



Serra Club of Tulsa

Always Go Forward and Never Turn Back

Serra International is formally recognized by the Holy See as the global
lay apostolate for vocations in the Catholic Church.

Region IX, District 12-2

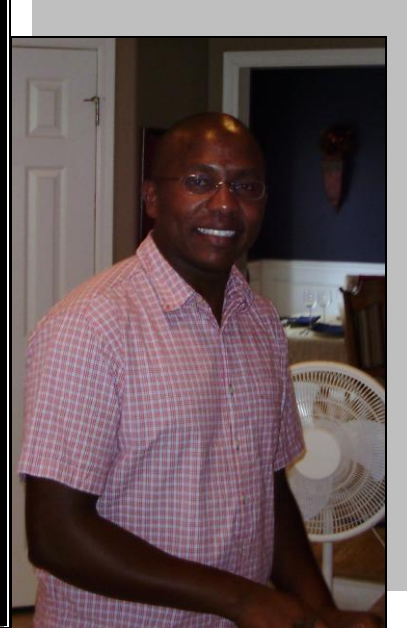
Newsletter Number 24
August 23, 2011



**Saint Francis Xavier Parish
Mass, August 4, 2011. Dinner
Seminarians & Serrans.**



**Rev. Jorge Gomez Alvarado
and Rev. Matt Gerlach, Vocation Director**



Stanley Kariuki Seminarian

Rev. Jorge Gomez, ordained July 1, 2011
And Stanley Kariuki, seminarian.

Remember the smile, the love for God and love for
people.

SERRANS BUILDING THEIR CATHOLIC FAITH BY HARVESTING THE LORD'S

VINEYARD

*Today we follow the missionary spirit of Junipero Serra for
Spiritual Growth in Christ,
Encouragement of Church Vocations,
Religious Education,
Responsive Lay Leadership, and Christian fellowship.
Always Go Forward and Never Turn Back.*

VATICAN II taught us that through our Baptism we are called to holiness. Each one of us must nurture our vocation and others' vocations. We can and should 'in a special way' encourage priestly and religious vocations, whether we are parents, grandparents, uncles and aunts or mentors.



Rev. Jorge Gomez Alvarado



Stanley Kariuki

We are deeply grieved over the deaths early Sunday August 21, of Fr. Jorge Gomez, ordained Priest and newly Assigned Associate Pastor at Saints Peter and Paul Parish, and Stanley Kariuki, Seminarian from Kenyan, St. Meinrad School of Theology, St. Meinrad, IN. They were killed instantly in a car wreck early Sunday morning. May perpetual light shine upon their souls as they feast at the Table of the Lamb." God, Creator and Redeemer of all the faithful, grant to the souls of your servants the forgiveness of all their sins. Through our devout prayers may they obtain the pardon which they have always desired. We ask this through Christ our Lord. Amen

Bishop Edward Slattery's Talk at Serra Club Meeting, July 13, 2011

Little Sisters of the Poor



just a seminarian and then a young priest, but the Serrans were all men. They would meet and have a speaker, as you have, but then they all went home. There was nothing else done. It was kind of like a Catholic social club. But here, you are very much in earnest with your mission i.e. the help you give Father Gerlach and the things you arrange and plan for during the course of the year. I thank you and acknowledge all that. I am sure that it is the result of your prayers and your work that we do get vocations.

Thank you for this invitation. It's been about six months since I last spoke to the Serra Club. Yours is one of the most important organizations in the Diocese because you are praying for and seeking vocations to the priesthood and religious life. So, I want to encourage you to continue. Also, from what I understand, we have one of the best Serra Clubs in the country. I remember in Chicago there was a Serra Club when I was



I think you see more clearly than sometimes priests do that the Sacrament of Holy Orders is real and that the world needs the Sacrament of Holy Orders to continue the work of Jesus Christ in His Pascal mystery. In other words, without

Holy Orders there cannot be salvation because Holy Orders are the continuation of priests, the continuation of the work of God in His Son.

Well, when Father Gerlach was talking about Monsignor Mueggenborg's homily at Father Michael Pratt's first Mass, he talked about being a merciful priest, a priest who has sensitivity to human suffering.

While I was listening to Father Gerlach, I was reminded of the lives of the saints. If you read any life of any saint that is canonized, you will see in their background that they have a particular sensitivity to human suffering. Their hearts are like the Heart of Jesus. It was never in some global way but it was always suffering that was right in front of them. The reason for that is that this is one of the sides of a saint. A saint lives in the present. The reason that a saint lives in the present is because

he knows, even though he may not articulate it, that is the only place that God is found. God is found only in the present. The future does not exist; the past does not exist; only the present exists. And in Heaven there is no past, there is no future, there is only the present. In other words, all time together in the moment is there. So, in Heaven you will experience perfection and joy because you will have everything at once. But it never ends.

Well, this is beyond our experience. You cannot know what that is, although there are glimpses of it as you go through life. There are moments of a kind of mystical experience; some of them are truly mystical, in which time stands still. You will experience something you cannot explain to someone else, a relationship to God. It occurs sometimes in prayer, but it can occur as you are walking down the street. You didn't plan this but suddenly you have an awareness of God's presence and His love for you and you are overwhelmed. When you experience protection by a certain saint, you are safe; God is taking care of you. He holds you in His arms.

How do you explain this joy, this utter lack of fear? That happens to us from time to time. It is a gift from God that comes to us so that we can be sustained in times when we feel dryness.

We know this from a great saint that is not canonized yet, Mother Teresa. She is Blessed. After she died we found out that she experienced dryness and desolation most of her life. When you see pictures of her you don't see that at all. You see her with children, adults, always being spontaneous in front of the press, with a microphone in front of her. She talks saying just the right thing so you would get the impression that she was in a kind of constant ecstasy. She wasn't. But we didn't know that until after she died and her letters to her spiritual director were read, something that she never imagined ever being revealed. So she experienced desolation almost all the time. Yet she was faithful to her prayer life, very faithful, at Mass and Sacraments. She was convinced in her life she was not to feel consolation. Well, that is how God purifies our relationship to Him because we can easily fall in love with a feeling, with a consolation. And so God without our realizing it or even intending it can in time be

second to the feeling. I love that phrase: 'It always made me feel good'. That can't be the reason why we pray. Prayer, usually for most of us, can be a sacrifice because it means having to pitch it or having to put time aside in which I am not totally engrossed, not totally giving myself to Christ and I am beginning to feel it. I am sure all of you have experienced some of it. When we go before the Blessed Sacrament and we kneel there or sit there, we are tempted to leave right away because we are uneasy. But that uneasiness is a grace. Now we have to make a conscious decision to stay there. By staying there, we will really pray, even though we may be distracted we are putting in the time, the effort and we are recognizing our own weakness, our inability to be truly, truly conscious of God's presence. It requires faith. "I believe in God, the Father Almighty, the creator of heaven and earth. I really do." Now, God wants to reward people with a consolation, doing so because He knows we need it. And I do; so do you. But, it

shows our decision to be faithful in prayer cannot be based on feelings or the consolations I remember having received over the course of my spiritual life.

One of the things we have to teach converts, those who come into the Catholic faith, and I think this is where we fall down because many of these people are attracted to the Catholic faith because of some gift from God or consolation. They saw the Eucharist. They saw you when they saw your faith. God works through you or someone else and gave them this sense of "I really want that. I want to be Catholic." And then they fell in love with all of this. And then they go through RCIA and usually they continue with this high and then they get baptized or received into the Church and receive Holy Communion. And then it starts to go down. The faith isn't weak, the feelings are.

It's similar to marriage. You see this woman and think, "Oh, I would like to spend my life with her, but I am sure she wouldn't think I am worthy. Well, I'll try anyway." You know what I am talking about. So then you go

and you put your foot in the water. Sure enough there were a few signs and next thing you are getting married. Now there is the happy day. You're married! And then you are *really* married. The next day you are married and the next day you are married and then you realize for the first time you know what you are going through and she is bringing it out. Now you say "Our marriage is in trouble because we do not get the glow any more, the buzz". Because you argue with one another you often think you are not in love any more. You know exactly what I am talking about. The opposite is true. Actually, what is happening is you are going from 'loving' to 'really loving.' Because now it is not just romance, it is a conscious decision and you care about one another. In a real way, you are concerned about each other so much that you are willing to put up with the static when you get up nerve to tell your spouse, "Honey, you have bad breath. And no one else will tell you, but I will." Then you see the resistance, "I do?" "I do not!" That is just a simple example but you know what I am talking about, that your

spouse gets annoyed. Well, the same thing happens with prayer because prayer is basically a love affair. It is a love affair with God. God will tell you the truth. But He will never give you so much of it that you can't handle it. But He will give you the grace to deal with it. That is how you grow with self knowledge. You have to know yourself through prayer. But you have to put in the time, you have to be there.

That brings me to my topic which is Saint Jeanne Jugan. She was born in 1792 and died in 1879. She didn't found the Little Sisters of the Poor until she was about fifty years of age. What I am trying to bring out here is that she lived in the present and that is the essence of holiness. She trusted in God to show an awareness of good things that are on the horizon, or bad things. This happens to all of us, and you can just see it coming. We flunk that test, don't get into college, spouse has cancer and will die in about three weeks and I don't know what I am going to do. Whatever it is, good or bad; there is a mixture of it on the horizon for all of us. Well, the issue is not that so much, the issue is how you deal

with that. You still trust that God is with you, or has He abandoned you? Do you trust in your own strength, trusting in yourself or your money, your reputation or all of these externals? That is not holiness. Holiness is dealing with what you see on the horizon now and how you regard this – like a child being held by his father in his arms. You are going to be all right, everything will be fine. That is a saint; because that is all they really care about. A saint is someone who lives in the constant presence of God and never loses faith but hangs right in there. That is what a saint is doing.

Jeanne Jugan was a saint from the time she was a little girl. Her father died when she was four or five years old. She lived in a part of France that is near Normandy, right near the North Sea between England and France. It is very cold and damp; there is a lot of rain and it is really an uncomfortable place to be most of the year, except in the summer. Anyway, the people who live there are mostly widows and little children. Why? Because the fathers, and men, would go off to the sea to make a living, to catch fish. It was a

fishing village. Don Jugan lived in that area near the sea where you could walk to the sea and never come back. So there were lots of widows, lots of children and an enormous amount of poverty. That is the background. Her father was one of those men so her mother had to raise her and the rest of her family. All they could do was live a very simple life, work as soon as they could, even while they were little, so they could make a little bit of money so that they could have bread on the table. And this is how the community was populated. They were all Catholic so everyone went to church, everyone prayed, the local priest was very, very important. He was essentially 'the father' to many women. And, of course, some men. Anyway, as time went on Jeanne Jugan got an apartment when she was probably in her thirties or early forties and she got a friend of hers to share the apartment so it wouldn't cost so much. When she was coming home one day from her work (she was working as a maid in someone's home) she saw this elderly woman who was blind in the rain on the street with nothing to eat

and nowhere to go. Remember these are days with no social security, no retirement. This was an area of beggars. And to be a beggar was not in any way demeaning because it was so common and everyone else was so poor anyway. Even the poor people would give something to keep these people going. That was the Catholic culture. There was no indignity being poor or being on the street. So there were lots of them. Jeanne Jugan was like the rest of them. She decided she was going to take this old woman who was blind home with her. The lady she was living with said that was wonderful. They would do that. Jeanne Jugan gave this old woman that she didn't know, had never met, her own bed and then Jeanne Jugan slept in the attic. Well, it wasn't long; she ran into another one, brought her home. Now they have two. And, she had the cooperation of her friend. And the next thing you know there are younger women who are attracted this kind of life. So they start doing this.

Within ten years they had the religious order established. And

there were one hundred homes throughout France. Those were the Little Sisters of the Poor, founded by Jeanne Jugan. Well, that is not speaking of how she became a saint, however. There are a lot of people who would do this kind of thing, so that doesn't necessarily make you a saint. You could still be a humanitarian – except her motive was religious. She was motivated by her love of Jesus Christ so she would see Jesus in the poor and every other person. She was a very quiet woman. She didn't talk very much and she never wrote anything. She didn't write prayers or her biography or anything like that. So, anyway, within ten years the whole thing is really successful and moving along. Now they were institutionalized like any other religious order and she was the foundress. They got a priest of the town to be their sponsor and fortunately, or unfortunately as it turns out, the priest was a little interested, well he was very interested. He wanted to be known as the founder. So, he helped her put together the statutes and the constitution, all that. Then he arranged for her to be moved and

another nun appointed superior. So she went, and when that happened he took over. It became very clear that she was a holy woman because she never, never complained or said a bad word. She went to the other end of France and was named the directress of novices. She had, I suppose, about one hundred and some women who loved her and she loved them. They watched her and she was always solicitous. She would always say just the right thing, was very prayerful and never complained. She just simply did the menial things and she was the perfect example of a nun who was doing His work, taking care of the elderly.

One thing she insisted. The original name was Sisters of the Poor. She insisted that it be called Little Sisters of the Poor because the word 'little' contains her entire spirituality.

When I went to Chicago to see my mother and went to the Little Sisters of the Poor who took care of her I saw Jeanne Jugan in every one of them. Their whole conscious effort is to be little, to be unnoticed and to care for the poor. The reason she

wanted them to be little is because she saw the poor elderly as the poorest of the poor. They couldn't work because they were too old, they were poor already and there was no one to care about them or take care of them. So, very often these elderly poor were very difficult to live with. They thought the world was against them because it had been for most of their lives. And so they developed in their own personality's survival techniques which came off as kind of cruel. We know people like that. Well, Jeanne Jugan saw that for what it was. She said if you really want to love them you have to be where they are and therefore you must be little, you must always make them first. So many of these poor, elderly people who came there said later that this was the first time in their lives they were ever treated with dignity. And their personalities changed. They finally, after all those years, found homes where they felt safe, where they could grow in the faith where they could come and develop a relationship with Christ in the Blessed Sacrament because every house

had a chapel with the Blessed Sacrament.

And so that was her vision. Her vision was that all of the sisters take a promise of being 'little' in every single way, to be poor, to be trusting in God when they are dealing with the people they are caring for, to be truly their servants, to be one with them and the only way you can do that is to be little. So when they say a cross word against you or even hit you (you don't know what they are going to do) you accept it meditating on the scourging of Jesus. After a while the people convert. When they know someone wants them, they will convert, especially if they have never been loved before.

So that is what I wanted to share with you, something about the Little Sisters of the Poor and the spirituality of Jeanne Jugan. I went to her canonization; I guess it was a year ago last October. The reason I went was because they took care of my mother. My mother was still living, she died this past January, but she had been living with them for six or seven years. Whenever I went to see

her I said Mass in their chapel. There were a lot of elderly people there but what impressed me most was the sisters. I felt like I was meeting Jeanne Jugan over and over again as I talked to the sisters.

Now, on reflection, this brings me back to this priest who had the big ego. He wanted to be given credit as the one who founded this religious order. It was a blessing in disguise that he insisted that she be removed, get out of the way. In doing that she spent the next twenty years of her life hidden, and really little, not being able to do what she really wanted to do – that is to take care of the poor and raise money. She loved to raise money. She would go around and just ask people for money. If they said no that was okay, she would go to the next one. She was not embarrassed by it because she knew who it was for and she knew that those people who would give her money would actually be benefiting themselves spiritually. It wasn't for her; it was for the poor, so she just loved to do that. I have never met anyone that I can remember who really liked raising

money. But she is someone who did. She would actually even raise money from the poor themselves because she didn't want them to be deprived of the privilege of sharing her work. Not her work, the work of God.

So that is Jeanne Jugan in a nutshell. Unfortunately, she never wrote anything. She didn't have time to write, she was more like a mother. She loved the girls and communicated to them what it meant to be little, to find it attractive and to find joy being a Little Sister of the Poor.

I could say more, but this is the basis for her life. The reason I wanted to talk to you about her was because I want you to keep in mind that these sisters are looking for vocations. They are getting them but not in the United States and not in Europe. This vocation is very attractive to someone who is very generous. You will be fulfilled by being a Little Sister of the Poor.

Additional

Information [ST. MARY'S HOME - TOUCHING LIVES,
A CELEBRATION OF LIVES](#)

www.littlesistersofthepoorchicago.org/

Sr. Immaculata Hanisch, OCD. Speaker June 8th, 2011

The Examen Prayer



Sister Immaculata Hanisch was our guest speaker at the last Serra Club meeting. Sister Immaculata, a Carmelite Sister whose Motherhouse is in Alhambra, CA, spoke on the Examen prayer. The daily Examen is a reflective prayer that was originally described by St. Ignatius of Loyola. It is a powerful tool to aid one in discerning the guidance of the Holy Spirit. The five steps are: 1. Become aware of God's loving presence. 2. Give thanks to God for specific graces received that day. 3. Review your day with God, striving to see it through His eyes. 4. Highlight one

area to pray about and ask forgiveness. 5. Look towards tomorrow. Sister Immaculata led the group members in a guided prayer through the Examen. Sister Immaculata is the daughter of Don and Cathleen Hanisch. Don and Cathleen are members of the Serra Club of Tulsa and St. Pius X Parish in Tulsa, OK. Another daughter, Sister Margaret Mary, is a Sister of the Daughters of Mary, Saint Joseph's Novitiate, Round Top, New York.

Sister Immaculata entered religious life with the Carmelite Sisters in 1985.

She made her final profession of vows in 1994 and celebrated her 25th Jubilee last summer.

Sister Immaculata stated that the call to the consecrated life began during her college years when she found great peace in prayer. Her deepening friendship with Christ brought an intensity of joy never dreamed of. This friendship became more important to her than anything else, and she longed to follow Him more closely for her whole life. "I would say that my parents were actually the biggest influence that enabled me to respond to the call.

They provided me with a large, loving family and a Catholic education that shaped my values. With that foundation, the fire of divine love easily engulfed my heart."

The Daily Examen Prayer

The Daily Examen is a technique of prayerful reflection on the events of the day in order to detect God's presence and discern his direction for us. The Examen is an ancient practice in the Church that can help us see God's hand at work in our daily lives.

The method presented here is adapted from a technique described by Ignatius Loyola in his

Spiritual Exercises. St. Ignatius thought that the Examen was a gift that came directly from God, and that God wanted it to be shared as widely as possible. One of the few rules of prayer that Ignatius made of Jesuits practice the Examen twice daily—at noon and at the end of the day. It's a habit that Jesuits, and many other Christians, practice to this day.

1. Become aware of God's presence. Find a moment of silence and still your thoughts. Imagine God gazing at you with great love. Ask the Holy Spirit to be with you and to help you to look back over your day to find clarity and understanding.

2. Thanksgiving and praise to God. Gratitude is the foundation of our relationship with God. Walk through your day in the presence of God and note its joys and delights. Focus on the day's gifts. Look at the work you did, the people you interacted with. What did you receive from these people? What did you give them? Pay attention to small things—the food you ate, the sights you saw, and other seemingly small pleasures. God is in the details, along with the greater gifts of faith, family, the Eucharist, etc.

3. Review your day with God.

Imagine that you are sitting with Jesus and a video screen is re-playing the past hours since your last examen. What does Jesus think of your decisions and words? Talk it over with Him as a Friend. God will most likely show you some ways that you fell short. Perhaps I was too preoccupied when someone else needed a kind word. Make note of these sins and faults. But look deeply for other implications. *Above all, examen yourself on love. Let no one surpass you in love.*

Pay attention to your emotions. One of St. Ignatius's great insights was that we detect the presence of the Spirit of God in the movements of our emotions. Reflect on the feelings you experienced during the day. Boredom? Elation? Resentment? Compassion? Anger? Confidence? What is God saying about where these feelings are coming from?

4. Highlight one area to pray about and to ask for forgiveness and help.

Ask the Holy Spirit to direct you to something during the day that God think are particularly important. It may involve a feeling—positive or negative. It may be a significant encounter with another person or a vivid moment of pleasure or peace. Or it may be something that seems

rather insignificant. Look at it. Pray about it. Allow the prayer to arise spontaneously from your heart—whether intercession, praise, repentance, or gratitude.

5. Look toward tomorrow. Ask God to give you light for tomorrow's challenges. Seek God's guidance. Ask him for help and understanding. Pray for hope. End the Daily Examen with a conversation with Jesus. Ask forgiveness for your sins. Ask for his protection and help. Ask for his wisdom about the questions you have and the problems you face. Do all this in the spirit of gratitude. Your life is a gift, and it is adorned with gifts from God. End the Daily Examen with the Our Father or another favorite prayer.

Don and Cathleen Hanisch daughter, Sister Margaret Mary Hanisch a Sister of the Daughters of Mary, Saint Joseph's Novitiate, Round Top, New York writes her story, August 19, 2011

Sr. Margaret Mary

I entered the Congregation of the Daughters of Mary, Mother of our Savior, on September 29, 1984. Our novitiate and motherhouse are located in the Catskill Mountains about three hours north of New York City and about one hour south of

Albany. I entered with six other postulants and we received the habit a few months later on July 2, 1985. I professed first vows on January 2, 1988, and final vows on December 31, 1993. For the date of our jubilee, our congregation counts from first profession to the present, so next summer I and the six former postulants mentioned above will celebrate our jubilee, our 25th anniversary as Daughters of Mary.

When I was young, my mother would bring my sister and me to the Altar of Repose at St. Pius X Church on Holy Thursdays. This fostered in me a devotion to Our Lord in the Blessed Sacrament, especially in regard to His agony in the garden.

When I was a sophomore in college, I started attending the Traditional Latin Mass. I was not around Sisters, but the thought that God was calling me to a life consecrated to Him came to my mind during this year and the following years in college. After graduating from college, I taught in a Traditional Catholic school in St. Louis, Missouri for a year and then in one in Cincinnati, Ohio. While in Cincinnati, the then Father Clarence Kelly from Long Island, New York, came through as one of the missionary priests. In a sermon Father

gave, he spoke of the Agony of Our Lord in the Garden, describing how Our Lord could foresee all He would suffer in His Passion and Death. Father explained that Our Lord revealed to St. Margaret Mary that His greatest suffering was that most souls for whom He suffered and died would not be grateful for all He went through and would not love Him in return. Father said he would be founding a religious congregation of Sisters whose main work would be fulfill His requests to St. Margaret Mary to make a return of love to Our Lord in the Blessed Sacrament. The Sisters would teach and assist the dying, but their main work would be to make a daily Holy Hour of reparation to the Sacred Heart and to live each day with the intention to love Our Lord and to make Him loved. As Father was explaining this, it seemed God was letting me know where He wanted me to be in order to live a life consecrated to Him.

When I was growing up, my parent's spoke highly of Priests and Sisters assisted them when opportunities arose, and considered them as the best of friends. My parents brought me up with a reverence for the truths God has revealed and the Church teaches, and by example showed me that it is better to be pleasing in the eyes of

God than in the eyes of the world. It seems that God gave the vocation, my parents nurtured it, and Fr. Kelly,

now Bishop Kelly, made me able to fulfill it.

Bishop Edward Slattery announced new assignments for Priest of the Diocese of Tulsa, in June.

Rev. Gary Kastl, Associate Pastor of the Church of Saint Mary assigned as Pastor of St. Pius X. Fr. Kastl was the Serra Club of Tulsa's Chaplain from 2007 (having been Ordained May 26, 2007) till June 8, 2011. Honored with a luncheon, Hugh Eidt expressed the Serrans' appreciation to Fr. Kastl with a gift certificate from F. C. Ziegler Co. We appreciated Fr. Kastl's dedication, guidance and friendship; and he will probably miss those home prepared lunches brought to him each meeting.

Rev. Matt Gerlach, Vocations Director of Diocese of Tulsa and Chaplain of the Newman Center at the University of Tulsa, will continue as Vocations Director of Diocese of Tulsa and take Fr. Kastl's place as Chaplain for the Serra Club of Tulsa. We look forward to Fr. Gerlach and welcome his guidance in promoting vocations to the priesthood and religious. The next newsletter will Feature Fr. Gerlach's talk Aug. 18th, seminarians, recently ordained priests and more.

Rev. Bryon Brooks, Pastor Saint Joseph Parish, Muskogee, assigned to the Church of the Madalene. We Welcome Father Bryan Brooks, Pastor of the Church of the Madalene as an Honorary member, Madalene is Serra Cub's meeting host location.

SPEAKERS & TOPICS: PAST, PRESENT AND FUTURE ~

May 25th – Speakers: Robert Duck and Alfredo Marcelo seminarians, "Life Journey."

June 8th – *Speaker: Fr. Gary Kastl, Trip to the Holy Land.*

Fr. Kastl, talked about standing on the same soil by the Sea of Galilee as Our Lord did, and praying the same prayers Our Lord prayed, the Psalms. He

brought a Faith Crucifix with him that he had touched to the tomb of Christ. You almost felt as though you were there with him. He also talked about the Dome that all three religions (Catholic, Jewish, Muslim) each feel has been given exclusively to them by God.

June 22nd – Speaker: Sr. Immaculata Hanisch, OCD, Daily Examen.

July 13th – Bishop Slattery, Little Sisters of the Poor.

July 27th - Speaker: Fr. Nicholas Ast, OSB, *What Happened in the Garden of Eden?*

August 10th - Speaker: Fr. Matt Gerlach, Vision for the Serra Club.

August 24th – Speaker: John Marstall, Serra Club's District Governor.

Sept. 14th - Speaker: John Swails, *Modern Israel History*.

October 14th – 16th Regional 9, Conference Lincoln, Nebraska. Jack Erbrick, President Elect and Vice President of Vocations will represent our Serra Club.

October 30th – *World Day of Prayer for Priests*.

Serra Club meetings are held on the 2nd and 4th Wednesday of each month, 12 noon, at the Church of the Madelene. For more information call Martha Vazzo at 918-496-8493

OFFICERS JUNE 1, 2011 – JUNE 1, 2012

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Newsletters are posted on line- www.dioceseoftulsa.org

(Click Vocations, stroll down to bottom of page, click on Serra Club of Tulsa then stroll down & click on newsletter, and you will be taken directly to the newsletter.)

For information about Serra, click on USA Council for Serra International.



According to the explicit command of the Lord, we must implore the gift of vocations, in the first place by praying untiringly and together to the “Lord of the harvest.” The invitation is in the plural: “Therefore pray the Lord of the harvest to send out labourers into his harvest.” (Mt 9:38).