The best legacy children receive from parents is faith, pope says

By Carol Glatz
Catholic News Service

VATICAN CITY – The best thing parents can pass on to their children is their religious faith, Pope Francis said as he baptized 26 babies.

Ensure this faith “not be lost, help make it grow and pass it on as a legacy,” he told the infants’ parents and godparents.

The pope presided over the annual morning liturgy in the Sistine Chapel Jan. 10, the feast of the Baptism of the Lord.

He told the parents that when he asked them, “What do you ask of God’s church” for their child and they responded, “Faith,” the ritual was part of “a chain” of handing on the faith throughout history.

“These children, as the years go by, will be taking your place with another child – your grandchildren – and they will ask the same thing: faith,” he said in his brief, unscripted homily.

“Don’t forget that the greatest legacy that you can leave your children is faith,” he said, adding he hoped they would always be capable of helping their children grow in the faith.

The infants, wearing their Sunday best – chiffon or lacy dresses, cotton cardigans or plush overalls – were baptized over a font supported by an ornately detailed bronze olive tree. One by one, the pope poured water from a gilded shell and gently caressed the head of each of the 13 girls and 13 boys.

As he has done in the past, he told the mothers not to hesitate in breast-feeding their babies during the ceremony.

Later in the day, before praying the Angelus with visitors gathered in Saint Peter’s Square, Pope Francis said being baptized carries with it “the responsibility of following Jesus – the obedient servant – and reproducing in us his same likeness, that is, gentleness, humility, tenderness.”

Even though “this is not easy, especially if we are surrounded by so much intolerance, pride, rigidity,” he said, “it is possible with the power that comes from the Holy Spirit.”

“The Holy Spirit, received for the first time on the day of our baptism, opens our heart to the truth, to the whole truth. The Spirit drives our lives along the challenging, but joyous path of charity and solidarity toward our brothers and sisters,” he said.

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Long-time Catholic camp manager retires

By Ted King
For the Sooner Catholic

After 16 and a half years, Larry Wells has retired as manager of Our Lady of Guadalupe camp.

The 480-acre camp located between Luther and Wellston began operation in June 1999 with Wells in charge of getting it up and running. By summer 2000, Our Lady of Guadalupe camp hosted youth for the first time.

The idea for the camp started, when Archbishop Beltran wanted a summer camp for the Archdiocese of Oklahoma that was similar to the summer camp he had while serving as bishop of Tulsa. Wells said the archbishop asked him to organize the new camp, and once it was open, Archbishop Beltran asked him to stay on and manage the camp.

“He was my bishop, so I couldn’t say no,” Wells joked. “I didn’t think it would be 16 and a half years!”

Before managing camp OLOG, Wells worked for Southwestern Bell, spending 40 years with the phone company.

His duties involved spending a great deal of time in Saint Louis. As a result of being away, he was unable to be involved much in his parish.

Wells and his wife, Dodie, have five children and live in Guthrie. His son Bill Wells is succeeding him as manager.
Roe v. Wade: A national tragedy

There are certain dates in our nation’s history that will “live in infamy,” as President Franklin D. Roosevelt once remarked. These dates are seared into our consciousness because they are forever tied to the memory of some unprecedent attack on innocent life and on the very fabric of our nation’s principles and values. On Dec. 7, 1941, the attack on Pearl Harbor triggered the United States’ entry into World War II, the costliest war in human history. Sept. 11, 2001, brought our nation face to face with a new kind of enmy, international terrorism in the form of Al Qaeda. Jan. 22, 1973, marks one of these watershed moments in our history as well. On that date, the U.S. Supreme Court issued its landmark decision in the case of Roe v. Wade, legalizing abortion on demand throughout the United States.

The consequences of this legal decision have resulted in tens of millions of victims. The victims of abortion are not only the innocent children whose lives have been ended even before they came to see the light of day. The victims also are the mothers and fathers of those children, and their families, who live with the emotional and spiritual wounds that are the consequence of the decision to abort.

Our whole nation has suffered the incalculable loss of unrealized human talent and giftedness. Among the 55 million direct victims of abortion in the United States might have been the next Martin Luther King, Jr., the next Mother Teresa of Calcutta, or the woman or man who might have found a cure for cancer. The cost of abortion is incalculable.

A further consequence of this legal decision is the continued unwavering of respect for life and the dignity of the human person. When the most innocent and the most vulnerable are stripped of legal protection we have taken a decisive step on a slippery slope leading inevitably to further violations of human dignity and even more widespread disregard for the sacredness of human life.

Abortion is certainly not the only life issue demanding our attention and concern. But, it is the most symptomatic of something terribly wrong in our culture. It is the most egregious affront to life because it is the most symptomatic of something terribly wrong in our culture. It is the most egregious affront to life because it is the ultimate test of our commitment to the value of all human life.

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The Catholic Difference

Looking toward November 8

The Sooner Catholic
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By Dan Melay

Motorcycle-riding priest's efforts to ‘save Detroit’ chronicled in new book

By Dan Melay

Addiction can be extremely harmful, and in some cases, fatal. Its complexity is exacerbated by the fact that it is not a free choice by those affected. It can be seriously disrupting and damaging to those around them. Recovery may have already co-opted the term “The Truth About The Addict,” which is that “no establish- ment” serves the goal of “free choice.” And just as much must be questioned when getting the question of what “marriage” is, and who may “marry” whom, which is the basis of a normative social structure, not public law any longer.

It thus makes a vast differ- ence how those decisions are made, and how the Senate that passes the bill is configured. For real progress on reaffirming the right to life, securing religious freedom, and defending marriage rightly understood is possible under one model, it’s just as possible that the alterna- tive scenario will produce a court that deals potentially fatal harm to those causes for the foreseeable future.

When the new president gets his first intelligence briefing in the Oval Office on Jan. 20, he will be thinking about how he can make the United States more powerful than it was while he was there, in the Oval Office. That is something 12-step programmatic approaches to the problem of addiction cannot fully grasp.

The individual caught in the web of addiction objectively falls prey to a loss of personal freedom. His will will become weakened, and he becomes hooked on a way of life that allows his limits to recognize the right of choice. It is not possible to recognize his power.

By repetitively choosing the addiction, the individual becomes pro- grammed, and the ability to choose better alternatives becomes eroded, and therein lies the difficulty of most: the individual’s ability to freely choose is not capable of being exercised.

For me, the key reasons there is almost always diminished person- al responsibility in situations of addiction. It is for accountability for our actions that has otherwise remained, but the internal pres- sure and downward spiral of the addiction is where the battle is. Every day, the individual is asked to put his or her addiction to the test. The hoodlum can appear to be perma- nent and can have a way to imagine themselves pathetically and perversely as a degree of a “sober” person. Or... “Can I Bob and not his pugno- maphily is destroying his mar- riage and his state of mind?”

For those facing addiction, it would be too easy to say it’s not enough to recognize their behavior as harmful, and do something about it. The reality is that many people have tried all routes: the only thing that has been effective is a ren- t and steady way to a limit.

The question of whether we have lived is a moral choice, and as such, we choose to make it a viable one for us, in the lives of those we care for (and whom, reconsider as a matter of constitutional law, not public opinion)

It’s not been an altogether ed- ucational nightmare” – in this case, the example of a priest who chose to make signi- ficant four nominations to the court. To two, perhaps three, and just possi- bly four nominations to the court.

The spiritual malpractice in the matter of America should be ashamed of. As the dismantling of the former aggressor; they are capable or incapable of choosing good or evil; Virtue is a habit of the heart; evil. Early choices leading down the road towards addiction, freely made, can quickly snowball into addiction and a loss of freedom.

As one recovered addict graphi- cally put it: “My chief is with those who claim that alcoholics never get hurt; or that it is an addiction or never chose to hurt themselves. It is a misconception. I didn’t intend to end up helpless, the world. We have seen our loved ones...”

The Sooner Catholic is supported through the Archdiocese Development Fund.

January 24, 2016

Comedy

Making Sense of Bioethics

Constitutional Law, not public opin- on, is bankrupting the family?…” Or, “Why can’t Jane just stop drink- ing?” It might be that was a time when we might feel it was needed, taking a lie-detector test. But I was only able to do that because I have the freedom to choose to stop...”

It becomes clearer in those cases that they had no way to recognize their power, and even now, with endless ways of remaining free. That there might be a role for those terminally ill, to determine whether ultimately they choose to accept the behavioral change needed to improve their situation and recover the human freedom that is rightfully theirs. We should support, encourage and love them in ways that will help lead them toward recovery, and not just define and institutionalize of America should be ashamed of. As the dismantling of the former aggressor; they are capable or incapable of choosing good or evil; Virtue is a habit of the heart; evil. Early choices leading down the road towards addiction, freely made, can quickly snowball into addiction and a loss of freedom.

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Archdiocese celebrates consecrated life, Year of Mercy

By Rebekah Scaperlanda
For the Sooner Catholic

As one Benedictine monk, the Year of Consecrated Life provided the opportunity to reflect frequently on Pope Francis’ exhortation to all religious “to look to the past with gratitude … to live the present with passion … and [to] embrace the future with hope.”

Brother Damian Wohlden, O.S.B., assistant to the president for strategy at Saint Gregory’s University, said the pope’s words seemed “to be a call to renew our witness to the world, to witness to the challenge of the Gospel, to an authentic Christian joy and to the need to remain hopeful in a world that too easily gives into despair.”

On Nov. 30, 2014, Pope Francis began the Catholic Church’s celebration for the Year of Consecrated Life. Damian noted that he was inspired by the example of the religious men and women who respond to the universal call to holiness.

“Religious life is a wonderful life!” said Father Michael Vaught, a priest from the Diocese of Oklahoma City.

“Radical evangelical living is not only for religious; it is demanded of us by our faith,” said Sister Diane Koorie, R.S.M., director of the Office of Vocations for the archdiocese.

“God’s voice is not heard in the chaos and noise of our world today; it is found in the life of a religious that is devoted to prayer and service,” said Father Vaught.

This is the priority that is only for religious: it is demanded of us by our faith,” said Vatican’s Abbot Lawrence Stasyszen, O.S.B., in an interview with the archdiocese.

As the Year of Consecrated Life comes to a close on Feb. 2, Br. Damian noted that he was inspired by the example of religious men and women who have lived consecrated life fully for many years and foundational for their cloistered life is their own vocation and in the world. He said: “If religious life is to be of relevance depends on embracing the authentic and even countercultural dimensions of poor living, obedient and chaste in a culture that places a high value on wealth, independence, and sexual freedom.”

“Religious life is a wonderful life!” said Br. Lawrence Stavaneen, O.S.B., Abbot at Saint Gregory’s Abbey, said the year also provided a unifying focus for discussions and reflections as a community.

“Pope Francis provided an inspiring framework for us when he called men and women in consecrated life to reflect on the past with gratitude, to live in the present with passion, and to look to the future with hope. This message gave us a wonderful guide as we reviewed statements of mission, values and vision for our community as we developed our strategic plan for the next five years and beyond,” he said.

“The Year of Consecrated Life also provided great opportunities for our community to interact with other men and women in consecrated life in the archdiocese. Archbishop Coakley hosted special events at the Catholic Pastoral Center where we were able to be with each other for prayer and friendship, and to support one another as we seek to continue our presence and ministry in the future.”

Sister Diane Koorie, R.S.M., director of the Office of Religious Ministry, said this year was a renewal of understanding of what a charism and understanding of what a charism and beauty and diversity of numerous communities within the universal Church, noting that each one is a unique reflection of the face of Christ in the world. She said, “This year has been an opportunity for each consecrated person, and all the faith, to recognize the gift of God through this specific and beautiful vocation in the Church.”

Her hope is that this call to holiness extends beyond consecrated life to all of the universal Church whole heartily in joy and love. She said consecrated men and women responded to the universal call to holiness, but we all have called to give our whole lives in a manner that they may be a blessing to others. She said, “As the Year of Consecrated Life comes to a close on Feb. 2, Br. Damian noted that he was inspired by the example of religious men and women who have lived consecrated life fully for many years and foundational for their cloistered life is their own vocation and in the world. He said: “If religious life is to be of relevance depends on embracing the authentic and even countercultural dimensions of poor living, obedient and chaste in a culture that places a high value on wealth, independence, and sexual freedom.”

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Keeping elders connected: A work of mercy

By Sister Constance Veit, L.S.P.

During a recent visit to a nursing home, I encouraged a resident to watch TV. My elder mother and I were the only ones at the table without smart phones. We felt left out. A few days later, I read that Pope Francis advised parents to ban mobile devices from the dinner table to help restore the quality of family relationships.

These two occurrences reminded me of our life’s foundation, Saint Jeanne Jugan. In her time, the poor were essentially swept aside as the wave of the French Revolution and rapid industrialization. Today, we are experiencing a different type of revolution as digital technologies evolve nearly every day.

New modes of social communication, it is claimed, foster unimagined levels of human connectedness. But, just as the poor and elderly were marginalized in Saint Jeanne Jugan’s day, they are often left behind in the communications revolution of today when they lack the means or the know-how to keep up with the latest technology.

Consider these statistics from the Pew Internet and American Life Project:

- Only 27 percent of older adults engage in online social networking.
- Younger, higher-income and more highly educated seniors use the internet more than those who are older or of more modest means. For both groups, usage drops off dramatically after age 75.
- Regardless of age, users of social networking say they interact more with other digitally connected people than with those who do not use digital communication. These new forms of technology, with their rapid changes, have created a new generation gap.

Recently, I was shocked to read that more than one million older people in the United Kingdom go a month without talking to another human being. This figure would surely be comparable in our own country. Such loneliness is deadly! Studies show that inadequate social interaction is linked to premature death. The increased mortality risk associated with loneliness is comparable to smoking, and twice as great as the risk associated with obesity.

I hope you find this data as startling as I do. Through Pope Francis’ repeated calls for a culture of encounter, I believe God is asking us to do something to relieve the social isolation of the elderly and poor. During this Jubilee Year of Mercy he is inviting us to practice the corporal and spiritual works of mercy; among these are visiting the sick and lonely, and comforting the afflicted. So do what we can. If you know an older person, who has the means but not the know-how to access digital media, then practice mercy by teaching them how to use the technology they already own.

For those unable to afford computers and smart phones as well as those whose physical or cognitive limitations prevent them from being able to use them, visit them with your laptop on a regular basis and facilitate their connection to long-distance loved ones via Skype or a similar platform.

Finally, rectify the lives of the elderly through real, in-person face time. What better way could there be to celebrate the Jubilee of Mercy than to commit to spending time with our elderly loved ones or homeless neighbors and sharing a meal or a memory with them?

Pope Francis inspires us to practice this form of mercy: “Sharing and knowing how to share is a precious virtue!” he said. “Its symbol, its ‘seer’, is the family gathered around the dinner table. The sharing of meals – and in addition to food also of affection, of stories, of events – is a common experience.”

The pope added, “A family that hardly ever eats together, or that does not talk at the table but watches television, or looks at a smartphone is a ‘barely familial’ family... it is like a boarding house!”

Let’s apply the pope’s thinking to our relationships with elders. Let’s do all we can to make sure that family togetherness and inter-generational bonds grow stronger during this Jubilee Year of Mercy.

Sister Constance Veit is the communications director for the Little Sisters of the Poor in the United States. People take photos and video on cameras, phones and tablets as Pope Francis arrives to lead his general audience in Paul VI hall at the Vatican. CNS photo/Paul Haring

"I was hungry and you gave me food"

By Pedro A. Moran, OP, ORE

Director of Hispanic Ministry

Mercy, both in Latin and Spanish, is translated as “Misericordia.” The etymology is beautiful. The first part of the word “misericordia” means misericry or need. The second part of the word “cor” or “cordis” means heart. When placed together it represents the idea of how the needs of others touch our hearts.

To be merciful means to have tenderness, love, compassion, solidarity with those in need or misery.

To be merciful is to be aware of the needs of the other and, as an expression of one’s love for the other, to assume responsibility in filling the need of the other because the other is my brother, the other is my sister, who I love.

Feed the hungry

Human beings have many needs, but the first one, the most basic one is food, so the first Corporal Work of Mercy is to feed the hungry. In the Holy Land, back in biblical times, the most common and essential food item was and is bread. “Remember how for these 40 years the LORD, your God, has directed all your journeying in the wilderness, so as to test you by affliction, to know what was in your heart... to keep your commandments, or not. Therefore let you be afflicted with hunger, and then feed you with manna, a food unknown to you and your ancestors, so you might know that it is not by bread alone that one lives, but by all that comes forth from the mouth of the LORD” (Dt 8: 2-3).

Manna was the bread from heaven given to the people of God as they traversed the desert. The number of Old Testament references to hunger, bread and being fed are many, and in the New Testament there are many more such as the statement in the Lord’s Prayer in Matthew Ch. 6.

“In the wilderness, so as to test you by affliction, to know what was in your heart... to keep your commandments, or not. Therefore let you be afflicted with hunger, and then feed you with manna, a food unknown to you and your ancestors, so you might know that it is not by bread alone that one lives, but by all that comes forth from the mouth of the LORD” (Dt 8: 2-3).

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Creating a Catholic family

Dr. Gregory and Lisa Popcak coming to Oklahoma

By J.E. Helm
For the Sooner Catholic

Everyone has seen families in celebration or people find family, they must be a lot less important
important, with the parents
parents. The Pew Research Center reported in 2010 that "nearly one in four (30 18 percent) say they were raised in a reli-
gion, but now are unaffiliated with any particu-
ar faith."

Dr. Gregory and Lisa Popcak provide some
advice for family living in their book, "Discovering God Together: The Catholic Guide to Raising Faithful Kids." The
Popcaks have co-hosted call-in radio programs on nationally syndicated Catholic radio, have been on EWTN television and
were featured at the World Meeting of Families in Philadelphia. They have authored a number of books aimed at helping Catholics live more
faithful and satisfying personal lives, and their focus is marriage and the family. They founded The Pastoral Solutions Institute in 1999.

Their 2015 book, "Discovering God Together," proves itself to be a valuable resource for two
doctrines and two rituals: the Mass and the sacraments, again

Parents are actually helped to develop their
children's prayer lives, and there are ideas for families with particular struggles, those who

Finally, the book focuses on the family’s

The Popcaks state firmly that "God
designed the family so that parents would be his face
to their children.”

The point of "Discovering God Together" is

Creating a truly faith-filled Catholic culture

Marriage and Family Conference

Dr. Mary in Arkansas is hosting a Marriage and Family Conference on Saturday, March 5. Titled "As the Family Goes," the con-
ference will feature nationally-known speakers and
will be 9 a.m. to 4 p.m., at St. Mary Church, 125 E St. S.W. Re-
concilization, admission to Lenten Mass offered Feb. 9. Cost is $20 if paid by Jan. 31; $25 after Feb. 1. Registration must be received by Feb. 12. To register, go to www.stmaryardmoreok.org/ registration.php or call (580) 223-0231, conference@stmaryardmoreok.org.

Summit on the New Evangelization and the Family

Dr. Greg and Lisa Popcak will visit Okla-
oma City for a Summit on June 11. Details to come.

Catholic Charities earns Charity Navigator four-star rating

OKLAHOMA CITY – For the second consecutive year, Cath-
olic Charities of the Archdiocese of Oklahoma City has been rec-
ognized with a coveted four-star rating from Charity Navigator.

In the annual ranking, Catholic Charities was lauded for its

"It’s rewarding to know that our
efforts for the second consecutive year, Cath-
olic Charities received a perfect score from Charity Navigator.

The "Try Prayer! It Works!" Con-
test is open to students in kinder-
garten through 12th grade. Chil-
dren are encouraged to create a faith-based reflection paper in which they describe their experience with God, his will for
them, and their accountability and transparency. Last year alone, more than six million donors consulted Charity Navigator’s charity ratings for guidance in distributing more than $5 billion in donations.

Funded in 1912, Catholic Char-
ities serves all people, regardless of race, religion or national origin through its mission to provide help and hope through the Catholic trad-
ition of service. Headquartered in Oklahoma City, with regional ser-
vice locations in Ardmore, Clinton, Enid, Guymon and Lawton, and program locations in Norman and Midwest City. Catholic Charities now serves 11,000 Oklahomans each year through its 16 social service programs.

Deadline approach for Family Rosary’s “Try Prayer! It Works!” contest

National competition encourages children to express faith through art, poetry, prose
two broad areas of a charity’s

Charity Navigator recognizes Catholic Charities for

Charity Navigator measures

To learn more about Catholic Charities and the services provid-
ed, go online to www.catholic.org or call (800) 375-8314.

Carnival season precedes Lenten fast

By Briania Osborne
The Sooner Catholic

Lent begins in just a few weeks, but it’s not

Without question, the most popular carnava
delicacies today take place in Venice, Rio de Janeiro and New Orleans, but the origin of Carnival traces back to ancient Greek and Roman spring celebrations, and it is said to predates Christian celebrations. Carnival ends with Mardi Gras, as it is known
tover the world, is usually celebrated with parades, parades and parades. Carnival comes from a Latin phrase meaning “fat Tuesday,” referring to the abundance from meat during the season of Lent.

Although historians are not sure when Car-
naval was first celebrated, it is said that it adapted
to the ancient Greek and Roman spring celebrations, and it is said

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“Tuve hambre y ustedes me dieron de comer”

La primera de las Obras de Misericordia Corporales es el Comedor: “Acuérdate del largo camino que el Señor, tu Dios, te llevó por el desierto, como pastoreo a tu hombre vaca. Llevaba el Señor con las manos en tu espalda, para guiarte y decirte: ‘No dejes que tu corazón sea atraído a otro camino’” (Deuteronomio 8:2–3).

Por Pedro A. Mancos, OP, MRE
Director del Ministerio Escolar

Misericordia es una palabra rica en su contenido. La etimología en griego es el ‘amor a la miseria’. La primera parte de la palabra ‘miseria’ significa la miseria o necesidad. La segunda parte de la palabra ‘cru’ o ‘crus’ significa cruzón. Cuando se unen las dos partes entonces lo que está necesitado o en la miseria.

Hay personas que son conscientes de las necesidades de los demás y, como expresión del amor del uno por el otro, asumen la responsabilidad de llenar las necesidades del otro porque el otro es su hermano, su hermana, alguien a quien amar.

Alimentos al hambriento
Los seres humanos tienen muchas necesidades, pero la primera de ellas, la más básica, es la comida, por lo que la primera de las Obras de Misericordia es dar de comer al hambriento.

En la Tierra Santa, allí en los tiempos bíblicos, el alimento más común y esencial era y es el pan.

“Acuérdate del largo camino que el Señor, tu Dios, te ha exhortado por el desierto durante cuatro cuarenta años. Allí te hizo un horno y te puso un pan encima. Tu herencia del Señor, el hambre, te proporcionó el alimento para saciar tu hambre en el desierto; y si haces bien en el Señor, él te proporcionará lo que necesites” (Deuteronomio 8:4–6).

El pan es la base, el primer alimento, en todas las culturas y en todas las épocas. Nos aseguramos de que esté disponible.

Hay ciertas fechas en la historia de nuestra nación que “viven en la infamia”, como consecuencia de la decisión histórica en el caso de Roe vs. Wade que legalizó el aborto en los Estados Unidos.

“En la nueva clase de enemigo, en esta nueva guerra, el terrorismo internacional en forma de Al Qaeda. El 7 de diciembre de 1941, el ataque a Pearl Harbor fue el punto culminante de un desmoronamiento continuo del respeto por nuestra nación que “viven en la infamia”, como consecuencia de la decisión histórica en el caso de Roe vs. Wade que legalizó el aborto en los Estados Unidos. En nuestra historia también. En el 11 de septiembre de 2001 trajo nuestra nación a cara con cara una nueva clase de enemigo, en esta nueva guerra, el terrorismo internacional en forma de Al Qaeda. El 7 de diciembre de 1941, el ataque a Pearl Harbor fue el punto culminante de un desmoronamiento continuo del respeto por nuestra nación que “viven en la infamia”, como consecuencia de la decisión histórica en el caso de Roe vs. Wade que legalizó el aborto en los Estados Unidos.

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Catholic Foundation college scholarship applications available

The Catholic Foundation of Oklahoma is accepting applications for college scholarships for the 2016-2017 academic year. All forms and required information must be submitted to the Catholic Foundation office no later than Wednesday, April 6, 2016. Application materials are available from pastors or directors of religious education or online at www.cfoook.org.

The Archdiocese of Oklahoma City Scholarships are awarded to students from throughout the Archdiocese of Oklahoma City. The scholar- ship recipients are determined based on academic achievement and service to church and community. The recipient must be a full-time student and a permanent resident of the Archdiocese of Oklahoma City. Scholarships are renewed for four years of undergraduate study as long as the student maintains a 3.0 cumulative grade point average. “Catholic Foundation scholars are selected on the basis of their life, their service, their character, their Catholic identity,” said Mary Beasley, a past recipient of a Local Scholarship.

For more information, contact the Catholic Foundation office at (405) 724-4115.

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Few life insurers in North America have more than $100 billion of life insurance in force.

Only 1 of them is Catholic

Discover the Catholic Difference

Find out more at kofc.org/100.

Find an agent at kofc.org/findagent.