, but we are too caught up in our own concerns to acknowledge these muffled cries for help. I am thinking of the young single woman with an unplanned pregnancy and the hopeless and confused teen contemplating suicide.

During the conclave preceding his election Pope Francis called for a less "self-referential" Church, a Church more focused on mission and outreach to those on the margins of society. It is not enough to open the doors of our churches with improved access to let everyone in. We have to be willing to pass out through those doors in search of the lost and abandoned in order to minister to them and bring them home.

Through a number of simple yet powerful gestures over the last four months Pope Francis has been showing us what this looks like. He is giving us a beautiful witness of the primacy of direct practical charity in bringing about a new evangelization. The practice of charity, genuine love and concern for others, provides the necessary context for an effective and compelling sharing of the Gospel in all of its fullness. Our task is to dismantle the globalization of indifference and develop a culture of genuine fraternity and concern for one another, especially the least of our brothers and sisters.



Archbishop Paul S. Coakley

### Exclusively on the website

By Sooner Catholic Staff

Additional coverage of Church and archdiocesan news and events, only on [www.soonercatholic.com](http://www.soonercatholic.com):

✓ The number of **permanent deacons** keeps growing, but those ordained to the permanent diaconate are steadily reaching retirement age, according to CNS News. Read the full article at [soonercatholic.com](http://soonercatholic.com).

✓ CNS reports that, when he's riding in the popemobile -- at the Vatican or, for example, in Rio de Janeiro -- Pope Francis uses his hands not just to bless people. He uses them to catch things. Read about a **popemobile filled with presents** at [soonercatholic.com](http://soonercatholic.com)

✓ Ever wonder why Catholic weddings are so, well, *long*? A new video from the USCCB explains **what happens at a Catholic wedding**. Find more information and a link to the video at [soonercatholic.com](http://soonercatholic.com)

✓ On the homepage of [soonercatholic.com](http://soonercatholic.com), watch "**Voices of Conscience**," a 3:22 video that tells the story of healthcare workers who have been coerced to act against their consciences and urges viewers to support the Healthcare Conscience Rights Act.

✓ A CD from the Missouri-based Benedictines of Mary, Queen of Apostles has made **Billboard Chart history**. Find out how at [soonercatholic.com](http://soonercatholic.com).

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



## Archbishop Coakley's Calendar

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

**Aug. 28** — Priests Council Meeting, 9:30 a.m., Catholic Pastoral Center

**Aug. 28** — Regional Vicars Meeting, 1 p.m., Catholic Pastoral Center

**Aug. 29** — Metro OKC Hispanic Ministry Initiative Team Meeting, 10 a.m., Catholic Pastoral Center

**Aug. 29** — Mass, 11:30 a.m., Saint Francis De Sales Chapel, Catholic Pastoral Center

## Official Pastoral Appointments

Effective Aug. 1, 2013



Associate Pastor

**Rev. Prupavara Prasad Rao Boddu**  
("Fr. Varam")

Saint Peter Church, Guymon; Saint Frances Cabrini Church, Beaver; Church of the Good Shepherd, Boise City; Sacred Heart Church, Hooker



Associate Pastor

**Rev. Graciano Reyes Navarro**  
Sacred Heart Church, Oklahoma City

Effective Aug. 27, 2013

Effective Aug. 8, 2013



Pastor

**Rev. Gilberto Moya Hurtado**  
Sacred Heart Church, Oklahoma City

Associate Pastor

**Rev. John J. Mejia Munoz**  
Saint Peter Church, Guymon; Saint Frances Cabrini Church, Beaver; Church of the Good Shepherd, Boise City; Sacred Heart Church, Hooker

Associate Pastor  
**Rev. Francisco J. Morales Zuccolotto**  
Sacred Heart Church, Oklahoma City

# Against the tide: At recent events, pope rallies counterculture

By Francis X. Rocca  
Catholic News Service

VATICAN CITY — At a weekly public audience earlier this year, the pope underscored one of his characteristic themes: the countercultural implications of membership in the church.

"Belief in God makes us bearers of values that often do not coincide with the fashion and opinion of the moment, and calls on us to adopt standards and behaviors that do not belong to the common way of thinking," he said. "The Christian should not be afraid to swim against the tide to live his own faith, resisting the tendency to conform."

More recently, the pope used similar language when urging young Catholics to commit to the sacrament of marriage.

"In a culture of relativism and the ephemeral, many preach the importance of enjoying the moment," he said. "I ask you, instead, to be revolutionaries, I ask you to swim against the tide; yes, I am asking you to rebel against this culture that sees everything as temporary and that ultimately believes you are incapable of responsibility, that believes you are incapable of true love."

The first quotation is from Pope Benedict XVI, at the Vatican in January; the second from Pope Francis, in Rio de Janeiro July 28. Of the many strands of continuity between the two men's pontificates, none is clearer than their common conviction that Christian faith puts the believer at odds with the materialist "idols" of today's secular society.

On that basis alone, one might have expected these avowed countercultural leaders to attract similar degrees of hostility, or at least disdain, from the dominant culture. But, in fact, their experiences in this regard have been starkly opposed.

Throughout Pope Benedict's eight-year pontificate, secular media outlets routinely portrayed him as backward or bigoted for his defense of traditional Catholic teaching, particularly on moral ques-



Pope Francis hears confessions during World Youth Day 2013. (CNS photo/L'Osservatore Romano)

tions.

By contrast, it is hard to imagine any pope today enjoying better press than Pope Francis, especially in normally unsympathetic quarters. *Time* magazine recently celebrated him on its cover as the "people's pope," and a blogger for *Esquire*, a fashion magazine dedicated to the sort of aspirational consumerism that the pope deplors, pronounced in a headline that "It's Time to Admit: Pope Francis Is Kind of Awesome."

This difference in reception is partly a matter of personal style. Retired Pope Benedict is a shy, introverted scholar, whose talks and writings, though never needlessly obscure, were formally

composed and intellectually demanding, and made frequent and wide-ranging reference to the cultural heritage of the West.

Pope Francis, on the other hand, is gregarious and spontaneous, with a conversational style of preaching that draws heavily on proverbs and folk wisdom. His personality and manner are better suited to the age of social media, which tends to be suspicious of traditional authority and impatient with complex arguments.

Yet the strikingly different responses the two popes have drawn are not just a consequence of how they communicate, but also of what they have chosen to say.

Pope Benedict was most reviled when he spoke out on questions of sexual and medical ethics, invoking natural law and church teaching to deny what secular culture has come to assert as practically unlimited personal freedom.

In these areas, Pope Francis is hardly more in sync with prevailing values than his predecessor was. In 2010, then-Cardinal Jorge Mario Bergoglio called same-sex marriage an "anti-value and an anthropological regression," and said the immorality of abortion should be clear on scientific evidence alone, even in the absence of religious faith.

But since he became pope, he has been notably reticent on these matters. In his homily at a Vatican Mass dedicated to pro-life causes in June, Pope Francis did not refer to abortion, euthanasia or any other specific threat to life.

During his visit to Brazil, July 22 to July 28, he said nothing about the country's recent legalization of same-sex marriage or moves to liberalize abortion, explaining to reporters on the plane back to Rome that the "church has already expressed itself perfectly on that."

When, during the same in-flight press conference, the pope cited the Catechism of the Catholic Church to denounce the marginalization of gay people, he did not also cite the catechism's statement on the immorality of homosexual acts.

## Pope's compassion, love touches hearts all over world, Cardinal says

By Jordan McMorrough  
Catholic News Service

SAN ANTONIO — Boston Cardinal Sean P. O'Malley highlighted the new evangelization in the pontificate of Pope Francis in an Aug. 6 keynote address to the Knights of Columbus supreme convention in San Antonio.

"Following Pope John Paul and Pope Benedict, Pope Francis is challenging us to embrace the new evangelization with new ardor, with new boldness and with great love for all those who God places in our path. He is calling on all of us to be missionaries in our own communities," he said.

"In this new millennium, business as usual is not enough. We must be a team of missionaries, moving from a maintenance mode to a missionary one," he added.

He told his listeners they must ask themselves, "What does it mean to live in a culture of unbelief; a culture which does not even know it does not believe because it still lives on the residue of Christian civilization?"

Cardinal O'Malley replied, "Pope Francis is ever warning against a self-referential church turned in on itself. He tells us to open the doors, to invite others in and so that we can go out and invite."

The cardinal emphasized that being a faithful disciple of Jesus Christ in the Catholic Church "is much more than a head trip." It is a way of life

together; and the whole person is engaged in the process.

Education for the journey must therefore be experiential, personal, engaging and life-giving, he added. "We learn discipleship the way we learn a language, by being part of a community that speaks that language." The Boston archbishop stressed that young Catholics must be mentored in the faith by others, either peers or older Catholics who are walking the walk.

"In today's world, we must promote the Catholic way of life, which is increasingly alien in the secular world, where our concern about unborn children or the sacredness of marriage makes us appear quaint and even nettlesome," he explained. "We need mentors: parents, grandparents, godparents, teachers, youth ministers, neighbors, who are ready to pass on the faith."

According to the cardinal, Pope Francis is calling on Catholics to embrace the vision of reality that is the church's faith and that values each and every human being, and stresses responsibility to love and serve each other, especially the most vulnerable.

The word that Pope Francis repeats over and over, he said, is "tenerezza," or tenderness.

In his inaugural Mass on the feast of Saint Joseph, Cardinal O'Malley recalled, the pontiff spoke about pro-

tecting people, showing loving concern for each and every person, especially children, the elderly, those in need. The pope said, "We must not be afraid of goodness or tenderness."

"He points to the heart of Joseph, his tenderness which is not the virtue of the weak but a sign of strength of spirit and a capacity for concern and compassion, for genuine openness to others, for love," said the cardinal.

Noting that "some people think that the Holy Father should talk more about abortion," Cardinal O'Malley said he thinks Pope Francis "speaks of love and mercy to give people the context for the church's teaching on abortion. We oppose abortion, not because we are mean or old-fashioned, but because we love people. And that is what we must show the world."

He continued, "We must be better people; we must love all people, even those who advocate abortion. It is only if we love them that we will be able to help them discover the sacredness of the life of an unborn child. Only love and mercy will open hearts that have been hardened by the individualism of our age."

In reference to the United States as being an immigrant church, Cardinal O'Malley spoke of the significance of the Holy Father's first trip as pope to the Italian island of Lampedusa to underscore his concern for the plight of immigrants.

"When the Holy Father went to the island of Lampedusa, he threw a wreath of flowers into the sea where thousands of refugees have perished in the modern day coffin ships that bring refugees from North Africa," said the cardinal, noting that Pope Francis talked about the globalization of indifference — indifference to the suffering of others, to the fate of the unborn, the elderly, the handicapped, the mentally ill and the immigrants.

We must overcome this indifference and help people to see that the church's teaching is about loving and caring for everyone, he explained, quoting the pope who told the Brazilian bishops at World Youth Day: "We need a church capable of rediscovering the maternal womb of mercy. Without mercy we have little chance nowadays of entering the world of wounded persons in need of understanding, forgiveness and love."

Added Cardinal O'Malley, "The truth isn't a wet rag that you throw in someone's face, but a warm cape that you wrap around a person, to protect and strengthen them."

The prelate cited the post-abortion ministry Project Rachel as being the kind of combination of mercy and truth that the church's pro-life efforts need to be about.

"Our efforts to heal the wounds of society will depend on our capacity to love and to be faithful to our mission," the cardinal insisted.



**Most Reverend**

**Paul S. Coakley**

Archbishop of Oklahoma City

Publisher

**Tina Korbe Dzurisin**

Director of Communications/  
Editor

**Cara Koenig**

Photographer/Special Projects

**Brianna Osborne**

Office Staff

Volume 35, Number 16

Sooner Catholic Newspaper

7501 Northwest Expressway

Oklahoma City, OK 73132

(405) 721-1810 Fax: (405) 721-5210

Email: tips@archokc.org

Mailing Address: P.O. Box 32180

Oklahoma City, OK 73123

Visit us online through the  
Archdiocesan website at  
[www.archokc.org](http://www.archokc.org)

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

The newspaper is not responsible for  
unsolicited material.

Copyright © 2013 Sooner Catholic

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

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



## Zingers, previously unused

When I began columnizing, in the Paleolithic Period when a correcting IBM Selectric II typewriter seemed the ne plus ultra of technology-for-scribes, I collected quotable quotes in a plastic box, for possible insertion into columns in the manner of my friend, Dr. George F. Will. Rooting around the yellowing scraps in that box recently, I came across a gaggle of zingers that went unused, but which it seems a shame not to share with readers and posterity. So, for a little summer levity, here we go:

**On the perils of succumbing to political correctness:** "There is no evidence that the fate of the last of the Gadarene swine was noticeably preferable to that of the first" (Charles Stuart, Christ Church don, deploring his Oxford colleagues' argument that the college couldn't be "left behind" in changing traditional practices).

**Getting the conversation started properly:** "How doth truth prosper in thy parts?" (an old Quaker greeting).

**The evils of French revolutionary weights and measures:** "If God had wanted us to use the metric system, he'd have given us 10 apostles" (an angry worker, struggling with metric tools).

**Rarely an argument lost:** "He can persuade most people of most things, and above all he can persuade himself of almost anything" (W.E. Forster on William Gladstone).

**The limits of openness:** "An open mind, like an open mouth, should close on something" (G.K. Chesterton [of course]).

**Beyond having a career:** "But yield who will to their separation/My object in living is to unite/My avocation and my vocation/As my two eyes make one in sight./Only where love and need are one,/And work is play for mortal stakes,/Is the deed ever really done/For Heaven and the future's sake" (Robert Frost, "Two Tramps in Mud Time").

**Telling look-a-likes apart:** "(Anthony) Eden is the sheep striving to look like a man, (Harold) Macmillan the man affecting to look like a sheep" (SHAEP officer explaining to General Eisenhower's staffers how to distinguish between two future British prime ministers).

**Staying sharp:** "The important thing is not to stop questioning. Curiosity has its own reason for existence. One cannot help but be in awe when one contemplates the myster-

ies of eternity, of life, of the marvelous structure of reality. It is enough if one tries to comprehend a little of this mystery each day. Never lose a holy curiosity" (Albert Einstein).

**Social ineptness:** "Bore. A person who talks when you wish him to listen" (Ambrose Bierce, *The Devil's Dictionary*).

**Good government:** "When Dr. Johnson declared that patriotism is the last refuge of a scoundrel, he underestimated the potential of reform" (Roscoe Conkling, resigning from the U.S. Senate after President Garfield rejected Conkling's machine nominee for Collector of Customs of the Port of New York).

**On the right:** "The function of conservatives is to extract the truth in each succeeding heresy" (Lord Hailsham).

**The education of the judiciary:** "What are you going to do about crime?" New York mayoral candidate Ed Koch was asked at a senior citizens' center in the Bronx during his first campaign to run the Big Apple. "Ladies and gentlemen," Koch responded, "did you know that a judge was mugged last week? He called a press conference and said, 'This mugging will in no way affect my judgment in matters of this kind.'" At which point an elderly lady stood up in the back of the room and shouted, "Then mug him again!"

**A culture without reality contact:** "We have now sunk to a depth at which the restatement of the obvious is the first duty of intelligent men" (George Orwell).

**The earthen vessel of the Church:** "No merely human institution conducted with such knavish imbecility would have lasted a fortnight" (Hillaire Belloc on Catholicism).

**The right stuff:** "How would you like to sit on top of 5 million parts, each of which was made by the lowest bidder?" (John Young, on flying the first space shuttle).

**Our task:** "The Gospel must be preached by men. The angels have other duties" (plaque found in an old church).

*George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C. Weigel's column is distributed by the Denver Catholic Register. Phone: (303)715-3215.*



By George Weigel

## Faith needs to be shared!

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

On Oct. 20 of this year, the Catholic Church will celebrate the 87th World Mission Day. This celebration will be during the closing of the Year of Faith. Pope Francis has prepared a beautiful message for this celebration and we will be sharing some portions of this message with you in this, and future editions, of the *Sooner Catholic*. Here is the first segment of that message.

"1. Faith is God's precious gift, which opens our mind to know and love him. He wants to enter into relationship with us and allow us to participate in his own life in order to make our life more meaningful, better and more beautiful. God loves us! Faith, however, needs to be accepted, it needs our personal response, the courage to entrust ourselves to God, to live his love and be grateful for his infinite mercy. It is a gift, not reserved for a few but offered with generosity. Everyone should be able to experience the joy of being loved by God, the joy of salvation! It is a gift that one cannot keep to oneself, but it is to be shared. If we want to keep it only to ourselves, we will become isolated, sterile and sick Christians. The proclamation of the Gospel is part of being disciples of Christ and it is a constant commitment that animates the whole life of the Church. 'Missionary outreach is a clear sign of the maturity of an ecclesial community' (Pope Emeritus Benedict XVI, "Verbum Domini," 95). Each community is "mature" when it professes faith, celebrates it with joy during the liturgy, lives charity, proclaims the Word of God endlessly, leaves one's own to take it to the "peripheries," especially to those who have not yet had the opportunity to know Christ. The strength of our faith, at a personal and community level, can be measured by the ability to communicate it to others, to spread and live it in charity, to witness to it before those we meet and those who share the path of life with us.

2. The Year of Faith, 50 years after the beginning of the Second Vatican Council, motivates the entire Church towards a renewed awareness of its presence in the con-

temporary world and its mission among peoples and nations. Missionary spirit is not only about geographical territories, but about peoples, cultures and individuals because the "boundaries" of faith do not only cross places and human traditions, but the heart of each man and each woman. The Second

Vatican Council emphasized in a special way how the missionary task, that of broadening the boundaries of faith, belongs to every baptized person and all Christian communities. Because 'the people of God lives in communities, especially in dioceses and parishes, and (the missionary task) becomes somehow visible in them, it is up to these to witness Christ before the nations' ("Ad Gentes," 37). Each community is therefore challenged, and invited to make its own, the mandate entrusted by Jesus to the apostles, to be his 'witnesses in Jerusalem, throughout Judea and Samaria and to the ends of the earth' (Acts 1:8) and this, not as a secondary aspect of Christian life, but as its essential aspect. We are all invited to walk the streets of the world with our brothers and sisters, proclaiming and witnessing to our faith in Christ and making ourselves heralds of his Gospel. I invite bishops, priests, presbyteral and pastoral councils, and each person and group responsible in the church to give a prominent position to this missionary dimension in formation and pastoral programs, in the understanding that their apostolic commitment is not complete unless it aims at bearing witness to Christ before the nations and before all peoples. This missionary aspect is not merely a programmatic dimension in Christian life, but it is also a paradigmatic dimension that affects all aspects of Christian life."



YEAR OF FAITH 2012  
2013

# Archdiocesan priests celebrate 25th anniversary of ordination, reflect on past, ponder future legacy

By Judy Hilovsky  
For the Sooner Catholic

*Editor's Note: This is the first in a series of four articles to profile the jubilarians of the archdiocese, those priests who are celebrating their 25th, 40th, 50th and 60th anniversaries of ordination to the priesthood. This article highlights the ministries of Father Tim Luschen and Father Price Grimes, both of whom were ordained June 14, 1988, and celebrate 25 years of priesthood this year.*

## Father Tim Luschen:

### "The Holy Spirit is always at work"



Now: Fr. Luschen

He might not have realized the priesthood was in his future at the time, but, for Father Tim Luschen, summertime as a kid meant playing Mass, including singing from old church

hymnals, eating smashed Wonder bread cut into circles and drinking grape Kool-Aid.

"We all took turns being the priest, not just me," Father Luschen said.

Watching his parents, Loren and Joan, helping other people was a great influence on him.

"My mom was an RN and was always being called to help people, give advice and sit with sick relatives in the hospital. My dad always seemed to be busy helping others, especially the elderly. We prayed at home and we never missed Mass," Father Luschen said. His dad is a permanent deacon at Christ the King parish in Tulsa.

"When I was in seventh or eighth grade my sister had a health crisis and the Dominican sisters at Rosary School in Oklahoma City and Father John Petuskey stepped forward and ministered to my family. That sealed the deal, as I think their ministry to my family seemed to touch my heart. Christ became real in their work," he said.

Father Petuskey was the first priest to invite Luschen to consider the seminary.

Luschen said, "I thought it was a crazy idea. I was in the rebellious years of youth and so I dismissed it immediately."

But he did get involved in youth and young adult ministry and taught religious education at Saint Francis of Assisi parish in Oklahoma City.

"I made many good Catholic young adult friends and, finally, when I was in my third year of college at UCO (Central State University then), some good friends suggested I go to the seminary. A rooster crowed in my mind and I remembered Father Petuskey's invitation and investigated more," he said.

Luschen graduated from Conception Seminary College in Missouri.

At his first assignment in Guymon, Hooker and Boise City with Father John Vrana, he learned

to have fun mixed with hard work. He also has served in Altus and Hollis, then Sacred Heart in Oklahoma City, Saint Monica's in Edmond and now Saint Charles Borromeo.

His priesthood has not been without challenges. He learned Spanish and is ministering to God's people who speak Spanish.

"It was not my first choice," Father Luschen said. "When Archbishop (Charles) Salatka asked me to go to Assumption Seminary in San Antonio so I could be formed for ministry to Hispanics I was not pleased. I had other things in mind. But God played a joke on me. It turned out to be the best thing that ever happened. Don't get me wrong, it has been hard and I often have a headache after Spanish Mass. It has opened my eyes to see some of the people who live in the shadows and who are most in need in our community."

According to Father Price Grimes, "Father Luschen is one of our finest priests in both pastoral care and liturgy. He is an excellent pastor and administrator, one of the leaders in the archdiocese."

Still, Father Luschen realizes there are struggles facing Oklahoma churches.

"I think the biggest change has been the changing face of the church in Oklahoma," he said. "We are no longer just a bunch of Anglos but, now, as they are growing older, we are getting refreshed by a younger, more vibrant crowd from Latin America. It has its challenges but it is great. The Holy Spirit is always at work. At the same time, we have to keep working that we remain one. Many people are afraid of change, afraid of other languages, afraid of other cultures. We have to work hard to be in solidarity with all of God's people. We have to get away from 'me' and be reminded that Jesus worked to build a community of 'we.'"

Of the legacy he would like to leave, Father Luschen said, "I hope that I am remembered as being kind to people in need and occasionally brave enough to step out and work for justice."

According to Archbishop Paul Coakley, he is already doing that.

"Father Luschen has been for 25 years a very capable pastor with a great heart for the poor and marginalized, especially the Spanish-speaking immigrants of our community. He is respected by his brother priests and loved by his parishioners. Father Luschen is a good shepherd," Archbishop Coakley said.



Then: Fr. Grimes on the far left and Fr. Luschen on the far right with classmates Fr. now Bishop Weisenburger and Fr. Wood

## Father Price Grimes: Conversion to Catholicism preceded priesthood

For Father Price Grimes, becoming a priest was first a matter of converting to Catholicism at 17.

"When I learned that it was possible for converts to be priests I knew then I wanted to be a priest, that it went right along with my conversion," Father Grimes said.

It was suggested he wait at least five years, but "I couldn't wait," he said.

Abbott Robert Dobson, OSB, at Saint Gregory's monastery heard Price was interested in the priesthood and recruited him.

"I was only 18 at the time. I was studying at OU and transferred to Saint Gregory's and began my studies and prepared to go into the monastery. I lasted six months and nine days. I was too young and too immature at the time," he said.

He attended Pontifical College Josephinum in Ohio, then Holy Trinity Seminary in Texas. He was also sent to the Mexican/American Cultural Center to study Spanish and Hispanic pastoral ministry.

Although ordained in 1988, Father Grimes' career as a parish priest was short-lived because of health issues. He retired from being an active priest in 1996 and moved to the Catholic Pastoral Center in Oklahoma City.

He began to regain his health in 1999. The Red Plains Benedictine Sisters requested he be the group's chaplain. There he began to return to preaching, ministering to the group for 12 years, until the small Oklahoma order moved back to Kansas to the Motherhouse.

From there, Father Grimes was assigned to Saint Ann's Retirement Center.

"I love being over there," he said. "I feel that is why God called me to be with the Benedictine sisters so that I would be ready to minister to

the senior citizens. This is the love of my life. I absolutely love being over there with the retired people. I feel that's what God has called me to all this time."



Now: Fr. Grimes

Archbishop Paul Coakley agrees: "Father Grimes has served at Saint Ann's Retirement Center and Saint Ann's Nursing Home since long before my arrival in the archdiocese. I am grateful for his ministry. He has served there joyfully for many years and his presence is a comfort and source of strength and encouragement to many residents."

According to Father Luschen, "Father Grimes is a great storyteller. Of course his Oklahoma accent lends a great deal to his stories."

"He is a very kind and understanding man who is devoted in his ministry," Father Luschen added.

Father Grimes said his health issues have made him who he is.

"My health issues ... made me a better priest," he said. "It has made me more compassionate, ready to listen and more understanding and a better person. It has given me wisdom I wouldn't have had otherwise."

As for his legacy, he said, "I hope to bring the presence of God, Jesus Christ and the Church to the senior citizens, to touch them and ease their burdens and struggles with the healing and redeeming words of Christ."

Judy Hilovsky is a freelance writer for the Sooner Catholic.

# Twenty-five men enter or return to seminary this fall



Fourth Theology  
**Mr. Christopher T. Brashears**  
St. Joseph, Blackwell



Fourth Theology  
**Rev. Mr. Linh N. Bui**  
Cathedral



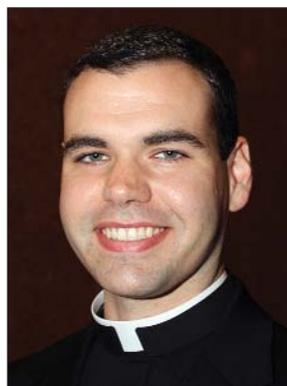
Fourth Theology  
**Rev. Mr. Cristobal Deloera**  
St. Charles, OKC



Fourth Theology  
**Rev. Mr. Carson J. Krittenbrink**  
Sts. Peter & Paul, Kingfisher



Fourth Theology  
**Rev. Mr. Timothy F. Ruckel**  
Epiphany, OKC



Third Theology  
**Mr. Aaron J. Foshee**  
Cathedral



Third Theology  
**Mr. Daniel G. Grover**  
St. Andrew, Moore



Third Theology  
**Mr. Lance A. Warren**  
Immaculate Conception,  
Marlow



Second Theology  
**Mr. Andrew M. Horn**  
St. John the Baptist,  
Edmond



Second Theology  
**Mr. John P. Lewis**  
Cathedral



Second Theology  
**Mr. (James) Matt Thomason**  
St. John, Yukon



First Theology  
**Mr. Kelly L. Edwards**  
St. Monica, Edmond



First Theology  
**Mr. Edwin A. Nalagan**  
St. Eugene, OKC



Second Pre-Theology  
**Mr. Kevin R. Hathaway**  
St. Thomas More,  
Norman



Second Pre-Theology  
**Mr. Vuong Luong**  
Cathedral



First Pre-Theology  
**Mr. Zachary M. Boazman**  
St. Thomas More,  
Norman



First Pre-Theology  
**Mr. William G. Banowsky**  
St. Thomas More,  
Norman



Philosophy  
**Mr. Rodrigo A. Serna**  
Parroquia Senior del  
Salitre



College Senior  
**Mr. Colby R. Cantillon**  
St. Mary, Guthrie



College Senior  
**Mr. Alex L. Kroll**  
St. Francis Xavier, Enid



College Senior  
**Mr. Bryan P. McCaffrey**  
St. Mark, Norman



College Junior  
**Mr. (Thomas) Jerome Krug**  
St. Monica, Edmond



College Junior  
**Mr. John P. Herrera**  
St. Joseph, Norman



College Sophomore  
**Mr. Tomas H. Sandoval**  
St. Monica, Edmond



College Freshman  
**Mr. Martin F. Parizek**  
St. John, Yukon

# Monthly holy hour to pray for religious liberty

continued from page 1

the Lord to speak to me.

Another adorer said adoration "is like a mini-retreat."

"It is a little bonus hour to rest in the Lord's presence," she said. "I come away refreshed and more acutely aware of God's presence in my everyday life. But then life happens and days get away from me. By the time the next opportunity presents itself, I am usually again thinking how much I need that quiet time with the Lord. God never disappoints."

The Church teaches that Christ is really and truly present in the Eucharist. In adoration, then, Christ is not merely spiritually present, but physically present, as well.

"In the most blessed sacrament of the Eucharist, 'the body and blood, together with the soul and divinity, of our Lord Jesus Christ ... is truly, really and substantially contained,'" the Catechism states (1374).

That keen awareness of the Lord's presence is what prompts one Catholic Pastoral Center staff member to attend the monthly holy hour. "(I go) to be with the Lord, plain and simple," she said. "There's something special about being with the Holy Eucharist, just you and God. It's very intimate, not to mention peaceful and joyful."

To go to the monthly holy hour is also to par-

ticipate in a centuries-old tradition of the Church.

"The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession," Pope Paul VI wrote in 1965 in the encyclical "Mysterium Fidei."

## IF YOU GO

### Monthly holy hour

**When:** 4 p.m. Aug. 20 and 4 p.m. the third Tuesday of every month

**Where:** The Saint Francis de Sales chapel at the Catholic Pastoral Center, 7501 NW Expressway

**Why:** To adore the Lord in the Eucharist and to pray for a renewal of respect for life, marriage and religious liberty

**To secure a space:** Open to the public. No prior effort is required; simply come to the chapel at 4 p.m. Aug. 20 to pray with Christ and others!



Pope Francis leads the Benediction following Eucharistic adoration in St. Peter's Basilica at the Vatican June 2. Catholics gathered at the same time for Eucharistic adoration in cathedrals and parishes around the world for the first Vatican-organized global holy hour. (CNS photo/Paul Haring) (June 3, 2013)

# Effect of 'nones' on U.S. social, religious fabric debated

By Mark Pattison  
Catholic News Service

WASHINGTON — While there is a growing sense that more Americans profess no religious preference than in past generations, researchers are still trying to judge for themselves the meaning behind the numbers their research has generated.

Even the title of a study unveiled Aug. 8 during a luncheon forum at the Pew Research Center's Religion & Public Life Project — "American's Weakening Ties to Organized Religion, 1973 to 2012: Generations & Politics" — could itself be open to debate.

The study's authors, sociology professors, Michael Hout of New York University and Claude S. Fischer of the University of California-Berkeley, said their research suggests that older Americans are dying off, they are being replaced in the population by younger Americans who are not as religious.

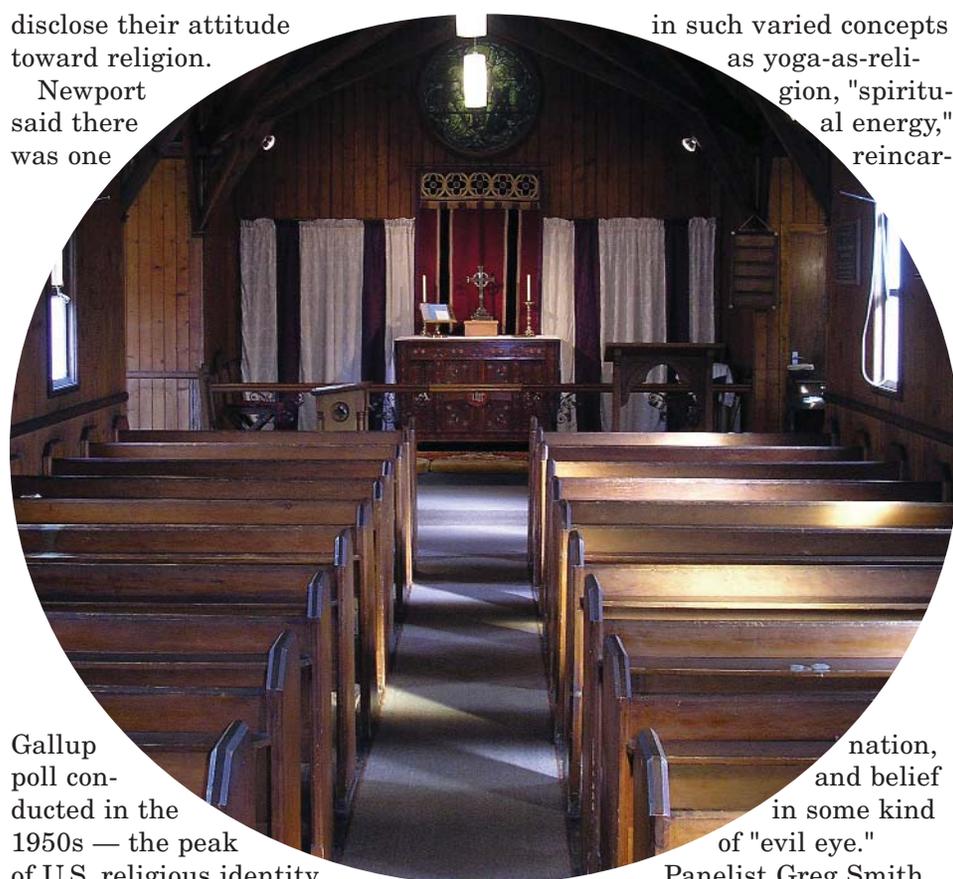
This demographic trend, they said, accounts for about 60 percent of the increase of "nones" — those who described themselves as atheists, agnostics, or have no particular religious preference — in the U.S. population, which they set at 20 percent of all Americans.

Much of the other 40 percent, they added, can be traced to the rise of the "religious right" and its political stands on social issues, leading many Americans to say, according to Fischer, "If that's what religion means, count me out."

But Gallup Organization editor-in-chief Frank Newport, another panelist at the Pew luncheon, said the numbers may mean that nones are "freer" than in past years to

disclose their attitude toward religion.

Newport said there was one



Gallup poll conducted in the 1950s — the peak of U.S. religious identity

over the past century — "where we had zero percent nones, rounded down." That survey, he added, was conducted in person, and respondents might not have been as comfortable in telling an interviewer they had no religious affiliation.

But what the numbers mean in the new study is still open to further debate and examination.

The Hout-Fischer study revealed that more than half — 51 percent — of the nones say they pray at least once a month. On the other hand, only 10 percent say that are looking for a religion that is right for them.

But it is not as if nones have traded organized religion for some other faith system. The highest percentage for any kind of replacement cited was 30 percent, and that took

in such varied concepts as yoga-as-religion, "spiritual energy," reincar-

nation, and belief in some kind of "evil eye." Panelist Greg Smith, the director of Pew's religion surveys, noted the rate of religious affiliation has historically had peaks and valleys depending on one's age group, with affiliation bottoming out once grown children are on their own for the first time, with spikes for the marriage and child-baptismal years. The affiliation numbers slide downward again until age 50 or so, then slowly climb as people age.

But with 76 million baby boomers — the generation that first found it comfortable to express no religious identification — joining the ranks of senior citizens, "we might see a reversal of these trends" if they follow the patterns set by their forebears, Smith said.

The answers given on religious affiliation changed in 2007 when

Pew changed the way it asked questions. Before 2007, according to Smith, survey respondents had to volunteer they had no religious preference. But when the lack of religious preference was included among the choices, the number jumped from 12 percent to 15.6 percent.

The impact on Catholics and Catholicism is equally unclear, given the number supplied in the Hout-Fischer study.

Those who identified themselves as Protestants since 1973 have dropped from 62 percent to 50 percent. The dip among Catholics is much less, from 27 percent to 24 percent.

But, Hout said, the current numbers should be much bigger.

"The Catholics are in much more trouble," he said. Based on birth rates, "by all rights, one-third of all Americans should be Catholics right now," Hout added, saying the Catholic Church is losing members both to evangelical Protestant faiths and to the nones.

Smith said, "There are four people who say they are former Catholics to one person who say they have converted to Catholicism," adding there are "demographic forces that offset" these losses. Newport put it this way: "Thank goodness for the Spanish invasion" of Latin Americans now in the United States.

Newport, who professes a more positive view of faith and religiosity in America, wrote a book last year titled "God Is Alive and Well: The Future of Religion in America." Hout held up a copy of the book and said, "God is alive and well. It's the churches that are having a problem."



Archbishop Paul Coakley visits with the newly arrived priests.



Photos by Chris Brashears

# Emmaus Days

Thirty-four young men from 11 different parishes participated in Emmaus Days from July 28 to July 30. The parishes included Epiphany, Saint Eugene and Saint James in Oklahoma City; Saint John the Baptist and Saint Monica in Edmond; Saint Ann in Elgin; Saint Francis Xavier in Enid; Saint Mary in Guthrie; Saint Peter in Guymon; Holy Family in Lawton; and Good Shepherd in Marietta. During the retreat, the young men participated in games, activities and prayers together. Archbishop Coakley joined them to celebrate Mass and have lunch at Camp OLOG.

Father Joseph Irwin, Father Stephen Hamilton and Father Oby Zunmas were some of the speakers at Emmaus Days. "It was a good group, with good speakers," said Father Joseph Irwin. "There was a rise in numbers, and overall greater interest." Father Irwin attributed the success of Emmaus Days to the support of families in the various parishes, and to the recommendations of the pastors. He saw this as "a good sign," that the call to the priesthood is getting recognition among the people.

Deacon Carson Krittenbrink was among the seminarians who helped out at Emmaus Days. He was encouraged to see "that many young men opening their heart to Christ." Other seminarians included Chris Brashears, Danny Grover and Zak Boazman.

## Priests from religious community in Mexico assume pastoral care of Sacred Heart

OKLAHOMA CITY — Two priests from a religious community in Mexico arrived in the archdiocese earlier this month to assume pastoral care of Sacred Heart parish. A third is expected to arrive within the month.

Father Gilberto Moya Hurtado and Father Graciano Reyes Navarro arrived in Oklahoma City Thursday, Aug. 8. The two members of the Priestly Confraternity of Workers of the Kingdom of Christ will serve respectively as the pastor and associate pastor of Sacred Heart parish. Father Francisco J. Morales Zuccolotto will arrive in the archdiocese at a later date and will also be an associate pastor at Sacred Heart.

The Sacred Heart staff welcomed Father Hurtado and Father Navarro with a dinner the evening they arrived.

Friday, Aug. 9, the priests — along with a third member of their order who accompanied them on their trip to Oklahoma but will return to Mexico — met with Archbishop Paul Coakley at the Catholic Pastoral Center.

"I'm very happy to be collaborating with the Archdiocese of Oklahoma City and appreciate the lovely welcome from the people, the archbishop and all the staff," Father Hurtado said, adding that he most looks forward to "knowing the people and helping the people" at Sacred Heart.

Father Hurtado said he already feels a connection with the parish: He was born on the feast of the Sacred Heart of Jesus and previously served as the rector of Sacred Heart Seminary in Mexico, the seminary of the Priestly Confraternity. The feast of the Sacred Heart is the principal feast

of the order.

Father Navarro, who recently celebrated his 25th anniversary of ordination as a priest, said he is also very delighted to be where he is.

"I'm very happy," Father Navarro said. "I see coming to Oklahoma as a gift from God to grow as a priest and in my ministry."

The members of the Priestly Confraternity "dedicate themselves to helping the Church in those places that need priests, especially in America," and to promoting vocations, Father Hurtado said.

To effect the new evangelization in Oklahoma and elsewhere, he said, "We should follow the example of Pope Francis. Stay close to the people with simplicity and preach the kingdom of Christ."



## Seminarians serve at Catholic Charities



During Seminarian Days Aug. 6 to Aug. 9, the seminarians of the Archdiocese of Oklahoma City wrote notes of encouragement to returning school-children and stuffed backpacks with school supplies for children whose families sustained material losses as a result of the May tornadoes.



# First Focus missionary from archdiocese will serve in Texas

By Anamaria Scaperlanda Biddick  
For the Sooner Catholic

Twenty-three year-old Nathan Deal from Saint Joseph's Parish in Norman is embarking on two years as a full-time missionary at a Texas college. The tall, bearded carpenter is the second youngest of five in a tight-knit family as well as a proud uncle of two.

His journey to on-campus evangelization began when he was three months old: A case of meningitis led to hearing loss.

"Because of this, I always believed in God, but I had a very difficult time trusting," he said.

Nevertheless, he was very involved in the high school youth group, going on 12 mission trips throughout his four years, for the simple reason that they were the ones who accepted him in a time when many saw only his disabilities. After high school, he studied Automotive Resolution for a year, only to decide it wasn't for him. In the meantime, he had fallen away from the Church spiritually. He describes this as a dark period in his life.

A turning point came when Greg O'Brien from Saint Thomas More Parish in Norman invited him to Sooner Awakening. It showed Deal "how to love Christ, that the world is a lot better than it seemed and that people who accepted [him] also had a deep love for Jesus."

Deal became increasingly interested in this question: Who is Jesus? Jon Herrera started a bible study at Saint Thomas More to explore these questions: Who is Christ and why is this relevant to my life?

While coming into a deeper friendship with Christ, Deal studied carpentry, graduating with a certificate in the subject in 2012. He spent the next year doing carpentry work in efforts to get to a point where he could do mission work. He wanted to work through Catholic Relief Services and put his

carpentry skills to work. "I wanted to work with my hands," he said.

Deal's plan was redirected when he discovered the language fluency requirement for Catholic Relief Services volunteers. "I can't do that," he said, indicating his ears, "I wouldn't be able to pick up the subtle dialects."

At the same time, the Focus Missionaries in Norman invited him to apply for that program. Although he was quite busy with his carpentry business, Deal had attended a bible study and Theology of the Body classes put on by the missionaries, Rachel and Nick Perreta.

"Nick was helping me," he said, "And he invited me to apply, but I wanted to do more physical work."

He applied anyway, still inclined to find mission work that involved using his hands. It was during his interview weekend in Oklahoma City that he decided he wanted to serve through Focus.

"During the interview weekend, I was met by so many people who had such a radical love for Christ and were willing to serve God," he said, moved by the encounter.

Soon after, Focus called him to say they didn't think it was the right fit. He immediately asked them, "Why not?" Their answer was that he did not have enough evangelical experience, so he immedi-



Nathan Deal

ately went to the Focus team at Saint Thomas More to ask how he could acquire the experience he needed. They suggested he help lead a Focus Bible Study, which he did. After his re-application, they accepted him and assigned him to Stephen F. Austin State University in Nacogdoches, Texas.

Deal will join three other Focus missionaries at their new site on Aug. 17. He will work with team leader Colin Slattery from Arizona and alongside Amanda Cline from Kansas and Elizabeth Sandberg from Nebraska. All four will work with the Campus Ministry Program at Saint Mary's Parish to see where they may be the most effective.

"We'll do whatever God's calling us to do," he said, "Bible Studies, Mentorship, Outreach, Rosaries on campus."

Deal and the other missionaries spent five weeks this summer preparing for this work, during training in Ave Maria, Fla. They had classes in scripture and apologetics, which greatly aided Deal who said, "Because we're 4 percent Catholic and mainly Baptist, I was always afraid I would say the wrong thing and misrepresent the faith. Saint Thomas More taught me how to embrace the faith, and Focus (taught me) how to share it."

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

Deal and the other missionaries are responsible for all living expenses, from rent and food to gas and car problems; they depend on people interested in their mission and willing to help support them on a monthly basis. If you are interested in supporting Deal or Focus at Saint Thomas More, visit [Focus.org](http://Focus.org).

## Catholic Charities prepared to meet long-term needs of tornado survivors

Even as many tornado survivors have secured immediate help, Catholic Charities of the Archdiocese of Oklahoma City remains poised to meet their long-term needs, leaders said.

"Catholic Charities of the Archdiocese of Oklahoma City will be here as long as it takes to get tornado survivors back on their feet," said executive director Patrick Raglow. "We have begun the transition from a sprint to a marathon pace that will ensure our agency is positioned well to help all those affected by the May tornadoes."

In the immediate wake of the tornadoes that ravaged central Oklahoma, Catholic Charities was on the ground assessing the needs of all survivors. Within days, 10 additional staff from the national Catholic Charities network began to arrive, including staff from Joplin, Mo., to staff five Multi-Agency Resource Centers for nearly six weeks each for 10 hours a day. Raglow said that, during that phase, Catholic Charities assisted more than 3,400 families and dispensed \$380,000 in direct cash assistance. To date, Catholic Charities has 3,230 open cases, which represent 10,546 Oklahomans.

"The initial intake meeting is a first step on the long process to recovery," said Ashley Moore, Catholic Charities disaster recovery services director. "As our case managers begin to do a more in-depth analysis of each family's situation, our work truly begins. Each family will work with case managers to develop an individualized, strength-based plan to help overcome the barriers to recovery."

Catholic Charities' case managers work with survivors to help them identify a plan to return to normalcy, move into semi-permanent housing,



return to work and plan for the future. Moore noted that Catholic Charities has already more than doubled its existing disaster case management staff from two to a total of five with plans to add an additional three to help meet the needs of all those affected by the May storms.

"We firmly believe, and evidence nationally shows, that case-managed recovery is much more likely to be successful than for those who go it alone, especially for those with the least resources prior to the storm's arrival," Moore said.

As of Aug. 13, Catholic Charities received \$4.9 million in donations to its disaster recovery fund, including more than \$1 million from the Archdiocese of Oklahoma City; \$1 million from the United Way of Central Oklahoma; \$500,000 from Love's Travel Stops and Country Stores; and \$180,000 from the Diocese of Tulsa.

Catholic Charities has expended \$855,000 in client assistance and client support services.

"That equates to roughly \$71,000 in service or assistance every week since the first storm hit," Raglow said. "Catholic Charities is committed to stewarding the generosity of the donors who make our response possible. This \$4.9 million dollars has doubled the annual budget of our agency, and the law, agency accreditation and fidelity to meeting donor intent require us to be fully transparent but also have fully accountable fiscal controls and management."

Raglow said recovery takes time and Catholic Charities intends to be with the survivors until the end.

According to numbers recently released by the agency, following the aftermath of the 2012 Woodward tornado, Catholic Charities alone opened 48 cases. By 2013, that number was

down to 20, and 16 months later it is still working with nine cases.

"Our agency alone has 3,230 cases from the May storms; that's a 670 percent increase over the Woodward tornado," Raglow said. "We fully estimated that in addition to our cases and the case load of our partner agencies, there may be as many as 8,100 cases as a result of the May storms."

As the emergency relief effort came to a close and outside organizations left the area, it became evident that the traditional long-term recovery approach would not meet the needs of all. As a leader in long-term disaster recovery, Catholic Charities was asked to take a technical lead in crafting the policies and procedures necessary to ensure that long-term needs are met in Carney, El Reno, Little Axe, Moore and Shawnee.

The result is the "Oklahoma Disaster Recovery Project," an unprecedented collaboration of case management through The American Red Cross, Catholic Charities, The Salvation Army, Society of Saint Vincent De Paul, and The Oklahoma United Methodist Church with support from the United Way of Central Oklahoma. This partnership aims to connect survivors with all available resources through a coordinated case management process. All storm survivors in need of assistance are encouraged to call 1-866-477-7276.

In addition to being a partnering agency in the Oklahoma Disaster Recovery Project, Catholic Charities has also formed a special partnership with the Saint Vincent De Paul Society, the Archdiocese of Oklahoma City and the Knights of Columbus for Saint Vincent De Paul's "House In A Box" project - to which Catholic Charities has alone referred more than 18 families.

# The 127 priests of the archdiocese serve 11 regions

*And other fun facts about the priests of the archdiocese*

*A Q-and-A with archdiocesan Vicar for Priests Father Scott Boeckman*

**By J. E. Helm**  
*For the Sooner Catholic*

Father Scott Boeckman has served as Archdiocesan Vicar for Priests for about a year. The Sooner Catholic interviewed him about his duties as vicar, a position he fills in addition to being pastor of Saint Joseph Parish in Norman.

**SC:** *How many priests are in the archdiocese?*

**SB:** There are 127 priests, including 22 retired. The archdiocese is divided into 11 geographic regions, and assignments can include being a pastor, associate pastor or chaplain. Many co-lateral positions are also involved, such as vicar for priests or director of seminarians. Many of our priests wear two hats, so to speak.

**SC:** *We have priests serving here from other countries. Tell us about them.*

**SB:** We have priests from eight foreign countries, and 27 percent of our priests were actually born outside the U.S. We have three priests from Mexico assigned to Sacred Heart Parish, for example, and three

priests from India are pastors in Woodward, Guymon and Duncan. Three Apostles of Jesus from Uganda are chaplains at Saint Anthony Hospital, Mercy Hospital, the OU Health Sciences Center and the Veterans Administration Hospital. We have priests from Lebanon, Korea, Tanzania and Venezuela. Quite a variety, really. We have two priests from Poland who have been incardinated — that is, they are now actually diocesan priests, permanently part of our archdiocese.

**SC:** *Some Benedictines from Saint Gregory's in Shawnee are assigned to parishes in the archdiocese. How many are there?*

**SB:** We have a total of 27 externs, or non-diocesan priests, including 17 Benedictines, in addition to priests in religious orders from other countries, such as our hospital chaplains from Africa. We also have four military chaplains at Fort Sill, Tinker and Vance Air Force Base. We even have one priest from Austin, Tex., who is teaching at OU in Norman.

**SC:** *That's a wide variety of assignments to track. Do you have any other duties as vicar for priests?*

**SB:** Yes. The vicar for priests is a kind of special assistant to the archbishop, responsible for all aspects of the priests' assignments. The vicar is involved in morale, personnel matters, special requests, problems, issues of any kind that involve the priests and their work.

**SC:** *What would be an example of a special request or assignment?*

**SB:** Well, a priest might request or be given additional education. He might be sent to Rome, for example, to study canon law. Also, priests may request a sabbatical. Every 10 years, a diocesan priest is entitled to a sabbatical, a four- to six-month leave, a time to take a break from



Fr. Scott Boeckman

his diocesan duties to renew his spiritual life or to pursue some special interest.

**SC:** *Any special events or activities coming up?*

**SB:** Yes. Later this month, I will be spending two weeks in Crested Butte, Colo., meeting with newly ordained priests and then meeting with priests new to the archdiocese, those coming here from other countries, helping them transition to their new assignments. We will have a kind of forum to discuss and deal with all types of international issues.

**SC:** *What do you see as the focus of your assignment as Vicar for Priests?*

**SB:** My job is looking out for the individual priests as well as looking out for the presbytery as a whole. We priests form a kind of brotherhood with the archbishop, and my job is to see that the brotherhood is well looked after.

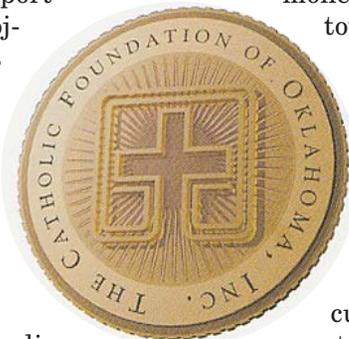
*J.E. Helm is a freelance writer for the Sooner Catholic and an adjunct professor of English at several area colleges.*

## Catholic Foundation 2013 grant applications available

The Catholic Foundation annually awards grants in support of education-related projects to parishes, schools and religious education programs through the Archdiocese of Oklahoma City. In addition to program materials, many of the grant requests have focused on computers, audio-visual equipment and technology as a means of engaging more students in the education process.

Grant awards will be based upon the educational objective of the specified project to the parish/school, its expected outcome and the need for financial assistance to accomplish the stated goal. Funds awarded are intended to support educational projects at the requesting organization and are not intended to supplement operating expenses. Grant requests will not be considered for auctions, fundraising events, debt reduction, brick and mortar projects, endowment funds or capital campaigns. Equipment, furniture or other items will only be considered if significant to the educational program. Only one request per parish or school will be considered for funding.

The grants program will again have an additional focus on school STEM programs. STEM stands for Science-Technology-Engineering-



Mathematics. A portion of the new money available will go toward promoting new or existing STEM programs in the Catholic schools. The Foundation is particularly interested in grants for STEM programs in classrooms that will offer a curriculum that is integrated, emphasizes questioning and inquiry and gives students frequent opportunities to apply engineering design and problem solving. The Foundation desires to support classroom teachers who will gain access to standards-based instructional tools, quality curriculum materials and the latest Internet materials through its grants program.

Last year, more than \$75,000 in grants was presented to 45 parishes and schools. This year, the Foundation has budgeted \$80,592 for the grants program. Applications will be accepted from now until Monday, Sept. 30, 2013. Notification of all grant awards will be by Nov. 1. Grant applications have been sent to all pastors, parish directors of religious education and school principals throughout the archdiocese. Additionally, the grant application form is linked to this website for downloading. For more information, contact Barney Semtner at (405) 721-4115 or email bsemtner@archokc.org.

## Bishop from India visits

### Saint Teresa of Avila parish in Harrah

HARRAH, Okla. (July 30, 2013) — The Most Reverend Gali Bali, bishop of the Guntur Diocese in Andhra Pradesh, India, is on a mission appeal visit to Saint John Nepomuk Church in Yukon.

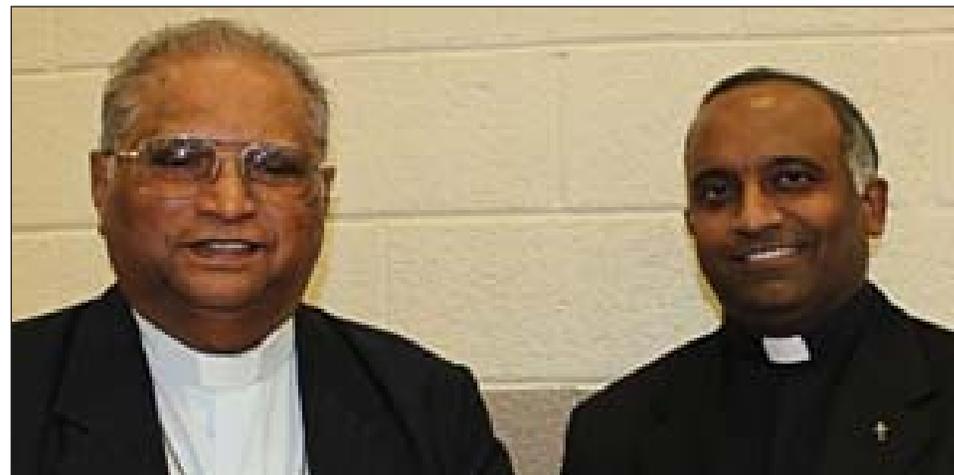
While in Oklahoma, he visited Archbishop Paul S. Coakley and the five priests from the Guntur Diocese serving in the Archdiocese of Oklahoma. Those priests are Father Prakash Madineni, pastor of Saint Teresa of Avila and Saint Vincent de Paul parishes near Harrah; Father Sundar Pudota, pastor of Prince of Peace parish in Altus; Father Thomas Pudota, pastor of Saint Mary's parish in Clinton; Father Joseph Nettem, pastor of Saint Patrick parish in Anadarko and Balaraj Pudota, associate pastor of Assumption of the Blessed Virgin Mary parish in Duncan.

Father Madineni and the parishioners of Saint Teresa of Avila hosted a reception in Bishop Bali's honor July 28. At the reception, Bali met

and greeted guests, highlighted his activities as the Bishop of Guntur Diocese and answered questions.

Ordained in 1964 and ordained a bishop in 1984, Bishop Bali has a doctorate in theology and a licentiate in sacred scripture. He speaks eight languages, including English, Latin, Italian, French, German, Greek, Hebrew and Telugu.

Bishop Bali has played an important role in the church of Andhra Pradesh state and in India. He was professor of sacred Scripture at Saint John's Regional Seminary, Hyderabad, for 14 years and was rector of the same seminary for 7 years. He served as chairman of the Regional Communication Center in Andhra Pradesh, chairman of the Regional Commission for Ecumenism and Inter-Religious Dialogue, chairman of the Catholic Bishops Conference of India and chairman of the CCBI Commission for Theology and Doctrine.



Bishop Gali Bali and Fr. Prakash Madineni.

Lánzate a lo más Profundo *Luke 5:4*

# Desmantelando la globalización de la indiferencia

El mes pasado, antes de su histórico viaje a Río de Janeiro para el Día Mundial de la Juventud, el Papa Francisco hizo su primer viaje apostólico fuera de la península italiana al viajar a la pequeña isla de Lampedusa, en el Mar Mediterráneo. Él se inspiró al visitar este lugar tan apartado después de leer las noticias sobre los inmigrantes procedentes de África que habían muerto en el mar en busca de una vida mejor en Europa. Fue a Lampedusa para rezar y mostrar su preocupación y solidaridad con los que sufren y los olvidados que viven y mueren en los márgenes de la sociedad. Fue un simple gesto de caridad. Fue también una clave importante para la comprensión de este nuevo pontificado.

El Santo Padre se dirigió a Lampedusa para despertar nuestra conciencia, que con demasiada frecuencia se adormece por una de las trágicas consecuencias del pecado: la indiferencia. Al igual que el sacerdote y el levita de la parábola del buen samaritano podemos eludir fácilmente el sufrimiento humano real que a menudo nos encontramos justo debajo de nuestra nariz. "No es asunto mío", nos decimos. Después de ignorar repetidamente los preocupantes dolores de conciencia, que con razón nos molestan, nos encontramos con que la conciencia nos molesta menos y menos. Nos volvemos sordos a los gritos de sufrimiento humano y ciegos a sus múltiples manifestaciones.

Esta desorientación y ceguera causada por el pecado tiene efectos de largo alcance. El Papa Francisco habló en Lampedusa de una "globalización de la indiferencia." Estamos perdiendo nuestra capacidad de llorar por el sufrimiento humano, la crueldad y la injusticia. "No me incumbe.", nos aseguramos. Este embotamiento de la conciencia se ve facilitada por una cultura individualista del bienestar, que nos permite pensar sólo en nosotros mismos.

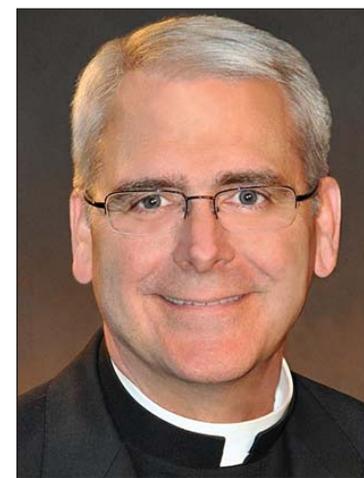
He estado reflexionando mucho sobre la idea de una globalización de la indiferencia. Reconozco que esto no es solo un problema de la sociedad porque lo veo en mí mismo. Es fácil mantenerse ocupado con muchas cosas y pasar por alto las necesidades y sufrimientos de mi prójimo. Ese sufrimiento puede estar en mi propia casa u oficina. Con qué facilidad se puede dar la espalda a los sufrimientos y la explotación de los inmigrantes indocumentados con tales

racionalizaciones como "¿qué parte de la palabra ilegal es la que no entiendes?" Con qué facilidad se le puede dar la espalda a un mendigo sin hogar justificando nuestra inacción con la presunción de que son de alguna manera responsables de su situación.

El sufrimiento nos rodea por todas partes. Gran parte es invisible, y preferimos que siga así. Estoy pensando en la soledad de las personas mayores y los que no pueden salir de su casa y de los presos olvidados. A menudo, esta justo delante de nuestros ojos, pero estamos demasiado atrapados en nuestras propias preocupaciones para reconocer estos gemidos y gritos pidiendo ayuda. Estoy pensando en la mujer joven sola con un embarazo no planificado y el adolescente desesperado y confundido pensando en el suicidio.

Durante el cónclave anterior a su elección, el Papa Francisco clamó por una Iglesia menos "autorreferencial", una Iglesia más centrada en la misión y dedicada a ir en búsqueda de los marginados de la sociedad. No es suficiente abrir las puertas de nuestras iglesias con un mejor acceso para que todos puedan entrar. Tenemos que estar dispuestos a salir por esas puertas en búsqueda de los que están perdidos y abandonados con el fin de servirles y traerlos de regreso a casa.

A través de una serie de gestos simples pero poderosos durante los últimos cuatro meses el Papa Francisco nos ha estado mostrando el aspecto que tiene. Él nos está dando un hermoso testimonio de la primacía de la caridad práctica y directa en el logro de una Nueva Evangelización. La práctica de la caridad, el amor genuino y nuestra preocupación por los demás, proporciona el contexto necesario para una distribución eficaz y convincente del Evangelio en toda su plenitud. Nuestra tarea consiste en desmantelar la globalización de la indiferencia y desarrollar una cultura de fraternidad y preocupación genuina por los demás, especialmente los más necesitados de nuestros hermanos y hermanas.



Arzobispo Pablo S. Coakley

## ¡La Fe Necesita Compartirse!

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

El 20 de octubre de este año se celebrará la 87ª Jornada Misionera Mundial. Esta celebración será dentro de las actividades de clausura del Año de la Fe. Para esa celebración el Papa Francisco ha preparado un hermoso mensaje y estaremos compartiendo algunos segmentos del mensaje con ustedes en las próximas ediciones del **Sooner Catholic**. He aquí el primer segmento de ese mensaje.

1. La fe es un don precioso de Dios, que abre nuestra mente para que lo podamos conocer y amar. Él quiere relacionarse con nosotros para hacernos partícipes de su misma vida y hacer que la nuestra esté más llena de significado, que sea más buena, más bella. Dios nos ama. Pero la fe necesita ser acogida, es decir, necesita nuestra respuesta personal, el coraje de poner nuestra confianza en Dios, de vivir su amor, agradecidos por su infinita misericordia. Es un don que no se reserva sólo a unos pocos, sino que se ofrece a todos generosamente. Todo el mundo debería poder experimentar la alegría de ser amados por Dios, el gozo de la salvación. Y es un don que no se puede conservar para uno mismo, sino que debe ser compartido. Si queremos guardarlo sólo para nosotros mismos, nos convertiremos en cristianos aislados, estériles y enfermos. El anuncio del Evangelio es parte del ser discípulos de Cristo y es un compromiso constante que anima toda la vida de la Iglesia. "El impulso misionero es una señal clara de la madurez de una comunidad eclesial" (Benedicto XVI, Exhort. ap. *Verbum Domini*, 95). Toda comunidad es "adulta", cuando profesa la fe, la celebra con alegría en la liturgia, vive la caridad y proclama la Palabra de Dios sin descanso, saliendo del propio ambiente para llevarla también a las "periferias", especialmente a aquellas que aún no han tenido la oportunidad de conocer a Cristo. La fuerza de nuestra fe, a nivel personal y comunitario, también se mide por la capacidad de comunicarla a los demás, de difundirla, de vivirla en la caridad, de dar testimonio a las personas que encontramos y que comparten con nosotros el camino de la vida.

2. El Año de la Fe, a cincuenta años de distancia

del inicio del Concilio Vaticano II, es un estímulo para que toda la Iglesia reciba una conciencia renovada de su presencia en el mundo contemporáneo, de su misión entre los pueblos y las naciones. La misionariedad no es sólo una cuestión de territorios geográficos, sino de pueblos, de culturas e individuos independientes, precisamente porque los "confines" de la fe no sólo atraviesan lugares y tradiciones humanas, sino el corazón de cada hombre y cada mujer. El Concilio Vaticano II destacó de manera especial cómo la tarea misionera, la tarea de ampliar los confines de la fe es un compromiso de todo bautizado y de todas las comunidades cristianas: "Viviendo el Pueblo de Dios en comunidades, sobre todo diocesanas y parroquiales, en las que de algún modo se hace visible, a ellas pertenece también dar testimonio de Cristo delante de las gentes" (Decr. *Ad gentes*, 37). Por tanto, se pide y se invita a toda comunidad a hacer propio el mandato confiado por Jesús a los Apóstoles de ser sus "testigos en Jerusalén, en toda Judea y Samaría, y hasta los confines de la tierra" (Hch 1,8), no como un aspecto secundario de la vida cristiana, sino como un aspecto esencial: todos somos enviados por los senderos del mundo para caminar con nuestros hermanos, profesando y dando testimonio de nuestra fe en Cristo y convirtiéndonos en anunciadores de su Evangelio. Invito a los obispos, a los sacerdotes, a los consejos presbiterales y pastorales, a cada persona y grupo responsable en la Iglesia a dar relieve a la dimensión misionera en los programas pastorales y formativos, sintiendo que el propio compromiso apostólico no está completo si no contiene el propósito de "dar testimonio de Cristo ante las naciones", ante todos los pueblos. La misionariedad no es sólo una dimensión programática en la vida cristiana, sino también una dimensión paradigmática que afecta a todos los aspectos de la vida cristiana.

3. A menudo, la obra de evangelización encuentra obstáculos no sólo fuera, sino dentro de la comunidad eclesial. A veces el fervor, la alegría, el coraje, la esperanza en anunciar a todos el mensaje de Cristo y ayudar a la gente de nuestro tiempo a

encontrarlo son débiles; en ocasiones, todavía se piensa que llevar la verdad del Evangelio es violentar la libertad. A este respecto, Pablo VI usa palabras iluminadoras: "Sería... un error imponer cualquier cosa a la conciencia de nuestros hermanos. Pero proponer a esa conciencia la verdad evangélica y la salvación ofrecida por Jesucristo, con plena claridad y con absoluto respeto hacia las opciones libres que luego pueda hacer... es un homenaje a esta libertad" (Exhort. Ap. *Evangelii nuntiandi*, 80). Siempre debemos tener el valor y la alegría de proponer, con respeto, el encuentro con Cristo, de hacernos heraldos de su Evangelio, Jesús ha venido entre nosotros para mostrarnos el camino de la salvación, y nos ha confiado la misión de darlo a conocer a todos, hasta los confines de la tierra. Con frecuencia, vemos que lo que se destaca y se propone es la violencia, la mentira, el error. Es urgente hacer que resplandezca en nuestro tiempo la vida buena del Evangelio con el anuncio y el testimonio, y esto desde el interior mismo de la Iglesia. Porque, en esta perspectiva, es importante no olvidar un principio fundamental de todo evangelizador: no se puede anunciar a Cristo sin la Iglesia. Evangelizar nunca es un acto aislado, individual, privado, sino que es siempre eclesial. Pablo VI escribía que "cuando el más humilde predicador, catequista o Pastor, en el lugar más apartado, predica el Evangelio, reúne su pequeña comunidad o administra un sacramento, aun cuando se encuentra solo, ejerce un acto de Iglesia"; no actúa "por una misión que él se atribuye o por inspiración personal, sino en unión con la misión de la Iglesia y en su nombre" (ibid., 60). Y esto da fuerza a la misión y hace sentir a cada misionero y evangelizador que nunca está solo, que forma parte de un solo Cuerpo animado por el Espíritu Santo.



# Cortas enseñanzas de Apologética Católica

Dando continuidad al tema de la Trinidad, negado por los Testigos de Jehová. Decimos, que esta organización al no aceptarla se han quedado estancados en la noción de Dios del Antiguo Testamento y continúan exponiendo un Dios de temor, el cual les impide reconocerlo como Padre amoroso y providente.

Sobre este denso tema trinitario, podría desarrollar una extensa y larga lista de textos bíblicos que nos muestran a Dios como uno y trino; pero no es mi propósito aburrirlos; queda si bien claro que la postura anti trinitaria, de los amigos de la Atalaya, que si para ellos Jesús no es la segunda persona de la Trinidad. Nos preguntamos entonces. ¿Quién es Jesús para los testigos de Jehová? Seguramente Jesús no es Dios, puesto que la Trinidad es un solo Dios.

Ahora abordaremos un tópico menos denso; pero no por eso menos difícil de comprender, por lo inverosímil y débil de su argumentación y fundamentación doctrinal. "NO A LA TRANSFUSION DE SANGRE".

Según los Testigos de Jehová, la Biblia prohíbe las transfusiones de sangre. En primer término, no existe ni un solo versículo de la Biblia que prohíba tal cosa; ni habla de transfusiones, ni nada parecido. Como es natural, el término transfusión no existía en aquella época. La única referencia a la sangre, es no comer sangre de animales, porque de alguna manera se relacionaba con la idolatría. La Biblia prohíbe otras cosas,

pero esas otras cosas, no las tienen en cuenta los testigos de Jehová. ¿Curioso, verdad?

¿Qué, si dice la Biblia? Dice que debemos dar la vida por los hermanos. ¿Cuántas vidas se han salvado, gracias a las transfusiones de sangre? Cientos de miles.

La gran dificultad que tienen los Testigos de Jehová, es que interpretan la Biblia de manera parcial y por lo tanto incompleta; descontextualizan el Antiguo Testamento del Nuevo; desconociendo la evolución doctrinal y el proceso de interpretación debido al cambio de prácticas en el pueblo hebreo. La evolución en la Biblia es notoria a nivel moral y de doctrina.

¿De dónde sacan los Testigos de Jehová lo de las transfusiones de sangre? El pueblo de Israel pensaba que el alma, la vida de las personas estaba en la sangre. Génesis 9,4-5. Entonces la sangre era la vida, la misma alma. Ahora, Dios es el único Señor de la vida y por eso la sangre poseía ese carácter sagrado. Lo relacionado con la sangre, era el homicidio; consumir la sangre como alimento y el uso de la sangre en el culto; pero por ningún lado se habla de transfusiones o algo siquiera parecido. En el Nuevo Testamento no se encuentra ni una sola alusión a las transfusiones de sangre.



Por Padre Raúl Sánchez

Si leemos bien el Nuevo Testamento, observamos más bien, que Jesús murió derramando su sangre por obediencia a su Padre; este sacrificio, termina con todos los sacrificios de animales; Cristo nos ha purificado y lavado con su sangre; en la última cena Jesús dijo que el cáliz era su sangre que sería derramada por el perdón de nuestros pecados; la sangre de Cristo entabló una nueva alianza. Para terminar, diremos que los mártires cristianos de todas las épocas han derramado su sangre por Jesucristo. "QUIEN QUIERA SALVAR SU VIDA LA PERDERA, PERO QUIEN LA PIERDA POR CAUSA MIA LA HALLARA PARA LA VIDA ETERNA. ¿Cuántas personas han donado su sangre, para salvación de otros? ¿Cuántas transfusiones han servido para dar salud y alegría entre las familias donde ha habido un enfermo que necesitan determinado tipo de sangre? Los Testigos de Jehová, no están bien; decididamente están errados y profundamente confundidos, no cabe duda. Es una secta.

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

## A contra corriente: el Papa apoya una contracultura

Por Francis X. Rocca  
Catholic News Service

CIUDAD DEL VATICANO — En una audiencia pública, a principios del año, el Papa subrayó uno de sus temas característicos: las implicaciones de contracultura que traen consigo el ser miembro de la Iglesia.

"Crear en Dios nos hace portadores de valores que con frecuencia no coinciden con la moda ni opinión del momento; y nos llama a adoptar normas y conducta que no pertenecen a la forma común y corriente de pensar", dijo. "Lo cristianos no deben temer el nadar contra corriente para vivir conforme a su fe, resistiendo la tendencia del conformismo".

Más recientemente, el Papa utilizó lenguaje similar cuando exhortaba a jóvenes católicos a comprometerse con el sacramento del matrimonio.

"En una cultura de relativismo y cosas efímeras, muchos predicán la importancia de aprovechar el momento", dijo. "Yo les pido que sean revolucionarios, les pido que naden contracorriente; sí, les pido que se rebelen en contra de una cultura en donde se considera todo como temporal y que al final hace que se crea que ustedes son incapaces de responsabilidad, que se crea que ustedes son incapaces de sentir verdadero amor".

La primera cita es del papa Benedicto XVI, en el Vaticano, el mes de enero; la segunda cita es del papa Francisco, en Río de Janeiro, el 28 de julio. De entre los muchos hilos de continuidad entre el pontificado de los dos papas, nada es más claro que su convicción común que la fe cristiana coloca al creyente en oposición a "los ídolos" materialistas de la sociedad secular de hoy en día.

Considerando solamente esa posición, uno podría esperar que estos dirigentes, contraculturales declarados, atraigan un grado similar de hostilidad, o por lo menos, de desdén, proveniente de la cultura dominante; pero, en efecto, sus experiencias en cuanto esto han sido diametralmente lo opuesto.

A través de sus ocho años de pontificado, los medios de difusión seculares rutinariamente representaban al papa Benedicto como una persona retrógrada o intolerante por la defensa que hacía de las enseñanzas tradicionales católicas, especialmente sobre cuestiones morales.

Por contraste, es difícil imaginarse a ningún



Papa Francis oye confesiones durante la Jornada Mundial de la Juventud 2013. (CNS foto/ L'Osservatore Romano)

papa que goce de mejores semblanzas por parte de los medios de difusión que el papa Francisco, especialmente en lugares que generalmente no se goza de simpatías. En la revista "Time" se le celebró recientemente en la portada con el apelativo de "papa del pueblo", y en sitio particular de la red de la revista "Esquire", que se dedica a la moda y aspira a la clase de consumismo que el Papa deplora, se pronunció en un titular como "Es hora de admitirlo: el papa Francisco es algo increíble".

Esta diferencia de recepción es parcialmente debida a estilo personal de ser. El papa Benedicto, ya jubilado, es erudito tímido e introvertido, cuyas pláticas y escritos, aunque nunca sean innecesariamente oscuros, eran redactados con lenguaje formal e intelectualmente demandantes, y en ellos se hacía frecuente y extensa referencia a la herencia cultural del Occidente.

El papa Francisco, por otra parte, es gregario y

espontáneo, con un estilo conversacional de predicar que se apoya mucho en proverbios y sabiduría popular. Su personalidad y forma de actuar lo conforman mejor para este siglo de medios sociales, en los que existe la tendencia de ser suspicaces de autoridad tradicional y se es impaciente ante argumentos complejos.

Y sin embargo, las enormes diferencias de respuesta ante los dos papas no son solamente consecuencia de cómo se comunican, sino también de la elección que hacen de lo que dicen.

El papa Benedicto era más denigrado cuando hablaba sobre cuestiones de sexo y ética médica, cuando invocaba la ley natural y las enseñanzas de la iglesia para negar lo que la cultura secular ha venido teniendo como aserto como la libertad personal, prácticamente sin tener límites.

En estas materias, el papa Francisco difícilmente está más en sincronización con los valores prevalentes de lo que estaba su predecesor. En 2010, el entonces cardenal Jorge Mario Bergoglio le llamó a la unión para cohabitación de dos personas del mismo sexo "antivalor y regresión antropológica" y dijo que la inmoralidad del aborto debería mostrarse claramente en evidencia científica sola, incluso en la ausencia de fe religiosa.

Pero desde que llegó a ser papa, ha estado notablemente reticente sobre estas materias. En su homilía en la Misa del Vaticano, dedicada a causas a favor de la vida, en junio, el papa Francisco no hizo mención del aborto ni eutanasia ni cualquier otra amenaza específica en contra de la vida.

Durante su visita a Brasil, de julio 22 al 28, no dijo nada sobre la reciente legalización de uniones de personas del mismo sexo en Brasil ni de movimientos para liberalizar el aborto, dando como explicación ante los periodistas en el avión, a su regreso a Roma, que "la iglesia ya se había expresado perfectamente en cuanto esas materias".

Durante el mismo vuelo, en rueda de prensa, cuando el Papa citó el catecismo de la Iglesia Católica para denunciar la marginalización de personas homosexuales, no citó las declaraciones del mismo catecismo sobre la inmoralidad de actos sexuales perpetrados entre personas del mismo sexo.

## Briefs

### Bishop McGuinness alumni to hold annual trivia night

The Bishop McGuinness Catholic High School Alumni Association will host the eighth annual Trivia Night on Saturday, Aug. 24 in the Bishop McGuinness Commons area. More than 400 people are expected to attend Clancy's Challenge "Rock On" Trivia Night. All proceeds benefit the Alumni Association Scholarship Fund.

Registration and dinner begin at 6:00 p.m. and questions start at 7:00 p.m. Tables of 10 will compete against each other during eight rounds of questions with 10 questions per round. As the questions are asked the team must decide on an answer, write it down and spell it correctly. At the end of the evening, the team with the most points wins. The winning table receives preferred seating at next year's event plus the shillelagh trophy that is passed on to each winner year to year.

Individual tickets are \$20.00 or \$200 for a table. Dinner is included and will be catered by Belle Isle Restaurant and Brewery. Cash bar is available. Trivia Night is open to the public, but guests must be 21 to attend. Seating is limited. Reservations are required and will be accepted on a first received, first paid basis. To register, visit [www.bmchs.org](http://www.bmchs.org). For more information, contact Patricia Hudacko at 842-6638 x 239 or [phudacko@bmchs.org](mailto:phudacko@bmchs.org).

### Bingo at St. James

Bingo at St. James Catholic Church, 41st and S. McKinley Ave. in Oklahoma City, will be held August 22. Food and Beverages reasonably priced will be served at 5:45 p.m. Bingo begins at 6:30 p.m. All games (Some new games) including two blackouts are \$10. Door prizes and special recognition for all players born in August. A Large Flat Screen TV will be given away in October and all players get an entry into the drawing. So, come on down and make it a party.

### CPC to host training for new Project Gabriel volunteers

Project Gabriel is a parish-based outreach program designed to assist women who find themselves in a crisis pregnancy. Project Gabriel provides care to women in a variety of ways - including by connecting pregnant women with mentors and/or volunteers. Volunteers provide auxiliary support by preparing meals, helping to host baby showers, gathering needed items and generally assisting as requested.

The Office of Family Life will host a training for would-be Project Gabriel volunteers from 9 a.m. to 12 p.m. Saturday, Sept. 7, 2013, in room 136 of the Catholic Pastoral Center, 7501 N.W. Expressway. Participating parishes should send any new volunteers for training. Parishes that currently do not participate in Project Gabriel may also send personnel to the training with the intention of starting this important ministry. For more information or to register,

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

### Beginning Experience offers the grieving hope of healing

There is help for the heartache of separation, divorce and widowhood at a Beginning Experience Weekend. This weekend program explores the natural grief process and offers an opportunity, through God, for turning the pain of loss into an experience of positive growth. Trained team members who have suffered the loss of a loved one share their own experience as they lead participants through presentations, private reflections and small group sharing. The next Beginning Experience Weekend, which is sponsored by the Archdiocese of Oklahoma City, is Oct. 25 to Oct. 27, 2013, at the Catholic Pastoral Center. For registration information, contact the Office of Family Life at (405) 721-8944. To download the registration brochure, visit [www.archokc.org](http://www.archokc.org).

### OU Catholic Ministry hosts first regional event in Dallas

The first ever OU Catholic Dallas regional event was Thursday, Aug. 8, at a venue called the Wine Therapist. It was scheduled to be from 6:30 p.m. to 8:30 p.m., but alumni were catching up with each other and Erin Snow, the campus minister, well past 10 p.m. The crowd included alumni, parents of students and parents of former students.

Father Jim Goins spoke to the crowd about Campus Ministry, including bible studies, mission trips and FOCUS missionaries. David Sinagub, an alumnus from the Dallas area, also spoke about his time at Saint Thomas More and how it's helped him with his discernment process and also prepared him for living his faith life after college.

"We have a huge number of OU/Saint Thomas More alumni in the Dallas area and we hope that this is the first of many regional events," said Rebekah Scaperlanda, director of development for Saint Thomas More University Parish and Student Center. "This group of people is eager to stay connected to Saint Thomas More and to continue the faith that was instilled in them during their time at Saint Thomas More as they enter into life post-college."

A few Saint Thomas More alumni meet weekly with each other and others from a Dallas parish to continue cultivating faith-based community, Scaperlanda said.

"The people we meet with are eager to take on a leadership position to reach out to other Dallas alumni and parents to keep them connected to Saint Thomas More, share their experiences with Campus Ministry, hear new initiatives happening on campus and to share in the mission of Saint Thomas More by truly cultivating Catholic leaders," she added.

# Pope asks people to consider what they desire most

By Cindy Wooden  
Catholic News Service

VATICAN CITY — Yearning and loving give people the strength to move forward and overcome obstacles, but Christians must ask themselves what really is their hearts' desire, Pope Francis said.

"All of us have a desire," the pope said Aug. 11 during his midday Angelus address. "Pity the person who doesn't have a desire. Desire moves us forward, toward the horizon, and for us Christians that horizon is an encounter with Jesus, who is our life, our joy, our happiness."

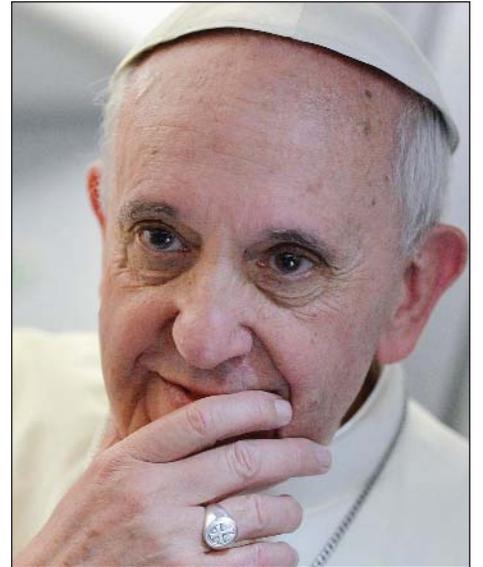
Addressing thousands of pilgrims in St. Peter's Square, the pope asked them to think about what Jesus said to his disciples in the Gospel of Luke: "Where your treasure is, there also will your heart be."

"Do you have a heart that desires or a closed heart, a sleeping heart, an anesthetized heart?" the pope asked. "And what, for you, is the most important, most precious thing, that which attracts your heart like a magnet?"

Many people would respond that their family is the most important thing, he said. That's good, but "what is the force that holds your family together? It's love, and the one who sows love in our hearts is God."

Pope Francis told the crowd that God's love gives meaning to all the daily tasks in a Christian's life, and it is what helps people face trials.

"To move forward in life with love, with that love that the Lord has sown in our hearts, with the love of God —



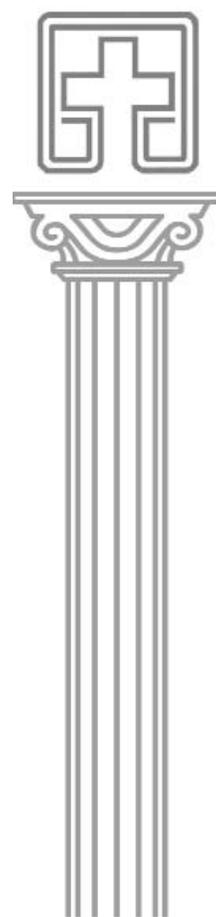
CNS photo

that is a true treasure," he said.

After reciting the Angelus with those in the square, Pope Francis told them he also wanted to extend his greetings to "Muslims throughout the world, our brothers and sisters, who have just celebrated the end of the month of Ramadan, which is dedicated in a special way to fasting, prayer and almsgiving."

Pope Francis had written a message to the world's Muslims for their celebration of Eid al-Fitr Aug. 7-8, marking the end of the month of fasting.

Echoing the theme of the message, he told the crowd in St. Peter's Square that he hoped "Christians and Muslims will work together to promote mutual respect," especially through the way they educate the younger generation.



## The Catholic Foundation

### CORNERSTONE

#### Donor Advised Funds

How would you like to make a gift today that would enable you and your loved ones to continue to make charitable gifts in the future? When you make a gift to the Catholic Foundation of cash or in many cases, other assets that are highly appreciated in value, we take your tax deductible contribution and establish a special account in your name called a Donor Advised Fund. Your account is then invested to grow over time, permitting you to recommend annual gifts to your favorite Catholic or other non-profit charities. A Donor Advised Fund is like having your own foundation. The fund is invested for growth, which permits you to make annual gifts of income and principal while you are alive. When you pass away, your children, or other successor advisors that you choose, may make recommendations for distributions from the fund for years to come. For more information about creating a Donor Advised Fund at the Catholic Foundation, please contact our office.

For more information on Planned Giving contact:

**The Catholic Foundation of Oklahoma, Inc.**

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

(405)721-4115 ■ [www.cfook.org](http://www.cfook.org) ■ [bsemtner@archokc.org](mailto:bsemtner@archokc.org)

**Please Remember the Archdiocese of Oklahoma City in Your Estate Plans**

# Calendar

## AUGUST

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

**22 Bingo at St. James Church,** 41st and S. McKinley Ave. in Oklahoma City. Food and Beverages reasonably priced will be served at 5:45 p.m. Bingo begins at 6:30 p.m. All games (Some new games) including two blackouts are \$10.

**24 Bishop McGuinness alumni to annual trivia night** in the Bishop

McGuinness Commons area. All proceeds benefit the Alumni Association Scholarship Fund. Registration and dinner begin at 6 p.m. and questions start at 7 p.m. Tables of 10 will compete against each other during eight rounds of questions with 10 questions per round. Individual tickets are \$20 or \$200 for a table. Dinner is included and will be catered by Belle Isle Restaurant and Brewery. Cash bar is available. Trivia Night is open to the public, but guests must be 21 to attend. Seating is limited. Reservations are required and will be accepted on a first received, first paid basis. To register, visit [bmchs.org](http://bmchs.org). For more information, contact Patricia Hudacko at 842-6638 x 239 or [phudacko@bmchs.org](mailto:phudacko@bmchs.org).

## SEPTEMBER

**1 The Secular Franciscan Order of St. Claire Fraternity** meets at 1:15 p.m. the first Sunday of the month at St. Thomas More Church in Norman in the Library. All are welcome. If you would like to learn how Francis lived plan to attend one of our meetings. For more information call Alice at (405) 473-7680.

**6 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. For more information call the Office of Family Life at (405) 721-8944.

**7 The Lay Missionaries of Charity, the Secular (Lay) Order of Blessed Teresa of Calcutta,** at St. John the Baptist Catholic Parish, Edmond, on the 1st and 3rd Saturday of each month beginning with Mass at 7:30 a.m. in the Chapel. For more information contact Toni Harrelson, lmc at 405-341-2199 or [lmcoklahoma@sbcglobal.net](mailto:lmcoklahoma@sbcglobal.net).

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



# Job Box

**Youth Ministry Coordinator St. Monica Church,** Edmond, seeks a full-time Youth Ministry Coordinator. Position requires night and weekend work as well as appropriate office hours as agreed upon with the Pastor. Degree or certification in youth ministry or theology and minimum of one year experience in youth ministry is preferred. Send resumes together with at least two reference letters to: Rev. Stephen Hamilton, St. Monica Church, 2001 N. Western Ave., Edmond, OK 73012.

**Part-time cafeteria help Bishop McGuinness Cafeteria** is now taking applications for part-time cafeteria help. If interested please contact Laura Scott by email [lscott@bmchs.org](mailto:lscott@bmchs.org) or call 842-6656 for an appointment.

**Youth Coordinator Christ the King Catholic Church** in Oklahoma City seeks a full-time Youth Coordinator. Applicant must be willing and able to work nights and weekends while maintaining regular agreed upon office hours. Minimum one year leadership experience in Catholic youth ministry required. Degree or certification in youth ministry or theology is preferred. Please send resumes to: Fr. Richard Stansberry, Christ the King Catholic Church, 8005 Dorset Drive, Oklahoma City, OK 73120.

**Temporary Full Time Disaster Case Managers -4 Positions** Catholic Charities has an opportunity for a creative and energetic social service provider to provide case management services in our Long Term

Recovery Disaster Case Management program. Requires a degree in social work or a related field and the ability to establish and maintain relationships with local community service providers. Interested applicants should submit resumes to Human Resources, Catholic Charities, 1501 N. Classen Boulevard, Oklahoma City, OK, 73106. For more information please contact: [nlargent@catholiccharitiesok.org](mailto:nlargent@catholiccharitiesok.org)

**Faith Community Health Ministry Coordinator** Catholic Charities seeks a coordinator for the Faith Community Health Ministry programs. Applicants must be a graduate of an accredited school or college with a degree in Nursing or related field (i.e. Community

Health/Public Health). Experience in program development is required. Send cover letter, resume and salary history to Human Resources, 1501 N. Classen Blvd, OKC, 73106. or [nlargent@catholiccharitiesok.org](mailto:nlargent@catholiccharitiesok.org).

**Development Coordinator The Center of Family Love** in Okarche. The Development Coordinator's primary responsibility is to raise money for the Center of Family Love, a non-profit agency. This position is responsible for creating and implementing a development plan that details how the organization solicits donors and identifies funding sources such as grants, in-kind donations, charitable events and marketing opportunities.. For immediate consideration, email your resume to [HR@cflinc.org](mailto:HR@cflinc.org).



Servicing Oklahoma

**Kevin Pierce**  
General Agent  
405-514-7660  
[kevin.pierce@kofc.org](mailto:kevin.pierce@kofc.org)

Call your agent today to learn more about the Knights of Columbus and the great products we have to offer.

SECURITY WHEN YOU NEED IT MOST.



Knights of Columbus INSURANCE  
YOUR SHIELD FOR LIFE

Whole Life • Term • Retirement • Annuities • Long-Term Care • IRA

"My husband Kevin was so passionate about the importance of taking care of our family. He was the kind of guy people would look at and say, 'That is the kind of father or husband I want to be.'

"I know too many people who don't have life insurance and haven't taken the steps to protect their family.

"Now, I am an advocate for life insurance. Without it, I would have ended up in bankruptcy, questioning how I would have raised the kids." — Dorothy, a K of C insured member's widow



Agents Wanted



Does your family have the strength of the shield?

Full time agent positions available. To learn more, call Kevin Pierce at 405-514-7660.

To watch an agent in action scan here...



**Trey Welker**  
Assistant GA  
405-850-4092  
[Trey.Welker@kofc.org](mailto:Trey.Welker@kofc.org)  
Councils: 3113, 3220, 8204



**Rob Blakely**  
405-243-8324  
[Robert.Blakely@kofc.org](mailto:Robert.Blakely@kofc.org)  
Councils: 916, 1038, 1044, 1053, 5266, 13366, 949, 1533, 1537, 14248, 775, 4519, 1903, 2974, 3309, 3336, 7392, 9333, 14106, 4042, 9334, 11135



**Troy Snow**  
918-856-9303  
[Troy.Snow@kofc.org](mailto:Troy.Snow@kofc.org)  
Councils: 1104, 1302, 1677, 10388, 11194, 11734, 11959, 13313, 11734, 11959, 13313, 4804, 9668, 4721, 7395, 8433, 13828, 3167, 14448, 14220, 11633



**Chad McAulif**  
918-284-0685  
[Chad.McAulif@kofc.org](mailto:Chad.McAulif@kofc.org)  
Councils: 6606, 962, 4804, 9668, 4721, 7395, 8433, 13828, 3167, 14448, 14220, 11633



**Ric Moore**  
405-641-9582  
[Richard.Moore@kofc.org](mailto:Richard.Moore@kofc.org)  
Councils: 6477, 10822, 11237, 12669



**Chris O'Lague**  
405-343-9661  
[Chris.OLague@kofc.org](mailto:Chris.OLague@kofc.org)  
Councils: 1018, 5160, 8523, 9901, 11648, 12108, 12605, 12819, 3556, 5168, 5354, 12382



**Jody Snowder**  
405-474-6192  
[Jody.Snowder@kofc.org](mailto:Jody.Snowder@kofc.org)  
Councils: 767, 3101, 4601, 5440, 6478, 12518, 14744, 8633



**Michael Calhoun**  
405-990-0572  
[Michael.Calhoun@kofc.org](mailto:Michael.Calhoun@kofc.org)  
Councils: 965, 1287, 5396, 5759, 4026, 4598, 11909, 4889, 9583, 9900, 2604

# Our Lady of Lebanon parishioners: "Every Mass is a family reunion"

By J. E. Helm  
For the Sooner Catholic

*Editor's Note: This is the second in a series of articles to explore the various ways in which the Mass is celebrated throughout the Archdiocese of Oklahoma City. The first article featured the Edmond parish Saint Damien of Molokai, where the Extraordinary Form of the Latin Rite Mass is said each Sunday.*

NORMAN, Okla. (Sunday, Aug. 11, 2013) — Our Lady of Lebanon Church in Norman is a Maronite Rite parish, so named for Saint Maron, a fifth century priest and monk who had much to do with the establishment of this rite. The Catholic Church has more than 20 rites, ecclesiastic traditions that prescribe how the Mass and sacraments are to be celebrated. In addition to the widely used Roman Rite, there are Byzantine, Ruthenian, Maronite, Syro-Malabar and many other rites.

The pastor at Our Lady of Lebanon is Father Sami Chaaya, a member of the Congregation of Maronite Lebanese Missionaries (MSM). Father Chaaya was born in Lebanon, home base for his order, and he has served in Australia, South Africa and Italy. Also in attendance at the 11:00 a.m. Mass is Father Charbel Ghossoub, visiting here from the MSM seminary in Lebanon.

Mass is celebrated in English with some parts prayed and sung in Syriac. Father Chaaya explained that Syriac is "Middle Aramaic," an ancient language that dates to the time of Christ. Syriac, like Hebrew, is read from left to right. The Mass can easily be followed, however, by using one of several missals supplied in each pew. Copies of the "Book of Offerings" have English and phonetic Syriac on lefthand pages with Syriac script on the right.

At the beginning of Mass, Father Chaaya explains a few things, as there are always visitors on hand. This Sunday, there are to be two baptisms, and, in the Maronite Rite, the infants receive the sacrament of Confirmation along with baptism. This, Father Chaaya says, is a "part of the heritage" of the Maronite Rite, and, like the Syriac language, this custom dates from the earliest centuries A.D.

In baptism, Father Chaaya explains, "The Word of God is being inherited, passed from one



Both English and Syriac are used during Mass in the Maronite Rite. (Photo by J.E. Helm)

generation after the other. The Word of God never changes. It is firm, stable and fixed."

Baptism takes place after the homily, and the newly baptized children are taken in procession around the inside of the church, with parents and godparents led by the priest and altar servers. Processions are an important feature of the Maronite Rite.

Another custom is that the congregation does not kneel. There is sitting and standing, with standing being the more formal posture used for the most solemn parts of the Mass. Father Chaaya notes that the priest kneels "only once, on behalf of the congregation." In a prayer sequence before Communion, the priest kneels and prays, "May your living Holy Spirit come and rest upon us and upon this offering." The congregation responds "Kyrie Eleison" three times.

Communion is distributed only by the priest, and the preferred method is intinction, in which the host is partially dipped in the wine by the priest and then placed in the mouth of the communicant. Each person who will receive comes forward, bows, makes the sign of the cross, and then hears the priest say, "The Body and Blood of Our Lord Jesus Christ are given to you for the forgiveness of your sins and for eternal life."

Incense is another important feature of the Maronite Mass. The thurible, or censer, has twelve "bells" attached to it that sound when the censer is swung.

"Each one represents

the voice of one of the apostles," Father Chaaya explains. "One is silent and that is Judas."

Yet another important aspect of this parish is hospitality. After Mass, in celebration of the baptisms, a fabulous buffet luncheon is served in the parish hall. A full line of authentic Lebanese dishes, all prepared by the parishioners, includes individual spinach pies, meat pies, chicken, tabouli and other salads, and an array of cakes and cookies.

Glora Abounassar prepared what she describes as "authentic" Lebanese deserts, including a wonderful crème desert served with a sweet syrup. Hospitality is seen as demonstrating the universality of the Catholic church.

Rudi Khour, president of the parish council, is the uncle of both the boys baptized this Sunday; he is originally from Lebanon. Louis and Melissa Khouri brought their son Hudson Michael for baptism as did Loubnan and Stephanie Khouri. Their son is Connor, and the two cousins are just four months apart. Louis enjoys membership in this parish. Born in the U.S., he wants to "pass along my culture. I want my son to know where he came from."

Robert Gregg was not raised in the Maronite Rite, and he still attends the Saturday Vigil Mass at Saint Thomas More parish in Norman. Sundays, he is at Our Lady of Lebanon. What drew him is what he calls "the geography of the altar."

"When the host is elevated," he says, "it is the most inspirational thing I've ever seen. I want to be a part of this."

Family is everything here. Takek Dina pointed out, "That's my aunt, that's my sister, that's my uncle, that's my grandmother." Dina was born in Nigeria, raised in Lebanon, went to high school in Canada, and then came to OU in Norman, where he found his home in this parish.

"Every Mass is a family reunion," Dina says.

The members of Our Lady of Lebanon make everyone, every guest, every visitor, feel a part of that family, the family of Christ.

J.E. Helm is a freelance writer for the Sooner Catholic and an adjunct professor of English at several area colleges.



In the Maronite Rite, children are baptized and confirmed at the same time. (Photo by J.E. Helm)