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Bringing the Good News to the Diocese of Fort Worth

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Pope John Paul II's beatification seen as 'a natural' by many, especially those who knew him best
(p. 28)



Approval Jan. 14 of the miraculous cure of Sister Marie-Simon-Pierre of Parkinson's disease, by the intercession of the former pope, cleared the way for John Paul II to be declared blessed and his beatification to be scheduled for May 1, Divine Mercy Sunday. (CNS photo/Serge Pagano, Reuters)



Our Shepherd Speaks

Christ calls us to respect all life

Dear Brothers and Sisters in Christ,

A most blessed and happy New Year to all of you and your families as we continue our journey of faith together as Christ's pilgrim Church.

As we move into this new calendar year, the mysteries of our faith that we celebrated during the Christmas Season still remain fresh in our memories. I am always especially moved by the celebration of the feast of the Epiphany when Christ is made manifest to all of the nations as the Messiah and Son of God. This manifestation of Christ to the nations is made in particular to the three wise men who came from a faraway place in the Orient in search for the Truth that Christ reveals.

These three kings are certainly a symbol of the Pilgrim Church that is always journeying toward her perfection and fulfillment in Christ, but they are also migrants, those who left their homeland in search for the promise of salvation and peace. Thus, the Epiphany should remind us always of the plight of the migrant, of the immigrant or refugee who is also on a journey seeking a better life and greater security for themselves and their families. The Church especially has the duty and the responsibility as the Body of Christ, in service to the dignity of each and every person and in order to uphold the common good, to see that migrants are welcomed and integrated into the host country and are able to find the peace and security they are seeking.

As Pope Benedict stated in his recent message on the World Day for Migrants and Refugees in September:

Also in the case of those who are forced to migrate, solidarity is nourished by the "reserve" of love that is born from considering ourselves a single human family and, for the Catholic faithful, members of the Mystical Body of Christ: in fact we find ourselves depending on each other, all responsible for our brothers and sisters in humanity and, for those who believe, in the faith. As I have already had the opportunity to say, "Welcoming refugees and giving them hospitality is for



Bishop Kevin Vann

everyone an imperative gesture of human solidarity, so that they may not feel isolated because of intolerance and disinterest." This means that those who are forced to leave their homes or their country will be helped to find a place where they may live in peace and safety, where they may work and take on the rights and duties that exist in the country that welcomes them, contributing to the common good and without forgetting the religious dimension of life.

In addition, last November, I was named a member of the USCCB Committee on Migration, and I look forward to working with Archbishop Jose Gómez, who is the chair of the committee, in working on finding just and secure ways of welcoming the migrant and the immigrant, as this is a particularly important issue in Texas and our own local Church.

Not only are we to be concerned with the wellbeing of those who come from other countries into our own country, but we also need to be concerned with the welfare of our brothers and sisters in Christ who are in need in other places of the world. Ever since I came to the Diocese of Fort Worth, I have always been very impressed by the various diocesan mission outreaches and the work of our Diocesan Mission Council. The council, in collaboration with many parishes and other institutions within the diocese work in a true spirit of *communio* to support and give vital and necessary aid to dioceses in other countries. One of the dioceses that we support is the Diocese of Juticalpa, Honduras. During my recent visit in December, I was able to visit the Catholic hospital that is being built largely from the funds raised in our Diocesan Capital Campaign, a hospital that now serves approximately 150,000 people in the

Catacamas area. The mission work in the Diocese of Juticalpa is also supported by a number of our parishes including Holy Redeemer in Aledo, St. Francis of Assisi in Grapevine, Good Shepherd in Colleyville, and St. Elizabeth Ann Seton in Keller that have formed partnerships with six parishes and a trade school in the Diocese of Juticalpa.

I want to thank Bishop Mauro Muldoon, OFM, for the good work he has done in supporting our partnership, and I look forward to continuing our good work with Bishop Joseph Bonello, OFM, a Franciscan Friar from Malta who has been Vicar General of the Diocese of Comayagua and who has recently been named Coadjutor Bishop in Juticalpa.

As important as the mission outreach has been to Honduras for the entire state of Texas, it is also important to notice the other journeys of mission outreach extending from our diocese. For example, the diocese also has a mission outreach in Cabezas, Bolivia, due to the incredible work of one of our diocesan priests, Father Robert Thames. Fr. Thames has developed the Educate the Children program through which individuals can financially and spiritually sponsor a child and help them to receive the education and necessary resources that they would not have without his work and the generous support of many from our diocese. In addition, Fr. Thames has worked to develop several schools, medical centers, and churches in rural Bolivia that have touched the lives of countless people. In July of 2007, I was able to visit Fr. Thames and the many churches, schools, and clinics. It was truly amazing to see the work the Lord is doing through Fr. Thames. I certainly urge you to support the great work of Fr. Thames. More information about his work and how to support his missionary activity can be found on the diocesan website.

The diocese also supports missionary work in Celaya, Mexico; Vietnam (especially through the work of Father Hoa Nguyen at Sacred Heart in Wichita Falls); the Congo; and Haiti. Our diocese has a natural connection with the Diocese of Celaya in Mexico since so many people in the Fort Worth area are from Celaya. We also have a natural connection with the Church in the Congo because of the history and missionary presence of the Sisters of St. Mary of Namur.

In addition, the Diocese of Fort Worth will be hosting the Texas Mission Council's annual meeting February 25-27 entitled "Youth in Mission" which will focus on helping people who minister to youth and lead youth in mission. The Texas Mission

Council is the gathering of all who work in the area of missionary activity from all the dioceses across the state of Texas. I am the Episcopal Liaison to the Texas Mission Council, and I am always impressed with all of the great work the Church in Texas is doing to help our brothers and sisters in Christ who are in need both materially and spiritually. All of these works of mission are not just about doing good works, but in fact, an experience in a spirituality of communion, where we understand that we are preaching the Gospel and living our Catholic faith not just as the local Church in Fort Worth, but in union with the Church throughout the world, under the Vicar of Christ, the Bishop of Rome. "Mission" is not an optional part of our life of Faith but is, in fact, integral to the preaching and living of the Gospel.

Finally, on Jan. 22, I participated in the annual Roe Memorial March in Dallas commemorating the tragic *Roe v. Wade* decision in 1973 that legalized abortion in the United States. The march began with Mass at the Cathedral of Our Lady of Guadalupe in Dallas and concluded at the Federal Courthouse in Dallas where the *Roe v. Wade* case was first filed in Federal Court. I am now in Washington, D.C. to participate in the national March for Life where I am joining a delegation from the diocese including almost 20 participants from Youth for Life of the Catholics Respect Life Office. This is always a great opportunity to be "missionaries for life" and to be a witness to the Culture of Life for our nation. I urge all of you to through prayer and action to continue to build up the Culture of Life so that the dignity of every person may be protected and defended from the moment of conception to natural death. I will write more from there after our trip there. The number of people in the delegation traveling from our Diocese has grown every year to join in this major event for the Church in the United States which is sponsored by the United States Conference of Catholic Bishops. The presence of our diocese is very important at this Respect Life event for the Church in the United States.

May God continue to bless you and your families as we begin this New Year together in Christ.

+Kevin W. Vann

+Bishop Kevin W. Vann, JCD, DD
Diocese of Fort Worth



CONTENTS

February 2011

Features

- 8** *Bishop Holley connected Civil Rights and the Right to Life at MLK Mass*
By Joan Kurkowski-Gillen
- 11** *David Mills gives us answers for those who would criticize our faith*
By David Mills
- 15** *A new hospital for 160,000 Hondurans, and we helped create it*
By Juan Guajardo
- 26** *Refugee students shoulder a heavy load. Catholic Charities helps.*
By Jeff Hensley

Departments

- 4** **Briefly**
- 10-11** **Voices**
- 12** **Catechesis**
- 13** **Vocations**
- 14** **Features**
- 24-25** **Word to Life**
- 30-34** **Spanish**

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Good things are happening

Big things are happening in our diocese, and in many places around the world where the generosity of the People of God in the Diocese of Fort Worth is being felt. One of the best examples comes in the form of a new hospital for 160,000 Hondurans in the poor, mountainous region of Catacamas. After six years of collaboration stretching from Honduras, through our diocese and into the Midwest and Northeast, where doctors, an order of Franciscan nuns, and others have pitched in to create a modern place of healing where none has ever existed. And it's just one element of the partnerships that have prospered over the past 12 years between the dioceses of Juticalpa, Honduras and Fort Worth, and the parishes of the two dioceses.

Our people are also involved in helping bring the Gospel in both word and works in places as diverse as Bolivia, the Congo, Vietnam, Guatemala, and Celaya, Mexico. In Celaya, another network of relationships is building between the Diocese of Celaya and the Diocese of Fort Worth. Priests to serve Spanish-speaking Catholics will be coming here, bonds of solidarity and Christian fellowship will be

flowing in both directions, as work on building relationships by Bishop Vann and Deacon Len Sanchez begins to bear fruit. Read about some of these efforts in Juticalpa and Celaya in this issue, starting on page 15.

And don't miss the news about our forays into the world of online catechesis and faith formation in partnership with My Catholic Faith Delivered. Information about parishes already involved, programs available at reasonable cost, even online learning programs tailored to fit in with the current studies in the *Why Catholic?* program for the 10,000 plus in our diocese exploring their faith through its small faith sharing groups. See the story on page 9.

But most importantly, we must all nurture the small things that make all of these work: the gifts of faith, hope, and love that assure us of God's presence in our own lives flowing into the lives of others.

Jeff Hensley
Editor



Sister Ninet D'Costa climbs out of a boat in Detang, Southern Sudan, with the help of teacher Michael Lam, one of her students. Sister D'Costa, a nun from India who is a teacher trainer and member of the Daughters of Mary Help of Christians, came to the war-torn African country under the auspices of Solidarity with Southern Sudan, an international network of dozens of religious orders and other organizations. (CNS photo/Paul Jeffrey)



USCCB president Archbishop Dolan outlines policy priorities for new Congress

WASHINGTON (CNS) — At a “time of difficult economic and policy choices,” the president of the U.S. Conference of Catholic Bishops offered the new Congress an outline of the bishops’ priorities for the coming legislative year.

In a letter mailed to all members of Congress Jan. 14, Archbishop Timothy M. Dolan of New York expressed hope that “this newly elected Congress will advance the common good and defend the life and dignity of all, especially vulnerable and poor persons whose needs are critical.”

He described the priorities he outlined as “an agenda for dialogue and action.”

“From our experience and our tradition, we offer a distinctive, constructive, and principled contribution to the national dialogue on how to defend human life and dignity, promote and protect marriage and family life, lift up those who experience economic turmoil and suffering, and promote peace in a world troubled by war and violence,” he said.

Archbishop Dolan said the USCCB’s public policy concerns for the 112th Congress will include defense of unborn children, the disabled and the terminally ill; support for marriage as the “faithful, exclusive, lifelong union of one man and one woman”; budget, tax and entitlement policies that fairly “allocate the burdens and sacrifices” among all Americans; and achievement of a health care system that is truly “universal and life-affirming.”

He also emphasized the need to “fix a broken immigration system which harms both immigrants and our

entire nation”; enact legislation and federal regulations to ensure equal access to the Internet for all; adopt policies that allow parents to choose schools that best address the needs of their children and to benefit all students and teachers; and “empower faith-based groups as effective partners” with government in fighting poverty and other threats to human dignity.

In the international arena, Archbishop Dolan called for “responsible transitions to end the wars in Iraq and Afghanistan and promote religious freedom for all, acting against religious repression of our fellow Christians and others.”

He also urged a greater emphasis on human rights in all foreign policy deliberations and backed “essential U.S. investments to overcome global poverty, hunger and disease through increased and reformed international assistance.”

The archbishop also encouraged U.S. leadership on “effective and morally appropriate” efforts against AIDS and on climate change, especially as it affects the poor and vulnerable in the United States and around the world.

Among other areas of concerns worldwide, he cited the Holy Land, Sudan and Haiti.

He said the bishops approach public policy issues “not as politicians but as pastors and teachers.”

“We hope that the days ahead will be a time of renewal and progress for our nation as we defend human life and dignity, seek greater justice for all God’s children, and bring peace to a suffering world,” he added.

Briefly

State, National, Church



CNS photo/Bern Zovistoski, The New Vision

Bishop Gerald F. Kicanas of Tucson (center) joins other faith leaders at the site of the Jan. 8 mass shooting outside a Tucson Safeway during “a service of cleansing and healing” Jan. 20. Pictured from left are the Rev. Sue Westfall, a Presbyterian minister, the Rev. Jan Olan Flaaten of the Arizona Ecumenical Council, and Bishop Kirk Smith of the Episcopal Diocese of Tucson.

Phoenix Red Mass attendees honor Judge John Roll, victim of Tucson tragedy

PHOENIX (CNS) — The scores of lawmakers, attorneys and public officials who gathered at St. Mary’s Basilica for the annual Red Mass Jan. 18 had more on their mind this year than the opening of the legislative session.

At the front of the mission-style church in the heart of downtown Phoenix stood a large portrait of John Roll, who until Jan. 8 was chief judge of the U.S. District Court for Arizona. He was one of the six victims killed in the Tucson shooting rampage that left 13 others wounded, and his absence was keenly felt by those at the basilica who knew him.

Roll, 63, was a frequent attendee at the Red Mass and was scheduled to

offer the intercessory prayers.

Alan Tavassoli, president-elect of the St. Thomas More Society, recognized the life of Roll in his opening remarks before the Mass.

“It is with great sadness that we mourn the passing of this great and humble servant of God,” Tavassoli said. “Lawmakers and seekers of justice will feel the loss of his presence for many years to come.”

Tavassoli compared Roll’s faith to that of the patron saint of the legal profession.

“His quiet example of abiding faith with its warmth is especially relevant in our society today as it was in the time of St. Thomas More,” Tavassoli said. “Judge Roll will truly be missed.”

Pope sets up structure for former Anglicans; three bishops ordained as Catholic priests

LONDON (CNS) — Almost immediately after he was ordained a Catholic priest along with two other former Anglican bishops, Father Keith Newton was named head of the new ordinariate for former Anglicans in England and Wales.

The Vatican announced Jan. 15 that the Congregation for the Doctrine of the Faith had erected the Personal Ordinariate of Our Lady of Walsingham “for those groups of Anglican clergy and faithful who have expressed their desire to enter into full visible communion with the Catholic Church.”

Fr. Newton, who is a 58-year-old married man and former Anglican bishop of Richborough, was ordained to the Catholic priesthood earlier Jan. 15 by Archbishop Vincent Nichols of Westminster. Also ordained Catholic priests during the Mass in Westminster Cathedral were former Anglican Bishop John Broadhurst of Fulham and former Anglican Bishop Andrew Burnham of Ebbsfleet.

The world’s first personal ordinariate for former Anglicans

is dedicated to Mary, Our Lady of Walsingham, who is venerated by both Catholics and Anglicans in England.

Pope Benedict XVI announced in November 2009 his decision to erect personal ordinariates for former Anglicans who wanted to enter into full communion with Rome while preserving liturgical and other elements of their Anglican heritage, including a certain amount of governing by consensus.

The Vatican said Fathers Newton, Broadhurst and Burnham “will oversee the catechetical preparation of the first groups of Anglicans in England and Wales who will be received into the Catholic Church together with their pastors at Easter” and will “accompany the clergy preparing for ordination to the Catholic priesthood around Pentecost.”

“This is not an honor I have sought or expected, but I pray that God will give me the wisdom and grace to live up to the trust the Holy Father has placed in me,” Fr. Newton said in a statement.

Vatican did not tell Irish bishops to cover up abuse cases, spokesman says

VATICAN CITY (CNS) — A Vatican official downplayed a 1997 Vatican letter to Irish bishops about handling cases of clerical sex abuse, saying the letter did not tell bishops to keep the cases secret from the police.

Jesuit Father Federico Lombardi, the Vatican spokesman, said the letter aimed at ensuring the bishops fully followed Church law for dealing with accusations in order to avoid a situation in which an abusive priest could return to ministry on the technicality of his bishop mishandling the process.

The letter, brought to public attention Jan. 17 by Ireland’s RTE television and published by the Associated Press, was written by Archbishop Luciano Storero, then-nuncio to Ireland. The letter summarized the concerns of the Congregation for Clergy regarding proposed Irish norms for dealing with the sex abuse crisis.

Archbishop Storero said that according to the congregation, “the situation of ‘mandatory reporting’ gives rise to serious reservations of

both a moral and a canonical nature.”

Fr. Lombardi said, “One must note that the letter in no way says that the country’s laws must not be followed.”

He told Catholic News Service Jan. 19 that the Vatican “does not have a universal, specific position on mandatory reporting because the laws and situations are so different from country to country.”

However, he said, the Vatican has made it clear to bishops that in their policies for dealing with abuse accusations and in concrete situations “they must respect the laws of their country,” including when those laws require the church to report accusations to police or the courts.

Fr. Lombardi objected to the letter being presented as some kind of “proof” that the Vatican wanted to cover up cases of abuse.

Instead, he said, the letter demonstrates the seriousness with which the Vatican was taking the need to formulate and adopt comprehensive norms that could respond to the crisis, which already was affecting several English-speaking countries.

Haitians pray, one year after quake

PORT-AU-PRINCE, Haiti (CNS) — In front of a national cathedral that lay in rubble, Catholic leaders marked the anniversary of Haiti’s deadly earthquake by praying for its victims and calling for reconstruction of this tattered Caribbean country.

“This tragedy took everything. ... and sickness and death is still hitting” Haitians, said Cardinal Robert Sarah, the papal envoy, president of the Pontifical Council Cor Unum and the main celebrant at the Mass. “We call on the international community ... to develop the country, to develop Haiti.”

Throughout the earthquake-torn capital, Haitians flocked to churches for prayer services Jan. 12, the anniversary of the earthquake. Schools and many businesses closed for the day, which was declared a national holiday and a day of prayer.

Thousands attended the morning service outside the Cathedral of Our Lady of the Assumption. Haiti’s prime minister, presidential candidates and musicians sat in tents flanked by choirs and scores of residents.

Among the dead was Port-au-Prince Archbishop Joseph Serge Miot, who was remembered as a man who loved life and suffered alongside poor Haitians. The appointment of his successor, Bishop Guire Poulard of Les Cayes, 69, was announced at the Mass as well as at the Vatican.

Bishops from around the world urged Haitians to continue to be faithful and optimistic, despite the trying circumstances.

Cardinal Sarah read a telegram from Pope Benedict XVI, who told Haitians he hoped international financial aid and volunteer assistance would continue, but also that “the Haitian people will be the chief protagonists of their present and their future.”

Pope names first diplomatic representative to Vietnam

VATICAN CITY (CNS) — In a first step toward establishing diplomatic relations, Pope Benedict XVI has named a 57-year-old Vatican diplomat to be a “non-resident pontifical representative” for Vietnam.

Italian Archbishop Leopoldo Girelli, currently Vatican nuncio to Indonesia, was reassigned Jan. 13 to serve as the pope’s representative to Vietnam and simultaneously as nuncio in Singapore and apostolic delegate in Malaysia and Brunei (two countries that do not have diplomatic relations with the Vatican).

Archbishop Girelli, who has been in the Vatican diplomatic corps since 1987, was ordained a bishop in 2006 when he was named nuncio to Indonesia.

A joint working group formed by the Vatican and Vietnam’s communist government announced in June that the two sides were agreed that a papal representative would be named. A statement from the working group said that unlike a nuncio, the representative would not be residing in Vietnam for the time being.

For years, top Vatican diplomats made annual trips to Vietnam to work out details of the church’s life in the country, including discussing every potential bishop’s appointment with the government. The Vatican always insisted that needing government permission to name a bishop was not normal, but that it could be tolerated temporarily as Vatican-Vietnamese relations improved.

In a formal address Jan. 10 to the diplomatic corps accredited to the Vatican, Pope Benedict said the agreement to name a representative to Vietnam was one sign of improved religious freedom in the world.

Shriver, Peace Corps founder and leader in war on poverty, dies at 95

BETHESDA, Md. (CNS) — R. Sargent Shriver, the founder and first director of the Peace Corps, a major figure in the war on poverty and the Democratic vice presidential nominee in 1972, died Jan. 18 in a Bethesda hospital at age 95.

Shriver, who was admitted to Suburban Hospital Jan. 16, had announced in 2003 that he suffered from Alzheimer’s disease.

A family representative said he died surrounded by those he loved, among them his five children — Robert, Maria, Tim, Mark and Anthony — and several of his 19 grandchildren.

A public wake was scheduled for Jan. 21 at Holy Trinity Church in Washington. Cardinal Donald W. Wuerl of Washington was to preside over a private funeral Jan. 22 for Shriver at Our Lady of Mercy Church in Potomac, Md.

Shriver’s death came about a year and a half after the death of his wife, Eunice Kennedy Shriver, a founder of the Special Olympics and member of one of the most prominent American Catholic political families of the 20th century. She died Aug. 11, 2009. About two weeks later her last surviving

brother, Sen. Edward “Ted” Kennedy, died. Sargent Shriver attended both funerals.

A native of Maryland and lifelong Catholic who attended daily Mass and was known to carry a well-worn rosary with him, Shriver was “a man who personified the ideal of Catholic public service,” Supreme Knight Carl Anderson said in a Jan. 19 statement.

He noted that his death came just two days shy of the 50th anniversary of the inaugural address of his brother-in-law, President John F. Kennedy, who issued “a call to public service,” inviting “Americans to ask what they could do for their country.”

Anderson said like the late president, Shriver was a Knight of Columbus.

“We have always been proud to call him a brother Knight,” he said. “He embodied the values of Catholic social teaching: a love for the innate dignity of every human person, and a determination to help improve the lot of those who suffered. Sargent Shriver was a genuine Catholic gentleman, filled with faith, and a dedicated, loving husband and father to his five children.”

Diocese

Bishop Vann shares personal experiences of living out call to love in Catholic-Jewish dialogue at synagogue event discussing *Nostra Aetate*

By Michele Baker
Correspondent

similarities between Christianity and Judaism.

"I have tried to place these reflections in a framework of remembrance from the heart, recalling what the Word of God tells us in Leviticus: 'You should love your neighbor as yourself,'" said Bishop Vann. "For us as Catholic Christians, this is at the heart of the Gospel, as it is the heart of the Torah."

Drawing heavily on personal experience, Bishop Vann related his attempts to live this call to love in his own life. Particularly moving was a story he told about a couple that belonged to his parish in central Illinois in which the interfaith marriage between an Italian Catholic woman and a Jewish man became an opportunity for spiritual growth for the priest.

On Saturday, Jan. 15, Bishop Kevin Vann addressed an assembly of more than 100 people — both Christians and Jews — at the conservative Jewish synagogue, Congregation Ahavath Sholom in Fort Worth. At the invitation of Rabbi Gary Perras, Bishop Vann spoke on *Nostra Aetate*, (In Our Time), the Vatican II document that revolutionized the Church's relationship with non-Christian faiths, especially the Jewish people.

Beginning with Psalm 133 ("Behold how good and pleasant it is when brothers dwell in unity ... for there the Lord has commanded the blessing of life for evermore."), Bishop Vann laid the foundation of the discussion based on the

"I took Leah communion on several occasions and Bill was always friendly and pleasant. He himself was not well. It dawned on me (perhaps the work of the Holy Spirit, I believe now) that I should pray with him as well. So, I began the custom of always praying the Blessing of Aaron from The Book of Numbers over him ('The Lord bless you and keep you! The Lord let his face shine upon you and be gracious to you! The Lord look upon you kindly and give you peace!'). He seemed to appreciate that, and in those moments, I was learning, and a bridge was being built."

"I think it was very wise of Bishop Vann to reflect on his personal experiences rather than speaking from a strictly scholarly point of view," said Eugene Flynn of Immaculate Conception Parish in Denton who attended Saturday's program. "The personal connection

encourages dialogue."

"I also thought that his opening from the psalms was most excellent," continued Flynn. "Both Christians and Jews draw deeply on the psalms in the practice of their faiths. It shows our unity in prayer."

Indeed, the theme of unity was echoed in the remarks given by Murray Cohen, First Vice President of Congregation Ahavath Sholom.

"*Nostra Aetate* stressed the religious bond shared by Jews and Catholics and reaffirmed the eternal covenant between God and the People of Israel. It called for Catholics and Jews to engage in friendly dialogue and biblical and theological discussions to better understand each other's faith," said Cohen, "Now, 45 years later, there has never been a more urgent need for such religious tolerance. In fact, with few exceptions, every single violent conflict on earth today has

its roots in religious intolerance."

"Our gathering together here would have been impossible before 1965," said Rabbi Gary Perras of Congregation Ahavath Sholom. "*Nostra Aetate* was truly a foundational document. Bear in mind, this document was not written for Jewish people. It wasn't a statement of political correctness to please us. It was a statement of conscience for the Catholic people and it was given freely. It took a great deal of courage to make these declarations."

Cohen's closing comments reiterated the importance of courage and unity when he said, "It is only by coming together and communicating our shared common bonds can we people of faith — all faiths — bring about on earth *Ahavath Shalom*, the name of our Shul (synagogue): the 'Love of Peace.'"

TRIDENTINE MASS

LATIN MASS

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Monday evenings
March 14 to April 18

Single Men and Women Discerning Between Single, Married, and Religious Life



Women

Tuesday evenings
March 15 to April 19

St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth

6:00 p.m. Eucharistic Adoration
Exposition and Reflection on Christ
6:30 p.m. Evening Prayer
7:00 p.m. Closing Benediction
8:30 p.m. Free evening meal
9:00 p.m. Closing Prayer and dismissal



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With the gift of the Holy Spirit, this program is designed to assist participants in answering discernment questions such as: "What is my purpose in life?" - "How do I realize my calling from God?" with a comparative look at single, married and religious life. For more information, please visit the Fort Worth diocesan website on vocations at www.fwdioc.org; or contact Father Kyle Walterscheid at (817) 560-3300, ext. 105 or vocations@fwdioc.org. There is no cost to attend.

In Memory

Deacon Jim Fuller (1941-2011) continued to serve in retirement

By Michele Baker
Correspondent

Deacon Jim Fuller, a permanent deacon ordained in the Diocese of Austin and serving for the past eight years in the Diocese of Fort Worth at St. Frances Cabrini Parish, passed away Sunday, Jan. 16. He was 69.

A vigil for Dcn. Fuller was held on Friday, Jan. 21. at St. Frances Cabrini, Granbury. Mass of Christian Burial was celebrated Saturday, Jan. 22 at St. Frances Cabrini.

Dcn. Fuller was born in Cameron, Texas on Aug. 2, 1941. He was raised in Waco and earned a degree in business administration from Baylor University, where he was active in the Newman Club, in 1964. Upon graduation, he joined the Air Force, and while he was serving in California he met and married his wife, Maureen. Two daughters, Catherine and Kristine, were born a few years later. He eventually resigned his commission to be home with his family and worked for the City of Austin as manager of the Materials Control

Division until he retired in 1997.

A member of the first class of the permanent diaconate program for the Diocese of Austin, Jim Fuller was ordained on July 14, 1984. For fourteen years he served at Sacred Heart Parish in Austin and then was reassigned to St. Joseph Parish in Manor, just outside of Austin. In February 2002 he retired to Granbury to be close to his children and, with permission from the Diocese of Fort Worth, was permitted to serve at St. Frances Cabrini Church, where he was active in ministry until his death.

"I always considered Jim to be a humble, understated man who had an eagerness to serve that seemed to draw people to him," said Deacon Ron Walker, chancellor and director of Diaconal Ministry for the Diocese of Austin. "People saw him as gentle and kind, a sort of a 'soft touch,' if you will."

Judy Russeau, a parishioner at St. Frances Cabrini said, "Everyone loved him. He was very quiet but one of the kindest, sweetest, most giving people. Even when he was sick, he continued to give to this community. His homilies were



Deacon Jim Fuller

always very spiritual. He was a beautiful human being."

Deacon Bob Stuart (1920-2011) cared for elderly and suffering

By Jenara Kocks Burgess
Correspondent

Deacon Robert Franklin Stuart, who served the Diocese of Fort Worth for almost 30 years, much of it at St. Catherine of Siena Church in Carrollton, died Jan. 16.

"The best way to describe this dear sweet man is that Deacon Bob knew how to make others feel welcomed into our community through his handshake, smile, little jokes, friendly pat on the shoulder, and concern for our well being," said Rosemary Manganilla, whose family has been members of St. Catherine since 1981.

A vigil service was held Jan. 20 at St. Catherine of Siena, Carrollton, with viewing at Restland Funeral Home in North Dallas (Greenville Avenue). A Mass of Christian Burial was held on Jan. 21 at St. Catherine of Siena, Carrollton.

Dcn. Stuart was born on June 24, 1920, in Fort Collins, Colorado.

He grew up as a member of the Campbellite faith community (known today as Church of Christ and Christian Church (Disciples of Christ)) but became an Episcopalian when he was 17 because of a visit he made to an Episcopal church as a child.

In 1940, Stuart joined the Army Air Corps, and was stationed in San Antonio. He met his future wife, Frances Eleanor Talbert, in early 1941 at a restaurant while passing through San Angelo. Three months later, he was scheduled to go to Puerto Rico, but a change in orders sent him to San Angelo, where he and Frances were married on June 1, 1941. They had three children, Frances, James, and Michael; eight grandchildren, and a great-grandson due in June.

After Bob left the Air Corps in

1945, he worked for Harris Seybold Corporation. He and his family lived in California for four years before returning to the Dallas area in 1949.

After watching eight Episcopal bishops argue over the real presence of Christ in the Eucharist at a church convention in Albuquerque, New Mexico, he drove straight to the Catholic parish in his home town. A young priest at St. Mary's Church assured him that all Catholics were in agreement about the real presence, so he decided to take instructions in the Catholic Church. Bob became Catholic in 1955.

After Harris Seybold closed all its offices in 1974, he told friends and family that he remembered waking up one Monday morning in June with an urge to go clean the church, St. Philip the Apostle Church in Lewisville. Later, Monsignor Joseph Schumacher, who



Deacon Bob Stuart

was then the pastor of Immaculate Conception Church in Denton, asked Stuart if he would like to be a deacon. He told family members and friends that he felt that God closed one door in his life to open another.

Dcn. Stuart was ordained as a permanent deacon on June 3, 1978. From 1978 to 1984, Dcn. Stuart worked part time at St. Francis of Assisi Church in Grapevine, and he also served as chaplain at the

Tarrant County Jail. From 1984-1986, Dcn. Stuart worked full time at St. Catherine of Siena Church in Carrollton.

In 1986, Dcn. Stuart worked at St. Philip in Lewisville before returning to St. Catherine, where he served from 1987 to 2007, when he retired.

After almost 30 years of serving the Lord, Dcn. Stuart told his family and friends that he still had the feeling of being called.

Manganilla, director of Social and Pastoral Ministries at St. Catherine, said that even after Dcn. Stuart's retirement, he continued to be involved with community outreach by bringing Holy Communion to those in assisted living facilities and hospitals.

"He said that we should never

forget the elderly and those unable to come to church because of illness," she said.

Julie Kidd, a parishioner of St. Catherine's, also remembered Dcn. Stuart as someone who cared deeply for people, and while at church, she often watched him console and pray with people who were sick, sad, lonely, or had lost their jobs.

"He cared especially for the suffering among us," she said. "After my husband died, he sat with me for a few minutes before Mass, every week — just to talk or to listen and to pray."

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Father Severius Blank, Dutch priest who moved to U.S. and served in Burkburnett for more than 30 years, dies at 83

Jenara Kocks Burgess
Correspondent

Father Severius J. Blank, retired Diocese of Fort Worth priest who served more than 30 years of his almost 52 years as a priest at St. Jude Thaddeus Church in Burkburnett died Jan. 4. He was remembered as a man with an unusual sense of humor and as a faithful servant of God in the priesthood.

A vigil service was held Jan. 7 at St. Jude Thaddeus Church in Burkburnett. Bishop Kevin Vann presided at the funeral Mass held Jan. 8 at St. Jude, and Father Joseph Meledom, pastor of St. Jude, concelebrated the Mass. They were joined on the altar by priests and deacons from the Diocese of Fort Worth. Father Hoa Nguyen, pastor of Sacred Heart Church in Wichita Falls and former pastor of St. Jude, served as homilist.

Interment was to take place at a later date in Fr. Blank's home country of the Netherlands.

Fr. Blank was born Jan. 16, 1927, to Martha and Jacobus Blank in Blokker, North Holland, Netherlands. He attended LTB

Agricultural School in Grootebroek, North Holland, before moving in 1947 to the United States, where he attended Loras Academy and later Loras College in Dubuque, Iowa. He attended Assumption Seminary in San Antonio and was ordained a priest for what was then the Diocese of Dallas-Fort Worth at Oblate Seminary on Feb. 24, 1958, in San Antonio.

Fr. Blank began his service as an associate pastor in several parishes of the Dallas-Fort Worth Diocese including Holy Name in Fort Worth in 1958, St. Anthony in Longview in 1961, Sacred Heart in Wichita Falls in 1965, and Immaculate Conception in Tyler in 1967.

Fr. Blank became pastor of St. Thomas Aquinas in Pilot Point in 1969. On July 15, 1976, he became pastor of St. Jude Thaddeus Church in Burkburnett. He retired from active ministry on July 15, 2001, but he continued to live in Burkburnett and assist the parish. Fr. Blank also helped out by celebrating Mass at Notre Dame School in Wichita Falls, and the children really enjoyed him, said Jennifer Chewens,



Fr. Severius Blank

St. Jude's parishioner and teacher at Notre Dame.

Fr. Blank was also involved in service organizations in the Burkburnett area. He was the moderator of the Northwest Deanery of the National Council of Catholic Women for years, said Nan Ruddy, whose husband Tom and family were very close friends with the priest. Fr. Blank was also chaplain of the Burkburnett Knights of Columbus Council 7371 for more than 20 years, said Allen Sandquist, Grand Knight for that council.

Known for his gruff exterior and unusual sense of humor, Fr. Blank, according to parishioners of St. Jude as well as other friends and

fellow priests in the Diocese of Fort Worth, was a faithful servant of God in the priesthood.

"The man had a special character, and we all identify him with that," said Fr. Hoa during the homily as the congregation laughed.

"But we all know how beautiful he was inside, and none of you can deny he was a faithful servant of God. He left his country when he was about 20 to set out on a journey to serve God in the new world," he said.

Bishop Vann said at the end of Mass that over the years, as he began to really get to know Fr. Blank, one of his concerns was that his native country, the Netherlands, which had been a country that had cultivated many missionaries, was experiencing a lack of faith and falling prey to secularism. Bishop Vann said the one thing he thinks Fr. Blank would want to remind them all of is to maintain their faith.

"Keep up the practice of our faith. That's an important part of our lives, our relationship with God. Make sure that it is always a part of our lives," said Bishop Vann.

He added that he also thought

Fr. Blank would ask them what the parishioners of St. Jude are doing to encourage vocations locally in their parish and families.

"Father (Blank) has truly, truly been a real father to our parish," said Greg Leonard, chair of the St. Jude Thaddeus Catholic Church parish council, during the funeral Mass.

"He's been a spiritual leader and has always been there when we've needed him. Even in his retirement, he came and filled in at any time we needed him. We've been truly blessed, enriched and, yes, even entertained by his time with us," Leonard said, adding on behalf of the parishioners of St. Jude, "I'd like to say, thank you" to Fr. Blank.

Fr. Joseph Meledom, pastor of St. Jude Thaddeus, said Fr. Blank was a guide for him.

"As a pastor, he was very much like a father to me since he was an experienced and veteran priest in the ministry. He helped with whatever services I needed help with — in my presence and absence. I love him, and I miss him very much. I don't think there is a substitute for him," said Fr. Meledom.

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Bishop Kevin Vann (center) concelebrates the MLK Mass with Bishop Martin D. Holley, and priests from throughout the diocese.



Three-year-old Edige from St. Joseph Parish in Arlington looks at a picture of Martin Luther King placed in front of the cathedral's ambo.



Washington Auxiliary Bishop Martin D. Holley, who sits on the USCCB's Pro-Life Committee and chairs the Subcommittee for African American Affairs, referred to African Americans as an "endangered species" because of the effects of abortion on the black population.



A member of the multi-parish choir displays his musical talents during the Mass.



Members of St. Joseph's African Community prepare to take the gifts to the altar during the offertory.

Washington Auxiliary Bishop Martin Holley served as the homilist for the Diocese of Fort Worth's 25th annual Martin Luther King, Jr. Memorial Mass, emphasizing to the congregation that

Civil Rights begin with the Right to Life

Story and Photos by Joan Kurkowski-Gillen / Correspondent



A group of young dancers from Our Mother of Mercy Church in East Fort Worth, the diocese's only traditionally African American parish, perform before the Mass Jan. 15.



Members of the Knights of Peter Claver Council 89, bow their heads in prayer. The Knights of Peter Claver is the country's largest historically African-American Catholic lay organization.



Members of the Knights of Peter Claver Ladies Auxiliary join hands in prayer and song during the Jan. 15 Mass.

Ask Sarah Elizabeth Odidika why organizers chose a liturgical ballet to begin the 25th annual Martin Luther King, Jr. Mass and the 12-year-old dancer offers a heartfelt response.

"It's a celebration," she enthused. "We're remembering a great leader who helped African-Americans and other people of color. He used peace to create peace."

The energetic performance by the Our Mother of Mercy Dance Troupe set the tone for the upbeat liturgy concelebrated Jan. 15 in St. Patrick Cathedral by Fort Worth Bishop Kevin Vann and the Bishop Martin D. Holley, auxiliary bishop of Washington D.C. Father Carmen Mele, OP, who initiated the first MLK Memorial Mass in Fort Worth on Jan. 18, 1986, while he was serving as the diocese's coordinator of Peace and Justice Ministries, participated in the anniversary service along with other priests from the diocese.

Explaining why the annual Mass is important to African-American Catholics in the community, Dorothea Lee, Grand Lady of the Knights of Peter Claver Ladies Auxiliary, called Martin Luther King a man of peace and a man of God.

"We want to honor God, of course, and we want the world to know Rev. King's dream of peace is still there," she added.

The Knights of Peter Claver and the Ladies Auxiliary from Our Mother of Mercy Church helped organize the Mass which featured rousing Gospel music performed by the parish choir and Bishop Holley, the guest homilist. This year's speaker used the Martin Luther King observance, which coincides with Sanctity of Life month, to address the issue of abortion and the impact it has in the African-American population.

Bishop Holley, who serves on the Respect Life Committee for the United States Conference of Catholic Bishops, reminded the audience that Rev. King's famous "I Have a Dream" speech, challenged America to be a better nation.

"The question we have to ask ourselves tonight is, 'has our dream ended?' It's something to ponder," he suggested.

AIDS, drugs, unemployment, and capital punishment continue to plague the urban environment, but the biggest threat facing African-Americans is abortion.

"Abortion clinics are placed strategically in African-American communities, and our tax dollars are used to kill black, white, brown, and yellow babies who are made in the image and likeness of God," he said passionately. "If those other problems don't kill us, abortion already has."

The empty cathedrals of Europe symbolize the catastrophic effect abortion continues to have on the white population.

"Only a few old people come to pray in these huge, beautiful churches," said the Florida native who has 13 brothers and sisters. "The younger people aren't there

because they bought into a culture of death and don't need to have babies. All they want is material things and money. So the white community around the world becomes smaller and smaller."

The systematic plan to make abortion widely available is now extending into Asian and Latin American countries, the bishop said. To counteract the sinister and destructive forces advancing a culture of death, the speaker asked the congregation to pray, become involved in civil government, and promote adoption.

"The only way to keep Dr. King's dream alive is by living it. Let the example he gave us be part of our lives," he suggested. "Apply the Gospel values of peace and justice in respect to the dignity of every human person."

Martin Luther King was a person who made things happen.

"We gather here this evening to thank God for his life and what he represented to all of God's people," the bishop said. "He learned from the greatest teacher of all — the rabbi Jesus Christ."

Amarebouvy Kifunga, who brought his young family to the Mass, said the evening was an interesting blend of worship and history.

"Martin Luther King is an important man to the black culture, and I want my children to learn about him," said the St. Joseph parishioner. "And, although he was a pastor in another religion, Catholics should acknowledge him. He did a lot of good things and only a man of God could do that."

Parishes start making use of diocese's partnership with My CATHOLIC FAITH DELIVERED Internet catechesis program

North Texas Catholic Staff

As the Internet continues to expand and change the way we learn, the Diocese of Fort Worth has embraced this phenomenon by partnering with My Catholic Faith Delivered, a website and catechesis program that describes itself as "a unique Internet platform that has partnered with Catholic publishers across the country."

The partnership, which was announced in November 2010, has already resulted in six parishes in the diocese, using or about to use the program regularly.

Deborah Petasky, director of Religious Education at St. Elizabeth Ann Seton Parish in Keller said that parents are already using the "Faith and Life" program as an alternative to traditional religious education classes for children in first through eighth grades.

"They can either bring their children here to the church, or the parents can teach their children at home. It's faith formation, but it's done at the home," Petasky said. "The parents are pleased with the convenience," the approach offers

Petasky also said that the parish is also using the "Faith Foundations" program offered through the online learning site to help train teenagers and other volunteers who help with elementary catechesis. Some adults are also using the program on their own.

The idea for online catechesis began in the Archdiocese of Kansas City in Kansas, according to information provided by MCFD. The programs link solid Catholic content like the *Faith & Life* and *Didache* textbook series, *Theology of the Body* and *Theology of the Body for Teens*, and an adult catechetical program called "Faith Foundations" with interactive technology that allows the learner to work at their own pace from any computer at any time.

"People can take lessons any time, any place. They don't have to be locked into a class time on Saturday morning," said Mike Alex, executive director of MCFD, "they can do it at 10 o'clock at night."

Alex explained that when parishes announce the program and register parishioners, individuals can purchase a pre-loaded access card for \$28, which contains eight lessons and easy step-by-step instructions. Once enrolled in the program, parishioners can then communicate with each other via message boards, and parish staffs can view results to see what learning methods appeal to their parishioners, and what they prefer to focus on.

Diocesan Director of Catechesis Lucas Pollice said he sees the "Faith Foundations" course as a terrific tool to assure that catechists passing on the faith are well instructed. "It's a wonderful way to learn the content of our rich, Catholic faith. It's 24 lessons, and all you need is a computer and Internet access. The rest is at your

finger-tips."

"Lucas [Pollice] and Bishop [Kevin] Vann have been on the leading edge of doing this program in the country," Alex said. "Fort Worth is a terrific place to be."

Pollice stated that he has organized a special course selection specifically for the parishioners of the Fort Worth Diocese. MCFD has created an 8-lesson mini-course on the "Liturgy and Sacraments" dovetailing with the *Why Catholic?* focus for this year for the over 10,000 participants across the Diocese. "I strongly encourage our parishioners to take this mini-course," said Pollice. "It is a tremendous tool to enrich and extend your *Why Catholic?* experience."

Alex added that MCFD has the resources to create programs specific to the needs of the diocese, such as for the themes for the remaining years in the *Why Catholic?* program.

Petasky said that when St. Elizabeth holds registration for *Why Catholic?* this spring, parishioners will also have an opportunity to register for the "Liturgy and Sacraments" and "Faith Foundations" programs at the same time.

Several parishes are also piloting the MCFD Faith Foundations course specifically for Basic Catechist Certification. Martha Tonn, coordinator of Sacramental Preparation at Immaculate Conception Parish in Denton can't wait to roll out the program. "We have nearly 1,000 students in

our CCD classes," said Tonn, "and we have a desperate need for catechists to teach our young people. It's tough for these volunteers with their own busy lives to get the catechetical teaching they need and desire," she said. "But this program allows for the flexibility to work from wherever [they are], whenever they choose."

To tap into this resource, Catholics in the Diocese of Fort Worth have a customized diocesan site at www.mycatholicfaithdelivered.com/fortworth. As partners with the diocese, Alex said, MCFD has provided special discounted pricing for parishioners. From this site visitors can join a parish group or any other group they wish.

"There are tremendous opportunities for users to learn, interact with others, reflect on their faith journey, and engage in some real formation built into our system," concludes Alex. "Blogs, live links, flash video, voiceover of all text, and the upcoming Spanish version have made this a real gift for those involved in teaching and learning the Catholic faith." That's why Pollice has embraced this approach to online catechesis. "I showed one of the online lessons to 40 or so catechists, and they were so enthusiastic," he recounted. "I am very hopeful that these will be excellent and very helpful and useful faith formation resources in our Diocese."

For more information, visit www.mycatholicfaithdelivered.com/fortworth.

Our Mother of Mercy parishioners return to building after remodeling

North Texas Catholic Staff

After more than four months of waiting, parishioners of Our Mother of Mercy Church in South Fort Worth entered their newly remodeled home Sunday, Nov. 14 in a joyous celebration.

"The wait is finally over!" declared pastor Jerome LeDoux, SVD. "Guided by the Holy Spirit, we re-entered our church with proud smiles on our faces, love in our hearts, and singing from our mouths."

Hospitality Ministry members, the Knights and Ladies of Peter Claver Council 89, the OMM Mass Choir, as well as family and friends gathered early that morning to begin preparations for the occasion with church member Ricardo Wilson providing gospel music to accompany them as they worked. At 9 a.m., the choir lined the entry walkway and sang, "Shake the Devil Off" as people entered the church.

"An incredible anointing was felt by each and every attendee," said Fr. LeDoux. "The filled pews and balcony were simply a sight to see, and extra chairs were placed along the aisles for additional seating."

After Fr. LeDoux celebrated the Mass with his usual passion and thought-provoking preaching of the Word of God,

the congregation adjourned to a festively decorated tent for a reception where Arlington's St. Joseph Church African Choir made a surprise appearance, greeting church members with drumming and songs of love.

"Our beautiful celebration started and ended with prayers of thanksgiving to our Lord and Savior," said Fr. LeDoux. "We are so proud, fortunate, and blessed to have Our Mother of Mercy Catholic Church."

Well-wishers participating in the re-entry festivities included Texas State Representative Marc Veasey of District 95 and Fort Worth District 8 city councilwoman Kathleen Hicks. Hicks, a graduate of Our Mother of Mercy Catholic School, spoke lovingly of her days there as a student and the influence her parochial school education has had on her life, including her successful political career. Both guests emphasized that Our Mother of Mercy Parish's reach extends far beyond the Fort Worth area. A letter of encouragement received from Ralph McCloud a Fort Worth native, former OMM member and diocesan director of Peace and Justice Ministries, and now national director of the Catholic Campaign for Human Development in Washington, D.C., seemed to drive this

point home.

The historic parish, founded in 1929, is the only traditionally African-American parish in the Diocese of Fort Worth and has played an important role in the Historic South Side Fort Worth area. But the stucco building on East Terrell, the congregation's home since 1953, needed attention.

"When I arrived in 2006, the members had already saved a substantial amount of money for the renovation," Fr. LeDoux said, when asked about funding for the project. "So the money was there. It was just a matter of talking ourselves into moving forward with it."

Structural repairs to reinforce the walls, new entry doors, and a much needed detailing for the stained glass windows make the building shine.

"The dimensions of the building are essentially the same," explained Fr. LeDoux, "except for the restroom which has doubled in size. People are most impressed with that!" he laughed.

Additionally, John Taylor, an architect and the husband of parishioner Sheila Taylor, designed a new entrance for the church.

"It changed the character of the building, but it looks as if it was always



Courtesy of Our Mother of Mercy Parish

Remodeled entrance to Our Mother of Mercy Parish in South Fort Worth

there," marveled Fr. LeDoux. "One day I was looking out the window and saw a man stop his car in the middle of the road, jump out, and start taking pictures of the building. It makes that much of an impact."

"We had three months of Mass in the school cafeteria," he continued. "We laughed about it for a few weeks, but then we got used to it. Ultimately, though, we know that the church is the *people*. From the Greek word, 'ekklesiastikos' meaning 'of the assembly.'"

VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

We are called by name by the One whose name we know

By Denise Bossert

When I was a substitute teacher, I had a trick. I set aside precisely three minutes to familiarize myself with the seating chart. As the students were filing in and finding seats, I committed to memory the names of the students who were likely to give me trouble. They were the ones who saw a sub, and something changed. When their attitude shifted, I put their names into short term memory.

At the opening bell, I would put the seating chart down and begin implementing the teacher's lesson plans — and then when one of the students acted up, I addressed him by name. He would stare at me in shock. Did I know him? Well, that changed everything. Suddenly, things were on a personal level. Anonymity — gone. Incognito no longer.

I could see him thinking. How does she know me? Does she know my parents? Hey, she could write me up with little effort. A name is like a ticket. It gains access to the person. It changes everything.

God disclosed his name to us. He gave it freely. We didn't wrestle it out of Him, or crack the code, or lift the name from a seating chart. He gave it to us. God knew that, in giving us His name, we could draw closer. Our relationship could get personal. As paragraph 203 of the *Catechism* says, "To disclose one's name is to make oneself known to others; in a way it is to hand oneself over by becoming accessible. . . ."

Recently, I traveled to Alabama and Ohio and shared my conversion story. When I arrived, one of the first things I was asked was how I pronounce my name. "It's bah — as in 'bah-humbag' — and cert — as in the breath mints. Bossert." I could tell that they felt a little embarrassed that they did not know how to pronounce my name automatically. They certainly didn't need to feel bad about it. Even before our first date, I asked John, "So how do you pronounce that last name anyway?" Now it is my name, and I give the same answer to others that my husband gave to me.

There was a time when we did not know the name of our God. Once, we were strangers. We were very far from the One who made us. In ancient days, He offered his name to Moses, but for each of us, this name remained a mystery. And then He called to us personally, as He called to Moses. "Draw closer. There is something I want you to do. And the key to your success rests in one name. My name. I Am. The I Am is sending you."

God disclosed his name to us. He gave it freely. We didn't wrestle it out of Him, or lift the name from a seating chart. He gave it to us. God knew that, in giving us His name, we could draw closer.

This Creator has known your name from the moment you were conceived in the womb. He knows you by name because He made you. It is a lesson I share with confirmation students:

The One who made you has also called you by name. When you were baptized, you were given a new name. Every time you have entered the Church, from the moment you were old enough to reach the holy water font, you have blessed yourself in that name.

But when you are confirmed, you will stand before God and before his shepherd, the bishop, and you will renew those baptismal promises. At your baptism, God called you as He did to Moses. He gave you his name. Today, He asks you to claim that name — now and forever. He's preparing to send you into the world, as He did Moses, to free the enslaved, liberate the captives, and share his good news with others. It is time for you to wear his name publicly. It is time for you to become Christ to the world.

When God gave us his name, He gave us more than a name. He reached out to the created ones and the Creator said, "Draw close to me. You are mine. I love you. And I have called you by name."

Go and bear witness to the name you have received.

Denise Bossert is a convert to the Catholic Church. Her column Catholic by Grace has appeared in 43 diocesan newspapers. She lives in the Archdiocese of St. Louis and is a member of Immaculate Heart of Mary in New Melle, Missouri.

Imperfect? Striving for good? *Don't uproot yourself just yet*

By David Mills

"Human beings are religious animals," noted the Italian philosopher and novelist Umberto Eco, in an article written about Christmas. "It is psychologically very hard to go through life without the justification, and the hope, provided by religion."

Eco, best known as the writer of the mystery novel *The Name of the Rose*, set in a monastery in the Middle Ages, points to some of the aggressive secularists of the 19th century. "They insisted that they were describing the universe in rigorously materialistic terms — yet at night they attended seances and tried to summon up the spirits of the dead. Even today, I frequently meet scientists who, outside their own narrow discipline, are superstitious."

If even the anti-religious are religious in spite of themselves, the really religious are even more so. Eco — who was raised a Catholic but says that he "abandoned the Church" — defines religions as "systems of belief that enable human beings to justify their existence and which reconcile us to death."

Lots of people think this. They insist that these religious animals believe in religion for personal and selfish reasons. They think that religious people do what they do because they want power over others, or to feel good about themselves, or an excuse for not facing the world as it is, or a way to deal with their fears, or just to have something to do on Sunday mornings.

And there's something to that. As Father David Poewck wrote me, Eco "gets at a deep truth — the ambiguity of the wheat and the tares, albeit from the perspective of the tares."

As you will remember, in Matthew's Gospel Jesus warned us that the Kingdom of Heaven has good plants and bad plants, and they won't be separated until the final judgment. This applies to the Church, of course, but it also applies to each one of us. We are bundles of wheat and tares: We love God and we love ourselves; we want to do good things and we want to do bad things; we hope to get to heaven but like this life better.

Of course this mixture affects our belief in God. We have good reasons and bad reasons. So when someone says "Christians believe in God because they're scared of dying," the Christian can answer, "Well, yeah, some of us, and maybe most of us sometimes." When he says "You go to church because you want to think you're better than other people," the Christian can say, "Could be, I'm afraid."

In other words, what to the critic of Christianity and the Church is a knock down argument against our beliefs is to the Catholic simply a statement of the way things are. Everyone's a mixed bag. The Catholic answer to this kind of criticism is just, "Well, duh!"

And it applies to being Catholic too. One popular way of speaking about the Catholic relation to the Blessed Mother is to say that men who can't get along with women like to believe in an ideal woman in the sky. They didn't like their own mothers, so they turn to Jesus' mother, because she'll be the mother their own mother wasn't. To which the Catholic can say, "Yep, I'm sure some guys are like that. Sad."

In other words, what to the critic of Christianity and the Church is a knock down argument against our beliefs is to the Catholic simply a statement of the way things are. Everyone's a mixed bag. The Catholic answer to this kind of criticism is just, "Well, duh!"

We see this everywhere else in life. The scientist pursuing a cure for cancer may want to save people's lives, but he also likes getting paid for doing what he wants to do, and he wouldn't mind getting famous. But we don't reject his research because he wants to make money as well as cure people with cancer. We may test it carefully, just in case he made up the results, but we don't reject it out of hand just because the scientist is a fallen human being like the rest of us.

That is the way we expect to be treated. The Catholic has mixed reasons for believing what he does? Well, duh. He's a sinner like everyone else. Like the scientist, for example. But he has good reasons as well as bad reasons, and he might be right. After all, wheat is still wheat, even if it's mixed with tares.

David Mills is deputy editor of FIRST THINGS (www.firstthings.com) and author of DISCOVERING MARY. He and his family attend St. Joseph's Church in Coraopolis. Eco's article can be found at <http://tinyurl.com/Ecoonreligion>.

VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

Self-Knowledge

Is it the road less taken?

By Mary Morrell

Self-knowledge may be the road less taken. Years ago, a popular children's movie centered on a young dinosaur whose mother is killed by a Tyrannosaurus Rex, leaving him an orphan. I had taken my sons to the theater to view it and am relieved to say I was not the only adult who cried. Later, when the movie was released as a video, I rented it thinking my children would enjoy it seeing it at home. But in a moment of total honesty my youngest said, "I don't want to see that movie again. It makes me very sad. It makes me think that you might die and I would be all alone. That makes me feel afraid."

Wow. It is no wonder that Jesus said, "The Kingdom belongs to such as these" — little people with voices of honesty, sincerity, self-acknowledgement. Me, on the other hand?

During the saddest part of the movie I suddenly feel the urge for a cup of tea and conveniently leave the room, never admitting that the death of the mother dinosaur brings me to tears every time because I had recently buried my own mom and the grief was eating away at my heart.

I was trying to keep my pain from my children when, in actuality, we both would have grown from the inevitable exchange of hugs had they seen my tears. I suffered in silence.

My youngest son, however, was much wiser than his mother, and, even today as a young adult continues to teach me about the importance of openly acknowledging and sharing the deepest of feelings. Once, when I was dealing as quietly as possible with a debilitating illness, this son came into my bedroom and knelt down next to my bed. He looked me in the eyes and said, "I know you're going through a difficult time now, and I just wanted you to know that I love you."

At the often "clueless" age of 13, this young man had cut through the simple offers of bringing me food or tea or doing some chores and had struck my heart with the words he seemed instinctively to know would heal.

My deep appreciation of his selfless expression of love and acknowledgement of my pain made it clear to me that, as a woman accustomed to giving continually of herself, I now had a need to be cared for; a need to hear that I was valued enough to be loved. Author Paul J. Donadue, Ph.D., explains in his book *The Jesus Advantage*,

Once, when I was dealing as quietly as possible with a debilitating illness, this son came into my bedroom and knelt down next to my bed. He looked me in the eyes and said, "I know you're going through a difficult time now, and I just wanted you to know that I love you."

that acknowledging such feelings is scary, humbling — and healthy:

"When we admit and share our feelings, we are revealing ourselves to ourselves and opening ourselves to someone else. As we express our feelings, we see ourselves more clearly, and we allow ourselves to be known. Our feelings are our inner world of joy, pain, doubt, elation, anger, and fear. We can withhold this inner world from ourselves at great cost to our integrity and our mental health. We can also withhold this world from those we love. In doing so, we deprive ourselves of needed understanding and of intimacy; we deny those we love of our true selves. Identifying and expressing our feelings is not self-absorption. Rather, it is honesty and it is love. It is also difficult."

This is not a discovery made only recently. Thirteenth century mystic Thomas A. Kempis, author of *The Imitation of Christ*, was one of many saints and theologians who understood the sacredness of human emotion and self-understanding. He wrote: "A humble knowledge of oneself is a surer road to God than a deep searching of the sciences."

I sure hope God doesn't mind the occasional detour.

Mary Morrell is a free-lance writer and communications consultant for pastoral projects working from Ortley Beach, New Jersey. She blogs at <http://wellspringcommunications.typepad.com/god-talk-and-tea>.

Clear ethical thinking and the tyranny of relativism

By Father Tad Pacholczyk

Once asked a young physician whether he had received any training in medical ethics during medical school. I wondered whether he had been taught how to handle some of the complex moral questions that can arise when practicing medicine.

It turned out that he had taken only one ethics class during his four years of medical school, and it was a rather loose-knit affair. For the first part of each class, he told me, students were presented with medical cases that raised ethical questions. For the second part, they were asked to discuss and share their feelings about what the ethical thing to do in each case might be. This course was largely an airing of different opinions, with students never receiving any definitive ethical guidance or principles.

His experience reminded me how ready we are today to discuss ethical problems, but how quickly we shy away from talking about ethical truths. We raise ethical questions but avoid ethical answers. We encourage the discussion of options and opinions, but leave students in the lurch to "make up their own minds" about what might or might not be ethical.

This relativism corrodes clear ethical thinking. Making up our own morality as we go along has a certain appeal, of course, because it allows us to circumnavigate some of the hard ethical answers that might require us to change our own behavior or outlook. As one bioethicist put it a few years ago: "People want to know what it would be wise and right to do; but they don't want to grasp a truth so lucid that they might feel actually required to walk in its light."

This "tyranny of relativism" influences many contemporary ethical debates. Those who advocate for abortion, for example, will often declare: "If you think abortion is wrong, then don't have one!" The message behind the soundbite is that abortion can be fine for me even if it is a problem for you; it can be right for me and wrong for you; and we can all just get along. This type of ethical schizophrenia is obviously inadequate, however. Imagine someone saying, "If you think slavery is wrong, then don't own a slave!" Real human goods are at stake when we make moral judgments and ethical decisions — in slavery, a human life is oppressed; in abortion a human life is ended.

Not only do such ethical (or unethical) decisions affect others profoundly (black men and women; unborn boys and girls) but they also affect us inwardly, making us into those who oppress, or those who kill. In other words, human choices have consequences that affect the world. But they also cause effects in the depths of the human soul, in the inner sanctuary of our own person.

One early saint said that we parent ourselves through our actions. When we freely decide to do an action, we "create" ourselves, and show the direction in which our heart is willing to go.

One early saint said that we parent ourselves through our actions. When we freely decide to do an action, we "create" ourselves, and show the direction in which our heart is willing to go. In this world of good and evil, nothing is more important for the good of all than the excellence of the actions that manifest the ethical core of our lives.

That core cannot be rooted in the shifting and uncertain sands of moral relativism; we require the immovable guideposts of moral absolutes. No one lives without absolutes of some kind to guide their decision making. Even those who promote relativism and "freedom of choice" regarding abortion will often react with great moral indignation if someone suggests there should be freedom of choice when it comes to torturing puppies or damaging the environment.

Their favorite "causes" end up being exempted from the claim that all morality is relative. Indeed, they really are not relativists at all, but absolutists: they will insist it is absolutely right to protect animals from cruelty; it is absolutely right to protect the environment etc. Their absolutism can end up being as firm and unbending as the absolutism of those they disagree with, such as those who defend the rights of the unborn or the rights of the elderly and infirm.

At the end of the day, we all inwardly recognize the importance of moral absolutes: some kinds of human choices really are wrong, and ethics cannot simply mean what I want it to mean. Each of us must resist the temptation to yield to the tyranny of relativism, a tyranny which encourages us to pursue moral judgments that are convenient, instead of moral judgments that are true.

Father Tadeusz Pacholczyk earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the Diocese of Fall River, and serves as the director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org

Vocations

Responding to God's call

Father Kyle Walterscheid, director of the Office of Vocations, following his ordination in May 2002 at Sacred Heart Church in Muenster. Even then he appeared to be inviting people to ask if they were called to a vocation.



By Father Kyle Walterscheid,
Director of the Office of Vocations

Options for next generation to explore

Happy New Year to everyone! Our Lord leads the way to a new year in his name, 2011 years of celebrating our Lord's birth, Jesus Christ, who has come to save us from our sins and bring us into his eternal kingdom.

As we begin a new year, a lot of people tend to be focused on New Year's resolutions. I personally like New Year's resolutions because they make us reflect on the paths we have chosen in the past and then attempt to be resolute in redirecting ourselves for a better future. For example, last year I made a resolution to turn off the television, as I was often wasting an hour or two in the evenings that I could have been doing something productive, spiritual, or relaxing. How did I do? I did better than most of my resolutions (chuckle). With God's grace, I have freed myself of a chronic habit and spiritual disease that was consuming and wasting a part of each day God had given me to do good. This year I am focusing on steadfast prayer throughout the day, attempting to form a habit of stopping whatever I may be doing (every three hours) and choosing to pray to

make sure that what I am doing is glorifying God. I hope you make a resolution and hold to it as well.

This brings me to reflect on deeper issues I see with teenagers and young adults. By definition, as Christians, our lives must center on the life, death, and resurrection of Jesus. Yet, the culture we live in can lead all of us myriads of miles away from Christ and can do so in the blink of an eye. Those most vulnerable to a path of perdition (loss of self/soul) are our own teenagers and young adults. Like a New Year's resolution, it takes sheer determination and a strong will (and God's grace) to remain a faithful disciple of Christ in a culture that has rejected its Savior.

In response to this problem, the Church has a long tradition of helping adolescents find the right path of happiness (that means happiness already exists along the way) and to fulfill their calling from Christ to be servants of the Lord and to share the Good News with others. Our culture gives the impression that we will not be happy until some future event happens: completing high school or college; landing the big job that launches our career; or maybe even that we won't be happy until we get married. Do we really have to wait to find meaning and happiness in our lives? The Church says

absolutely not! We receive God's grace, and, thus, inner happiness, when we respond daily to our calling from God to live holy lives. As Christians, this call to holiness and the grace to follow Christ happens at the moment we are baptized. Our life is already being fulfilled and thus true happiness begins and resides within us as long as we follow in the footsteps of Christ in communion with our Church.

With the support of family and the Christian community, teenagers should already be finding meaning and happiness in their lives, learning how to live virtuous lives, how to serve others, and how to grow spiritually. We already know that we need a new group of vibrant and resolute young men and women to rise to the occasion to re-Christianize our nation and the world.

Before considering marriage, every Catholic teenager and young adult should consider the possibility of being called to make permanent their current state in life by considering the religious life. Yes, before the consideration of marriage, teenagers and singles should first pray for a few years over the idea of remaining single and serving others in this unique and holistic manner as a vowed religious sister, brother, or priest. We have an extreme shortage, right? Yes, we do! We have excellent men and women

stepping forward, but not near enough. God is calling many more than those who are responding. If we want a great future for the next generation, then we need to help create that environment that will guide them in the right direction during the most critical years of their lives, adjusting from the faith of their parents to embracing the Christian faith wholeheartedly for their own lives.

To help facilitate this, I have helped run the Lenten Vocation Awareness Program for the past five years for single men and women, emphasizing the age group from 15 to 30, though one can be older. We meet once each week throughout Lent, and we help to see the meaning and calling in life by examining the Christian prayer life, discipleship, community, family, and careers, as well as a real, side-by-side comparison of what daily life should look like as a single Christian, a religious Christian, and a married Christian. Do we not have a common goal, a common mission? In this way young adults can more easily see what life is all about and see the real options or avenues of happiness that fulfill the mission of Christ and the individual.

Please help us spread the word about our Lenten Program as further explained in our ad in this issue. Happy New Year, 2011, *Anno Domini*, Year of the Lord Jesus Christ!

Catholic Extension funds training for military seminarians, lay leaders

By Catholic News Service

CHICAGO (CNS) — The Catholic Church Extension Society has awarded \$125,000 to help the U.S. Archdiocese for the Military Services identify and promote vocations to the priesthood among active-duty Catholics in the U.S. armed forces.

The funds will support the archdiocese's co-sponsored seminarian program, through which men in the military who are exploring a vocation to the priesthood are co-sponsored in their seminary training by the military archdiocese and their civilian home diocese.

Upon ordination, the priest provides three years of pastoral service to his civilian diocese before returning to serve on active duty in the armed forces as a military

chaplain.

The co-sponsorship program, begun in 2008, has quadrupled the number of participating seminarians from seven to 28 in just two years.

"These brave military members have already demonstrated attributes of honor, self-discipline, obedience, and valor, which are fundamental for the priesthood," said Father John McLaughlin, vocations director for the military archdiocese.

"Catholic Extension's funds will make it possible for us to continue promoting priestly vocations from within this incredible group of dedicated men," he added.

Catholic Extension awards more than 1,000 grants each year to poor and isolated

communities across the United States and its territories.

Also announced recently by the Chicago-based organization was the next grant from the Sister Marguerite Bartz Fund, created in April 2010 to honor Sister Marguerite, who was murdered in November 2009 in her home on the Navajo reservation.

The \$20,000 grant went to the Dominican Faithweavers program, led by two Dominican Sisters in the Diocese of Owensboro, Kentucky, to help develop leaders among Catholics in dozens of communities across western Kentucky by providing onsite services to the most understaffed parishes.

Led by Dominican Sisters Georgia

Acker and Geraldine Hoye, the program fills a gap in professional support by traveling to local parishes to provide classes for Rite of Christian Initiation of Adults, spiritual retreats and evenings of reflection, and the training of liturgical ministers, catechists for children and youth, and lay ministers.

Father Jack Wall, president of Catholic Extension, said the effective training of lay leaders is crucial to the future of the U.S. Catholic Church.

"As we witness so often with women religious in this country, Sr. Georgia and Sr. Geraldine have seen a pressing need in their diocese and taken it upon themselves to creatively and energetically fill this need," Fr. Wall added.

Catechesis

Reconciliation, a Sacrament of Healing

By Lucas Pollice



A stained-glass window illustrating the sacrament of reconciliation is seen at Our Lady of Ostrabrama Church in Cutchogue, N.Y. (CNS photo/Gregory A. Shemitz, LONG ISLAND CATHOLIC)

The Sacrament of Penance is the first of two Sacraments of Healing and is often called our “second baptism” in the sense that we are once again brought out of the darkness of sin and into the life and light of Christ. We also must remember that Penance not only gives us the grace of forgiveness, but also the grace and the power of the Holy Spirit to overcome sin and to fight temptation and the near occasion of sin. In other words, the more we receive Penance the more we will have the grace and the power to overcome sin in the future. Not only does Penance restore us to life, but it is also an extraordinary medicine against temptation and sin.

How often should one go to confession?

One of the precepts of the Church is that one is to confess serious sin at least once a year. That is the bare minimum. But that’s like saying that one should take a shower at least once a year! Penance is a great gift of Christ that one should make use of frequently.

If one is guilty of committing a mortal sin, they must receive Penance in order to receive forgiveness. That is due to the fact that mortal sins are so serious that they require a sacramental grace and the confession of sin to restore one to spiritual life. If someone is very seriously hurt in an accident, you would certainly take them to the hospital! It is even worse for one who is in mortal sin. They are spiritually

dead and need the Divine Physician in the sacrament of Penance to bring them back to life. One who is in the state of mortal sin should receive the sacrament of Penance immediately. In addition, one cannot receive the Eucharist in the state of mortal sin until he or she has gone to confession.

Even if one is only guilty of venial sin, it is highly recommended that one receive Penance once every month to three months or more frequently as needed. Remember that the grace of the sacrament also helps us to overcome and battle the sins we confess:

Without being strictly necessary, confession of everyday faults (venial sins) is nevertheless strongly recommended by the Church. Indeed the regular confession of our venial sins helps us form our conscience, fight against evil tendencies, let ourselves be healed by Christ and progress in the life of the Spirit. By receiving more frequently through this sacrament the gift of the Father’s mercy, we are spurred to be merciful as he is merciful. (CCC, 1458)

How to go to confession

The celebration of the sacrament of Penance has four essential parts: contrition, confession, satisfaction, and absolution. All four of these parts take place each time we receive Penance, and are all very important steps in making a good confession and in reconciling us with God and the Church.

Contrition

The first and absolutely necessary step in the celebration of Penance is contrition, or being truly sorry for the sins we have committed together with a real intention of avoiding and overcoming sin. Confession is not a magic trick. We can’t sin and expect to be forgiven without being truly sorry. Thus, contrition is the first step in receiving this sacrament.

Contrition happens even before we go before the priest, and time should be taken before going to Confession to realize our sins and express sorrow for them. This process is called an examination of conscience. Before making an examination of conscience, we should say a prayer to the Holy Spirit asking Him to help us to have a true accounting of our sins and to be truly sorry for them. One of the roles of the Holy Spirit is to convince us concerning sin. He helps us to see our sin even when we do not, and He shows us how ugly and evil the sins we commit are. This is part of the tilling of the soil of the soul, uprooting what is evil so that the grace of Christ may be fruitful within us.

In making our examination of conscience, we also prepare the list of sins that we need to confess during our

confession. This process may take place immediately before confession, or perhaps over a longer period of time before we actually go to confession. What do we actually need to confess? That is a very good question that we need to explore more closely.

First you need to confess any serious sins that you are guilty of. These are usually very specific events and need to be confessed clearly. Do not hesitate to confess clearly what you have done. Christ wants you to claim it so He can take it. Certainly avoid intentionally withholding a serious sin, for that is a serious sin in itself. It is one thing to accidentally forget a sin, for that is forgiven, but never intentionally keep from confessing a serious sin.

As far as venial sins are concerned, a list of every instance and example is not as important as realizing and confessing what the sin is and the root of it. For example, if you struggle with the sin of judging others, it is most likely going to be impossible to remember every instance of when you judged someone. What is important is that you struggle with that sin and perhaps why. Is it insecurity? Pride? Jealousy? Getting to the root will bring about healing. We all have certain areas we struggle with: anger, judging, lying, foul language, impure thoughts. A good confession is when we confess specific serious sins, but then also confess the venial sins we struggle with and why.

Confession of sins

The second step is the actual confession of sins. This takes place in the presence of the priest. Once before the priest, the priest will greet you, and you begin by saying, “Forgive me Father for I have sinned. It has been (however long) since my last confession.” Then you will proceed in confessing your sins as you have prepared. When you have completed confessing your sins, it is good to end with something like, “For these sins and for all my sins I am truly sorry.” This not only lets the priest know you are finished confessing your sins, but it also is an expression of sorrow for any sins you did not recall or any sins you unintentionally forgot to confess. After you are finished, the priest may or may not talk with you a bit, counseling you on how to overcome sin through practical advice, etc.

Satisfaction

The third step is what is called satisfaction for sin. It is something that we need to do that in some way satisfies or does justice for our sins. This is the penance that the priest will give you after you confess your sins. A penance is usually prayers or

small actions that the priest asks you to do in repentance for your sins. It may be three Hail Marys or a Rosary, reading a passage from Scripture, or even doing a kind act for someone. Depending on the sins you confessed, a penance may be specific to a sin you confessed. You must complete your penance as soon as possible.

In addition to your penance, the priest will also ask you to say an Act of Contrition in his presence before he gives you absolution. This is your formal act of sorrow that you express before Christ. It should be done with sincerity and sorrow. Taking a copy of the Act of Contrition into confession to pray is acceptable.

Absolution

The fourth and final step is absolution. This is the formal sign of the sacrament when through the power of the Holy Spirit, the priest, in *persona Christi*, forgives you of your sins. The priest will extend his hand over you calling down the power of the Holy Spirit and the formal prayer of absolution is said:

God, the Father of mercies, through the death and the resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.

As the Sign of the Cross is made over you, you are to make the Sign of the Cross yourself. The priest may conclude with, “Give thanks to the Lord for He is good.” Your response is, “His mercy endures forever.” At that point it is appropriate to thank the priest, and the celebration of the sacrament is concluded.

The Sacrament of Penance is the river of mercy through which Christ heals and reconciles us to God. Penance, along with the frequent reception of the Eucharist, must be at the very center of the Christian life as the greatest means to holiness.



Lucas Pollice is director of Catechesis and Adult Faith Formation and RCIA for the diocese. Lucas holds a degree in theology from the Franciscan University of Steubenville and has a master’s degree in theological studies from the Institute for Pastoral Theology of Ave Maria University. He is an adjunct professor of theology with the Cardinal Newman Institute in Fort Worth.

Features

When we make no changes, nothing happens, but...

By Jeff Hedglen

I've heard it said that the definition of insanity is doing the same thing over and over again and expecting different results. Additionally someone once told me "if nothing changes, nothing changes." I had both of these ideas in mind last year when I made my New Year's resolution to have lunch with my dad once a month.

I moved out of my parent's home when I was 21, and since that time I have never lived in the same town as my folks. For the most part we have never been more than an hour apart, but there were times that it might as well have been a fifteen-hour drive based on the time between visits.

My mom died when I was 26, and we all agreed that she was the glue that held the family together. After her death my dad and I fell into that typical father/son "manly" relationship cycle of little to no communication, and when we did see each other we never really knew what to say. We weren't mad at each other; we were just your typical unemotive guys.

In the past 10 years there has been a lot of growth in the relationship between me and my dad. I kept wanting to see him, and we would meet for lunch once every six months or so. Deep in my heart I wanted more, but my schedule wasn't reflecting this desire. All of this propelled me to commit to have lunch with my dad once a month. Writing it in this column a year ago made me have to stick to it.

It was a great year. We had great talks. We even had disagreements. This might seem like a no-brainer, but we had fallen into a pattern of only talking about safe topics, ones that don't ruffle feathers. The fact that we actually disagreed on something showed real progress.

The highlight of the year for me was the lunch we had before Easter. My dad had printed out the Passion reading

from Good Friday. He had read it over, highlighted parts, underlined others, and made comments in the margin. We spent the entire lunch talking about the Passion and death of Jesus — it was awesome. We had never before had such a deep, spiritual, and personal conversation.

I ended the year having missed only one month of having lunch with my dad (though to be honest I counted Thanksgiving for November's lunch). It was one of the better years of my life, not just because I had 11 lunches with Dad, but because I now understand that as true as it is that if nothing changes, nothing changes, it is equally true that if something changes, something changes.

Years ago my New Year's resolution was to read the Bible cover to cover. As I was reading through the Old Testament

I kept wanting to see [my dad more frequently]... but my schedule wasn't reflecting this desire.

I kept seeing a pattern. God would reach out in love to his people, and they would reach back. Then they would sin and turn away. After a while He would reach out again, and they would reach back and then sin again. Over and over this happened. It was just like that definition of insanity.

But real insanity ensued when God decided to change the pattern. The next time when He reached out, He sent his Son as the sign of love. This change of tactic changed history.

In a similar, though much less sweeping way, my history with my dad has changed. I feel closer to him and much more able to share my life with him. All it took was a change in how we related. There is very little in this life more important than family. Daily life, work, kids, school, soccer, dance, homework, band, shopping, chores, and a host of other things can overshadow this reality. Yet we all know that on our deathbed no one will be wishing they had put in one more load of laundry. If nothing changes, nothing changes ... make a change this year.

Jeff Hedglen, youth minister at St. Bartholomew Parish in Southwest Fort Worth, is the principal organizer of Camp Fort Worth each summer. Readers with questions can contact Jeff at jeff@stbartsfw.org.



Msgr. Nelson Baker, a Buffalo, N.Y., priest who died in 1936, has been declared worthy of veneration, the first major step on the path to sainthood. Msgr. Baker served as a pastor in Lackawanna and operated soup kitchens and a hospital as well as homes for unwed mothers, troubled boys, and abandoned infants. He is pictured in an undated handout photo. (CNS photo/courtesy WESTERN NEW YORK CATHOLIC)



Archbishop Vincent Nichols of Westminster, center rear, follows former Anglican bishops John Broadhurst, Andrew Burnham, and Keith Newton after their ordination as Catholic priests at Westminster Cathedral in central London, January 15. Almost immediately after he was ordained, Father Newton was named head of the new ordinariate for former Anglicans in England and Wales. (CNS photo/Andrew Winning, pool via Reuters)



Haitians attend Mass outside the Cathedral of Our Lady of the Assumption in Port-au-Prince, Haiti, Jan. 12, the first anniversary of the earthquake that flattened much of the capital. (CNS photo/Eduardo Munoz, Reuters)

Cross-Words

By Mark Simeroth

Across & Down:

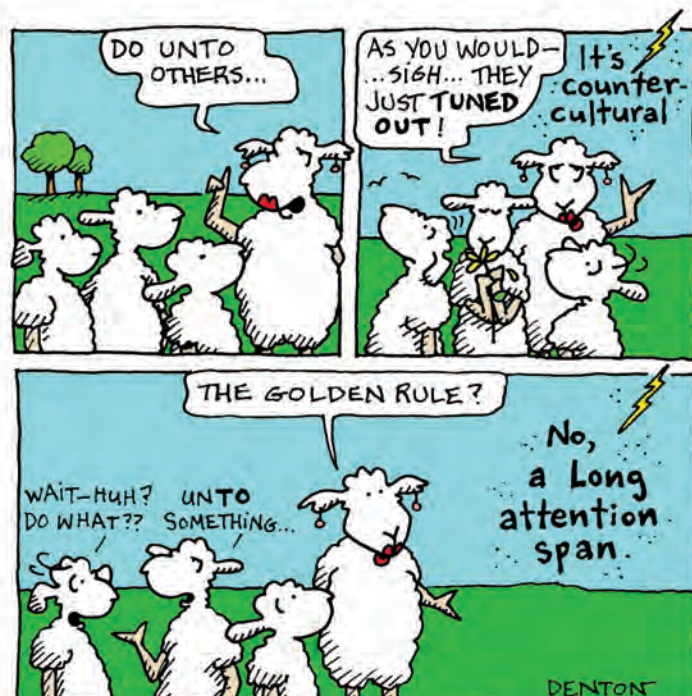
1. He was drawn from the water
2. Native American Tribe
3. Latin prefix for holy
4. Large white bird
5. Best ___ in town

1	2	3	4	5
2				
3				
4				
5				

Umbert the Unborn by Gary Cangemi



The FLOCK by Jean Denton



*In the spirit of St. Pedro Betancourt, the St. Francis of the Americas,
the Dioceses of Fort Worth and Juticalpa, Honduras form*

Solidarityⁱⁿ Mission

Story and Photos by Juan Guajardo / Correspondent

Santo Hermano Pedro Betancourt would be proud.

Almost 350 years after his death, the Diocese of Juticalpa, Honduras, and the Diocese of Fort Worth are following in Santo Hermano Pedro's footsteps. Like Hermano Pedro who built the first Catholic hospital in Central America in 1652, the dioceses are building the first hospital for a region occupied by 160,000 people. Like Hermano Pedro, who served the poor, neglected, and sick all his life, the dioceses are working together to provide clean water, medical care, education, schools, and much more to the people of the Diocese of Juticalpa. And like Hermano Pedro, who was so dedicated to serving others — first in Cuba, then Honduras, then Guatemala — that he became known as the St. Francis of the Americas, the dioceses are faithfully taking on (and overcoming) obstacles and pushing ahead with life-changing projects and programs.

Last month, Bishop Kevin Vann; Peter Flynn, diocesan director of Finance and Administrative Services; Kirstin Kloesel and Alan Napleton, St. Elizabeth Ann Seton mission council members; Lon Kyle, Good Shepherd mission council member; and Deacon Len Sanchez, diocesan chancellor, saw up close what two dioceses in two countries — and the members of their parishes — can do when they're driven by a strong sense of mission and solidarity.

(CONTINUED ON NEXT PAGE)

PHOTO: A statue of Santo Hermano Pedro Betancourt welcomes visitors coming to Hospital Santo Hermano Pedro, a full-fledged Catholic hospital nestled in the mountains of Catacamas, Honduras.



Parishioners from Good Shepherd and St. Elizabeth Ann Seton are led around the Universidad Católica de Honduras in Juticalpa by Peter Flynn (center left), diocesan director of finance and administrative services.



A view of the front of the Universidad Católica de Honduras in Juticalpa. The diocese of Fort Worth gave considerable funds to help build the roof for the facility, which provides education for about 600 students.



Hundreds of faithful filled the streets to celebrate the Feast of the Immaculate Conception in front of Catedral Inmaculada Concepción in Juticalpa. Bishop Kevin Vann and Bishop Mauro Muldoon, OFM, of Juticalpa, concelebrated the feast Mass earlier that day.



Bishop Muldoon shows off the interior of the nearly-finished hospital chapel to a hospital staff member. The chapel was dedicated and blessed by Bishops Vann and Muldoon on the feast of the Immaculate Conception.



During a tour of the hospital, Peter Flynn, diocesan director of Finance and Administrative Services, talks about one of the operating rooms with Bishop Vann (center) and St. Elizabeth Ann Seton parishioners Alan Napleton (right) and Kirstin Kloesel (left).



Standing in a vast waiting room in Hospital Santo Hermano Pedro, Alberto Valledares (left), executive director of the hospital, gives a tour of the facility as Peter Flynn translates for Bishop Vann and Deacon Len Sanchez (center).

(CONTINUED FROM PAGE 15)

A blessing after the storm

Riding along on the bumpy road from the airport at Tegucigalpa to Juticalpa, Flynn, Kloesel, and Kyle looked out the window as Alberto Valledares, director of the Diocese of Juticalpa's Social and Pastoral Services Office pointed out signs of the devastation caused by Hurricane Mitch almost 12 years ago: eroded hillsides and uprooted trees. And he talked of others that had since disappeared into memory and history.

While it wasn't the primary motivation for the Diocese of Fort Worth's partnership with its sister Diocese of Juticalpa (the diocese had already been discussing beginning a mission presence there), Mitch did provide the impetus for what has become a fruitful 12-year relationship between them. In the wake of the devastation from that 1998 hurricane, various nations and aid organizations poured into Honduras to provide relief and help in rebuilding efforts. Among them were the Catholic dioceses in Texas, including the Diocese of Fort Worth, Flynn said. During the first couple of years, the two dioceses partnered in the construction and restoration of more than 1,000 ruined homes in the municipalities and communities surrounding Juticalpa; in the construction and outfitting of the Juticalpa campus of the Catholic University of Honduras, which now provides education for more than 600 students; various construction and renovation projects throughout the parishes of the Juticalpa Diocese and the *aldeas*, or villages, associated with each of the parishes; and a 10-mile water pipeline winding through the mountains bringing clean water to 14 communities that had never had clean water before.

"As you can see, there have been major works where the Roman Catholic Diocese of Fort Worth has been in all Olancho. In all Olancho!" Valledares said of the works going on in the department, or state, of Olancho, whose borders follow substantially those of the Diocese of Juticalpa. "The Diocese of Fort Worth is so involved that for us she is that permanent sister that we have and that God has allowed us keep this solidarity, this communion of faith and experience."

And those are only the diocesan projects. In the early 2000s, the Diocese of Fort Worth also sponsored several trips for pastors and parishioners to visit Juticalpa, and the diocesan connection grew to include eight parish-to-parish relationships between churches in Juticalpa and Fort Worth. From those sister parish relationships arose several other projects and programs that have touched the lives of children, adult parishioners, and families.

Father Jenri Ruiz, the young, outgoing rector of *Catedral Inmaculada Concepción*, said his parish's relationship with Holy Redeemer Parish in Aledo has been a blessing. *Inmaculada Concepción* received help with church renovations and with the construction of three schools in the mountains for parishioners in an area where the Honduran government has been unable to bring public schools.

"Yes, we are supported as Church in many things," Fr. Ruiz said. "But I think the support is not simply to the Church. It is not simply the parish structure but people in most need in our place. Then we feel that it is a great blessing for the poorest people here in Olancho."



Deacon Len Sanchez discusses the geography of the Diocese of Juticalpa, which corresponds to a diocesan official from Juticalpa.

Similar efforts are occurring throughout the largely rural and mountainous diocese as a result of those parish-to-parish relationships.

A hospital for Catacamas

One of the most challenging and significant projects resulting from the relationship between the dioceses is coming to fruition in the impoverished region of Catacamas, east of Juticalpa at the end of the paved highway that begins in Tegucigalpa.

After concelebrating the Feast Day of the Immaculate Conception at *Catedral Inmaculada Concepción* in Juticalpa, Bishop Vann, Bishop Mauro Muldoon, OFM, of the Diocese of Juticalpa, and the rest of the delegation from Fort Worth drove into Catacamas to see firsthand, the modern Catholic hospital that's nearing completion and is already providing some medical services – and to dedicate its new adobe-clad chapel adorned with a large cross, and the sheathed in adobe. Before the chapel stood a statue of Santo Hermano Pedro, the tireless Franciscan missionary and saint for whom the hospital is named.

As the delegation moved inside the chapel Texans stood alongside Hondurans, awed by the chapel's elegance, a structure open and inviting despite still being under construction.

"It was beautiful," Bishop Vann said.

After the dedication, Alberto Valledares expressed his gratitude to the Dioceses of Juticalpa and Fort Worth and the government of Honduras.

He also thanked Bishop Vann, visiting Juticalpa for the second time, who made sure the hospital project continued when he gave it his support after becoming bishop of Fort Worth in 2005.

"He said yes to continue this project, even knowing the difficult matter happening in the economy of the United States," Valledares said. "From the diocese they said yes we are going to help to make this work, and it is why Bishop [Vann] was also grateful for the great support and the great confidence which has been in our diocese."

It was one of the many "yeses" said during the six-year process that helped deliver a modern hospital to Catacamas and the communities of the surrounding area. Hospital Hermano Pedro is only the second hospital in all of the state of Olancho.

"There's a very great problem here with public health," Bishop Muldoon explained. "Just the numbers alone... my diocese, the Diocese of Juticalpa, corresponds to the state of Olancho which has a half a million people and just one hospital — San Francisco which was initiated by the Franciscan friars back in 1950."

With Hermano Pedro providing services to the municipalities in the eastern portions of Olancho, people's journeys to get medical attention would likely be cut down by a day or two, Bishop Muldoon added.

The idea for the hospital began with Dr. William Runyon, an oral surgeon and parishioner at Holy Family Parish in West

All Things Possible Campaign Update



“...With God all things are possible.”

MATTHEW 19:26

“... con Dios todo es posible”.

MATEO 19:26

“... Đối với Thiên Chúa thì mọi sự đều có thể được.”

MÁT - THÊU 19:26

Dear Brothers and Sisters in Christ,

It is with a grateful and joyful heart that I present to you the second report of the diocesan *All Things Possible* Campaign, which began in August 2009 and continues through 2013. This report gives you an update on pledges and payments made to this campaign as of December 31, 2010. In addition, it includes information on the status of projects being funded by campaign contributions.

I am honored to share with you that as of year-end, \$53.4 million has been pledged to the campaign, on a goal of \$40 million. \$16.2 million has already been paid on pledges, which has allowed many parish and diocesan campaign projects to start, and in some cases, finish. For those of you making a sacrificial gift toward the success of this campaign, I offer my personal thanks. With prayer, sacrifice, generosity and a passionate commitment to good stewardship, you have responded overwhelmingly. It is humbling and an incredible witness. Truly, with God, all things are possible.

Even after exceeding goal in pledges, this campaign continues because there is still much work to be done in our parishes and in the diocese beyond what is presently funded. The start of a new year gives us the feeling of a new beginning and new opportunities. It is my hope that every parishioner who has not yet had the opportunity to be part of this effort to participate with their parishes and the diocese will join in this historic journey. I know there are numerous individuals whose circumstances have delayed their participation in the campaign. Some have simply put aside the campaign information and forgotten about it until now. Some parishes are so close to their goal and want to ask those not yet committed to consider making a pledge. In addition, three parishes have yet to conduct their campaign.

As good stewards, we realize that everything we have is entrusted to us as gifts to be shared. For those of you whose circumstances allow it and who wish to contribute to the *All Things Possible* Campaign, whether for the first time, or to make a second gift; whether through a one-time gift or a multi-year pledge, there is a pledge form printed in this issue of the North Texas Catholic for your use. Whatever the amount of your pledge, I want you to know your participation is most important to me. The family of God that is the Body of Christ in North Texas has always demonstrated truly generous hearts. I know your participation in this effort is a reflection of the faith and goodness in each of you. Thank you for your sacrifice, dedication and witness of your faith in these times.

Sincerely yours in Christ,

Kevin W. Vann

Most Rev. Kevin W. Vann, JCD, DD
Bishop of the Diocese of Fort Worth



DIOCESE OF FORT WORTH

800 West Loop 820 South • Fort Worth, Texas 76108-2919 • (817) 560-3300 • Fax (817) 244-8839

JANUARY
2011

CAMPAIGN
GOAL
\$40 million

PLEGGED
TO DATE
\$53.4 million

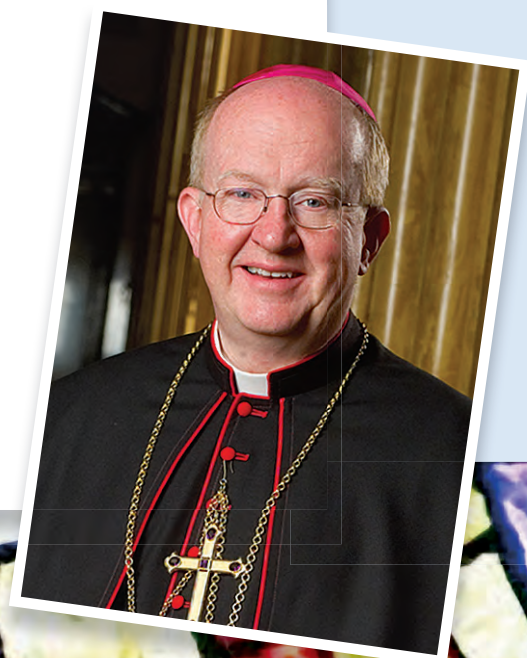
% OF GOAL
132%

AMOUNT
COLLECTED
TO DATE
\$16.2 million

% PLEDGED
AMOUNT
FULFILLED
30%

NUMBER OF
GIFTS/PLEGGES
18,991

AVERAGE GIFT
\$2,813



Piggyback Campaign Projects Underway

Fourteen parishes were given approval to conduct their own local capital campaigns during the active phase of *All Things Possible*.

With this approval for a “piggyback” campaign, these parishes guaranteed 75% of their *All Things Possible* target goal and kept everything raised over this amount for their special local parish needs. Six of the piggyback campaigns are featured in this report.

St. Peter Parish, LINDSAY

This parish Church, consecrated in 1919, is home for 450 households. After more than 100 years of service, major interior and exterior restoration needs became apparent. Through their campaign, with pledges exceeding \$2.2 million, extensive restoration to the Church building is underway, including interior plastering and painting, roof repairs, stained glass repair, flooring and electrical work.



St. Jude Parish, MANSFIELD

Over 111 years, St. Jude parishioners have built two churches on the current site and added on to the third, doubling it in size. This parish has challenged members to raise funds for the construction of a new church, which will seat approximately 1,900. Now at more than \$2.4 million in pledges in their campaign, the parish has hired an architect, who has completed conceptual design and is preparing construction documents for the new church, parking, landscaping and more.



St. Catherine of Siena Parish CARROLLTON

In 2006, a Master Plan was developed by the parish to expand and renovate existing facilities to meet the needs of parishioners. The parish campaign, which has raised more than \$1.6 million in pledges, will provide funding for new construction and renovation of several areas, including the parish kitchen, music rooms and offices. Parish leaders are currently working to contract an architect to begin design work.



St. Patrick Cathedral, FORT WORTH

The planning started in 1996, when St. Patrick Cathedral listed a parish center on their Master Plan. Groundbreaking for the new center was held in July, 2010, after the parish raised more than \$2.8 million toward the \$3.85 million cost. The 28,000 square-foot, three-story building is now under construction and will have multiple uses, from routine parish activities to diocesan activities, as well as housing pastoral offices. A phase-two project of landscaping and sidewalks will begin following the parish center's completion.



Vietnamese Martyrs Parish, ARLINGTON

This thriving Catholic community, which served 400 families in 2000, will soon move into a new church building, large enough to accommodate the approximately 1,500 families who are now members of the parish. With seating for approximately 2,000, the new 29,900 square foot building will feature a combined sanctuary, chapel and “cry room”. With a groundbreaking in February, 2010, the building construction is well underway. Parishioners have raised half of the \$7 million cost.



Sacred Heart Parish, MUNSTER

After completing their Master Plan in January 2010, six priority items for renovation, addition and construction were identified for this parish campaign. With more than \$2.1 million pledged to the campaign, work on the Community Center roof and HVAC system is nearing completion. Architect design and construction documents are prepared for February 2011 bidding on a new 4,200 square-foot Administration Building. Preliminary planning for the expansion of the Montessori Pre-School is also underway.



PARTNERING FOR SUCCESS!

Thank you to all who have made a commitment to the success of this campaign through prayer, sacrifice and generosity. It is important to understand that pledges to the campaign indicate an intention to give, while payment on pledges is the actual giving that funds the needs identified for your parish and for the Diocese.

The ability to complete each of the projects is dependent upon the fulfillment of pledges over the remaining 36 months of the campaign. Please contact the Campaign Office at 817-560-2452 x350 if you have questions or need to discuss your pledge payment plan.

Our Work Continues

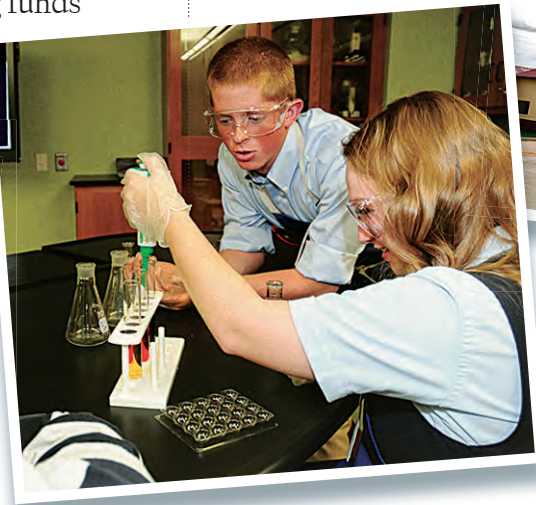
Bishop's Scholars Fund Endowment

\$10,000,000

In 2006, Bishop Vann appointed a task force to study the financial stability and growth of the 22 Diocesan Catholic Schools educating nearly 7,000 students. As a result, a decision was made to move towards a cost-based tuition model supported by need-based financial aid, with the Bishop's Scholars Fund created to increase available tuition assistance to Catholic school families.

Annual efforts to support this fund have significantly impacted the amount of tuition assistance distributed. Prior to Bishop's Scholars Fund, \$109,000 was awarded to less than 300 students. For the 2010-2011 school year, \$700,000 was awarded to nearly 800 students. However, more than 1,700 applications were received, identifying an unfunded need of \$4.5 million.

Available funds from *All Things Possible* will be invested for maximum growth in order to increase the distribution amount available to Bishop's Scholars Fund annually. While the endowment fund grows, raising funds for immediate Bishop's Scholars Fund support will continue.



Hospital in Honduras

\$1,500,000

Hospital Santo Hermano Pedro Betancourth has opened its outpatient clinic and will soon be fully functioning with inpatient, outpatient, surgical, labs, radiology, maternity and emergency services in this modern, medical facility available to the more than 150,000 people living in Catacamas and its neighboring towns and villages.

Costing approximately \$6.5 million, the hospital construction, equipment, start-up and operating funding is being provided through *All Things Possible*, Diocese of Fort Worth, Diocese of Juticalpa, the Honduran government and other partners throughout the United States.

Planning for the hospital began when a medical team from Holy Family Parish, Fort Worth, returned from one of their annual, parish-to-parish mission trips to Catacamas with the idea for the diocese to do something significant for the area— build a hospital.

ADDITIONAL CAMPAIGN CASE ITEMS

As donors fulfill their pledges over the course of the remaining three-year redemption period, additional case items will be funded.

- Ministry Formation Center \$750,000
- Priest Pension Fund \$750,000
- Priest Care Fund \$750,000
- Seminary Burse Fund \$1,500,000
- Adult Catechesis and Faith Formation \$750,000
- Catholic Campus Ministry \$750,000
- Center-City Catholic Schools Capital Improvements \$4,500,000
- Rural Ministry Initiatives \$2,000,000
- Catholic Charities \$1,000,000
- Telecommunication \$750,000
- Sharing in Ministry Appeal \$4,000,000
- St. Patrick Cathedral \$1,000,000
- Local Parish Needs \$10,000,000

PROMESAS EJEMPLARES

Example Pledges

Un sacrificio mensual (por 36 meses): MONTHLY PAYMENT (FOR 36 MONTHS)	Su sacrificio diario sería tan solo: YOUR DAILY SACRIFICE WOULD BE:	Su compromiso total al final de los 3 años sería: YOUR TOTAL GIFT OVER 3 YEARS:
\$15	.50¢	\$540
\$20	.67¢	\$720
\$25	.83¢	\$900
\$30	\$1.00	\$1,080
\$50	\$1.67	\$1,800
\$75	\$2.50	\$2,700
\$100	\$3.33	\$3,600
\$150	\$5.00	\$5,400
\$200	\$6.67	\$7,200

Parroquia _____ Ciudad _____
Parish _____ City _____

Nombre _____
Name _____

Dirección _____
Address _____

Ciudad _____ Estado _____ Código postal _____
City _____ State _____ Zip _____

Teléfono (Casa) _____ Dirección de correo electrónico _____
Phone (H) _____ E-mail _____

I/we pledge the following per month (for 36 months): Yo/nosotros prometo lo siguiente por mes (por 36 meses):

\$10 \$15 \$20 \$25 \$30 \$50 \$75 \$100 Other \$ _____

Start Date / Pagos a partir del: _____ / _____

You now have the option to give online: www.fwdioc.org
Ahora tiene la opción de enviar su contribución por Internet: www.fwdioc.org

Please make checks payable to: *All Things Possible*
Haga su cheque a nombre de: *All Things Possible*

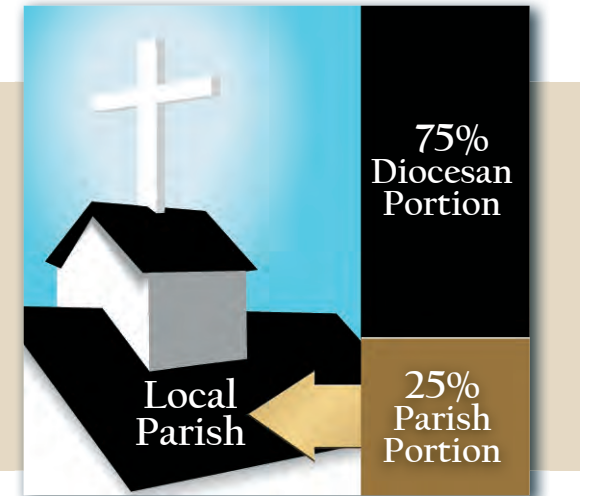


Parish Status Report

\$10 million of the overall \$40 million goal for *All Things Possible* was designated to be available to parishes through the 25% Parish Share to support local needs. If 100% of all pledged funds are fulfilled, it is projected that \$26 million of the \$53.4 million pledged to date will go directly to parishes for local projects.

During the four year cycle for *All Things Possible*, the funds available to complete local parish campaign projects, through the 25% Parish Share, depends upon the amount of money collected or fulfilled on pledges made to the campaign and the timeliness of those pledge payments. While some parishes have initiated their parish projects, others have not. All parishes must coordinate their project activity with the 25% Parish Share available to them.

Below is an alphabetical listing of parishes with pledge totals as of 12/31/10, percent of parish target goal achieved, pledge fulfillment totals and the projected Parish Share portion.



Parish, City	Pledges to Date	% of Goal	Paid to Date	Projected Parish Share
All Saints Parish, Fort Worth	\$686,171	129%	\$101,480	\$248,046
Assumption of the Blessed Virgin Mary Parish, Decatur	\$272,447	137%	\$50,016	\$104,709
Christ the King Parish, Fort Worth	\$226,615	89%	\$84,559	\$56,654
Christ the King Parish, Iowa Park	\$37,890	82%	\$10,293	\$9,473
Good Shepherd Parish, Colleyville	\$2,535,702	133%	\$931,270	\$948,286
Holy Angels Parish, Clifton	\$62,625	53%	\$17,513	\$15,656
Holy Family of Nazareth Parish, Vernon	\$156,389	109%	\$34,162	\$45,571
Holy Family Parish, Fort Worth	\$1,667,842	126%	\$540,840	\$589,715
Holy Name of Jesus Parish, Fort Worth	\$901,677	183%	\$71,061	\$429,834
Holy Rosary Parish, Cisco	\$76,373	194%	\$15,880	\$37,611
Holy Trinity Mission Parish, Azle	\$244,242	100%	\$100,751	\$61,254
Immaculate Conception of Mary Parish, Wichita Falls	\$72,110	88%	\$19,610	\$18,027
Immaculate Conception Parish, Denton	\$910,079	78%	\$269,555	\$227,520
Immaculate Heart of Mary Parish, Abbott	\$134,205	129%	\$54,965	\$48,577
Immaculate Heart of Mary Parish, Fort Worth	\$897,082	174%	\$83,029	\$415,662
Jesus of Nazareth Parish, Albany	\$51,300	161%	\$12,415	\$22,496
Korean Martyrs Parish, Hurst	\$63,970	49%	\$8,991	\$15,993
Most Blessed Sacrament Parish, Arlington	\$1,246,370	110%	\$586,467	\$366,545
Nativity of the Blessed Virgin Mary Parish, Penelope	\$42,953	141%	\$12,042	\$16,942
Our Lady of Fatima Parish, Fort Worth	\$69,250	39%	\$26,043	\$17,313
Our Lady of Guadalupe Parish, DeLeon	\$9,910	59%	\$1,883	\$2,478
Our Lady of Guadalupe Parish, Fort Worth	\$400,348	72%	\$66,488	\$100,087
Our Lady of Guadalupe Parish, Morgan	\$410	1%	\$90	\$103
Our Lady of Guadalupe Parish, Wichita Falls	\$312,038	124%	\$47,150	\$108,131
Our Lady of Lourdes Parish, Mineral Wells	\$41,128	23%	\$16,610	\$10,282
Our Lady of Mercy Parish, Hillsboro	\$181,829	121%	\$38,760	\$61,447
Our Lady Queen of Peace Parish, Wichita Falls	\$570,029	68%	\$233,064	\$142,507
Our Mother of Mercy Parish, Fort Worth	\$65,082	44%	\$9,394	\$16,271
Sacred Heart of Jesus Parish, Breckenridge	\$55,180	117%	\$7,455	\$13,795
Sacred Heart Parish, Comanche	\$15,260	49%	\$2,935	\$3,815
Sacred Heart Parish, Seymour	\$118,194	85%	\$35,479	\$29,549
Sacred Heart Parish, Wichita Falls	\$816,805	107%	\$389,392	\$229,302
San Mateo Mission, Fort Worth	\$48,650	62%	\$17,678	\$12,163
Santa Rosa Parish, Knox City	\$25,775	117%	\$5,218	\$8,306
St. Andrew Parish, Fort Worth	\$1,464,480	74%	\$477,217	\$366,120
St. Bartholomew Parish, Fort Worth	\$889,264	78%	\$369,723	\$222,316
St. Boniface Parish, Scotland	\$25,130	40%	\$10,378	\$6,283
St. Brendan Parish, Stephenville	\$53,550	94%	\$15,765	\$13,388
St. Frances Cabrini Parish, Granbury	\$498,139	95%	\$169,673	\$124,535
St. Francis of Assisi Parish, Graford	\$0	0%	\$0	\$0
St. Francis of Assisi Parish, Grapevine	\$613,992	45%	\$199,050	\$153,498
St. Francis Xavier Parish, Eastland	\$50,550	359%	\$6,976	\$30,685
St. George Parish, Fort Worth	\$266,728	70%	\$43,458	\$66,682
St. Jerome Parish, Bowie	\$79,247	78%	\$22,016	\$19,812
St. John Parish, Strawn	\$73,610	277%	\$27,371	\$41,929
St. John the Apostle Parish, North Richland Hills	\$787,797	55%	\$275,969	\$196,949
St. John the Baptizer Parish, Bridgeport	\$173,014	164%	\$34,857	\$77,124
St. Joseph Parish, Arlington	\$1,013,871	112%	\$240,535	\$309,036

Parish, City	Pledges to Date	% of Goal	Paid to Date	Projected Parish Share
St. Joseph Parish, Cleburne	\$161,410	61%	\$29,779	\$40,353
St. Joseph Parish, Crowell	\$8,860	113%	\$820	\$2,714
St. Joseph Parish, Nocona	\$61,617	106%	\$21,209	\$17,191
St. Joseph Parish, Rhineland	\$107,090	91%	\$33,300	\$26,773
St. Jude Thaddeus Parish, Burkburnett	\$102,835	71%	\$26,835	\$25,709
St. Maria Goretti Parish, Arlington	\$1,480,386	114%	\$386,220	\$459,935
St. Mary of the Assumption Parish, Fort Worth	\$620,566	172%	\$120,755	\$284,577
St. Mary of the Assumption Parish, Megargel	\$13,200	66%	\$2,550	\$3,300
St. Mary Parish, Dublin	\$37,906	41%	\$5,826	\$9,477
St. Mary Parish, Gainesville	\$690,346	188%	\$445,888	\$334,126
St. Mary Parish, Henrietta	\$13,295	22%	\$6,370	\$3,324
St. Mary Parish, Jacksboro	\$26,205	135%	\$4,727	\$9,922
St. Mary Parish, Quanah	\$38,110	112%	\$9,298	\$11,592
St. Mary Parish, Windthorst	\$150,962	68%	\$58,250	\$37,741
St. Mary the Virgin Parish, Arlington	\$102,685	47%	\$12,045	\$25,671
St. Matthew Parish, Arlington	\$1,448,027	152%	\$147,067	\$610,656
St. Michael Parish, Bedford	\$1,493,999	73%	\$448,075	\$373,500
St. Paul Parish, Electra	\$26,600	76%	\$9,458	\$6,650
St. Paul the Apostle Parish, Fort Worth	\$125,081	53%	\$19,896	\$31,270
St. Philip the Apostle Parish, Lewisville	\$807,788	45%	\$303,752	\$201,947
St. Rita Parish, Fort Worth	\$344,174	62%	\$69,644	\$86,044
St. Rita Parish, Ranger	\$39,930	181%	\$9,725	\$18,903
St. Rose of Lima Parish, Glen Rose	\$44,400	58%	\$12,503	\$11,100
St. Thomas Aquinas Parish, Pilot Point	\$147,923	47%	\$40,542	\$36,981
St. Thomas the Apostle Parish, Fort Worth	\$409,583	84%	\$191,762	\$102,396
St. Vincent de Paul Parish, Arlington	\$946,797	68%	\$245,929	\$236,699
St. William Parish, Montague	\$50,285	70%	\$10,976	\$12,571

Of the fourteen parishes given approval to conduct their own local capital campaigns during the active phase of *All Things Possible*, eleven have now completed their piggyback campaign effort. These parishes, along with their pledge totals as of 12/31/10, pledge fulfillment totals and projected parish portion are listed below.

Parish, City	Pledges to Date	Paid to Date	Parish Portion
Holy Redeemer Parish, Aledo	\$1,084,363	\$159,310	\$907,669
Sacred Heart Parish, Muenster	\$2,155,010	\$819,503	\$1,488,893
St. Ann Parish, Burleson	\$1,032,493	\$472,093	\$579,009
St. Catherine of Siena Parish, Carrollton	\$1,618,513	\$494,260	\$964,609
St. Jude Parish, Mansfield	\$2,484,808	\$666,726	\$2,016,575
St. Mark Parish, Denton	\$2,667,682	\$444,341	\$1,920,337
St. Mary Parish, Graham	\$358,368	\$0	\$233,817
St. Peter Parish, Lindsay	\$2,246,695	\$926,361	\$2,023,909
St. Stephen Parish, Weatherford	\$1,029,894	\$278,866	\$623,372
St. Theresa Parish, Olney	\$25,244	\$0	\$6,311
Vietnamese Martyrs Parish, Arlington	\$2,023,735	\$6,775	\$1,657,066
"OTHER"			
St. Patrick Cathedral, Fort Worth	\$2,853,868	\$1,518,769	\$2,853,868



...onds to the entire department, or state, of Olanchano with



Bishop Mauro Muldoon (left) and St. Elizabeth Ann Seton parishioner, Alan Napleton, walk toward Hospital Santo Hermano Pedro's newly-built medical residence, which will house volunteer medical brigades and other volunteer doctors and specialists. The residence features everything from hot and cold water and a laundry room, to a spacious living area and private baths in each room.

Fort Worth. Runyon had been leading medical mission groups of doctors and nurses to Honduras to provide free care to

thousands of people as part of a parish-to-parish relationship. On one of their missions they ran into a problem they could not fix.

"With this squad, Dr. Runyon had a case of a child with health problems," Valledares recalled. "And this child, the brigade tried to take to a hospital and that was not possible to find in the entire Catacamas area, a hospital that fulfilled the requirements to save this child."

Soon after, Runyon, Flynn, the late Bishop Joseph Delaney, then-bishop of Fort Worth, Bishop Muldoon, Valledares, and others began discussing and studying the idea for the hospital. They received help from the municipality of Catacamas, which agreed to donate the 18.5 acres of land for the hospital. Then the group got the Honduran government on board with the project after meeting with several ministers, congresspeople, the first lady, and the vice president over the course of two days, and the government agreed to put up \$2.6 million for the construction of the hospital, and also to pass a bill providing the hospital operating funds. The Diocese of Fort Worth then pitched in with \$1.5 million advanced from the *All Things Possible* campaign.

The tremendous expense of outfitting the hospital remained unresolved though. But in late 2007, the group from both dioceses held a meeting in St. Louis with a group of several medical doctors from around the U.S. — all of whom had led medical missions to Honduras — and they donated more than \$125,000 to help ship medical equipment to the hospital. Afterwards, Bishops Vann and Muldoon visited with the Hospital Sisters of St. Francis, who Bishop Vann knew from his years as a priest in the Diocese of Springfield. Through the sisters' Mission Outreach program, the bishops helped acquire gently used and refurbished medical equipment to outfit the hospital. Bishop Vann said their help was indispensable.

"It saved tens of millions of dollars," Flynn said.

The hospital, although in the final stages of construction, has been operating as a day clinic for the past two months to be able to transition effectively to a full service hospital when it opens officially, Valledares explained.

The director of Social and Pastoral Services for the Diocese of Juticalpa is looking to take on the significant challenge of providing excellent healthcare to the people of the impoverished region, at a cost to the patient of no more than \$3 for visits and medication. Once the hospital opens 24/7, it will be staffed by 153 paid workers, 26 of whom are general practitioners and specialists. Another group of approximately 40 volunteer doctors, surgeons, and nurses will also staff the hospital.

After the chapel dedication, the delegation saw the hospital up close. As Bishops Vann and Muldoon, and the rest of the delegation were guided throughout the immense facility, Valledares pointed out clean and spacious consultation rooms, outpatient rooms, and specialty rooms for gynecology, ophthalmology, and dentistry.

An architectural design boasting numerous skylights will help reduce lighting costs. And the hospital broke new ground in Honduras by building emergency and operating rooms outfitted

with epoxy coated walls and medical gases delivered through sophisticated tubing systems like those in the U.S. — instead of the usual bulky gas tanks found in Honduran hospital rooms.

The hospital features multiple laboratories, operating rooms, and an advanced air conditioning system that will allow the air throughout the hospital to be filtered, the first system of its kind in a Honduran hospital. Two enlarged operating rooms were designed specifically to accommodate medical brigades volunteering at the hospital.

"It's a realization of a dream," Bishop Vann said. "It's a realization of a vision based on faith."

Flynn, who has been involved in the project from the beginning and took part in solving many of the financial and logistical challenges facing the hospital, agreed.

"You never know how those things will turn out," he said. "So to see it actually happening is just incredibly rewarding."

The group finished the tour by visiting the medical residence built adjacent to the hospital. The medical residence includes dozens of rooms with private baths and two beds apiece. It will house visiting volunteer doctors and nurses, who will make up a significant portion of the hospital staff.

"It's exciting to see how many lives are going to benefit from this hospital; how many people are going to be employed there;" said Kirstin Kloesel, "how many people are going to receive the treatment they need there who otherwise would not," she said. "The impact is going to be beyond what any of us are capable of understanding."

Filling a void in Campamento

The group also visited Fray Casimiro Cypher Trade School, an enterprise run with the help of Good Shepherd Parish in Colleyville. Good Shepherd formed a sister covenant with the school in 2008.

Nelson Rodriguez, who has directed the school for the past 13 years, showed the group the school and shop, where he pointed out finely crafted and finished furniture made in the workshop where students learn carpentry, welding, and other useful skills. He then showed the group five classrooms funded by Good Shepherd, which will provide more space for the more than 1,000 students attending the school.

The school provides an affordable, comprehensive education up to a high school level in a region encompassing 16 communities. The Honduran government only provides education up to the sixth grade in this area. According to Good Shepherd's mission council, the school's 18 teachers lead classes in math, social studies, English, Spanish, science, and catechesis. Thanks to that education, which Rodriguez said is made possible by the help of Good Shepherd, graduates of the school have already gone on to enroll in universities.

"It's unbelievable what Nelson has done with that school," Good Shepherd mission council member Lon Kyle said. "He's also expanding the school system out to the mountain villages. We have a school that's in the mountain villages probably three or four kilometers away from the main school."

Seeing the high infant mortality rate and the lack of clean water, Rodriguez and the school's students and staff spearheaded an effort to bring 5,000 gallons of water to the community every three days. The water is donated to those unable to pay, and sold



Donated medical equipment fills one of the rooms inside Hospital Santo Hermano Pedro. The equipment will be installed and set up after construction is completed in the main building.



A view of one of the inpatient rooms in Hospital Santo Hermano Pedro. The hospital will have inpatient wings specifically for children, women, and men.



Dozens of cribs line a room in the maternity wing of the hospital.



Good Shepherd parishioner Lon Kyle (left) laughs with Nelson Rodriguez, the director of Fray Casimiro Cypher Trade School, as they tour the shop where students learn carpentry skills.



Nelson Rodriguez explains the process of purifying and bottling water to Lon Kyle and the rest of the Fort Worth delegation. The school helps provide free and extremely low-cost clean water to the community thereby lowering the infant mortality rate drastically.

(CONTINUED ON NEXT PAGE)



Deacon Len Sanchez, Fort Worth diocesan chancellor, serves drinks to young boys participating in *Nuestro Señor de la Agonía* Parish's milk line program, which is funded by St. Elizabeth Ann Seton Parish in Keller. Every week, twice a week, children are given a free hot meal by the parish's sisters and volunteers.

(CONTINUED FROM PAGE 21)

for only 60 cents to families who can afford it. Rodriguez explained they will begin delivering even more water after the school's second pickup truck is repaired. According to Good Shepherd's mission council, the water purification effort has reduced the infant mortality rate by 50 percent.

Rodriguez finished off the tour by guiding the group into a conference room where he took a large, framed picture off the wall and proudly showed off a recent class of graduates, standing side-by-side, wearing large smiles.

Later that week, the school had graduation ceremonies and Kyle was invited to help out at the graduation.

"I handed out diplomas for two and a half hours," Kyle said with a chuckle. "There were probably about 500 to 600 people at the graduation. It was a celebration." Kyle said it was all the more exciting because many of these students were able to do something their parents could not — graduate from high school.

The school graduated 111 students, Rodriguez said, more than double the size of last year's class.

Feeding the poor in Manto

Toward the end of the week, Bishop Muldoon and Valledares drove the group along winding, unpaved mountain roads into the town of Manto, to St. Elizabeth Ann Seton's sister parish, *Nuestro Señor de la Agonía*. As they arrived in town, children played in the streets that surrounded a tall white Colonial Era church in the center of the municipality's small, colorful neighborhoods.

Father Tito Mercadal, the pastor, led them on a tour of the small parish, one of the oldest in the diocese. Fr. Mercadal then led the delegation into the parish hall renovated with the help of St. Elizabeth Ann Seton, where several children lined three of the walls. Many of the children sang and performed dances for the delegation.

The group then got the opportunity to see one of St. Elizabeth's longest ongoing efforts in Manto: a milk line where children are provided a free hot meal twice a week, all year long. Bishop Vann, Kloesel, Flynn, and Napleton watched as more than 60 children sat side-by-side around long wooden tables arranged around the church's patio. As they were served, the large group of children grew quiet, and held their hands prayerfully as a young, bright-eyed girl led the group in saying grace. The children then made the sign of the cross and promptly began eating.

"This is their day-to-day life that we're impacting in a pretty powerful way, and what can come of that, none of us know. It's just that old ripples in the pond analogy — who knows what's going to come of it," said Kirstin Kloesel. "All we know is that our efforts combined with the power of the Holy Spirit can do anything, and right now they're doing wonders."

Kloesel went to Manto to help discover priorities for her St. Elizabeth Ann Seton Parish to address. There she and other members of the parish thought up the idea of a milk line and spoke with the pastor in Manto, who loved the idea.

"Within two months not only was there a milk line, but it also included a nutrition program," allowing the children to get a meal in addition to milk. "And they were also getting



St. Elizabeth Ann Seton parishioner and mission council coordinator Kirstin Kloesel (center) gives out rosaries, crucifixes, and other religious items to *Nuestro Señor de la Agonía* parishioners and sisters.



St. Elizabeth Ann Seton parishioner Kirstin Kloesel catches up with Sister Margarita Donis, a Missionary Sister of Our Lady of the Presentation, during the delegation's visit to *Nuestro Señor de la Agonía* Parish in Manto.

lessons, and Scriptures and Commandments, and various catechetical lessons."

The milk line fed many children who otherwise might go without a meal. But the parish partnership has yielded other efforts like church renovation projects, construction of more than a dozen chapels for parishioners further out from *Nuestro Señor de la Agonía*, and 50 scholarships for children to attend school in Manto, since their families often cannot afford school supplies or uniforms.

A bright future

What explains the vibrant relationship between the two dioceses and the many life-changing projects it has generated?

Flynn, who has been acquainted with the partnership with Juticalpa from the beginning, says that because parishes and laypeople are responding generously with time, effort, and treasure to the Gospel call to care for the least of our brothers and sisters, the diocesan and parish relationships with Juticalpa have thrived and resulted in many beneficial improvements and projects.

"Rather than successes of projects, I see them as successes of relationships," he said, explaining that the people of both dioceses come together in solidarity — the projects were a byproduct.

"I think relationships are long-term," Flynn continued. "A project has a beginning, middle, and an end for the most part... [And then] there is relationship, which has nothing to do with brick and mortar. It has to do with solidarity. I think it has to do with what the encyclical *Ecclesia In America* calls us to, to be in solidarity with each other."

That sense of solidarity and responding to the Gospel, made itself apparent on the last full day of the trip when the group traveled to the small town of Salama, a community in the far northwestern mountains of Olancho. The visit was of particular interest to Kloesel and Napleton, since they had been invited to take on *Virgen de Candelaria* as a second sister parish for St. Elizabeth Ann Seton.

At *Virgen de Candelaria* they attended a special Mass, during which Bishop Vann installed his friend Father Joaquin Euceda as pastor of the 55,000-person parish.

After the festivities, Kloesel, Napleton, Bishop Muldoon, and Dcn. Sanchez sat down with Fr. Euceda and discussed opportunities to help the large, yet needy parish, which serves



Virgen de Candelaria pastor Fr. Joaquin Euceda (center right) talks about the many needs of his 50,000-person parish with Bishop Muldoon (center) and St. Elizabeth Ann parishioners and mission council members, Kirstin Kloesel and Alan Napleton (right). St. Elizabeth recently took *Virgen de Candelaria* as its second sister parish.

five municipalities. Fr. Euceda explained the people's many needs: from basic necessities like electricity, roofs, cement floors, medical treatment, and clean water to educational needs for children and pastoral needs like catechetical materials.

"The challenges are substantial in that the needs are great," Napleton said. "When you talk about a parish of 55,000 people spread over a large geographical area where sometimes the priest can travel hours and hours on horseback to visit his parishioners, that's a big challenge. The fact that they only have one doctor [in Salama]," he said, tells you that "their medical needs are quite substantial..."

Kirstin Kloesel, the mission council coordinator, says the council will soon begin working with Fr. Euceda to determine what prioritized needs St. Elizabeth can assist with. And although it can be a lot of work, reaching out to Salama just felt right, Kloesel said.

"When you're going in the right direction in mission work, things happen in a way that confirms that," the way you're going is right, "and it just kind of helps you stay in line," Kloesel said. "It's an enormous responsibility, and sometimes I can feel almost overwhelmed when I think about it." And that, she said, shows that "it's the Lord's work and I'm not in control."

Santo Hermano Pedro would understand. And he would be proud.



After Mass, Fr. Joaquin Euceda (left), pastor of *Virgen de Candelaria* parish in Salama and a talented musician, leads the choir in religious and traditional songs they performed to welcome and thank Bishops Vann and Muldoon and the Fort Worth delegation.



Bishop Vann installs his friend Fr. Joaquin Euceda as pastor of *Virgen de Candelaria* parish in Salama during a special Mass. Bishop Vann got to know Fr. Euceda well when Fr. Euceda visited Fort Worth for three weeks.

Bishop Vann helps bless community centers in Diocese of Celaya, Mexico as part of growing mission relationship between two dioceses

**By Juan Guajardo
Correspondent**

Beneficial changes are already taking place in the Diocese of Celaya, Mexico, and may soon be visible in the Diocese of Fort Worth, as the two dioceses continue making steady progress in forming and growing a mutual mission relationship.

Early last month, Bishop Kevin Vann and Diocesan Chancellor Deacon Len Sanchez traveled to Celaya, where Bishop Vann had several meetings with recently ordained Bishop Benjamin Castillo Plascencia, who succeeded the late Bishop Lázaro Pérez Jiménez, about continuing the young mission effort. During their one-day stay, they also attended the inauguration of two centers being built as part of the relationship, and Bishops Vann and Castillo blessed the two buildings, which already have offices and learning areas in place, according to Dcn. Sanchez. Eventually there will be four centers, he added.

"They were extremely grateful that we've taken the time and the effort to help out," Dcn. Sanchez said. "The issue is to maintain the dignity of the people... to identify the solidarity between us and them and to be able to allow them to produce on their own and move on their own also."

The two centers, called Community Centers for Production and Learning, should help the parishioners of Celaya do just that. They were the response of the dioceses to various Celaya parish groups' call for help after they completed a year-long formation process analyzing their needs and presenting them to representatives from the Diocese of Fort Worth at the early stages of the relationship.

Funded partially by the Diocese of Fort Worth, the centers are aimed at alleviating the problems presented by Celaya's weak economy, modest infrastructure, and large amounts of unemployment in the rural areas of the city, according to Dcn. Sanchez. In the four communities selected to have centers, the inability to generate income has led most adult males to leave Mexico and enter the U.S. to find work and send money back home. The centers aim to reverse that trend by teaching local families various subsistence farming skills such as fencing, harvesting, growing vegetable gardens, raising farm animals efficiently, and capturing rainwater — useful knowledge in an arid region highly dependent on agriculture.

"Most people have an acre or two acres they can work," Dcn. Sanchez said, adding that improved farming techniques will help families feed themselves and even earn some extra income.

The Diocese of Fort Worth, meanwhile, with a growing need for Spanish-speaking priests, will get just that. While in Celaya, Bishop Vann and Dcn. Sanchez learned from Bishop Castillo that two Celaya priests will be sent to the Diocese of Fort Worth to help out

at parishes. Bishop Vann said that the priests might come to Fort Worth within the next few months.

One of the priests has 15 years of parish experience, and another has four years experience, Bishop Vann said. One is bilingual and the other will receive English lessons.

"You see the whole thing in the context of mission outreach," Bishop Vann said of the relationship with Celaya. "One of our deacons went down there to study Spanish this summer. We're involved with them in these community centers. And they're sending up priests to help us with their people in our diocese. So it's a blessing in a number of ways."

According to Dcn. Sanchez, three Fort Worth parishes are currently in the process of determining parish-to-parish relationships

with churches in Celaya. St. Catherine of Siena Parish in Carrollton has already committed to partner with one parish.

They've planned a visit there in the spring and a youth mission trip in the summer.

The idea for a mission relationship with Celaya started in 2005 when the late-Bishop Lázaro Jiménez and Father Rogelio Segundo, one of the major collaborators in the relationship, came and spoke with the late Bishop Joseph Delaney, then bishop of Fort Worth, about establishing a connection. Bishop Delaney expressed interest but was unable to visit Celaya because of his poor health. Communication between the dioceses picked up again in 2006, and further meetings resulted in Bishop Vann visiting the Diocese of Celaya for five days in 2009.

Last year, the Diocese of Fort Worth

began moving forward with the mission relationship by taking more trips to get to know the new bishop, the needs, and the parishes better, and by inviting interested Fort Worth parishes to receive formation and training on mission work.

Bishop Vann said the motivation for continuing a vision that began with Bishop Delaney and Bishop Jiménez was simple.

The motivation for going to Celaya Bishop Vann said "was the same vision that inspired the Church working with the parishes in Honduras — mission. And mission especially to our brothers and sisters in this hemisphere," the bishop continued, "inspired by Pope John Paul II's encyclical, *Ecclesia in America*. And we have a lot of people from Celaya here in the diocese who have family down there, so there was a natural link."

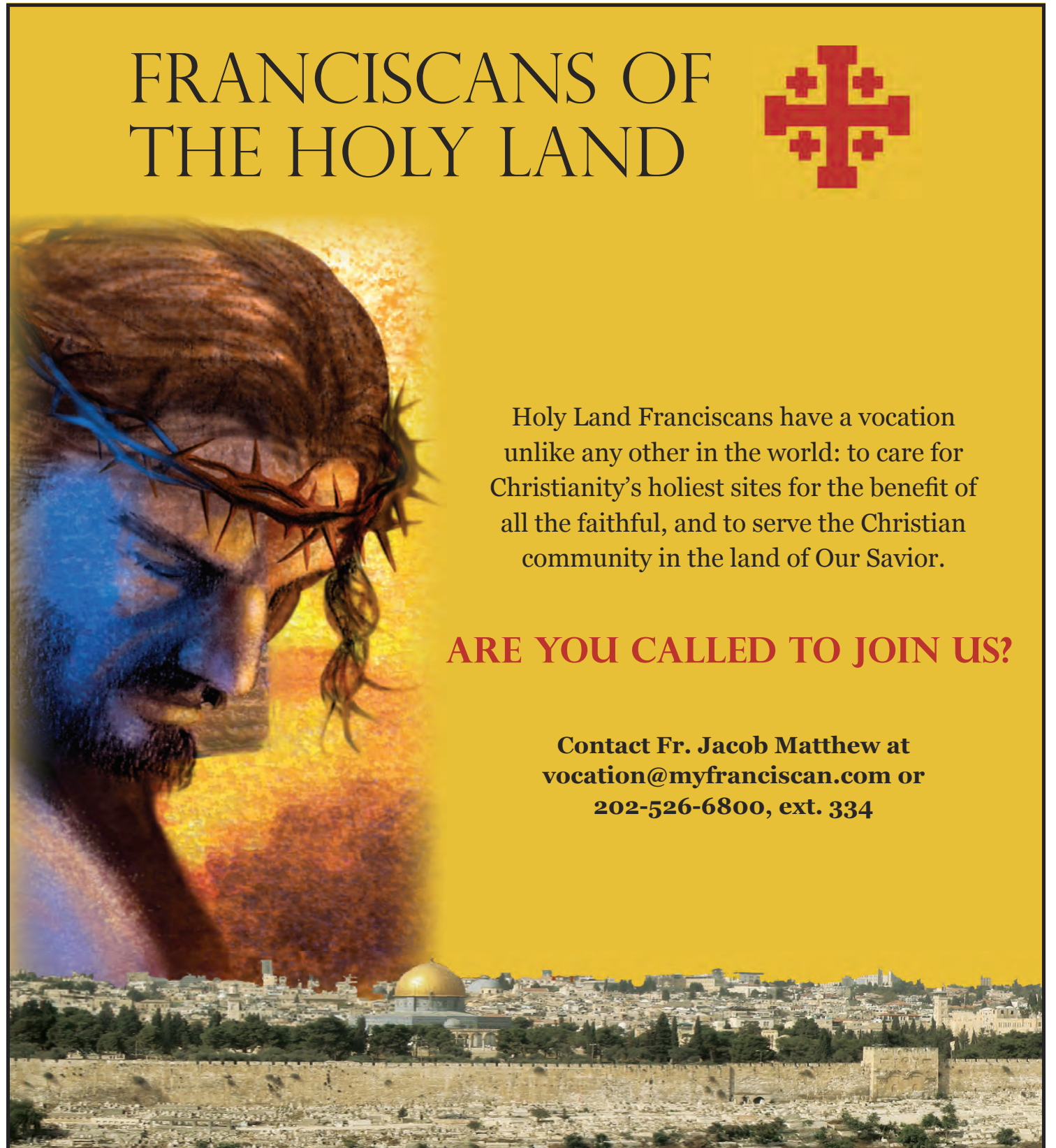
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Word = Life

Readings Reflections

“You are the light of the world. A city set on a mountain cannot be hidden.”
—Matthew 5:14



February 6, Fifth Sunday in Ordinary Time. Cycle A. Readings:

- 1) Isaiah 58:7-10
Psalm 112:4-9
- 2) 1 Corinthians 2:1-5
Gospel) Matthew 5:13-16

By Jeff Hensley

Phil Record and I became good friends during the last 30 years of his life. But there was a time before I knew him when he appeared to me often to be a ball of raw anger. Seeing him at meetings of the local chapter of the Society of Professional Journalists, I would see him coming, a scowl on his face, and turn on my heel to get out of his path.

So when I saw him at a Life in the Spirit seminar at his home parish several years later, I was surprised to see a pleasant man, apparently filled with the joy that comes from learning just how much Jesus loves us.

Something had changed.

Here was a man who had headed his professional organization, reforming it financially in the process and instigating a redesign of its magazine, a consummate journalist. But now I saw a man who manifested the spirit of Jesus as well, a man who would become one of the people in the newsroom of the local daily to whom individuals would bring their personal and spiritual problems.

He played a similar role as a pillar of strength, wisdom and love in his family and his church, St. Bartholomew, in Fort Worth.

In the Matthew passage for this weekend, Jesus says to his disciples, “You are the salt of the earth, but if salt loses its taste, with what can it be seasoned? ... You are the light of the world. A city set on a mountain cannot be hidden. It is set on a lampstand where it gives light to all in the house.”

When Phil died recently, he was in the midst of the lives of his family, his friends, and his church. He was salt and light to each of them, and he was living with the vigor of a man 20 years younger.

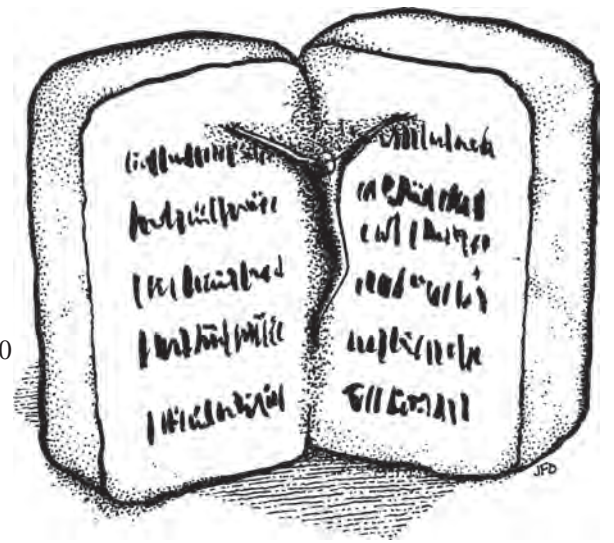
He was among us, as Paul says in the Corinthians reading, “resolved to know nothing ... except Jesus Christ, and him crucified ... (coming) not with persuasive (words of) wisdom but with a demonstration of spirit and power, so that your faith might rest not on human wisdom but on the power of God.”

QUESTIONS:

Have you seen people who have been changed dramatically by adult conversion experiences? What can you do to nurture your faith, so you can better bear the light of Christ to others?

February 13, Sixth Sunday in Ordinary Time. Cycle A. Readings:

- 1) Sirach 15:15-20
Psalm 119:1-2, 4-5,
17-18, 33-34
- 2) 1 Corinthians 2:6-10
Gospel) Matthew
5:17-37



“If you choose you can keep the commandments, they will save you; if you trust in God, you too shall live.”

— Sirach 15:15

By Jean Denton

The Book of Sirach makes it clear, in this weekend’s readings, that God gave his people an ironclad law that, if followed, would save them from sin and its consequence, death. In effect, it explains, following the law brings one to good; forsaking it brings one to evil.

So there’s no mistake in what it means to follow God’s law, the Book of Sirach points out that God commands no one to act unjustly and gives no one license to do wrong.

No one. Not even victims of evildoing. God’s law is for the salvation of all humankind. If injustice is allowed for even one circumstance, it never will be overcome.

As a child of the Deep South, I’ve long been sensitive to the scars of racial injustice and drawn to the stories of people who worked to overcome it. Last fall, while traveling through Montgomery, Alabama, I visited the Civil Rights Memorial.

There, inscribed on a wall overlooking the memorial fountain, was a line from a speech by the Rev. Martin Luther King Jr.: “We will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.”

According to historian Taylor Branch in his book, Parting the Waters, the speech was on the eve of the 1955 Montgomery bus boycott, when King first found his own prophetic voice as he prepared people for the protest.

In taking those words from the prophet Amos, King pointedly linked justice and righteousness. He was a true believer in the saving grace of God’s law.

King told the gathering he wanted them to be seen by the nation as a Christian people, referring to the model of Jesus and admonishing them to nonviolence. “We have overcome that,” he said.

“Justice is love correcting that which would work against love,” he said. “If we are wrong — God Almighty is wrong.”

King and his followers exemplified what Jesus details in the Gospel, that unqualified love and respect for others does not compromise God’s law but fulfills it. Our task is to continue trusting God’s law and living the details of love to overcome wrongs that work against love and bring suffering.

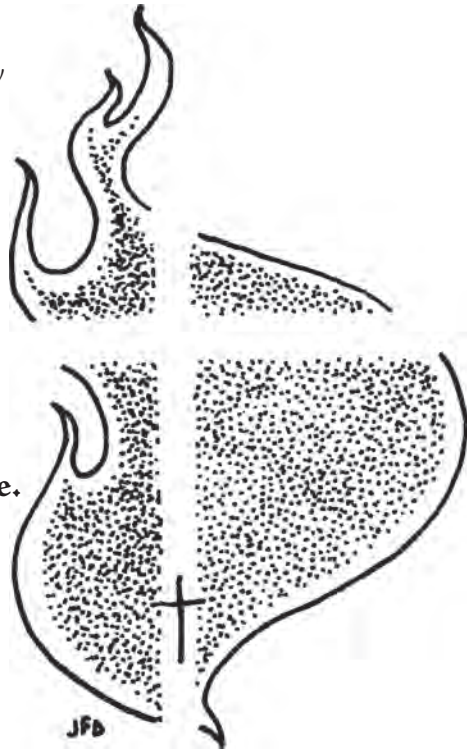
QUESTIONS:

When was a recent occasion that you looked for guidance from the Ten Commandments in making a decision? How do you relate justice to love in your daily choices?

Word = Life

Readings Reflections

“So be perfect,
just as your heavenly
Father is perfect.”
— Matthew 5:48



February 20, Seventh Week in Ordinary Time. Cycle A. Readings:

- 1) Leviticus 19:1-2, 17-18
- Psalm 103:1-4, 8, 10, 12-13
- 2) 1 Corinthians 3:16-23
- Gospel) Matthew 5:38-

By Jeff Hedglen

One of the most important things for us to admit is that we might be a part of the problem. This came crashing home to me early in my marriage. I'll be honest and say that I have struggled with anger issues throughout life. In my first few years of being married, I found myself yelling at my wife for no good reason. I was mad and she was there. In her great wisdom, she seldom said anything in response. She simply left the room.

So there I was alone in a room having just been a jerk. Once I realized this, I went to her and apologized. The problem was that I found myself apologizing three or four times a week. After a few months of this, I decided there had to be a better way to deal with my anger. The answer lay within me: I needed to change.

A big part of our purpose in this life is to grow and be more like the person God had in mind when we were created. Sin has corrupted the world, making it difficult for us to achieve the ultimate version of ourselves. But it is a goal worth fighting for.

This week's readings really push the envelope on self-improvement. In Leviticus, we are challenged to have no hatred for our family, take no revenge nor keep grudges. Jesus calls us to go the extra mile when something is asked of us and to love our enemies. If you think achieving those things is hard, consider that the readings also call us to be holy and perfect just as God is holy and perfect.

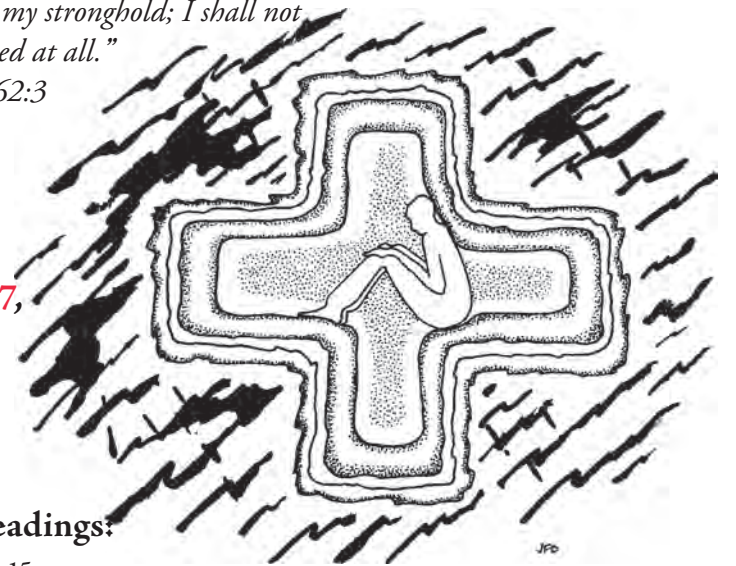
How the heck are we supposed to get even close to any of these challenges? St. Paul helps us out by reminding us that we are the temple of God, and the Spirit of God dwells in us. It is only by relying on the power of the Spirit infusing our efforts, that we will grow.

I have been married for 16 years now. Though I am a lot better, I still have anger issues from time to time. When this happens I apologize and say, "Perfection eludes me." It may be elusive, but it is also coming, one day, one change and one prayer at a time.

QUESTIONS:

What is one area in your life where you have experienced significant growth over the years? What is an area that still needs work? What are concrete steps you can take to grow and strive for perfection?

“He only is my rock and my
salvation, my stronghold; I shall not
be disturbed at all.”
— Psalm 62:3



February 27, Eighth Sunday in Ordinary Time. Cycle A. Readings:

- 1) Isaiah 49:14-15
- Psalm 62:2-3, 6-7, 8-9
- 2) 1 Corinthians 4:1-5
- Gospel) Matthew 6:24-34

By Sharon K. Perkins

It was a muggy afternoon in my thirteenth summer, and a popup thunderstorm had washed the highway on which we were traveling — not enough, however, to remove all the oily dirt from the pavement. Our pickup truck skidded off the road into the ditch, flipping end over end twice before we could register what was happening. In those days before mandatory seatbelt use, my siblings and I were thrown clear of the wreck, but my mother remained in the truck cab to be tossed about like a rag doll. She was five months pregnant.

The miracle was that we all not only survived but walked away without any broken bones or internal injuries. My little brother was born four months later at a strapping, healthy, ten pounds. I learned later that the amniotic fluid in which he was suspended protected him from injury during the accident, despite the trauma to my mother. Of course, once outside the womb's protection, he suffered an adventurous boy's usual quota of scrapes, mishaps, and broken bones!

The prophet Isaiah uses the imagery of a mother's womb to describe the deeply compassionate love God has for each of his children —s in fact, the words for "womb" and "compassion" share the same Hebrew root. It is God's protective love that sustains us and renders unnecessary our anxieties about clothing, food and drink. It shields us from worries about how we are judged by others. It puts our fears about the future in their proper perspective. When one is "in God," according to the psalmist, one "shall not be disturbed at all," for like babes *in utero*, we are surrounded on all sides by God's tender mercy.

My brother, like all humans entering the world, was expelled from the womb of his mother and had no choice but to be born. But the Gospel asserts that needless anxiety and worry are voluntary: when we entertain them, we choose to remove ourselves from the protective, consoling environment of God's love. Unlike our mother's wombs, the "womb of God" is one which welcomes us to return, and in which we can deliberately and joyfully remain.

QUESTIONS:

What sorts of habitual worries and anxieties have kept you from the assurance of God's tenderness? How can you choose to remain in the "womb of God?"

Sharing stories and sharing the spotlight

Immigrants share their life stories at author's books signing reception
Catholic Charities of Fort Worth serves many of them who are refugees

Story and photos by Jeff Hensley, editor



Students from Iraq and Honduras shared their autobiographies at the Poly High School's Language center author's book signing reception



Students from Nepal share bright smiles and good humor along with their stories.



This Poly Language Center student from Sierra Leone has high career aspirations and a dramatic life story which she shared eloquently.



Poly Language Center teacher Frankie Mathis created the autobiography reception. Here she visits with Catholic Charities' Anna Martin.



Anna Martin, lead tutor for Catholic Charities' Refugee Educational Service visits with one of the Poly students. Martin says that despite a 60 percent cutback in funding for the programs Catholic Charities provides to refugee students and their families, they are still able to offer a great deal of assistance to help those new to the country deal with a new culture and a new way of "doing school." Many of the refugee students have had experience with schools in refugee camps that are less structured and rigorous than U.S. public schools.

These students from Mexico shared their stories with visitors to the reception.



Coming from the far corners of the world: Nepal, Burundi, Tanzania, Burma, Honduras, Mexico, the Congo, Sierra Leone, and Iraq, the Poly High School Language Center students sat at tables scattered around the school library Jan. 7, their autobiographies — slender presentations keyed in by Poly staff members, with the handwritten versions in the pages behind — in front of them on the tables, arrayed for visitors to read.

It was a reception for them as authors of their own stories. Some were dressed in clothing of their homelands; most were simply dressed like any other teen, looking no different from the kids in your neighborhood.

But these young people had not had the garden variety of experiences. Their autobiographies spoke of their earliest memories of growing up in distant lands, but almost all revealed horrific details as well: houses containing all their personal belongings burned to the ground by warring forces; serious illnesses with little or no medical care available to treat either themselves or their siblings or parents; forced migrations through swamps in the dead of night as their families sought asylum, and then, for many, the privations of refugee camps before being able to resettle to the U.S.

When my wife's fellow teacher Frankie Mathis set out to have their English as a Second Language students write their own autobiographies, put them inside attractive slip covers, and hold a "book signing reception" in the school's library, She knew it was a great idea. And it got a great response. Many of the school's teachers and

administrators came in to read one or two of their stories, visit with the kids briefly, and then move on to other things, but found themselves drawn to read every single biography.

One teen's account included a description contained in many stories of those coming to America — passing by the Statue of Liberty in New York Harbor and the attendant exalted feelings of relief at having arrived here.

The next school day the students revealed that despite their nervousness, they had loved it — loved having the chance to tell their own stories and have them appreciated by people they respected.

A large percentage of these students, though not all, are refugees whose families were assisted locally in their resettlement by three faith-based social services agencies, Catholic Charities, World Relief Services, and Texas Refugee Services.

Anna Martin, one of two Catholic Charities staff members present for the authors' reception, is lead tutor for the agency's Refugee Educational Service. Catholic Charities' role in resettlement of school-age refugees is funded by a Refugee School Impact grant from the U.S. Office of Refugee Resettlement, from funds administered by each state. Martin reported that funding for the services Charities provides for such things as helping integrate students and families into the local schools, providing teacher training and professional development specific to teaching refugee students who have suffered trauma and dislocation, have been cut by 60 percent this year. This has meant a cutback in some counseling services, services teachers have

found to be vital in helping more severely traumatized individual students. But even with limited funding, Catholic Charities is able to provide tutoring services both at school and in the students' homes and to provide group counseling services for students.

Martin said she hopes to be able to make up the gap between their reduced funding and the needs of the students and their families by recruiting volunteers from the community. Many opportunities are available, she said, inviting inquiries to her office (amartin@ccdofw.org; (817) 289-2840) even as she praised the work of one of their tutors working at Poly, himself at one time a refugee helped by Catholic Charities.

Other services Catholic Charities offers refugees through Refugee Educational Service include working with parents with the paperwork associated with having students in the public schools, helping with things like filling out free lunch applications, gaining access to services in the community, finding appropriate clothing for their kids, learning how to write excuses for absences, and how to take part in teacher conferences, handling "all the things we take for granted because we've been doing these things all our lives," said Martin.

Catholic Charities also provides English as a Second Language classes to parents and older siblings not in school out of a different branch of the agency.

Though they have suffered much, these students' autobiographical stories tended to end on an upswing, with hope for the future, not only for themselves, but for their readers. Some also revealed career aspirations as part of their hoped for futures — two wanted to become doctors, one a nurse, another a mechanic.

These may be the tired, the poor, the huddled masses yearning to breathe free, Emma Lazarus spoke of in her famous poem, engraved at the Statue of Liberty, but they too are the future. And I know from 25 years experience my wife has had teaching English to immigrants and refugees — their optimism about the possibilities before them is not without basis. Some of them will become doctors, nurses, and mechanics. Almost all of them will become productive, hard-working, contributing citizens, happy to be part of the American dream.



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Pope John Paul II

Beatification Announcement React

For many, beatification announcement confirms long-held sentiment

By Carol Zimmermann
Catholic News Service

WASHINGTON — The news of Pope John Paul II's upcoming beatification was welcomed by many as a confirmation of something they already felt from the moment the shouts of "Santo subito!" ("Sainthood now!") reverberated through St. Peter's Square at the pontiff's funeral.

Many in the crowd were young people who had a special affinity to Pope John Paul, whose pontificate started and ended with a special greeting to young people. During his installation ceremony in 1978, the newly named pope told youths: "You are the future of the world, you are the hope of the church, you are my hope."

And his last words, reportedly delivered hours before his death, were also to youths, in response to the thousands of young people praying and singing in St. Peter's Square.

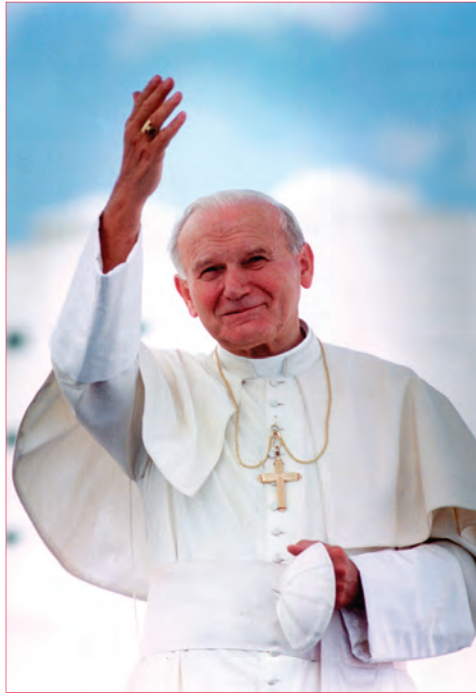
"I sought you and now you have come to me. ... I thank you," said the pontiff, who died April 2, 2005 at age 84.

Basilian Father Thomas Rosica, founder and CEO of Canada's Salt and Light Television, said it was no coincidence that he heard the news of the pontiff's beatification while attending a meeting in Spain for the upcoming World Youth Day.

"A thunderous, sustained, standing ovation followed the announcement," he said in a Jan. 14 statement.

The priest, national director for World Youth Day 2002 in Toronto, said the date for the beatification, May 1, is also no coincidence. Not only is it Divine Mercy Sunday, but it is also the feast of St. Joseph the Worker, known as "May Day" on secular calendars.

"Communists and socialists around the world commemorate May Day with marches, speeches, and festivals," he said, adding that it was fitting that "the man who was a unique



Pope John Paul II arrives at Miami International Airport Sept. 10, 1987. The pope spent 10 days in the United States on this visit. (CNS photo by Joe Rimkus Jr.)

instrument and messenger in bringing down the Iron Curtain and the deadly reign of communism and godlessness will be declared blessed" that day.

Father Rosica said the announcement is "the formal confirmation of what many of us always knew as we experienced the Holy Father in action throughout his pontificate" particularly among youths, noting that one of the pope's gifts to the church was his establishment of World Youth Day.

Archbishop Dennis M. Schnurr of Cincinnati said that as national executive director of World Youth Day 1993, which was in Denver, and later as general secretary of the U.S. bishops' conference in Washington, he had "the opportunity to get to know Pope John Paul II from many vantage points."

"His love for God and God's people

was evident in every aspect of his life. His confidence in the power of prayer was inspiring, the archbishop said. "His life was completely given over to the will of God. For those who followed his papacy closely, it was never a question of whether he would be beatified but rather when. Santo subito!"

Tim Massie, the chief public affairs officer and adjunct professor of communication and religious studies at Marist College in Poughkeepsie, N.Y., called the news of Pope John Paul II's upcoming beatification a "morale boost" especially for Catholics in the United States.

Because of the pope's extensive travels in the United States, he said, "there are literally millions of people who were touched by his charisma and holiness." The pope visited the United States seven times and in each visit urged Catholics to use their freedom responsibly and to preserve the sacredness and value of human life.

In an e-mail to Catholic News Service, Massie said the "general public already considers John Paul II a saint and those who saw him, listened to him, prayed with him, already believed they met a saint -- not a future saint, but someone who, like Mother Teresa, lived out the Gospel message in his everyday life."

Michele Dillon, who chairs the department of sociology at the University of New Hampshire in Durham, said she believes most American Catholics will welcome John Paul II's beatification.

She described him as the "first cosmopolitan pope for a cosmopolitan age, and his warm, energetic, and telegenic personality served him well on his many trips to all parts of the globe."

Dillon remarked that it would "be interesting to see whether his beatification, at this time of uncertain commitment among the faithful, will reignite a new spark of

church engagement especially among the generation who as teenagers turned out in force" for World Youth Day events.

Detroit Archbishop Allen H. Vigneron said in a statement the news of the late pope's beatification "brings joy to the whole church" and added, "All of us have our own particular fond memories of this great pastor, our beloved father in Christ."

He said that during Pope John Paul's visit to the United States, including Detroit in 1987, "he showed us the face of Christ. As we venerate his memory, he still does us that service from the Father's house in heaven."

Tony Melendez, the armless guitarist whose embrace by Pope John Paul electrified an audience during the pope's 1987 visit to Los Angeles, said he had always considered his encounters with the pontiff "like I got to meet a living saint."

Melendez, in a phone interview with CNS while en route to his Missouri home, said he got to see Pope John Paul six more times, including a private audience at the Vatican about a year and a half after the 1987 U.S. pastoral visit.

"He remembered me," Melendez remarked. "And he said, 'Oh! My friend from Los Angeles!' without me saying anything. He hugged my head after I was (done) playing a song. ... To me, he was a wonderful man who did great things." (Melendez, formerly exercised his Catholic faith in the Diocese of Fort Worth, wrote a youth column for the *NTC*, and performed for the kickoff of the first season of *RENEW* in the diocese.)

Told of the May 1 beatification date, Melendez said, "If I can be there, I want to go. I'll make some time to go. He was a living saint, in my heart."

Contributing to this report was Mark Pattison.

Joyful Polish Catholics make travel plans for pope's beatification

By Jonathan Luxmoore
Catholic News Service

WARSAW, Poland — Poland's Catholics have reacted with joy to the announcement that Pope John Paul II will be beatified May 1, and many have made plans to travel to Rome.

Poland's *Gazeta Wyborcza* daily newspaper reported Jan. 16 that all available rooms at Polish hostels in Rome were already booked for the beatification, which up to a million Poles plan to attend, according to a Jan. 15 survey by the Homo Homini opinion research agency.

The vice president of the Polish bishops' conference, Archbishop Stanislaw Gadecki

of Poznan, predicted the Rome ceremony, which will coincide with May 1 and May 3 public holidays in Poland, would attract even more Poles than the pope's April 2005 funeral.

Speaking outside his residence in Krakow Jan. 14 after the announcement of the beatification, Cardinal Stanislaw Dziwisz of Krakow, the late pope's former secretary, said: "John Paul II was loved in Poland, in Polish culture and in Krakow, and he always fulfilled his role as a Pole within the culture which shaped him."

"Let's thank him today for leading us to a sovereign Poland and freedom, thanks to which we can stand here with no

one disturbing us. Let's also write a great common volume with this great Pole by learning his heritage and living with his great spirit," he said.

News of the beatification was met with applause at Poland's Jasna Gora national sanctuary and at the Catholic University of Lublin, both closely associated with the late pope. Students coordinated prayer vigils in several Polish cities.

In Wadowice, a Mass of thanksgiving was held in the Presentation of the Blessed Virgin Mary Church, opposite the house where the pope was born May 18, 1920, and plans announced for a "Chapel of the Blessed John Paul II."

Former Polish President Lech Walesa said the Solidarity movement that helped bring down communist rule would not have existed without the pope, adding that he hoped "our great friend" would "help us resolve our problems in Poland, Europe and the world with his gaze from above."

The late pope holds honorary citizenship of dozens of Polish towns and has given his name to hundreds of streets, squares, schools and hospitals around the country.

Around a hundred Polish statues of the pontiff have been unveiled annually since his death, according to local media, while dozens of Catholic parishes have been designated for rededication as "Blessed John Paul II."



Pope John Paul II is seen at the United Nations in New York during his first visit to the United States in October 1979. (CNS photo by Chris Sheridan)



Pope John Paul II answers questions in Los Angeles in September 1987. (CNS photo by Joe Rimkus Jr.)

Pope John Paul II places a prayer in a crevice of the Western Wall, Judaism's holiest site, March 26, 2000. (CNS file photo by Arturo Mari)



Pope John Paul II walks in the Italian Alps, 1996. (CNS photo from L'Osservatore Romano, Arturo Mari)



Pope John Paul II distributes Communion to a young woman at World Youth Day in Monte de Gozo, Spain, in August 1989. (CNS photo from L'Osservatore Romano, Arturo Mari)



Pope John Paul II greets Archbishop Robert Runcie of Canterbury, England, during an interreligious encounter in Assisi, Italy, 1986. (CNS photo/L'Osservatore Romano)



Nuestro Pastor Habla

Asistencia a migrantes y extensión de las misiones ayudan a construir Cultura de la Vida

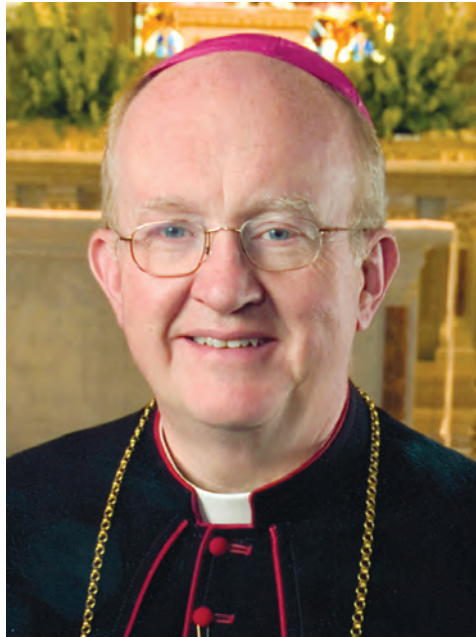
Un Feliz Año Nuevo lleno de bendiciones a todos ustedes y a sus familias les deseo mientras seguimos nuestro camino de fe juntos, como la Iglesia peregrina de Cristo. A medida que avanzamos en este nuevo año, los misterios de nuestra fe que celebramos durante la temporada Navideña siguen aún frescos en la memoria. Siempre me conmueve de manera especial la celebración de la *Fiesta de la Epifanía*, cuando Cristo se manifiesta a todas las naciones como el Mesías y el Hijo de Dios. Esta manifestación de Cristo a las naciones se hace de manera particular a los Tres Reyes Magos, que venían de un lugar lejano en el Oriente, en búsqueda de la verdad revelada por Cristo.

Estos Tres Reyes, sin duda, son un símbolo de la Iglesia peregrina que siempre está viajando hacia su perfeccionamiento y cumplimiento en Cristo, pero también son migrantes, quienes dejaron su patria en busca de la promesa de la paz y la salvación. Por lo tanto, la Epifanía debe siempre recordarnos de la difícil situación de los migrantes – inmigrantes o refugiados – que también están en un viaje donde buscan una vida mejor y una mayor seguridad para ellos y para sus familias. La Iglesia, de manera especial, tiene el deber y la responsabilidad, como el Cuerpo de Cristo – que está al servicio de la dignidad de cada persona y con el fin de defender el bien común – de asegurarse de que los migrantes sean acogidos e integrados al país anfitrión y de ayudarlos a encontrar la paz y la seguridad que están buscando.

Como el Papa Benedicto dijo en su último mensaje para la *Jornada mundial del emigrante y del refugiado* en septiembre:

También en el caso de los emigrantes forzados, la solidaridad se alimenta en la «reserva» de amor que nace de considerarnos una sola familia humana y, para los fieles católicos, miembros del Cuerpo Místico de Cristo: de hecho, nos encontramos dependiendo los unos de los otros, todos responsables de los hermanos y hermanas en la humanidad y, para quien cree, en la fe. Como ya dije en otra ocasión, «acoger a los refugiados y darles hospitalidad es para todos un gesto obligado de solidaridad humana, a fin de que no se sientan aislados a causa de la intolerancia y el desinterés». Esto significa que a quienes se ven forzados a dejar sus casas o su tierra, se les debe ayudar a encontrar un lugar donde puedan vivir en paz y seguridad, donde puedan trabajar y asumir los derechos y deberes existentes en el país que los acoge, contribuyendo al bien común, sin olvidar la dimensión religiosa de la vida.

Además, en noviembre pasado, fui



Monseñor Kevin Vann

nombrado miembro del *Comité de migración* de la *Conferencia de obispos católicos de los Estados Unidos (USCCB)* por sus siglas en inglés, y espero trabajar con el Arzobispo José Gómez, quien es el presidente del comité – encontrar formas justas y seguras de darle la bienvenida a los migrantes e inmigrantes, como se trata de una asunto particularmente importante en Texas y en nuestra propia iglesia local.

No sólo debemos preocuparnos por el bienestar de los que vienen de otros países a nuestro país, pero también tenemos que estar preocupados por el bienestar de nuestros hermanos y hermanas en Cristo, necesitados en otros lugares del mundo. Desde que llegué a la *Diócesis de Fort Worth*, siempre me ha impresionado los diversos proyectos diocesanos de servicio misionero en diversos países y el trabajo de nuestro *Consejo diocesano de misiones*. El consejo, en colaboración con muchas parroquias y otras instituciones dentro de la diócesis, trabaja en un verdadero espíritu de *communio* para apoyar y dar ayuda vital y necesaria a la diócesis en otros países. Una de las diócesis que apoyamos es la *Diócesis de Juticalpa*, en Honduras. Durante mi reciente visita en diciembre, pude visitar el hospital católico que se está construyendo en gran parte por medio de los fondos recaudados en nuestra *Campaña diocesana de desarrollo capital*, un hospital que ahora sirve aproximadamente 150,000 personas en el área de Catacamas. El trabajo de la misión en la *Diócesis de Juticalpa* es compatible también con un número de nuestras parroquias – incluyendo *Holy Redeemer* en Aledo, *St. Francis* en Grapevine, *Good Shepherd* en Colleyville y *St. Elizabeth Ann Seton* en Keller – que han formado asociaciones con seis parroquias y una escuela vocacional en la *Diócesis de Juticalpa*.

Quiero agradecer al monseñor Mauro Muldoon, OFM, por la excelente labor que

ha realizado en el apoyo a nuestra asociación, y espero con interés continuar nuestro buen trabajo con el monseñor Joseph Bonello, OFM, un fraile franciscano de Malta que ha sido vicario general de la *Diócesis de Comayagua* y que recientemente ha sido nombrado obispo coadjutor para Juticalpa.

Tan importante como han sido las actividades misioneras en Honduras para todo el estado de Texas, también es importante darse cuenta de las otras peregrinaciones misioneras que se extienden desde nuestra diócesis. Por ejemplo, la diócesis también tiene servicios misioneros en Cabezas, Bolivia, debido al increíble trabajo de uno de nuestros sacerdotes diocesanos, el Padre Robert Thames. El Padre Thames ha desarrollado el programa *Eduquen a los niños*, a través del cual individuos pueden financieramente y espiritualmente patrocinar a un niño, y ayudar que reciban la educación y los recursos necesarios que no tendrían sin su esfuerzo y el generoso apoyo de tantas personas de nuestra diócesis. Además, el Padre Thames ha trabajado para desarrollar varias escuelas, centros médicos e iglesias rurales en Bolivia que han tocado la vida de innumerables personas. En julio de 2007, pude visitar al Padre Thames y muchas iglesias, escuelas y clínicas. Fue verdaderamente increíble ver el trabajo que el Señor está haciendo a través del Padre Thames. Sin duda, le insto apoyar la gran obra del Padre Thames. Más información sobre su trabajo, y cómo apoyar su actividad misionera, puede encontrarse en página Web de la diócesis.

La diócesis también apoya obras misioneras en Celaya, México; Vietnam (especialmente a través de la labor del padre Hoa Nguyen de *Sacred Heart* en Wichita Falls); el Congo; y Haití. Nuestra diócesis tiene una conexión natural con la *Diócesis de Celaya* en México, ya que mucha gente en el área de Fort Worth es de Celaya. También tenemos una conexión natural con la iglesia en el Congo, debido a la historia y presencia misionera de las hermanas de Santa María de Namur.

En adición a todo lo anterior, por otra parte, la *Diócesis de Fort Worth* será la sede de la reunión anual del *Consejo misionero de Texas* del 25-27 de febrero que lleva como tema central *Juventud en Misión*, y se centrará en ayudar a las personas que trabajan en la pastoral juvenil para dirigir a los jóvenes al servicio misionero. El *Consejo misionero de Texas* es la recopilación de todos los que trabajan en el ámbito de la actividad misionera de todas las diócesis en todo el estado de Texas. Yo soy el enlace episcopal para el *Consejo misionero de Texas*, y siempre estoy impresionado con todo el gran trabajo que está haciendo la Iglesia en Texas para ayudar a nuestros hermanos y hermanas en Cristo que necesitan tanta ayuda material y espiritual.

Todas estas obras misioneras no son solamente buenas obras, sino también, una experiencia en la espiritualidad de la comunión, donde entendemos que estamos predicando el Evangelio y viviendo nuestra fe católica, no sólo como la iglesia local en Fort Worth, sino en unión con la Iglesia en todo el mundo, bajo el Vicario de Cristo, el obispo de Roma. “Misión” no es una parte opcional de nuestra vida de Fe, pero es, de hecho, parte integrante en la predicación y vivencia del Evangelio.

Por último, para el 22 de enero, habré participado en la *Marcha anual del recordatorio de Roe* en Dallas, conmemorando la trágica decisión de la *Corte suprema de los Estados Unidos, Roe vs. Wade*. Esta decisión en 1973 legalizó el aborto en los Estados Unidos. La marcha se iniciará con una Misa en la *Catedral de Nuestra Señora de Guadalupe* en Dallas y concluirá en el *Tribunal de justicia federal* en Dallas, donde el caso *Roe vs. Wade* fue presentado por primera vez ante un tribunal federal. Ahora estoy en Washington, D.C., para participar en la *Marcha nacional por la vida*, donde me sumo a una delegación de la diócesis, incluyendo a casi 20 participantes del grupo *Jóvenes por la Vida* que están bajo la *Oficina católica de respeto por la vida*. Esto es siempre una gran oportunidad para ser “misioneros por la vida” y ser testigos de la *Cultura de la vida* para nuestra nación. Insto a todos, a través de la oración y sus diversas actividades, que sigan construyendo la *Cultura de la vida* para que la dignidad de cada persona pueda ser protegida y defendida, desde el momento de la concepción hasta la muerte natural. Voy a escribir más sobre esto después de mi viaje. El número de personas de nuestra diócesis viajando con nuestra delegación ha crecido cada año, para sumarse a este gran acontecimiento para la Iglesia en los Estados Unidos, que es patrocinado por la *Conferencia de obispos católicos de los Estados Unidos*. La presencia de nuestra diócesis es muy importante en este evento de *Respeto por la vida* para la iglesia en los Estados Unidos.

Que Dios continúe derramando sus bendiciones sobre ustedes y sus familias al comenzar todos este año nuevo junto a Cristo.

Kevin W. Vann

+ Obispo Kevin W. Vann, JCD, DD
Diócesis de Fort Worth



Misión de la Iglesia

Las diócesis de Juticalpa y Fort Worth han trabajado conjuntamente por una docena de años creando

Solidaridad Misionera

Una estatua del Santo Hermano Pedro de Betancourt, conocido como el San Francisco de las Américas, patrono del hospital Catacamas, recibe a los visitantes de la zona montañosa donde está ubicado. Al fondo, las nubes esconden una cima cercana.

Reportaje y fotografías por Juan Guajardo

Casi 350 años después de su muerte, la *Diócesis de Juticalpa*, Honduras, y la *Diócesis de Fort Worth* están siguiéndole los pasos al Santo Hermano Pedro. Al igual que el Hermano Pedro — quien construyó el primer hospital católico en América Central en 1652 — las diócesis, impulsadas por un fuerte sentido de misión y solidaridad, están construyendo el primer hospital para una región ocupada por 160,000 personas. Al igual que el Hermano Pedro, quien sirvió a los pobres, los abandonados y enfermos durante toda su vida, las diócesis están trabajando juntas para proporcionar agua potable, atención médica, educación, escuelas y mucho más a nuestros hermanos y hermanas en la *Diócesis de Juticalpa*. Y como el Hermano Pedro, quien dedicó su vida a servir a los demás, primero en Cuba, y luego en Honduras y Guatemala — donde se le conoció como el San Francisco de las Américas — las diócesis de Fort Worth y Juticalpa se unen para servir a sus hermanos necesitados.

Una bendición después de la tormenta

Alberto Valledares, director de la *Oficina servicios sociales y pastorales* de la *Diócesis de Juticalpa* mostró los diversos signos de devastación causado por el huracán Mitch hace casi 12 años: pérdida de las laderas y la destrucción de árboles. Valledares habló también de todo lo demás que había desaparecido desde entonces, en la memoria e en la historia.

Si bien no fue la principal motivación para la relación entre la *Diócesis de Fort Worth* con su hermana la *Diócesis de Juticalpa* (la diócesis había ya estado hablando de comenzar una presencia misionera allí), el huracán Mitch nos dio el ímpetu para lo que se ha convertido en una fructífera relación de 12 años. Durante los dos primeros años, las dos diócesis se asociaron en la construcción y restauración de más de 1,000 viviendas arruinadas en los municipios y comunidades en los alrededores de Juticalpa, al igual que la construcción y equipamiento del campus en Juticalpa de la *Universidad católica de Honduras*, que ahora educa a más de 600 alumnos. También hicieron varios proyectos de construcción y renovación en las parroquias de la *Diócesis de Juticalpa* y las

aldeas asociadas a cada una de las parroquias. Una tubería de agua potable de 10 millas tortuosas a través de las montañas trae agua limpia a 14 comunidades que nunca habían tenido agua potable antes.

“Como pueden ver, han habido grandes obras donde la *Diócesis de Fort Worth* ha estado en todo Olancho. ¡En todo Olancho!”, dijo Valledares de las obras en marcha en el departamento, o estado de Olancho, cuyas fronteras siguen sustancialmente los de la *Diócesis de Juticalpa*. “La *Diócesis de Fort Worth* se involucró tanto que para nosotros es esa hermana permanente que tenemos y con la que Dios nos ha permitido mantener solidaridad, comunión de fe, y vida”.

Y esos son sólo los proyectos diocesanos. A principios del año 2000, la *Diócesis de Fort Worth* también patrocinó varios viajes para que los pastores y fieles visitasen a Juticalpa, y la conexión diocesana creció hasta incluir ocho hermandades, de parroquia a parroquia, entre las iglesias en Juticalpa y Fort Worth, de donde surgieron varios otros proyectos y programas que han tocado la vida de los niños, adultos y familias.

SEE HONDURAS, P. 32



El monseñor Mauro Muldoon muestra el altar de la nueva capilla del hospital.



Alan Napoleón, miembro del consejo misionero de SEAS, camina por un corredor del hospital.



La capilla recientemente terminada (a la izquierda) y la entrada de columnas flanquean la estatua de San Pedro de Betancourt, por quien está nombrada.



Durante un recorrido por el hospital, los obispos Vann y Muldoon escuchan a Albert Valladares, al frente, quien explica los detalles de la construcción.



Una pequeña parte del equipo hospitalario ligeramente usado y renovado, donado al hospital por el Hospital de las Hermanas de San Francisco —valuado en decenas de millones de dólares— aguarda instalación. El monseñor Vann conocía a las hermanas y su trabajo desde sus años en Springfield, Illinois.

Misión

de la Iglesia

FROM PAGE 31

Un hospital para Catacamas

Uno de los proyectos más significativos y desafiantes, resultante de la relación entre las dos diócesis, llega a buen término en la empobrecida región de Catacamas, al este de Juticalpa, al final de la carretera asfaltada que comienza en Tegucigalpa.

Después de concelebrar el día de la *Fiesta de la Inmaculada Concepción* en la *Catedral de la Inmaculada Concepción* en Juticalpa, el monseñor Vann, el monseñor Mauro Muldoon, OFM, de la *Diócesis de Juticalpa*, y el resto de la delegación de Fort Worth viajaron hacia Catacamas para ver el moderno hospital católico, que está a punto de finalizarse y ya está aportando algunos servicios médicos — y dedicar su nueva capilla revestida de adobe y adornada con una gran Cruz. En frente de la capilla se encuentra la estatua del Santo Hermano Pedro, misionero franciscano incansable, y quien le da el nombre al hospital.

Al entrar la delegación a la capilla, tejanos se encontraban de pie junto a sus hermanos hondureños, ambos asombrados por la elegancia de la capilla, una estructura abierta y acogedora, aunque todavía estaba en construcción.

“Es hermosa”, dijo el monseñor Vann.

Después de la dedicación, Alberto Valledares expresó su agradecimiento a la *Diócesis de Juticalpa* y *Fort Worth* y al gobierno de Honduras.

También agradeció al monseñor Vann, visitando Juticalpa por segunda vez, quien aseguró que el proyecto del hospital continuara cuando le dio su apoyo después de convertirse en el monseñor de Fort Worth en 2005.

“Dijo sí a continuar este proyecto, aun sabiendo cuan difícil estaba la economía en los Estados Unidos”, dijo Valledares. “Desde la diócesis dijeron sí: vamos a ayudar para que esta obra se haga, y es por eso que el monseñor [Vann] está también agradecido por ese gran apoyo y esa gran confianza que se ha tenido en nuestra diócesis”.

Fue uno de los muchos “yeses”, que se dieron durante el proceso de seis años que ayudó a Catacamas obtener un moderno hospital para si misma y para las comunidades en sus alrededores. El *Hospital Hermano Pedro* es sólo el segundo hospital en todo el estado de Olancho.

Con la adición del *Hospital Hermano Pedro* la prestación de servicios a los municipios en la parte oriental de Olancho, es probable que los viajes de las personas para obtener atención médica se cortaría por un día o dos.

La idea para el hospital comenzó con el Dr. William Runyon, un cirujano oral y feligrés en la *Parroquia Sagrada Familia*, en el oeste de Fort Worth. Runyon había dirigido una misión médica con grupos de médicos y enfermeras a Honduras para proporcionar atención gratuita a miles de personas como parte de una relación de parroquia a parroquia. En uno de sus viajes misioneros, se topó con un problema que no pudieron corregir.

Valledares recordó que “Con esta equipo, el Doctor Runyon tuvo un caso de un niño que encontraron con problemas de salud,” “Y a este niño la brigada trato de trasladarlo para un hospital y no fue posible en toda la zona de Catacamas encontrar tan solo un hospital que llenara los requisitos para poder salvarle la vida a ese niño.”

Poco después, Runyon, Peter Flynn, el monseñor Joseph Delaney — pasado obispo de Fort Worth — el monseñor Muldoon, Valledares y otros empezaron a discutir y estudiar la idea para el hospital. Recibieron ayuda de la municipalidad de Catacamas, que accedió a donar los 18.5 acres de tierra para el hospital. A continuación, el grupo consiguió que el gobierno de Honduras se uniera al proyecto y, después de reunirse por dos días con varios ministros, congresistas, la Primera Dama y el Vice Presidente, el gobierno acordó aportar hasta 2,6 millones de dólares para la construcción del hospital, y también para pasar un proyecto de ley que proporcionaría al hospital fondos de funcionamiento. A continuación la campaña *Todas las cosas son posibles* se avanzó y la *Diócesis de Fort Worth* aportó 1.5 millones de dólares.

Sin embargo, el enorme gasto de equipar el hospital sigue sin resolverse. Pero a finales de 2007, el grupo de ambas diócesis celebró una reunión en St. Louis con un grupo de médicos de los alrededores de los Estados Unidos — todos los cuales habían conducido misiones médicas a Honduras — y ellos donaron más de 125,000 dólares para ayudar a enviar equipos médicos al hospital. Después, los obispos Vann y Muldoon visitaron, con las *Hermanas del Hospital de San Francisco*, que el monseñor Vann conocía por sus años

como sacerdote en la *Diócesis de Springfield*. A través del programa de extensión de la misión de las hermanas, los obispos ayudaron a adquirir equipo médico, levemente usado y reacondicionado, para equipar al hospital. El monseñor Vann dijo que su ayuda fue indispensable.

“Esto nos ahorró decenas de millones de dólares”, dijo Peter Flynn, director de finanzas de la *Diócesis de Fort Worth*.

Después de la dedicación de la capilla, la delegación vio al hospital de cerca. Como los obispos Vann y Muldoon y el resto de la delegación fueron guiados a lo largo de la inmensa instalación, Valledares les mostró áreas de consulta limpias y espaciales, cuartos para pacientes ambulatorios, y habitaciones dedicadas a las especialidades de ginecología, oftalmología y odontología.

Llenando un vacío en Campamento

El grupo también visitó a la *Escuela Vocacional Fray Casimiro Cypher*, una empresa que se funciona con la ayuda de la *Parroquia el Buen Pastor*, Colleyville. *El Buen Pastor* formó un pacto de hermandad con la escuela en el año 2008.

Nelson Rodríguez, quien ha dirigido la escuela durante los últimos 13 años, le mostró al grupo la escuela y área de trabajo, donde mostró muebles finamente diseñados y terminados, hechos en el taller donde los estudiantes aprenden carpintería, soldadura y otros conocimientos útiles. Mostró, a continuación, cinco aulas financiadas por *el Buen Pastor*, que proporcionará más espacio para los más de 1,000 estudiantes que asisten a la escuela.

La escuela proporciona una educación asequible y completa a un nivel de escuela secundaria en una región que abarca a 16 comunidades. El gobierno de Honduras sólo proporciona educación hasta el sexto grado en esta área. De acuerdo con el *Consejo misionero del Buen Pastor*, los 18 maestros de la escuela ofrecen clases de matemáticas, estudios sociales, inglés, español, ciencia y catequesis. Gracias a esa educación — que Rodríguez dice que es posible gracias a la ayuda de la *Parroquia Buen Pastor* — graduados de la escuela ya han ido a inscribirse en universidades.

Al ver la alta mortalidad infantil y la falta de agua limpia, Rodríguez, los estudiantes de la escuela y el personal, encabezaron un esfuerzo por ofrecer 5.000



La delegación de Fort Worth hace un recorrido por el campus de Juticalpa de la Universidad Católica de Honduras



Nelson Rodríguez muestra orgullosamente un cuadro con una foto de los graduados más recientes de la Escuela Vocacional Fray Casimiro Cypher. Kirstin Kloesel, del consejo misionero de SEAS, ayuda a sostener el cuadro.



Rodríguez le muestra a Lon Kyle, del consejo misionero de El Buen Pastor (Good Shepherd), parte del equipo de filtración utilizado por la escuela, sus empleados y estudiantes para proveer de agua limpia a la población local.



El obispo Vann instala al Padre Joaquín Euceda como párroco de la Parroquia de la Virgen de la Candelaria, con 55.000 feligreses

El Padre Euceda explica algunas de las prioridades de desarrollo en la enorme parroquia mientras Kristin Kloesel y Alan Napoleon, del consejo misionero de SEAS, escuchan, comentan y toman notas, bajo la mirada del obispo Muldoon



Misión

de la Iglesia

Actividad misionera en Celaya beneficiará ambas diócesis

Por Juan Guajardo
Corresponsal

Cambios beneficiosos y visibles ya se están llevando a cabo en la Diócesis de Celaya, México y que se podrán ver pronto en la *Diócesis de Fort Worth*, mientras las dos diócesis continúan un constante progreso en la formación y crecimiento de una relación mutua de actividad misionera.

A principios del mes pasado, el monseñor Kevin Vann y el canciller de la diócesis, el diácono Len Sánchez, viajaron a Celaya, donde el monseñor Vann tuvo varias reuniones con el recién ordenado monseñor Benjamin Castillo Plascencia, sucesor del fallecido monseñor Lázaro Pérez Jiménez, para continuar el esfuerzo misionero de los jóvenes.

Durante su estancia de un día, también asistieron a la inauguración de dos centros todavía bajo construcción como parte de esta relación. Los obispos Vann y Castillo le dieron la bendición a los dos edificios, que ya tienen oficinas y áreas de aprendizaje en el lugar, según el diácono Sánchez. Al final, habrán cuatro centros, añadió.

“Estaban sumamente agradecidos que hemos tomado el tiempo y el esfuerzo para ayudar”,

dijo el diácono Sánchez. “La cuestión es mantener la dignidad de la gente... identificar la solidaridad entre nosotros y ellos y ser capaz de permitirles producir por sí solos y moverse por sí solos también”.

Los dos centros, llamados *Centros comunitarios para la producción y el aprendizaje*, deberían ayudar a los feligreses de Celaya hacer precisamente eso. Estos fueron la respuesta de ambos diócesis a la solicitud de diversos grupos parroquiales de Celaya cuando pidieron ayuda después de haber terminado un proceso de formación de un año. Durante esto proceso analizaron sus necesidades y se las presentaron a los representantes de la *Diócesis de Fort Worth* en las primeras etapas de la relación.

Financiado parcialmente por la *Diócesis de Fort Worth*, los centros tienen por objeto aliviar los problemas presentados por la debilidad de la economía de Celaya, su modesta infraestructura y gran cantidad de desempleo en las zonas rurales de la ciudad, según el diácono Sánchez.

En las cuatro comunidades seleccionadas para los centros, la incapacidad de generar ingresos ha forzado a los hombres a salir de México y entrar a los Estados Unidos para buscar trabajo y enviar

dinero a casa. Los centros quieren revertir esta tendencia mediante el entrenamiento de familias locales en las tareas de la agricultura de subsistencia, como cercado, cosecha, cultivos en huertos, cría eficiente de animales de granja, y captura de agua de lluvia: conocimientos útiles en una región árida que depende en gran medida de la agricultura.

“La mayoría de las personas tiene uno o dos acres que pueden trabajar,” dijo el diácono Sánchez, agregando que mejores técnicas agrícolas ayudarían a las familias a alimentarse por sí mismas, e incluso, obtener algunos ingresos adicionales.

La *Diócesis de Fort Worth*, mientras tanto, con una creciente necesidad de sacerdotes de habla hispana, obtiene exactamente eso. Mientras estuvieron en Celaya, el monseñor Vann y el diácono Sánchez fueron informados por el monseñor Castillo de que dos sacerdotes de Celaya serían enviados a la *Diócesis de Fort Worth* para ayudar a los parroquias. El monseñor Vann dijo que los sacerdotes podrían llegar a Fort Worth dentro de los próximos meses.

Uno de los sacerdotes tiene 15 años de experiencia parroquial, y el otro tiene cuatro años de

experiencia, dijo el monseñor Vann. Uno es bilingüe y el otro va a recibir clases de inglés.

“Se ve todo esto dentro del contexto de la actividad misionera, dijo el monseñor Vann, refiriéndose a la relación con Celaya. “Uno de nuestros diáconos fue allí para estudiar el español este verano. Estamos involucrados con ellos en estos centros comunitarios. Y van a enviarnos sacerdotes para ayudarnos a servir a su pueblo en nuestra diócesis. Por lo tanto, es una bendición que se multiplica en un gran número de formas”.

Según el diácono Sánchez, tres parroquias de Fort Worth están actualmente en el proceso de establecer relaciones de parroquia a parroquia con iglesias en Celaya. La *Parroquia Santa Catalina de Siena* en Carrollton, se ha comprometido ya a asociarse con una parroquia. Han planificado una visita allí en la primavera y un viaje misionero de jóvenes en el verano.

La idea de una relación misionera con Celaya comenzó en 2005 cuando el ahora fallecido monseñor Lázaro Jiménez y el padre Rogelio Segundo, uno de los principales colaboradores en la relación, vinieron y hablaron con el monseñor Joseph Delaney, segundo obispo de Fort Worth, sobre el establecimiento de una conexión.

El monseñor Delaney expresó interés pero no pudo visitar a Celaya, debido a su delicada salud. Comunicación entre las diócesis aumentó de nuevo en 2006, y más reuniones resultaron en la visita del monseñor Vann a la *Diócesis de Celaya* durante cinco días en 2009.

El año pasado, la *Diócesis de Fort Worth* comenzó a aumentar su actividad misionera al tomar más viajes para conocer mejor al nuevo obispo, sus necesidades y las parroquias, y al invitar a las parroquias interesadas de Fort Worth a recibir formación y capacitación en el trabajo misionero.

El monseñor Vann dijo que la motivación para continuar una visión que comenzó con el monseñor Delaney y el monseñor Jiménez fue simple.

La motivación para ir a Celaya, dijo el monseñor Vann, “fue la misma visión que inspiró a la Iglesia a trabajar con las parroquias en Honduras — misión. Y misión especialmente a nuestros hermanos y hermanas en este hemisferio”, el obispo continuó, “inspirado en la encíclica del Papa Juan Pablo II, *Ecclesia in America*. Y tenemos muchas personas de Celaya aquí en la diócesis que tienen familia allí, por lo tanto, existe un vínculo natural”.

FROM PAGE 32

galones de agua a la comunidad cada tres días. El agua es donada a los que no pueden pagar y vendida por sólo 60 centavos a las familias que pueden darse el lujo. Rodríguez explicó que comenzará la entrega de aún más agua después de la reparación de la segunda camioneta de la escuela. Según el *Consejo misionero del Buen Pastor*, el esfuerzo de purificación de agua ha reducido la tasa de mortalidad infantil en un 50 por ciento.

La escuela graduó a 111 estudiantes, Rodríguez dice, que es más del doble tamaño de la clase del año anterior.

Dar de comer a los pobres en Manto

Hacia el fin de la semana, el monseñor Muldoon y Valledares llevaron al grupo a lo largo de la tortuosa carretera de la montaña hacia el pueblo de Manto, a la parroquia *Nuestro Señor de la Agonía* hermana de la iglesia *Santa Elizabeth Ann Seton*. Al llegar, los

niños jugaban en las calles que rodeaban una alta iglesia blanca de la época colonial en el centro de los pequeños y coloridos barrios de la municipalidad.

El padre Tito Mercadal, el párroco, los llevo en una gira de la pequeña parroquia, una de las más antiguas en la diócesis. El padre Mercadal, a continuación, dirigió la delegación hacia el salón parroquial, renovado con la ayuda de la *Parroquia Santa Elizabeth Ann Seton*, donde los niños cantaban y realizaban bailes para la delegación.

El grupo, luego, obtuvo la oportunidad de ver uno de los esfuerzos más grandes duración en Manto: una cola de niños a quienes le ofrece leche y una comida caliente, durante el año entero, libre de costo, dos veces por semana. “En menos de dos meses no sólo se les ha dado leche sino también comida caliente, libre de costo — un programa completo de nutrición”. “Y también están recibiendo clases sobre las Escrituras, los Mandamientos y otras clases de catequesis”.

La hermandad entre las parroquias ha dado otros frutos, como proyectos de renovación de la iglesia, construcción de capillas y 50 becas para que los niños asistan a la escuela en Manto, ya que sus familias no pueden pagar útiles escolares o uniformes a menudo.

Un futuro brillante

¿Cómo se explica la relación vibrante entre las dos diócesis y los numerosos proyectos que han cambiado vidas?

Peter Flynn, que ha estado familiarizado con la asociación con Juticalpa desde el principio, dice que es porque parroquias y laicos están respondiendo generosamente con su tiempo, su esfuerzo y su tesoro al llamado del Evangelio para cuidar al menor de nuestros hermanos y hermanas. Por tanto las relaciones diocesanas y parroquiales con Juticalpa han prosperado y han dado como resultado muchas beneficiosas mejoras y proyectos.

“Creo que las relaciones son a largo plazo”, continuó Flynn. “Un proyecto tiene un comienzo, un

punto central y un fin, usualmente... [Y entonces] existe una relación, que no tiene nada que ver con ladrillos y morteros. Tiene que ver con la solidaridad. Creo que tiene que ver con lo que la encíclica *Ecclesia in América* nos llama a hacer estar en solidaridad con los demás”.

Ese sentimiento de solidaridad y de responder al Evangelio se hizo aparente en el último día del viaje, cuando el grupo viajó a la pequeña ciudad de Salama, una comunidad en las montañas que está noroeste de Olancho. La visita fue de particular interés pues se invitó a la diócesis a tomar a la *Parroquia de la Virgen de la Candelaria* como una segunda parroquia hermana, ligada con la *Parroquia de Santa Elizabeth Ann Seton*.

En la *Virgen de la Candelaria* asistieron a misa especial, en la cual el monseñor Vann había instalado a su amigo — el padre Joaquín Euceda — como párroco de la parroquia de 55.000 personas. Después de las festividades, Kloesel, Napleton, el

monseñor Muldoon y el diácono Sánchez se reunieron con el padre Euceda y hablaron sobre oportunidades para ayudar a la enorme parroquia que sirve a cinco municipios. El padre Euceda explicó las muchas necesidades: desde necesidades básicas como electricidad, techos de cemento, pisos, tratamiento médico y agua potable hasta las necesidades educativas de los niños y las necesidades pastorales, como materiales de catequesis.

Kristin Kloesel, el coordinador del consejo misionero, explica: “Cuando vas en la dirección correcta en el trabajo misionero, las cosas ocurren en una forma que confirma que vas bien”, el camino por donde vas está bien “y te ayuda a mantenerte en línea”, dijo Kloesel. “Es una enorme responsabilidad, y a veces me siento casi abrumado cuando pienso de esto”. Pero eso, dijo, muestra que “es la obra del Señor, y no estoy en control”.

El Santo Hermano Pedro comprendería. Y estaría orgulloso.

Beatificación de 1° de mayo programada para el Papa Juan Pablo II

FROM PAGE 36

sostenidos en alto durante el funeral del Papa Juan Pablo.

Aun así, los expertos eclesiásticos necesitaron años para revisar la cantidad masiva de evidencia, con respecto al fenecido Papa, incluyendo miles de páginas de escritos y discursos. El proceso comenzó con la *Diócesis de Roma*, la cual entrevistó a más de 120 personas que conocían al Papa Juan Pablo y les preguntó acerca de sus acciones y carácter. Estudios fueron realizados sobre su ministerio, sobre la manera en que manejó el sufrimiento y cómo enfrentó su muerte.

En el 2007, el segundo aniversario de la muerte del Papa, la *Diócesis de Roma* concluyó la fase inicial de investigación. Los documentos de la investigación fueron puestos en cuatro baúles que fueron trabados, atados con cinta roja, sellados con cera roja y entregados a la *Congregación para las causas de los santos* para estudio adicional.

En noviembre del 2008 un equipo de consultores teológicos para la *Congregación de los santos* comenzó a

estudiar el *positio* de 2,000 páginas, el documento que defiende el caso para la beatificación del Papa Juan Pablo. Después de su decreto favorable, los cardenales y obispos, miembros de la congregación de santidad, se reunieron a finales del 2009 y votaron a favor de avanzar la causa.

El 21 de diciembre de 2009 el Papa Benedicto declaró que el Papa Juan Pablo había vivido una vida de "virtudes heroicas". Eso significaba que él podría ser beatificado, una vez que un milagro fuera aprobado.

La supuesta curación de la monja francesa fue investigada cuidadosamente por los expertos médicos del Vaticano durante el pasado año, después que se plantearon preguntas acerca del diagnóstico original. Fuentes del Vaticano dijeron que, al final, los expertos estaban satisfechos que era Parkinson y que no había explicación científica para la curación.

En el 2007, la monja, la hermana Marie-Simon-Pierre, habló con reporteros sobre su experiencia. Miembro de las *Hermanitas de la maternidad católica*, ella fue diagnosticada con Parkinson en el 2001 a la edad de 40 años. Observando cómo el Papa Juan Pablo

se deterioraba por los efectos de la enfermedad de Parkinson, dijo: "Me vi en los años venideros".

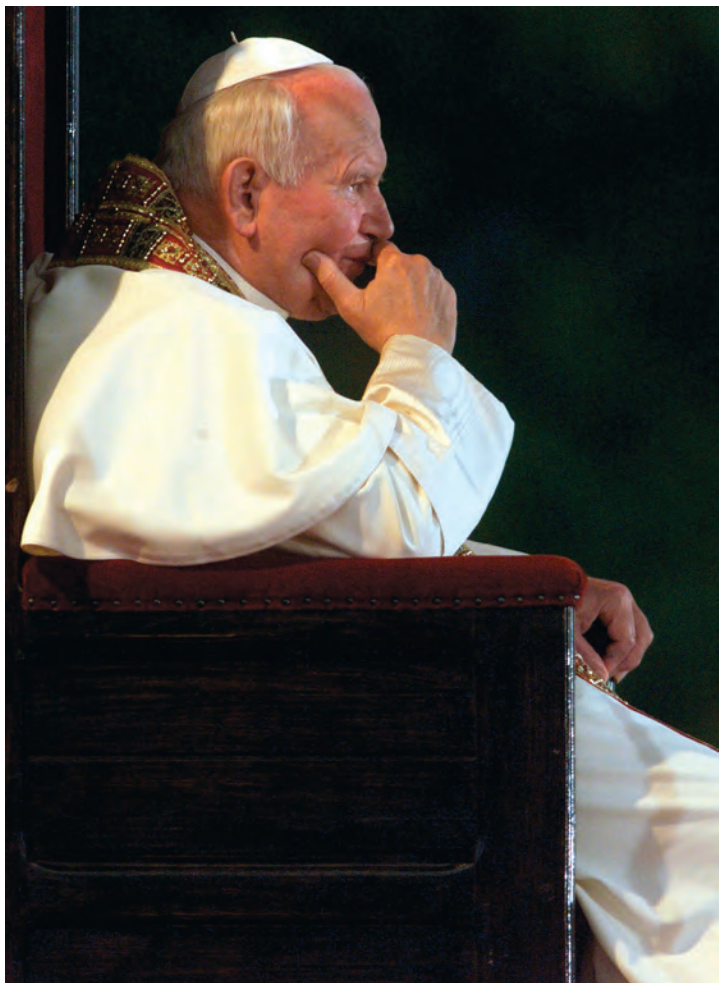
Cuando el Papa murió en el 2005, y según la condición de la hermana Marie-Simon-Pierre comenzó a empeorar, todas las monjas de las *Hermanitas de la maternidad católica* en Francia y Senegal comenzaron a orar para que el Papa Juan Pablo interviniera ante Dios para curarla.

Ya para el 2 de junio, dos meses después que el Papa muriera, ella luchaba para escribir, caminar y funcionar normalmente. Pero dijo que se fue a la cama esa noche y despertó muy temprano a la mañana siguiente, sintiéndose completamente diferente.

"Yo estaba segura que estaba curada", dijo. No mucho tiempo después, se había recuperado lo suficiente para regresar al trabajo en París en un hospital de maternidad operado por su orden.

Varias veces durante los pasados dos años rumores han emergido acerca de retrasos en la causa de beatificación del Papa Juan Pablo. Varias razones fueron reportadas, la mayoría teniendo que ver con documentación incompleta.

Pope John Paul II in Croatia in 1998 (CNS photo/Paul Hanna, Reuters)



Cardinal Ratzinger greets Pope John Paul II in 2004 (CNS photo/Catholic Press Photo)



Pope John Paul II greets Soviet President Mikhail Gorbachev at Vatican in 1989 (CNS photo/L'Osservatore Romano)



Pope John Paul II greets Mother Teresa of Calcutta in June 1997. (CNS file photo by Arturo Mari)



Pope John Paul II visits Mehmet Ali Agca in Rome prison 1983. (CNS file photo by Arturo Mari)



John Paul II and Romanian Orthodox Patriarch Teoctist sign appeal for Balkan brotherhood, coexistence 1999. (CNS photo by Arturo Mari)



Pope John Paul II blesses faithful from Vatican apartment window 2005 (CNS photo from Reuters)



Events Calendar

Around the Diocese and region

February Dates

3

HABAKKUK AND BEL AND THE DRAGON – 4-WEEK SERIES

Old Testament Study program - Feb. 3, 10, 17, 24

7 - 8:30 p.m.

St. Andrew School Library, 3304 Dryden Rd., Fort Worth. For information, call the Pastoral Center at (817) 927-5383.

4

AN EVENING OF PRAYER & SHARING WITH THE SISTERS OF ST. MARY OF NAMUR

4 - 7:30 p.m.

Single women, within the approximate ages of 18 to 45. Our Lady of Victory Center, 909 West Shaw St., Fort Worth. For more information, contact Sister Yolanda Cruz, SSMN, at (817)-923-3091 or by e-mail at ycruz@fwdioc.org.

NATURAL FAMILY PLANNING

7 p.m.

Classes in the sympto-thermal method of natural family planning.

A Couple to Couple League course will begin at St. Peter the Apostle Church, 1201 S. Cherry Lane, White Settlement. To register and for more information, contact Bill and Mary Kouba at (817) 370-9193. Visit www.ccldfw.org for more class dates and information.

4-6

WOMEN'S SUPER BOWL RETREAT - 'CELEBRATING ABUNDANCE'

Friday, 7 p.m. - Sunday, noon

Catholic Renewal Center, 4503 Bridge St., Fort Worth. For information and to make reservations, call (817) 429-2920.

5

CONTEMPLATIVE OUTREACH PRAYER WORKSHOP

9 a.m. - 4 p.m.

St. Joseph Church, 600 S. Jupiter Rd., Richardson. For information, visit www.cellofpeace.com or call (972) 722-6029. Registration deadline, Jan. 29.

CALIX SUPPORT GROUP

10 a.m.

A. monthly support meeting for Catholics who are alcoholic and others who are struggling with addiction and seeking recovery. Holy Family Church, 6150 Pershing Ave., Fort Worth. For information, contact Deacon Joe Milligan at (817) 737-6768 ext. 105.

DIOCESAN SINGLES SERVICE PROJECT

9 a.m. to noon

Casa House, 3201 Sondra Dr., Fort Worth. For more information or to volunteer, contact Bill at (817) 793-4368 or Sue at (817) 739-7957. For more information on the SOS Homeless Ministry visit www.fwdioc.org/ntc/pages.

6

NATURAL FAMILY PLANNING

1 p.m.

A Couple to Couple League course will begin at Sacred Heart High School in the library, 614 Endres St., Muenster. To register and for more information, contact Scott and Vickie Green at (940) 759-4475. Visit www.ccldfw.org for more class dates and information.

6

PRAYER AND FELLOWSHIP: THE LAY CARMELITES

2 - 4:30 p.m.

Chapel of The College of St. Thomas More, 3017 Lubbock St. in Fort Worth. For information, contact Phyllis Poth at | (817) 457-1746.

7

WORLD DAY OF THE SICK COMMEMORATION MASS

7 p.m.

St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. Bishop Kevin Vann will celebrate Mass with the Anointing of the Sick. For more information, visit the diocesan website at [ww.fwdioc.org](http://www.fwdioc.org).

11-13

MARRIAGE ENCOUNTER

Weekend Retreat, Catholic Renewal Center, 4305 Bridge St., Fort Worth. For information, visit the website at www.northtexasmarriageencounter.org, or call Kathy and Terry Telger at (817) 294-2749.

12

PURE REALITY YOUTH RALLY

2:30 - 9 p.m.

Metro Center, 1501 W. Pioneer Parkway, Arlington. For information, contact Sue Laux at (817) 939-8595.

14

DIOCESAN COUNCIL OF CATHOLIC WOMEN QUARTERLY MEETING

9:30 a.m.

Holy Family Parish, 6150 Pershing Ave., Fort Worth. Reservation deadline is Feb. 14. For reservations, contact Teri Belling at (817) 281-7987 or Florence Marcucci at (817) 913-1516. For more information, contact Kathy Thome at (817) 236-8518.

18

PIPE ORGAN RECITAL

7:30 p.m.

St. Maria Goretti, 1200 South Davis Dr., Arlington. For more information visit the parish website at www.smgparish.org or call the parish office at (817) 274-0643.

19

MAGNIFICAT BREAKFAST - BETSY KOPER, RACHEL MINISTRIES

9 a.m. - noon

Hilton Garden Inn, 785 State Highway 121, Lewisville. For ticket information, call Nancy Ferri at (817) 498-7980. Deadline for reservations is Feb. 15. No tickets will be sold at the door.

24

MINISTRY FOR PEOPLE WITH SAME SEX ATTRACTION

7 p.m.

Catholic Renewal Center, 4503 Bridge St., Fort Worth. For more information, contact Father Warren Murphy, TOR, at (817) 927-5383 or (817) 329-7370.

24-27

TEXAS MISSION CONFERENCE - FOCUS ON YOUTH IN MISSION

Hotel Trinity, 2000 Beach St., Fort Worth. For information contact Alfonso Mirabal at (214) 821-4501 or Father Gerry Kelly at (713) 529-1912. To register online visit www.texasmissioncouncil.org.

25

JOHN MICHAEL TALBOT – MUSIC, MEDITATION, PRAYER

7 p.m.

St. Vincent de Paul Church, 5819 W. Pleasant Ridge Rd., Arlington. For information, call (817) 478-8206.

March Dates

4

AN EVENING OF PRAYER & SHARING WITH THE SISTERS OF ST. MARY OF NAMUR

4 - 7:30 p.m.

Single women, within the approximate ages of 18 to 45. Our Lady of Victory Center, 909 West Shaw St., Fort Worth. For more information, contact Sister Yolanda Cruz, SSMN, at (817)-923-3091 or by e-mail at ycruz@fwdioc.org.

4-6

SINGLES ROAD TRIP - SAN ANTONIO

San Antonio Missions. For information, contact Tony at (817) 703-4312.

5

CALIX SUPPORT GROUP

10 a.m.

A. monthly support meeting for Catholics who are alcoholic and others who are struggling with addiction and seeking recovery. Holy Family Church, 6150 Pershing Ave., Fort Worth. For information, contact Deacon Joe Milligan at (817) 737-6768 ext. 105.

5-6

IWBS 'COME AND SEE'

Women high school through 50 years of age. Incarnate Word Convent in Victoria. For information, visit www.iwbsvictoria.org, call (361) 575-7111, or e-mail iwbsvoc@yahoo.com or iwbsvoc2@yahoo.com.

6

PRAYER AND FELLOWSHIP: THE LAY CARMELITES

2 - 4:30 p.m.

Chapel of The College of St. Thomas More, 3017 Lubbock St. in Fort Worth. For information, contact Phyllis Poth at | (817) 457-1746.

7 / 8

LENTEN VOCATION AWARENESS PROGRAM

6 to 9 p.m.

Single men and women ages 18-30

Men - Monday evenings March 7 - April 18.

Women - Tuesday evenings March 8 - April 19

St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. For more information, contact Father Kyle Walterscheid at (817) 560-3300 ext. 106 or vocations@fwdioc.org, or visit the vocation website at www.fwdioc.org.

12

THE NATIONAL CHAPTER OF PASTORAL MUSICIANS REORGANIZATIONAL MEETING AND CHORAL PHILHARMONICA

10:30 a.m. - 8:30 p.m.

St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth; and St. Andrew Episcopal Church, 917 Lamar St., Fort Worth. Registration deadline is Feb. 28. For more information, contact Joanne Werner at (817) 283-8746.

24

MINISTRY FOR PEOPLE WITH SAME SEX ATTRACTION

7 p.m.

Catholic Renewal Center, 4503 Bridge St., Fort Worth. For more information, contact Father Warren Murphy, TOR, at (817) 927-5383 or (817) 329-7370.

Official Assignments

The following assignments have been made by Bishop Kevin Vann:

Rev. Thomas Stabile, TOR, has been assigned as Dean of the West Central Deanery, effective, October 4, 2010.

ADVERTISE IN THE

NORTH TEXAS CATHOLIC

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Good Newsmaker

Beatificación de 1° de mayo programada para el Papa Juan Pablo II después de milagro aprobado

Por John Thavis
Catholic News Service
CIUDAD DEL VATICANO

El Papa Benedicto XVI aprobó un milagro atribuido a la intercesión del Papa Juan Pablo II, despejando el camino para la beatificación del fenecido Papa el 1° de mayo, domingo de la *Divina misericordia*.

La acción del Papa Benedicto el 14 de enero siguió más de cinco años de investigación sobre la vida y los escritos del pontífice polaco, quien murió en abril del 2005 después de más de 26 años como papa.

El Vaticano dijo que tomó cuidado especial con la verificación del milagro, la curación espontánea de una monja francesa con la enfermedad de Parkinson — la misma enfermedad que afligió al Papa Juan Pablo durante sus últimos años. Tres paneles del Vaticano separados aprobaron el milagro, incluyendo expertos médicos y teológicos, antes que el Papa Benedicto firmara el decreto oficial.

“No hubo concesiones dadas aquí en la severidad y minuciosidad procesales”, dijo el cardenal Angelo Amato, director de la *Congregación para las causas de los santos*. Por el contrario, dijo, la causa del Papa Juan Pablo estuvo sujeta a “escrutinio particularmente cuidadoso, para remover cualquier duda”.

El Vaticano dijo que comenzaría a ocuparse de los arreglos logísticos para las multitudes masivas esperadas para la liturgia de beatificación, que será celebrada por el Papa Benedicto en el Vaticano. El domingo de la *Divina misericordia* tenía importancia especial para el Papa Juan Pablo, quien lo hizo día de



fiesta en toda la iglesia a ser celebrado una semana después de la Pascua. El Papa murió durante la vigilia del domingo de la *Divina misericordia* del 2005.

Con la beatificación el Papa Juan Pablo será declarado “beato” y por lo tanto, digno de honor litúrgico restringido. Otro milagro es necesario para la canonización, mediante la cual la Iglesia declara santa a una persona y digna de veneración universal.

El portavoz del Vaticano, el padre jesuita Federico Lombardi, resumió mucho del

sentimiento en Roma cuando dijo que el Papa Juan Pablo sería beatificado sobre todo por sus dones espirituales de la fe, la esperanza y la caridad, que eran la fuente de su actividad papal.

El mundo fue testigo de esa espiritualidad cuando el papa oraba, cuando pasaba tiempo con los enfermos y sufrientes, durante sus visitas a los países empobrecidos del mundo y en su propia enfermedad, “viviendo en la fe, ante Dios y todos nosotros”, dijo el padre Lombardi.

El padre Lombardi dijo que el Vaticano se estaba preparando para mover el cuerpo del Papa Juan Pablo desde la cripta de la *Basilica de San Pedro* hasta la *Capilla de San Sebastián* en el nivel superior de la basílica al momento de la beatificación. La capilla, en el lado derecho de la iglesia justo después de *La Piedad*, de Miguel Ángel, es fácilmente accesible y espaciosa, factor importante dado el flujo constante de peregrinos que vienen a ver la tumba del Papa.

En el 2005 el Papa Benedicto puso al Papa Juan Pablo en la vía rápida hacia la beatificación, dispensando el período normal de cinco años de espera para la presentación de su causa de santidad. Eso parecía responder a los banderines de “¡Santo súbito!” que fueron

Madre Teresa de Calcuta acompaña al Papa Juan Pablo II mientras él saluda personas en el Hogar Para Moribundos en Calcuta, India, en 1986. El Papa Benedicto XVI aprobó un milagro atribuido a la intercesión del Papa Juan Pablo II, despejando el camino para la beatificación del fenecido papa el 1 de mayo, domingo de la Divina Misericordia. (Foto CNS-Arturo Mari)

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