Carmelite Sisters of St. Therese of the Infant Jesus celebrating 100 years

On July 16, the Carmelite Sisters of Saint Therese of the Infant Jesus will celebrate the 100th anniversary of their community with an open house. The seed that would grow into the community was planted in Bentley, Okla., on July 16, 1917. Carmelite Father Edward Soler recruited two young women from the east coast to help teach Choctaw Indian children in Atoka County in southeastern Oklahoma. Within a few years, the group of women called "Companions of the Little Flower" had grown, and their work branched out to local and more distant parishes. Under the supervision of Bishop Theophile Meerschaert, the community embraced a contemplative/active lifestyle as Third Order Carmelites. Bishop Meerschaert's successor, Bishop Francis Kelley, saw the need for canonical recognition of the sisters in the Church and initiated the process. In 1926, he approved the sisters' move to Oklahoma City at the invitation of the Carmelite Fathers to establish their motherhouse and work in the new parish of Our Lady of Mount Carmel and Saint Therese, now better known as Little Flower in Oklahoma City. In 1928, Bishop Kelley presided at the canonical erection of the community and received the vows of the sisters to be recognized in the Church as "Carmelite Sisters of Saint Therese of the Infant Jesus." Mother Agnes Teresa Cavanaugh was elected the general superior of the congregation and was re-elected by her sisters again and again for the rest of her life. In 1937, the community was aggregated to the OCD Carmelites. Father Soler remained the spiritual guide of the community until his death in 1953. Villa Teresa became the motherhouse of the community in 1933. Upon moving in, the sisters immediately established the first all-day kindergarten in Oklahoma City. Each following year added another elementary grade to the growing school. Before and after school care was provided for students. Every room in the convent was part of the mission. The third floor dormitory was outgrown and neighboring properties were purchased one by one to meet the needs. A vacant lot on the block allowed Mother Agnes to build a grade school, which opened in 1951, shortly before her death that year. Her sisters did their best to carry on the work she envisioned. Villa Teresa School was in operation until 2012. The convent chapel was an integral part of the school campus throughout those 79 years. Villa Teresa Tulsa Kinderksen operated from 1960 to 1988 and Villa Teresa Moore from 1988 to 2011.

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Archbishop Coakley’s Calendar

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

July 16 - Mass and celebration of 100th anniversary of Carmelite Sisters of St. Therese of the Infant Jesus, 11 a.m., St. Ann Retirement Center, OKC
July 18 - Mass, 11:30 a.m., St. Francis de Sales Chapel, CPC
July 18-19 - Provincial meetings of bishops, Tulsa
July 20 - Pastors’ Advisory Committee meeting, 10 a.m., downtown Petroleum Club, OKC
July 20 - Archdiocesan staff meeting, 9:30 a.m., downtown Petroleum Club, OKC
July 20 - Rother Beatification Team meeting, 2 p.m., CPC
July 20 – Mass at Our Lady of Guadalupe Catholic Youth Camp
July 26-28 - Applied Biblical Studies Conference, Franciscan University at Steubenville, Ohio
July 29 - Memorial Mass for Venerable Servant of God Stanley Rother, 5 p.m., Holy Trinity, Okarche
July 26-28 - Mass and celebration of 100th anniversary of Carmelite Sisters of St. Therese of the Infant Jesus, 11 a.m., St. Ann Retirement Center, OKC
July 28 – Senior diocesan artist Kyle Dillingham, 6 p.m., Our Lady of Guadalupe, OKC

Catholic Charities Executive director named to national board

Archbishop Paul S. Coakley

Catholic Charities USA (CCUSA) announced that Patrick Raglow, executive director of Catholic Charities of the Archdiocese of Oklahoma City, has been approved for a member of the CCUSA national board of trustees.

Catholic Charities of the Archdiocese of Oklahoma City is a member of CCUSA, which provides training and program resources to local agencies across the country.

“I am honored to be named as one of four new members of the board,” Raglow said. “I look forward to serving on the board of Catholic Charities USA. We have much to address locally, but I believe the insight and contacts I will gain through participation at the national level will ultimately benefit my role in our archdiocese. I also look forward to sharing our local insights and best practices with the national network.”

Raglow has served as executive director of Catholic Charities since 2011. Catholic Charities has 8.6 million net-of-federal-agency that last year served more than 13,000 Oklahomans through 16 social service programs. Raglow guided Catholic Charities’ disaster response to Hurricane Harvey that ravaged central Texas in 2017, and under his leadership, the agency embraced on a $10.5 million capital campaign to construct a new services building in Oklahoma City.

Prior to this position, he served as the vice president for administration for Catholic Charities of Southern California after retiring from the U.S. Air Force as a colonel in 2009.

Established in 1912, Catholic Charities serves all, regardless of race, religion or national origin through its mission to provide help and hope through Catholic tradition of service. To learn more about Catholic Charities, visit www.ccusa.org.

Catholic Charities, Sunbeam Family Services host Christmas in July

Catholic Charities, Sunbeam Family Services host Christmas in July

A Christmas in July donation drive will be held July 10-15 to collect items for “A Very Giving Christmas,” a Christmas store for local families in need held in December by Catholic Charities and Sunbeam Family Services.

Drop-off locations will be at CatholicCharities of Oklahoma City, 1224 N. Wister, 1100 N.W. 14, from 8:30 a.m. to 5 p.m. There is also a shelf for new toys for babies and toddlers, and bicycles for children of all ages. A complete wish list can be found at AlveyGiving.org.

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St. Gregory’s monks replace earthquake damaged workshop

By Teddy King
The Sooner Catholic

Being faithful workers of the Rule of Saint Benedict that is epitomized in the motto Ora et Labora – pray and work – the Benedictine monks at St. Gregory’s Abbey in Shawnee live lives of community and private prayer, spiritual reading and manual labor. For 66 years, they used a two-story cinder block and brick building for various work. But, an earthquake in 2011 caused catastrophic damage to Benedictine Hall also severely damaged the monks’ workshops building. They continued to use the damaged building in a limited way until deciding its future.

“Disasters provide opportunities for change and perhaps even improvement in a given situation. That seems to be the case here,” St. Rev. Lawrence Staseyky, O.S.B., abbot of Saint Gregory’s, told the Sooner Catholic.

“We determined not only that it would have been financially imprudent, if not impossible, to save the old building but that a newly designed facility could actually better serve our current needs as a community.”

The monks decided to demolish the old building and other sheds that were in disrepair and replace them with a steel frame and metal sheet building with a bigger footprint and square footage. The new building will be about 9,000 square feet and will house an expanded space for woodworking, painting and finished wood crafts, various hambo crafts, a tailor shop, a space to broad poultry and keep equipment for poultry activities, a shop for apiary and honey harvesting equipment, a shop for gardening and landscaping equipment, a photography studio, and a kitchen where the monks can produce and package items such as soap, honey and jam for retail sale.

“As abbot, I believe this is a very important project for the future of our monastic community. It will provide a space for healthy activities and work projects that we can share as a community. It will help us to develop the various abeyance enterprises that earn revenue for the monastery and help us to become better known to the public,” Abbot Lawrence said. “And, this is very important, it will encourage the imagination and involvement of vocation candidates for the monastery. There is a reason some of our finest memories as a community happen to times when we worked together as a team, especially with manual labor. In such times, we have a strong sense of our collaboration with God’s own creative activity and with one another in building up our community by serving others.”

The old building was demolished in March, and construction of the new building began in June.

Ted King is a freelance writer for the Sooner Catholic.
Choosing unity

In this time of bitter division, can Catholics show Americans a better way?

Today, our country is deeply fractured along political lines. A 2017 Pew study reports that 86 percent of Americans describe our country as “more politically divided today than in the past.” This is evident since the survey question was first asked in 1964, and since then the 46 percent who responded this way in 2009.

While there are real differences of opinion on issues such as health care, tax reform, engagement in foreign policy, and trade, what seems to be changing is the tone of public discourse and people’s disinterest in hearing other viewpoints.

There is more of an “us vs. them” mentality, a lack of trust toward those who are different and a harsh polarization between Americans similar in beliefs and political positions.

We are encouraged to listen to the opinions of others, and we are given permission to voice our views. We are encouraged to express our differences with others and to explore our beliefs and interests. This encourages the sharing of ideas and helps us to listen and learn from each other.

Engaging in this way can help us to better understand the beliefs and values of others, as well as our own. It can also help us to develop empathy and compassion for those who are different from us.

To uphold this country’s system of justice, promote the common good, and support the dignity of all people, we must engage in dialogue and listen to the perspectives of others. By doing so, we can work together to create a culture of respect and understanding, rather than one of division and conflict.

In the words of Father Stan Rother, “We are not only given the freedom to choose, but we are also responsible for the decisions we make. Our choices have consequences, and it is important that we make choices that benefit ourselves and others.”

In this way, we can work towards a future where Americans of all backgrounds and political beliefs can come together to build a better society.

Father Jack Wall Catholic Exchange president

Contagious Faith

A Christocentric, personalistic ecclesiology

Several times in the past few months, I’ve stumbled upon articles and comments by well-meaning Catholics who are alarmed that Catholics are starting to talk about their faith in terms of a personal relationship with Jesus. Often, their concern is in the “eccelesia” that grounds such a view. For, if people can have a “personal” relationship with Jesus, then what does the Church do? The idea of a personal relationship with Jesus seems to them to come out of a deficient ecclesiology.

However, I propose that it is precisely a deficient ecclesiology that prevents people from having a personal relationship with the Lord. In fact, that is what the Church seeks to bring us into. What Vatican II gave us and (more importantly, since) is a Christocentric, personalistic ecclesiology—“Lumen Gentium” indicated — is Latin at least that: the Church exists as a society or sacrament and sacrament of Jesus, and of the unity of the whole human race. “Catholic, Ecclesia sits in Christi vitam sacramentum seu sacramentum et instrumentum integralis unionis,” (sacramentum and instrumentum integralis unionis) makes the Church a sacrament of Jesus in Christ. This message “in Lumen Gentium” unlocks the apparent conflict between our personal and communal dimensions of our faith.

To be at one affirmation that in the Church we find the means to the most intimate relationship with God possible this side of heaven—and, far from turning us in on ourselves, this intimacy draws us to want others to share in it as well. Intimacy with God is the heart of the human-birth race. When we understand what the Church offers us, we cannot help but want others to have it, too. We don’t feel this outward thrust, it is that something that has gone wrong.

The Church is the “apex” of God’s plan. The Second Vatican Council has already demonstrated that the Church is the primary route that the Church must take to reassert its mission: the Church is the primary route that the Church must take to reassert its mission by engaging in a culture of encounter and meeting the needs of our brothers and sisters. It is the “apex” of God’s plan. The Second Vatican Council has already demonstrated that the Church is the primary route that the Church must take to reassert its mission: the Church is the primary route that the Church must take to reassert its mission by engaging in a culture of encounter and meeting the needs of our brothers and sisters.

Carmelite Sisters of St. Therese of the Infant Jesus celebrating 100 years

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“The need for new initiatives is always there,” Major Superior Sister Patricia Ann Miller said.

To the schools operated by the sisters, led to the closure of the schools. In addition to the schools operated by the Carmelites, the school also operated by the Carlsbad School was the St. Ann Home, Harrah, which was closed in 1983.

The Carmelite Sisters of St. Therese of the Infant Jesus new magazine and website for 100 years.

“All please God and every man – with the light and the strength to measure up to his proper calling.” — Saint John Paul II, Redeemer of Man. 14

Thankfully, the conversation in the Church, about the Church, has begun to shift. Que very important mark of this shift is a new document published by the United States Conference of Catholic Bishops, called “Living as Missionary Disciples.”

This document seeks to provide a watershed moment for the Church in the United States of the profound integration of magisterial teaching on the new evangelization over the past 50 years. Not only does it provide a concise theological summary of what the New Evangelization is, but also provides a methodology for how to engage in the work of missionary discipleship. The second part of the document provides a way for the Church to engage in the work of missionary discipleship.

The Carmelite Sisters of St. Therese of the Infant Jesus are starting to talk about their faith in terms of a personal relationship with Jesus. Often, their concern is in the “eccelesia” that grounds such a view. For, if people can have a “personal” relationship with Jesus, then what does the Church do? The idea of a personal relationship with Jesus seems to them to come out of a deficient ecclesiology.

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Archdiocese’s first archbishop dies
Archbishop Quinn oversaw diocese’s reorganization

By Sooner Catholic Staff

Archbishop John R. Quinn, the first Archbishop of Oklahoma City, died June 22 in San Francisco at age 88. His funeral Mass was held July 10 at the Cathedral of St. Mary of the Assumption in San Francisco, attended by Very Rev. William Novak, vicar general for the Archdiocese of Oklahoma City.

Quinn was only 38 in 1967 when Pope Paul VI named him an auxiliary bishop in his home diocese of San Diego. He was, at his death, one of the last members of the U.S. hierarchy of that era. He was ordained a priest in 1953, nine years before the opening of the Second Vatican Council, and the work of that council would color his writing and teaching for the rest of his life.

It was upon the council documents, particularly “Lumen Gentium,” the Dogmatic Constitution on the Church, that he based his calls for change. Quinn’s first book, published in 1969, “The Reform of the Papacy: The Costly Call to Catholic Unity,” was actually spurred by Saint John Paul II’s 1995 “Ut Unum Sint.”

That encyclical emphasizes the centrality of Christian unity in the Catholic Church and expresses John Paul’s desire to enter into “patient and fraternal dialogue” about how the papacy might better serve the Church.

In November 1971, at age 42, Quinn was appointed the 18th bishop of the Diocese of Oklahoma City and Tulsa and was installed on Jan. 5, 1972. He served in the middle of a howling winter storm.

Under his guidance, the diocese became the Archdiocese of Oklahoma City on Dec. 13, 1972, and the Diocese of Tulsa on Feb. 7, 1973. This required a tremendous amount of organization and diplomacy with the reassignment of priests and deacons, property transfers, etc. He was appointed the first Archbishop of Oklahoma City on Dec. 13, 1972, and installed on Feb. 6, 1973.

In 1974, Archbishop Quinn resurrected the diocesan newspaper that had been discontinued, bringing it back as the Sooner Catholic. Among his other priorities were an emphasis on priestly vocations, desire for better pastoral care of Spanish-speaking Catholics, the appointment of a full-time youth director, and a reorganization of Catholic charities. Archbishop Quinn was personally appointed by Pope Paul VI to participate in the 1974 World Synod of Bishops, and from 1977 to 1980, he served as president of the U.S. bishops conference.

When Archbishop Quinn was named Archbishop of San Francisco early in 1977, he was replaced in Oklahoma by Archbishop Charles Salatka. Quinn remained Archbishop of San Francisco until 1995, when, at age 66, he requested to resign ahead of the mandatory retirement age of 75.

In 1984, Pope John Paul II named him a cardinal. His first book, published in 1991, “Seven Story Mountain” was a masterpiece of autobiography whose worth has only increased since it first appeared in 1948. Merton opens with “On the last day of January 1915, under the sign of the Water Bearer, in a year of the Great War, and down in the shadow of some French mountains on the border of Spain, I came into the world.” That is the story of a man who climbed from the austerity of an atheistic and worldly life to become a celebrated writer and a Trappist monk.

Prayer for Priestly Vocations

Heavenly Father, fill the hearts and minds of men from our archdiocese with the power of the Holy Spirit, so that those you call to the priesthood may respond to your invitation with courage and generosity.

Give parents the faith, love and spirit of sacrifice that will inspire them to rejoice with courage and generosity.

With the power of the Holy Spirit inspire young men throughout the diocese to discern a vocation to the priesthood.

May the intercession of Our Lady of Perpetual Help, Saint Joseph and Servant of God Father Stanley Rother help us to do our will and become good stewards of the gift of our vocation.


Summer reading: Satire, saints and Father Brown

By J.E. Helm

The Sooner Catholic

Many people are lucky enough to have a bit of a break during the summer, maybe as a vacation, maybe just the enjoyment of a slower pace at work. A question may come up as to what would be a good book to relax with over summer.

“Merrie England: A Journey through the Shire” by travel is what it is wanted, then an excellent book is “Merrie England: A Journey through the Shire.” Author Joseph Pearce styles himself not as a mere travel but as a pilgrim. He describes, in beautiful prose, his on-foot visits to cathedrals, to Sherwood Forest, to moors, to small villages with thatched roofs, to country churches and mo- nastic ruins. He tells about saints unknown and fills us in on English history from a uniquely Catholic point of view. A very special feature of this book are the black and white photographs used to illustrate the sites he visits. These pieces are of such quality as to seem almost like pen and ink drawings, which at first they appear to be. In all, this book makes for delightful summer reading.

Seven Story Mountain

“My Sisters the Saints: A Spiritual Memoir” by Patricia Treacy. This book presents a number of real-life, authenticated miracles that will make any reader sit up and take notice.

The Complete Father Brown Mysteries

By J.E. Helm

The Sooner Catholic

Ambitious readers could make use of Vicki Bartholomew’s “How to Read Your Way to Heaven” as a reading guide or could consult the U.S. Conference of Catholic Bishops’ “Recommended Reading” at usccb.org/recommended reading. J.E. Helm is a freelance writer for the Sooner Catholic.
He was an eyewitness to the resurrection of Jesus Christ and a faithful apostle of the Lord. He was also a humble laborer who labored in the field of faith and shared the good news of salvation to many people. As a saint, he was known for his devotion to the Eucharist and his deep love for the Blessed Virgin Mary. He was also known for his piety and sanctity, which inspired many people to follow his example and lead a life of virtue and holiness.

The feast day of Saint Joseph of Cupertino is celebrated on September 18th, and his relics are venerated in the Church of St. Joseph of Cupertino in Rome. The saint is also known as the “Flying Saint” because of his alleged ability to levitate and fly, which is a sign of his great sanctity and closeness to God.

In conclusion, Saint Joseph of Cupertino is a saint who is loved and revered by many people around the world for his holiness, piety, and dedication to the Eucharist. His feast day is celebrated on September 18th, and his relics are venerated in the Church of St. Joseph of Cupertino in Rome.
La planificación natural familiar es decirle sí al plan de Dios para el amor matrimonial

Seamos sinceros: parejas que abrazan la práctica de la planificación familiar natural sobre un terreno de guerilla en una guerra contra lo que es una maledad, una sin una gran victoria. No es una enfermedad a ser tratada con medicamentos y terapias, sino un regalo para ser recibido con respeto y reverencia.

Contrario a la evidencia médica y la sentencia del tribunal, el gobierno (incluidos los fármacos que inducen el aborto) se incluyan entre los “servicios preventivos”. No hay ninguna razón para que todos los anticonceptivos aprobados por el gobierno se incluyan en el plan de salud de los empleados. Se ha demostrado que los farmacéuticos que inducen el aborto se incluyan en el plan de salud de los empleados. Se ha demostrado que los farmacéuticos que inducen el aborto son contraculturales. Están nadando en un río de prétensiones que se les ha servido a más de 72,000 personas, incluyendo a los miembros de las familias que necesitaban estar atados!

La planificación natural familiar no es anarquía. A diferencia de los métodos anticonceptivos que usan hormonas o fármacos para suprimir los deseos sexuales, la planificación natural familiar ofrece una forma de vida que una pareja acepta y respeta. Es una forma de vida que se debe de prolongarse para aprovechar al máximo la creatividad de Dios y de formar sus conciencias e intentar decisiones de acuerdo con su intención para la planificación familiar.

Todas las parejas casadas están llamadas a la paternidad responsable. Para los católicos, esto significa que todos los miembros del matrimonio deben participar de la tarea de la fertilidad. En Argentina, una pareja puede practicar la planificación natural familiar y aún tener hijos. Estas experiencias humanas que suceden en la misma forma en que una pareja acepta y respeta la fertilidad es una forma de vida que debe de prolongarse para aprovechar al máximo la creatividad de Dios y de formar sus conciencias e intentar decisiones de acuerdo con su intención para la planificación familiar.

Lo que significa en última instancia vivir todos los días de tu vida: ser padre o madre de hijos; disfrutar de la paternidad responsable. Para los católicos, esto significa que todos los miembros del matrimonio deben participar de la tarea de la fertilidad. En Argentina, una pareja puede practicar la planificación natural familiar y aún tener hijos.

Para su examen de Dianeocao, el examinador le dijo que debía repetir dos veces el examen mientras celebraba la misa en la que estaba siendo examinado. El examinador no le preguntó a su sacerdote para el examen de Dianeocao, otro pequeño milagro ocurrió. El presbítero de Dianeocao, un joven hombre de gracia inteligente que era un sacerdote, profesó en su profesión. Los católicos son un grupo de franciscanos que están siendo examinados individualmente por el sacerdote, pero también por la Iglesia. La planificación natural familiar es un regalo para ser recibido con respeto y reverencia.

En Argentina, una pareja puede practicar la planificación natural familiar y aún tener hijos. Esta decisión política manifiesta un profundo respeto por la belleza y bondad de la fertilidad. Las parejas son liberadas de la presión de paternidad responsable. Para los católicos, esto significa que todos los miembros del matrimonio deben participar de la tarea de la fertilidad. En Argentina, una pareja puede practicar la planificación natural familiar y aún tener hijos.

La Iglesia Católica ha sido criticada por favoritar el aborto sobre la vida. La planificación familiar natural no es anarquía. A diferencia de los métodos anticonceptivos que usan hormonas o fármacos para suprimir los deseos sexuales, la planificación natural familiar ofrece una forma de vida que una pareja acepta y respeta. Es una forma de vida que se debe de prolongarse para aprovechar al máximo la creatividad de Dios y de formar sus conciencias e intentar decisiones de acuerdo con su intención para la planificación familiar.
are you listening

While I have been writing this column, the University of Oklahoma is in the midst of a federal investigation into the handling of sexual assault reports. Last week, the university announced that it had received a formal complaint from a former student who accused a former professor of sexual assault. The university has since launched an internal investigation into the matter.

In response to the investigation, the university has taken several steps to address the issue. It has contacted students who may have been impacted by the professor’s actions, provided resources and support, and offered a confidential hearing to the accused professor. The university has also pledged to review its policies and procedures regarding sexual assault.

As a community, it is important that we continue to have open and honest conversations about sexual assault and the steps we can take to prevent it. This includes listening to survivors, supporting those impacted, and ensuring that our institutions are accountable.

For those seeking resources and support, the university has provided a list of resources on its website. Additionally, there are many organizations and resources available to help individuals who have experienced sexual assault.

By Sally Cross Nash

OUCO Newman Center

Students at the Newman Center for the University of Central Oklahoma in Edmond, under the guidance of campus minister Erin Snow, and St. John staff, the group offers a space for students to gather for prayer and study. The group offers a space for students to gather for prayer and study.

The Newman Center is located at 3210 S. Agnew Ave., OKC.

Deacon Gary J. Shively’s Ordination to the Priesthood

August 19, 2017

St. John the Baptist Catholic Church, 7501 W. Britton Rd., OKC.

Father Gary Shively was ordained to the priesthood by Bishop Deacon Gary J. Shively’s Ordination to the Priesthood. The ordination was presided over by Bishop Stanley M. Thomas, with Bishop Thomas and Bishop Richard J. Malone. The ordination was presided over by Bishop Stanley M. Thomas, with Bishop Thomas and Bishop Richard J. Malone.

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July feast days: Kateri, Serra and Mary Magdalene

By Ted King
The Sooner Catholic

Saint Junipero Serra
July 24 was the feast day of Saint Junipero Serra (1713-1784), who was a Spanish Franciscan who went to New Spain (Mexico) in 1749 where he worked to convert the native Indian population in Mexico, and he founded many missions in California. He was canonized in 2015.

Saint Thomas the Apostle
July 3 was the feast day of Saint Thomas the Apostle. Thomas is popularly known as “doubting Thomas” because he said he had to place his hand in Jesus’ wounds to believe that Jesus had risen from the dead (John 20:24-29). Thomas took Jesus had risen from the dead and later a priest. In his 36 years, he founded three orders: the Clerics of Saint Paul or Barnabites, an order of nuns called the Angelic Sisters of Saint Paul, and an order for married people called the Laity of Saint Paul.

Saint Anthony Zaccaria
July 5 was the feast day of Saint Anthony Zaccaria and Saint Elizabeth of Portugal. Saint Zaccaria (1592-1539) died on July 5, 1539. He was born to a noble Italian family. As a young man he became a physician and later a priest. In his 36 years, he founded three orders: the Clerics of Saint Paul or Barnabites, an order of nuns called the Angelic Sisters of Saint Paul, and an order for married people called the Laity of Saint Paul.

Saint Maria Goretti
July 6 was the feast day of Saint Maria Goretti (1890-1902), the daughter of poor farmers. In July 1902, when Maria was 11, she was attacked by a man who attempted to rape her. In the struggle that ensued he stabbed her with a dagger and ran away. She was taken to the hospital where she forgave her attacker and then died. Her attacker was sentenced to 30 years in prison. He became repentant after seeing Maria in a dream, offering him flowers.

Saint Camillus de Lellis
July 18 is the feast day of Saint Camillus de Lellis (1550-1614), an Italian. At a height of 6′6, he is one of the tallest saints. While he fought against the Turks, he contracted an illness that affected his leg. He limped for the rest of his life. When he was 24, he gambled away all possessions. It was a turning point. He began working for Franciscans, and then began to serve the sick at a hospital where he had been a patient. He founded the order of The Ministries of the Sick, which was recognized by Pope Gregory XIV in 1591. Saint Camillus de Lellis is a patron saint of the sick, nurses and nursing associations.

Saint Ignatius Loyola
July 31 is the feast day of Saint Ignatius Loyola (1491-1556). He was a Spanish priest who founded the Society of Jesus (Jesuits). At age 17, he became a soldier and lived a dissolute life. At 18, a cannonball broke his legs at Pamplona, thereby ending his career as a soldier. During his recovery, he read “The Golden Legend” and “The Life of Christ” by Caustius, and underwent a religious conversion that led him to become a priest.

Saint James the Apostle
July 25 is the feast day of Saint James the Apostle along with John and witnessed figuration appear Moses and thw 17:1- preached News in maryia and was behead-salem under King Herod 42. Saint James is buried in the Cathedral of Santiago Compostela, Spain, which is, therefore, a destination for walking pilgrims. The pilgrimage route is known as The Way of Saint James.

Saint Kateri Tekakwitha
She was the sister of Lazarus, whom Jesus raised from the dead, and of Martha (John 11:1-44), whose feast day is July 29. Mary Magdalene was present at the Crucifixion (Mark 15:37, 40) and was the first one to see Jesus after His Resurrection (John 20:1-16).

Saint Lawrence of Brindisi
July 21 is the feast day of Lawrence of Brindisi (1550-1591), who was an Italian Capuchin priest. He knew several languages, including Semitic ones. He was enlisted by Pope Clement VIII to work on the conversion of Jews in Rome. Saint Lawrence worked with the counter-reformation to bring Catholics back to the faith from Protestantism. He served as a military chaplain, a diplomat for the Holy See, and Vicar General of the Capuchin Order. He is a doctor of the Church.

Saint Mary Magdalene
July 22 is the feast day of Saint Mary Magdalene. She was a Lebanese priest monk who became a hermit. After his death in 1898, monks carried his casket to his grave. For several months the monks saw a glow by his grave.

What is a feast day?
The Catholic Church assigns a date out of the year for each canonized saint – known as the “saint’s feast day.” The dates are remembered on their individual feast days with special mention, prayers and scripture readings. A saint’s feast day can be the day of death or a day assigned by the Church. Some saints’ feasts are celebrated in the saint’s town or country. Others are celebrated internationally.

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