Go Make Disciples

Catholic schools: Communities of faith, knowledge and service

National Catholic Schools Week: Jan. 29 – Feb. 4, 2017

National Catholic Schools Week is the annual celebration of Catholic education in the United States. It starts the last Sunday in January and runs all week, which in 2017 is Jan. 29 to Feb. 4.

The theme for National Catholic Schools Week 2017 is “Catholic Schools: Communities of Faith, Knowledge and Service.” Schools typically observe the annual celebration week with Masses, open houses and other activities for students, families, parishioners and community members. Through these events, schools focus on the value Catholic education provides to young people and its contributions to our church, our communities and our nation.

The theme encompasses several concepts that are at the heart of a Catholic education. Schools are communities – small families in their own right, but also members of the larger community of home, church, city and nation. Faith, knowledge and service are three measures by which any Catholic school can and should be judged.

For more information about enrolling your child in an Oklahoma Catholic school, call or visit the school of your choice or find contact information at www.archokc.org/directory/schools.

Be a part of this faith-filled community!

St. Gregory’s to host academic conference on liberal arts education

In conjunction with the inauguration of Michael Scaperlanda as the 16th president of Saint Gregory’s University, SGU is hosting an academic conference March 20-21 with the theme of “Leisure and Labor: The Liberal Arts and the Professions.”

In response to the overwhelming trend of secularization in American Catholic higher education, which has led to colleges and universities largely abandoning their liberal arts heritage for a more “instrumentalist” approach to education, this conference seeks to explore both the theoretical and practical causes, effects and possible solutions to this educational identity crisis.


Registration information for the academic conference will be available soon.

Explore Oklahoma Catholic Schools on Page 7
Archbishop Coakley's Calendar

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

January 8-22, 2017
Jan. 10 – Department directors meeting, 10 a.m., Catholic Pastoral Center
Jan. 10 – Mass, 11:30 a.m., Saint Francis de Sales Chapel, CPC
Jan. 11 – School Mass and classroom visits, 8:15 a.m., St. Mark the Evangelist and All Saints School, Norman
Jan. 13 – School Mass and classroom visits, 8:15 a.m., St. Therese School, Yukon
Jan. 14 – Martin Luther King Day Mass, 5 p.m., Corpus Christi, OKC
Jan. 15 – Mass and celebration, 10 a.m., Saint Mary's Church, Santa Rosa, 8 p.m., The Cathedral of Our Lady of Perpetual Help, OKC
Jan. 16 – Presbytery council meeting, 9:30 a.m., CPC
Jan. 16 – Finance council meeting, 2 p.m., CPC
Jan. 18 – Personal retreats, 9:30 a.m., Our Lady of the Rosary Retreat House, 11:30 a.m., CPC
Jan. 18 – Sexuality of Life Mass, 6 p.m., The Cathedral Of Our Lady of Perpetual Help
Jan. 22 – 60th anniversary and Feast of St. Paul Mass and celebration, 10 a.m., St. Paul the Apostle, Del City

Archbishop Paul S. Coakley

In order for our Catholic schools to continue to flourish, we have to strategize ways to increase our enrollment and to make Catholic schools accessible to more and more families. Our school needs a solid financial footing so they are not rent sustainable. Our schools need to provide tuition assistance to those whose otherwise would not be able to afford a Catholic school education. In addition to regular tuition assistance available in parishes, we have to promote innovative initiatives such as the Catholic Schools Opportunity Scholarship Fund, which offers tax credits to individuals and businesses who support Catholic education. Since we cannot rely on government assistance, funding remains one of the greatest challenges to the continued flourishing of our Catholic schools.

Our Catholic schools have flourished because of the generous stewardship of families, religious women and men who pioneered some of our earliest Catholic schools, who still work today, but also by being inclusive of students from every facet of the educational environment, including athletes and the arts. Here, we pursue the call to academic excellence in instruction as well as faith formation. We do this by being authentically Catholic in our teaching and practice, but also by being inclusive of students from every social, economic and ethnic background. We welcome students of other faith traditions, but see them as an opportunity to appreciate the fullness of our Catholic faith and heritage. This is what creates the unique value of our Catholic school's learning environment.

Archbishop Paul S. Coakley
The archdiocese’s annual celebration to honor the works of Rev. Martin Luther King, Jr. will be held on Saturday, Jan. 14. Mass will be celebrated by Archbishop Cordes.

Mass will begin at 5 p.m. at Corpus Christi Catholic Church, 3625 N. Western Ave., Oklahoma City. A dinner will follow. The celebration will include performances by Holy Cross Cathedral Choir and Young Achievers Academy. A tribute to Rev. King will be given by Alexander Eakers.

“The event, which is organized each year by Corpus Christi parish and Catholic Charities, celebrates Dr. King and invites the community to join in solidarity with those who are in need, and work to improve their lives,” said Becky VanPul, director of parish pastoral ministry at Corpus Christi.

“Dr. King challenged society to lift the load of poverty, so we want to help our gray and blue community for all those who are poor and marginalized,” VanPul said.

“The Mass and the celebration are a tribute to the nonviolent commitments of Dr. King, and everyone is invited to attend. Prior to the Mass, everyone is invited to participate in Catholic Day at Kroger Food Bank of Oklahoma, 3355 S. Purdue, from 1 p.m. to 5:30 p.m.,” VanPul said.

For more information on the Mass or volunteering at the Regional Food Bank, contact Becky VanPul at 405-721-2075 or bvanpul@archokc.org. For more information on Catholic Day at Kroger Food Bank, contact Sandra Moore at (405) 833-2366.

"It is essential that... we show the mercy of the God of salvation not only to the homeless, to the sick, to those suffering or in prison, to any victims of violence, to refugees, but especially to those who are dying."

A "merciless assault on human dignity"
Nonviolence: a style of politics for peace

Sooner Catholic

MESSAGE OF HIS HOLINESS

POPE FRANCIS

FOR THE CELEBRATION OF THE FIFTIETH WORLD DAY OF PEACE 1 JANUARY 2017

1. At the beginning of this New Year, I offer heartfelt wishes of peace to the world’s peoples and nations, to heads of state and government, and to religious, civic and community leaders. I wish peace to every man, woman and child, and I pray that the image and likeness of God in each person will enable us to acknowledge him as another as sacred gifts endowed with immense dignity. Especially in situations of conflict, let us recognize and respect the image of God within each person and let this be our consoling ‘gift of memory,’ and make active nonviolence our way of life.

2. By recalling the message of peace contained in the 50th Message for the World Day of Peace, we are called to confront the ‘danger of believing that international controversies cannot be resolved by the ways of reason that is, by negotiations founded on loud, justice, and equity, but only by means of deterrent and murderous force.” Instead, citing the encyclical Pacem in Terris of his predecessor Saint John XXIII, he exhorted: “The sense and love of peace founded upon truth, justice, freedom and love.” In the interim 50 years, these words have lost none of their significance or urgency.

3. Jesus himself lived in violent times and fought the true battlefield, where violence and peace are the human heart: “For it is from within, from the human heart, that evil intentions come” (Mt 12:31). This message in this regard offers a serious challenge to our approach. We unfailingly preached God’s unconditional love which welcomes all, and forgoes. He taught his disciples to love their enemies (cf. Mt 5:44) and to turn the other cheek (cf. Mt 5:39). When he stopped her accuser from stoning the woman caught in adultery (cf. Jn 8:1-11), and when, on the night before he died, he told Peter to put away the sword and the dagger (cf. Mt 26:22), Jesus marked out the path of nonviolence. He wished that path to the very end, to the cross, whereby he realized his project and put an end to hostility (cf. Mt 26:14-16). Whoever accepts the Good News of peace must learn to overcome violence and be healed by it. The Way of the Cross is an instrument of reconciliation. In the words of Saint Francis of Assisi: “As you announce peace with your words and your deeds, that you have greater peace in your hearts.”

4. As my predecessor Benedict XVI, who was able to point out, teaching “a realistic pacifism is no utopia” (cf. Encyclical Peace and Justice) was the world in which there is too much violence, too much injustice, and hatred, there is no way to overcome except by countering it with another kind of reason and with greater good. This ‘more’ comes from God. He went on to stress: “For Christians, nonviolence is not merely tactical behavior but a person’s way of being, the attitude of one who is so convinced of God’s love and power that she or he is not afraid to tackle the world’s most serious problems with the weapons of love and truth alone. Love of one’s enemy constitutes the nucleus of the Christian revolution.” The Gospel command to love one’s enemies (cf. Mt 5:44) should be considered the magna carta of Christian nonviolence. It does not mean in practice to ‘tread down’ (cf. Rom 12:17-21), but, in responding to evil with good (cf. Eph 4:25-27), and thus, the holy one who is nonviolent, breaking the chain of injustice.

5. Nonviolence is sometimes taken to mean surrender, lacking in involvement and passivity, but this is not the case. When Mother Teresa received the Nobel Peace Prize in 1979, she proudly stated her own message of active nonviolence: “We can do ordinary things everyday if we need human dignity and peace, to destroy peace – just get together, love one another. … And, we will be able to overcome all the evil that is in the world.” For the forces of arms is deceptive. “While weapon traders do their work, there are poor peacemakers who give their lives to help one person, then another and another and another”; for such peacemakers, Mother Teresa is “a symbol, an icon of our times.” She expressed the great joy of proclaiming her a saint. I praised her readiness to make sacrifices and to acknowledge the violence within and be healed by it, bearing in turn an instrument of reconciliation. In the words of Saint Francis of Assisi: “As you announce peace with your words and your deeds, that you have greater peace in your hearts.”

6. To be true followers of Jesus today also includes embracing, in your teaching about nonviolence, the creed of – the crux of – poverty they created. In response, her mission – and she stands for thousands, even millions of persons – was to reach out to the suffering with generous dedication, touching and binding up every wounded body, heart and mind.

The decisive and consistent practice of nonviolence has produced impressive results. The remarkable work of Sister Meriam Ibrahim and Khan Abdul Ghafrar Khan in combating economic and political violence is an example. Msgr. Martin Luther King Jr in combatting racial discrimination will never be forgotten. Women in particular are often leaders of nonviolence, as, for example, was Evelyn Baring and the thousands of Liberian women, who organized peaceful and nonviolent protest that resulted in high-level peace talks which ended the second civil war in Liberia. Nor can we forget the eventful decades in which led to the fall of Communist regimes in Europe. The Christian community is having its own contribution by their peaceful and courageous action.

7. More powerful than violence is the power of truth and justice. He who, while always refusing to yield to force, succeeded time after time in finding effective ways of bearing witness to the truth.” Pope John Paul II went on to say: “May people learn to fight for justice without violence, renouncing class struggle in their internal disputes, and for the common good.”

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Catholic Schools of Oklahoma Open House Schedule

National Catholic Schools Week: January 29 – February 4
The Mount robotics team wins championship

Sanctity of life to be celebrated

Mass Jan. 18

The Mount Saint Mary Catholic High School will host the annual National Catholic Invitational High School Basketball Festival on Jan. 13-14.

Catch great high school basketball from Mount Saint Mary, Bishop McGuinness Bishop Kelley and Cascia Hall while supporting Catholic Charities. Entry into the games is an unquestionable privilege.

Hoop4Hope returns to The Mount

Mount Saint Mary Catholic High School will host the annual Hoop4Hope basketball tournament on Friday, Jan. 13.

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Nuestro mundo está desgastado por la violencia. Sin embargo, la mayoría de las personas en todo el planeta tratan de combatirla. Hombres y mujeres de buena voluntad desean una comunidad menor que cambio, que prometa a hacer su parte enKeyboard Error: keyboard error en la buena voluntad desea la justicia, si, pero junto con él quiere que observemos este año a partir del 29 de enero. que en Oklahoma, las escuelas católicas han florecido durante la Semana de las Escuelas Católicas, un compromiso compartido entre estas instituciones. Cada uno representa un compromiso compartido entre dióceses, pastores, administradores, profesores y personal, las parro- cías, la Diócesis y la Arquidiócesis. En el otoño, daremos la bienvenida a las escuelas secundarias alrededor de la Arquidiócesis.

La fe se celebra a través de la adoración y la oración. La fe se vive en servicio amoroso a los demás. La fe se fortalece, ya que está integrada en todo el planeta en todas las facetas del entorno educativo, incluyendo el aula y los lugares. Aquí encontramos la enseñanza en la instrucción académica, así como en la formación de la fe. Hacemos esto siendo auténticamente católicos en nuestras escuelas, y mediante prácticas, pontificios, incluso incluyendo de estudiantes de todos los antecedentes sociales, económicos y etnios.

Nuestros esfuerzos han florecido gracias a la generosa buena administración de los donantes de Dios de familias, religiones y sagrados y feligreses que juntos han hecho tremendos sacrificios para que las escuelas católicas estén disponibles para su hijo, nieta o nieto. Preservamos cada vez más, estamos reconociendo la importancia del apoyo de la comunidad empresarial también. Esta será la única contribución del modelo Cristo Rey cuando esa escuela se abra en el otoño.

Todos son beneficios de las escuelas católicas. Siempre ha sido un compromiso compartido y un sacrificio compartido. El futuro depende de nuestra capacidad para sostener este espíritu de buena administración de los dones de Dios y mutua colaboración. Nos estamos beneficiando de los sacrificios de los que nos han precedido. Y tenemos que tener en cuenta aquellas que venían despues de nuestra. Los padres de los niños católicos de hoy en día no pueden ser perdidos para asegurar el costo total de la educación católica ellos solos.

Para la mayoría es simplemente demasiado caro. Si tenemos que elegir entre escuelas católicas, todos los beneferciarios de mantener escuelas católicas fuerza. Espero que disfrutando de la inserción en este número que perfil nuestras escuelas católicas, cómo nos esforzamos por mantenerlas fuertes...
The last rays of the sun’s light outline the bare tree branches. Darkness descends, bringing a drop in already low temperatures. The night is cold and vast.

Yet, it is in these darkest days of the year that the Light of the World is born among us. The hope of God among us illuminates everything. We, “the people who walk in darkness, have seen a great light,” as Isaiah prophesied. As we continue in our Christmas journey, we bear witness to the crucial event of the universe, when God became man. Christ, who bridged the darkness of human existence and the light of God, came to us in a Bethlehem manger 2000 years ago and is present among us still.

Even during these days of Christmas, we glimpse the suffering that this journey entails. Already on the second day of Christmas, we celebrate the glories of martyrdom. We go from “Away in a Manger” immediately to the martyrdom of Stephen commemorated by “Good King Wenceslaus,” and his renowned acts of kindness and charity to the poor.

Soon after, a day is dedicated to the Holy Innocents, whose only crime was to be born around the same time as Jesus, and who were murdered out of King Herod’s fear of the “King of the Jews,” whose birth was announced by the star. Saint Thomas Becket was not only a martyr, but a man sent to his death by his childhood friend, the king.

Along with these martyrs’ feasts, we celebrate the Christmas Season. We follow the star along with the three kings. We celebrate the feast of the Holy Family and Mary, Mother of God. The joy of Christmas is co-mingled with the suffering of the martyrs. For many of these, this co-existence of suffering and joy is present in very human ways – the absence of a loved one, a Christmas far from the comforts of home, or an illness that offers no respite.

The presence of these martyrs’ feast days on the calendar, even here in the octave of Christmas, reminds us that this journey ends at the cross. But, it also retells the truth that this suffering isn’t useless, that life is more than waiting things out until other people do something to make us feel better.

For the reason Christ came into this world is intimately bound up with the reasons for human suffering, which are twofold and both originate with a serpent and apple in Eden. The first reason for our suffering is that something bad has happened to us through no fault of our own. This is a call from God to join our suffering to his. Suffering, in this way, becomes a gift.

We also suffer when we ourselves do something wrong. The redemption offered with the cross is the only way out, coupled with our own repentance and reconciliation. If this journey points already to the cross, even in the infancy of Jesus, by the same token it points to the promise of new and eternal life.