Saint Gregory’s Abbey Rejoices with Ordination of Father Copelin

SHAWNEE — With fellow Benedictine monks and priests, as well as priests from throughout the archdiocese joined in prayer, Archbishop Beltran ordained Boniface Copelin, OSB, a Roman Catholic priest, on Aug. 21 in the historic Saint Gregory’s Abbey.

The Eucharistic Celebration of Ordination took place on the Memorial of Pope Saint Pius X. In his homily, Archbishop Beltran paid tribute to the Church leaders who have planted the seeds of Catholicism and faith throughout the ages, including the early days before Oklahoma entered into statehood.

Brother Boniface was presented for ordination to the archbishop by Abbot Lawrence Stasyszen, OSB, abbot of Saint Gregory’s Abbey.

“More than 130 years ago, Father Isidore Robot and Brother Dominic Lambert crossed the Arkansas River at Fort Smith and entered the Indian Territory,” Archbishop Beltran said, looking directly at Father Copelin, who was seated on the altar a few feet in front of the archbishop. “They were Benedictine monks from France who came here to be missionaries.”

Archbishop Beltran said the Benedictine missionaries came to this part of the world with faith, vision and purpose. They established churches and schools and over the years helped guide the people who lived here to know, love and serve Christ.

“Brother Boniface, like Father Isidore and Brother Dominic before you and like all the other monks of Sacred Heart and Saint Gregory’s, deep within your soul you have heard a call. It is a call from God. At times it seemed clear and compelling. At times there was confusion and uncertainty.”

continued on Page 10
The Good News

... Somewhere To Go!

Staying at a hotel in Rome, you quickly adjust to the European manner of numbering the various floors. What we call the first floor, they refer to as the entrance or ground floor and identify it as “O” or “zero.” Consequently, our second floor becomes their first floor and so on up the building.

On one occasion, the hotel I was staying in had a lobby and five guest floors above it. We would number that as six floors. They numbered it “O” — or “zero” and then one to five. Knowing the European system beforehand, I was not at all surprised. Yet one day as I boarded the elevator on my fifth floor, I touched the “O” to go down to the lobby level (our first floor) and a crazy thought struck me. In my wild imagination, I said: “You are going nowhere!” From then on, every time I entered an elevator in Europe and touched the “O”, I always say to myself: “You are going nowhere!”

I know there are many people who believe their lives are useless or tiring or boring or so incidental that they feel they are going nowhere! Yet, the reality is that no matter who we are, no matter what we do or don’t do, we are all indeed called by God. We are invited by Him to go somewhere. That somewhere is heaven. However, since we cannot see it from here, since it is shrouded in great mystery, since we don’t fully understand the very life we have, there are questions, there are doubts. Sometimes there’s even confusion and what’s worse, despair. We press the “O” button and we panic! We go nowhere.

Factually, 2,000 years ago, all that changed. Jesus came into our world and He explained the “O – zeros.” He said He had Good News and, indeed, He did because He is the Good News!

If you find your work dull and seemingly insignificant, if you are a young person who “doesn’t fit in” or cannot find the way, if you are a parent whose children are going astray, if you are tired or bored or sick, don’t panic. Don’t give up! Jesus loves you. He has a plan for you. He wants you and me and all of us to prepare now so that someday we can be with Him in heaven forever.

We don’t know the day. We know not the way. But we do know that Jesus is the Lord. We remember too that when Philip the Apostle said that he and others did not know the way, Jesus said emphatically, “I am the Way. I am the Truth. I am the Life.”

Jesus came into our world to save us from sin. He came that we might have life and have it more abundantly. Jesus is challenging us now.

When we are weary and tired and feel forlorn, let’s not press zero — that will get us nowhere. But let us turn to Jesus who is our hope and our salvation.

Seminary Burses

A Seminary Burse has been established by the estate of Father Larry Gatlin in the amount of $10,000. To donate to Father Gatlin’s burse or to any of the existing burses, make the check out to the Archdiocese of Oklahoma City. In the memo section, note the specific burse and mail it to Vocations Office, P.O. Box 32180, OKC 73123.

Father Joseph Beltran
Seminary Burse
$80,418.16

Father Stephen Bird
Seminary Burse
$10,000.00

Father Denis Blackledge
Seminary Burse
$8,336.95

Father Wade Darnall
Seminary Burse
$10,545.00

Father Larry Gatlin
Seminary Burse
$10,000.00

Father Bernard J. Havlik
Seminary Burse
$26,610.01

Father James A. Kastner
Seminary Burse
$9,919.99

Bishop Stephen A. Leven
Seminary Burse
$59,627.73

Father John A. Petuskey
Seminary Burse
$11,849.99

Father Clement E. Pribil
Seminary Burse
$5,251.42

Father Stanley Rother
Seminary Burse
$180,656.99

Archbishop Charles Salatka
Seminary Burse
$185,945.00

Father Gerald Ucker
Seminary Burse
$8,570.00

Totals as of 7/31/2008

$9,919.99

$10,545.00

$26,610.01

$9,919.99

$59,627.73

$11,849.99

$5,251.42

$180,656.99

$185,945.00

$8,570.00

$8,336.95
New Pool One More Step in the Dream of Family Life Center

By Rex Hogan
For the Sooner Catholic

Two years ago, the Chesapeake Energy Corporation approached the Knights of Columbus Council 1038 about a land deal.

Chesapeake, the second-largest independent producer of natural gas in the country, wanted to buy Council 1038’s property located near the Chesapeake complex on 63rd and Western Avenue.

Council 1038 had a 5,000-square-foot building on the property that it had owned for generations. It had steadily improved the property over the years. It had become the centerpiece for teen activities, including dances and parish dinners.

“They offered us $1 million, but we turned it down because we didn’t have anywhere to go,” said Bill Cathey, an Oklahoma City attorney and past Grand Knight of Council 1038.

Chesapeake then sweetened the offer and told the council that it had a health club on Santa Fe that it would throw in on the deal.

“That’s how badly they wanted our property,” Cathey said. “They bought the Santa Fe Fitness and Racket Club, on Santa Fe Avenue south of N.W. 63rd because we said our council might want it.”

The 55,000-square-foot club was located on 4 1/2 acres, although at that time it was in need of repairs.

“This was something that was so big, it would have been very difficult for us to handle,” Cathey said.

The council then contacted former Gov. David Walters, a member of the Cathedral of Our Lady of Perpetual Help, and asked him for his advice on the proposal.

“Obviously, it was a good deal for the Knights,” Walters said. “If they would have bought everything, it would have easily cost between $8 to $10 million.”

He said, however, there was a problem with the Knights saying yes to the proposal and it didn’t have anything to do with money.

“There were a number of things that had to be fixed,” Walters said. “The parking lots, the security, every time it rained outside it rained inside. We’ve done from $200,000 to $300,000 worth of work,” Walters said, including the purchase of new exercise equipment.

“We’ve just completed work on a $500,000 junior Olympic pool,” he said.

Cathey said a number of parish-related activities, including teen dances, dinners and parties, have been held at the club and “it’s met every need we’ve had.”

“It’s a big issue with the Knights that we get younger men to join and this facility is a family oriented facility, a family life center where wives and children can also be there,” Cathey said.

Walters said the Knights have talked to leaders at five predominately black churches and have invited them to bring their youth to the Santa Fe Club for free tennis lessons and a dip in the pool.

“What they have been doing,” Walters said, “is transforming the racket club to a family life center that the Knights could integrate into a multi-functioning facility including the recreation facility to the whole community.”
U.S. Bishops Create Web Site to Help Educate Catholics on Faithful Citizenship

Every four years the U.S. Catholic Bishops update Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States (Nos. 7-026 English, 7-802 Spanish; 800-235-8722).

This statement continues a more than 30-year tradition by the bishops of encouraging Catholics to use the values of their faith to shape their participation in political life. It focuses on helping Catholics form their consciences so they can make sound moral judgments about public choices. Faithful Citizenship highlights four areas of special concern — defending human life, promoting family life, pursuing social justice, and practicing global solidarity.

This year the USCCB has launched a new Faithful Citizenship Web site, www.faithfulcitizen ship.org. The site includes a wide range of resources for families, parishes, committees, educational programs, youth and young adult ministries and other groups.

It also offers a series of 10 articles by USCCB experts, on issues pertinent to Catholics voting in the November elections. Topics include immigration, voting by conscience, the environment, poverty, Iraq, stem cells, gay marriage, abortion, health care and economic policy.

This Web site has been mirrored in Spanish, there is a link on the Web site to see the Spanish version.

Voting by Conscience: Thinking About What is Just

The only difference between the voting booth and the conscience is we usually have to wait in line to get into one of them. Apart from that, the same thing is supposed to happen in each place as that small cubicle reveals me to myself.

You and I can only vote once in the election this fall. But before we do, hopefully we have repeatedly visited our own conscience. My conscience is what separates the voting machine from a slot machine, and only the human conscience can ensure that the ballot lever is not pulled on a gamble.

The U.S. Bishops emphasize the role of conscience in Forming Consciences for Faithful Citizenship, a guide for Catholics as they prepare for the 2008 elections.

What does conscience look like? It is that part of me that is bigger than me. Many issues volley for attention: immigration, affordable education, war, neighborhood violence, health care, abortion, the hungry and homeless, the environment, human embryonic stem cell research, the dignity of marriage between one man and one woman as the most commonly recognized institution in history, economic inequality, gas prices, and the beat goes on.

The common misunderstanding is that conscience amounts to “what I think” on an issue. Conscience is not just “what I think,” but it is me “thinking about what is just” and true. It is not a partial appraisal based on the words of a preacher, politician or passions. The inner moral sense is not built on a sum total of what I think, but is a manifestation linked with truth itself regardless of my preferences.

Conscience does not allow a citizen to forget he is first a person. It tells me I am a person, and, as such, I must look at a quandary according to a certain order: How does this act here and now, in and of itself, fit with being human, and not simply lower prices? Conscience insists that human dilemmas are moral concerns long before they are political points of view. Conscience tells me that to be free I must admit the truth that some acts are inescapably evil and no matter of circumstances or intentions can make them somehow good. Conscience bursts all other bubbles: It tells me the difference between right and wrong, good and evil, based not on the truth of circumstances or best intentions, but first and foremost on the truth of things in themselves.

Conscience must be formed, and, as such, it looks in three directions at once: It looks at me, looks at the moral dilemma at hand, and it sees the truth of both without favor. So often the voter makes appeal to only to the first two categories, me and the dilemma. Mere opinion then substitutes for conscience. To make a decision in conscience is to consult the truth of the nature of things in themselves. Conscience begins “outside-in.” The objective reality summons accountability from me and forms the central coordinate of conscience. Conscience must begin with the true good. This starting point ensures that freedom and truth are not enemies.

There is a faculty deep within that I do not create. It is not programmed. This region is more than super ego or social convention. It is, however, formed. The moral sense of conscience must be molded, not developed simply by feelings, opinions, circumstance, intentions or movements, but by the deep moral sense in which we participate by being human and capable of reason. Conscience does not simply decide for happy or sad, but for good or evil. Conscience lines up the quandaries in size order and sees the resemblance. Marriage, racism, the environment, hunger and abortion are not competing events. They are cousins, if not siblings. Conscience refuses to let one of these become an “issue.”

Conscience winses when it hears a candidate claim that he can fix health care, but still agree that a child in the womb can be killed. Conscience knows that if a candidate favors human embryonic stem cell research, which always includes the killing of a human person, then our neighborhoods can never be free of violence — because we just voted for violence. The moral sense knows that if you treat the environment any way you like, sooner or later you will need treatment because of the environment. Conscience realizes that if you support torture, you have just paid the deposit for a war 20 years from now.

Conscience sees broadly. It breaks the bubble, brushes back the curtain, pries down the lever, and by the leverage of honest truth cannot simply change, but can transform, the world.

Father Brian Bransfield is the Secretariat for Evangelization and Catechesis of the United States Conference of Catholic Bishops. Father Bransfield is from the Archdiocese of Philadelphia. He studied moral theology with a specialization in marriage and family at the Pontifical John Paul II Institute for Studies on Marriage and Family and holds a doctorate in moral theology.
Comprehensive Effort Needed to Fight Poverty

In his first encyclical, Deus Caritas Est, Pope Benedict XVI places love and care for the poor at the center of Catholic life:

“Love of God and love of neighbor have become one: In the least of the brethren we find Jesus himself, and in Jesus we find God ... Love for widows and orphans, prisoners, and the sick and needy of every kind is as essential to her [the Church] as the ministry of the sacraments and preaching of the Gospel.” (Deus Caritas Est #15, 21)

This priority for the poor also needs to be at the center of the national discussion in this election year. The facts about poverty in our land raise significant moral and policy issues.

- Poverty is pervasive. One in eight Americans lives in poverty, which represents more than 37 million people.

- The younger you are in America, the more likely you are to be poor. One in six children, or 13 million children, lives in poverty.

- Family factors contribute to poverty. A child born to unmarried parents who have not graduated from high school, without a worker in the family, has an 80 percent chance of growing up poor. A child born to a family without these factors has an 8 percent chance.

- Poverty is not distributed evenly. While most people who live in poverty are white, one out of four African-Americans, and one out of five Hispanics, lives in poverty. (See the Catholic Campaign for Human Development’s Poverty USA Web site, www.povertyusa.org.povfacts_race.shtml)

Such statistics show the kind of nation we are becoming.

U.S. Catholics have a moral obligation to protect the lives and dignity of all God’s children, especially the poor and vulnerable.

1. Individuals to pursue education and work, to build strong families and to make sacrifices for children.

2. Churches, faith-based and community organizations to support families, confront discrimination and injustice, strengthen neighborhoods and communities and stand with and help poor and vulnerable families.

3. The market, businesses and unions to work to secure jobs at decent wages, health care and other benefits, a voice in the workplace, and efforts for growth and opportunity.

4. Government to live up to its responsibility to protect the weak and vulnerable, promote human dignity and human rights, act effectively when other institutions fall short and promote greater economic opportunity and justice for all.

Sadly, some advocates embrace just one element rather than all. Some insist individual responsibility is the real answer, or that just faith-based institutions can make the difference, or that the market by itself can solve the problems or that government action is the only effective response. A comprehensive national commitment that addresses the complicated causes and diverse steps to overcome poverty is needed.

Isolated efforts cannot promote integral human development that is the foundation of effective efforts to overcome poverty, deprivation and despair (www.catholiccharitiesusa.org and www.usccb.org/sdwp/place-atthetable/index.shtml). In the upcoming elections, U.S. Catholics ought not to focus on individual economic interests, but rather seek to lift up “the least of these.” In Forming Consciences for Faithful Citizenship, the U.S. bishops call for a new politics, focused more on:

- Moral principles than on the latest polls.
- Needs of the weak than on benefits for the strong.
- Pursuit of the common good than on the demands of narrow interests.

How we treat “the least among us” (Mt. 25:40) is a moral measure of our lives, as individuals and as a nation. In Scripture, this is the question on judgment day. It should be a central question on election day.

John Carr is executive director of the Department of Justice, Peace and Human Development of the United States Conference of Catholic Bishops. Carr speaks often on Catholic social mission, faith and policy, and religion in public life. He recently received the Vision Award from Catholic Charities USA and was named a Hunger Hero by Bread for the World.

Gracious and loving God, let your Spirit be with me today. Hear my prayers, and increase in me the will to follow your Son Jesus. Help me to draw on the resources of my faith as I use the opportunities of our democracy to shape a society more respectful of the life, dignity and rights of the human person, especially the poor and vulnerable. I ask this through Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God forever and ever. Amen.
Church Urges Humane, Comprehensive Solution to Immigration

The national immigration debate has generated tremendous, often emotional, discussion about the impact of the growing number of undocumented immigrants on our communities. Heated talk about the economic, social and enforcement aspects of the issue predominates. We should understand, however, that above all, immigration is a humanitarian, and, ultimately, a moral issue.

Each day in parishes, social service programs, hospitals and schools, the human consequences of an inadequate immigration system are apparent. Families are separated; migrant workers are exploited by smugglers and unscrupulous employers; and human beings, desperate to survive, perish in the American desert. As our nation benefits from the hard work of undocumented workers, we fail to extend to them basic workplace and legal protections. Worse, some scapegoat immigrants for our social ills.

The U.S. Bishops’ statement, Forming Consciences for Faithful Citizenship, urges Catholics to study issues such as immigration before going to the polls.

Because of current practices and policies of many U.S. cities and states, and their harmful effect on human life and dignity, the bishops have stated that the status quo is immoral and have called for comprehensive reform of the immigration system. Their prescription for mending the system is to emphasize legality over illegality through the creation of legal avenues for migration and the extension of legal status and a path to citizenship to undocumented immigrants. This includes rigorous enforcement of the laws, to be sure, but also suggests a more comprehensive approach which reforms all aspects of the system. This remedy represents the most effective, humane and practical approach to solving our immigration crisis.

Some argue that undocumented workers and their families should not receive legal status because they live outside the law. Before rendering judgment, we must consider that U.S. policy actually creates conditions which encourage illegal immigration and law-breaking. For example, while the federal government has spent billions on border enforcement over the past 15 years, during the same period the number of undocumented immigrants in the nation has more than doubled. This is primarily because, once they arrive in the United States, almost 80 percent of male migrant workers find jobs with U.S. companies. This magnet of available jobs induces immigrants to come.

Compounding the problem, U.S. immigration law fails to provide legal channels for these workers to migrate safely and legally. Work visas for low-skilled workers are absurdly small compared to demand — 5,000 permanent and 66,000 temporary ones per year. Family unity visas can be even scarcer. Waiting times as long as 10 years for immediate members of Mexican families is not unusual.

We also must consider both the intent and effect of the law-breaking by immigrants, two mitigating factors often considered in U.S. courts. The intent of immigrant workers is to work and support their families, and the effect is that they support the U.S. economy by working in important industries in need of laborers.

For example, leaders in the home building industry estimate that if the undocumented work force left the United States, housing construction would be delayed six to eight months and housing costs would increase 30 to 40 percent. The health-care industry relies heavily on immigrant workers to care for the elderly and other infirmed patients. The Department of Labor predicts that demand for foreign-born workers in these and other industries will increase dramatically.

Comprehensive immigration reform represents a humane solution to our crisis. It will enable immigrants and their families to remain together and allow them to contribute their talents to their communities without fear. It will also help reduce the exploitation of migrants and the number of those who perish in attempts to come to the United States.

Elected officials must examine the root causes of migration from home communities and work with their governments to create jobs for migrants at home. This is the long-term solution that the erection of a 700-mile border fence will not provide. It is imperative that both parties and both chambers of Congress work hard to produce legislation that creates an immigration system predicated on the rule of law and that upholds values all Americans cherish — hard work, opportunity, and compassion.

Kevin Appleby is director of the Office of Migration and Refugee Policy, for the U.S. Conference of Catholic Bishops. Appleby holds a law degree from the University of Maryland and a master’s degree in international affairs from George Washington University.

U.S. Bishops Offer Family Guide to Faithful Citizenship

In the statement, Forming Consciences for Citizenship, the Catholic Bishops in the United States remind us, “In the Catholic tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation.” (No. 5). The decisions we make as citizens about who leads us and what policies are enacted have important moral and ethical dimensions. The values of our faith should be our guide to public life.

The most important place to share and reflect on this message is in our families. While it’s always a challenge to use a statement like Faithful Citizenship — so obviously written to an adult audience — within a family context, it’s worth the challenge! Civic responsibility starts with the adults in the family.

Some Do’s and Don’ts

Do show your children that you are concerned about the issues and questions raised in the statement. Express your opinions or beliefs about these issues, and share questions you have about issues or candidates. Look for opportunities to describe where you stand on a certain issue, or why you favor a certain candidate. Don’t push your children to adopt your stance, or to support your candidate. Don’t preach, or try to convert them.

Do ask for their opinions, questions or concerns. Be genuine with your interest, and really listen to whatever they have to say. Don’t worry if they don’t agree with your position, or even with all the positions expressed in Faithful Citizenship. (Most of the issues addressed in the statement are very complex, even for adults.) The most important thing is that your children are aware and concerned, and that they are thinking about the issues in moral terms.

Do show that you truly respect different points of view on the issues or candidates — that good people can disagree on specific matters without rancor.

Do get involved yourself. If you believe strongly in an issue or candidate — and hopefully you do — take an active role. It’s a cliche, but actions do speak much louder than words, especially to our children. Do look for activities that your children or your whole family could get involved in with you (e.g., pro-life marches, environmental cleanup projects, the design of posters for a campaign, canvassing or leafleting for a candidate, attendance at rallies, letter-writing to elected officials). Don’t coerce or shame them into involvement, but invite and encourage it, leaving them free to participate or not. Of course, promising a favorite treat to children at the end of an activity is an excellent means of encouragement! Social action and ice cream just seem to go together.

Do vote and let your children know that you see voting as a priority. Bring your children with you to the polls. Watch the election returns together and discuss their implications.

For more on what you and your family can do, go to http://www.faithfulcitizenship.org/all/family_guide for activities resources and how to take action.
Catholics Must Examine Abortion Stands Taken by Candidates

Catholics are not alone in opposing abortion. The New York Times, MTV and CBS News co-sponsored a poll in 2007, and found that 62 percent of young adults reject abortion on demand. In June 2008, a survey of likely voters by the polling company, inc. found that 54 percent would prohibit abortion in all circumstances, or allow it only in cases of rape, incest, and to save the life of the mother.

There are signs that the Supreme Court is beginning to acknowledge the harm abortion causes. In Gonzales v. Carhart, the 2007 decision upholding the federal partial-birth abortion ban, the court candidly recognizes abortion as a form of killing and cites the grief, sorrow and depression reported by women involved in it.

Government officials, regardless of party affiliation, should take the courageous stand to protect the unborn and their mothers from abortion. When they fail to honor the basic right to life — and even abandon it in the name of “choice” — they undermine the foundation for all other human rights.

Citizens deserve to know candidates’ positions on abortion so they can vote with fully informed consciences. The bishops say that a well-formed conscience will recognize “that all issues do not carry the same moral weight and that the moral obligation to oppose intrinsically evil acts has a special claim on our consciences and our actions.” (Faithful Citizenship, No. 37).

Abortion is a pivotal issue as we approach the upcoming state and federal elections. Longer-range, we await the day when U.S. law protects human life from conception to natural death, parents welcome children whether “planned” or “unplanned,” and the wounds of abortion have healed. A culture in which abortion is unthinkable is one in which all lives will be honored.

Deirdre A. McQuade is assistant director, Policy and Communications, at the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. She holds master’s of arts degrees in philosophy and divinity from the University of Notre Dame.

Church: Catholics Don’t Treat All Issues as Morally Equal

A consistent ethic of life should guide all Catholic engagement in political life. This Catholic ethic neither treats all issues as morally equivalent nor reduces Catholic teaching to one or two issues. It anchors the Catholic commitment to defend human life and other human rights, from conception until natural death, in the fundamental obligation to respect the dignity of every human being as a child of God.

Catholic voters should use Catholic teaching to examine candidates’ positions on issues and should consider candidates’ integrity, philosophy and performance. It is important for all citizens “to see beyond party politics, to analyze campaign rhetoric critically, and to choose their political leaders according to principle, not party affiliation or mere self-interest.” (USCCB, Living the Gospel of Life, No. 33).

The Right to Life and the Dignity of the Human Person

Human life is sacred. Direct attacks on innocent human beings are never morally acceptable. Within our society, life is under direct attack from abortion, euthanasia, human cloning and destruction of human embryos for research. These intrinsic evils must always be opposed. This teaching also compels us as Catholics to oppose genocide, torture, unjust war and the use of the death penalty, as well as to pursue peace and help overcome poverty, racism and other conditions that demean human life.

Call to Family, Community and Participation

The family, based on marriage between a man and a woman, is the fundamental unit of society. This sanctuary for the creation and nurturing of children must not be redefined, undermined or neglected. Supporting families should be a priority for economic and social policies. How our society is organized — in economics and politics, in law and public policy — affects the well-being of individuals and of society. Every person and association has a right and a duty to participate in shaping society to promote the well-being of individuals and the common good.

Rights and Responsibilities

Every human being has a right to life, the fundamental right that makes all other rights possible. Each of us has a right to religious freedom, which enables us to live and act in accord with our God-given dignity, as well as a right to access to those things required for human decency — food and shelter, education and employment, health care and housing. Corresponding to these rights are duties and responsibilities — to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable

While the common good embraces all, those who are in greatest need deserve preferential concern. A moral test for society is how we treat the weakest among us — the unborn, those dealing with disabilities or terminal illness, the poor and marginalized.

Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Economic justice calls for decent work at fair, living wages, opportunities for legal status for immigrant workers, and the opportunity for all people to work together for the common good through their work, ownership, enterprise, investment, participation in unions, and other forms of economic activity.

Solidarity

We are one human family, whatever our national, racial, ethnic, economic and ideological differences. Our Catholic commitment to solidarity requires that we pursue justice, eliminate racism, end human trafficking, protect human rights, seek peace and avoid the use of force except as a necessary last resort.
The Abortion Cover-up
Presidential Candidate Obama Misrepresents His Stand Against Law That Provides Protection to Infants Who Survive Abortion; Accuses Critics of Lying

By Douglas Johnson
NRLC Legislative Director

WASHINGTON (Aug. 18, 2008) — Sen. Barack Obama’s four-year effort to cover up his full role in killing legislation to protect born-alive survivors of abortions continues to unravel.

In the most recent developments, Sen. Obama himself, in a video-recorded interview Saturday night with David Brody of CBN News (subsequently broadcast on both CBN and CNN), said three times that National Right to Life was “lying” in asserting that he had voted against a state bill virtually identical to the federal Born-Alive Infants Protection Act. He did not directly address newly uncovered documents that had been released by NRLC on Aug. 11 — documents that proved that he had done exactly that, contradicting four years of the Obama cover story.

In response, on Sunday, Aug. 17, we issued a challenge to Obama to either declare the newly discovered documents to be forgeries and call for an investigation of the forgery, or admit that he had misrepresented his record on the live-born infants legislation (not just once, but for four years), and apologize to those he’s called liars.

We don’t have an apology yet. But now there is this, in a news story posted on the New York Sun Web site on the evening of Aug. 17: “Mr. Obama appeared to misstate his position in the CBN interview on Saturday ... [Obama’s] campaign yesterday acknowledged that he had voted against an identical bill in the state Senate ...”

See http://www.nysun.com/national/obama-facing-attacks-from-all-sides-over-abortion/84059/

Here is a summary of what came before:

In Congress, from 2000-2002, while Barack Obama was still a state senator in Illinois, we here in Washington, D.C., were dealing with the federal Born-Alive Infants Protection Act (BAIPA), a project in which I was deeply involved. The original bill was a simple two-paragraph proposal — it established in black-letter law that for all federal law purposes, any baby who was entirely expelled from his or her mother, and who showed any of the specified signs of life, was to be regarded as a legal person for however long he or she lived, and that this applied whether or not the birth was the result of an abortion or of spontaneous premature labor. NARAL immediately attacked the bill as an assault on Roe v. Wade: “The Act would effectively grant legal protection to a pre-viable fetus — in direct conflict with Roe ... In proposing this bill, anti-choice lawmakers are seeking to ascribe rights to fetuses at any stage of development,” thereby directly contradicting one of Roe’s basic tenets.

See www.nrlc.org/Federal/Born_Alive Infants/NARALonlive-born.pdf

Nevertheless, the vast majority of “pro-choice” House members — including hard-core pro-abortion leaders such as Jerrold Nadler — were unwilling to extend the principles of Roe to living babies entirely separate from their mothers. They rejected the NARAL claim and voted for the bill; it passed the House 380-15. (Nothing like that had ever happened to NARAL before.) But the bill was killed in the Senate by an objection to unanimous consent.

In 2001, in Illinois, a bill was introduced in the state Senate that was closely patterned on the federal BAIPA, to govern constructions of state law. It contained an additional sentence, which read, “A live child born as a result of an abortion shall be fully recognized as a human person and accorded immediate protection under the law.” (We’ll call this the “immediate protection clause.” It really just repeated the substantive effect of the other paragraphs.)

Obama voted against this bill in committee. On the floor he gave a speech attacking it and a couple of other related bills (the only such speech by any senator). Although the speech was technically made during consideration of another bill, SB 1093, Obama said that his reasons applied to SB 1095 (the BAIPA) as well. He then voted “present.” Voting “present” was a tactic recommended by the local Planned Parenthood lobbyist; under an Illinois constitutional provision, a bill is deemed passed only if it receives an absolute majority of the sworn members of the House or Senate, so the operative effect of a “present” vote is the same as a “no” vote.

The core of Obama’s speech was the same as the 2000 NARAL attack at the federal level — the bill violated Roe v. Wade because it applied to “a pre-viable fetus.” Here is what he said:

“Number one, whenever we define a pre-viable fetus as a person that is protected by the equal protection clause or the other elements in the Constitution, what we’re really saying is, in fact, that they are persons that are entitled to the kinds of protections that would be provided to a — a child, a 9-month-old — child that was delivered to term. That determination then, essentially, if it was accepted by a court, would forbid abortions to take place. I mean, it — it would essentially bar abortions, because the equal protection clause does not allow somebody to kill a child, and if this is a child, then this would be an anti-abortion statute.”

It did not seem to matter to Obama in 2001 (or to NARAL in 2000) that the “fetuses” (sic) in question were entirely born and alive. Because, you see, they were “pre-viable,” and these were abortions.

The 2001 bill passed the Illinois Senate despite Obama’s objections, but died in a House committee.

In Illinois, pretty much the same events repeated in 2002, although this time Obama voted “no” on the floor. Meanwhile, in Washington, an additional clause was added to the federal bill, which we call “the neutrality clause.” (The “neutrality” clause read, “Nothing in this section shall be construed to affirm, deny, expand, or contract any legal status or legal right applicable to any member continued on Page 9
The Abortion Cover-up

continued from Page 8

of the species homo sapiens at any
point prior to being ‘born alive’ as
defined in this section.”) We saw this
clause as no substantive change — it
merely made explicit the original
scope of the bill. Nevertheless, with
the change, the bill passed without a
dissenting vote in either house of
Congress, and was signed into law in
2002.

But in Illinois, Obama kept fighting,
now from a chairman’s chair. In 2003,
the state bill was reintroduced in
its original form, but the chief
sponsor also introduced “Senate
Amendment No. 1,” an amendment
to remove the “immediate protection
clause” and insert the exact language
of the new “neutrality clause” from
the federal bill. Adoption of “Senate
Amendment No. 1” would transform
the state bill into a virtual clone of the
now-enacted final federal bill/law.
Both the bill and the amendment were
referred to a committee of which
Obama had just become chairman
(the Democrats had taken majority
control of the Illinois Senate in

On March 12-13, 2003, Obama
chaired a meeting of the committee
at which Senate Amendment No. 1 was
adopted (with his support, 10-0). This
transformed the state bill into a
virtual clone of the federal bill; see
them side-by-side here. Obama then
led all of the committee’s Democrats in
voting to kill the amended bill, and
it was killed, 6-4. (We didn’t know about
this meeting until about two weeks
ago.)

The very next year, the cover-up
began.

When Obama was running for the
U.S. Senate in 2004, his Republican
opponent criticized him for supporting
“infanticide.” Obama countered this
charge by claiming that he had
opposed the state BAIPA because it
lacked the pre-birth neutrality clause
that had been added to the federal bill.
As the Chicago Tribune reported on
Oct. 4, 2004, “Obama said that had he
been in the U.S. Senate two years ago,
he would have voted for the Born-
Alive Infants Protection Act, even
though he voted against a state
version of the proposal. The federal
version was approved; the state
version was not. ... The difference be-
tween the state and federal versions,
Obama explained, was that the state
measure lacked the federal language
clarifying that the act would not be
used to undermine Roe vs. Wade, the
1973 U.S. Supreme Court opinion that
legalized abortion.”

Obama’s explanation was false,
but the local newspapers did not
uncover the March 13, 2003 records,
and they accepted the explanation
uncritically. The Obama campaign has
been quoting the resulting stories ever
since.

During Obama’s 2008 run for
president, his campaign and his de-
fenders have asserted repeatedly and
forcefully that it is a distortion, or
even a smear and a lie, to suggest that
Obama opposed a state born-alive bill
that was the same as the federal bill.
See, for example, this June 30, 2008
“factcheck” issued by the Obama
campaign, in the form that it still
appeared on the Obama Web site on
Aug. 7, 2008. The Obama “cover story”
has often been repeated as fact, or at
least without challenge, in major
organ’s of the news media. (Two recent
eamples: CNN reported on June 30,
2008, “Senator Obama says if he had
been in the U.S. Senate in 2002, he,
too, would have voted in favor of the
Born Alive Infant Protection Act
because unlike the Illinois bill, it
included language protecting Roe v.
Wade.” The New York Times reported
in a story on Aug. 7, 2008, that Obama
“said he had opposed the bill because
it was poorly drafted and would have
threatened the Supreme Court deci-
dion in Roe v. Wade that established
abortion as a constitutional right. He
said he would have voted for a similar
bill that passed the U.S. Senate
because it did not have the same con-
nstitutional flaw as the Illinois bill.”)

On Aug. 11, 2008, we (the National
Right to Life Committee) released
recently uncovered legislative docu-
ments demonstrating that Obama
had, in fact, presided over the meeting
at which the bill was transformed
into a clone of the federal bill,
and then voted down. Although these
documents contradicted numerous
emphatic statements by Obama and
his campaign, only some of which are
referenced above, so far they have
been virtually ignored by mainstream
news media.

On or about Aug. 14, the Obama
campaign submitted to Eric Zorn of
the Chicago Tribune a “defense,”
which on Aug. 14 was posted on Zorn’s
blog, which mostly repeated the old
Obama line and which did not specific-
ally reference the documents re-
leased by NRLC, but which did con-
tain a new element: a purported side-
by-side comparison of the state and
federal BAIPAs. The comparison
asserted that the “immediate protec-
tion clause” was still part of the bill
that Obama voted against (it was not
— but why would that clause bother
him?), and asserted that the “neutra-
lity clause” was merely a “failed
amendment, not included in final
legislation” (false — it was adopted
10-0). The posting also contained
many diversionary provisions — refer-
ces to an entirely different bill, mis-
leading characterizations of an old,
loophole-ridden Illinois law, etc.

On Aug. 16, in a short interview
with CBN News’ David Brody, Obama
was asked about the growing contro-
versy surrounding the National Right
to Life release. In his response, Obama
asserted three times that we were
“lying.”

See it here: http://www.cbn.com/
CBNnews/429328.aspx

Late on Aug. 17, the New York Sun
posted a story by staff political
reporter Russell Berman, which said
in part: “Indeed, Mr. Obama appeared
to misstate his position in the CBN
interview on Saturday when he said
the federal version he supported ‘was
not the bill that was presented at the
state level.’ His campaign yesterday
acknowledged that he had voted
against an identical bill in the state
Senate ...”

The campaign then tried to shift to
a new objection to the “identical bill”
—that it “could have undermined
existing Illinois abortion law.” Given
the language of the final state bill, this
claim is absurd, unless Obama be-
lieved that “existing Illinois abortion
law” allowed for “abortions” to be
allowed to be carried to a lethal conclu-
sion even after a live birth. The newest line is
also not consistent with Obama’s oft-
repeated excuse for opposing the state
legislation, and fails to explain his
four years of misrepresentation.

Nor does the Sun story indicate
that the Obama campaign has issued
any apology to NRLC, Bill Bennett,
or the others who Sen. Obama and his
campaign have been calling liars for
saying what they now admit was the
truth.

How to make sense of all this?

All of Obama’s misrepresentations
and contradictions on this issue have
one common goal: to obscure the posi-
tion he actually articulated and acted
on in 2001 through 2003. Obama
explained in 2001 that he opposed
the state bill to protect born-alive infants
because it would apply before the
point of long-term survivability — so-
called “viability.” This is the same
objection that NARAL originally
voiced to the federal bill, in 2000. But
that was exactly the point of the bill —
to make it clear that a live-born baby
was a legally protected person for as
long as he or she lived, whether for a
day, an hour, or a minute.

Neither the original version of the
legislation, nor the final state version
that Obama killed in 2003, contained
any language to protect babies before
the point of live birth. On the 2001
and 2002 state bills, Obama took to a posi-
tion that already had been rejected by
the U.S. House 380-15 (in 2000). In
2003, Obama took a position on the
abortion-survivor legislation that was
more extreme than any member of
Congress of either party.

The Obama campaign and its apolo-
logs are now asserting that the state
Born-Alive Infants Protection Bill was
part of a “package” of bills. This is an
obvious attempt to change the subject
and avoid prolonged scrutiny of
Obama’s record on the sole bill that
has been the focus of the national
debate, that being the bill that was
copied from the federal bill.

In 2001-2003, there were various
bills in the Illinois Senate that dealt
with the procedures to be followed
during very late abortions, but those
bills each had separate numbers, were
each subject to separate amending
processes, and were (of course) each
evoted on separately. The 2003 Illinois
Born-Alive Infants Protection Bill (SB
1082) could have been passed regard-
less of what happened to the various
abortion bills — and SB 1082 would
have passed the Illinois Senate in
2003, if chairman Obama had not
killed it in his committee.

The Obama of 2001-2003 really did
object to a bill merely because it
defended the proposition, “A live child
born as a result of an abortion shall be
fully recognized as a human person
and accorded immediate protection
under the law.” And it is that reality
that he now desperately wants to
conceal from the eyes of the public.
And so you prayed, you studied and you discerned God’s call. Today, you come here with a dream and a vision. You are already solemnly professed and now ready to become a priest of God.”

Archbishop Beltran described the duties of a priest and instructed Father Copelin of the ministry of service he will provide throughout his priestly life.

“Priesthood is a very special gift of God to His Church,” Archbishop Beltran said. “As a priest of the Catholic Church, you will represent Jesus to your brothers and sisters. The sacramental acts you perform are initiated and brought to completion only by the power of God working in you and through you. In your ministry as a priest, Jesus will be forgiving, nurturing, feeding and blessing all whom you serve. As an ordained priest, you can effectively serve only in the Name of Jesus and on His authority and by His power.

“The fundamental responsibility of all priests is to serve God’s people. Jesus Himself said He came to serve and not to be served. Therefore, in the Name of Jesus, I urge you, as His priest, to serve the Church and God’s people through your dedicated efforts at Saint Gregory’s Abbey and Saint Gregory’s University and wherever the Lord calls you.”

To read the archbishop’s entire homily, go to www.catharchdiocese-okc.org and click on Sooner Catholic, then click the archbishop’s photo, then click Past Homilies.
Archbishop Beltran Visits the New Holy Family Catholic Church

OKLAHOMA CITY — Holy Family Catholic Church (Syro-Malabar) is celebrating its move into a new church at SE 40th and Highland Park. Archbishop Beltran joined in the celebration when he celebrated Mass there on Sunday, Aug. 10.

“I made my first visit to the Holy Family Catholic Church of the Syro-Malabar community here in Oklahoma City,” Archbishop Beltran said. “I was very pleased to see the enthusiasm of the parishioners. They are a vibrant community of faith now in their own home where they can celebrate the Syro-Malabar liturgy. They are a family-oriented parish deeply respecting their traditions and faith.”

Archbishop Beltran celebrated Mass for the more than 100 members of Holy Family.

Father Davis Cherayath is the parish priest. He has been in Oklahoma since 2007. A native of India, Father Davis said the parish community came together when the opportunity to purchase a building presented itself. The Holy Family community raised the money to purchase the building and close to three acres that went with it. The former Protestant Church was converted into a Catholic Church. It was blessed and dedicated in April. Plans call for updated landscaping and eventually a fence around the property.

Father Davis said approximately 40 children participate in Religious Education classes on Sunday before Mass.

“We are a growing faith community,” Father Davis said. He said many parishioners live in northwest Oklahoma City.

In honor of Archbishop Beltran’s visit, a traditional Syro-Malabar pageant was performed.

The Holy Family Choir.

Archbishop Beltran and Fr. Davis Cherayath celebrate Mass in the new church.
Eagle Scout Project Helps the Handicapped at Saint Ann’s

ELGIN — The opportunity for J.R. Vaughn to help his local parish and complete his final phase for advancement to Eagle Scout presented itself recently. J.R. recognized the need for improved handicap access from the church to the Parish Hall at St. Ann’s Church. He drew up plans to remove sections of the existing sidewalk and replace them with sloped sidewalks in accordance with the American with Disabilities Act guidelines. He presented these plans to the St. Ann’s Parish Council and the Black Beaver District Eagle Project Review Board for approval. Once he received the approval, he enlisted the assistance of the Tri-Parish Men’s Club. The Tri-Parish Men’s Club requested he expand the scope of his project to include removal of a section of the driveway and replace it with a smooth concrete path for easier wheelchair access across it. J.R. accepted the recommendation and modified his plans accordingly. He solicited $676 in donations and materials from the parish, Elgin and Lawton communities to pay for the project. All these areas were willing to support his cause.

The work was carried out the first week of June with volunteers from Boy Scout Troop 4185 in Elgin, and the Tri-Parish Men’s Club. There was a total of 214 hours worked to tear out the sidewalks, a section of the driveway and pour new concrete. The project was completed on June 12.

J.R. would like to thank St. Ann’s parishioners, the Tri-Parish Men’s Club, ARA Equipment Rental, Sutherlands, Atwoods, Danny Tendall, Robert Neal and Southwest Ready Mix for their generous support.

U.S. Bishops Respond to Speaker of the House Pelosi’s Comments on Church Teaching

WASHINGTON — Cardinal Justin F. Rigali, chairman of the U.S. Bishops Committee on Pro-Life Activities, and Bishop William E. Lori, chairman of the U.S. Bishops Committee on Doctrine, have issued the following statement: In the course of a “Meet the Press” interview on abortion and other public issues on Aug. 24, House Speaker Nancy Pelosi misrepresented the history and nature of the authentic teaching of the Catholic Church against abortion.

In fact, the Catechism of the Catholic Church teaches, “Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law.” (No. 2271) In the Middle Ages, uninformed and inadequate theories about embryology led some theologians to speculate that specifically human life capable of receiving an immortal soul may not exist until a few weeks into pregnancy. While in canon law these theories led to a distinction in penalties between very early and later abortions, the Church’s moral teaching never justified or permitted abortion at any stage of development.

These mistaken biological theories became obsolete over 150 years ago when scientists discovered that a new human individual comes into being from the union of sperm and egg at fertilization. In keeping with this modern understanding, the Church teaches that from the time of conception (fertilization), each member of the human species must be given the full respect due to a human person, beginning with respect for the fundamental right to life.

More information on the Church’s teaching on this issue can be found in “The Catholic Church is a Pro-Life Church” — www.usccb.org/prolife/issues-abortion/index.shtml
Sister Mary Ellen Celebrates 50 Years

Sister Mary Ellen was born in Woodward, the third of five children. On her baptism, she was given the name Rosemary. When it was time for school, Rosemary attended a one-room school, just three-quarters of a mile from home. Early childhood memories focus on the fun times, playing with her brothers and sisters and a cousin. During these formative years, Rosemary remembers how her mother exemplified and nurtured a personal relationship with God, which she passed on to her children. Involvement in church services and activities was taken for granted in the Loch household, but when Rosemary was 11 years old, her mother was suddenly killed in a car accident. This tragedy cut deep into the happy life of the Loch family, but under her father’s leadership, they all pulled together as a family. Her father continued to set an example of deep faith and trust in God.

It was Father McGurk, the pastor of St. Peter the Apostle Church in Woodward, who recognized a budding vocation in Rosemary at the age of 7, and encouraged her call. Rosemary was further inspired by her aunt, Sister Leonida Loch, a Sister of St. Joseph from Concordia, Kan., Sister Ann Maureen, a Benedictine from Tulsa, and several Sisters of St. Joseph from Wichita who taught. It was in her senior year of high school when she really got serious and was especially encouraged by Sister Maria Guerrero and Father McGurk.

She entered in September, 1958, after graduating high school, dreaming of becoming a missionary to South America. That dream never materialized, but the dream of committing herself to Jesus did. When she entered the Sisters of St. Joseph, she received the name of Mary Ellen, the name of her mother. Sister Mary Ellen has had the privilege of seeing many places because of her ministry, all very spiritual experiences for her.

Sister Celine Hasenfratz, ASC, Celebrates 50th Jubilee


Sister Celine has devoted her ministry to education as both a teacher and principal in schools in the Wichita Diocese, other schools in Kansas, New Mexico and currently Oklahoma. In the Wichita Diocese she taught in District 42 in Colwich and as principal at All Saints in Wichita, St. Joseph in Conway Springs, Sacred Heart in Arkansas City and Holy Name in Winfield. She also ministered at the School of the Magdalen in Wichita as the technology and special needs coordinator. Since 1999, she has been at Sacred Heart School in Oklahoma City serving various roles including her current ones of Accelerated Reader, Technology and Spanish coordinator.

Across Oklahoma

Guiding Your Catholic Preschooler

OKLAHOMA CITY — Each Thursday morning in September at 9:30 a.m. in the East Formal Room, Christ the King will offer a four-part series on Guiding Your Catholic Preschooler. In this series, parents will learn how to teach their preschoolers about prayers, Scripture, holy days, the saints and much more. Contact the RE Office at 843-4766 to register. Child care is available.

Engaging Spirituality

OKLAHOMA CITY — JustFaith Ministries has developed a new, small-group process that invites Christian adults to explore the intersection between contemplative living and social action in their own lives. This 21-week program focuses on the practical challenges of following Jesus and integrating spiritual practices, lifestyle challenges and outreach ministry.

You are invited to attend an information meeting about this new JustFaith program on Sept. 2 at 5:30 p.m. at Catholic Charities, 1501 N. Classen Blvd., Oklahoma City. Participants from parishes would then be able to facilitate the program in their parishes. Prior participation in JustFaith is not required. RSVP by contacting Becky VanPool, Parish Outreach, at (405) 523-3009 or bvanpool@catholiccharitiesok.org.

Knights Tourney Set

OKLAHOMA CITY — “Attention Golfers.” It’s time to test your prowess on the links at John Conrad Municipal Golf Course, the site of this year’s Knights of Columbus Council 8204 charity golf tournament. The four-person, select shot scramble is scheduled for Sept. 14, with a 1:30 p.m. shotgun start. Cost is $55 per golfer, which includes green fees, cart and dinner following the tournament. Proceeds will be used for the K of C 8204 scholarship programs, support to a northwest OKC free clinic, seminarian support and parish activities. To register or for additional information, call Pat Determan at 728-8614 or Charles Fritch at 354-8088.

NFP Classes

EDMOND — Learn Natural Family Planning with Joel and Jeanne Blasi, certified instructors, Sept. 23 at 7 p.m. at St. John the Baptist Church, 9th and Boulevard, Edmond, in the basement council room. Cost of the series is $135. Free child care is available upon request. For information and registration, call Dr. Harry Kocurek at 340-0691 Ext. 109.

Health Fair Sept. 21

OKLAHOMA CITY — A free Health Fair sponsored by Knights Peter Caver Ladies of Grace will be held Sunday, Sept. 21 from 10 a.m. to 2 p.m. at Corpus Christi School Hall, 1005 N.E. 15th St. The fair will include dental screening, health assessments, nutrition information, information about Lupus support, Salvation Army programs, as well as programs offered by the Red Rock Agency, hospice and Integris cancer information. The fair will also feature clowns and food. For more information, call Pearl at 424-2642.

Fall Fest Sept. 27

PONCA CITY — St. Mary’s annual Fall Fest will be Sept. 27 from 6:15 to 10 p.m. Family fun featuring game booths, inflatables, silent auction, live auction, bratwurst and more. Admission is free. St. Mary’s is located at 721 S. Seventh St. This is a fundraiser for St. Mary’s School.
God Will Help Us Work Through Pain of Rejection, Anger

Coping appropriately when we feel hurt or shame is a very difficult thing to do. When we feel belittled, betrayed, worthless, rejected, discounted, inadequate, unloved or many other similar feelings, we just don’t know how to respond. Often, out of hurt and anger, we react in hurtful, abusive ways that build resentments and damage relationships.

We frequently lash out in anger and rage, defending ourselves, blaming and accusing others, and even being abusive of the ones we love. I believe we learned these ways of coping with hurt and shame in our childhood and adolescent years. As adults we often feel trapped and overwhelmed and we really don’t know the appropriate ways to cope nor how to express ourselves. These ways of feeling and reacting are pretty normal and we are really doing the best we can with what we have.

However, it would be good to better understand what is going on within us and be willing to have God gradually change these hurtful and aggressive ways of reacting to responses that are more assertive, loving and understanding.

Here are a few ideas that may help in coping with feeling those hurtful and shameful feelings. The first of these is prayer. Our Heavenly Father loves us no matter what with an unconditional love that we will never fully understand.

But we can just know that our Heavenly Father wants to comfort and console us when we feel those hurtful and shameful feelings. We can use God’s unconditional love to help soften and heal these hurts.

A wise woman reminded me years ago, “Joe, you are a child of God and God loves you no matter what.” This has comforted me so much over the years. At times I have used this as a mantra, saying it over and over to comfort myself. “I am a child of God and God loves me no matter what.” This mantra reminds me of Psalm 139 where it says, “I was with you when you were formed in your mother’s womb.” What a comfort knowing that God was there then, has always been with me, and is with me always to love, comfort and console me, especially when I am hurting.

The next idea is to try to understand the feelings we are experiencing and understand that much of the time feelings are a result of our own thinking and are not about what was said or done to us.

Let me repeat this. Much of the time, our feelings are the result of our own thinking and are not about what was said or done to us.

It certainly feels like that other person hurt or angered me, but oftentimes we are misinterpreting or giving erroneous meaning to what was done or said.

If when someone cuts me off on the Hefner Parkway and I feel disrespected, discounted and angry, it is because I am thinking, “He should treat me with respect” or “She should allow me plenty of room for safe driving.” It could very well be the other didn’t see me, is coping with an urgent matter, or is distracted by the cell phone. In any event, the feelings result from my erroneous thinking and not from the act itself.

In fact, whatever is said or is done by the offending party has little to do with us. It is about them, not us. Yes, the offending action brings up hurts, but oftentimes these hurts are the result of childhood wounds and our own erroneous thinking and are not about what is happening now. And, even if we have screwed up, which human beings by our very nature do, the other’s hurtful comments are about them and not us.

This powerful concept can be difficult to understand. However, the realization that their behaviors are usually about them can empower us to detach from what was said or done and to respond in more appropriate ways. It also allows us to learn about and understand the source of the hurtful and erroneous beliefs we have within ourselves and to gradually change those beliefs and heal ourselves ... understanding that God loves us no matter.

Another idea for coping with hurtful and shameful feelings is a gradual realization and understanding that the offender is a child of God just as we are. Understanding and accepting the fact that they are doing the best they can may help us find the willingness to forgive that person. Forgiveness is a grace from God and is for the benefit for the one forgiving and not, necessarily, for the one being forgiven.

And so, in summary, when we feel hurt or are experiencing feelings of inadequacy or unworthiness: we remind ourselves, “I am child of God, and God loves me no matter what”; attempt to understand and change hurtful and erroneous beliefs or thinking we may have; and gradually find the willingness to understand, accept and forgive that person the best way we know how. Our Heavenly Father is with us as we struggle with these difficult feelings, but certainly smiles and comforts us when we seek the willingness to do so.

EDITOR’S NOTE: Joe Froehle has many years experience in marital, individual and family counseling. He can be reached at (405) 359-8539 or by e-mail at jfroehle@swbell.net.

Bishops Welcome Protection for Health-Care Providers

WASHINGTON — Federal regulations protecting health-care providers’ conscience rights were released for public comment Aug. 21 by Secretary Michael Leavitt of the Department of Health and Human Services (HHS). The U.S. Catholic Bishops spokesperson on abortion, Deirdre A. McQuade, welcomed the proposed regulations as a way to protect medical personnel from being coerced to violate their consciences in federally funded programs.

“Doctors, nurses and other medical personnel face pressure to participate in abortion — a practice that many find abhorrent in good conscience,” McQuade said. “The enforcement of federal laws designed to protect their freedom of conscience is long overdue.”

“This is not just about Catholic health care. Catholics do not stand alone in opposition to the deliberate destruction of nascent human life. All health-care providers should be free to serve their patients without violating their most deeply held moral and religious convictions on the value of life,” McQuade said.

“Organizations calling themselves ‘pro-choice’ are actually pro-coercion in seeking to deny the freedom of doctors and nurses,” McQuade said. “Don’t doctors have the right to choose not to participate?”

“Over the coming 30 days of public comment, the bishops urge the pro-life American public to thank Secretary Leavitt and encourage HHS to implement the strongest possible regulations,” McQuade said.

On July 18, Cardinal Rigali, chair of the Bishops Committee for Pro-Life Activities, wrote to Congress urging all senators and representatives to support conscience protection measures.

The full text of his letter may be found at www.usccb.org/prolife/rigali-conscience071808.pdf.
Handwritten Holiness: 42 Cents to Simply Say Thanks

By Christina Capecchi

Handwritten thank-you notes can be a nuisance, binding us to a ping-pong match that strong-arms our better intentions. That’s why I appreciated the advice in “The Last Lecture,” the bestseller by Randy Pausch. The 47-year-old father of three recently lost a brave battle to pancreatic cancer.

“Showing gratitude is one of the simplest yet most powerful things humans can do for each other,” Randy wrote. “And despite my love of efficiency, I think that thank-you notes are best done the old-fashioned way, with pen and paper. You never know what magic might happen after it arrives in someone’s mailbox.”

I decided Randy’s counsel warranted a little shopping, so I headed to a nearby paper store to replenish my thank-you card stock. As I entered, I inhaled slowly, taking in a glorious sight.

Who knew there are so many ways to say thanks? With a salsa dancer spinning below the word “gracias.” With a ladybug perched on a red ribbon. With a demure Chinese girl handing out red and orange hydrangeas.

I found myself running my fingers over the deckle edges, delighting in the tactile experience—smooth and coarse, silver foil and wire accents. The cards inspired a spark of wonder, reminding me of Pope John Paul II’s letter to artists, who are “captivated by the hidden power of sounds and words, colors and shapes.” Faced with artistic marvels, he wrote, “Wonder is the only appropriate attitude.”

I dropped $46 in wonder.

And I set to writing my thanks, taking a page from St. Paul’s letters. In his handwritten epistles, he called for gratitude again and again. “Therefore, encourage one another and build one another up,” he told the Thessalonians. “Rejoice always. Pray without ceasing. In all circumstances give thanks.”

I selected a card with glittery ice-cream cones and began writing to a friend who’d sent a care package. I described each element she had tucked inside, turning it over in my hand and mind.

Then I jotted a few thoughts on Life in General, more whimsical than newsy. I was riding the looping l’s and arcing a’s. Writing by hand slowed my mind and broadened my view. I didn’t write about the day’s happenings or the calendar’s demands, but my feelings, how my life was coalescing with long-term goals and deeply-held values. Stroke by stroke, line by line, it felt honest.

As I signed and sealed the card, my heart throbbed with wellness. Slipping it in the mailbox, I marveled at the process that would carry my thoughts to her doorstep. Unlike e-mail, it wouldn’t arrive instantaneously. That time lag excited me. I knew she wouldn’t click delete after reading it.

I’m joining in the back-to-school spirit of sharpened pencils and blank notebooks, assigning myself one thank-you note a week. A thanks for something, anything. Weekly.

As we pinch pennies this year, the U.S. Postal Service is experiencing a drop in volume. But personally, I can’t imagine a better use of 42 cents. Christina Capecchi is a freelance writer and can be reached at christina@readchristina.com.

The Heart of a Child: When We Acknowledge Our Dependence on God

By Father Ron Rolheiser

Unless you change and become like little children, you will not enter the Kingdom of Heaven.

How can we do that? How do we unlearn sophistication, undo the fact that we are adults? What kind of recessive journey can revirginize a heart?

Part of our quandary, I believe, comes from how we think of the heart of a child. When we picture the heart of a child, we almost automatically think of innocence. A child’s heart is innocent by nature. Indeed it is stunningly innocent. There are few things in this world that can stop us in our tracks, activated by the hidden power of sounds and words, colors and shapes. Faced with artistic marvels, he wrote, “Wonder is the only appropriate attitude.”

I dropped $46 in wonder.

And I set to writing my thanks, taking a page from St. Paul’s letters. In his handwritten epistles, he called for gratitude again and again. “Therefore, encourage one another and build one another up,” he told the Thessalonians. “Rejoice always. Pray without ceasing. In all circumstances give thanks.”

I selected a card with glittery ice-cream cones and began writing to a friend who’d sent a care package. I described each element she had tucked inside, turning it over in my hand and mind.

Then I jotted a few thoughts on Life in General, more whimsical than newsy. I was riding the looping l’s and arcing a’s. Writing by hand slowed my mind and broadened my view. I didn’t write about the day’s happenings or the calendar’s demands, but my feelings, how my life was coalescing with long-term goals and deeply-held values. Stroke by stroke, line by line, it felt honest.

As I signed and sealed the card, my heart throbbed with wellness. Slipping it in the mailbox, I marveled at the process that would carry my thoughts to her doorstep. Unlike e-mail, it wouldn’t arrive instantaneously. That time lag excited me. I knew she wouldn’t click delete after reading it.

I’m joining in the back-to-school spirit of sharpened pencils and blank notebooks, assigning myself one thank-you note a week. A thanks for something, anything. Weekly.

As we pinch pennies this year, the U.S. Postal Service is experiencing a drop in volume. But personally, I can’t imagine a better use of 42 cents. Christina Capecchi is a freelance writer and can be reached at christina@readchristina.com.

The Heart of a Child: When We Acknowledge Our Dependence on God

By Father Ron Rolheiser

Unless you change and become like little children, you will not enter the Kingdom of Heaven.

How can we do that? How do we unlearn sophistication, undo the fact that we are adults? What kind of recessive journey can revirginize a heart?

Part of our quandary, I believe, comes from how we think of the heart of a child. When we picture the heart of a child, we almost automatically think of innocence. A child’s heart is innocent by nature. Indeed it is stunningly innocent. There are few things in this world that can stop us in our tracks, activated by the hidden power of sounds and words, colors and shapes. Faced with artistic marvels, he wrote, “Wonder is the only appropriate attitude.”

I dropped $46 in wonder.

And I set to writing my thanks, taking a page from St. Paul’s letters. In his handwritten epistles, he called for gratitude again and again. “Therefore, encourage one another and build one another up,” he told the Thessalonians. “Rejoice always. Pray without ceasing. In all circumstances give thanks.”

I selected a card with glittery ice-cream cones and began writing to a friend who’d sent a care package. I described each element she had tucked inside, turning it over in my hand and mind.

Then I jotted a few thoughts on Life in General, more whimsical than newsy. I was riding the looping l’s and arcing a’s. Writing by hand slowed my mind and broadened my view. I didn’t write about the day’s happenings or the calendar’s demands, but my feelings, how my life was coalescing with long-term goals and deeply-held values. Stroke by stroke, line by line, it felt honest.

As I signed and sealed the card, my heart throbbed with wellness. Slipping it in the mailbox, I marveled at the process that would carry my thoughts to her doorstep. Unlike e-mail, it wouldn’t arrive instantaneously. That time lag excited me. I knew she wouldn’t click delete after reading it.

I’m joining in the back-to-school spirit of sharpened pencils and blank notebooks, assigning myself one thank-you note a week. A thanks for something, anything. Weekly.

As we pinch pennies this year, the U.S. Postal Service is experiencing a drop in volume. But personally, I can’t imagine a better use of 42 cents. Christina Capecchi is a freelance writer and can be reached at christina@readchristina.com.
Buenas Noticias...

Mis queridos Hermanos y Hermanas en Cristo:

Al hospedarnos en un hotel en Roma, rápidamente nos podemos ajustar a la manera europea de cómo van alineados los números de los pisos. Lo que nosotros aquí llamamos el primer piso, ellos allá lo refieren como la entrada o la planta baja y lo identifican como “0 cero”. En consecuencia, nuestro segundo piso se convierte en el primer piso y así sucesivamente en el edificio.

En una ocasión, en el hotel donde una vez me quedé hospedado, había un lobby y cinco pisos para lo que el último piso aquí lo numeraríamos como el sexto piso.

Ellos en Europa le numeran del cero al quinto piso. Sabiendo cómo funciona el sistema europeo, no me sorprendió. Pero un día abordé el elevador en el quinto piso donde me quedaba, y tocé el botón del elevador que decía “cero 0” para ir al lobby. (Que sería nuestro piso uno).

De repente un loco pensamiento me vino y me estremeció. En mi amplia imaginación, dije: “¡Ustedes no están yendo a ningún lugar!” Desde que me monto en elevador en Europa, y tocó el botón “cero 0”. Me dijo: “¡Ustedes no van ningún lugar!”

¡Yo sé que mucha gente cree que sus vidas no tienen sentido o están cansados, aburridos o se sienten en ocasiones que no van a ningún lugar! Pero, la realidad es que no importa quienes somos o que hacemos o dejamos de hacer, lo cierto es que todos estamos siendo llamados por Dios.

Estamos invitados por Dios para ir a algún lugar. Esque lugar es el cielo. Sin embargo, no podemos ver éste desde aquí, debido a que hay un inmenso envoltorio de misterio y no entendemos la vida que tenemos, hay muchas incógnitas y muchas dudas. Algunas veces tenemos confusión y lo que es peor, desesperación. ¡Presionamos el botón “cero 0” y entramos en pánico! No vamos a ningún lugar.

De hecho, dos mil años atrás, todo eso cambió. Jesús vino a nuestro mundo y Él nos explicó los “cero 0”.

¡Él dijo que tenía la Buena Nueva y de hecho, Él es la Buena Nueva!

Algunos pudiesen encontrar que su trabajo es aburrido y no satisface; algunos de ustedes pueden ser personas jóvenes y creen que no encajan en ningún lugar o no encuentran el camino o algunos de ustedes son papás o mamás con hijos desorientados o si ustedes están cansados, aburridos o enfermos, no tienen pánico, no se rindan! Cristo nos ama a todos. Él tiene un plan para cada uno de nosotros. Cristo quiere que todos nosotros nos preparemos para cuando algún día podamos estar con Él en el cielo para siempre.

No sabemos cuándo será ese día. No sabemos el camino. No obstante sabemos que Jesús es el Señor.

Recordemos igualmente lo que Cristo le dijo al Apóstol Felipe y a otros cuando no conocían el camino. Cristo dijo enfáticamente: “Yo soy el Camino, la Verdad y la Vida”.

Jesucristo vino a nuestro mundo para salvarnos del pecado. Él vino para que pudiésemos tener vida y en abundancia. Cristo nos desafía ahora.

Cuando nos sintamos fatigados y cansados o nos sintamos acongojados, no apreciamos el botón “cero 0”, porque eso nos llevará a ningún lugar.

Más bien, dirijámonos a Cristo, porque Él es nuestra esperanza y nuestra salvación.

...¡Un lugar a donde ir!

Muy Reverendo Eusebio Betlán,
Arzobispo Metropolitano de la Arquidiócesis de Okalhoma City.

Acción por la justicia económica, la dignidad y los derechos de los trabajadores

WASHINGTON — El mensaje de los obispos estadounidenses con motivo del Día del Trabajo hace un llamado a “renovar el vigor con el que buscamos construir juntos una sociedad que cuide de los suyos, atienda a los pobres y vulnerables, y ofrece verdadera esperanza para todos”.

El Obispo William Murphy de Rockville Centre, Nueva York, presidente del Comité de Justicia y Desarrollo Humano a nivel nacional, publicó el mensaje para poner de relieve las necesidades de los trabajadores en el país, las desigualdades económicas y la responsabilidad que tienen todos los ciudadanos de ayudar a mejorar las condiciones de trabajo. El mensaje está inspirado en el fallecido Monseñor George Higgins, “el sacerdote de los obreros”, quien trabajó durante más de cincuenta años por los derechos de los trabajadores y fue un puente franco entre la Iglesia Católica en Estados Unidos y el movimiento del trabajo. El Obispo Murphy describió de manera que Monseñor Higgins buscara resolver las actualidades desafíos económicos.

“Por encima de todo, Monseñor Higgins preocuparía por el trabajador, por la persona y por la familia, cuyas vidas se ven afectadas por un sinfín de factores”, afirmó el Obispo Murphy. “Él supe- saría y mediría todos esos factores según el impacto que tienen en los seres humanos. Habría señalado la falta de representación sindical en tantas de las industrias emergentes y los lugares de trabajo donde la explotación ha sido más que evidente”.

El Obispo Murphy afirmó que la Iglesia continua enfocándose en la dignidad del trabajador como “piedra angular de la enseñanza católica sobre la vida económica”. “El desafío de superar la pobreza debe unir a la comunidad católica”, dijo.

Al acercarse las elecciones nacionales, el mensaje por el Día del Trabajo recuerda a los católicos que deben usar la enseñanza social y moral católica para evaluar los temas de justicia económica, vida humana y dignidad de la persona”.

El Obispo Murphy mencionó el documento de los obispos “Formando la conciencia para ser ciudadanos fieles”, donde la necesidad de formar correctamente la conciencia para tomar de decisiones basadas en los sentimentos personales o en la popularidad de un individuo, sino en la verdad de la persona humana y de la sociedad. El obispo dijo que esto se determina al evaluar “a los candidatos y los temas desde la perspectiva de la vida y dignidad humana, el verdadero bien de la sociedad, el bien común de todos nosotros en nuestra nación y en el mundo”.

El mensaje del Día del Trabajo pone de relieve las palabras en “Formando la conciencia que hablan de la justicia económica, el trabajo y los derechos de los trabajadores. En él se perfilan cuáles son los componentes de una economía justa y se establecen “tanto enlaces como distancias entre el deber fundamental de oponerse a aquello que es intrínsecamente malo (por ejemplo, la destrucción de la vida por nacer) y la obligación de buscar el bien común (como defender los derechos de los trabajadores y buscar mayor justicia económica)”, afirmó el Obispo Murphy.
Retiro Espiritual que convocó el rechazo a la injusticia, el odio y la violencia
Curando las llagas del alma mediante la oración a Dios

Por Mauro Yanez
Sooner Catholic

OKLAHOMA CITY — El pasado sábado 16 de agosto se efectuó un retiro espiritual en el gimnasio de la parroquia del Sagrado Corazón. En este evento religioso hubo una participación de más de quinientos feligreses pertenecientes a más de doce parroquias del territorio de la Arquidiócesis de Oklahoma City.

El Padre Bruce Niel, quien vino desde Memphis, Tennessee, ofició una Misa de Sanación, la cual concurrió con el Padre José Arledge, parroco del Sagrado Corazón. Antes de celebrarse la Misa de Sanación, la feligresía que se hizo presente se deleitó e instruyó con las pláticas que impartió el sacerdote Bruce Niel. Asimismo, ayudaron a impartir el Sacramento de la Confesión en este retiro, los sacerdotes Michael Chapman y Juan Manuel Guerrero.

Destacó en este gran acontecimiento religioso los espacios entre cada actividad donde los feligreses pudieron meditar por cuenta propia y reflexionar sobre cómo aliviar las llagas que desgarran el alma del ser humano. El Padre Niel mencionó en reiteradas ocasiones durante el retiro, la necesidad de acercarse a Dios mediante la oración y confiar en la obra y poder de curación del Espíritu Santo. Además instó a que todos los seres humanos deben rechazar cualquier forma de racismo, egoísmo, odio y violencia.

“Este gran retiro espiritual ha sido convocado por el movimiento de Renovación Carismática Católica de la Arquidiócesis de Oklahoma City. Han demostrado una gran capacidad de organización y sentido de espiritualidad. Los líderes de este movimiento carismático se reúnen con frecuencia para mejorar su preparación espiritual y luego compartirla como lo han hecho en este retiro que se hizo en el Sagrado Corazón, por supuesto, bajo la supervisión del Ministerio Hispánico”, así lo afirmó Sor Rosario Martínez, quien es la directora de la oficina del Ministerio Hispano de la Arquidiócesis de Oklahoma City.

Listos los preparativos para el Festival de las Américas en la parroquia San Eugenio

El próximo domingo siete de septiembre, la feligresía de la parroquia San Eugenio celebrará la tradicional y famosa verbena conocida como el Festival de las Américas. A este evento caritativo le antecede una gran fiesta nocturna latina que se efectuará el seis de septiembre. Estas actividades le permiten a la feligresía Católica de la Arquidiócesis de Oklahoma City disfrutar un ameno fin de semana, con la música, el baile y, lo más importante, la convivencia en la fe dentro de la Iglesia Católica. Ese mismo fin de semana se sorteará una espectacular moto cicleta. Los beneficios de estas celebraciones serán destinados para hacer el bien mediante los diferentes ministerios de esta parroquia.
Spanish Teacher
Bishop John Carroll and St. Charles Borromeo Catholic Schools in OKC and Saint John Nepomuk Catholic School in Yukon have an opening available immediately for the 2008-2009 school year for a Spanish teacher. This full-time position is currently shared between the three schools. Spanish instruction will be for grades K-8. The grade range may vary by school. Oklahoma State Teacher Certification in this subject area is preferred, but other types of experience may be accepted. If interested, please contact and/or submit resume to Connie Diotte, 525-0856, Diane Floyd, 354-2509, or Joe Sine, 789-0224.

Secretary
Villa Teresa Catholic School has an opening for a secretary. A variety of duties help make this position challenging and exciting! Must have good people skills as well as computer skills and enjoy multi-tasking. Please call Sister Veronica (232-4286) for an interview.

Openings for Help with Adults with Developmental Disabilities
The Center of Family Love in Okarche has immediate openings for following: LPNs — Full-time shifts available (3 p.m. to 11 p.m. and weekend doubles). Individual Program Coordinator — Must have good communication skills interacting with our clients, their families and the community. Qualified Mental Retardation Professional — Bachelor's degree, master's preferred. Prior experience working with developmentally disabled.

Laundry aides, housekeeping and dietary aides — Full-time hours with possible rotating weekends. To apply, call 263-4658, fax 263-4563, e-mail alemke@cflinc.org or in person at 635 W. Texas, Okarche, Okla. 73762. EOE

Parish Openings
St. Andrew's in Moore needs a Music Director and Adult Formation Director. The music director position requires keyboard skills in piano and organ, knowledge of Catholic choral repertoire and related church documents.

With appropriate credentials, the compensation and benefits would be generous, commensurate with experience and training. The music director has responsibility for providing leadership for our choirs, ensemble and bell ringers as well as accompaniment at our three weekend Masses, Holy Days and special occasions. Parishioners sing robustly and know a broad repertoire of hymn tunes and songs from Gartner Comprehensive (second edition) and Spirit and Song. We are seeking a faithful Catholic who is open to becoming an active member of our parish family. This part-time position is available immediately. Please apply by sending a resume to fjacks@cox.net or to the pastor at 800 N.W. 5th St., Moore, Okla. 73160.

The Director of Adult Formation is responsible for providing leadership for our ongoing Christian formation programs for grownups and for coordinating our RCIA program. We have been offering three six-week seminars each year for the past several years that have been well attended and which employ a variety of short course offerings. This part-time position is available immediately.

For an applicant who possesses qualifications for both positions, this would be a full-time position. Please apply by sending a resume to fjacks@cox.net or to the pastor at 800 N.W. 5th St., Moore 73160.

Temporary Full-Time Activity Director
Saint Ann Retirement Center will have an opening Sept. 1, 2008, for a full-time activity director. This position is a temporary position for four months. The position is responsible for scheduling and providing activities for all residents on a daily basis, and having scheduled activities periodically in the evening hours and on weekends. Ensures that transportation is arranged for all residents for outings, scheduled activities and physician appointments as necessary. A valid driver's license is required. Applicants can fax letter of interest to Sid Espinosa, Executive Director, at (405) 721-0747. Saint Ann Retirement Center is located at 7501 W. Britton Road in Oklahoma City.

Extended Care Program Provider
Holy Trinity Catholic School is seeking an adult who is 18 years or older who can work as our extended care program provider for the 2008-2009 school year. We will provide Safe Environment training. Experience with children is preferred. Hours of service are 3 to 5:30 p.m. each school day. Please contact the school office at 263-4422 to apply.

Math and Science Teacher
St. Mary's School in Ponca City is accepting applications for a three-fourths-time math and science teacher for the 2008-09 school year. Oklahoma state certificate in middle school science and math, including Algebra I required. Competitive salary. Benefits available. Send resume, copy of certificate and references to: Principal, 415 S. 7th, Ponca City, Okla. 74601.

Part-time Cafeteria Help
Bishop McGuinness High School cafeteria has three part-time positions open for next school year. The hours are 8 a.m. to 2 p.m., Monday through Friday. The duties include some cooking, food prep, cashier and general cleaning. Bishop McGuinness is located at 801 N.W. 50th. Interested parties may e-mail claybaughx237@mcguinnessk12.ok.us or leave a voice message at 842-6656 Ext. 257 or bring a resume to the school, attention to cafeteria manager.

Dean of Enrollment Management
St. Gregory's University in Shawnee invites applicants for the position of Dean of Enrollment Management. Position responsible for the development, implementation, maintenance, analysis and general supervision of all programs related to the recruiting and retaining of undergraduate students. Involves developing and implementing the university's strategic enrollment and marketing plan and recruiting goals for the College of Arts and Sciences. This position manages the budget for the office and supervises the admissions counselors and office support staff. In addition, this position will coordinate and support the contracted recruitment companies. Applicants must possess an understanding of and willingness to support the St. Gregory's University Catholic and Benedictine mission. Master's degree is required. Experience as an admissions counselor and a minimum of two years experience in the director's or assistant position is preferred. Electronic résumés are preferred, and should include a letter of application describing experience, qualifications, vision and record of achieving/exceeding enrollment goals at one's recent institution. Shingi Goto, Executive Vice President, St. Gregory's University, 1900 W. MacArthur, Shawnee, Okla. 74804, sngoto@stgregorys.edu, (405) 878-5435.

Provost
St. Gregory's invites applications for the position of provost. This executive level position is the chief academic and student oversight officer under the direction of the president, and is the administrator of academic affairs, student life, intercollegiate athletics and enrollment management. The successful candidate will provide visionary leadership in these areas, prepare and oversee budgets, ensure athletic program compliance with NAIA regulations, oversee the academic programs offered by the College of Arts and Sciences and the College for Working Adults, and ensure the academic integrity of all programs and adherence to the university's academic policies, regulations and procedures. The provost supervises the deans of the College of Arts and Sciences and the College for Working Adults, the registrar, the library director, the director of the Student Exploration Center, athletic director and the admissions director. A doctorate degree is required in a discipline represented among our academic programs and an academic background sufficient for tenure. This individual must be a practicing Catholic with knowledge of Benedictine spirituality. Salary and benefits are commensurate with experience. Electronic applications are preferred, and should include a cover letter and resume. Nominations or requests for the complete position specifications may be sent directly to the university; Shingi Goto, Executive Vice President, St. Gregory's University, 1900 W. MacArthur, Shawnee, Okla. 74804, sngoto@stgregorys.edu, (405) 878-5435.

For an up-to-date jobs box, go to catharchdioceseokc.org and click on Job Listings.
Calendar

SEPTEMBER

1 Weekly Adoration of the Blessed Sacrament at Christ the King Catholic Church, located one block north of Wilshire, halfway between Penn and May at 8005 Dorset Drive, every Monday beginning at 7 a.m. and concluding with Benediction at 7 p.m. For more information, contact Linda at 496-0033.

2 Eucharistic Adoration at the Cathedral of Our Lady of Perpetual Help, NW 32nd and Western, every Tuesday from 8:30 a.m. to noon. The Rosary is said every weekday at 2:30 p.m. All are welcome.

3 Christ the King is offering Catholics Coming Home. This is for anyone who has been away from the Church and would like to return. This is a six-week session meeting on Wednesdays at 7 p.m. in Room 114. For information, contact the Religious Education Office at 843-4766.

3 All-Day Adoration every Wednesday at St. Eugene Church, 2400 W. Hefner Road. Mass at 6:30 a.m., Exposition of Eucharist at 7 a.m.; Confessions from 12:30 to 1:30 p.m. Anointing of Sick at 3 p.m. Devotions conclude with multi-lingual evening prayer and Benediction at 7:30 p.m. Contacts: Barbara Curoc, 755-9163, O en Espanol, Gloria Pantazis, 751-7115.

4 This September, Christ the King will offer a four-part series on Guiding Your Catholic Preschooler. In this series, parents will learn how to teach their preschoolers about prayers, Scripture, holy days, the saints and much more. This series is held each Thursday morning in September, 9:30 a.m. in the East Formal Room. Contact the RE Office at 843-4766 to register. Child care will be available for each session.

5 Holy Family Home Mass, 11:30 a.m. To confirm that Mass will be held that day and for directions, contact the HFMH at 741-7419.

5 First Friday Adoration at St. Francis of Assisi in Oklahoma City. After the 7:30 a.m. Mass, and concludes at 5:30 p.m. with closing prayer and Benediction. This is open to all. St. Francis is located at 1910 N.W. 19th, Oklahoma City.

5 First Friday Sacred Heart Mass at the Catholic Pastoral Center. Exposition of the Blessed Sacrament is at 5:30 p.m., Confessions available before Mass. Mass is at 7 p.m. Those wanting to learn more will find materials available after Mass. For more information, call the Office of Family Life at (405) 721-8944 or Diane Grim at (405) 528-6252.

5 Mount St. Mary Home football game vs Crooked Oak, 7:30 p.m.

5 Holy Family Home Mass, 11:30 a.m. To confirm that Mass will be held that day and for directions, contact the HFMH at 741-7419.

5 First Friday Adoration at St. Francis of Assisi in Oklahoma City. After the 7:30 a.m. Mass, and concludes at 5:30 p.m. with closing prayer and Benediction. This is open to all. St. Francis is located at 1910 N.W. 19th, Oklahoma City.

5 First Friday Sacred Heart Mass at the Catholic Pastoral Center. Exposition of the Blessed Sacrament is at 5:30 p.m., Confessions available before Mass. Mass is at 7 p.m. Those wanting to learn more will find materials available after Mass. For more information, call the Office of Family Life at (405) 721-8944 or Diane Grim at (405) 528-6252.

6 Contemplative Living with Sister Joanne Yankauskis, OSB, from 9:30 a.m. to 3:30 p.m. Building Bridges to Contemplative Living with Thomas Merton, Book Four - Discovering the Hidden Ground of Love. Fee: $40 ($10 deposit). Register: 405-373-0804 or mail registration form. Bring a sack lunch. Place: Monastery Library.

6 Citizenship Test Preparation Course. Intense seven-week course (Sept. 6 to Oct. 11), includes Explanation of N400 application and Oath Study of civil and U.S. history questions, basic English, reading and writing, Saturdays, 10 to 12 p.m. Class limited to 12. Call (405) 314-0402 to enroll.

6 Mass in Tagalog. St. Paul the Apostle Catholic in Del City will celebrate Mass in Tagalog (Filipino) at 7 p.m. each Saturday. A potluck dinner will occasionally follow Mass. All are welcome.

For a full calendar, go to catharchdioceseoke.org and click on Calendar of Events

Living Our Faith

2008 Catechetical Congress Sept. 27 at Pastoral Center

National speaker Leland Nagel will be coming to the Catholic Pastoral Center (7501 N.W. Expressway) on Sept. 27 to address the people of the OKC Archdiocese. This is a wonderful opportunity, not just for those involved in the catechetical ministry, but for all people of faith who seek inspiration, knowledge and growth. Nagel will deliver a motivational and inspirational message as he addresses the theme: “Living Our Faith.”

Nagel has held a variety of positions on both the diocesan and university level. Currently, he is the executive director of the National Conference for Catechetical Leadership. He is described as a lover of life, with an infectious laugh, comfortable about his faith and an intimate relationship with our Lord.

Exhibits and refreshments begin at 7:45 a.m. Welcome and opening prayer start at 8:30 a.m. Archbishop Beltran will close the event with the celebration of Mass at noon.

Catechetical Congress is sponsored by the Office of Education with partial sponsorship by William H. Sadlier, Inc. There is no charge to attend, but please register through your parish catechetical leader (DRE or youth minister). Those who attend will appreciate the experience of listening to this faith-filled storyteller.
Please pray by name for our 2008-09 seminarians for the Archdiocese of Oklahoma City.

**Fourth Theology**
**LEWIS, William Michael**
Notre Dame Seminary
Immaculate Conception, OKC

**PHAN, Long N.**
Notre Dame Seminary
St. Andrew-Dung-Lac, OKC

**Second Theology**
**STANLEY, Cory Douglas**
Pontifical North American College
Holy Spirit, Mustang

**Pre-Theology 2**
**BUETTNER, Brian Edwin**
Conception Seminary College
St. Mark, Norman

**LOPEZ, Vicente**
Notre Dame Seminary
Little Flower, OKC

**Fourth College**
**MILLER, Robert James**
Conception Seminary College
St. Charles Borromeo, OKC

**Pre-Theology 1**
**BRASHEARS, Christopher**
Conception Seminary College
St. Joseph, Blackwell

**RUCKEL, Timothy Frank**
Conception Seminary College
Epiphany, OKC

**Third College**
**DELOERA, Cristobal**
Conception Seminary College
St. Charles Borromeo, OKC

**Second College**
**HORN, Andrew Michael**
Conception Seminary College
St. John the Baptist, Edmond

**LEWIS, John Paul**
Conception Seminary College
Cathedral of Our Lady of Perpetual Help, OKC

**First College**
**ORTEGA, Jared**
Conception Seminary College
Holy Family, Lawton

**TURNER, William Joseph**
Conception Seminary College
St. Eugene, OKC

Seminarians for 2008-09 with Archbishop Beltran and Father Lowell Stieferman.