In many ways, Marios is exactly what he looks like, a typical 15 year old whose boyish features make him look much younger than his age.

But, it doesn’t take long to notice the intensity and depth behind Marios’ green eyes and quiet smile, reflecting his tragic story.

“We were forced to leave … if we wanted to survive,” Marios said, looking down at his hands. “This [Bible] is the only thing I brought with me,” he added, holding out the small book covered by a plastic shopping bag.

Marios is one of 125,000 Iraqi Christians brutally pushed out of their ancestral homeland since last year by ISIS militants, the so-called Islamic State of Iraq and Syria. His town of Batnaya was once a thriving Christian community on the Nineveh Plane, a vast area in Iraq that has been home to Christians since the 1st century after Christ.

As is true of most of the 8,000 other Iraqi Christian refugees who have fled to neighboring Jordan since the rise of ISIS, Marios and other families live in uncertainty and survive on hopeful expectation.

“We lost everything. But, we have our faith. No one can take that from us,” said 60-year-old Sami Yalda Jirjis, a Chaldean Catholic from the village of Talaskif. “Our village was made up of all Christians, and we were able to practice our faith without any harm. When ISIS came, everything changed.”

A secondary school teacher in his previous life, Sami volunteers at the Pontifical Mission Library in Amman, teaching English and tutoring young refugees like Marios. Most refugees have no illusion of returning to their home countries. Their hope is to build a safe home for their families somewhere in Europe, North America, Australia or any country willing to host them.

In the meantime, Jordan’s Christian community does all it can to continued on page 6

How to Help
- Read about the history of Christians in the Middle East, remembering that the Middle East is not one big country or a homogeneous region.
- Donate to accredited nonprofit organizations responding to the crisis, such as Catholic Relief Services or CNEWA, the papal agency for humanitarian and pastoral support.
- Pray, especially for the protection of refugees facing persecution and death. Pray also for personal transformation as we face the needs of refugees everywhere with the heart of a Catholic universal Church.
- Support refugees in the United States – especially the most vulnerable who under no circumstances will be able to return home – through our local Catholic Charities and the USCCB's Migration and Refugee Services.

St. George Greek Catholic Church in Fuheis, a Christian town in Jordan. Photos Maria Ruiz Scaperlanda.

Marios, 15, standing outside the Pontifical Mission Library, Amman.
His mercy endures forever

This past Sunday, I had the privilege of ritualistically sealing a door at Our Lady’s Cathedral that has been a “holy door” in anticipation of the Jubilee of Mercy, which begins on Dec. 8.

What is a holy door? Each of the four major basilicas in Rome has a holy door that remains sealed until the beginning of each holy year, which occurs every 25 years. On Dec. 8, Pope Francis will unveil the holy door at Saint Peter’s in Rome, and in similarly devout days he will open the holy doors at the other three major basilicas.

As a visible sign of the Church’s universal compassion, Pope Francis has granted permission for each cathedral to have an holy door as well. Saint Francis, the diocesan bishop may then designate. I will formally open the holy door at our cathedral on Dec. 13.

When the Holy Father opens the holy door in anticipation of the Jubilee, it will become a Door of Mercy. Those who pass through the Door of Mercy throughout the jubilee year are invited to “experience the love of God who consoles, compassionate and inspires hope,” as Pope Francis says in Misericordiae Vultus, the papal document that formally opens the jubilee year.

The Jubilee Year of Mercy offers the opportunity and encouragement for individual and corporate acts of penance and practice the traditional spiritual and corporal works of mercy as we reach out to those who are in need of justice and charity and to the peripheries of the Church’s life and ministry. These forgotten ones, the least of our brothers and sisters, are the ones that we are being called to recognize and embrace with Christ’s own mercy. Who are the ones in our communities who most need to experience mercy? In what aspect of our own lives do we need to experience mercy? How can we become channels of mercy for ourselves and others? We will be hearing and reading much about the theme of mercy in the months ahead. This Jubilee cannot simply be reduced to just another program, however. It cannot remain abstract.

Mercy has a face. Jesus Christ is the face of the Father’s mercy. When faced with the gravity of sin, God responds with the fullness of mercy. Mercy will always respond with the fullness of mercy. Mercy will always be there to gather us back into the embrace of the Father’s love.

While some parents might be harried by the complexities of decisions that arise around human sexuality by allowing the whole school system to provide their children’s education, it is nonetheless important for parents to realize that they are the most significant teachers and models for their own children as they mature sexually.

Instructing in virtue, including conveying a proper sense of community and constraints and boundaries, this is a critical task for parents. Children learn early to identify virtue and vice, good and bad, right and wrong. From an early age, children learn to identify sets of criteria they are empowered to live in a way that expresses their values and represents their character.

It is important for parents to recognize that they are the first and the best models for their children. Children learn and grow by imitation. In the past, it has been common for children to look to their parents as the first model for what is appropriate or improper behavior.

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His mercy endures forever

His mercy endures forever
Journey with God: Encounters with wickedness still questions

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Subcription rate: $30 per year for the拱托瑞 World for students, parents, and school parish and alumni donations were in attendance.

Provision: Provided.

anarchism and free time for recreation and the monastic community, which exposes small group retreats in Missouri is for young men considering their vocation and the possibility of priesthood. The retreat is directed by the seminarians at the seminary, where our own college seminarians study. The weekend retreat in Missouri is for young men choosing to apply to seminary and in discern who God is calling them to be.

At this time of year, each homily in the archdiocese should receive one of the most important tools the Vocations Office uses to foster a culture of vocations. That tool is an annual direct mailing of a miniature version of our seminary poster, a vocations prayer card and a request from Archbishop Cookley for Catholics to participate with a sacrificial gift toward the educational expenses of our seminarians. To receive the mailing, contact the Vocations Office. Displaying the seminary poster in a prominent place in your home where children will see it, praying for the archdiocese’s seminarians and discussing vocations with your children can help them get support for seminarians and discern God’s call.

2015 Retirement Fund for Religious

In 1988, Catholic bishops of the United States launched the Retirement Fund for Religious to address the significant lack of retirement funding for religious women and men. Since 2009, the total cost of religious retirement funding can be attributed to three primary factors: increasing retirement savings, rising healthcare costs, and declining income. Traditionally, women and men religious have worked for little pay. Today, a majority of religious orders lack adequate savings for retirement. At the same time, the cost of care continues to increase, especially as older religious women and men experience reduced mobility and have little financial assistance. Since 2000, the total cost of religious care for religious retirement funding has more than doubled. That’s as much as many past religious past age 70 as under. By 2025, it is projected that religious past age 70 will outlive those under 70 by roughly four years, so we will continue to decline as more religious reach retirement age. The National Religious Retirement Fund of Catholic Bishops

How to donate:

Online: www.retirereligious.org/ynr/ donate.html

Mail: Retirement Fund for Religious National Religious Retirement Fund

P.O. Box 9998

Washington, D.C. 20044-9998

The Symposium of the Conference of Major Superiors of Men (CMS- WR), the Conference of Women Religious (LCWR) and the United States Conference of Catholic Bishops (USCCB).

Anarchism Scared Biddick
For the Sooner Catholic

This is the fourth in a series to introduce the men of the religious orders of the Archdiocese of Oklahoma City. Fr. Charles Buckley, O.B.B.

What order do you belong to? I belong to the Benedictine Order as a monk of Saint Gregory’s Abbey. When and at what age did you enter the community? I entered the Benedictine Order at the age of 25 in 1965, at the age of 22, the summer after I graduated from college. When did you profess your final (permanent) vows? I made my solemn monastic profession in the summer of 1969. On what percent of the student body do seminarians tumble as the young men on the retreat experience a place of great joy, satisfaction, and group reflection. There are very meaningful opportunities for prayer with the seminarians and monastic community members. Retreats to the Liturgy of the Hours and Eucharistic Adoration. Meetings of the seminary and free time for recreation and sports. Individual prayer time, confession and Holy Mass are all part of the many ways this retreat fosters an encounter with God’s call. For many Catholics a seminary is shrouded in mystery. Certainly, that is true for most young men who attend the retreat.

The main benefit of the retreat is the supernatural grace of truth and love. The retreat fosters a more realistic notion of the seminary and it helps retreatants see the vocation not different from the seminarians. It makes the possibility of seminary life more real. It is always interesting to watch the perspectives on vocation and seminary life.

A motto of the Benedictines is Ora et Labora, pray and work. What is the monastic life that enables me to do is to include my whole day, the daily routine, in a way directed toward God. The involvement in community always challenges me to live in love and respect for my brother, calling me to continuing conversion. And because, we are in active service to the students in the university – we have a way of saying that faithful living is important, valuable.

Deacon Pedro Villarrial Maldonado

Vocations

The Vocations Office of the Archdiocese of Oklahoma City led a group of 10 young men on the Encountering God’s Call retreat at Conception Seminary from Nov. 14 - Nov. 16. The weekend retreat in Missouri is for young men considering their vocation and the possibility of priesthood. The retreat is directed by the seminarians at the seminary, where our own college seminarians study. The weekend retreat in Missouri is for young men choosing to apply to seminary and in discern who God is calling them to be.

At this time of year, each homily in the archdiocese should receive one of the most important tools the Vocations Office uses to foster a culture of vocations. That tool is an annual direct mailing of a miniature version of our seminary poster, a vocations prayer card and a request from Archbishop Cookley for Catholics to participate with a sacrificial gift toward the educational expenses of our seminarians. To receive the mailing, contact the Vocations Office. Displaying the seminary poster in a prominent place in your home where children will see it, praying for the archdiocese’s seminarians and discussing vocations with your children can help them get support for seminarians and discern God’s call.

2015 Retirement Fund for Religious

National collection Dec. 12-13

In 1988, Catholic bishops of the United States launched the Retirement Fund for Religious to address the significant lack of retirement funding for religious women and men. Since 2000, the total cost of religious care for religious past age 70 has exceeded $1 billion annually, and, according to NRRO data, there are more than twice as many religious past age 70 as under. By 2025, it is projected that religious past age 70 will outlive those under 70 by roughly four years, so we will continue to decline as more religious reach retirement age. The National Religious Retirement Fund of Catholic Bishops

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More than 95 percent of dollars directed to the Retirement Fund for Religious aid senior religious orders and men religious who are retired and in poor health, and who lack resources to meet these needs. The NRRO is sponsored by the Conference of Major Superiors of Men (CMS- WR), the Conference of Women Religious (LCWR) and the United States Conference of Catholic Bishops (USCCB).
Jordan refugees

continued from page 1

help. “What’s happening is unbeliev- able. We can’t speak of it simply in words,” explained Ra’d A. Bahou, regional director for the Pontifical Mission, the papal agency for Mid- dle East relief and development.

“Refugees don’t like to talk be- cause they are poor,” Bahou said. “They came here because they were cleaned out of their country for their faith, entire villages, be- cause they are Christian. Many are educated, middle class people who now come to me for a $500 certification to help their families.”

While other Mid- dle East countries are losing Chris- tians, Jordan con- tinues to assim- ble more Christians, Bahou noted. “We need to do what we can to support Jordan, and hope that it continues to stay safe and stable,” noting how the country’s popula- tion has doubled in 10 years.

In Fuhais, just 12 miles north- west of the capital city of Amman, Saint George Greek Catholic Church and the help it provides, we would be out on the street.”

“Everyone around us was killed by ISIS. The people you see here, 50-year-old Haamun through an interpreter, his eyes filled with grief, “we are the ones who sur- vive, we don’t have a country. Without the Church services as a whole, we would be out on the street.”

“Many refugees have mental, emotional problems as a result of being forced to leave a very good life, an easy life,” Nawal explained. “Others have developed physical complications because of their living conditions, especially breathing problems.”

Nawal noted, “It has been a test, a test of faith.”

Bassam added, speaking through an interpreter, “I don’t have a home. I don’t have a country. We depend a lot on the help it provides, we would be out on the street.”

“We reiterate our position sup- porting a comprehensive political solution for this protracted suffer- ing,” declared his Majesty King Ab- dullah II on Nov. 15, at the opening of Jordan’s Ordinary Session of Parliament.

“The Treasury at Petra.

later beheaded John the Baptist as a result of Salome’s fateful dance (Matthew 14:3-11).

Mukawir, along with Mount Nebo and Bethany Beyond the Jordan, were designated Holy Land Pilgrimage Sites for the Year 2000 by Saint John Paul II.

Maria Ruiz Scopekandala is the author of “The Shepherd Who Didn’t Run,” a new book on Serv- ant of God Father Stanley Rother.

By Maria Ruiz Scopekandala

For the Sooner Catholic

You may be surprised to learn that the Holy Land — as a cultural and religious center — is home to sites associated with the Bible and Jesus — encompass- ing not one, but five countries: modern day Lebanon, Jordan, Israel, the Palestinian Terri- tories and southwestern Syria.

The country of Jordan, in particular, is a rich and impressive mosaic of important biblical sites associated with both the Old Testament and New Testament. It was in Jordan that Jesus taught the Sermon on the Mount and examined the divine, earthly, and eternal nature of God’s Kingdom.

Bethany beyond the Jordan

A personal visit by each of the last three popes validates Bethany beyond the Jordan as the place where John baptized Jesus — as much as the archaeological excavations that have taken place over the past two de- cades.

Located opposite Jericho on the east bank of the Jordan River, “We depend on everyone at this site is flanked by the nearby remains of a 2nd century church built adjacent to where John the Baptist and his followers lived and conducted their ministry.”

Although the Jordan River serves as the border between the countries of Israel and Jordan, the river here is 20-feet wide, more a creek than a river. But its dimensions — as well as its observation of its natural habitat, make Bethany beyond the Jordan a solemn site in both the Old and New Testament.

Unm Qais

Jordan is home to some of the world’s oldest churches such as the 2nd century remains at Bethany beyond the Jordan — and the rare 1st- to 4th-century basilica built over a Ro- man Temple. "It is a good life, an easy life," Nawal explained, "I don't have a country. Without the Church and the help it provides, I don't have a home. Without the Church services as a whole, we would be out on the street."
Extraordinary Jubilee of Mercy

By Carol Glatz

VATICAN CITY — In Catholic tradition, the Holy Door represents the passage to salvation — the path to a new and eternal life, which was opened to humanity by Jesus. It also symbolizes an entryway to God’s mercy — the ultimate and supreme act by which he comes to meet people. Mercy is “the bridge that connects God and humanity. Opening our hearts to the hope of being loved forever despite our sinfulness,” the popes wrote in “Misericordiae Vultus” (“The Face of Mercy”), instituting the Holy Year of Mercy.

Doors always have had a special meaning for the Catholic Church, according to the late-Cardinal Virginio Vannutelli, the former archpriest of Saint Peter’s Basilica.

“The door of a church marks the divide between the sacred and profane, separating the Church’s interior from the outside world. It is the boundary defining welcome and exclusion,” he wrote in the book, “The Holy Door in Saint Peter’s” in 1999.

The door also is a symbol of Mary — the mother, the dwelling of the Lord — and she, too, always has open arms and is ready to welcome the children of God home. Pope Francis is scheduled to open the door Dec. 8, the feast of Mary’s Immaculate Conception.

But, the door especially represents Christ himself — the one and only way to eternal life. As Jesus said, according to the Gosp. of John (10:9), “I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture.”

The Holy Year traditionally begins with the opening of the Holy Door to represent a renewed opportunity to encounter or grow closer to Jesus, who calls everyone to rediscover his love and mercy.

Jesus knocks on everyone’s door, he yearns to accompany and nourish everyone. “If anyone hears my voice and opens the door, then I will enter his house and dine with him, and he with me,” the Book of Revelation quotes him as saying.

That is why passing through a Holy Door is part of a longer process of sacrifice and conversion required for receiving an indulgence granted during a Holy Year. A plenary indulgence, the remission of temporal punishment due to sin, is offered for pilgrims who will also fulfill certain other conditions: reception of the sacraments of penance and the Eucharist, visits and prayers for the intention of the pope and performing simple acts such as visiting the sick.

The symbolic ceremony of opening a Holy Door came more than a century after the first Holy Year was proclaimed in 1300.

Pope Martin V, in 1423, opened the Holy Door in the Basilica of Saint John Lateran for the first time for a jubilee. Next, Pope Alexander VI called for all four Holy Doors in Rome to be opened at Christmas in 1499 for the Jubilee of 1500.

Starting in the 16th century, the papal practice of opening the door in Saint Peter’s Basilica included the pope knocking three times at the Holy Door, with a silver hammer and striking the wall covering the Holy Door with a silver hammer three times.

Meanwhile completed the task of dismantling the brick and mortar wall, which represents the difficulty and great effort required to overcome the barrier of sin and to open the path to holiness.

The symbolism of the hammer in the hands of the pope represents the power and jurisdiction God gives him to open the door of sin, chink open hardened hearts and break down walls separating humanity from God.

The removal of the wall also connotes passing away the stones that sealed the tomb of Lazarus, whom Jesus resurrected from the dead.


For the closing of the door at the end of the Holy Year, the traditional rite included the pope blessing and spreading the mortar with a special trowel and setting three bricks for the start of a new wall — a symbol of the spiritual rebuilding of the Lord’s house as well as the ever-present human temptation to put up new barriers against God with sin.

While there have been some changes to those ceremonies over time, the Holy Door is always a reminder that because of God’s mercy, any obstacles can be removed, and the door to hope and forgiveness is always there waiting.
A lesson book for life

By J.E. Belin

How can a book about something so insignificant as life be so uplifting? In the authors’ words, “A Witness to Joy” is a story that shares and attests to ‘the same time’ as it narrates the life of a young woman who, after having lost two babies to birth defects, refused to abort her third child in order to undergo treatment for the cancer that took her life at age 28.

Chiara’s story as well as the story of her husband, Enrico. It was written by Simone Troisi and Christian Paccini, a young couple who were close friends of the Petrillos and who accompanied them through their terrible trials.

The book also has Father Vito Vito D’Amato, a member of the Friars Minor of Assisi who was the couple’s spiritual director. Chiara and Enrico had each made retreats at Assisi, and later both went back there as a couple. It was at Assisi that Chiara “fell in love with the joy of the consecrated brothers and sisters who were living their life in ded...”

We shall accompany her as far as we can.” Enrico said, “She opened the door and entered bringing us grace and love and the meaning of life and eternity.”

Little Maria was born and lived only about an hour. She was baptized by Father Vito, who also confirmed the eighteen-hour-old. She was also given a “prayer card with an image of the Virgin Mary holding the infant Jesus” with the words “We are born into eternity and we shall never die.”

Shortly after Maria was born, Chiara again became pregnant, this time with a boy they named Davide. Tragedy struck again when they learned that “Davide was missing one leg and the other had only a stump.” As the child developed, they learned there were many other problems, but the young couple refused to consider abortion.

Davide, like his sister Maria, lived only about an hour. Chiara “received him, embraced him tenderly,” and he was baptized by Father Vito.

Nine bishops, one abbot, dine and dialogue with peace activists

By Tony Magliano

During the recent U.S. Catholic bishops’ fall assembly in Baltimore, several bishops and one abbot, did not ride to skip dinner at the downtown hotel, but instead stopped by some of the many hospitals in the area to visit with several families to share a meal with about 30 peace activists — mostly including some who had taken part in the Iraq war.

In the basement of historic Saint Francis de Sales Church, a number of invited guests from Pax Christi, the Catholic Peace Movement, were hosted by Bishop Salvatore R. Matano, Bishop of Rochester, to share the evening meal with six other members. He has recommended to members for anyone wishing to discuss and explore the activities and issues of Pax Christi.

Joshua Casteel said he thought he himself, now is an area where now is a reason to do things. Perhaps he was a lesson about the Sermon on the Mount.

‘We will accept Syrian refugees’

Father Rick Stansberry

Casteel said Joshua was as a declared Jihadist who is giving you a lesson about the Sermon on the Mount. ‘Joshua knew that most Iraqi priests and followers speak about the teaching of Christ who said you must be the salt of the earth and putting yourself in the place of a Christian who was more important a fire, in the place of a Christian. Wow! Now that’s Christian compassion. Tom Magnone is an internationally renowned social justice and peace columnist.

In 2015, the first year of the grants program, more than $52,000 was awarded for fundraising events, debt reduction, non-art related brick and mortar projects, events all ready performed, equipment purchased, endowment funds or capital campaigns. Equipment, furniture or other items will be considered if significant to the music community.

Contact Stephen Henley at shenley@okcatholic.com / (817) 403-1601.

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Este domingo pasado, tuve el privilegio de estar en el Vaticano, en Roma, en el centro de la ciudad, en el corazón de la Basílica de San Pedro, y de participar en una ceremonia que marcará la historia de la humanidad. La Basílica de San Pedro es un lugar sagrado donde miles de personas acuden diariamente para rezar y dar gracias a Dios. La misericordia es una parte integral de nuestra fe católica, y durante este año jubilar que estamos viviendo, laemphasis on the theme of misericordia has been emphasized and highlighted. El Papa Francisco ha señalado que este es un año dedicado a la misericordia, y que todos somos llamados a reconocer y experimentar esta vertiente de nuestra fe. De hecho, durante el año jubilar, el Papa ha invitado a todos los católicos a dar un paso adelante y a vivir con más misericordia.

En preparación para este evento, el Vaticano ha organizado una serie de eventos y actividades, y la Basílica de San Pedro ha sido decorada con figuras de los Santos y santas que han sido elegidos para representar esta vertiente de nuestra fe. En el momento en que el Papa Francisco abrió la Puerta Santa, la Basílica se llenó de alegría y de una sensación de unión con Dios. El Papa ha dicho que el año jubilar es un momento para que todos los católicos se unan en una búsqueda de misericordia, y que todos somos llamados a ser porta-voz de la misericordia en nuestra vida diaria.

Es importante recordar que la misericordia es más que una respuesta a nuestras necesidades, es una forma de vida. Es un camino hacia una vida más plena y auténtica. La misericordia es un camino hacia la libertad, hacia una vida más libre de miedos y de preocupaciones. Es un camino hacia una vida más justa, hacia una sociedad más justa.

Durante este año jubilar, la Basílica de San Pedro ha sido una fuente de inspiración y de esperanza para todos aquellos que han acudido a ella. La Basílica es un lugar sagrado donde todos somos llamados a encontrarnos con Dios, a encontrar en él la fuerza para llevar adelante en nuestra vida diaria. La Basílica es un lugar donde todos somos llamados a llevar adelante la misericordia, y a ser porta-voz de esta vertiente de nuestra fe.

En resumen, el año jubilar es un momento para que todos los católicos se unan en una búsqueda de misericordia, y que todos somos llamados a ser porta-voz de la misericordia en nuestra vida diaria. La Basílica de San Pedro es un lugar sagrado donde todos somos llamados a encontrarnos con Dios, a encontrar en él la fuerza para llevar adelante en nuestra vida diaria. La Basílica es un lugar donde todos somos llamados a llevar adelante la misericordia, y a ser porta-voz de esta vertiente de nuestra fe.
Looking for a parish home for the holidays?

Find a local parish for your love one who may be wanting to return to the Church during the Christmas season. For a list of parishes or a parish map, go online to www.ocsbsokc.org and click on “Directory.”

Father Rother book signing

You’ve heard, seen, and/or been affected by another’s abortion, a blighted or healing love of Jesus Christ at a Rachel’s Vineyard weekend retreat Dec. 4-6. Rachel’s Vineyard is a national non-profit that holds retreats on campus for post-abortive women. For more information, contact (405) 623-3844 or rachelsvineyardokc@gmail.com. Cost is $75 for meals, a private room and all retreat materials. Payment plans and financial assistance available. Call (877) 808-4 ME or go online to www.rachelsvineyard.org.

Women of the Way: Fall 2015

The Women of the Way are excited to invite you to an encounter to grow in prayer and Discipleship on Dec. 9 from 3:00 p.m. to 3:30 p.m. at St. James Pastoral Center. The Women of the Way are women who have, or are seeking, a personal relationship with Jesus Christ. The purpose of the group is grow in faith and to share our faith. All women are welcome to attend and there is no obligation to continue. To find out more information, please contact: Joan Benbow at (405) 577-1107 or joanbenbow66@gmail.com.

Open House at Mount St. Scholastica

The Oblates of St. Benedict of Mt. St. Scholastica meet once a month at St. Charles Borromeo Parish. Minister of Mt. St. Scholastica: Father Stanley Rother House, 1229 E. St. Germain, May 26-June 4, 2016, along the California Mission Trail. Visit the original California Franciscan Missions, including the Mission of San Juan Capistrano, El Carmelo, the mission at the mouth of St. Junipero Serra, San Diego, Ventura, Monterey, Carmel, San Francisco, Santa Cruz, Mission Dolores, and all the way to Santa Barbara. The group will discuss “Pray and Never Lose Hope” by St. John of the Cross. Contact Sr. Maria at (405) 739-0036, 3900 S.E. 29, Del City. Contact Fr. Jamie at (405) 389-2148; rjmaria69@gmail.com.

Save the date

The Women of Faith/Women of the Way are having a Retreat on Saturday, March 5, at the Catholic Pastoral Center. Special guest speaker is Mother Miriam of the Lamb of God (formerly known as Sister Marjory Marie). Contact Chris Thomas at (405) 506-5187.

In the footsteps of St. Junipero Serra

Explore and worship with Fr. Jim Goins, St. Thomas More, Norman, May 26-27, 2016, principal of St. Teresa of Calcutta Parish in Oklahoma City. The group will discuss “Pray and Never Lose Hope” by St. John of the Cross. Contact Sr. Maria at (405) 739-0036, 3900 S.E. 29, Del City. Contact Fr. Jamie at (405) 389-2148; rjmaria69@gmail.com.

äftertime is an important part of preventive maintenance, assist-

Father Rother book signing

You’ve heard, seen, and/or been affected by another’s abortion, a blighted or healing love of Jesus Christ at a Rachel’s Vineyard weekend retreat Dec. 4-6. Rachel’s Vineyard is a national non-profit that holds retreats on campus for post-abortive women. For more information, contact (405) 623-3844 or rachelsvineyardokc@gmail.com. Cost is $75 for meals, a private room and all retreat materials. Payment plans and financial assistance available. Call (877) 808-4 ME or go online to www.rachelsvineyard.org.

Women of the Way: Fall 2015

The Women of the Way are excited to invite you to an encounter to grow in prayer and Discipleship on Dec. 9 from 3:00 p.m. to 3:30 p.m. at St. James Pastoral Center. The Women of the Way are women who have, or are seeking, a personal relationship with Jesus Christ. The purpose of the group is grow in faith and to share our faith. All women are welcome to attend and there is no obligation to continue. To find out more information, please contact: Joan Benbow at (405) 577-1107 or joanbenbow66@gmail.com.

Open House at Mount St. Scholastica

The Oblates of St. Benedict of Mt. St. Scholastica meet once a month at St. Charles Borromeo Parish. Minister of Mt. St. Scholastica: Father Stanley Rother House, 1229 E. St. Germain, May 26-June 4, 2016, along the California Mission Trail. Visit the original California Franciscan Missions, including the Mission of San Juan Capistrano, El Carmelo, the mission at the mouth of St. Junipero Serra, San Diego, Ventura, Monterey, Carmel, San Francisco, Santa Cruz, Mission Dolores, and all the way to Santa Barbara. The group will discuss “Pray and Never Lose Hope” by St. John of the Cross. Contact Sr. Maria at (405) 739-0036, 3900 S.E. 29, Del City. Contact Fr. Jamie at (405) 389-2148; rjmaria69@gmail.com.

Save the date

The Women of Faith/Women of the Way are having a Retreat on Saturday, March 5, at the Catholic Pastoral Center. Special guest speaker is Mother Miriam of the Lamb of God (formerly known as Sister Marjory Marie). Contact Chris Thomas at (405) 506-5187.

In the footsteps of St. Junipero Serra

Explore and worship with Fr. Jim Goins, St. Thomas More, Norman, May 26-27, 2016, principal of St. Teresa of Calcutta Parish in Oklahoma City. The group will discuss “Pray and Never Lose Hope” by St. John of the Cross. Contact Sr. Maria at (405) 739-0036, 3900 S.E. 29, Del City. Contact Fr. Jamie at (405) 389-2148; rjmaria69@gmail.com.
Sooner Catholic Liturgy

What do changing vestment colors mean?

Nov. 29 is the start of Advent, new Liturgical Year for the Church

By Sooner Catholic Staff

Vestments signify the role that a leader has in the Eucharist. “In the Church, which is the Body of Christ, not all members have the same office. This variety of offices in the celebration of the Eucharist is shown outwardly by the diversity of sacred vestments, which should therefore be a sign of the office proper to each minister. At the same time, however, the sacred vestments should also contribute to the beauty of the sacred action itself.”

Most Catholics would readily recognize the alb, stole, and chasuble of the priest at Mass. Con-celebrating priests and deacons also have appropriate vestments to signify their particular role in the Mass.

The sacred garment common to all ordained and instituted ministers of any rank is the alb, to be tied at the waist with a cincture unless it is made so as to fit even without such.

The vestment proper to the priest celebrant at Mass and during other sacred actions directly connected with Mass is the chasuble worn over the alb and stole.

The stole is worn by the priest around his neck and hanging down in front of his chest, while it is worn by the deacon over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened.

Diversity of color in the sacred vestments has as its purpose to give more effective expression even outwardly whether to the specific character of the mysteries of faith to be celebrated or to a sense of Christian life’s passage through the course of the liturgical year.

The color white is used in the offices and Masses during Easter Time and Christmas Time; on the Solemnity of the Most Holy Trinity; and furthermore on celebrations of the Lord other than of his Passion, celebrations of the Blessed Virgin Mary, of the Holy Angels, and of Saints who were not Martyrs; on the Solemnities of All Saints (Nov. 1) and of the Nativity of Saint John the Baptist (June 24); and on the Feasts of Saint John the Evangelist (Dec. 27), of the Chair of Saint Peter (Feb. 22), and of the Conversion of Saint Paul (Jan. 25).

The color red is used on Palm Sunday of the Lord’s Passion and on Friday of Holy Week (Good Friday), on Pentecost Sunday, on celebrations of the Lord’s Passion, on the “birthday” feast days of Apostles and Evangelists, and on celebrations of Martyr Saints.

The color green is used in the offices and Masses of Ordinary Time.

The color violet or purple is used in Advent and Lent. It also may be worn in offices and Masses for the dead.

Besides the color violet, the colors white or black may be used at funeral services and at other offices and Masses for the dead.

For more information on vestments, the Liturgical Year and celebrating Mass, go online to www.usccb.org or search for the General Instruction of The Roman Missal.