**Holy Week, Easter**

**Sorrowful Passion to Easter joy**

*By Ted King*  
*For the Sooner Catholic*

The Easter Vigil is the “Mother of All Vigils” Easter Sunday, then, is the greatest of all Sundays, and Easter Time is the most important of all liturgical times. Easter is the celebration of the Lord’s resurrection from the dead, culminating in his Ascension to the Father and sending of the Holy Spirit upon the Church.

There are 50 days of Easter from the first Sunday to Pentecost. It is characterized, above all, by the joy of glorified life and the victory over death, expressed most fully in the great resounding cry of the Christian: Alleluia! All faith flows from faith in the resurrection: “If Christ has not been raised, then empty is our preaching; empty, too, is your faith” (1 Cor 15:14).

The octave of Easter comprises the eight days that stretch from the first to the second Sunday. It is a way of prolonging the joy of the initial day. In a sense, every day of the Octave is like a little Sunday.

The word “Easter” comes from Old English, meaning simply the “East.” The sun that rises in the East, bringing light, warmth and hope, is a symbol for the Christian of the rising Christ, who is the True Light of the world. The Paschal Candle is a central symbol of this divine light, which is Christ. It is kept near the ambo throughout Easter Time, and lit for all liturgical celebrations.

**Palm Sunday**

Palm Sunday, also known as Palm Sunday of the Passion of Our Lord, celebrates the triumphal entry of Our Lord into Jerusalem on a donkey with people cutting off branches of palm trees and strewing them in his path, shouting “Hosanna to the son of David. Blessed is he that comes in the name of the Lord,” thereby fulfilling the Old Testament prophecy: “Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass” (Zechariah 9:9).

New Testament accounts of Christ’s entry into Jerusalem are in Matthew 21:1-11, Mark 11:1-11, Luke 19:28-40 and John 12:12-15. Palms are a symbol of rejoicing in Jewish tradition. In other parts of the world where palms are difficult to obtain, other branches are used.

On Palm Sunday they are distributed to the congregation, and the members of the congregation carrying palms go in procession into the church for Mass. The passion of Christ is read aloud with the priest in the speaking role of Christ. The congregation speaks the role of the crowd in the gospel, all the while standing.

**Christ Mass**

At the cathedral the bishop blesses the chrisma, which is the perfumed oil that is used for anointing the sick and the catechumens who will enter the Church at the Easter Vigil. A reference to anointing with oil is found in Mark 6:13. The priests were told by Christ to go out into the world. “And they cast out many demons, and anointed with oil many that were sick and healed them.”

Christ is also used for consecration in baptism, confirmation and holy orders.

**Holy Thursday**

Holy Thursday is the first day of the three days of the Easter Triduum followed by Good Friday and Holy Saturday, which includes the Easter Vigil. Many things take place on Holy Thursday, including especially and emphatically the celebration of the institution of the Holy Eucharist.

Holy Thursday is also known as Maundy Thursday. The term maundy, derived from the Latin “mandatum,” pertains to mandating a new commandment of Jesus to his disciples that they love one another as he loves them (John 13:31-35).

In a sign of humility, Christ washed their feet (John 13:1-17). This is why the Church has the washing of the feet on Holy Thursday. “By this all men will know that you are my disciples, if you have love for one another” (John 13:35).

**Good Friday**

On Good Friday, clergy who celebrate the Extraordinary Form wear black vestments, and those who celebrate the Novus Ordo wear red to reflect Christ’s holy passion. The altar is bare and statues covered. The Mass is called the Mass of the pre-sacrament because the hosts for Communion were consecrated on Holy Thursday. The gift of the Eucharist comes from the Last Supper as detailed in 1 Corinthians 11:23-26.

There also is adoration of the Holy Cross.

**Easter Vigil**

The Easter Vigil Mass takes place Holy Saturday evening or before sunrise on Easter Sunday.

The Paschal candle is lit from a fire outside the church. The candle is then used to light candles held by the congregation gathered outside. The priest leads the congregation into a darkened church, stopping three times to chant “Light of Christ.” The congregation responds “Thanks be to God.”

This is followed by the Liturgy of the Word, a series of readings from the Old Testament, after which the darkened church is illuminated, and Gloria in Excelsis Deo, meaning Glory to God in the Highest from Luke 2:14, is sung. Catechumens are received into the Church and receive Holy Communion for the first time.

**Easter**

Easter is the most important day of all days for it is the day that Christ rose from the dead, and the Catechism of the Catholic Church glossary states: “Easter: The greatest and oldest Christian feast, which celebrates Christ’s Resurrection from the dead. Easter is the ‘feasts of feasts,’ the solemnity of solemnities, the ‘Great Sunday.’”

To find a parish map, go online to www.archokc.org and click on Directory.
On the First Sunday of Lent we heard that immediately after his baptism, "Jesus was led by the Spirit into the desert." (Lk.4:1). For 40 days Jesus fasted, prayed and was tempted by the devil. Why was Jesus baptized in the first place?

The baptism administered by John the Baptist was an act of repentance that began with a personal conversion of sins and of sins to another and was not merely a formal act. Jesus became the man of God's mercy.

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In the waning days of Lent and as we approach Easter, I suggest we examine our appreciation of this sacrament. The Sacrament of Penance is one of the means Jesus has entrusted to his Church to heal, to reconcile and help us grow in holiness. How well do we make use of this precious gift? The Sacrament of Penance is not just for Lent and Advent. It ought to be a regular, even monthly, practice.

Sacrament of mercy

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Incorporating mercy into busy everyday life

As we gathered at my parents’ house, united in our grief, friends of my grandfather came and went. Unable to capture their condolences, words they brought us: food - warmed soup, chunky chicken casserole, rich Moroccan chicken and soothing chocolate. After the funeral, my grandfather’s Saint John parishes prepared the parish hall with table clothes, silverware and lunch for all attendees. When thanked, one woman simply said, “Oh the freedom. The freedom they offer. With a baby and toddler in tow, I am not able to spend time preparing a meal at the kitchen, but I do make dinner most nights. I can make a little bit more for a parish family, a funny welcoming a baby or someone who is sick. In ordering my house, I can pass along extra clothes and toys to birth. Choice or directly to a family in need. On my weekly grocery trip, I can sacrifice some unnecessary treat to stay under budget and give the extra money needed. Other people, with different demands on their resources, incorporate the works of mercy into their own ways. I see a professor with young children, grocery shopping by herself and every day she volunteers with Saint Vincent de Paul and has my utmost respect with students at an orphanage in Uganda. In college, a good friend used her free time volunteering with Catholic Charities refugee resettlement program, now, as a married woman who doesn’t yet have children, she works for the Office of refugees in Chicago.

Reflecting on how to incorporate the Corporal Works of Mercy into my life requires thinking about my state in life, accepting the limits of my human involvements as well as the freedoms they offer. With a baby and toddler in tow, I am not able to spend time preparing a meal at the kitchen, but I do make dinner most nights. I can make a little bit more for a parish family, a funny welcoming a baby or someone who is sick. In ordering my house, I can pass along extra clothes and toys to birth. Choice or directly to a family in need. On my weekly grocery trip, I can sacrifice some unnecessary treat to stay under budget and give the extra money needed. Other people, with different demands on their resources, incorporate the works of mercy into their own ways. I see a professor with young children, grocery shopping by herself and every day she volunteers with Saint Vincent de Paul and has my utmost respect with students at an orphanage in Uganda. In college, a good friend used her free time volunteering with Catholic Charities refugee resettlement program, now, as a married woman who doesn’t yet have children, she works for the Office of refugees in Chicago.

Anbaria Scopelands Biddick
For the Sooner Catholic

Contraceptives include drugs and devices like condoms, the Pill and intrauterine devices. As a surprise to some to learn that the Church never and always opposes the “use of contraceptives.” Exiscerise of trivial examples can help explain this point. The Church has an objection to a use of contraceptive: a chemical spermicide gel to block the sperm’s ability to travel in order to create a pregnancy, nor would it specifically oppose the use of contraceptives in a situation in which balloons. The particular context is important in understanding the limits of acceptable actions and use. For example, if a couple was using the Pill medically to treat something, or using the pill to block the release of the female hormone ovulation, it was a situation of rape to protect her from becoming pregnant from the attack. Contrast to popular confusion, as we can see, the Church does not always oppose the “use of contraceptives.” What the Church always opposes, however, are acts of contraception. An act of contraception is in a way particular human deed that is involved to be willed, desired or intended as an act of violence and brutality. In doing so, we are serving Christ himself as we are serving Christ. Why ever you did for the least of these, you did it to me.”

Anbaria Scopelands Biddick is a freelance writer and columnist for the Sooner Catholic.

Catholics and acceptable uses of contraceptives

A bipartisan measure authored by more Members than 30 House republicans and democrats that would require health insurers to cover mice that are now in any way the state of the Senate. The bill passed the House by a vote of 76-20 on March 9. House Bill 2962 would require a health benefit plan offered by providers of coverage for the screening, diagnosis and treatment of an autism spectrum disorder in children. The legislation can be viewed at www.okleg. State considers autism insurance coverage for Oklahoma families

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For the Sooner Catholic

Commentary

Father Tad Podd
National Catholic Bioethics Center

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As the debate about Education Savings Accounts (ESAs) grows, an ESA advocacy group has used the argument that public funding for private schools results in higher costs that have no accountability. By contrast, it argues, traditional public and private schools are not required to take the end-of-semester testing exams, called ILEAs, and are not required to use the A through F grading system.

It is disingenuous to assert that our schools have no accountability.

First, the ESA bills require that schools receiving students with ESA funds be accredited. Our Catholic school accreditation process is approved by the state Department of Education and is rigorous.

Unlike the one-day visit from the state accreditation officer used in Oklahoma public schools, our process requires at least a year’s worth of preparation and study. During the year, teams of teachers, staff, volunteers and school administration council members review and rate the school on standards in a variety of areas such as Catholic identity, curriculum and instruction, governance, facilities and safety. The teams also discuss areas for improvement, and develop strategies to meet improvement goals.

Once the study has been read by our office and approved, a site team from the Diocese of Tulsa spends three to four days on campus verifying that standards are met, safety procedures are in place and that what the schools say they do, is indeed being done. At the conclusion of the site visit, the visiting team generates an exhaustive report to the Council of Commissioners. Serving on that council are the superintendents from each of the diocesan schools, a visits director from each diocese, a pastor from each diocese and a representative from an institution of higher education.

The council reads the reports, asks questions and recommends accreditation status. The recommendation is sent to Archdiocese Communication and Bishop Baxley, who make the determination of accreditation status.

This process occurs every seven years. Every three years, our office, along with the religious education office, visits each campus to ensure that the requirements from the visiting team are in progress. We review student and personnel records as well as curricular and religious education documentation from teachers and administration.

In addition, high schools in both the Archdiocese of Oklahoma City and the Diocese of Tulsa are accredited through a process with an organization called AdvancEd. AdvancEd’s process is approved by the state Education Department. The AdvancEd study is thorough and includes key standards that examine the Catholicity of the school.

High schools also receive a three-year visit from the Catholic school and religious education offices. Although we do not provide EOIs tests, because we teach a different curriculum from the state, our schools take rigorous norm reference tests, the Iowa Test of Basic Skills, the ACT, PSAT and SAT.

We have learned from the data we collect from these tests that if students stay within our schools over the long haul, they are college-ready, and the least likely to take remedial classes at the college level.

Furthermore, the ESA bill requires that we use individual student ITBS and ACT scores to demonstrate student growth, which is fact in the proper use of norm reference tests.

At the end of the day, the ultimate source of accountability is the parent. Their satisfaction and commitment to the mission of our schools is just one ingredient of the “secret sauce” that makes Catholic schools work well for students and families. The main ingredients in the mix are our faith and the commitment to helping students understand that college is a life goal and that heaven is the ultimate destination.

Every family deserves the opportunity to choose the kind of education that fits their values and the needs of their children.

St. Gregory’s hosts Fine Arts Day for Catholic schools

On March 10, St. Gregory’s University hosted the second annual Catholic Schools Fine Arts Day at St. Gregory’s campus, with over 150 students in attendance.

“It’s great to love having the students on campus, and our St. Gregory’s University arts majors look forward to sharing their talent with our visitors,” said Dr. Jessica Van Oort, chair of the Department of Visual Fine Arts and the college’s coordinator of Catholic identity. “The students love the opportunity to perform for a large audience and to be exposed to these types of events that are so valuable to their love for God.

Dr. Van Oort added, “We are honored to have received a Pastoral Music and Art grant from The Catholic Foundation of Oklahoma, with money to support this event. We are grateful to have received a grant from the AdvancEd study to support our efforts to ensure our schools have no accountability.

Students from Bishop McGuinness Catholic High School recently performed the musical ‘Godspell’ under the direction of Mr. Holly Pritchard.

The Mount St. Mary Vocal Music Ensemble will compete in the OSSAA State Competition. This is the first time for the MSM Choir to make it to the state. The SMS Honor Ensemble and six soloists also qualify. State will be held on April 21-24 at OBU, the same week the entire music department will perform on the main stage at the OKC Festival of the Arts.

By Olivia Bidick

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The diocesan coordinating council is currently planning for Catholic Schools Fine Arts Day in 2017.

The National Evangelization Teams, an international youth ministry challenging young Catholics to love Christ and embrace the life of the Church, sent one of their 14 U.S. teams to Oklahoma in February. The visiting team consisted of 12 members who devoted nine months to the organization’s mission — to share the Gospel.

The NET Ministries arrived in Oklahoma on Feb. 25 and led retreats at a different parish every day until they departed March 13. It is team leader Anna Dick’s second year with NET. She planned to attend college after her first year, but was called by Jesus to return. She said it just proved that “his plans for us prevail” and that 2016’s theme for the organization, “There’s Nothing Like NET,” is true.

Other than a two-week break during Christmas, the teams live on the road year round. Each member sets aside a half hour each day to pray privately and an hour for group prayer and worship. They get a 24-hour media allowance. They primarily conduct retreats for youth. Since 1981, NET teams have led more than 29,000 retreats and ministered to more than 1.7 million young Catholics.

During the past few weeks, and over the past 30 years, the Archdiocese of Oklahoma City hosted the group as they traveled the state, leading retreats for high school Catholics.

“They have been a blessing to our archdiocese and have touched many of our young people’s lives over the years in helping them to develop or grow in their relationship with Jesus Christ,” said Nancy Hush, director of the archdiocese’s Youth and Young Adult Office.

On March 4, the NET team led a retreat at Saint Joseph in Norman.

“We are seeing more people having a personal relationship with Jesus Christ and willing to share that. One of our priorities at Saint Joseph is new evangelization and giving others.”

By Madeleine Hecker

The Catholic Newman Center at the University of Central Oklahoma in Edmond is an organization devoted to the spiritual and intellectual endeavors of Catholic college students. It is a place for all who desire to explore their faith and grow in their love for God.

The Catholic Newman Center offers everything from Bible studies to Mass and Rosary, and meals and ministrations to the sick. Newman Center members are expected to pray privately and an hour for the group mission.

“The plans for us prevail” is the team’s daily motto. The Newman Center has a special relationship with NET Ministries.

“We’re such an eclectic group. Everyone is really flexible, inviting and accepting. I wouldn’t trade this place for the world,” said Madeline Hecker.

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The center also recently created a co-ed Bible study group that meets Thursdays at 10 p.m. All students, including those who do not attend UCO, are welcome to attend.

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Book on St. Peter’s Basilica provides fun facts, faith

By Brianna Osborne
The Sooner Catholic

**Book Review**

Offering fascinating trivia alongside spiritual teachings about the Church and her saints, "101 Surprising Facts about St. Peter’s and the Vatican" is an essential resource for families and pilgrims alike.

Written by Father Jeffrey Kirby, S.T.L., and with original photographs from Justin and Chaline Gaeta, the book serves as a guide on the basilica and the theological meaning behind it.

The first few facts are details about the operations of Vatican City, information on its inhabitants, including the pope and the Swiss Guard, and statistics on the size and shape of the basilica. For instance, Fact No. 90 states that a space shuttle could fit within the area of the dome of Saint Peter’s Basilica.

The facts are supplemented with maps and diagrams that show the layout of Saint Peter’s in relation to the ancient ruins underneath, or the location of important chapels and statues inside the church.

The history included in the text is substantial, with explanations of the papacy – complete with a list of the succession of popes – and the story of Saint Peter’s martyrdom, his burial, the building of his basilica and the rediscovery of his bones in the 20th century.

The most valuable aspect of the book is how the spiritual significance of the basilica is conveyed through quotations from sacred scripture and tradition. Nearly every page has a Bible passage related to the topic discussed.

Father Kirby also provides translations of all important Latin and Greek inscriptions in Saint Peter’s Square and Basilica. This enhances the reader’s appreciation for every detail of the basilica and makes it more accessible to a modern audience.

Pilgrims planning to visit Saint Peter’s during the Jubilee Year of Mercy will find that the book touches on many relevant topics, from the strict dress code to how to enter to information on the Holy Door. Explorations also are provided on significant works of art – including Michelangelo’s "Pietà" – as well as the relics of saints and the cry of popes.

This volume’s only omission regards climbing the dome of the basilica – it does not mention how difficult it is! Fact No. 92 does mention the coffee bar on the roof, which, besides the fantastic view, is compensation for the hundreds of steps and the narrow passage ways.

Pilgrims or tourists who like to bring guidebooks might consider getting the Kindle edition. The paperback is about the size of a coloring book and not great for travel.

Those who are not able to visit Saint Peter’s in person will benefit just as much from this beautiful book. The vivid photography of Rome and the chapels and statues of Saint Peter’s make the book’s large size perfect for family members to enjoy together.

Brianna Osborne is managing editor of the Sooner Catholic.

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Father Rother Guatemala Pilgrimage

Last chance to sign up!

The Archdiocese of Oklahoma City and Archbishop Coakley are leading a pilgrimage to Guatemala for the 25th anniversary of the death of Servant of God Father Stanley Rother.

The pilgrimage is July 25-29, Deposit and first payment due soon. The trip includes four nights in Guatemala City, Antigua and Panajachel with Masses, a city tour of Antigua, a memorial Mass for Father Rother (vigil) and a boat trip to Santiago Atitlan for a memorial Mass for Father Rother on the anniversary of his death.

Fewer than 20 spots remain. $2,200.00 per person, dib excl. Deposit $400 due with registration. Additional $900 by April 1. Final payment by June 1. Cost includes all expenses except airline luggage fees. Optional trip extension in Guatemala City for three nights with Mayan ruins and city tours.

For more information or questions, contact Mary Faby at mfaby@archokc.org. (405) 721-6561. Ext. 138

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Journey toward heaven: Pilgrimages during the Jubilee Year

By Brianna Osborne
The Sooner Catholic

"I am a simple pilgrim who begins the last stage of his pilgrimage on this earth." - Pope Benedict XVI on the last day of his pontificate

A pilgrimage, or journey to a holy place, has been a feature of Christian life from the beginning of the Church. In this Jubilee Year of Mercy, Catholics are called to make a special effort to become pilgrims as a sign of penance and the desire to become holy.

Christian pilgrims originated in Judaism. God wanted to remind the Jews of their days of wandering – the Lord Jesus, his cousin and his disciples made pilgrimages to Jerusalem as did all faithful Jews on the feast days of Passover, Pentecost and Booths. The Gospels and the Acts of the Apostles have many examples of this, such as Luke 2:41-42 and Acts 2.

According to the Catechism, "Pilgrimages evoke our earthly journey toward heaven and are traditionally very special occasions for renewal in prayer." (2619)

The beauty of churches suggests the beauty of heavens, and a journey to a particular church helps remind the faithful of the ultimate goal of life.

Young and old, rich and poor make pilgrimages – but why? Many people make a pilgrimage to petition the Lord or has saints for a particular need, including healing from an illness or to ask for the gift of a child. The arduous journey is meant to show the humility of their supplication.

In other cases, pilgrimages also may be made in repentance for a serious sin. Throughout the early Church and the Middle Ages some confessors would prescribe a pilgrimage as a very public penance for a sinner.

Pilgrimages are intended to differ from vacations or tourist excursions, although they may coincide. They often include some kind of hardship to show their penitential character, such as walking barefoot or begging for food. To this day, many pilgrims remain on their knees while ascending the Scala Santa in Rome or approaching the Basilica of Our Lady of Guadalupe near Mexico City.

The most popular Christian pilgrimage site is the Holy Land. In modern times, the faithful have followed in Jesus’ footsteps through the streets of Jerusalem or prayed at the grotto where he was born in Bethlehem.

Other pilgrimage sites arose at the tombs of the martyrs, especially at Saint Peter’s Basilica in Vatican City where the bones of Saint Peter are kept, and at Santiago de Compostela in Spain, where the body of Saint James the Greater is entombed. In recent years, Archbishop Coakley joined the hundreds of pilgrims who traveled the Camino de Santiago, or the Way of Saint James, a network of roads starting at various points throughout Europe and leading to the saint’s shrine.

This year, Pope Francis has designated special Holy Doors in churches where the faithful can make pilgrimages.

"My thought first of all goes to all the faithful who, whether in individual dioceses or as pilgrims to Rome, will experience the grace of the Jubilee. I wish that the Jubilee Indulgences may reach each one as a genuine experience of God’s mercy, which comes to meet each person in the face of the Father who welcomes and forgives, forgetting completely the sin committed,“ Pope Francis wrote.

To experience and obtain the Indulgence, the faithful are called to make a brief pilgrimage to the Holy Door, open in every cathedral or in the churches designated by the diocese bishop, and in the four Papal Basilicas in Rome, as a sign of the deep desire for true conversion.”

In the Archdiocese of Oklahoma City, Archbishop Coakley has designated eight Holy Doors – The Cathedral of Our Lady of Perpetual Help, OKC; Saint Joseph Old Cathedral, OKC; Saint Wenceslaus, Prague; Saint Gregory’s Abbey, Shawnee; Saint Peter, Woodward; Saint Mary, Ponca City; Holy Cross, Madill; Blessed Sacrament, Lawton. Find more information at www.archokc.org/jubilee-year-of-mercy.

Jubilee-year-of-mercy-home.

Brianna Osborne is managing editor of the Sooner Catholic.

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Pilgrimages in literature and film

- Bishop preacher John Bunyan’s pen- nal bestseller "The Pilgrim’s Progress" was written in 1678 as a Christian allegory for the journey of life.
- The Catholic crown jewel of pilgrimage stories is the epic poem "Divine Comedy," written by Dante Alighieri in the early 14th century. It describes a pilgrimage’s journey through Hell, Purgatory and Paradise. Pope Francis has recommended it as reading for the Year of Mercy.
- Pilgrimages have also been the back- ground for street preachers’ holiness, includ- ing Geoffrey Chaucer’s "The Canterbury Tales." Although the travelers in this story are making a pilgrimage to Canterbury, England, to visit the shrine of Saint Thomas Becket, they spend the trip telling heavenly stories, each more scandalous than the last.
- More recently, Eminem Estevan and Mar- tin Scorsese made the film "The Way," depict- ing a man’s pilgrimage on the Camino de Santiago after his son’s death.

"The Pilgrim’s Progress,” “Divine Comedy” and “The Way” are available in the archdiocesan library. (405) 721-1916.

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An illustration by Sandro Botticelli of the infernal abyss from Dante Alighieri’s "Divine Comedy" is available in the archdiocesan library. CNS/courtesy of Vatican Library.
Healing for a hurting world

By J.E. Helm
For the Sooner Catholic

Do miracles really happen? Are people, today healed as they were 2,000 years ago?.

Dr. Mary Healy is associate professor of philosophy at St. Mary’s Heart Major Seminary in Detroit and a member of the Pontifical Biblical Commission. Moreover, her heart, the Church’s Nihil Obstat and Imprimatur, formal declarations that the work is free from doctrinal or moral error.

Healey explains, initially, that she has written to show people that one can study what scripture, theology and Church history have to tell us about healing in the experience and that of friends and co-laborers in the Church.

Healey’s book balances theology with real life experience. She opens with a hope-stirring story of healing. While somewhat scholarly, the book is never dull. It is a narrator and actors portray the audience will actually see the way that it is prayed for is what makes Healy’s approach a little different.

If we are willing to believe with the same faith that the resurrection of Christ was and is the faith of the early Church, then we are “willing to lay everything on the altar.” Healy explains the theological issues involved in Jesus healings. Christ has not only our sins, but, according to Isaiah, our infirmities and our diseases. So, just as he was and is able to free us from our sins, he is and is able to free us from our infirmities.

Healey traces healing through the history of the Church, from the time of the apostles, through the Middle Ages and up to the present day. The healers did not heal simply as an end in itself; they used healing as an opportunity to proclaim Christ. The “healing wonders” that they demonstrated were in union with the redemptive, the living Son of God.

Healy explains the role of faith in the act of healing as well as the power of forgiveness. Both are essentials in opening the door to mercy and healing.

One of the book’s chapters is “A Model for Healing Prayer.” Healy offers “a five-step model of healing prayer that is simple and effective.”

Healey points out earlier, praying for the sick is something “most Catholics are used to.” The kind of healing that is prayed for and the way that it is prayed for is what makes Healy’s approach a little different.

The youth ministry at Saint Martin of Tours, Taylor Smith, Noelle Vargas and ninth stations are not specifically described in the Gospels.

The traditional 14 Stations of the Cross are asfollows: Jesus is condemned to death; Jesus takes up his cross; Jesus meets his mother; Jesus is stripped of his garments; Jesus is nailed to the cross; Jesus is crucified; Jesus is taken down from the cross; Jesus’ body is laid in the grave.

The third, fourth, sixth, seventh and ninth stations are specifically described in the Gospels. However, Christian tradition has used them as important themes in the tradition of Stations of the Cross. The Jerusalem Pilgrimages for more than 1,000 years.

Devotions to the Way of the Cross began in earnest after 1342 when the Franciscan friars who were granted custody of the holy sites in the Holy Land. A “New Jerusalem” first station is the 13th Station, Jesus is laid in the arms of his mother.

The fourth station is the 14th Station, the empty tomb. Jesus’ resurrection during the first half of the first century.

The first time, Jesus meets his mother: Simon of Cyrene carries the cross; Veronica wipes his face; the second time Jesus meets his mother: Jesus is nailed to the cross; Jesus is crucified; Jesus is taken down from the cross; Jesus’ body is laid in the grave.

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El sacramento de la misericordia

En el primer domingo de Cuaresma oímos el sacramento de la misericordia, uno de los sacramentos que visitan la basílica en lugar de darles la penitencia que se les da a los no católicos. "En el amor no hay lugar para el miedo" (1 Jn 4:18). En cuanto al miedo me gustaría hacer un comentario sobre el sacramento de la reconciliación, pero no en este momento.

Por Pedro A. Moreno, OP, MDiv
"Investigar el Ministerio Nuncio"

El trabajo de toda la vida de su padre literalmente ahondó en él un sentido profundo de laembedded system

Cuídate mentalmente, define un horario y ve si lo mantienes. En mi caso, ayuno, oró y fue tentado por el diablo. En el primer domingo de Cuaresma oímos el sacramento de la misericordia, uno de los sacramentos que visitan la basílica en lugar de darles la penitencia que se les da a los no católicos. "En el amor no hay lugar para el miedo" (1 Jn 4:18). En cuanto al miedo me gustaría hacer un comentario sobre el sacramento de la reconciliación, pero no en este momento.

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Visiting the sick on weekends is a popular activity among Catholics. It provides an opportunity to connect with the community and bring comfort to those in need.

The Catholic Pastoral Center seeks elementary principal, at lgallagher@stjohn-catholic.org.

The Lay Missionaries of Charity and the Secular Franciscan Order are two religious organizations that offer opportunities for Catholics interested in serving others. The Lay Missionaries of Charity is a lay religious order that focuses on spiritual formation and service to others. The Secular Franciscan Order is a lay religious order that combines spiritual formation with service to others.

The Oklahoma Catholic Spirit is a diocesan newspaper that provides information about the local Catholic community. It covers a variety of topics, including news, events, and features.

The Catholic Pastoral Center is the headquarters of the Archdiocese of Oklahoma City. It offers a range of programs and services to support the local Catholic community, including education, evangelization, and social services.

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When did we see a stranger and welcome her?

**Hospitality: Third Corporal Work of Mercy**

I have a lot of fun searching for word origins and dissecting words. This column is a great opportunity to breakdown a few words that are currently part of the national discourse.

A Greek word for stranger is "xenos." A Greek word for fear is "phobos." Put them together and you have xenophobia, which is that intense or irrational dislike or fear of people from other countries. Regarding fear, I would like to share one of my favorite scripture verses:

“There is no fear in love, but perfect love drives out fear because fear has to do with punishment, and so one who fears is not yet perfect in love” (1 Jn 4, 18).

A Greek word for love is "philos," a friend or someone dearly loved. If you combine this with the Greek word for stranger you get, (Drum roll please!) "philoxenos," which is the Greek word for love of stranger or hospitality!

I love playing with words!

Christ calls us to love and welcome the stranger among us. We have a biblical mandate to move away from xenophobia and move toward philoxenos or hospitality! Scripture goes one more step beyond just being hospitable. The Bible takes us where many do not want to go when it says, “Be hospitable to one another without complaining” (1 Pt 4, 9). This also applies to any other synonyms for complaining that you can come up with.

Christ was hospitable with his disciples. We are called to follow his lead and practice hospitality with the strangers among us. As a Christian nation we are called to continue our tradition of hospitality and if we choose not to at least be honest enough to stop calling ourselves Christian and stop referring to this nation as a Christian nation.

Any weakening of our personal or national ability to welcome others would be a tragic deterioration of our, and our nation’s, central values.

We are at our collective best when we are deeply engaged in loving the stranger among us, echoing the words of Emma Lazarus’ epic poem, “The New Colossus,” “Give me your tired, your poor, your huddled masses yearning to breathe free.”

We are at our collective worst when we are sipping from the cup of xenophobia, racism, nationalism, misandry, misogyny, homophobia or just generic hate.

Welcoming others, practicing hospitality, is not always easy, but it enriches our lives, our families, our towns, cities and nation beyond our wildest dreams.

Each individual act of hospitality, the welcoming of a new person or family, is putting the third Corporal Work of Mercy into practice, an opportunity for the continued growth of the Kingdom of God and progress of this country.

Welcoming others, treating fellow human beings with hospitality, sets the stage for relationships to grow and develop. Hospitality promotes true communion with Christ.

The best each person has to offer each other is love when hospitality is the common ground on which we walk, hospitality also can be translated into “Mi casa es tu casa.”

Sadly, the opposite also is true. Absence of hospitality, and even outright rejection or persecution, not only sends many into the shadows of society but also sends into hiding their talents and gifts, thus impoverishing us all and weakening the Body of Christ.

The Church strives to live out the final Gospel-inspired verses of Lazarus’ poem, a work that speaks about the works of mercy and that can be found on a bronze plaque inside the Statue of Liberty exhibit hall.

“Send these, the homeless, tempted-toss to me, I lift my lamp beside the golden door!”

It is in practicing hospitality, love of stranger, that we as a nation can truly say that we are One Nation Under God!

So … When did we see a stranger and welcome him?

The king responded by saying to them, “Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.”

Sister Mary returning to OKC, Rosary School

By Sally Linhart
For the Sooner Catholic

On Wednesday, April 6, a reception will be held in Oklahoma City to honor Sister Mary Ellen Werner, O.P.

Sister Mary, 88, will be returning to Oklahoma and to Rosary School after 58 years to accomplish part of her “bucket list.” A favorite of many Rosary students, she taught fourth grade from 1953 through 1958 under her professed name, Sister Marie Matthias. Prior to the reception on Wednesday evening, Sister Mary will attend Mass at 2 p.m. at Saint Francis of Assisi, followed by a tour of Saint Francis and Rosary School.

Some of Sister Mary’s former students include Catholic priests, doctors, lawyers and business and civic leaders. Bob Leutkemeyer, an alumnus of Bishop McGuinness and the University of Notre Dame, described her as his favorite teacher during the eight years he attended Rosary.

Nick Gales, an accountant in Oklahoma City, was a student at Rosary and remembers Sister Mary as being “nurturing, kind, positive and encouraging.”

During her visit to Oklahoma City, Sister Mary’s main focus will be to visit and reminisce with former students.

Sister Mary currently lives in Sheboygan, Wis. She is a member of the Sinsinawa Dominicans, of Sinsinawa Mound, Wis. For information on the reception, call John Bane at (214) 707-1121.

Sally Linhart is a freelance writer for the Sooner Catholic.

**Annual Spring Oblate Gatherings**

Benedictine oblates will gather at St. Gregory’s Abbey on Mercy Sunday, April 3. Here is the schedule for the day:

- 9 a.m. Registration opens in monastery foyer
- 10 a.m. Mass in Abbey Church
- 11:30 a.m. Midday prayer in Abbey Church with the monks, lunch in the monastic refectory
- 1:15 p.m. Abbot’s conference: Mercy in the Rule of St. Benedict
- 3 p.m. Recitation of the Divine Mercy Chaplet in the Abbey Church
- 3:30 p.m. Vespers, Reception of Oblate Novices and Final Oblations in the Abbey Church
- The Day concludes with Vespers.

RSVP not required to attend, but is appreciated for the preparation of lunch. RSVP at (405) 878-5490 or lhail@stgregorys.edu.

Those who would like to become Oblate novices and those who wish to make Final Oblation, should let Lynda know or contact the Abbey before March 31 by email: abbot@monksok.org.