U.S. Supreme Court will review Okla. abortion law

By Anamaría Scaperlanda Biddick

For the Sooner Catholic

Late last month, on June 27, the United States Supreme Court agreed to review the decision of the Oklahoma Supreme Court in a case to determine the constitutionality of a law to regulate induced chemical abortions.

Oklahoma H.B. 1970 requires that abortion-inducing drugs, including RU-486, be administered according to the protocol prescribed on the drug’s FDA-approved label.

Since RU-486 was approved in September 2000, off-label use has led to more than 2,200 cases of severe adverse effects, including at least eight deaths, according to FDA reports.

When the Oklahoma Supreme Court heard Cline v. Oklahoma Coalition for Reproductive Justice in December 2012, it declared H.B. 1970 to be unconstitutional.

The case came to the U.S. Supreme Court at the request of Oklahoma Attorney General Scott Pruitt, who disagreed with the opinion of the Oklahoma Supreme Court.

In agreeing to review the case, the U.S. Supreme Court has “asked the Supreme Court of Oklahoma to answer two questions that will assist them in their analysis” of whether the state Supreme Court was right to decide as it did, according to Pruitt.

U.S. bishops to educate Catholics through Natural Family Planning Awareness Week

By Sarah Cooper

For the Sooner Catholic

This year, the members of the United States Conference of Catholic Bishops have designated July 21 to July 27 as Natural Family Planning Awareness Week. The theme – “Pro-Woman, Pro-Man, Pro-Child, Natural Family Planning” – reiterates the idea that natural family planning upholds the dignity of life and God’s vision for human sexuality.

“Why do you sow where the field is eager to destroy the fruit?”

Because of the ongoing, divisive debate on healthcare coverage in the United States, the Church’s opposition to contraception has been more in the news recently. The U.S. bishops have been forced to speak out against the Health and Human Services mandate to employers to provide employees with health insurance that overrides contraceptive and abortifacient.

Yet, the clash between Church teaching and a contraceptive culture is nothing new. The Church has always opposed artificial birth control. Contraception was first condemned both in the Bible and by the early Church fathers.

“Why do you sow where the field is eager to destroy the fruit, where there are medicines of sterility, where there is murder before birth?” asked Saint John Chrysostom as early as the fourth century. “Indeed, it is something worse than murder, and I do not know what to call it, for she does not kill what is formed but prevents its formation. What then? Do you condemn the gift of God and fight its formation?”

The Catholic Church stresses that the marriage covenant must always be unitive and procreative in nature. At every Catholic wedding, the bride and groom are asked, “Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church?”

The Catechism of the Catholic Church states, “Spouses share in the creative power and fatherhood of God. Married couples should regard as their proper mission to transmit human life.”

By using artificial contraception, the Church believes, humans are interfering with the divine work of God through holy matrimony. Theologians have warned that the contraceptive mentality will take a toll on society. The catechism refers to contraception as “intrinsically evil.”

During the 1960s, when the birth control pill became popular, many Catholics believed the Church would relax its rule on contraception as the Protestant churches had. Pope Paul VI did just the opposite. He confirmed the Church’s teaching on birth control in 1968 through the encyclical “Humanae Vitae.”

Those who enjoy the gift of conjugal love while respecting the laws of the generative process believe that they acknowledge themselves to be not the masters of the source of human life, but rather the ministers of the design established by the creator: the pope wrote in “Humanae Vitae.”

“In fact, just as man does not have unlimited dominion over his body in general, so also, with particular reason, has he no such dominion over his generative faculties as such because of their intimate ordination to the bringing into being of life, of which God is the source and origin,” he continued.

One of the best-kept secrets of the Church certainly failed to do so in the past and we are dealing with the consequences of that failure in our society today,” Archbishop Paul Coakley said he would like to make NFP training a more integral and complete part of marriage preparation for all couples in the Archdiocese of Oklahoma City.

“Natural family planning, unfortunately, is one of our best-kept secrets,” the archbishop said. “There is so much misunderstanding and misinformation about NFP. It is a beautiful and helpful way for couples to cooperate with God in achieving pregnancy, and, when there are sound reasons for doing so, to avoid pregnancy. It is based on the careful observation of the signs of fertility in a woman’s body. Couples who practice NFP find that it helps them communicate with each other and take mutual responsibility for their decisions about achieving and avoiding pregnancy.”

“Today’s Catholic couples either don’t know about NFP at all or they don’t know enough,” she said. “The ones who have heard of it think it is overly time-consuming and difficult. The reality is that NFP is no more difficult and avoids the side effects of artificial methods. The Church needs to make its position and reasoning clear. We have

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National NFP Awareness Week: "Pro-woman, Pro-man, Pro-child"

Let’s face it: Couples who embrace the practice of natural family planning (NFP) are countercultural. They are swimming against the tide. They hear witness to a value that has lost its luster in our society, the beauty and goodness of fertility. NFP couples recognize that fertility is neither a nuisance nor a curse, but a great blessing. It is not a disease to be treated and suppressed with chemicals, but a gift to be received with respect and reverence.

Contrary to both medical evidence and common sense, our federal government treats fertility as a disease. The Department of Health and Human Services (HHS) mandates that all government-approved contraceptives (including abortion-inducing drugs) be included among the “preventive services” in all health insurance plans. This policy decision is a betrayal; it manifests a profound bias against life and fertility. It is a sad irony that the widespread availability of chemical contraceptives coincides with a rising demand for infertile treatments among couples who are unable to conceive.

Each year the Catholic Church in the United States observes Natural Family Planning Awareness Week. This year’s observance is from July 21 to July 27, corresponding with the anniversary of the papal encyclical “Humanae Vitae” (July 25, 1968), which lays out our Catholic beliefs about human sexuality, conjugal love and respect for fertility. For Catholics, this ultimately means living all aspects of their marriage as an expression of their discipleship and offering their marriage to God in response to his wisdom.

A couple accepts and respects their fertility as an expression of their discipleship and offering their marriage to God in response to his wisdom. The way a couple accepts and respects their fertility is an expression of this duty to remain open and faithful to God’s plan for marriage.

Natural family planning is not contraceptive. When used prayerfully and responsibly by couples it helps them remain open and faithful to God’s plan for marriage as both love-giving and life-giving (unitive and procreative). Unlike all forms of contraception, NFP does nothing to avoid or suppress conception. Instead, couples adjust their behavior according to their prayerfully discerned family planning intentions.

All married couples are called to responsible parenthood. For Catholics, this ultimately means living all aspects of their marriage as an expression of their discipleship and offering their marriage to God in response to his wisdom. The way a couple accepts and respects their fertility is an expression of their discipleship and offering their marriage to God in response to his wisdom.

Archbishop Coakley’s Calendar

The following events are part of Archbishop Coakley’s official calendar:

- **July 14**: Saint Kateri Tekakwitha Mass and Procession, 3 p.m., Saint Gregory’s Abbey, Shawnee
- **July 16**: Mass, 11:30 a.m., Saint Francis de Sales Chapel at Catholic Pastoral Center
- **July 17**: Priests’ Council Meeting, 9:30 a.m., Catholic Pastoral Center
- **July 18**: Mass, 11:30 a.m., Saint Francis de Sales Chapel at Catholic Pastoral Center
- **July 19**: Archdiocese of Oklahoma City Hispanic Ministry Initiative Meeting, 11 a.m., Catholic Pastoral Center
- **July 19**: 1206th Anniversary Mass and Celebration, 6 p.m., Church of the Good Shepherd, Bixby City
- **July 20**: Mass, 11:30 a.m., Saint Francis de Sales Chapel at Catholic Pastoral Center
- **July 25**: Mass, 11:30 a.m., Saint Francis de Sales Chapel at Catholic Pastoral Center
- **July 28**: Saint of God Father Stanley Rother Mass and Celebration, 10:30 a.m., Holy Trinity Church, Okarche
- **July 29**: July 30**: Emmaus Days, Our Lady of Guadalupe Catholic Youth Camp
- **July 31**: Priests Continuing Education Committee Meeting, 2 p.m., Catholic Pastoral Center

Exclusively on the website

By Sooner Catholic Staff

Additional coverage of Church and archdiocesan news and events, only on www.soonercatholic.com.

- An Archbishop Paul Coakley write in his column at left, Natural Family Planning Awareness Week is July 21 to July 27. For more information about natural family planning, visit www.archokc.org.
- Saint Gregory’s Abbey in Shawnee hosts a Saint Kateri Tekakwitha powwow today, Sunday, July 14. For full coverage of the event, visit www.soonercatholic.com.
- World Youth Day festivities are from July 23 to July 28 in Rio de Janeiro, Brazil. To read reflections and predictions from pilgrims from the Archdiocese of Oklahoma City to past World Youth Days, visit www.soonercatholic.com.
- Spiritual directors throughout the archdiocese will offer the annual Retreat in Daily Life from October to April. To learn more about the RIDL, visit www.soonercatholic.com.
- To read Archbishop Coakley’s full response to the latest court decision in the Hobby Lobby case (see page 5), visit www.archokc.org/office-of-communications/news-releases.
- Pope Francis released his first encyclical “Lumen Fidei” Friday, July 5. To read the encyclical in its entirety, visit www.archokc.org.

Plus, don’t miss daily updates on Facebook and Twitter!
Encyclical illustrates continuity of two papacies, officials say

By Cindy Wooden
Catholic News Service

VATICAN CITY — Presenting Pope Francis’ new encyclical and acknowledging how much it was prepared by retired Pope Benedict XVI, top Vatican officials hailed it as a unique expression of the development of papal teaching and unity in faith.

“It is a fortunate coincidence that this text was written, as it was, by the hands of two people,” said Archbishop Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, at a news conference July 5 marking the release of “Lumen Fidei” (“The Light of Faith”).

“Notwithstanding the differences of style, sensibility and accent, anyone who reads this encyclical will immediately note the continuity of the message of Pope Francis with the teaching of Pope Benedict XVI,” the archbishop said.

Archbishop Muller, along with Cardinal Marc Ouellet, prefect of the Congregation for Bishops and Archibishop Rino Fisichella, president of the Pontifical Commission for Promoting New Evangelization, emphasized not only the collaboration of the two popes, but their shared view of faith as a “common good,” a gift that is transmitted and nourished by the church, but is meant to be shared with all humanity.

Christians have an obligation, they said, to help others by proclaiming the Gospel, but also by living their faith in order to transform the world into a place of authentic brotherhood and care for the weakest.

Cardinal Ouellet told reporters, “A pillar was lacking in Benedict XVI’s trilogy on the theological virtues” begun with his encyclicals on love and hope. “Providence willed that this missing pillar should be both a gift from the pope emeritus to his successor and a symbol of unity.”

Pope Francis’ decision to take up the work begun by Pope Benedict and add some of his own reflections, which he stated explicitly in the encyclical, witnesses to their unity in faith, the Canadian cardinal said. “The light of faith is passed from one pontiff to another like a baton in a relay, thanks to ‘the gift of the apostolic succession.’

“For Cardinal Ouellet, the encyclical’s shared mode of transmission illustrates an extraordinary way the most fundamental and original aspect of the encyclical’s development of the dimension of communion in faith, of the importance of believing in and with the church and of living one’s faith in solidarity with others.”

The text of the finished encyclical, he said, reflects “much of Pope Benedict and all of Pope Francis.”

Archbishop Muller added, “This is not a patchwork encyclical.”

The encyclical bears the signatures only of Pope Francis, he said, because “we have only one pope. An encyclical is a papal document and it is Pope Francis’ encyclical.”

Archbishop Fisichella said Pope Benedict “was not convinced he had to undertake the effort” of writing an encyclical on faith, but so many people insisted that he decided to write it and offer it to the church at the end of the Year of Faith, which concludes in November.

“History had another idea,” the archbishop said.

Archbishop Fisichella said that while there are obvious echoes of Pope Benedict’s teaching in the document, “it is fully the text of Pope Francis” as seen in “the immediacy of the expressions used, the richness of the images to which he refers and the particularity of some of the citations of ancient and modern authors.”

He said that, like the first encyclical of any pope, one can get from the text an idea of what will be the main emphasis of Pope Francis’ pontificate. In fact, he said, the encyclical repeatedly uses the three verbs the pope used in his homily at Mass with cardinals the morning after his election: “Walk, build, confess.”

Archbishop Muller said that in the encyclical, and particularly in the meditations that he offers us by way of his daily homilies, Pope Francis often reminds us that “all is grace.” This affirmation, which in the face of all the complexities and contradictions of life might seem naive or abstract, is in fact an invitation to recognize the ultimate goodness of reality.

“This is the purpose of the encyclical letter ‘Lumen Fidei,’” he said. “The light that comes from faith, from the revelation of God in Jesus Christ and in his Spirit, illuminates the depths of reality and helps us to recognize that reality bears within itself the indelible sign of the work of God is good.”

Cardinal Ouellet told reporters, “The encyclical presents the Christian faith as a light that comes from listening to the Word of God, and in it as a light that allows us to see the life of God at work, establishing his covenant with humankind.”

Pope Francis teaches that the light of faith “offers us human beings a hope that gives us the courage to journey together toward a future of full communion,” he said.

Pope clears the way for the canonizations of John Paul II, John XXIII

By Cindy Wooden
Catholic News Service

VATICAN CITY — Pope Francis signed a decree clearing the way for the canonizations of Blessed John XXIII and Blessed John Paul II after beatification to make a canonization possible.

The congregation members, according to news reports, also looked at the case of Blessed John and voted to ask Pope Francis to canonize him without requiring a miracle.

A date for a canonization ceremony is announced formally only during or immediately after the consistory.

The cardinals and archbishops who are members of the saints’ congregation met at the Vatican July 2 and voted in favor of the pope recognizing as a miracle the healing of Florereth Mora Diaz, a Costa Rican who was suffering from a brain aneurysm and recovered after prayer through the intercession of Blessed John Paul.

The congregation members, according to news reports, also looked at the cause of Blessed John and voted to ask Pope Francis to canonize him without requiring a miracle.

According to church rules — established by the pope and subject to change by him — a miracle is needed after beatification to make a candidate eligible for canonization.

Saying the pope refused to accept a miracle for the cause of Florereth Mora Diaz, a Costa Rican woman who was suffering from a brain aneurysm and recovered after prayer through the intercession of Blessed John Paul, the congregation members, according to news reports, also looked at the case of Blessed John and voted to ask Pope Francis to canonize him without requiring a miracle.
The second chapter, "Unless You Believe, You Will Not Understand," based on Is 7:3, is a healthy emphasis on how Scripture invites us to a faith that needs understanding. Faith needs truth! Without truth and understanding, faith would be darkness and not light. We live in a world where many have disregarded truth and have preferred to embrace whatever makes them feel good or gives them a temporary happiness, or worst yet, have created their own supposed "truth."

Not only does chapter 2 delve into the relationship between faith, truth, and knowledge, it gives one more step and connects these three to love. Later on, this chapter reinforces the connection between faith and reason, faith and our search for God, and faith and theology. We need to understand how "blind faith" or "dark faith" isn't good.

Chapter three, "I Delivered To You What I Also Received," based on 1 Cor 15:3-4, reflects on how our faith is not just an individualistic and private choice that takes place in the believer’s heart nor a completely private relationship between us and God. Paragraph 10 begins with the bold statement, “It is impossible to believe on our own. Faith is open to the ‘we’ that is the Church and the Church is the mother of our faith. We are born and grow in this family of faith through our celebration of the sacraments, above all the Eucharist.

The last chapter, "God Prepares a City for Them," based on Heb 11:16, brings the reality of faith back to our daily life. The Holy Father invites us to live our faith in our families and in society, even when sufferings and difficulties, ours or others, tempt us to stop believing.

The letter concludes with a short reflection on the mother of all disciples, the Blessed Virgin Mary. This last section is based on Lk 1:46, "Blessed Is She Who Believed."

She led and models for us a faith response and relationship with her son, our Lord, Jesus Christ.

"Light of Faith" in the Year of Faith

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

The response from right-minded marriage proponents to the Supreme Court’s June 26 decisions in two cases involving the redefinition of marriage seemed to come in three waves.

The immediate reaction, informed no doubt by a partisan press, was that the friends of marriage had suffered a severe, and perhaps lethal, blow when the Court first struck down the key provision of the federal Defense of Marriage Act (DOMA) and then denied standing to those challenging the judicial overturn of California’s “Proposition 8,” an initiative that restored the classic meaning of marriage to California law.

The next, more considered reaction went something like this: “Hold on here. The Supreme Court did not declare a constitutional ‘right’ to ‘gay marriage.’ This is not another Roe v. Wade, and the Court did not ‘nationalize’ the marriage debate by peremptorily settling it, like it tried to do with abortion in 1973. The fight for marriage rightly understood, and for an understanding of what government can or cannot do on it, will go on in the states.”

The third reaction tempered the second: “Not so fast. The terms in which DOMA was struck down define marriage rightly understood involves an irrational bias—make it much more difficult to fight this battle in state legislatures because the rhetorical and moral high ground has been ruled to the proponents of ‘gay marriage.’ Moreover, the understanding of marriage in the DOMA decision-marriage is an expression of personal autonomy and lifestyle choices—offers ground on which successful, state-level limitations of ‘marriage’ to heterosexual couples will be challenged at the federal level.”

Contradictory reactions? At first blush, perhaps. But, upon further review, as they say in the NFL, all those reactions make sense.

The initial reaction—these decisions had done for marriage rightly understood—was correct, both in terms of the defense of marriage and a proper understanding of constitutional order. The DOMA and Prop 8 decisions were fierce in their reasoning at some points and notable for their lack of reasoning at others. The proponents of ‘gay marriage’ and their media echo chamber knew what they were about when they prepped the eraser. They had won a major victory.

But it’s also true that it was not the Roe v. Wade-type victory they sought. The proponents of marriage and limited government rightly understood—millions, the defenders of reality-based law and public policy—have not been denied the opportunity to continue the fight at the state level.

And yet, on the other, other hand, those of us who propose to do precisely that have been labeled kooks and enemies of civility by a majority of the United States Supreme Court. The Court has implicitly accepted the absurd and offensive mantra of President Barack Obama’s second inaugural address—“From Seneca Falls to Selma to Stonewall”—which identified the defenders of marriage rightly understood with those who manned the fire hose, wielded the club and unleashed the attack dogs against peaceful civil rights demonstrators in the States. If we as a people fail to counter that false analogy between racial legality and marriage rightly understood, we are not going to win many state-level battles when it comes to being permitted to conduct them. So now what?

In the words of the “Ted Talks,” the Turkana Airmen of World War II, “we fight, we fight, we fight.” For we are not only fighting in defense of marriage rightly understood; we are fighting against what Benedict XVI often called the “dictatorship of relativism,” elements of which were ominously present in Justice Kennedy’s DOMA decision. Some of those battles will be won, and those expressions of popular opinion will further stay any temptation by the Supreme to settle this once and for all by federal fiat.

At the same time and as I have suggested before, the Church must think through, even reconsider, its relationship to civil marriage.

The next, more considered reaction went something like this: “Hold on here. The Supreme Court did not declare a constitutional ‘right’ to ‘gay marriage.’ This is not another Roe v. Wade, and the Court did not ‘nationalize’ the marriage debate by peremptorily settling it, like it tried to do with abortion in 1973. The fight for marriage rightly understood, and for an understanding of what government can or cannot do on it, will go on in the states.”
State leaders welcome latest ruling in Hobby Lobby case against HHS mandate

By Anamaris Saperlanda-Biddick  For the Sooner Catholic

Proponents of religious liberty were cheered this week when Christian companies Hobby Lobby and Mardel received a partial victory in federal courts. After a lower court had ruled that Hobby Lobby and Mardel, as corporations, had no claim to the First Amendment right of religious freedom, the Tenth Circuit Court ruled that the companies do have these rights.

Emily Hardman, communications director for the Becket Fund for Religious Liberty, who is representing Hobby Lobby, said, “We got this tremendous victory from the Tenth Circuit, clearly stating that Hobby Lobby and the Green family don’t give up their religious rights just because they are a company. Beautiful opinion.”

Kyle Duncan, general counsel at the Becket Fund, elaborated. “The Tenth Circuit settled disputed legal issues in Hobby Lobby’s favor. Hobby Lobby and Mardel are able to exercise freedom of religion granted under the First Amendment. This is a very significant holding.”

Additionally, the court held that the companies have a likelihood of success in their case seeking exemption to the Department of Health and Human Service mandate that all employers must provide abortifacient drug coverages for their employees or face crippling fines. The owners of Hobby Lobby, the Green family, founded their company on biblical principles and continue to run it in accordance with those principles by closing on Sundays and starting their employees at 80 percent above minimum wages, among other practices. As a Christian company, they object to facilitating abortion in any way.

The court allowed the decision after Hobby Lobby petitioned for an injunction to allow the company temporary exemption from the $1 million-a-day fines while their case is heard in court. The Tenth Circuit Court found that Hobby Lobby met two of the four criteria for granting an injunction: likelihood of success and substantial burden.

Despite this tremendous victory, the Tenth Circuit found that it did not have enough evidence on the remaining two criteria for granting a definitive ruling. The case returned to the District Court in Oklahoma to gather evidence on these two criteria: balance of equities and public interest.

The balance of equities concerns which party to the case — the U.S. government or Hobby Lobby — is harmed more. Public interest regards where the public interest lies, which Duncan explains is clearly on the side of religious freedom. The hearing is scheduled for July 19.

Judge Joe Hットon has imposed Hobby Lobby from the fines until then.

State Rep. Rebecca Hamilton (D-69th District) sees Hobby Lobby’s resolution as encouraging. “The fact that Hobby Lobby has persisted through the many trials and turns about their character, level of commitment to Christian values, and how dearly they hold the freedom of religion,” Rep. Hamilton said. “I’m very glad they have gotten that and I hope when this goes to the Supreme Court they turn down the mandate with a resounding no.”

Archbishop Coakley expressed his concern about the case. “The Archdiocese of Oklahoma City shares the Green family’s concerns and we are following the course of the lawsuit filed on behalf of Hobby Lobby with great interest,” he said. “We recognize that the serious challenge to religious liberty implicit in the HHS mandate is not only a threat to Catholic religious institutions but to people of faith and conscience who are being forced to choose between their religious convictions and their ability to fully engage in public life. This includes business owners such as the Green family and many others.”

Anamaris Saperlanda-Biddick is a freelance writer and math tutor living in Oklahoma City.

Oklahoma abortion law

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These two questions pertain to whether these drugs can still be used to treat ectopic pregnancies and whether the statute is a complete ban on chemical abortions.

“Is it not?” Pruitt said. “It is within the normal course and authority of the state to adopt laws that provide for FDA protection in the use of RU-486 and the area of medical abortions, so that’s what the questions focus upon and clarify on those issues. So the [Oklahoma] court will answer it and then the Supreme Court will take it from there.”

The Oklahoma law was modeled after a similar law in Ohio, upheld by the U.S. Court of Appeals for the Sixth Circuit. Despite the standard that this decision set, affirming the ability for states to provide public health and safety regulations for abortions following Supreme Court precedent, the Oklahoma Supreme Court unani mosly struck down the law on the basis that it conflict with federal law.

The court offered very little analysis by way of its opinion. “This lack of analysis is, in part, why Pruitt asked the U.S. Supreme Court to look at the law.”

“What prompted our petition [for review] was that — our Oklahoma Supreme Court summarily struck the statute down without any analysis, saying that it was inconsistent with federal law,” Pruitt said. “There was a pending Sixth Circuit case that says the statute, like we believe, is unconstitutional. Our statute tracked the Ohio statute very closely. It was the model of what we did. Our Oklahoma Supreme Court was misapplied Planned Parenthood vs. Casey, and the court proceeded around the area of medical abortion, and the state had every right to pass a statute that advanced the health and safety of its citizens and to say that FDA protected was a good safeguard and the right safeguard.”

Rep. Randy Grissom (R-Eldorado), co-author of the measure, said he was encouraged by the U.S. Supreme Court’s review of the case and the questions it returned to the state Supreme Court.

“This confirms my concern all along that the Oklahoma Supreme Court side-stepped the important issues of the case, which relates to patient safety and the state’s right and duty to regulate the use of dangerous drugs,” Rep. Gru said. “Pruitt, Rebecca Hamilton (D-Oklahoma City) and I voted for the Oklahoma Supreme Court case returned to the U.S. Court of Appeals for the Sixth Circuit. Despite the standard that this decision set, affirming the ability for states to provide public health and safety regulations for abortions following Supreme Court precedent, the Oklahoma Supreme Court unani mosly struck down the law on the basis that it conflict with federal law.

As Janet Smith, a recognized expert on “Humanae Vitae,” states, “Most spouses have as many children as physically possible.” This has never been the teaching of the Church. Spouses are expected to be responsible about childbearing, to bring forth children that they can raise. But the means used must be moral.

Methods of Natural Family Planning are very effective moral means for planning one’s family, for helping spouses to get pregnant when they want to have a child and for helping them avoid having a child when it would not be responsible to have a child.

Marriage is a call to holiness and NFP helps

Ultimately, all that the Church teaches about contraception and marriage aume not at a logistic morality, but at genuine holiness.

“We certainly are fighting a culture that does not have the same value as the Church,” Rigazzi said. “Marriage is not held in high esteem and not seen as a model for living for many people. Instead of seeing marriage as the bedrock of societal interaction and order, it has been called archaic. Sadly, many Catholics are adopting the same view. The idea that marriage is our call to holiness is often not noted or it is ignored.”

Archbishop Coakley said NFP helps couples to answer that call. “One important thing that sets NFP apart from artificial birth control methods is that NFP enhances marriage,” he said. “It supports and helps that. NFP is God’s gift to couples that wish to help them follow his plan for marriage.”

Sarah Cooper is a freelance writer for the Roman Catholic.

NFP Awareness Week

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“These methods respect the bodies of the spouses, encourage tenderness between them and foster the education of authentic freedom,” the cologne states.

The science of natural family planning has greatly advanced over the years.

“There are many Catholics who still think that NFP is the old rhythm method, which was largely ineffective,” said George Rigazzi, director of the Archdiocese of Oklahoma City Office of Family Life. “Current methods are scientific and well-documented (and include): the Couple to Couple League, Billings Ovulation Method, the Coghten Method and the Marquette model. All are 98 percent to 99 percent effective when used properly and taught by a qualified teacher. The Coghten and Marquette model can be especially helpful in infertility cases.”

One of the main misunderstandings about NFP is that if the couple is required to have a large number of children. The Church understands limitations to families and allows for spacing between siblings. “Humanae Vitae” decreed serious reasons why couples can delay pregnancies. Pope Paul VI wrote, “If then, there are serious motives for spacing births, motive deriving from physical or psychological conditions of the husband or wife, or from external circumstances, the Church teaches that it is then permissible to take into account the natural rhythm immaturity in the generative functions and to make use of marriage during the infertile times only, and in this way to regulate births without offending the moral principles.”
Novice professes simple vows of obedience, stability and conversion of life

By Anamaria Scapelanda Biddick
For the Sooner Catholic

SHAWNEE, OKLA. — On Thursday, July 11, Benedictine Brother Francis Krittenbrink professed his simple vows at Saint Gregory’s Monastery. The vows took place at the conclusion of his novitiate year, a period of trial of the monastic way of life, during a Mass at Saint Gregory’s Abbey. A dinner reception followed the Mass.

“One thing that we make are not poverty, chastity and obedience, but obedience, stability and conversion of life,” explained Father Boniface Capelin, O.S.B., vocations director at Saint Gregory’s. “The vow of obedience binds us to a specific house, in this case to Saint Gregory’s. The vow of conversion of life includes poverty and chastity, but it is more about an ongoing seeking of God, an ongoing striving to reach that which we are called to do.”

Brother Francis elaborated on his understanding of the third vow: “I like to think that we are a conversion of your spiritual growth daily. It’s to get closer to Jesus daily. That’s why we’re here and that’s why I’m here. It’s a radical self-giving to the way of the Gospel, for sure. The privilege and benefits we have here at the monastery, we’re just given that freedom and time to live wholly-heartedly in that Gospel way of life.”

Brother Francis’ simple vows are for a three-year duration, after which he will decide whether he would like to make permanent vows.

“There’s not really a difference in the substance between the simple vows and the permanent vows; it’s just a matter of duration,” he said. “That gives a person a good four and a half to maybe seven years to decide whether that is a way of life he wants to give himself to.”

Brother Francis first came to Saint Gregory’s monastery for a retreat to discern whether he wanted to become a Benedictine. He was part of the Rite of Christian Initiation of Adults program at Saint Joseph’s Old Cathedral, which he began after attending Easter Sunday Mass with a girlfriend.

He walked up to receive a blessing at Communion, and, as he said, “I did know I was walking toward Jesus that day. I felt the blessing from the priest, and I decided I would never stop going to church.”

Though Brother Francis first thought of leaving everything he had to pray at the monastery during this RCIA retreat at Saint Gregory’s, he had to wait three years after becoming Catholic before he could start the process of joining the monastery. During this time, Brother Francis met with Father Boniface Natsuhara at Saint Joseph’s and told him he felt called to leave everything and serve the Church. Both agreed it was probably as a religious brother. Father Natsuhara nurtured his vocation through those three years, allowing him to help at the parish in whatever capacity he could.

Father Pryor Martin, the novice master, is glad to welcome Brother Francis into the community.

“Brother Francis has certainly been a very fine candidate and very fine novice and very sincere in seeking of God,” he said. “I’m very happy he is making vows in our community.”

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

Emmanuel Days Retreat: A chance to think about the question

By Brianna Osborne
The Sooner Catholic

Young men from around the Archdiocese of Oklahoma City are invited to attend Emmanuel Days, a three-day retreat at Our Lady of Guadalupe Catholic Youth Camp, at which they can ask the question, “Am I called to become a priest?”

It’s a perfect time and setting. During summer break, young men have the chance to escape from some of the demands of school, work and other activities. They are able to focus more time on listening for the persistent voice that might be calling them to the priesthood. Also, because it is in a summer camp, this discernment of a vocation takes place in a fun, encouraging environment.

“The purpose of the retreat is to give them a chance to think about the question in an environment that is not intimidating,” said Father Joseph Irwin, associate vocations director for the archdiocese.

Father Irwin hopes attendees realize that the vocation to the priesthood “is a special calling for regular people.”

“It’s for all kinds of people, with all kinds of gifts, personalities and interests. They all have the same mission from Christ, and the same desire for salvation,” he explained.

Deacon Carson Kriensbrink, who was ordained to the transitional diaconate June 1, attended Emmanuel Days in 2001.

“I remember the talks being focused on answering lots of questions about the priesthood because, at least to me, the priesthood was very mysterious and I didn’t know a lot about it,” said Deacon Kriensbrink.

By the end of the retreat, however, he had gained a better understanding of the vocation.

“I took away from the retreat is that the priesthood is an awesome calling that, for those being mysterious, makes you open and available to every person on the face of the earth. I remember learning that the priesthood is a joy-filled life that is about service to the people of God and to the Lord himself,” he said.

Deacon Kriensbrink continued: “My advice to any young man thinking about the priesthood would be to go to Emmanuel Days and see what the Lord shows you. It can’t hurt, and you will walk away with lots of questions answered.”

John Paul Lewis, an archdiocesan seminarian, came away from Emmanuel Days with the happy realization that “priests and seminarians are completely normal people, like anyone else.”

Lewis saw the setting of OLOG as significant: “Getting away from all the worldly distractions of TV, Internet and all the other things that come with living in our society helped me to actually hear the voice of God and ultimately led to a strengthening of my vocation.”

While on retreat, the young men will meet with priests and current seminarians of the archdiocese, attend Mass, have quiet time for reflection and prayer and participate in fun activities around the camp. The first Emmanuel Days in the archdiocese took place in 2001, with 51 young men attending from 26 different parishes. Attendees from past years include Father Cory Standley, seminarian Dan Greer and Brother Simon Spitzer, recently ordained a deacon at Saint Gregory’s. Brianna Osborne is a staff writer for the Sooner Catholic.
Spiritual direction fosters life in Christ through dialogue, prayer

By J.E. Helm
For the Sooner Catholic

If faith is a journey, not a destination, then, as the faithful make their way through life’s many experiences, trying to learn and grow in their understanding of God’s plan for their lives, it would surely be helpful to have a guide, someone to walk with and share that journey. A spiritual director is just such a person.

In the Archdiocese of Oklahoma City, spiritual directors undertake a five-year training program leading to a certificate of completion. Directors play a key role in the Ignatian Retreat in Daily Life offered through the Office of Worship and Spiritual Life, and they function in other capacities as well. Anyone may ask for a referral to a spiritual director. The Office of Worship and Spiritual Life maintains a roster of directors who are available on a short- or long-term basis. Someone might ask for help in dealing with a particular situation like the death of a spouse, the loss of a job or transitioning into retirement. Some individuals are simply interested in deepening their relationship with Jesus Christ. Surprisingly, applicants are not always Catholic. Today, people of many faiths are looking for answers, and the Church is willing and able to support them, drawing on its rich history and treasury of spiritual guidance.

Mary Diane Steltenkamp is the director of the formation program for spiritual directors in the archdiocese. She has even Baptized, Methodists, Episcopalians, even ministers of those denominations, under the retreat in Daily Life, one of the areas where spiritual directors are employed. Directors meet with retreatants twice each month while they are in their 30-week program.

Steltenkamp explained that, while most dioceses have a formation program, they usually two or three years long. The program in the Archdiocese of Oklahoma City is five years. When recent graduates of the program were asked whether five years was too long, their response was an overwhelming “No!”

Steltenkamp explained the formation program. The first year involves completing the Retreat in Daily Life. All of the program is centered on Ignatian spirituality which entails “finding God in all things.” The second year’s focus is self-awareness. Participants meet with an established spiritual director for six hours once a month for a full eight months. The third year’s focus is on reading and studying the spiritual classics, including the writings of Augustine, John of the Cross and Teresa of Avila.

Kay Britton is the director of the Parish Nurse Program. This fall, she will begin new duties as a “priest’s nurse,” a nurse for clergy in the archdiocese.

Steltenkamp acknowledged the legacy of the Sisters of St. Benedict at Red Plume Priory in all of the spiritual direction offered in the Archdiocese of Oklahoma City today. It was the sisters who developed the 30-day Spiritual Exercises into a 30-week program, making it more of an option for working men and women. The sisters also fostered the formation program for spiritual directors. Even though the sisters have now left Oklahoma to merge with an order of sisters in Kansas, their legacy lives on. Last year saw one of the largest graduating groups of new spiritual directors. Twenty-one people completed the five-year program.

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

IF YOU GO
Retreat in Daily Life
When: Enrollment from July 1 to Aug. 31; retreat from October through April
Where: Throughout the metro area
Why: “To find God in all things”
Ticket prices: The fee for the program is $80 a month, plus a one-time fee of $60. There are no fees ever turned away because of a lack of funds and a payment schedule may be arranged.
For more information or to register: Contact the Retreat in Daily Life spiritual director nearest you. Edmond and North Oklahoma City: Joe Froehle at (405) 341-2515, Nancy Vargas at (405) 715-0283 or Dick Parker at (405) 872-1120 or Carolyn Sher at (405) 360-0007. West Oklahoma Counties and West Oklahoma City: Joanne Forgue at (405) 350-6976. For more information, visit www.archokc.org/worship-spiritual-life.

For more information about spiritual direction in the Archdiocese of Oklahoma City, visit www.archokc.org/worship-spiritual-life/home.
Church of Oklahoma assumes joint sponsorship of St. Gregory’s University

At a sun-dappled afternoon ceremony under trees outside of the chapel at Saint Gregory’s Abbey, Father Don Wolf, chairman of the board of directors of Saint Gregory’s, Bishop Edward Slattery of the Diocese of Tulsa, Archbishop Paul Coakley of the Archdiocese of Oklahoma City and Abbot Lawrence Stassen of Saint Gregory’s University signed a memorandum of agreement that indicates the four leaders’ shared intention to sponsor Saint Gregory’s University. “The Benedictines came here many years ago to this place that is truly the cradle of Catholicism in Oklahoma. What we’re doing today signals not a dissolution, but a renewed commitment and continuity with this rich history which is ours, this rich legacy which has been handed on to us,” Archbishop Coakley said. “Through this initiative, however, it may finally take shape — and there is still work to be done in completing this agreement — we recognize this as a wonderful opportunity for us to hand on a vibrant and strong Catholic university in service to the Church and in service to the great state of Oklahoma and our great nation.”

Campers revel in faith and fun on Our Lady of Guadalupe grounds

Nearly 1,000 elementary, middle and high school students will have ventured to Our Lady of Guadalupe Catholic summer camp in the Archdiocese of Oklahoma City by summer’s end. During the first five sessions of the jam-packed program, campers’ days have been characterized by regular prayer, hiking, swimming, fishing, water sports, volleyball, canoeing, archery, scripture adventures, talent shows, movie campfires, drama and more. The sixth session of camp begins today, July 14, and concludes July 19. The final session, for students in grades nine through 12, is July 21 to July 26. For more information, visit www.archokc.org/youth-and-young-adult-office/sum-camp.

Archbishop Paul Coakley ordains Fr. Brian Buettner

“Are we living in an age of increasing indifference or even hostility toward faith and toward the Church,” Archbishop Paul Coakley said during his homily at the ordination of Father Brian Buettner Saturday, June 29. “The generation of priests ordained today will, I suspect, witness increasing persecution and perhaps even a new age of martyrdom. It is already happening in other parts of the world. Given certain signs of our times today, it is easier to believe it could not happen here. It is important, therefore, to be clear: The priesthood is not a career; it is not a path for those seeking a comfortable life. The priesthood is a vocation of radical commitment and radical dependence on Jesus Christ, who came not to be served but to serve.”

National High School Coaches Association honors Mount coach

Mount St. Mary Catholic High School head tennis coach Leroy Cantrell was honored as one of the top eight tennis coaches in the nation by the National High School Coaches Association on Wednesday, June 26, in Des Moines, Iowa. Eight coaches from every sport across the country were honored for their dedication, performance, tenure and mentoring of young men and women. Cantrell was selected three months ago by the Oklahoma Secondary School Activities Association to represent Oklahoma and then was selected by the NHSCHA as one of the top eight coaches in the country. Cantrell has been a coach and teacher at Mount St. Mary Catholic High School for 20 years. Cantrell is pictured here holding his plaque with Mount St. Mary Athletic Director John Reiley.

Center for Family Love celebrates outgoing executive director

Jim O’Brien, longtime executive director of the Center of Family Love in Okarche, Okla., retired at the end of last month. The staff of the CFL feted O’Brien with a party June 30. O’Brien is pictured here with new executive director Debbie Espinosa, who will continue the CFL mission to provide quality lifetime care for adults with developmental disabilities. To learn more about the CFL, visit www.centeroffamilylove.org.
Noted evangelist: Cultural Catholicism is dead as a retention strategy

Forming Intentional Disciples: The Path to Knowing and Following Jesus
By Sherry A. Weddell

Reviewed by Cara Koenig

The Blue Boat: A collection of stories about ritual behavior. Music appears to assist in such moments or even a death. A parish nurse walks the physical, mental, emotional and spiritual sides. A parish nurse walks through life’s most difficult times, whether it is a long illness, life-changing moments or even a death. A parish nurse helps with the transition and rest and downsize on this journey we all travel.

Steltenkamp was the minister of the parish nurse as a “to walk with” and “to nourish the soul” of the patient — but here does the parish nurse burst help in moments of diffi- culty to bring peace and gentleness? For Steltenkamp, the answer was rituals.

“The Blue Boat” is full of personal stories of how rituals come about in Steltenkamp’s work and personal life. There are actual step-by-step rituals you can use or you can adjust to fit your particular situation, whether that situation is transitioning from a home to a nursing home, moving far away (bring a new baby monitor- ing someone with dementia, saying goodbyes, celebrating a big anniversary) or even washing your hands.

There are also stories about different kinds of rituals that might help you create that new ritual you and your family might need.

A particular ritual that stood out was ministration to someone with dementia. So many times we wonder, when we are on the outside of a situa-

tion, “What can we do for someone with dementia’s or Alzheimer’s? We can help the family with support and help, but what can we do for the patient?”

Steltenkamp did the research and found that music had a positive role with dementia patients.

“Though it is not a medical treat- ment, the beneficial effects have been seen with some of the symptoms asso- ciated with emotional, social and spir- itual behavior. Music appears to assist in provoking (improved) quality of life,” Steltenkamp observed (p. 67).

Working with the dort director at her parish, Steltenkamp had four songs recorded that were familiar to an Alzheimer’s patient. With tape in hand, she was able to use that music to play the music.

“As she told, holding hands with the patient. As the music played, she began to respond to each song with tears or joyful laughter. “I truly believe we connected that day. Deeper than words, beyond understanding, (even) in the tragedy of Alzheimer’s, each one of us is a part of the eternal God,” Steltenkamp writes (p. 70).

This is a great book and I highly recommend it. It’s not just for parish nurses, it is for any person looking to create rituals in his life, his ministry or his workplace.

Even if you are not looking for rituals, this book gives you a behind-the- scenes look at what a parish nurse must do to go above and beyond for your patients. You also get a glimpse into Steltenkamp’s life with a few details that she created to celebrate in her own life as well as in the lives of her family and friends.
The book is exclusively available through Catholic Charities of Oklahoma City. To reserve your copy, contact Catholic Charities at (405) 523-3000 or www.catholiccharitiesok.org.

Cara Koenig is the photographer and special projects editor for the Archdiocese of Oklahoma City.
Year of Faith pilgrimages vivify history of faith in Oklahoma

By Brianna Osborne
A Sooner Catholic Staff Writer

OKLAHOMA — In his new encyclical, “Lumen Fidei,” Pope Francis mentions the importance of church buildings to our concept of faith. “In the great cathedrals light comes down from heaven by passing through windows depicting the history of salvation.”

This summer, Catholics can see the history of salvation and the faith of Oklahomans through Year of Faith pilgrimages. Two months, nine sites are open weekdays 9:30 a.m. to 3:30 p.m. All sites will be open on Sunday, July 21, from 11 a.m. to 4 p.m.

Seat of the Archdiocese will take pilgrimage to three beautiful churches, all located in Oklahoma City. This is the easiest pilgrimage to make, as all the sites are close to one another and to the Heritage Museum at the Catholic Pastoral Center, where those who have completed a pilgrimage may obtain their commemorative pin.

Cradle of Catholicism spans back to the 1800s, when the Benedictine monks brought Catholicism to Oklahoma. History buffs will not want to miss the ruins of Sacred Heart Abbey in Kenesaw, the quiet chapel at Saint Gregory’s Abbey in Sh Pawnee and the traditional devotion to the Shrine of the Infant Jesus in Prague. Kenesaw, Sh Pawnee and Prague are within a few hours of one another. Faithful from around the country will be heading to Prague on July 21 for the monthly pilgrimage to the shrine.

The Multicultural Presence pilgrimage offers a look at three churchs with distinctive architectural styles and diverse voices. Corpus Christi, a beautiful Spanish Colonial church, has been associated with African American Catholics. Sacred Heart parish has seven Masses said in Spanish every weekend; a testimony to the vibrancy of the Catholic faith among Oklahoma City’s Hispanic population. Saint Andrew Dung-Lac Church is modeled after a cathedral in Vietnam and serves the Vietnamese-speaking faithful. Finally, Religious Sites of Interest is the most difficult pilgrimage, but it will make for both an adventure and a deeply religious experience. Saint Joseph Church in Bristow is home to the Our Lady of Fatima shrine, open 24 hours a day. Assumption of the Blessed Virgin Mary Church in Duncan has a relic of Blessed Pope John Paul II, who will soon be canonized a saint! Holy Trinity Church in Okarche is the home parish of Saint Venerable Seraphim Rose. His body is buried in the nearby cemetery. Saint Patrick Church in Oklahoma City will be a favorite for children—she- monocles, angel carvings are incredible. Saint John Neumann Church, dating back to the Land Run, has multiple relics for veneration.

Brianna Osborne is a staff writer for The Sooner Catholic.

Children across the country pour out love and support for tornado victims

By The Sooner Catholic Staff

In the wake of the ruinous tornados that swept central Oklahoma May 20 and May 21, schoolchildren across the country exerted themselves in small ways and big to express their love, support and concern for those who lost lives, loved ones or possessions in the storms.

In Tohatchi, N.M., the members of the youth group had reached beyond their Archdiocese of Oklahoma City. Their efforts yielded more than $475.00 worth of “loose change and effort,” according to a June 13 story.

“I think it’s a good idea to help others,” youth group member Tyanna Billy said in the article. “We usually have others help us.”

Others were willing to help by contributing, “God is with all of us protecting us. Don’t worry because Jesus is with us.”

One little girl also asked the archbishop to pray for her. “I am terribly sorry of what happened in Oklahoma,” she wrote. “I hope none of your things got damaged or any of your family members got hurt. I will be praying for you, your family and your state. Will you please pray for me? Last week was my 11th birthday, but it was my first birthday without my bunny who sadly died. I am very sad about the tornadoes, but also happy because I know that all the souls that died are in heaven with the Lord. Have a nice day.”

Johnathan Atkins took it upon himself to organize a bake sale at his parish, Saint Elizabeth Ann Seton, to benefit those in need — and ultimately raised $800.00.

“Following the recent tornadoes in Oklahoma, I was watching the news and saw that a lot of children were affected,” Atkins wrote in a June 5 letter to the Most Reverend W. Francis Malooly, Bishop of Wilmington. “They lost not just their homes, but their schools, as well. I asked my mom if we could have a bake sale to help.”

In Alexandria, La., the children who attended Vacation Bible School from June 3 to June 8 at Our Lady of Prompt Succor Church donated $475.00 worth of “loose change and small donations” to disaster relief efforts.

“The children were very concerned about the devastation that occurred in your area and were more than willing to help by contributing,” wrote OLPS parishioner and volunteer Lesley Moran. “We know there is much work to be done in Oklahoma in the aftermath of the May tornadoes. We will continue to keep your state in our prayers.”

Dozens of students at Saint Theresa School in Coral Gables, Fla., wrote letters to Archbishop Paul Coakley to assure him — and the many people who were affected by the tornadoes — of their prayers.

On loose leaf paper elaborately decorated with marker rainbows, flowers, hearts and crosses, the children expressed their concern with endearing sincerity.

“I am sorry for what happened in Oklahoma, but God is with you and everyone,” wrote one fifth-grade student. “God is with all of us protecting us. Don’t worry because Jesus is with us.”

For more information about the Year of Faith pilgrimages in Oklahoma, visit www.archokc.org/year-of-faith.
Retomamos la temática de los Testigos de Jehová. Haberemos un estupendo viaje junto con la organización de la Watchtower, más conocida como Testigos de Jehová. Para que cuenca quemos realmente ser, será un paso formidable; conocerá a una de las sectas más agresivas y anticatólicas que existen.

Como dejamos aclarado la vez pasada, si esta secta no solo sostiene su origen y permanencia en el tiempo. Y solo puede dar razón sólo desde 1878 y adelante; tiene que ser una muy ingenua para pensar que sería esta la verdadera Iglesia de Jesucristo. Es decir, la verdadera Iglesia, de la que Jesús, según la sanra y verdadera doctrina; la que guardó el testimonio de los fieles, en los siglos de la Iglesia. Los persuasivos para que esta secta no solo sostiene su origen y permanencia en el tiempo. El enfoque positivo que apoya a los matrimonios. PFN se verá planificado para muchas parejas les ayudar a reconocer el momento óptimo para concebir un hijo. Ellos saben cuándo van a ser más receptivos a la energía creativa de Dios obrando a través de ellos y el don de la fertilidad para crear nueva vida.

Por tratarse de la cooperación de tanto el marido como la esposa, la PNF puede ser juzgada sólo por su alto grado de éxito en evitar el embarazo como el dar vida (unitiva y procreativa). A diferencia de todos los métodos contraceptivos, la PNF no hace nada para evitar o suprimir la concepción. En cambio, las parejas ajustan su comportamiento en función de sus intenciones de planificación familiar descubiertas en la oración.

Todas las parejas casadas eran llamadas a la paternidad responsable. Para los católicos, esto significa en última instancia, vivir todos los aspectos de su matrimonio como una expresión de su disposición y ofreciendo su matrimonio a Dios y a su autoridad. Se formó esa expresión de esa obligación de permanecer abiertos al plan de Dios para el matrimonio. De este modo, los testigos aceptan y respetan la fertilidad. Ellos se conocen a sí mismos como los Masoretas. Los católicos saben que Jesús nos enseñó a decir a Dios “Abba Padre” (que significa “padre”), una frase de cariño con la que nos hace exclamar “Abba Padre”.

Romanos 8,15 expresa que podemos llamar a Dios “Abba Padre” y que nos permite reconocer la humanidad. Los católicos sabemos que Jehová nos enseñó a decir “Abba Padre”. Y los testigos de Jehová no pueden dar razón de la verdad, en ningún documento que los apóstoles o Jesucristo tampoco. Los testigos no pueden dar razón de la verdad, en ningún documento que los apóstoles o Jesucristo tampoco. Los testigos de Jehová, llamado “USTED PUEDE VIVIR PARA SIEMPRE EN EL PARAÍSO EN LA TIERRA”, afirmó que no se saben exactamente cómo se pronunciaban el nombre de Dios, dicen que la razón es que los apóstoles no saben cómo se pronunciaban. Y la pronunciación del nombre de Dios es sabida con certeza. Así lo expresan el mismo Testigo en este libro. Así es, se niegan al origen de su Iglesia y no saben sostener históricamente por qué les dicen a Dios Jehová, como será esta fe: una posibilidad en la que se da la planificación familiar como una expresión de la paternidad responsable. Para los testigos, la planificación familiar se considera como una expresión de la paternidad responsable.

La planificación familiar natural ofrece una manera para que las parejas estén más profundamente en el plan de Dios para el matrimonio y la familia. Es verdaderamente "Pro-mujer, Pro-hombre y Pro-niño."
Por Pedro A. Moreno, OP, MRE
Director del Ministerio Hispano

Si alguien está orando por un buen material de reflexión para el próximo fin de año de la Fe, ¡este bueno tenemos noticias! [que oraciones han sido contestadas]... ¡Abundemente!

Fue el 29 de junio, la solemnidad de los santos apóstoles Pedro y Pablo, y he aquí pública durante la primera semana de julio, el Papa Francisco que ha regulado su primera encíclica.

**Lumen Fidei** — La luz de la Fe. Dijo a los expertos ofrecer análisis en profundidad y comentaristas a la carta, maneras en que aquí solo compartirá algunas reflexiones personales y algunos aspectos destacados de mi primera mirada a la primera encíclica del Papa Francisco.

**Nuestros Santos Pedro y Pablo, Francisco compartió con nosotros como esta carta se un esfuerzo conjunto entre el Papa emérito Benedicto XVI y él mismo. El Papa Francisco se refiere a ella como una obra a cuatro manos, terminada utilizada en las composiciones para piano tan disfrutadas por el Papa Emérito Benedicto XVI. Benedicto había hecho gran parte del trabajo de la carta antes de su renuncia y el Papa Francisco tomó su trabajo y lo terminó con su propio toque personal. En este sentido podemos decir que Benedicto, a través de sus encíclicas, nos ha dado un tronco sobre tres verdades teológicas de... «Ange» - Denas, Cuaris, Efi - Deme Ei An, 2005; Esperanza - Spol vabil (fushi summa) - En Esperanza Fumer Salvadore, 2007, y ahora la Fe - Lumen Fidei - La luz de la Fe, terminada por el Papa Francisco en 2013. Creo que esta compartida obra del magisterio debe ser leída en esa luz, la parte del trabajo de la carta antes de su renuncia y el Papa Francisco tomó su trabajo y lo terminó con su propio toque personal. En este sentido podemos decir que Benedicto, a través de sus encíclicas, nos ha dado un tronco sobre tres verdades teológicas de...

**Una carta de dos Papas**

Por Cindy Wooden

Catholic News Service

**CUERVA DEL VATICANO** — El papa Francisco firmó un decreto dejeando el camino para la canonización del beato Juan Pablo II y también ha decidido pedir a los cardenales y obispos miembros de los consejos canonizar el beato Juan XXIII, costarricense Floribeth Mora Díaz, costarricense que sufría de un aneurisma cerebral y se recuperó después de oraciones que sufría de un aneurisma cerebral y se recuperó después de oraciones. El papa Francisco firmó un decreto después de la beatificación para hacer un candidato elegible para la canonización.

Después que el papa Francisco se reuniera el 5 de julio con el cardenal Ángelo Amato, prefecto de la Congregación para los Cuartos de los Santos, el Vaticano publicó una lista de documentos que el papa aprobó relacionadas con la canonización del beato Juan Pablo II y otras 11 causas de santidad.

Al publicar los derechos, el Vaticano también dijo: “El santo pontífice aprobó el voto favorables de la arquidiócesis de Cardenales documentales y otros padres respecto a la canonización del beato Juan XXIII (Angelo Giuseppe Roncalli) y ha decidido convocar un consistorio — reunión a la que asiste todos los cardenales y obispos de la Arquidiócesis. Una fecha para la ceremonia de canonización, pero...”

**Una fecha para la ceremonia de canonización, pero...**

La ceremonia de canonización es anunciada formalmente después de la beatificación para hacer un candidato elegible para la canonización.

Al anunciar la decisión sobre la causa del beato Juan, el padre jesuita Federico Lombardi, portavoz del Vaticano, dijo que las decisiones contienen una necesidad de la milagros y que puede definirse como un milagro aceptable. Sin embargo, el dicen, la novela en la causa del famoso... Dijo el portavoz. "Por lo tanto, el Santo Padre está mirando hacia el futuro..."
The Catholic Foundation
CORNERSTONE

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For more information on Planned Giving contact:
The Catholic Foundation of Oklahoma, Inc.
717 NW 23rd St., Oklahoma City, OK 73107
(405)721-4115  www.cfook.org www.besmer@archokc.org

Job Box

Administrative Coordinator
Good Shepherd Catholic School at Mercy is in need of an Administrative Coordinator. This position requires proficiency in Quick Books, Microsoft Office, and the ability to interface with web-based payroll/time management systems. Other duties will include; assisting the Director in assigned duties, transmission of a variety of financial documents, maintaining financial transactions, data entry, processes bills and invoices for payment, purchases equipment and supplies for day-to-day operations, receives and screens incoming inquiries and oversees day-to-day office administrative functions. Candidate must be able to effectively communicate both written and verbal, be detail oriented, flexible and maintain confidentiality at all times. Good Shepherd specializes in individualized academic and behavioral interventions for children with autism and similar neurological disorders. Our school is fast-paced and highly individualized. For information, please submit resume and salary requirements to, Director Brandi Brunett at: goodshepherd@cox.net or fax to: (405) 752-4638.

High School Teachers Needed
Mount Saint Mary High School in Oklahoma City has openings for the 2013-2014 school year for a full-time chemistry/Pre-AP chemistry teacher and part-time special education teacher. Fax resume and copy of certification to: Tahtia DeNeger at (405) 681-9209 or by email at tdeneger@mountstmary.org

First Grade Teacher
Sacred Heart Catholic School - OKC is seeking a first grade teacher for the 2013-2014 school year. Applicants must be Oklahoma certified in elementary education or early childhood education. Please send resume to Joanna Camacho, Principal, at 2700 S. Shartel Ave., OKC, 73109 or prinicipal@sacredheartokc.org

5th Grade Teacher
Sacred Heart Catholic School in El Reno is accepting applications for a 5th Grade teacher. Contact Shannon Slutton at (405) 282-2284.

First Grade Teacher
St. Joseph Catholic School in Enid, Oklahoma is seeking a teacher for First Grade for the 2013-2014 school year. Applicants must be Oklahoma certified in Elementary Education or have earned certification by the start of the school year. Please send resumes to Ms Wade Laffey, Principal, at walaffey@stjosephschoolenid.com or send by mail to St. Joseph Catholic School, 110 North Madison, Enid, Oklahoma 73704.

Middle School Teacher
St. Mary Catholic School in Guthrie, Oklahoma is accepting applications for a full-time certified Social Studies and Language Arts Middle School teacher. Submit resume to Jacque Cook at 520 E Warner Guthrie, Oklahoma 73044 - (405) 282-2071. Principal@stmarysguthrie.com. "practicing Catholic preferred but not required.

Development Coordinator
The Center of Family Love in Okarche is looking for a Development Coordinator. For immediate consideration, please email your resume to HR@cflinc.org

Religious Ed/Youth Director
Sacred Heart Church in El Reno is looking for a Religious Ed/Youth Director. Send resumes to Sacred Heart Church, 208 S. Brown, El Reno, OK 73036 or by email marenae49@gmail.com.

Youth Coordinator
Christ the King Catholic Church in Oklahoma City seeks a full-time Youth Coordinator. Applicant must be willing and able to work nights and weekends while maintaining regular agreed upon office hours. Minimum one year leadership experience in Catholic youth ministry required. Degree or certification in youth ministry or theology is preferred. Please send resumes to: Fr. Richard Stanishevsky, Christ the King Catholic Church, 8005 Deerst Road, Oklahoma City, OK 73120.
Sunday following 11 a.m. Mass.
Saturday following 6 p.m. Mass, and
Friday following noon Mass,
prayers will be as follows: Monday-
to Infant Jesus of Prague monthly.
(405) 685-4806.
Street, Oklahoma City. For more
Catholic Church, 3901 S.W. 29th
By St. Gregory's Abbey from 3 p.m.
Canonization of the first Native
"Celebrating the
Honor Powwow
14
weekend
in October.
recognition for all players born in
$10 games, door prizes and special
The evening will feature a variety of
while Bingo will begin at 6:30 p.m.
ages will be served at 5:45 p.m.,
Reasonably-priced food and bever-
Sebastian of Charmont, 5600 N.
Mass there will be an old fashioned
Mass there will be an old fashioned
will enjoy a luncheon at Saint
Dinner is at 6:30 p.m. A silent auction
will be at 2:30 p.m. For more infor-
Mass at 7:30 am in the Chapel.
5:30 p.m. Snacks are welcome for our
parish picnic with games and food.
At 6:45 p.m. Mass there will be an old
the Secular Franciscan Order
The Lay Missionaries of
the Secular Order of the Blessed
Mary of Mt. Carmel and
St. Teresa of Jesus
Catholic Church at 5054
Local
Volunteer Needed
1:15 p.m. the first Sunday of the
month at St. Thomas More Church in
Norman. The Library All are
welcome. If you would like to
learn how Francis lived plan to attend one
of our meetings. For more infor-
mation contact the Vocations Office at
405 721-9351, email
tions@archokc.org or complete
the online registration form at
archokc.org/vocations/home
The community of the
Secular Order of the Blessed
Virgin Mary of Mt. Carmel and
St. Teresa of Jesus - Oklahoma
Community and Province of St.
Theresa, meets at Little Flower
Church, OKC from 12 p.m. to 4:30 p.m.
For more information call
Katherine Byrne (405) 210-4826 or
Betty Sharp (405) 408-4275.
St. Charles Catholic Singles
(And friends) Dance at St. Charles
Borromeo Catholic Church at 5054
N. Grove Ave., OKC. Gathering
from 7 - 8 p.m. Music begins at 8
p.m. Snacks are welcome for our
sharing table. Further information:
call (405) 210-4826 or Betty Sharp
(405) 408-4275.
20 Fr. Rother Anniversary Mass
at Holy Trinity parish in Okarche,
at 10:30 a.m. Archbishop Coakley
will be the celebrant. Following
Mass there will be an old fashioned
bourbon pulse with games and food.
After lunch there will be adoration
in the church followed by a grave-
side prayer service. Please bring
your own lawn chair or blanket and
a dessert to share. All are welcome!
27-28 Used Book Sale
at Cathedral of Our Lady of Perpetual
Help from 8 a.m. to 4 p.m., Saturday
July 27, and from 9 a.m. to 1 p.m.,
Sunday July 28. The Book Sale will
be held in the Conlon Center.
28-30 Emmaus Days is a retreat
for young men in high school who
want to learn about the call to the
priesthood and explore their rela-
tionship with God. For more infor-
mation contact the Vocations Office at
405 721-9351, email
vocations@archokc.org or complete
the online registration form at
archokc.org/vocations/home
21-27 Natural Family Planning
Awareness Week
21 The Secular Franciscan Order
of St. Francis Fraternity meets at
3:15 p.m at St. Anthony’s
Hospital Chapel. For more informa-
tion call Jim Dehre at 830-8686.
20-21 July 4th Family Picnic and
Dance at St. Cecilia Parish, 3801
N. May Ave, OKC. Gatherings
begin at 1:00 p.m. Snacks are welcome for our
sharing table. Further information:
call (405) 721-9351, email
vocations@archokc.org or complete
the online registration form at
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Guatemalan priest during visit to Oklahoma: Remember Father Rother and pray for evangelization

OKLAHOMA CITY — Chimaltenango, Guatemala, in the Diocese of Sololá, is a little more than 60 miles from Santiago Atitlán, the Catholic mission shaped so strongly by the presence and witness of Servant of God Father Stanley Rother, who was murdered there in 1981.

In the memory and imagination of the faithful throughout the Diocese of Oklahoma, as throughout the Archdiocese of Oklahoma City, the figure of Father Rother (or Padre Apías, as he's known in the Guatemalan Tzutuhil dialect) looms large — so much so that, in the mind of Father Ernesto Gramajo, who was in Chimaltenango in the late 1980s, the priest from Okarche, Okla., assumes legendary proportions.

"For the diocese, the mission is very important, along with Father Rother and the other priests who came from Oklahoma and stayed there for many years in the parish of Santiago Atitlán," said Father Gramajo.

To the young Ernesto Gramajo, Father Rother was the quintessential priest, the ultimate example of what it means to pastor a people, to walk with them in either security or peril.

"He is an example of a true priest," Father Gramajo said. "To be a pastor is to be with our people, to accompany them as good times and bad to put up to the point of giving our lives for them."

Given his appreciation for Father Rother's faithfulness to the priests, it's not surprising, really, that Gramajo himself became a priest.

"All of the work he did has been a model for me, for my life as a person and my life as a priest," Father Gramajo says.

Even though he had long been captivated by the history of Father Rother, though, Gramajo was 20 years old before he really sensed his own vocation.

"In 2002, I was studying at a university," Father Gramajo related. "I was in the midst of that and I had a strong personal experience or encounter of God. That implanted in me a feeling in my life that I wanted to discover who God was for me, what He was calling me to do. I was decre- sing a call of God to be a priest."

He left the university and entered seminary. In December 2005, his bishop ordained him a priest and assigned him to a parish. In 2012, he was assigned to the parish of Our Lady of Guadalupe in Guatemala City, where he began to pursue an advanced degree in psychology.

The degree demanded English proficiency — and Father Gramajo preferred to master the language through an immersion experience.

"I had those six months to study English and I talked about it with my bishop to be the opportunity to come to the United States," said Father Gramajo.

The bishop sent him to Oklahoma. Specifically, Bishop Gonzalo de Vllo Y. Vasquez, S.J., and Archbishop Paul Schudalla asked Father Gramajo to come to the mission of Santiago Atitlan; he'd even seen the chapel stipped by the blood from Father Rother's communica- tion. Yet, he'd never explicitly known Father Rother was from Oklahoma and he might not have realized it dur- ing his six months in the state had it not been for an unlikely friendship.

Bill Smiley is a Guatemalan priest who's known the Rother family for years. He and his family knew the Servant of God Father Stanley Rother, who was murdered in Okarche, Okla., assumes legendary proportions.

"When I visited the graves of Father Rother, it was very important for my life because of the great example of Father Rother," Father Gramajo said.

Smiley added: "He had studied all of it in Guatemala, but now he had the chance to experience it." For Gramajo, the implicit forbiddance among those who know and love the story of Father Rother confirms the universality of the faith.

"As Catholics, we have the unity of faith in different places," he said. "Remember the example of Father Rother and pray for the development of evangelization. Pray also for help in the here and now with the problems of the needs of the many immigrants in Oklahoma. They also need spiritual attention in their own language. That is a magnificent opportunity to collaborate in the evangelization of Oklahoma."

Tina Yoko Durrion is the director of communications for the Archdiocese of Oklahoma City.

Father Stanley Rother Guild: What is it and why do we need one?

By Cara Kooning

The Sooner Catholic

Like other such guilds around the world, the Father Stanley Rother Guild formed to advance the cause for saintliness of a person — in this case, Father Rother.

"The guild is a necessary compo- nent of the canonization process," said Father M. Price Oswalt, the director of the Father Stanley Rother Guild. "It helps unite the people of God behind the candidate. Some guilds begin well before the cause is ever opened. For example, Servant of God Father Emil Kapaun from Wichita. His guild was started after the Korean War ended. However, Kapaun's cause did not officially open until 2007."

The purpose of the Rother Guild is three-fold: (1) to pray; (2) to tell Father Rother's story; and (3) to financially support Father Rother's cause for sainthood.

The first and foremost goal of the guild is to pray for the cause of Father Rother. For the guild members to pray is to invite others to pray for Father Rother's cause is important. The call to make someone a saint proceeds from the people calling the Church to declare a person a saint. One of the most powerful ways to do that is through prayer.

The second goal is to tell Father Rother's story. The members of the guild aim to tell as many people the story of Father Rother's life, ministry and death as possible. The more people who know of him, the more people can pray. The guild spreads knowledge of Father Rother by using as many forms of communication as they can, including the guild website, Facebook, Twitter, parish bulletins, Saintly Catholic articles, guild Masses and prayers for the dead.

The guild also encourages others to share what they know of Father Rother — whether they acquired that knowledge through a personal rela- tionship with Father Rother or by reading his book, coming to a Guild Mass or listening to a talk on his life and ministry. Even sharing a Facebook post or retweeting is a way to share the story of Father Rother.

The guild is here to create those opportunities to share and spread the story.

The third goal of the guild is to pro- vide financial support for the cause of canonization. There are many financ- ial considerations when a diocese opens a cause for sainthood. Just one example is the books. Once the cause has moved along and documents can be released to the public, all the relat- ed documents are printed, bound and given to certain members of the court. They're also made available to the public. At least 55 copies must be printed. The discussion that is being to the cause has to pay for this.

"Another important aspect is when the person is in need of a miracle," Father Oswalt explained. "The guild serves as a place where people can write to speak of the favors they are receiving through the intercession of the candidate. We are not at this stage as yet."

If you become a member of the Rother Guild, you don't have to wear altar cloths or plan bake sales. That is all done by the Rother Guild Board, which includes: President Most Reverend Paul E. Coakley, bishop; Father M. Price Oswalt, Father Billy Lewis, Cara Kooning, Sheila Morgan, Edith Mirandas, James Johnson, and James Miller; Kathy Vogt, Nancy Schuhhuh and Tammy Jacob.

If you do become a member of the Rother Guild, the board asks you to pray and spread his story. Everyone can do this with or without being a member of the Rother Guild but, by becoming a member, you help to financially support the cause. To become a member, you can attend a Rother Guild event, purchase a mem- bership through the guild website at www.fatherstanleyrotherguild.org or request a form at fathernowen@fatherstanleyrother- guild.com.

Cara Kooning is the photographer and special projects editor for the Archdiocese of Oklahoma City.