



# NEWSMAGAZINE North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth

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## *Diocese dedicates largest Vietnamese Catholic Parish in U.S.*

*The people of  
Vietnamese Martyrs  
Parish in Arlington  
came together to build  
a monument to God.*



The new Vietnamese Martyrs Church building in Arlington, standing at 75 feet tall, with an area of 29,000 square feet, and with 2,000 seats, was dedicated Dec. 10, 2011.

(Photo by Juan Guajardo / NORTH TEXAS CATHOLIC)

*Story and Photos by Juan Guajardo ■ Correspondent*

**A**lmost two hours before the dedication of the new Vietnamese Martyrs Catholic Church in Arlington, Mary Nguyen and her brother, James Nguyen, braved the chilly morning weather to admire the outside of their church. After taking in the 75-foot bell tower, the large marble and granite statues depicting the stations of the cross lining the sidewalks, and the elegant oriental architecture with traces of Western and Spanish design, Mary Nguyen could only summon two words to describe it: “It’s beautiful.”

Indeed, those two words could sweetly sum up the splendor of the massive 29,000-square-foot church dedicated and consecrated by Bishop Kevin Vann Dec. 10 before a gathering of more than 3,000 parishioners, benefactors, priests, religious, and Arlington city officials.

“I’m very proud of it,” said Mary Nguyen, who along with her brother has been a parishioner of Vietnamese Martyrs for 10 years and has received most of her sacraments there. “I’m excited about going to church here.”

With 2,000 seats and various offices, the \$6.5 million building is the largest-capacity Vietnamese

Catholic church in the United States, according to Father Polycarp Duc Thuan, CMC, who has been pastor of Vietnamese Martyrs since 2007. Built in only 15 months, it’s a space that will serve a very necessary purpose, as the parish has grown to 1,600 families and during the four weekend Masses can have attendance totaling up to 4,000 people, Fr. Duc Thuan added.

“[The parishioners] are very happy, they’re very happy to have a new church — a beautiful church,” Fr. Duc Thuan said. “They’re very surprised, they cannot imagine how it can be like this.”

### **Home for former U.S. Episcopalians in the Catholic Church — Personal Ordinariate of the Chair of St. Peter — established Jan. 2**

*Bishop Kevin Vann of Fort Worth, who serves as the Ecclesiastical Delegate for the Pastoral Provision in the United States, reads a prepared statement during a Jan. 2 press conference announcing the new Houston-based ordinariate, as Father Jeffrey Steenson, a former Episcopal Bishop, and the ordinary for the new structure, looks on.*



Photo courtesy of Archdiocese of Galveston-Houston

**See full story on pages 18-19**

# Our Shepherd Speaks

## The Catholic Diocese of Fort Worth experiences Christian Unity with the the Pastoral Provision and the Anglican Ordinariate

Dear Brothers and Sisters in Christ,

One of the blessings about the life of Faith here in the Diocese of Fort Worth, especially with an eye to the Week of Prayer for Christian Unity, has been the lived experience of the Pastoral Provision and the recent announcement of the establishment of the "Ordinariate of the Chair of St. Peter" on January 2, 2012 at Our Lady of Walsingham in Houston, Texas. As I said at the news conference, both are, I believe complementary, yet distinct expressions of the Lord's will that "all may be one." They are first ecclesial movements toward something — full communion with the See of Peter — and not away from something.

With this Scriptural foundation of *John 17:21*, we can look to Blessed John Henry Newman, the Oxford Movement, and the fruit of the dialogues that came about after the Second Vatican Council. On a local level here in Fort Worth, especially with the recent passing of Bishop Clarence Pope, we see the fruit of ecclesial relationships, friendships, and good will, that has been evidenced by the ordination of priests of the Pastoral Provision for the Diocese of Fort Worth, and more recently, the erection of the Ordinariate of the Chair of St. Peter, under the patronage of Our Lady of Walsingham.

At a meeting of prayer and reflection with Episcopal priests of the Society of the Holy Cross in Fort Worth — several years before the announcement of the Ordinariate — one of the priests said that they were just waiting for someone to extend a hand. That hand had first been extended with the Pastoral Provision of Blessed John Paul II, and more recently with Pope Benedict XVI and the Ordinariate. One of the bishops of the Church of England, who was received into the Church last year and ordained a priest for the Ordinariate said "it used to be spoken of as 'swimming the Tiber'... Pope Benedict has built us a bridge."

In light of the recent establishment of the Anglican Ordinariate in the United States and the recent announcement of my new role as the Ecclesiastical Delegate of the Pastoral Provision in the United States, I would like to take the occasion of this column to more fully explain both the Pastoral Provision and the newly erected Ordinariate as they are both monumental moments in the history of both the Universal Church as well as for the Diocese of Fort Worth.

### THE PASTORAL PROVISION

The Pastoral Provision in the United States



Bishop Kevin Vann

was initiated during the pontificate of Pope Paul VI and was then established and headed by Blessed John Paul II. In 1980, the Holy See, in response to requests from priests and laity of the Anglican Church in the United States who were seeking full communion with the Catholic Church, created a Pastoral Provision to provide them with special pastoral attention. The Pastoral Provision serves as a response to the needs of a category of Christian faithful seeking full communion with the See of Peter:

*In July [1980] the President of the National Conference of Catholic Bishops received a letter from the Prefect of the Congregation for the Doctrine of the Faith indicating that the Holy Father, Blessed John Paul II, responding to the requests of members of the Episcopal Church to enter into full communion with the Catholic Church, decided to make the special pastoral provision for the reception of priests and laity into full communion with the Catholic Church. The decision provided for the priestly ordination of married, former ministers coming from the Episcopal Church and for the creation of personal worship communities which would be allowed to retain elements of the Anglican liturgy.*

— *Into Full Communion*, p. 8

The Pastoral Provision was a historic moment in the Church and paved the way for many former Episcopal priests to not only enter the Church, but also be ordained as priests in the Roman Rite. The Pastoral Provision also allowed entire Episcopalian parishes to enter the Catholic faith while retaining some aspects of the Anglican liturgy. The particular groups who initiated the request were "The American Church Union" and the Society of the Holy

Cross within the Episcopal Church. Here in the Diocese of Fort Worth, there were several former Episcopal priests who were ordained as Catholic priests, and most notably, the entire community of St. Mary the Virgin Episcopal Church in Arlington converted to Catholicism under the leadership of Father Alan Hawkins. Many other former Episcopalian priests and a handful of other Episcopal parishes across the country have since entered the Church through the Pastoral Provision.

It is important to note that this structure was approved by the Congregation for the Doctrine of the Faith. Overall, the Pastoral Provision has led to the ordination of more than 80 former Episcopal priests (and counting). The candidates involved in this process are taken on a case-by-case basis based on an exception granted under the Pastoral Provision. It is important to note that the Pastoral Provision is not a proving ground for optional celibacy in the Catholic Church but is a special invitation of the Holy See welcoming and allowing clergy of the Episcopal Church to become Catholic and continue their ministry in the Church as priests.

In order to meet the needs of these groups within the United States, the Holy See appointed as the first Ecclesiastical Delegate of the Pastoral Provision Cardinal Bernard Law, then Bishop of Springfield Cape-Girardeau, Missouri, who was subsequently succeeded by Archbishop John Meyers of the Archdiocese of Newark. The Ecclesiastical Delegate is tasked with overseeing the implementation of the Pastoral Provision in the United States. Specific duties and responsibilities of this delegate, include gathering candidate information for each former Episcopal priest from his sponsoring bishop to determine suitability for ordination into the Catholic Church and receiving priestly faculties within his diocese. The Ecclesiastical Delegate also establishes a body of theologians to provide an academic assessment and certificate of the candidates before they are approved for ordination. Last November, the Holy See appointed me as the new Ecclesiastical Delegate for the Pastoral Provision in the United States, succeeding Archbishop Meyers. As the new Ecclesiastical Delegate, I look forward to continuing the great work of the Pastoral Provision within our diocese, and I ask for your prayers for all candidates involved in the process of seeking full communion with the Catholic Church as Catholic priests.

### THE ORDINARIATE OF THE CHAIR OF ST. PETER

Now, let's turn our attention to the establishment of the Anglican Ordinariate in the United States. As the work of the Pastoral Provision has continued over the years, there

have been an increasing number of requests from several countries around the world, for former Anglican and Episcopalian communities to enter the Catholic Church corporately, or as a group, with a desire to retain many of the Anglican liturgical and pastoral traditions and structures. In November of 2009, Pope Benedict XVI promulgated the Apostolic Constitution *Anglicanorum Coetibus* (Anglican Body), which laid the framework for Anglican Ordinariates to be established in different countries or regions around the world that would allow former Anglicans to enter the Church corporately. Each Anglican Ordinariate, once established, has ecclesiastical jurisdiction similar to that of a diocese, but instead of having jurisdiction over a local territory, it instead encompasses entire countries or regions. This Ordinariate structure already exists in the Church in the form of the United States Military Ordinariate which has within its jurisdiction all of the United States military personnel throughout the world under Archbishop Broglio. He is the Ordinary. The Anglican Ordinariate is different from and moves beyond the scope of the Pastoral Provision because it encompasses the entire world and not just the United States. Former Anglican clergy and entire Anglican parish communities will be able to enter the Church not through a local diocese, but through the Ordinariate structure that encompasses entire countries or regions.

Each Ordinariate once erected, would be headed by an Ordinary, who in this case usually would be a priest who was formerly of the Anglican clergy. If the Ordinary is married, he would not be a bishop, but would oversee the governance and workings of the Ordinariate in a fashion similar to that of a bishop, but would not be able to ordain deacons, priests, or consecrate new bishops. On January 15, 2011, the Ordinariate of Our Lady of Walsingham was established in England, and Monsignor Keith Newton, a former Anglican bishop, was named its Ordinary.

Since *Anglicanorum Coetibus* was promulgated by Pope Benedict XVI in 2009, the process of establishing an Anglican Ordinariate was begun in cooperation with the Holy See and the United States Conference of Catholic Bishops. Cardinal Wuerl, the Archbishop of Washington, D.C., was named to head the USCCB Commission that would work with the Holy See in the establishment of the Anglican Ordinariate in the United States, and I, along with Bishop Robert McManus of the Diocese of Worcester in Massachusetts served with Cardinal Wuerl on this Commission. The Diocese of Fort Worth played an important role in the establishment of the Ordinariate in that 26 former Anglicans from three different

# CONTENTS

February 2012

## Features

- 7** *Bedford K of C donates sonogram machine to area pregnancy center*  
By Joan Kurkowski-Gillen
- 8** *Diocese will hold its first rally geared specifically for middle-schoolers*  
By NTC Staff
- 15** *Father Philip Brembah is redefining African ministry at St. Joseph*  
By Joan Kurkowski-Gillen
- 24** *Pope announces two new American saints, including first Native American*  
By CNS

## Departments

- 4-5** **Briefly**
- 11** **Catechesis**
- 12-13** **Voices**
- 14** **Features**
- 26-27** **Word to Life**
- 28-30** **Spanish**
- 31** **Calendar**

## A New Year, with new life in the Church

As the holidays came to an end, life got busy again, and before I knew it, I was back in a mundane routine, going through the motions of my life. There are so many exciting things going on that it's hard to believe I didn't notice, or didn't take the time to notice. Thankfully at my job, I'm forced to notice the exciting things happening in the Church, and that breathes new life into my new year.

We're living in an historic time, with Bishop Vann playing a major role in helping establish the Personal Ordinariate of the Chair of St. Peter for former Episcopalians in the U.S. The Bishop talks about it in his column on **Page 2**, and in statement he gave at a press conference on **Page 19**. New life is also visible in our **Diocese** section with a plethora of upcoming events, ranging from training for RCIA instructors to NFP teachers to end-of-life

counseling. Columnist Jeff Hedglen also talks about how to maintain that new life in Christ in the new year on **Page 14**.

And speaking of new life, this issue went to press right before all of the pro-life activities surrounding the anniversary of *Roe v. Wade*, but don't worry, we'll make sure to update the website at [www.fwdioc.org/ntc](http://www.fwdioc.org/ntc) so you can keep up with the Rally for Life, Respect Life Mass, etc. The **Bishop's Blog** at [www.fwdioc.org](http://www.fwdioc.org) is also sure to keep you updated on what he's doing to honor the unborn, as well as to the many other activities he's involved in. And as always, check our **Facebook** page: "North Texas Catholic Newspaper" for photo albums and other new material.

Tony Gutiérrez, Associate Editor

Anglican parishes in the North Texas region were received into the Church on September 25 as the first group to enter the Church as part of the Anglican Ordinariate. The formation provided by our Diocesan Department of Catechesis also provided a model of formation to be used to catechize those who are seeking to join the Ordinariate in the United States.

On January 1, 2012, the Holy See announced that Father Jeffrey Steenson, the former Anglican Bishop of Rio Grande, now a Catholic priest, has been named the first Ordinary of the Ordinariate of the Chair of St. Peter in the United States. Fr. Steenson, since he is married, will not be consecrated a bishop, but will have similar jurisdiction and canonical oversight of the Ordinariate as a bishop. The sacramental seat is the parish of Our Lady of Walsingham in Houston, which is a Pastoral Provision parish established in 1997. Upon being named the Ordinary, Fr. Steenson stated:

*This Ordinariate of the Chair of St. Peter must be, above all else, an effective instrument for evangelization. But Jesus taught us that the unity of Christian people*

*is the essential condition for evangelization (John 17:21). So this must be our hallmark: to build bridges, to be an instrument of peace and reconciliation, to be a sign of what Christian unity might look like. And gaudete in Domino semper (Philippians 4:4) to be joyful and happy Catholics!*

Over the coming months, Fr. Steenson will continue to work closely with the Holy See, the USCCB, and other bishops around the country with Anglican communities who desire to join the Ordinariate of the Chair of St. Peter to grow and establish the necessary structures of the Ordinariate and begin the process of receiving these Anglican communities into the loving embrace of Holy Mother Church. May we all keep Fr. Steenson and the work of the Ordinariate of the Chair of St. Peter in our prayers during this extraordinary time in the history of the Church.

Also on January 1 a large group from St. Timothy's Anglo-Catholic Church began their journey toward full communion at venerable Church of St. Mary of the Assumption in Fort Worth. They were warmly welcomed by Father

David Bristow, himself a priest of the Pastoral Provision, and a long time friend of Father Christopher Stainbrook, of the Episcopal Diocese of Fort Worth. The members of St. Timothy also join two other communities who are in the process of formation to enter the Ordinariate this coming Easter season. I also wish to acknowledge my friend, Bishop Jack Iker of the Episcopal Diocese in Fort Worth, for his friendship and counsel since my arrival here in these matters that affect both of our Dioceses, namely the Pastoral Provision and the Ordinariate.

As we continue to move forward in these truly historic times, I ask that you, as members of the Catholic Diocese of Fort Worth, support these communities and the work of the Ordinariate of the Chair of St. Peter in the Diocese of Fort Worth with your continued prayers and open arms of welcome as we continue to see the prayer of Christ come to fruition: that they all might be one!

*+ Kevin W. Vann*

+ BISHOP KEVIN W. VANN, JCD, DD  
DIOCESE OF FORT WORTH

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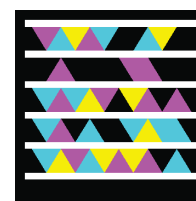
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## Vatican issues recommendations for celebrating Year of Faith

VATICAN CITY (CNS)—In an effort to help Catholics have a better and correct understanding of their faith and become authentic witnesses to Christ, the Vatican issued a list of pastoral recommendations for celebrating the upcoming Year of Faith.

The Congregation for the Doctrine of the Faith released a “note” Jan. 7 outlining the aims of the special year and ways bishops, dioceses, parishes, and communities can promote “the truth of the faith,” the congregation said.

It also announced that within the Pontifical Council for Promoting New Evangelization, a secretariat would be set up to suggest and coordinate different initiatives. The new department will be responsible for launching a special website for sharing useful information on the Year of Faith.

Pope Benedict XVI wanted the Year of Faith, which runs from Oct. 11, 2012, to Nov. 24, 2013, to help the Church focus its attention on “Jesus Christ and the beauty of having faith in him,” it said.

“The Church is well aware of the problems facing the faith” and recognizes that without a revitalization of faith rooted in a personal encounter with Jesus, “then all other reforms will remain ineffective,” it said, citing the pope’s Dec. 22 address to the Roman Curia.

The year is meant to “contribute to a renewed conversion to the Lord Jesus and to the rediscovery of faith, so that the members of the Church will be credible and joy-filled witnesses to the risen Lord, capable of leading those many people who are seeking it to the door of faith,” the note said.

Critical to renewing one’s faith and being a credible witness is having a firm and correct understanding of church teaching, it said.

Because the year’s start, Oct. 11, coincides with the anniversaries of the opening of the Second Vatican Council in 1962 and the promulgation of the *Catechism of the Catholic Church* in 1992, it would be an auspicious occasion to make the work of the council and the *Catechism* “more widely and deeply known,” it said.

The congregation said the pope “has worked decisively for a correct understanding of the council, rejecting as erroneous the so-called ‘hermeneutics of discontinuity and rupture’ and promoting what he himself has termed the ‘hermeneutic of reform,’ of renewal in continuity” with the Church and tradition.

The *Catechism* “is an integral part of that ‘renewal in continuity’” by embracing the old and traditional while expressing it “in a new way, in order to respond to the questions of our times,” it said. The note offers pastoral recommendations aimed at aiding “both the encounter with Christ through authentic witnesses to faith, and the ever-greater understanding of its contents,” it said.

Some recommendations for bishops, dioceses and parishes include ensuring there be better quality catechetical materials that conform to church teaching; promoting Catholic principles and the significance of Vatican II in the mass media; hosting events that bring artists, academics, and others together to renew dialogue between faith and reason; offering penitential celebrations; and putting a focus on liturgy, especially the Eucharist, it said.

It also called for Vatican II documents, the *Catechism* and its *Compendium* to be republished in more affordable editions and to distribute the texts digitally and via other “modern technologies.”

# Briefly

## Church, National, & International

### Italian state experts create colorations similar to those seen on the Shroud of Turin

VATICAN CITY (CNS) — Using high-tech lasers shooting pulses of ultraviolet light, Italy’s national research agency succeeded in reproducing on linen cloth colorations similar to those seen on the Shroud of Turin.

The Italian National Agency for New Technologies, Energy, and Sustainable Economic Development, or ENEA, spent five years looking for ways to recreate the micro-thin, yellow-sepia toned colorations that form the image of a man on the Turin shroud, said the Vatican newspaper, *L’Osservatore Romano*, Dec. 29.

According to tradition, the 14-foot by 4-foot Shroud of Turin is the linen burial shroud of Jesus. The shroud has a full-length photonegative image of a man, front and back, bearing signs of wounds that correspond to the Gospel accounts of the torture Jesus endured in his passion and death.

Scientists who conducted on-site tests of the shroud in 1978 discovered that the image was not painted, drawn, printed, or transferred on by heat and that the depth of coloration of the linen fibers is extremely thin — equivalent to the top cellular layer of each linen fiber, according to ENEA’s scientific report released in December.

The five-person ENEA team used a laser to shoot nanosecond-fast pulsating

beams of vacuum ultraviolet radiation or “extreme ultraviolet radiation” on a piece of linen cloth to create the same characteristics of coloration observed on the shroud — that is, the same sepia tonalities and the same superficial depth of coloration, the report said.

“We succeeded in getting a coloration of the linen that has both the tonality of color and the thickness of coloration that approaches (the properties seen) in the image formed on the Shroud of Turin,” the report said.

As a result, the researchers said, they have uncovered what could be the “distinct physical and photo-chemical processes that account for both coloration and latent coloration” due to dehydration from time or heat.

However, the ENEA experiments could only produce small dots of coloration on small swaths of cloth, it said.

No machine or energy source is currently capable of providing the total amount of power that would be needed to instantaneously color the entire image of an adult on a 14- by 4-foot piece of cloth, it said.

Also, they were unable to create the kind of color gradations that the shroud possesses, it said. Given the “great technological and scientific difficulties” in producing similar colorations, the hypothesis that the shroud is a medieval fake “does not seem reasonable,” said the report.



(CNS photo/Bob Roller)

A first-grade student works on a paper during class at St. Anthony Indian School on the Zuni Pueblo Indian reservation in New Mexico in late October, 2011.

### Education is key, says executive director of Black and Indian Missions

WASHINGTON (CNS) — Education is key to the Catholic Church’s evangelization efforts among Native Americans and St. Anthony Indian Mission School in Zuni, New Mexico, is “a case in point,” said Father Wayne Paysse.

Last October, the priest, who is executive director of the Washington-based Black and Indian Mission Office, visited the school in the Diocese of Gallup, New Mexico, which encompasses seven Indian tribes.

Principal Deborah Goering showed him around the elementary school. Accompanied by a reporter and photographer from Catholic News Service, Father Paysse stopped in every classroom, talking to the teachers, teachers’ aides, and students.

“We feel that there is nothing greater than the positive impact on evangelization among our Catholic Indian mission schools than a good teacher,” Father Paysse told CNS in an interview in his office in early December. “Education is most important, because education is like a ladder. It gives them an opportunity to climb out of the difficult environment they’re in.”

The school, on the Zuni Pueblo Indian Reservation, is tuition-free and depends on its development office to raise money to cover salaries,

operating expenses and facility upkeep.

“The children are very happy in our Catholic mission schools,” Father Paysse said. “We have wonderful, very dedicated, not only religious women and men but laity who teach in our mission schools. It’s really a ministry because believe me they’re not there because of the money.”

Goering feels the same about her job. Principal for three years, she arrived in New Mexico after many years as a principal in central New York. “This is where God wants me.”

Giving Native Americans the best education they could receive was a priority for St. Katharine Drexel, who spent her life and wealth ministering to American Indians and African-Americans. She built mission schools and churches across the country, helped by members of the religious order she founded — the Sisters of the Blessed Sacrament.

At St. Bonaventure School in Thoreau, N.M., also in the Gallup Diocese, Sister Consolata Beecher is “carrying forward her dream.”

Native Americans “cannot take their place in society, in levels of leadership” without education, “and the Catholic Church has to do it,” she told CNS.

A Laguna Pueblo Indian, Sister Consolata has been a member of St. Katharine’s order for 50 years.

VATICAN CITY (CNS) — The millions of refugees and migrants in the world are not numbers but people in search of a better life for themselves and their families, Pope Benedict XVI said.

“They are men and women, young and old, who are looking for a place they can live in peace,” the pope said Jan. 15,

### Pope prays for migrants, refugees seeking a better life

which the Vatican marked as the World Day for Migrants and Refugees.

The pope welcomed migrants living in Rome to his recitation of the Angelus in St. Peter’s Square and told the thousands of people gathered for the midday prayer that

migrants and refugees are not only recipients of the church’s outreach, but also can be agents of evangelization in their new communities.

In his main Angelus address, Pope Benedict spoke about the day’s Scripture readings at Mass and how Samuel

in the Hebrew Bible and Simon and Andrew, James, and John in the New Testament recognized the Lord’s call with the help of a wise guide.

“I would like to underline the decisive role of a spiritual guide in the faith journey and, in particular, in responding to

the vocation of special consecration in the service of God and his people,” the pope said.

“The call to follow Jesus more closely, to give up forming one’s own family in order to dedicate oneself to the larger family of the church, normally passes through the witness and

suggestion of a ‘big brother,’ usually a priest,” he said.

The role of parents, “who with their genuine and joyful faith and their conjugal love demonstrate to their children that it is beautiful and possible to build your entire life on the love of God,” also prepares young people to hear the call to priesthood and religious life, he said.

## Diocese announces Holy Cross Parish is forming the twentieth Catholic School in the diocese

THE COLONY — The Diocese of Fort Worth has announced the formation of a new Catholic school to open in the fall of 2012. Holy Cross Catholic School will initially be located at 303 King Road in Frisco, and will welcome its first students in August. A meeting for prospective parents was held Jan. 17. Registration for Holy Cross School began Jan. 25.

The new Holy Cross Catholic School comes as the result of Bishop Kevin Vann's concurrence with the recommendation of Father Michael Holmberg, and the leadership of Holy Cross Parish. Fr. Holmberg is the pastor of Holy Cross Parish in the Colony.

In the Holy Cross Parish bulletin for the New Year's weekend Masses, Fr. Holmberg recalled the parish's desire to build a school at its beginning 30 years ago. That desire was thwarted when it was determined there was not enough Catholic population to justify a school at the time. He goes on to say, "Approximately two years ago, another feasibility study ... was conducted by Meitler Associates on behalf of the Diocese of Fort Worth and Holy Cross. The results of that study indicate that, first of all, the Catholic population is now of sufficient size to support a Catholic school, and, secondly, the existing Catholic families of Eastern Denton County desire and want a school to educate their children in the Catholic educational tradition."

Fr. Holmberg wrote, "The school will be accredited when it opens and will begin with pre-k3, pre-k4, pre-k5 transitional, kindergarten, and first grade, adding a grade a year." The school will emphasize technology and the arts, with each student using an iPad while following the curriculum adopted by the Catholic School System of the Diocese of Fort Worth. Holy Cross Catholic School

**With the establishment of this new ministry — Holy Cross School — the dream, conceived years ago by the parishioners of Holy Cross is becoming a reality.**

— *Holy Cross Pastor Father Michael Holmberg*

will be the 20th school in the system." In time, the school will transition to the new parish location at the intersection of Teel Parkway and Lebanon Rd. in Frisco.

Marie Pishko, a Holy Cross parishioner and member of the Pastoral Advisory Council, has been named the founding principal of the new school by Don Miller, superintendent of schools for the Diocese of Fort Worth. Pishko has served most recently as principal of All Saints Catholic School in the Diocese of Dallas. She holds a masters degree in counseling and guidance as well as a masters of business administration. She has worked in Catholic schools in the Diocese of Wichita, the Archdiocese of Mobile, and the Archdiocese of Dubuque. As with other Catholic school start ups in recent years, the school will build toward becoming a kindergarten to eighth grade school, adding a grade each year.

In closing his announcement, Fr. Holmberg wrote, "All of this being said, with the establishment of this new ministry — Holy Cross School — the dream, conceived years ago by the parishioners of Holy Cross is becoming a reality."

## Texas Bishops applaud Fifth Circuit Court of Appeals decision to overturn restraint of Texas enforcement of sonogram law

**By Maria Huemmer  
Texas Catholic Conference**

AUSTIN — The Catholic Bishops of Texas applauded the Jan. 11 decision of the U.S. Fifth Circuit Court of Appeals in New Orleans to allow the state of Texas to enforce the sonogram law giving mothers access to the ultrasound images of their unborn children's hearts beating.

The ruling overturned a lower court's temporary order against enforcing the measure that requires doctors who perform abortions to show sonograms to patients, and describe the images and fetal heartbeat. The Fifth Circuit's ruling leaves the original case to proceed in the lower court.

The sonogram law was a high priority for the Bishops during 82nd Texas Legislature, because they believe it helps mothers recognize the humanity of their

unborn children and choose life. Cardinal Daniel DiNardo, of the Archdiocese of Galveston-Houston, was an ardent supporter of the legislation and today expressed gratitude for the court's ruling.

"Providing mothers access to sonograms informs them about the risks and complications associated with abortion. These consultations save lives by educating mothers who may not realize that the child in their womb is exactly that — a unique, irreplaceable human life," Cardinal DiNardo said.

Archbishop Gustavo Garcia-Siller of the Archdiocese of San Antonio was particularly impressed by Chief Judge Edith H. Jones' recognition of the state's legitimate interests in protecting life.

"The court today acted to protect the smallest voices of those whom God already knows, alive in their mothers' wombs," the archbishop said.

# Briefly

## Local & State



Photo courtesy of Brian Buettner, PNAC Photo

Joseph Keating, a seminarian at Pontifical North American College in Rome receives the book of the Gospels from U.S. Military Ordinariate Archbishop Timothy Broglio, symbolic of his having been instituted to the Ministry of Reader, Jan. 15. Joe is a parishioner of St. Mark Parish, Denton.



Photo courtesy of Brian Buettner, PNAC Photo

Matthew Tatyrek, a seminarian at Pontifical North American College in Rome receives the book of the Gospels from U.S. Military Ordinariate Archbishop Timothy Broglio, symbolic of his having been instituted to the Ministry of Reader, Jan. 15. Matthew is a parishioner of Holy Family Parish, Vernon.



Photo courtesy of Brian Buettner, PNAC Photo

Eight men back on the front row of these 66 Pontifical North American College seminarians who are about to receive the Ministry of Reader Sunday, Jan. 15 in Rome is Fort Worth seminarian Joseph Keating.

## Fort Worth seminarians Joseph Keating and Matthew Tatyrek are among 66 receiving the Ministry of Reader in Rome

ROME — Sixty-six seminarians of the Pontifical North American College were instituted to the Ministry of Reader during a celebration of the Eucharist, Sunday, Jan. 15 in Rome. Joseph Keating and Matthew Tatyrek of the Diocese of Fort Worth, who are in their first year of theological studies, were among those seminarians instituted.

The Archbishop Timothy P. Broglio, Archbishop of the Military Ordinariate in the U.S. and an alumnus of the college, celebrated the Mass and instituted the new readers. Among the concelebrants of the Mass were the American bishops present in Rome for their ad limina visits with Pope Benedict XVI, including Cardinal Donald Wuerl of the Archdiocese of Washington, DC, and Cardinal-elect Edwin O'Brien, Pro-Grandmaster of the Equestrian Order of the Holy Sepulchre of Jerusalem and former rector of the Pontifical North American College.

Handing the book of Sacred Scriptures to each seminarian, Archbishop Broglio said, "Take this book of Holy Scripture and be faithful in handing on the Word of God, so that it may grow strong in the hearts of His People."

In his homily, Archbishop Broglio

told the new readers that they are to live their lives "possessed by the word." He reminded them that their institution as readers was not merely a "stepping stone" on the way to priestly ordination, "but rather one more indicator of how we make the presence of Christ resound in a world hungering for Him, but lost in its search amid so many distractions."

The Ministry of Reader is one of the ministries seminarians receive as they proceed toward diaconal and priestly ordination. As the rite indicates, a reader is charged with proclaiming the Word of God in the liturgical assembly, instructing children and adults in the faith, and preparing them to receive the sacraments worthily.

Founded in 1859 by Blessed Pius IX, the Pontifical North American College serves as the American house of studies in Rome, where over 5,000 priests have been formed near the heart of the Church for service in dioceses across North America and around the world. The College strengthens the bonds between Rome and local Churches worldwide, and allows its students to study the Church's rich religious and cultural heritage at close range.



Former Tyler Bishop Alvaro Corrada del Rio, holds a portrait of his predecessor in Tyler, Bishop Edmond Carmody given him by "bishop artist" Michael Lawrence. (Photo courtesy of Deacon Rick Lawrence)

## Tyler artist pencils portraits of bishops; hopes to revive tradition of bishops' portraits

**By Jo Anne Flores Embleton  
East Texas Catholic  
Diocese of Tyler**

CANTON (CNS) — In an age of digital imagery, one young East Texas artist hopes to revive a tradition of hand-drawn portraits of Catholic bishops using pencil and paper.

Michael Lawrence, the 22-year-old son of Deacon Richard Lawrence, director of discipleship and stewardship for the Diocese of Tyler, and Nell Lawrence, director of Catholic Charities East Texas, said he's drawn human faces since he was a preteen. At the invitation of Bishop Alvaro Corrada, he began the 'Bishops of Tyler' portrait collection with an image of Bishop Corrada, who is currently apostolic administrator of the East Texas diocese.

"The bishop has always had a great love of the arts and a desire to encourage young artists, and he commissioned the works for his private collection," Deacon Lawrence recalled.

The result was a lifelike image of the Puerto Rican native, who was installed Sept. 12 as head of the Diocese of Mayaguez in his native Puerto Rico; the image was immediately adapted for use in the annual diocesan appeal. Bishop Corrada was Tyler's bishop from January 2001 until his appointment to Mayaguez.

"That piece was reproduced to make 30,000 keepsake cards," the artist recalled. "It was the start of the 'Three Bishops of Tyler' collection now on display at the Tyler chancery."

A self-taught artist who briefly attended the University of Texas at Tyler, Lawrence said he developed "my own methods" along the way, creating images primarily in graphite/pencil and some pen and ink.

Lawrence said he prefers the "simplicity" of black and white portraits.

"I like the simplicity of this tool to draw something so complex as the human face — you can get such detail with a sharpened pencil that you can't get with other mediums, like watercolor for example," he said. "There's a timelessness that doesn't come across in color."

His first showing was a collection titled "The Faces of America."

"I did portraits of Rosa Parks, Abraham Lincoln, John F. Kennedy, Martin Luther King Jr., the helmeted head of an astronaut and the head of an American eagle," he recalled, saying they were then made into 10-by-12-foot panels for use as a backdrop by his high school band's music competitions throughout the state.

A member of St. Therese Church in Canton, Lawrence said he considers his talent "a gift from God," and understands that not everyone possesses the ability to create art.

"My parents raised me in the Catholic Church; when I think about it, I guess that's where I first experienced art," he said. "My parents always encouraged my artistic expression, and Bishop Corrada was the first to commission my work — he really appreciates fine art, and I understand he likes to encourage young artists."

Although his desire is to return to a more classic style of artistry, Lawrence does employ current technology to help him get the job done.

Using a digital camera, he shoots a series of photos "to get just the right angles, the right shading, the perfect contrast, but more than that, I look for that shot that most expresses the personality of the subject," he said. "I prefer to use digital images (because) I'm looking for sharp details — my drawings are all about the smallest details."

For one Houston family, Lawrence's creation is a joyful reminder of the brother they lost two decades ago.

"It is so realistic," Ron Herzig said of the detailed portrait of his brother, Bishop Charles Herzig, who was ordained the first bishop of Tyler Feb. 27, 1987, and served until his death of cancer Sept. 7, 1991.

"Every little feature is there: The eyebrows, the nose, his cheeks ... I was so amazed at how well it (depicted his brother), that I feel like he's looking at me all the time," he said. "Michael did a beautiful job of this, and the rest of the family will be so excited when they see it. We just weren't expecting this at all."

Lawrence has completed six prelates' portraits since his first detailed sketch of Bishop Corrada. They include Cardinal Daniel N. DiNardo of Galveston-Houston and Auxiliary Bishop Eduardo A. Nevares of Phoenix.

Lawrence said he hopes to continue making a living with his art, ultimately as "the portrait artist of bishops."

"Up until about 100 years ago, it was a pretty common thing for bishops to have their portraits made, and I'm hoping to bring that custom back as more and more bishops take notice of my work," he said. "Maybe someday I will have a chance to draw a portrait of the pope."

**Editor's Note:** For more information about Texas artist Michael Lawrence, visit his website at [www.bishopartist.com](http://www.bishopartist.com).

# Diocese

## Sister Inés Díaz joins staff of diocese as delegate for Hispanic Ministry

By Michele Baker  
Correspondent



Sister Inés Diéz, SSMN

Sister Inés Díaz, SSMN has joined the staff of the Diocese of Fort Worth as delegate for Hispanic Ministry. She comes to this position after six years in Hispanic Ministry at St. John the Apostle Parish in North Richland Hills.

"I feel challenged to work for the diocese," Sr. Inés said in an interview. "We need to be open. We need to listen. I am trying to ask people what they want. I will need to work with all the different offices. It's very exciting and a big challenge."

Soft-spoken with a gentle way about her, Sister Inés isn't afraid of challenges. Answering her call to the religious life brought her face to face with

many of them, beginning with herself.

"I wasn't thinking of the convent," she remembers. "I had a boyfriend. I was in love. We talked about getting married and

having children."

Such plans would seem to be expected from an 18-year-old, South Central Mexican woman from a family of 10 children. Yet something was holding her back, a tiny whisper from the Lord. Even so, most of the religious sisters she'd encountered were teachers, and Sr. Inés didn't see herself needing the religious life to follow that path.

"I thought, if I want to teach, I can go to school and become a teacher and still marry and have a family," she explained. "But I used to think about what it would be like to be a missionary."

So when the whisper grew more insistent, Sr. Inés found herself visiting the sisters of the Missionary Catechists of the Sacred Hearts of Jesus and Mary (known as *Las Violetas*). There, it became clear that she had responded to a

genuine call from God.

"It was hard," she recalled. "It was hard to leave my family and hard to leave what I thought my life would be."

It became even more difficult when her decision to enter the convent was not received well by her father. Although Sr. Inés had nine siblings, only one of them was a girl, and her father balked at the idea of one of his precious daughters becoming a religious.

"But I told him, 'I'm not asking for your permission. I'm letting you know what I am going to do,'" she said. "And years later, he told me that it was good that I said that because if I had asked him, he'd have told me 'no.'"

As a Missionary Catechist of the Sacred Heart, Sister Inés traveled to Spain and Bolivia where she did ministry at parishes and at the diocesan level.

"It was a very rich experience," she said. "A very beautiful time. It made me open and it made me grow up."

After 18 years with *Las Violetas*, Sr. Inés began a discernment process that led her to the Sisters of St. Mary of Namur here in Fort Worth. In 2005, she came to the United States and began working at St. John the Apostle Parish in North Richland Hills, and in 2010 she officially changed communities, becoming a Sister of St. Mary.

"Now I am 27 years as a religious and it is a beautiful life," Sister Inés said with a satisfied smile on her face.

And what about Daddy?

"My sister is married and she has five children," Sister Inés explained. "So my father said that he had two daughters: one for him and one for the Lord."

## Office of Family Life hopes Natural Family Planning training weekend, offered in English and Spanish, Feb. 10-12, will help recruit and train teachers from throughout the diocese

*"He said to them, 'The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest'"*

— Luke 10:2

The Diocese of Fort Worth hopes to be able to make Natural Family Planning a required part of marriage preparation throughout the diocese, but without an adequate number of volunteer teachers, the diocese must wait, said Chris Vaughan, diocesan director of the Office of Marriage and Family Life.

"For the demand we have for Catholic marriages, we need more teachers," Vaughan said.

For this reason, the diocese has invited the Couple to Couple League (CCL) to offer a training session for NFP teachers in English and Spanish Feb. 10-12 at St. Elizabeth Ann Seton Parish in Keller. The training is free,

"The sympto-thermal method makes use of all the known signs of fertility, as opposed to just a single sign of fertility."

— Mary Kouba, CCL instructor

but organizers are requesting a \$40 donation to cover food and childcare costs.

"Marriage has a 50 percent divorce rate, so we're doing as much as we can to make their marriages successful, and part of that is understanding the Church's teachings," Vaughan said. "The divorce rate for people using NFP is two percent."

Vaughan said there is especially a need for teachers from outside the Tarrant County area, noting the strain attending multiple classes in Fort Worth puts

on some couples preparing for marriage.

"A couple from Abbott couldn't come up for three or four classes because it's a two-hour drive, so we're trying to recruit teachers, especially outside the Tarrant County area, so we can make that [diocesan goal] a reality," Vaughan said. "We've made phone calls, focusing on all the parishes outside Tarrant County, asking pastors if they know of any couples who practice NFP and want to teach it."

CCL is an international

organization based in Cincinnati that teaches the sympto-thermal method of NFP. CCL has chapters spread across the country. Bill and Mary Kouba, the chaircouple for the CCL of Fort Worth, said the training is for married couples already practicing this particular method of NFP and wanting to teach it.

"The sympto-thermal method makes use of all the known signs of fertility, as opposed to just a single sign of fertility," said Mary Kouba, explaining the difference between the sympto-thermal method and other methods of NFP such as Creighton or Billings.

Although CCL offers training online, it could take approximately nine months to complete certification. While those attending the training session will still have to complete online work, participants will still complete more than 50 percent of their

certification requirements during the training.

"We've been teaching for 27 years, and it's rewarding to help couples build better marriages. It's a privilege to serve in this way," said Bill Kouba.

Pre-registration for the training weekend is required. Interested married couples should contact Bill and Mary Kouba at (817) 370-9193, or at [wmkouba@swbell.net](mailto:wmkouba@swbell.net) before Friday, Feb. 3. Married couples interested in being trained as teachers in Spanish should contact Paula Macias at (682) 502-4237, or at [paterrazas@yahoo.com](mailto:paterrazas@yahoo.com). For more information about NFP in general, visit the diocesan website at [www.fwdioc.org/ministries/nfp](http://www.fwdioc.org/ministries/nfp), or contact Chris Vaughan at (817) 560-2452, ext. 269, or at [cvaughan@fwdioc.org](mailto:cvaughan@fwdioc.org), or contact diocesan NFP Coordinator Tony Abadie at (817) 560-2452, ext. 252, or at [aabadie@fwdioc.org](mailto:aabadie@fwdioc.org).

# Respect Life

At all stages

## Bishop Vann blesses real time ultrasound machine donated to Mother and Unborn Baby Care by K of C Council 7641

Story and Photos  
By Joan Kurkowski-Gillen  
Correspondent

“It will show the mothers who come here God’s creation.”

That’s the impact Fort Worth Bishop Kevin Vann hopes a new ultrasound machine will have on women considering abortion. The state-of-the-art Acuson X300 system, purchased for Mother and Unborn Baby Care by Knights of Columbus Council 7641 in Bedford, provides 3D/4D real time images of a child in the womb.

Several members of the St. Anthony the Miracle Worker Council of the Knights based out of St. Michael Church in Bedford were present Jan. 13 to watch Bishop Vann bless the high-tech equipment after he celebrated Mass at the crisis pregnancy center. Purchasing sonogram machines, so abortion-minded women can view the life within them, became a priority for the Knights of Columbus national organization on Jan. 22, 2009 — the 36th anniversary of the Supreme Court’s *Roe v. Wade* decision legalizing abortion on demand. Since then the Knights Supreme Council has matched funds raised by local councils for the costly imaging systems. The units can retail for more



**Above:** Members of the Knights of Columbus and others watched reverently as Bishop Vann blessed the new ultrasound machine at Mother and Unborn Baby Care.

**Right:** Supporters of MUBC and representatives of the Knights joined in the Mass celebrated by Bishop Vann.



than \$100,000.

“The Knights here have been very generous,” Bishop Vann said, praising the group’s efforts to promote a culture of life. “They are really committed to their vision.”

Jerry Miller, who spearheaded the project for Council 7641, believes the machine will save lives.

“Watching the baby and seeing

the heartbeat does change minds,” he explained. “According to our research, 80 to 90 percent of women contemplating abortion will keep the baby after a seeing a sonogram.”

Before donating an ultrasound machine, the Knights of Columbus must follow strict guidelines which include receiving approval from the bishop and diocesan pro-life director.

“It must then go to an ongoing organization that can handle it,” Miller added.

Chuck Pelletier, Mother and Unborn Baby Care director, says the gift is an extra tool volunteers can use in counseling abortion-bound women who walk through the door. In the past, these mothers were referred to a doctor’s office for their sonograms.

“I think offering a free sonogram will bring more women who are considering abortion to our center,” Pelletier said.

When the crisis pregnancy center opened 27 years ago, advertising free pregnancy tests attracted people in a similar way. Abortion clinics typically charge a \$100 non-refundable fee for a sonogram.

“They keep the money, even if the woman does not go through with the procedure,” he added.

The pro-life advocate calls the images produced by the center’s new ultrasound machine “spectacular.” While a trained technician is performing the scan, patients can view three dimensional pictures of their moving baby displayed on a 32-inch monitor hung across from the examination table. Mothers receive a photo of the baby and a CD with the heartbeat to take home.

“It’s in 4-D real time, so when the baby sticks a thumb in his mouth, the mother sees it on the screen as the baby is doing it,” Pelletier continued. “The biggest advantage of this machine is that it’s going to save more babies because more women thinking about abortion will come in to see us.”

Sandra Williams, a board certified echo cardiographer and Jessica Morgan, an emergency room nurse, both volunteers, received additional training to administer the sonograms. The equipment was installed at the center in December.

“The reaction from women getting sonograms has all been positive. They’re amazed by what they see,” Williams observed. “I show them how far along (with the pregnancy) they are and, hopefully; they have a change of heart.”

Workers at Mother and Unborn Baby Care have dubbed the new ultrasound machine “Stella Maris,” which means “Star of the Sea” in Latin.

“It’s a title given to the Blessed Mother,” Pelletier explained. “We purposely dedicated it to her and call on her to shed the light of Christ on these women, so they make the right decision.”

## ‘Health Transition Workshop’ Feb. 25 in Arlington will offer participants Catholic perspective on making end-of-life decisions

By Jerry Circelli  
Correspondent

Father Tom Kennedy, pastor of Holy Angels Catholic Church in Clifton, has had to counsel the faithful through all stages of life in his calling as a priest.

One of the most challenging aspects of that counseling has involved helping families and their loved ones with critical end-of-life decisions that they must often make in hospitals with little or no time to pray, discuss, or contemplate. For that reason, Fr. Kennedy has joined with the Knights of Columbus St. Jude Council 6269 in Arlington to help people prepare now, through the thoughtful and spiritual guidance of the Catholic Church, for their final days or hours on earth.

Titled “Health Transition Workshop,” Fr. Kennedy’s insightful discussion is scheduled from 9 a.m.

to noon, Feb. 25, at the Knights of Columbus St. Jude Council Hall, 2625 South Cooper St., in Arlington.

“The purpose is to help people understand health care and end-of-life decisions from the Catholic perspective,” said Fr. Kennedy. “It’s something that’s a mystery for many people.”

What do you do when someone is consciously at the end of his or her life, or is in a coma? When do we have moral obligations to accept treatments? When do we have options? Where and when can we draw the line on certain medical care? How are Catholic teachings and perspectives different from other practices that are gaining acceptance? What about leaving a hospital for hospice care at home? What should we consider? And, what are the church’s views on organ donation?

These are just some of the questions Fr. Kennedy will answer and discuss at the upcoming workshop.

“For something that lasts only about three hours, I try to make it very comprehensive,” said Fr. Kennedy. In the course of the workshop, attendees will have the opportunity to complete an Advance Medical Directive and Health Care Proxy, or they can take the documents home with valuable resource information and fill them out at a later time. The Advance Medical Directive specifies medical procedures a patient wishes to receive or avoid. The Health Care Proxy identifies an individual who can make medical decisions on behalf of a patient when that person is no longer able to do so.

Some people will leave the workshop with a set of completed and signed documents, Fr. Kennedy said, while others will come away with

valuable knowledge to make future decisions. “It’s a place where people can say, ‘Well, this is where we start.’”

The workshop and discussion of end-of-life issues are made possible by the sponsorship of the Knights of Columbus St. Jude Council 6269 and efforts headed up by Jerry Hauck. This will be the fifth year Hauck and his fellow Knights have hosted the event, which will include refreshments, the *National Catholic Bioethics Center’s A Catholic Guide to End-of-Life Decisions*, related forms, and a book titled *A Will To Live: Clear Answers on End of Life Issues*, authored by the Archbishop Jose Gomez, archbishop of Los Angeles and former archbishop of San Antonio.

Both Hauck and Fr. Kennedy have a genuine interest in sharing Catholic teachings on these health issues with the community. Each delved into similar discussions with their own family members in years

past and valued the time spent in conversations with their loved ones. They learned valuable Church teachings in the process.

“We must be guardians of our bodies as temples of the Holy Spirit,” said Hauck. “Our objective is to make knowledgeable decisions based on the teachings of God.”

Fr. Kennedy added the perfect example. “Jesus was preparing his disciples constantly for the end. If we’re paying attention to our lives as Catholics, the end is what we live for. In being prepared for the end, we’re actually continuing the call of Jesus to his disciples to always think about the end of your life, because if you are not prepared, it will be like a thief in the night who will catch you unaware.”

To reserve materials and your place in the free Health Transition Workshop, contact Jerry Hauck at (817) 462-8186.

# Diocese

## Bishop Vann asks for prayers for 'Envisioning' as sessions begin

The visible phase of a diocesan "Envisioning" process set in motion by Bishop Vann last May is about to begin, and he and the leadership team of diocesan leaders is asking for the prayers of all in the diocese for God's guidance on the process.

Under Bishop Vann's leadership, a group of diocesan and parish leaders has been working with facilitators from the Catholic Leadership Institute to lay the foundation for gathering input from all the recognized leadership of

the diocese, including representatives of the Presbyteral Council, the Diocesan Pastoral Council, parish councils, parish staffs, other parish leadership (at the pastors' discretion), and Catholic Center staff. The goal of the process is to provide Bishop Vann with a broad representation of the opinions and perceptions of the faithful in the diocese to help him formulate a mutually shared vision for the Diocese of Fort Worth.

As Bishop Vann put it in the

letter of invitation to the Envisioning Leadership Team in May of last year, "After shepherding you for almost six years, I desire for us to chart a course that is hopeful, faithful, and life-giving as we journey into the future of the Diocese of Fort Worth."

Beginning in February, the process will move forward with Envisioning sessions held in five locations, convenient to the various regions of the diocese. Invited leaders in the regions, as well as invited

diocesan staff members, will offer their own prayerfully considered ideas in an open conversation of what Bishop Vann terms in his letter of invitation, seeking what the Diocese of Fort Worth "can be" in service to the Kingdom of God...."

After these meetings have been completed, the input from the leadership of the diocese will be gathered and fashioned by the Envisioning Leadership Team into a report to the bishop with the goal

of creating "a mutually shared vision ... that is rooted in the life of the local Church."

Bishop Vann will publish his vision for the diocese, informed by the Envisioning process in the fall of 2012, having prayerfully considered the input gathered from leaders from every corner of the 28 counties of the diocese. Bishop Vann's articulated vision, will then be used to help guide the local Church as it moves into the future.

## First diocesan Middle School Rally **NO1B4ME** will feature music, speakers, Mass, and Perpetual Motion Ministry, Feb. 18

Larry West, coordinator of middle school ministry at Good Shepherd Church in Colleyville, says he has worked with hundreds — if not thousands — of adolescents over his past 30 years as an educator and youth minister. The married father of three especially enjoys the energy and enthusiasm of young teens, he explains, adding, "Kids in the sixth through eighth grades have a tremendous hunger to know God. The biggest mistake we adults can make is to think that they don't want to explore their faith, to examine their Catholic identity. Our young people are hungry to know the truth, and to grow closer to Christ."

In response to that need, West is serving as coordinator of an upcoming diocesan middle school rally for Catholic sixth, seventh, and eighth graders. The event, expected to draw approximately 700 youth and their adult leaders, will take place Saturday, Feb. 18 from 10:30 a.m. to 8:30 p.m. at Most Blessed Sacrament Church, 2100 N. Davis Dr. in North Arlington. The cost is \$30 per person prior to the Feb. 3 early registration deadline, and \$40 after that date. Participants will bring their own lunches; the evening meal is included in the price for the day.

"No1B4Me" is the theme of the event, says West, noting that the keynote presenters, music ministers, and breakout session leaders will all be focusing on the gifts — and challenges — that young people encounter in a technology-driven culture.

"Our kids need to recognize that technology and social media

can be a real gift from God if utilized in the right way," says West. "We will be offering the use of Scripture, Rosaries, knowledge of the saints, and faith journals as a 'low-tech' way of deepening our communication with Christ. We will also be learning about how we can use texting, the Internet, and Facebook to deepen that faith connection."

A special feature of the rally will be the high-energy closing Mass, led by Father Jeff Poirot, pastor of Holy Family Church in Fort Worth, says Kevin Prevou, director of Youth, Young Adult, and Campus Ministry for the diocese.

"Our celebration of the Eucharist together will be the highlight of the day," Prevou says, "and leading up to that experience, we will all enjoy great music, inflatables, games such as 'Live Angry Birds,' interactive presentations, and the opportunity for hundreds of Catholic youth to have fun together while growing in their understanding that our faith is not only relevant, but absolutely necessary to be successful and happy in our world today."

"The rally will offer a tremendous amount of movement and fun, because that's what this age group needs. We know that they will especially enjoy the activities offered by our presenters from Perpetual Motion Ministry. Together we will be building a "cell phone tower" to God, as a way of emphasizing the conversations that God wants to have with all of us."

The rally is a way for young adolescents to see that "your faith can be a fun and enjoyable thing

that you can share with others in person and through technology, too," says West. "Our main message of the

day is, 'Don't let technology control you. You can control technology and put your faith out there.'

For more information about the rally, visit [www.fwdioc.org](http://www.fwdioc.org) or call (817) 560-2452 x 255.

# NO1B4ME

**Catholic Middle School Rally**  
February 18, 2012

**"You shall have no other gods before me." - Exodus 20:3**



**Middle School Rally**  
February 18, 2012  
10:30 a.m. to 8:30 p.m.

**Most Blessed Sacrament Catholic Church**  
2100 N. Davis Drive  
Arlington TX, 76012



**Presenters:**




Monarch Catholic Ministries  
**Doug Tooke & David Casey**




Perpetual Motion Ministry  
**Scott Dougherty & Tony Vasinda**

To learn more visit: [www.fwdioc.org](http://www.fwdioc.org).  
Catholic Diocese of Fort Worth, Office of Youth, Young Adult & Campus Ministry



# Nolan Catholic Mardi Gras at Cowboys Stadium Feb. 11 to be a highlight of 50th Anniversary observance



**By Joan Kurkowski-Gillen  
Correspondent**

It promises to be a celebration worthy of Nolan Catholic High School's 50 years of success in education.

This year's golden anniversary Mardi Gras dinner and auction is set for Saturday, Feb. 11 at Cowboys Stadium in Arlington. Festivities begin at 3:30 p.m. with \$25 stadium tours and will continue with a 5:30 p.m. Mass. Dinner is seated at 7:15 p.m. The evening includes a silent auction, live auction, and dancing until midnight to the sounds of Canta Rhythm & Brass. Guest parking at Cowboys Stadium is free courtesy of Allen Samuels Dodge, Chrysler Jeep RAM.

Individual reservations are \$85 and table sponsorships are available.

The annual Mardi Gras fundraiser is part of a yearlong calendar of activities marking the 1961 opening of Nolan Catholic High School. Founded by the Marianist Brothers and the Sisters of St. Mary of Namur, the 4501 Bridge St. campus has served more than 9,000 students during its history and remains Tarrant County's oldest and largest Catholic college preparatory school.

Proceeds from Mardi Gras ticket sales and auctions are used to support a variety of vital needs at Nolan, including academic programs, campus improvements, and financial assistance for families in need.

"It's a grand venue for a grand event," says coordinator Jana McWilliams, describing the selection of Cowboys Stadium as one of the special touches chosen to reflect the school's golden jubilee celebration. "What we've done is being very well-

received."

So many alumni are donating auction items and have purchased tickets that, "we're very close to being sold out," the organizer adds. Support is also coming from Fort Worth's civic community. Police Chief Jeffrey Halstead, Fire Chief Rudy Jackson, Jr., and City Councilman Danny Scarth are expected to attend the event. Both the police and fire departments have contributed items to the auction.

"I think it's wonderful that so many people are recognizing our 50th anniversary," McWilliams said. "It's an exciting time for our school."

Some of the items up for auction at the fundraiser include a one-week condominium stay at Hawaii's Hanalei Bay Resort, a July 4th Myrtle Beach vacation, a one-week Canadian vacation at Whiski Jack Creekside Resort in British Columbia, and a week's lodging in Steamboat

Springs, Colorado. School parents, alumni, and supporters have also donated shopping and restaurant gift certificates as well legal services, a custom designed fire pit, crawfish boil, and an autographed print by Leroy Neiman.

Everyone is invited to participate in the online auction for "all things Nolan" beginning Jan. 20. Reserved parking spots, choose your locker, and water boy duties during Viking football games are some of the more popular items up for bid.

"Mardi Gras is a special way to celebrate our 50 years so we're looking forward to a lot of alumni joining us for the evening," says Annette Kearns, the school's communications director.

To donate auction items or make a reservation call the school at (817) 457-2920 or visit [www.nolancatholic.org](http://www.nolancatholic.org) and click on the Mardi Gras link.



## Catholic Charities Spotlight: VITA helps qualifying families with taxes



TCU students Lori Gangi (left) and Haleigh Wiederrich volunteered for the VITA program during the 2010 tax season, assisting clients, helping them fill out necessary forms, and when eligible, helping them obtain additional resources.

She was the single, working mother of two young children, both with special needs. "Mary," a client of Catholic Charities' Volunteer Income Tax Assistance (VITA) program, earned less than \$35,000 a year, and was grateful for the cost-free help in preparing her 2010 income tax.

"Her two sons both have muscular dystrophy," recalled Cindy Casey, Volunteer Manager for the VITA program. "She couldn't believe it when our volunteers helped her to prepare her taxes, then gave her the news that she qualified for a \$7,500 refund. She was absolutely ecstatic. She told us that she was now going to be able to purchase an electric wheelchair for her sons."

VITA, an IRS-supported, free income tax preparation program for qualifying families throughout Tarrant County, is part of Catholic Charities Fort Worth (CCFW) and United Way of Tarrant County's effort to assist families in becoming financially self-sufficient. Many working individuals and families are unaware of the Earned Income Tax Credit (EITC), which can mean up to an additional \$5,751 in tax refunds for families earning less than \$49,078 a year.

During last year's tax season, the VITA program prepared 2,816 tax returns, refunding \$5 million and \$1.77 million in Earned Income Credits, noted Lauren King, CCFW Director of Programs. "While helping clients to prepare their taxes, we also referred over a thousand households to other resources, such as assistance

with housing, financial education, career development, food stamps, and medical needs," she added. "This kind of comprehensive approach to helping families to achieve financial stability is unique to our Catholic Charities and United Way partnership."

Empathetic, trained volunteers are the key to the success of the VITA effort, said Casey, noting that in addition to skilled tax preparation and review, free on-site childcare is offered by appointment. "Our volunteers know that they are part of a program that prevents people from being taken advantage of," she said. "Some preparers are charging hundreds of dollars, while VITA offers all services at no cost. This effort is an opportunity to truly make a difference in someone's life, by helping VITA clients to receive the largest lump sum of money that they will see in a year. Coupled with our financial education program, this gives working families the opportunity to lift themselves out of poverty."

Volunteers are needed to assist VITA clients during the 2011 tax season in a variety of ways, including with tax preparation and review, translation services, and child supervision.

For more information about VITA, the 11 IRS-certified sites and mobile service, and opportunities to train and serve as a volunteer, call United Way's 2-1-1 or Catholic Charities at (817) 534-0814, or visit [www.catholiccharitiesfortworth.org](http://www.catholiccharitiesfortworth.org). Walk-ins are welcome; appointments can also be scheduled by telephone.

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**To Report Misconduct**

If you or someone you know is a victim of sexual misconduct by anyone who serves the church, you may

- Call **Judy Locke**, victim assistance coordinator, (817) 560-2452 ext. 201 or e-mail her at [jllocke@fwdioc.org](mailto:jllocke@fwdioc.org)
- Or call the **Sexual Abuse Hotline** (817) 560-2452 ext. 900
- Or call The Catholic Center at (817) 560-2452 ext. 102 and ask for the moderator of the curia, Father Stephen J. Berg

**To Report Abuse**

Call the Texas Department of Family Protective Services (Child Protective Services) at (800) 252-5400

# Diocese

## Formation Day for RCIA and RCIA Adapted for Children, Jan. 28 at Immaculate Conception in Denton, will offer English and Spanish presenters, workshops

**Michele Baker  
Correspondent**

On Saturday, Jan. 28, the Diocese of Fort Worth will host an RCIA and RCIA Adapted for Children Diocesan Formation Day. Sponsored by the Pope John Paul II Institute School of Catechumenal Ministry, the day-long event will be held at Denton's Immaculate Conception Church.

The Pope John Paul II Institute is a vehicle for adult catechesis in the Diocese of Fort Worth. The Institute is comprised of three schools: A School of Catechesis, the School of Lay Ministry, and the School of Catechumenal Ministry which provides training for those involved with the Rite of Christian Initiation for Adults (RCIA) and RCIA Adapted for Children.

Now in its third year, the annual RCIA Formation Day grew out of training days that were formerly held

throughout the year.

"The Institute, though still in its infancy, has offered a number of opportunities for training," said Martha Tonn, director of catechesis at Immaculate Conception, which is hosting this year's event. "And when you see the scope of the RCIA program, it's easy to see why there's an entire school devoted to this. In my parish we have RCIA programs in English and Spanish, for adults, teens, and children; each program has a team of 8 to 12 members."

Lucas Pollice, diocesan director of Catechesis said, "Every member of the RCIA team, from parish directors to sponsors, would benefit from participating in the Formation Day. And even though attendance is not mandatory, we always have a strong turnout."

Which is as it should be. The *General Directory for Catechesis* issued

by the Vatican's Congregation for the Clergy in 1997 states that the catechumenate is the model form of catechesis for all the faithful.

"You have a microcosm of the parish represented in the program," explains Tonn. "And numerous studies have shown that the more faithfully your process of catechesis for the catechumenate reflects parish life, the more likely the people who experience the process are going to stay involved in the parish and their faith."

This year's RCIA Formation Day will feature keynote addresses in English and in Spanish with breakout sessions on a variety of pertinent topics. Cost is \$15 and includes all materials and lunch. Registration deadline is Monday, Jan. 23.

For more information or to register, contact Lucas Pollice at 817-560-3300 Ext. 260 or at [lpollice@fwdioc.org](mailto:lpollice@fwdioc.org).

**Right:** Director of Catechesis Lucas Pollice and Fr. Stephen Jasso, TOR, discuss finer points of theology at the 2009 RCIA Formation Day for clergy. (Photo by Juan Guajardo)



**Below:** All eyes are on the presenter in this photo from the 2009 RCIA Formation Day for Clergy. (Photo by Juan Guajardo)



**The Stephen Breen Memorial Foundation hosts an evening dedicated to "giving wings" to the students and young cancer patients that it serves.**

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**Jacquelyn Batson**  
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[sbreenfdn@gmail.com](mailto:sbreenfdn@gmail.com)

**KEYNOTE SPEAKER:  
CATHY RUSH**

Cathy Rush was the head women's basketball coach at Immaculata from 1972-1977. She led Immaculata to three consecutive AIAW national titles from 1972-1974. She led the Mighty Macs to six consecutive Final Four appearances in her six seasons with the school, attaining a 149-15 record. Rush was inducted into the Basketball Hall of Fame on April 7, 2008.

*The Mighty Macs*, a movie about the season leading to Cathy's team's first women's national basketball championship in 1972, was just released in October. Cathy is a breast cancer survivor and a spokesperson for the American Cancer Society.

**STEPHEN BREEN**  
MEMORIAL FOUNDATION

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.  
*Isaiah 40:31*



*Business casual.*

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# Catechesis

## Open Wide The Doors To Christ

By Lucas Pollice

One of the great challenges that face us as Catholics as we move forward with the New Evangelization is witnessing and teaching the proper relationship between faith and reason. As our culture becomes increasingly secular, more and more people rely purely on science and reason as the source of truth, and not Christ and the Church. Anything proposed from a position of science or reason is readily accepted as true with little reflection or questioning. On the other hand, anything that is proposed from a religious standpoint is oftentimes immediately questioned and is seen as opposed to reason and therefore, not true.

However, God is the only genuine source of truth, and what God has revealed to us through Christ and entrusted to the Church fully reveals to us who God is and who we are as human beings created in the image and likeness of God. Faith, rather than being opposed to reason, allows our reason to achieve a level of knowledge and understanding of truth that goes far beyond its own natural capacities.

How then, do faith and reason work together? The great early Church Father St. Anselm defined theology, the study or science of God, as “faith seeking understanding.” How we come to know God and ultimately how we come to share in his life is indeed through first accepting in faith what God has revealed to us and then seeking to further understand his truth and plan for us. Mary gives us a perfect example of this faith seeking understanding faith at the Annunciation. Mary demonstrates great faith, but a faith that was seeking understanding. When the angel told her that she was going to conceive a child, she accepted with faith what God was revealing to her in this mysterious event. She clung to his words; she believed them even though she did not fully understand them.

But Mary’s faith did not stop there. She sought to more deeply understand what God’s word meant so that she could more deeply know, love, and serve Him. So Mary pondered God’s word in her heart and mind and asked questions. “How will this be if I do not know man?” (*Luke 1:34*). Asking questions is not doubting! Mary’s question does not show doubt, but rather shows that she believes God’s revelation and desires to know his will even more profoundly, so that she will be able to more perfectly cooperate with his plan. We should always seek to know more deeply who God is and who we



are and what God’s plan and will is for us.

The reality is that our relationship with God is like any relationship. Whether it be with a spouse or a friend, we seek to know ever more deeply who they are, and the more we come to truly know them, the more we can grow in love and friendship with them. The same applies with our faith in God and our relationship with Him. We certainly do not know everything about God. But that does not mean we stop learning. And just because God’s revelation can sometimes be difficult to understand or difficult to live does not mean we just reject it or give up. It is at those times in particular that like Mary we cling with faith to what God has revealed to us, and we surrender our intellect and will to what He has revealed.

But then we ponder it, we ask questions, we read the Scriptures, study the teachings of the Church, and we pray about it. What if Mary had not understood at first what the angel was telling her, and she thought it was just too hard to accept or live without pondering in her heart God’s word, asking the questions, and praying for the grace to live faithfully according to God’s will? Our faith in God requires that we always seek to more deeply understand God’s revelation, so that we may more deeply love and serve Him.

Therefore, not only does faith not contradict reason, but faith actually builds upon and perfects our reason. Faith takes what we can know through our reason alone and enables us to understand the truths about God and ourselves on a completely new level. We see this profoundly with Mary and the Annunciation. It seems “unreasonable” that Mary could be with

child since she had never had relations with a man. However, because of Mary’s faith and her desire to further understand God’s revelation and plan, God reveals to her that her child is not conceived through a man, but rather through the power of the Holy Spirit. There is no way that Mary could have come to know this through her reason alone. But through her faith in God’s revelation, she comes to know that her Son will be conceived through the Holy Spirit and truly be the Son of God.

Is this unreasonable or is God’s plan simply beyond Mary’s natural reason? This is the crucial point. We call what we do not know about God “mysteries” not because the truths about God are unreasonable, but because they are simply beyond the capacity of our reason that is currently limited by space and time and our finite nature here on earth. In addition, just because something is beyond our reason does not mean that it is not true. We see this in our everyday lives! For example, if I ask my four-year-old what eight times eight is, he would have no idea. It is simply beyond his reason at this point in his human existence. Does this mean that “eight times eight equals 64” is not true? Of course not! It just means that this truth is simply beyond his reason, not contrary to it or non-existent.

Can we possibly completely know and understand the many mysteries concerning the universe, the natural world, the complexity of the human person? How many complex truths are there out there that many of us are unable to understand at this moment? That does not mean they are false, or non-existent, or contradict our reason, those complex truths are just simply beyond

our understanding.

The same applies to the mysteries of God. They are true because God has revealed them to us, but many of them are beyond our reason, which is limited in many ways while we are in this world. In fact not only is God’s revelation not unreasonable, but we can even come to a limited and imperfect understanding of revelation through our reason alone, such as in our understanding of the natural law. However, through God’s revelation and our faith seeking understanding, we can continue to ponder the mysteries of God so that we may come to know them more deeply until the fullness of time when we see God face to face.

Thus, the dual and inseparable relationship of faith and reason are the two irreplaceable and indispensable means through which we come to know God and enter into the profound depths of his mystery and also come to know who we are as children of God created in his image and likeness. As Blessed Pope John Paul II powerfully states:

*Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth — in a word, to know himself — so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.*

— *Fides et Ratio*, (*Faith and Reason*) 1

Therefore, the mysteries of our Catholic faith should never be roadblocks to our faith, but should always call us to a deeper understanding and a deeper communion with God who is continuously calling us to Himself. This is why life-long catechesis is not only important but should be an essential and indispensable part of the Christian walk. As we see in the great story Luke tells of the two disciples encountering Christ on the Road to Emmaus in his Gospel, Christ is always walking with us on the journey, answering our questions and fulfilling our deepest longings. All we need to do is open our hearts and minds without fear to his truth so that our hearts may indeed burn with love for Christ and we may become his powerful instruments of love and truth. Do not be afraid! Open wide the doors to Christ!

*Lucas Pollice is director of Catechesis and Adult Faith Formation and RCIA for the diocese.*

# VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

## Sex as God intended it: The Church has a treasure to offer

By Glen Argan

**B**asilian Father Jack Gallagher has written an important book that challenges both Church and society. The challenge to society is to overcome its individualistic approach to sexual morality that has separated procreation from marriage. The challenge to the Church is to be more forthright in presenting its teaching on sexuality and marriage that is the only real hope for society to avoid collapse and ruin.

Fr. Gallagher doesn't mince words in his book, *Human Sexuality and Christian Marriage: An Ethical Study*. Evidence abounds, he says, indicating that the direction in which society is moving regarding sex and marriage is disastrous for both individuals and society itself.

In its increasing acceptance of cohabitation prior to marriage and of widespread divorce, society is undermining its own ability to raise children who have the sense of personal security and self-worth to develop into mature adults.

Along with society's acceptance of contraception comes a social norm that says marriage is not about openness to new life, but about the parents' right to decide the number of children they will accept. From there, it has not been a large step to a notion of "family diversity" in which any relationship among sexually active adults is seen as "equivalent to marriage."

Forgotten are the children. Children are the main victims when marriage and cohabiting relationships break up. The future of society is the victim when the number of offspring does not even maintain the current population. Schools are closed; streets are silent; the dwindling number of the young bear the burden of caring for the increasing number of elderly.

Such a society is inordinately self-focused. The individual comes before the relationship and, for the individual, pleasure

**F**orgotten are the children. Children are the main victims when marriage and cohabiting relationships break up. The future of society is the victim when the number of offspring does not even maintain the current population. Schools are closed; streets are silent; the dwindling number of the young bear the burden of caring for the increasing number of elderly.

and self-fulfillment are the primary values.

The way out of this morass, Fr. Gallagher says, is through Catholic teaching on marriage and sexuality. God created man and woman, not for themselves, but for each other. The family is the foundation of society because marriage is oriented outwards to the common good.

However, just at the time when Catholic teaching in this area is most needed, Catholics have abandoned that teaching in droves. Fr. Gallagher cites a 1992 survey that showed that in the U.S. moral acceptance of premarital sex and contraception is actually higher among Catholics than in the general population.

The Catholic Church is sometimes accused of talking too much about sex. The reverse is true. The Church does not talk about its teachings in this area anywhere near enough. We have a treasure to offer society, a way out of its current crisis. It is past time that we proclaimed that teaching with much greater fervor. Society's future depends on it.

*Glen Argan is the editor and general manager of the WESTERN CATHOLIC REPORTER, the official newspaper of the Archdiocese of Edmonton, Alberta.*

## The consubstantial mystery New wording helps us appreciate Trinity

By David Mills

**W**hen you're young, you think you understand people. When I was 13, almost everyone I knew explained everyone else with a simple word like "insecure." (Which was probably true, actually.) As we got older, we explained each other in slightly more complicated ways, drawn from the kind of psychology you pick up from *Time* magazine and intro to psych classes in college, often tracing whatever behavior we wanted to explain by the poor target's childhood.

It's a hard habit to break, but as you get older you begin to see that people are mysteries, even to themselves. You'd think that of all people St. Paul understood himself, but even he threw up his hands and admitted to the Christians in Rome that for some reason he didn't do the good things he wanted to do but kept doing the bad things he didn't want to do. You simply can't describe anyone adequately in a few words or even in a long psychological report.

If we are mysteries, God is infinitely more mysterious than we are. We know God is a Trinity of persons, but what could that possibly mean? How do the persons relate to each other? What does it mean to say that the Father has a Son?

I bring this up because it helps explain why the new translation of the Mass uses "consubstantial" instead of "one in being with the Father." In this column we'll look at why the translators of the Creed used such an odd and unusual word when they could have used much simpler language.

The old wording certainly sounds better and seems (on the face of it) a lot easier to understand. The new wording is what my grandfather used to call a "twenty-dollar word." (As you'll guess, he grew up when \$20 was a lot of money.)

It sticks out like a man in a tuxedo at the beach. It makes you feel like you're listening to some really smart computer geeks who uses a language you will never, ever understand. It can make you feel you're reading from a script written for someone else — particularly some gray-haired, tweed-jacketed, balding guy with

**'W**e need to be reminded that we can't talk about the relation of the Father and the Son the way we talk about anything else. To put it simply, God has revealed this to us, but that doesn't mean we'll understand more than a tiny part of its meaning.'

a theology degree.

And this, I think, actually helps us think more deeply about what we're saying when we pop up at Mass and start reciting the words of the Creed. The unusual word tells us that we are speaking of a great mystery, something that's way, way above our pay grade. We're speaking of the relation of the Father to the Son, which is sort of like the relation of a human father to a human son — that's why Scripture gives us these names and not others — but in other ways not like it at all.

We need to be reminded that we can't talk about the relation of the Father and the Son the way we talk about anything else. To put it simply, God has revealed this to us, but that doesn't mean we'll understand more than a tiny part of its meaning.

Think of trying to describe a beloved grandmother. You can tell people that she was this and she was that, and she did this and she did that, and tell a bunch of great stories about her. You could write out her history. But you wouldn't be able to capture who she really is. You wouldn't be able to describe her personality in a way someone else could with certainty pick her out of a group of sweet little old ladies like her.

If grandma can't be described very well, God can't be either, especially when we try to talk about the inner relations of the Trinity, and about what it means for the Father to have a Son and for the Son to be the Son of the Father. No matter how good you are with words, there's a sharp limit to what you can do in this case. When we're confidently racing through the Creed, we ought to slam on the brakes and remember that we're talking about a great mystery. That odd twenty-dollar word "consubstantial" tells us to hit the brakes.

*David Mills is the executive editor of FIRST THINGS. He and his family attend St. Joseph's Church in Coraopolis. He can be reached at catholicense@gmail.com.*

# VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

## Grandma's little black skirt

*became a guide that taught her (and us) to be self-giving*

By Denise Bossert

In the summer of 2009, my husband and I went to a reunion on his side of the family. Aunt Lucia told a story about John's grandmother. I never met Grandma Bossert. She passed away long before I married into the family. But Aunt Lucia said Grandma had a little black skirt. She'd owned it for as long as Aunt Lucia could remember. Grandma used the skirt as a kind of measuring tape to monitor weight gain. When she couldn't get the side zipper to zip, she would cut back on what she ate until it fit her again.

I've seen pictures of Grandma Bossert. She looked like a Hollywood star even when she was well into her sixties, thanks to that little skirt and constant vigilance.

Our Church calendar is like Grandma's skirt. On fat Tuesday, we try on our spiritual skirts, and we realize that we have gotten a little out of shape. Our baptismal vows aren't fitting like they should. And for 40 days, we submit to the process of self-denial and service to others. We ask for the grace to reorder our disordered lives, so that on Easter morning, we are ready to meet the Risen Lord.

We have ways of measuring our progress just as Grandma Bossert had her side zipper. We know what to do when things are out of control. Oh, we don't have to put on sad faces and act sullen about the self-denial. Even Grandma Bossert could put on a thirty-dish meal for family while simultaneously keeping her eyes on that little black skirt. In fact, she let the season of self-denial turn her focus outward. Her attention went to those around her. Did they have enough to eat? Had they seen the Spätzle? Did they need more coffee?

Her focus was on the needs of those



*Her focus was on the needs of those around her, even as she quietly modified her own habits. That's how we should be during Lent.*

around her, even as she quietly modified her own habits.

That's how we should be during Lent. We should remain faithful to our Lenten promises even as we let our energies turn outward. How can we simultaneously deny ourselves and also meet the needs of those in our midst? The Church has the answer: forty days of re-ordering our lives and offering ourselves up for others. We become more like Christ when we enter into the season of Lent.

At the end of 40 days, we know that we could let things fall apart again, or we can ask God for the grace to keep our lives in right order. Lessons learned during Lent stay with us — if we let them.

We learn to love. We learn how to be holy. We ask for the grace to overcome our weaknesses. When we have self-doubt and don't think we can make it, we study the lives of the saints and get inspired. We pick ourselves up and do a serious examination of conscience. We submit to the Sacrament of Reconciliation and lose the baggage we

carry. We begin and end each day with a simple dedication of our day to God.

We make progress in personal sanctification by actively engaging the season of Lent. The spiritual equivalent to a little black skirt and an act of the will.

Go ahead. Do some self-assessment. Does the skirt fit? There are so many ways to learn to be holy — as many ways as there are Lenten promises. Pick one. Keep your promise. Turn your energy outward to those in need. Eventually your spiritual skirt will fit like a glove.

And just like Grandma Bossert, you will move about your kitchen with grace and dignity, asking everyone around you, *Have you seen the Spätzle? I made it just for you.*

*Denise Bossert is a convert to Catholicism. She lives in near St. Louis and is a member of Immaculate Heart of Mary Parish in New Melle, Missouri. Read more of Denise's writing at [www.catholicbygrace.blogspot.com](http://www.catholicbygrace.blogspot.com).*

## Youth of our Church have a role in the Culture of Life

By Tony Gutiérrez  
Associate Editor,  
*North Texas Catholic*

As this paper is going to the press, hundreds of thousands of people are amassing in Washington, D.C., to take part in the Annual March for Life. What's amazing about this march, and what should give us hope for the future, is the number of young people participating.

My brother is a youth minister and is attending the march for the first time. I asked him why he waited so long to go, and he simply said, "I've never had so many youth from my parish go before."

As we talked, I remembered my own experience at the March for Life four years ago, while I was still in college and freelancing for the *North Texas Catholic*. I went with a group of young adults from Denton, and covered our diocese's participation in the march.

What I remember very vividly is that of the four groups from our diocese participating — my group made up of young adults — was the oldest. And I realized why that was during the rally before the march. I don't remember the name of the speaker, but he asked everyone under the age of 35 (the number of years that had passed since *Roe v. Wade* was decided), and told us to look to our left. Then he told us to look to our right. Then he said some of the most chilling words I'd ever heard: "If the person on either side of you is under 35, then there is somebody missing between you — somebody that has been lost to abortion." And I realized, that my generation is a generation that was literally slaughtered in the womb, and many young people realize that as well.

I also remember high-schoolers leading the Rosary as we marched. I remember a group of youth and young adults from St. Louis who brought their pastor, inviting my group to join them for a private daily Mass in the hotel.

Is this to say that all young people, or even a majority of them in our country, are pro-life? Not necessarily. I still find myself sharing my pro-life views with others in my generation who don't share them. But the kids in my brother's youth group, and the kids who go to this march, and become educated, turn into witnesses for the Culture of Life in their schools, among their friends, and wherever they go.

The battle to end abortion in this country may be an uphill one. But we should be encouraged because even if it is an uphill battle, the young people in our Church who have seen the effects abortion has had on their generation, are ready and willing to fight for the Culture of Life.

# Features

## Cleaning out our souls requires us to fill our lives with Christ

By Jeff Hedglen

This year promises to be full of new beginnings and fresh challenges. January 1 launched a new chapter in my life. For the past 25 years I have worked as the Coordinator of Youth Ministry at St. Bartholomew. I am now working for the Diocese of Fort Worth as the Campus Minister at UTA and Associate Coordinator of Young Adult Ministry. But before the new beginnings could begin, I had to clean out my office where 25 years of stuff had piled up.

It was an arduous task on many levels. The sheer volume of items to be gone through was intimidating. Deciding which things were my personal stuff that needed to be packed up and what needed to stay in the office and what needed to be thrown out was exhausting. The process was quite emotional yet surprisingly freeing. It was certainly hard to go through 25 years' worth of memories knowing I was leaving a job I have loved, but it was also a good feeling to make a clean and fresh start.

The cleaning out of my old office had a strange effect on me, because after I finished with that chore I tackled a job I avoid at all costs: cleaning out my garage at home. We have a two-car garage that most of the time is effectively a one-car garage because the other side is full of things that need to be put up in the attic, moved to the shed, taken to Goodwill, thrown away, reshelved, or taken to the Environmental Collection Center for hazardous waste.

Every year or so I return the space to its two vehicle capacity, but it seems like in no time it is reduced in size once again. I fear the same is also going to be true of my new office.

There is a similar reality in the world of our faith life. This is the time of year when we reassess our past and resolve to make some changes. I was recently with a group of young

adults, and they were sharing their New Year's Resolutions. Many of them hoped for improvements for 2012 had to do with strengthening their prayer lives or reading the Bible more or taking more advantage of receiving the sacraments. These are great goals, but keeping the promise is a whole lot easier than speaking it in a group of like-minded friends.

Jesus addresses this reality in the parable about the return of the unclean spirit. "When an unclean spirit goes out of someone, it roams through arid regions searching for rest but, finding none, it says, 'I shall return to my home from which I came.' But upon returning, it finds it swept clean and put in order. Then it goes and brings back seven other spirits more wicked than itself who move in and dwell there, and the last condition of that person is worse than the first" (Luke 11:24-26).

This story is exactly what happens in my garage every year! The more serious problem is that it also happens in my spiritual life. I make a decision to strive to avoid certain sin patterns, and I know to do this I have to make some changes and clean up my life. I also know that I have to fill my life with holy endeavors in an effort to resist temptation. But all too often I grow lax in my spiritual discipline, and the next thing I know I am wallowing in sin again.

In this parable Jesus is simply warning us that it is one thing to do some spiritual spring cleaning, but it is another thing entirely to enact the "out with the old in with the new" strategy. We must fill our lives with things that build up the Kingdom, otherwise our efforts and desires to grow in faith are severely hampered.

I have often heard it said, "If nothing changes, nothing changes." If we want to grow in holiness, we have to start with the person who stares back at us in the mirror. One small decision can start a spiritual revolution in your life. Read one chapter of the Bible a day, visit a nursing home once a month (take some friends with you), make a sandwich and hand it to that homeless person you pass every day, attend one daily Mass a week (or even month). The options are endless; all we have to do is choose one.

*Jeff Hedglen, campus minister at the University of Texas at Arlington and associate coordinator of Young Adult Ministry for the Diocese of Fort Worth, is the principal organizer of Camp Fort Worth each summer. Readers with questions can contact Jeff at [jhedglen@fwdioc.org](mailto:jhedglen@fwdioc.org).*



CNS photo/Bob Roller  
Children make the sign of the cross at St. Anthony Indian School on the Zuni Pueblo Indian reservation in New Mexico in late October.



CNS photo/Petr Josek, Reuters  
A Catholic priest walks inside a church made of snow Dec. 28 in the Bavarian village of Mitterfirmiansreut, near the German-Czech border. The snow church is likely to become a tourist attraction until the beginning of spring.



CNS photo/L'Osservatore Romano via Reuters  
A member of Rome's Biopark zoo shows Pope Benedict XVI a rare young Cuban crocodile during the pope's weekly audience in Paul VI hall at the Vatican Jan. 11. The crocodile is set to be introduced to its natural habitat in Cuba during the pope's trip in March.

## Cross-Words

By Mark Simeroth

### Across & Down:

1. Baltazar is traditionally considered one of three
2. Lifeless
3. Not once
4. Ms. Garbo
5. The last may break a camel's back?

|   |   |   |   |   |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 2 |   |   |   |   |
| 3 |   |   |   |   |
| 4 |   |   |   |   |
| 5 |   |   |   |   |

### Umbert the Unborn by Gary Cangemi

VITA, IT'S UMBERT. NOON TOMORROW.. SPREAD THE WORD!

ELWOOD, THE RALLY IS SET FOR TOMORROW. PASS IT ON!

WILL DO. THANKS VITA!

FORGET WALL STREET. WE'RE OCCUPYING WOMB STREET!

IDEA BY 2011 RESPECT LIFE CONFERENCE PARTICIPANTS, DIOCESE OF METUCHEN, NJ

RIGHT TO LIFE

STOP ABORTION NOW!

LIFE IS SENSIBLE

2012 GARY CANGEMI

### The FLOCK by Jean Denton

WHAT'S IN THE BUCKET?

ASHES. FOR LENT.

LET'S SEE, ASHES! RIGHT-LIKE THEY HAVE SPECIAL QUALITIES TO TAKE AWAY OUR SINS.

NO, THEY JUST REMIND I DON'T NEED US OF ASHES. MY SINS AREN'T THAT-

...FOR WHICH THEY HAVE SPECIAL QUALITIES.

-BAD.

www.sheepdotcom.com

As he ministers to African Catholics living in North Texas, Ghanaian priest Fr. Philip Brembah is as

# A gift among God's people

Story and Photos by Joan Kurkowski-Gillen



In Africa, people bring produce from their farms to Mass, and they are added to the offering of bread and wine. "They are lifted up to God in thanksgiving for giving them so much they can depend on," said Fr. Philip. "God is feeding them with spiritual nourishment at the same time. They believe that by their hard work and the grace of God, they have been able to grow that produce."

Father Philip Brembah's brown eyes brighten, and a smile blankets his face as he describes Christmas in his native Ghana. Exchanging expensive gifts is not part of the celebration for residents of the West African country.

"People travel from the cities to the villages to be with family. The holiday is about eating together, talking, and catching up on the latest news," says the young priest from the Archdiocese of Kumasi. "The greatest gift you can give is to be physically present."

For the growing number of African Catholics who now call North Texas home, Fr. Philip's presence in the Diocese of Fort Worth is a gift that keeps their ties to the Church and homeland strong. At the invitation of Bishop Kevin Vann, he arrived in the diocese four years ago to meet the needs of a burgeoning Ghanaian Catholic population who gather every Sunday at St. Joseph Church for Mass in the Akan language, Twi. The Arlington parish also hosts a quarterly African Mass in English for Catholics from the Congo, Ivory Coast, Togo, Kenya, and Nigeria who move here to study at local universities and then settle in the area.

"Fr. Philip brings the African community together so we can worship as we used to back home," says Thierry Kalubi, a native of the Congo who plays the keyboard at the African Mass. "Before he came, we had to search for an African priest for our Masses."

It's important for the new arrivals to build a faith community where familiar hymns are sung and treasured customs maintained.

"Many Africans, after moving here, are drawn to other denomina-

tions. That's really sad because many of them were Catholic," the musician points out. "Maybe their faith just wasn't strong enough or maybe they didn't find the same traditions so they went somewhere else."

Choir member Michelle Ebambi says the number of Africans attending Mass has grown since Fr. Philip began ministering to the immigrant community. The unity demonstrated by the devout congregation contrasts with what many members experienced in their own countries.

"Africans are known to be divided along tribal lines so it's rare to see them come together for one cause," she says, explaining how the spiritual leader encourages them to pray for peace and prosperity in Africa. "As Catholics, it shows the universality of the Church. We pray as one people."

While many Africans relocated to the U.S. for schooling, some left their homelands to escape war and persecution. Fr. Philip is a sounding board for their personal tragedies.

"That's especially true for people from the Congo who have stories to tell about the war," he confides. "Life's been difficult and that's one of the reasons why we try to worship together and pray for the continent — especially troubled areas."

Growing up the oldest of five children in the heavily populated Ashanti Region of Ghana, Philip Kofi Brembah's childhood was never marred by war or violence but had its own challenges. His father died when he was a teenager, and the overwhelming responsibility he felt for his mother and siblings almost prompted him to leave the minor seminary — the equivalent of our Catholic high schools for boys.

"We didn't own a piece of land

for farming, so education was a priority for my mother," the priest says, recalling the family's struggle. "She knew educating her children would help us survive."

Despite the emotional and financial hardships pulling him away from his vocation, he chose to continue his studies and live up to the example set by Father Philip Kofi Boateng. The older priest, a close friend of his parents, had blessed their marriage. His mother and father named him after the pastor. Both Fr. Philips share the name Kofi because they were born on a Friday and in Ghanaian culture, the day of the week a child is born, determines the middle name.

"I got to know him pretty well. He was a hard-working priest who traveled a lot to villages for Mass and to bring the sacraments," Fr. Philip says, praising his mentor who died when he was a first year student in minor seminary.

Ordained on July 18, 1998, Fr. Philip worked in the Archdiocese of Kumasi before being selected by Archbishop Peter Kwasi Sarpong to bring his ministry to the Ghanaians living in the Fort Worth area. Today the 43-year-old cleric officiates at deeply rooted cultural rites observed by the community, rites like the naming ceremony for newborns. Seven days after a birth, people gather at the family's home for the announcement of the child's name. The morning ritual is followed by an "adoring" celebration in the evening.

"We believe raising a child is not just the responsibility of the mother and father but society," says Fr. Philip, explaining how the local priest offers prayers for the baby and is an integral part of the occasion. "Ghanaians always want to celebrate — especially when it's about life."

Funerals are also steeped in tradition. During the first week, people visited the grieving family, and no immediate plans are made for a viewing or burial. Gatherings are also held at 40 days and then one year after the death of a loved one.

"It's a way to celebrate the life of the person who has passed and offers an opportunity to be around the bereaved family. It's a support system so they don't feel isolated or alone."

The priest visits frequently to pray with the mourners.

"It means a lot to people," he says, referring to his role in the lengthy process. "People are very conscious of time in America. For Ghanaians, time is not as important as family."

Fr. Philip's contributions to the diocese redefine the concept of African missionary. Instead of Westerners traveling overseas to evangelize, "priests and religious from Africa are now moving to other parts of the world to help," he explains.

Since his arrival here, the former hospital chaplain spent three years ministering to the sick in Fort Worth hospitals and was assigned as parochial vicar at St. Joseph Church last October. Father Charles Addai-Kanham, who has served parishioners at St. Vincent de Paul Church in Arlington for three years, is returning to Ghana at the end of January.

Living so far away from family — especially during the Christmas season — is difficult, Fr. Philip admits, but he has found a new home at the Arlington parish.

"But the way people love, care, and show concern for your welfare and well-being makes you feel comfortable," the assistant pastor says. "You know you're not missing anything because you still find yourself in a family."



Michelle Ebambi, member of the choir for eight years, decorates the altar before Mass.



These two members of the African choir are Theodora Adeniyi-Rowland and Lola Franklin from Nigeria.



Surrounded by her relatives, Julia Konadu receives prayer of thanksgiving for her academic success. She earned her BA in business administration a few days earlier. Born in the U.S., her family is Ghanaian.



Two men greet Fr. Philip after Mass.

# 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



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

Dear Brothers and Sisters in Christ,

This fourth report of the *All Things Possible Campaign* provides an update on pledges and payments as of December 31, 2011. Since June of 2010, we have been reporting semi-annually to you on the needs being met with the proceeds of the campaign. This report is focusing on the realities and the goals of pledge redemption.

Each donor to the campaign is an investor in the future of this diocese. The vital parish and diocesan projects and programs identified for funding by campaign contributions will ultimately be accomplished through successful redemption on pledges.

At this halfway point in the campaign, pledges have exceeded \$55 million with \$25.9 million – 46.8 percent of total pledges, being paid. It is our hope and our prayer that we will attain more than 90 percent redemption by the end of the campaign in 2013-2014. I ask that each of you continue to fulfill your pledges in support of the campaign to the best of your ability.

The *All Things Possible Campaign* has been a historic undertaking for the Diocese of Fort Worth – a tremendous platform to advance our mission and to make our parish and diocesan plans a reality. It is woven into the fabric of the future. Thank you for your prayers, your sacrifice and your generosity – truly a witness that with God, all things are possible.

Sincerely yours in Christ,

*Kevin W. Vann*

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



## A Look at Pledge Redemption

**What does pledge redemption mean for each of us?** A pledge is our promise, made in good faith, to donate money. To redeem a pledge is to fulfill our promise.

**What helps each of us to fulfill our promise?** There is a system established within the campaign period of four years to provide us with pledge payment reminders, credit card charges or bank debits on a monthly, semi-annual, or annual timeline.

In addition, a system of acknowledgement, thanks and reporting lets us know our participation and our money is important to the campaign and that it is being used to meet the needs outlined.

**Why is it so important for us to redeem our pledge?** Our pledge is counted toward the goal of meeting the needs outlined in the campaign. The parishes and the diocese have begun to accomplish

great things with our money, but the work will not be completed unless we fulfill our promise.

**What happens if we cannot fulfill our promise to the campaign?** Our personal circumstances can change over the campaign period of four years. Illness, job loss, moving from the area, death or other reasons might mean we cannot fulfill our promise. Two things will happen:



# Parish Status Report

**JANUARY 2012**

**CAMPAIGN GOAL**  
\$40 million

**PLEGGED TO DATE**  
\$55.3 million

**% OF GOAL PLEGGED**  
136.2%

**PAID TO DATE**  
\$25.9 million

**% PLEDGES REDEEMED**  
46.8%

**NUMBER OF GIFTS/PLEGGES**  
19,735

**AVERAGE PLEGGED**  
\$2,800

\$10 million of the overall \$40 million goal for *All Things Possible* was designated to be available to parishes to support local needs.

| Parish, City  | Pledges to Date | Paid to Date | Parish, City                                  | Pledges to Date | Paid to Date |
|---|-----------------|--------------|---|-----------------|--------------|
| All Saints Parish, Fort Worth                         | \$697,664       | \$187,826    | St. Joseph Parish, Cleburne                   | \$164,560       | \$55,789     |
| Assumption of the Blessed Virgin Mary Parish, Decatur | \$274,947       | \$95,052     | St. Joseph Parish, Crowell                    | \$8,860         | \$1,780      |
| Christ the King Parish, Fort Worth                    | \$229,715       | \$119,765    | St. Joseph Parish, Nocona                     | \$61,617        | \$33,870     |
| Christ the King Parish, Iowa Park                     | \$37,890        | \$17,479     | St. Joseph Parish, Rhineland                  | \$107,050       | \$50,118     |
| Good Shepherd Parish, Colleyville                     | \$2,623,949     | \$1,408,218  | St. Jude Thaddeus Parish, Burkburnett         | \$103,185       | \$47,445     |
| Holy Angels Parish, Clifton                           | \$64,995        | \$29,071     | St. Maria Goretti Parish, Arlington           | \$1,531,498     | \$709,362    |
| Holy Family of Nazareth Parish, Vernon                | \$156,389       | \$63,935     | St. Mary of the Assumption Parish, Fort Worth | \$625,412       | \$290,058    |
| Holy Family Parish, Fort Worth                        | \$1,679,163     | \$765,529    | St. Mary of the Assumption Parish, Megargel   | \$14,100        | \$4,963      |
| Holy Name of Jesus Parish, Fort Worth                 | \$918,488       | \$152,290    | St. Mary Parish, Dublin                       | \$37,966        | \$12,651     |
| Holy Rosary Parish, Cisco                             | \$81,688        | \$27,055     | St. Mary Parish, Gainesville                  | \$698,630       | \$495,821    |
| Holy Trinity Mission Parish, Azle                     | \$249,537       | \$150,978    | St. Mary Parish, Henrietta                    | \$13,295        | \$9,020      |
| Immaculate Conception of Mary Parish, Wichita Falls   | \$74,870        | \$37,810     | St. Mary Parish, Jacksboro                    | \$26,205        | \$12,680     |
| Immaculate Conception Parish, Denton                  | \$944,165       | \$432,720    | St. Mary Parish, Quanah                       | \$38,110        | \$16,723     |
| Immaculate Heart of Mary Parish, Abbott               | \$134,430       | \$81,968     | St. Mary Parish, Windthorst                   | \$151,012       | \$84,738     |
| Immaculate Heart of Mary Parish, Fort Worth           | \$910,594       | \$175,047    | St. Mary the Virgin Parish, Arlington         | \$102,715       | \$24,958     |
| Jesus of Nazareth Parish, Albany                      | \$51,300        | \$22,615     | St. Matthew Parish, Arlington                 | \$1,476,173     | \$289,363    |
| Korean Martyrs Parish, Hurst                          | \$64,970        | \$20,790     | St. Michael Parish, Bedford                   | \$1,502,074     | \$741,700    |
| Most Blessed Sacrament Parish, Arlington              | \$1,270,056     | \$816,493    | St. Paul Parish, Electra                      | \$26,600        | \$14,224     |
| Nativity of the Blessed Virgin Mary Parish, Penelope  | \$42,953        | \$21,679     | St. Paul Parish, Fort Worth                   | \$128,473       | \$38,960     |
| Our Lady of Fatima Parish, Fort Worth                 | \$69,340        | \$37,389     | St. Philip the Apostle Parish, Lewisville     | \$820,837       | \$467,625    |
| Our Lady of Guadalupe Parish, DeLeon                  | \$9,930         | \$4,116      | St. Rita Parish, Fort Worth                   | \$356,873       | \$119,879    |
| Our Lady of Guadalupe Parish, Fort Worth              | \$404,993       | \$121,654    | St. Rita Parish, Ranger                       | \$39,930        | \$17,089     |
| Our Lady of Guadalupe Parish, Morgan                  | \$410           | \$110        | St. Rose of Lima Parish, Glen Rose            | \$45,496        | \$21,656     |
| Our Lady of Guadalupe Parish, Wichita Falls           | \$320,298       | \$89,907     | St. Thomas Aquinas Parish, Pilot Point        | \$152,434       | \$66,157     |
| Our Lady of Lourdes Parish, Mineral Wells             | \$42,795        | \$23,145     | St. Thomas the Apostle Parish, Fort Worth     | \$420,040       | \$252,906    |
| Our Lady of Mercy Parish, Hillsboro                   | \$184,029       | \$75,476     | St. Vincent de Paul Parish, Arlington         | \$958,982       | \$451,390    |
| Our Lady Queen of Peace Parish, Wichita Falls         | \$573,394       | \$352,855    | St. William Parish, Montague                  | \$51,785        | \$14,987     |
| Our Mother of Mercy Parish, Fort Worth                | \$68,092        | \$21,536     |   |                 |              |
| Sacred Heart of Jesus Parish, Breckenridge            | \$55,180        | \$14,726     |   |                 |              |
| Sacred Heart Parish, Comanche                         | \$15,260        | \$6,582      |   |                 |              |
| Sacred Heart Parish, Seymour                          | \$120,202       | \$59,899     |   |                 |              |
| Sacred Heart Parish, Wichita Falls                    | \$836,973       | \$544,305    |   |                 |              |
| San Mateo Mission, Fort Worth                         | \$51,860        | \$25,910     |   |                 |              |
| Santa Rosa Parish, Knox City                          | \$27,050        | \$8,125      |   |                 |              |
| St. Andrew Parish, Fort Worth                         | \$1,481,376     | \$782,089    |   |                 |              |
| St. Bartholomew Parish, Fort Worth                    | \$901,913       | \$534,868    |   |                 |              |
| St. Boniface Parish, Scotland                         | \$25,230        | \$14,940     |   |                 |              |
| St. Brendan Parish, Stephenville                      | \$53,575        | \$26,293     |   |                 |              |
| St. Frances Cabrini Parish, Granbury                  | \$502,594       | \$254,630    |   |                 |              |
| St. Francis of Assisi Parish, Graford                 | \$0             | \$0          |   |                 |              |
| St. Francis of Assisi Parish, Grapevine               | \$623,899       | \$319,740    |   |                 |              |
| St. Francis Xavier Parish, Eastland                   | \$50,550        | \$13,441     |   |                 |              |
| St. George Parish, Fort Worth                         | \$275,495       | \$82,772     |   |                 |              |
| St. Jerome Parish, Bowie                              | \$79,247        | \$35,207     |   |                 |              |
| St. John Parish, Strawn                               | \$74,360        | \$62,416     |   |                 |              |
| St. John the Apostle Parish, North Richland Hills     | \$822,079       | \$434,791    |   |                 |              |
| St. John the Baptizer Parish, Bridgeport              | \$177,987       | \$57,676     |   |                 |              |
| St. Joseph Parish, Arlington                          | \$1,038,841     | \$428,377    |   |                 |              |
|   |                 |              | St. Joseph Parish, Cleburne                   | \$164,560       | \$55,789     |
|   |                 |              | St. Joseph Parish, Crowell                    | \$8,860         | \$1,780      |
|   |                 |              | St. Joseph Parish, Nocona                     | \$61,617        | \$33,870     |
|   |                 |              | St. Joseph Parish, Rhineland                  | \$107,050       | \$50,118     |
|   |                 |              | St. Jude Thaddeus Parish, Burkburnett         | \$103,185       | \$47,445     |
|   |                 |              | St. Maria Goretti Parish, Arlington           | \$1,531,498     | \$709,362    |
|   |                 |              | St. Mary of the Assumption Parish, Fort Worth | \$625,412       | \$290,058    |
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|   |                 |              | St. Mary Parish, Dublin                       | \$37,966        | \$12,651     |
|   |                 |              | St. Mary Parish, Gainesville                  | \$698,630       | \$495,821    |
|   |                 |              | St. Mary Parish, Henrietta                    | \$13,295        | \$9,020      |
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|   |                 |              | St. Rita Parish, Ranger                       | \$39,930        | \$17,089     |
|   |                 |              | St. Rose of Lima Parish, Glen Rose            | \$45,496        | \$21,656     |
|   |                 |              | St. Thomas Aquinas Parish, Pilot Point        | \$152,434       | \$66,157     |
|   |                 |              | St. Thomas the Apostle Parish, Fort Worth     | \$420,040       | \$252,906    |
|   |                 |              | St. Vincent de Paul Parish, Arlington         | \$958,982       | \$451,390    |
|   |                 |              | St. William Parish, Montague                  | \$51,785        | \$14,987     |

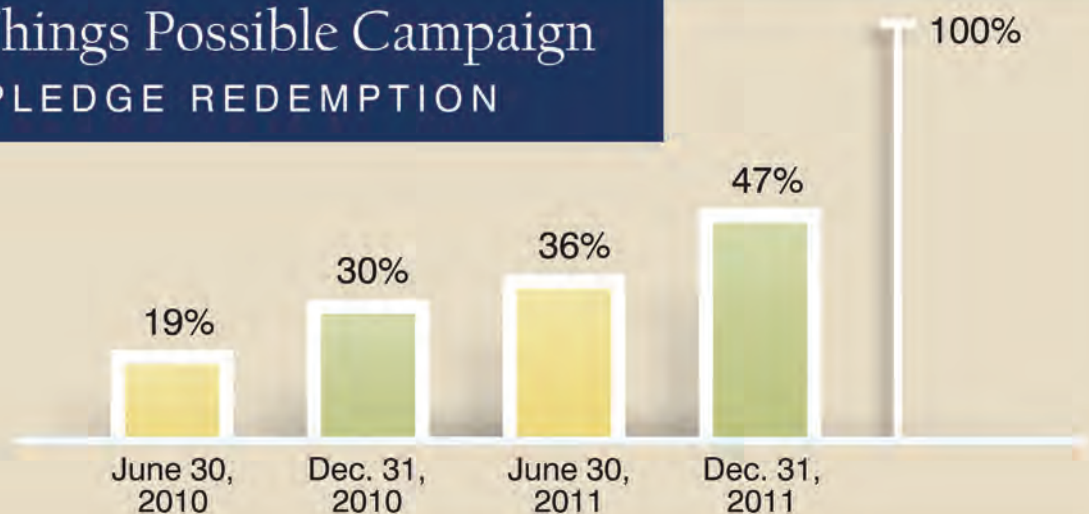
Of the fourteen parishes given approval to conduct their own local capital campaigns during the active phase of *All Things Possible*, thirteen have now completed their piggyback campaign effort.

| Parish, City                              | Pledges to Date | Paid to Date |
|---|-----------------|--------------|
| Holy Cross Parish, The Colony/Frisco      | \$424,210       | \$154,362    |
| Holy Redeemer Parish, Aledo               | \$1,104,910     | \$291,006    |
| Sacred Heart Parish, Muenster             | \$2,204,003     | \$1,236,953  |
| St. Ann Parish, Burleson                  | \$1,061,057     | \$691,095    |
| St. Catherine of Siena Parish, Carrollton | \$1,659,577     | \$809,974    |
| St. Jude Parish, Mansfield                | \$2,556,011     | \$1,182,651  |
| St. Mark Parish, Denton                   | \$2,775,761     | \$1,019,374  |
| St. Mary Parish, Graham                   | \$358,368       | \$46,707     |
| St. Peter Parish, Lindsay                 | \$2,335,257     | \$1,506,966  |
| St. Peter the Apostle Parish, Fort Worth  | \$308,371       | \$126,501    |
| St. Stephen Parish, Weatherford           | \$1,075,001     | \$476,522    |
| St. Theresa Parish, Olney                 | \$25,244        | \$7,100      |
| Vietnamese Martyrs Parish, Arlington      | \$2,025,475     | \$149,151    |
| "OTHER"                                   |                 |              |
| St. Patrick Cathedral, Fort Worth         | \$3,134,373     | \$2,169,735  |

1. Our parish and the Diocese of Fort Worth will remain grateful for our participation in the campaign.
2. Our pledge will be "written-off" or reduced, either to \$-0-, if nothing has been paid toward our pledge or to the amount paid-to-date on the pledge.

Who should we contact to discuss our pledge payments? Call 817-560-3300 Ext. 172 or email [donate@fwdioc.org](mailto:donate@fwdioc.org).

## All Things Possible Campaign PLEGGED REDEMPTION



# Former Episcopal bishop to head new U.S. ordinariate for former Episcopalians

By Nancy Frazier O'Brien  
Catholic News Service

HOUSTON — Pope Benedict XVI established a U.S. ordinariate for former Anglicans who wish to become Catholics Jan. 1 and named a married former Episcopal bishop to head it.

The Personal Ordinariate of the Chair of St. Peter — functionally equivalent to a diocese, but national in scope — will be based at a parish in Houston. It will be led by Father Jeffrey N. Steenson, who was bishop of the Episcopal Diocese of the Rio Grande, based in Albuquerque, New Mexico, for three years before leaving to become a Catholic in 2007 and to be ordained a Catholic priest for the Archdiocese of Santa Fe, in February 2009. He and his wife, Debra, have three adult children and one grandchild.

“What propels a person to leave his or her ecclesial home and make this journey into the Catholic Church is a desire to be in full communion with everything that the Catholic Church teaches is true,” Fr. Steenson said at a news conference in Houston Jan. 2. “One of those things is to be in communion with the pope. It is that desire to connect with that apostolic rock that will make a person make sacrifices.”

Fr. Steenson will be installed as the ordinary Feb. 19 in Houston. Because he is married, the 59-year-old Fr. Steenson will not be ordained a bishop and will not be able to ordain priests. He will, however, otherwise function as a bishop and will be a voting member of the U.S. Conference of Catholic Bishops, making him the only married member of that body.

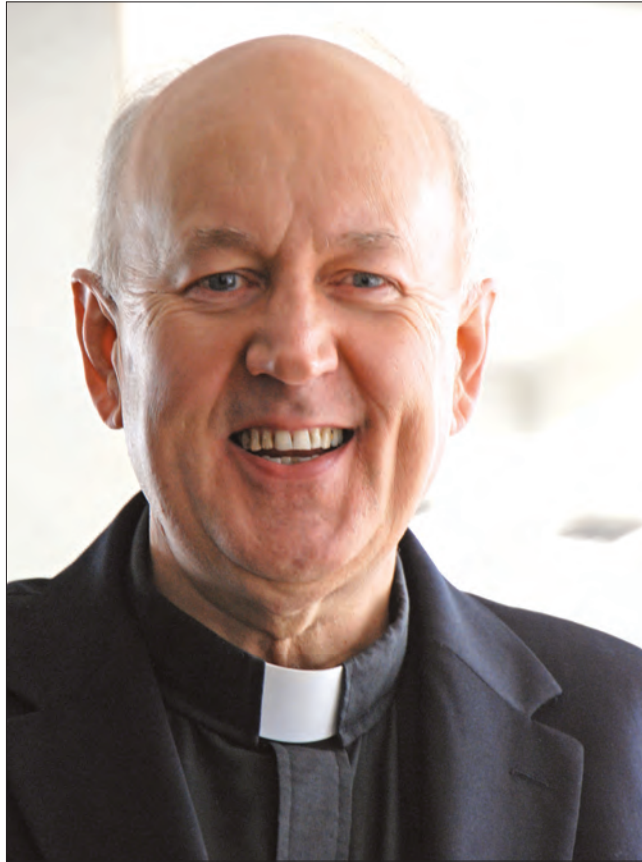
More than 100 former Anglican priests have applied to become Catholic priests in the ordinariate and 1,400 individuals from 22 communities have expressed interest in joining. In fall 2011, the members of the St. Peter the Rock Community in Fort Worth and St. Luke's in Bladensburg, Maryland, were received into the Catholic Church with the intent of joining the ordinariate.

It is the second such jurisdiction established under the provisions of Pope Benedict's 2009 apostolic constitution *Anglicanorum coetibus*. The first was the Personal Ordinariate of Our Lady of Walsingham, created for England and Wales in January 2011; others are under consideration in Canada and Australia.

The U.S. ordinariate will include parishes, groups, and individuals of Anglican heritage, which in the United States can include Episcopalian individuals and parishes. Parishes will be fully Roman Catholic, while retaining elements of the Anglican tradition in terms of music, liturgy, structure, and prayers.

The day after the announcement in Rome, Cardinal Daniel DiNardo introduced Fr. Steenson at the news conference at Our Lady of Walsingham Church in Houston, which will be the principal church for the U.S. ordinariate.

“Particularly in the area of worship and liturgy, Anglicans have a goodly heritage and the Catholic Church has always



CNS photo/courtesy Ordinariate of the Chair of St. Peter

Pope Benedict XVI has established a U.S. ordinariate for former Anglicans who wish to become Catholics and named a married former Episcopal bishop to head it. It will be led by Father Jeffrey N. Steenson, the former Episcopal bishop of the Rio Grande who was ordained a Catholic priest of the Archdiocese of Santa Fe, New Mexico, in February 2009. Father Steenson is pictured in a 2010 photo.

understood and appreciated that Anglican heritage,” Fr. Steenson said. “We hope the personal ordinariate can bring this Anglican literary culture into the life of the Church.”

In the Jan. 2 press conference, Fort Worth Bishop Kevin Vann in his role as Ecclesiastical Delegate for the Pastoral Provision in the United States, explained the difference between the Pastoral Provision and the Ordinariate. “The Pastoral provision, which was established by Pope John Paul II in 1980, is for individual Episcopalian priests, who wish to become a priest for a Latin Rite diocese.

“The Ordinariate” he said, “here in the states and the one in England — is for whole congregations who wish to come together with their patrimony and heritage, such as the liturgy and certain ways of governing. One is for whole groups,” he continued, “and the other is for individuals. They're complementary.”

Cardinal DiNardo and Fr. Steenson said Houston was selected as the base for the ordinariate in part because of St. Mary's Seminary. Fr. Steenson was a key player in the establishment of a formation program for Anglican priests applying for the Catholic priesthood at the seminary. St. Mary's has developed and the Vatican has approved a nine-month program of priestly formation for Anglican clergy who wish to become Catholic priests.

To date, 47 former Anglican priests have been accepted for the second stage of a multi-stage process to become Catholic priests. Most of them will begin their formation at St. Mary's Seminary at the end of January.

Fr. Steenson was once a sportswriter for *The News-Sun* of Waukegan, Illinois. He also has a deep interest in general aviation, having restored a 1947 Cessna 120, which he has flown around the United States, and built a floatplane.

Ordained an Anglican priest in 1980, Fr. Steenson served Episcopal parishes in suburban Philadelphia and Fort Worth — where he served as rector of St. Andrew Episcopal Church in Downtown Fort Worth — before becoming the chief pastoral assistant for the bishop of the Episcopal Diocese of the Rio Grande, which serves New Mexico and far west Texas. In 2004, he was

elected bishop of that diocese.

Born in Camp Rucker, Alabama, he was raised on a farm in Hillsboro, North Dakota, that has been in his family since the 1880s. He received his theological training at Trinity Evangelical Divinity School near Chicago, Harvard Divinity School, and the University of Oxford, where he received his doctorate in patristic studies, the study of the early Church Fathers, in 1983. He spent a sabbatical year in Rome as he prepared for the Catholic priesthood, studying with seminarians from the Pontifical North American College and living with his wife at the Pontifical Irish College.

After working briefly in a New Mexico parish following his ordination to the Catholic priesthood, Fr. Steenson has been the Carl and Lois Davis professor in patristic studies at the University of St. Thomas, teaching theology at the University of St. Thomas Center for Faith and Culture and at St. Mary's Seminary, both in Houston, since August 2009. He also is an assisting priest at St. Cyril of Alexandria Parish in Houston.

In a 2009 interview with Catholic News Service, Fr. Steenson said he had been “attracted to Catholicism all of my life.”

“It's not negative things that turned me to the Catholic Church,” he said. “I just felt God saying, ‘It's time.’”

The time came, he said, in 2007 when he felt the bishops of the Episcopal Church had decided to give priority to their autonomy rather than to unity with the larger Anglican Communion.

Fr. Steenson said that for him, gay people were not the issue. “It was the way the decisions were made and the way they were defended,” placing the local church and modern cultural sensitivities ahead of the universal Church and fidelity to tradition, he said.

The priest said that while the Episcopal Church spoke of the importance of Christian unity, it continued to approve practices — ordaining women priests and bishops, ordaining homosexuals, and blessing same-sex unions — that everyone knew would be an obstacle to Christian unity.

“The frustration with being a Protestant is that every morning you get up and have to reinvent the church all over again,” Fr. Steenson said.

The new ordinariate has been in the works since September 2010, when the Vatican Congregation for the Doctrine of the Faith asked Cardinal Donald W. Wuerl of Washington to be its delegate for the implementation of *Anglicanorum coetibus* in the United States.

Cardinal Wuerl welcomed the announcement, saying it was “the fulfillment of the hopes of many Anglicans in the United States who have longed and prayed for reconciliation with the Catholic Church while retaining cherished elements of the Anglican patrimony.”

He said Fr. Steenson “brings to the position of ordinary great pastoral and administrative experience, along with his gifts as a theologian.”

Cardinal Daniel N. DiNardo of Galveston-Houston, in whose archdiocese the ordinariate's headquarters will be located, called Fr. Steenson “not only an outstanding patristic scholar, but a priest with a strong pastoral sense and an abiding respect for all people.”

“He will surely be an effective, kind, and joyful leader who will love and guide God's people with the attitude of Christ,” he added.

Father Scott Hurd, who was ordained an Episcopal priest in 1993, joined the Catholic Church in 1996 and was ordained a priest for the Archdiocese of Washington in 2000, will be on loan to the ordinariate for three years to serve as vicar general.

Fr. Hurd, who has been assisting Cardinal Wuerl in the U.S. implementation of *Anglicanorum coetibus*, will continue to be based in Washington.

The staffs of the *North Texas Catholic* and the *Texas Catholic Herald* contributed to this article.

# Bishop Vann, as Ecclesiastical Delegate for the Pastoral Provision in the U.S., delivers statement at press conference announcing ordinariate

**Editor's Note:** The following is Bishop Kevin Vann's opening statement to the press conference announcing the formal establishment of the Ordinariate of the Chair of St. Peter and the appointment of Father Jeffrey Steenson as the first Ordinary of the new ordinariate at Our Lady of Walsingham Anglican Use Parish in Houston, Jan. 2.

Good morning all, dear brothers and sisters and friends, present here today. Happy New Year!

I'm very grateful to be present here at Our Lady of Walsingham today, at this historic moment for the announcement of the establishment of the Ordinariate of the Chair of St. Peter under the Patronage of Our Lady of Walsingham. I wish to offer my personal word of congratulations and fraternal support to Father Steenson, whom I came to know not long after I became the Bishop of Fort Worth nearly seven years ago, and whom I now consider a good friend. He will be a faith-filled shepherd for the Ordinariate, and is also a scholar of the Fathers of the Church, whose writings

are so key to understanding the nature of the Church, and the call to communion. I might add here that Fr. Steenson gave the Texas Bishops' retreat just two years ago at this time in San Antonio, on the theme of "Episcopal Ministry in the Fathers of the Church," and it was well received by all of the bishops present.

I also acknowledge the presence of my friend Cardinal DiNardo of Galveston-Houston, and also thank Cardinal Donald Wuerl of Washington, D.C., Bishop Robert McManus of Worcester, Massachusetts, and Father Scott Hurd of Washington, D.C., with whom I have worked very closely these past two years.

I have been a member of the *Anglicanorum Coetibus* commission, and am now the Ecclesiastical Delegate for the Pastoral Provision. Both of these are distinct, yet complementary expressions in the contemporary life of the Church of the will of the Lord himself when he prayed that "All may be one." They reflect the quest and call for full Communion with the Catholic Church, and I also believe, the opportunity to give a witness of the

joy and peace that come from the journey to full Communion with the Church.

As a canon lawyer, I also know that the last canon in the Code of Canon Law states that the supreme law is the "Salvation of Souls," and that is, in the end, the reason for this journey of Faith into the Ordinariate.

When I was appointed to Fort Worth in 2005, I found that some of the foundation for this historic day had been already laid in Fort Worth by these individuals and groups: the mutual work and ministry of the late Bishop [Joseph] Delaney, my predecessor in the Catholic Diocese of Fort Worth and Bishop Clarence Pope, then Bishop of the Episcopal Diocese of Fort Worth; together with a community of Anglo-Catholics in the Diocese of Fort Worth who now make up the parish of St. Mary the Virgin in Arlington.

There were also other Episcopalians and laity as well who were seeking full communion with the Catholic

Church in the years before I was sent to Fort Worth. These individuals had been brought to Christ and their faith nourished in Baptism in their respective Anglican communities and the prayer and liturgical traditions of those communities.

I need also to mention here the friendships, good will, and ecclesial relationships, within and among the Catholic and Episcopalian Dioceses: especially my friendship with the members of the Society of the Holy Cross and Bishop Jack Iker that I believe are part of this providential history.

Not many years after the establishment of the Pastoral Provision by Pope John Paul II in 1981, its lived reality proved to be a blessing and a part of the life of the local Church of Fort Worth — where lifelong Catholics and priests, and priests and individuals and communities who came through the Pastoral Provision have lived and worked together to proclaim the Kingdom of God and build up the Body of Christ.


Not long after my appointment to Fort Worth, I was appointed as Vice Delegate for the Pastoral Provision with special responsibility for Texas. Now, as the Delegate of the Holy See for the Pastoral Provision, I am here to offer my personal support to Fr. Steenson and the Ordinariate of the Chair of St. Peter; and to offer my promise to continue to work together, and pray with and for the Ordinariate and Fr. Steenson, in the calling to help build up and strengthen the life of the this new Ordinariate. At the same time, I will continue the work of the Pastoral Provision for those Episcopalian priests who wish to become members of a Latin Rite Diocese.

*Anglicanorum Coetibus* brings to the entire Church the reality of Faith that has been the lived experience of the Pastoral Provision in the Diocese of Fort Worth.

Indeed, today is a day of rejoicing as we begin in this New Year, and a new chapter in the life of the Church in the United States.

Thank you and God bless you.

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Parishioners of Vietnamese Martyrs Church in Arlington walk into their new church building, where they will worship as a community in the new church for the first time.



Women of the parish hold the ribbon and scissors to cut it with for the dedication ceremony.



Bishop Kevin Vann cuts the ribbon for the new church, as Auxiliary Bishop Dominic Luong of Orange County, California (RIGHT) looks on.



Bishop Vann sprinkles the new church's dedication plaque with an asperges at the Dec. 10 ceremony.

## Vietnamese Martyrs...

FROM PAGE 1

With the construction of the new building, the previous sanctuary — a 900-seat converted Food Lion grocery store that sits on the same 12-acre property — will serve as a parish hall, auditorium, and classrooms for the 1,100 students attending religious education classes at the parish.

“We just needed more space,” parishioner Johnson Le, 26, said. “We needed more space, and now we actually have a real church, a real sacred place to worship, whereas the old building was a renovation from a supermarket.”

Le, a youth group leader and parishioner for 15 years, says he is proud that the new church gives the Catholic Vietnamese community more visibility.

“It means a lot for the Vietnamese community not just here but across the U.S. saying that we have a place to worship, we have a place to come together, to celebrate, to worship God and to give thanks — especially leaving the homeland from Vietnam and then coming over here, and yet we’re still able to come together and celebrate and worship,” Le said. “And it shows that... the faith is not dead... And you can see it with this new structure here; you show people that ‘Hey, the faith is alive and it continues to grow throughout the generations.’”

On the day of the dedication, thousands of parishioners waited excitedly outside the church in the chilly weather as a long procession of parishioners dressed in traditional Vietnamese dress, diocesan and visiting priests, deacons, altar servers and Bishop Vann and Bishop Dominic Mai Thanh Luong, auxiliary bishop of the Diocese of Orange in Orange County, California, proceeded through the crowds. Bishop Vann blessed the statue of Our Lady of La Vang, the shrine of St. Joseph, and various other statues — statues that took Vietnamese craftsmen up to two years to carve. He then proceeded to cut the ceremonial ribbon with other representatives of the community amid fireworks and applause.

Parishioners gasped audibly in awe as they followed Bishop Vann and the procession into the new building built with 750,000 pounds of marble and granite cut in Vietnam, and into the nave filled with pews made of American oak

expertly crafted in Vietnam, and lined with stained glass windows depicting the 117 Vietnamese Martyrs canonized by Pope John Paul II in 1988.

“A long time ago... they did not accept Christians in the country, so they try to kill them... [They] died because they keep the Catholic faith. They didn’t want to deny, they didn’t want to throw the cross away,” parishioner and vice chairman of the pastoral council, Joe Nguyen, said of the approximately 130,000 Vietnamese Catholics, priests, and missionaries killed in the 19th and 20th centuries. “That’s why all the stained-glass windows here represent our Vietnamese Martyrs saints for our generation, [so] our children will be proud some of the Vietnamese who stood up for the faith of the Catholic Church.”

A large, intricate painting of Our Lady of La Vang, who appeared to persecuted Vietnamese Catholics during the late 18th century to comfort them as they sought refuge deep in the jungles of Vietnam, graced one end of the church. At the front was a large, elegant white marble altar underneath the crucifix and a giant stained-glass window depicting the resurrected Lord.

Bishop Vann passed through the main body of the church and sprinkled holy water on the tall, granite walls and the people, who filled every seat in the pews of the nave, chapel, and cry room.

During his homily, Bishop Vann told the audience to give thanks and glory to God for the gift of faith and the gift of a new church, which will provide a place to keep nourishing that faith.

“St. Paul speaks of the living temple of God, in this temple of God he is present right now and forever after,” Bishop Vann said. “We lay a foundation for our lives now and into the future, and each stone in this house of God, each statue, each sacred object, each piece of stained-glass — everything — is a reminder of each of you here today, of your love, of your sacrifice, and of your generosity, without which this would not be possible.”

He continued, “We rejoice in the Lord today, we give glory to God for the vision and generosity of the Vietnamese families who came here to Arlington years ago to begin this parish family, to begin this community of faith, and for you whose faith and love and vision have made this house of God

CONTINUED ON NEXT PAGE



Bishop Dominic Luong, the first Vietnamese bishop in the United States, prays before the luncheon in the parish hall following the Dec. 10 Mass.



A statue of Our Lady of La Vang stands tall in front of the entrance to the new church.



Vietnamese Martyrs pastor Father Polycarp Duc Thuan, CMC, rubs oil on the walls of the new church, blessing it.



Sister Julianna Tran, CSFN, recent recipient of the BENEMERENTI MEDAL, speaks at the reception following the dedication and Mass.



Incense fills the sanctuary during the Mass.



A woman carries flowers during the offertory.



Members of the Vietnamese Martyrs choir sing during the liturgy.

CONTINUED FROM PREVIOUS PAGE

possible. You brought them with you from Vietnam, your faith, your love, and your strength and your courage — they live here today.”

Bishop Vann proceeded to pray the dedication and then anointed and incensed the altar and church to consecrate the building to God. The congregation burst into applause as ministers turned on the lights in the church for the first time in the ceremony. Near the end of the ceremony, relics of the Vietnamese Martyrs were placed in the chapel.

The pride and gratitude of the parishioners for their new church shone through at the reception, during which parish representatives gave thanks to God, Bishop Vann, benefactors, and all those in attendance.

The now-thriving community — composed of three generations of parishioners — began with only about a dozen families who came to the U.S. sponsored by Catholic Charities after fleeing the communist Vietnamese regime after the Fall of Saigon in 1975, said Joe Nguyen, vice chairman of the pastoral council.

“When Vietnam fell, nobody know where to go, so we jumped on a boat and went to the ocean,” Fr. Duc Thuan said, telling how he and other refugees on that packed boat were later rescued by an American ship, taken to the Philippines and eventually brought to the U.S. “It was very dangerous. No water, no food; we left everything behind.”

Shortly after being relocated, many refugees became parishioners of St. Matthew Church in Arlington. There they found a home where they could thank God, grow in faith, and stabilize their lives, helping each other overcome language barriers and

cultural differences. As more than half a million refugees escaped Vietnam, many were relocated to North Texas and the small Vietnamese Catholic community at St. Matthew continued to grow.

By 1998, the community — numbering 514 families — with permission from the diocese, bought the former Food Lion store at 801 E. Mayfield Road and was established as a parish by the late Bishop Joseph Delaney in June 2000.

Hung Nguyen, a member of the parish since it was based in St. Matthew, expressed gratitude for the new church and for the help the community received from the very beginning — when they left Vietnam “with empty hands.”

“Day by day we [had] each other and we grew up everything, and now we have 1,600 families over the span of 36 years.... Now we’re very happy with the new church,” Nguyen said.

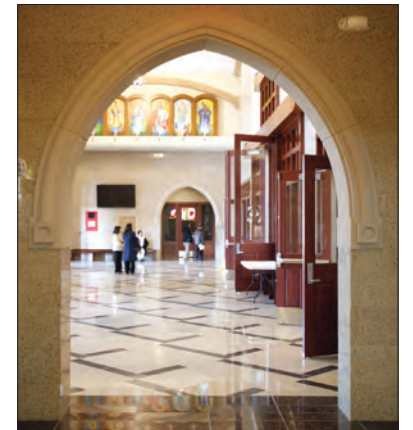
By 2008, Vietnamese Martyrs parish had grown to 1,250 families. Responding to that growth, the community began to plan and raise money for the new building that same year, said Joe Nguyen. With \$1.5 million already saved, an additional \$3.5 million raised by parishioners and businesses in the community, and with a now-\$1.5 million loan from the diocese, construction began in July 2010, he said.

“Everybody wanted to get a new church and everything, so everybody was very excited [to donate],” finance council member Hoc Pham said. “So today we see everybody coming out and showing up. Everybody loves it.”

Pham said many families gave a \$3,000 donation through a five-year payment plan. Additionally, the parish raised money by hosting Vietnamese New Year’s fundraisers and participating in cookouts at Marian Day in Missouri at the campus



The side chapel of the new church is filled with stained-glass windows.



The new church's narthex from the side chapel.

of the Congregation of the Mother Co-Redemptrix. Through a one-day fundraiser in September 2010, the parish raised \$750,000, Fr. Duc Thuan said.

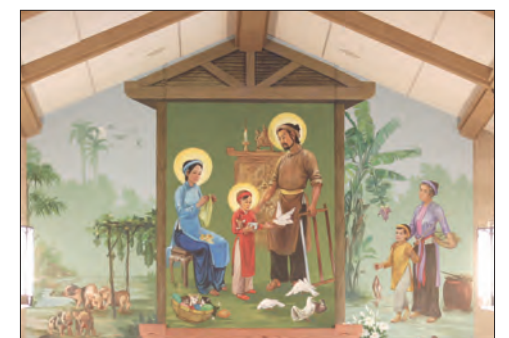
Father Louis Nhien, provincial superior of the Congregation of the Mother Co-Redemptrix and former parochial vicar of Vietnamese Martyrs, said the contributions from so many people show the unity of the church. “So that unity built up that church,” he said. “Not only is that a sign of physical unity but spiritual unity too. I think that is a great sign to show the Catholic faith.”

As the celebration and reception wound down several hours later, handfuls of parishioners kept returning to the new church to admire it and pray in it.

“I feel very reverent and I feel very happy when I come into church, and I also feel lifted up, so I can feel God, so it’s very nice,” said Fr. Duc Thuan while he stood in the church, as if reading his parishioners’ minds.



Parishioners gather for a reception in the old church building, now the parish hall, following the Mass.



An image of the Holy Family appears in the church.

# Clergy, laity laud naming of Archbishops Dolan, O'Brien among 22 new cardinals

By Mark Pattison  
Catholic News Service

WASHINGTON — Clergy and laity alike praised the naming of new cardinals by Pope Benedict XVI.

"This is an honor for these outstanding church leaders as well as an honor for the church in the United States," said Archbishop Joseph E. Kurtz of Louisville, Kentucky, in a Jan. 6 statement. "As men of prayer, wisdom, and dedication, they will bring many talents and graces to their new roles as advisers to the Holy Father," said the archbishop, who is vice president of the U.S. Conference of Catholic Bishops.

Archbishop Timothy M. Dolan of New York and Archbishop Edwin F. O'Brien, outgoing archbishop of Baltimore who was recently appointed pro-grand master of the Rome-based Equestrian Order of the Holy Sepulcher, were among the 22 cardinals named Jan. 6 by Pope Benedict.

"As president of the USCCB and as former president of Catholic Relief Services, Cardinal-designate Dolan has brought both energy and grace to international and domestic matters," Archbishop Kurtz said.

"Cardinal-designate O'Brien's experience with the military has made him a valuable consultant on USCCB justice and peace efforts," he added. "His seminary background has proven especially insightful in development of our priestly formation programs."

In his blog, Shepherd of Fort Worth, Fort Worth Bishop Kevin Vann congratulated Cardinals-designate Dolan and O'Brien.

"This is a personal blessing for me," Bishop Vann said of Archbishop Dolan. "I have known Cardinal-designate Dolan for many years now, and I wish to publicly congratulate him and thank him for the years of friendship and support in many moments of priestly ministry ... He gave our Diocesan priests' retreat three years ago and his words were very much appreciated by our priests."

"Congratulations, as well to Cardinal Elect Edwin O'Brien," Bishop Vann added, noting the archbishop's experience. "I wish to add a special note of thanks to Cardinal designate O'Brien for his encouragement to me in my work and ministry with the Pastoral Provision."

Cardinal Edward M. Egan, Cardinal-designate Dolan's predecessor in New York, said in a Jan. 6 statement from Rome that he had received a phone call from his successor with the news.

"I extended my heartfelt congratulations and assured him of my prayers," Cardinal Egan added. "This is wonderful news for the cardinal-designate and for the entire community of faith he serves so well."

Cardinal-designate Dolan himself said in a Jan. 6 statement that he was "honored, humbled, and grateful" at the honor. "This is not about Timothy Dolan," he added. "This is an honor from the Holy Father to the Archdiocese of New York. ... It's as if Pope Benedict is putting the red hat on top of the Empire State Building, or the Statue of Liberty, or on home plate at Yankee Stadium."

"This news is a wonderful recognition of both bishops and their gifts and abilities, as well as an honor for the church in the United States," said Cardinal Donald W. Wuerl of Washington in a Jan. 6 statement. "The universal Church is well served by these faithful and dedicated leaders."

Cardinal Sean P. O'Malley of Boston said in a Jan. 6 statement that the two new U.S. cardinals-designate "will provide the Holy Father valuable guidance and assistance through their long-standing dedication to the work of the Church. ... We join the Catholic community throughout the United States in congratulating Cardinal-designate Dolan and Cardinal-designate O'Brien and assure them of our prayers and best wishes as they prepare for the upcoming consistory," set for Feb. 18.

"This is truly a great day for the Catholic Church in New York, and across the U.S. and, indeed, the world, and a wonderful way to ring in the new year," said a Jan. 6 statement by Richard E. Barnes, executive director of the New York State Catholic Conference.

Barnes noted that Cardinal-designate O'Brien is a native of the Bronx, one of New York City's five boroughs, and a former priest and auxiliary bishop of the Archdiocese of New York. He also lauded the selection of Cardinal-designate Dolan.

"With his infectious joy, brilliant intellect and enthusiastic love of the Lord and his people, Cardinal-designate Dolan is truly a bright light in the American Church," Barnes said. "He already has become the face of the Church in the United States. Now as a 'prince of the Church,' his influence will truly extend worldwide."

Mary Ellen Russell, executive director of the Maryland Catholic Conference, congratulated Cardinal-designate O'Brien, who serves as apostolic administrator of the Archdiocese of Baltimore while waiting for his successor to be named.

He has been "a vocal and passionate

advocate in the public square, and a highly regarded champion of the poor, the unborn, the immigrant, the prisoner on death row, the importance of marriage and the family, and the rights of students in our Catholic schools," Russell said in a Jan. 6 statement. "At the same time, he has also strongly supported efforts to assist and encourage the Church's pastors and other leaders, and all Catholics in Maryland, to exercise their rights and responsibilities as faithful citizens."

Archbishop José H. Gomez of Los Angeles, and former archbishop of San Antonio, praised the two U.S. cardinals-designate as "prayerful and compassionate men" in a Jan. 6 statement. "Both possess a deep knowledge of the issues affecting the Church and civil society," he said. "I am confident that they will be very helpful advisers to our Holy Father and the universal Church in the years ahead."

Father Jeffrey Steenson, head of the Ordinariate of the Chair of St. Peter, created for former Anglican parishes and individuals, said in a Jan. 6 statement, "The United States is particularly blessed to have two caring and gentle shepherds among those to be elevated in the consistory" in Cardinals-designate Dolan and O'Brien. "We will keep them in our prayers and we ask our Lord's blessings on them."

*The NORTH TEXAS CATHOLIC staff contributed to this article.*



**ABOVE:** Clerical wear for cardinals is pictured in the window of the Gammarelli tailor shop in Rome Jan. 12. The famous Gammarelli store is highlighting clerical wear for cardinals in advance of the Feb. 18 consistory at which Pope Benedict XVI will create 22 new cardinals. (CNS photo/Paul Haring) • **BOTTOM LEFT:** Cardinal-designate Archbishop Timothy M. Dolan of New York is pictured in New York in a 2011 file photo. (CNS photo/Gregory A. Shemitz) • **BOTTOM RIGHT:** Cardinal-designate Archbishop Edwin F. O'Brien leads an Ash Wednesday service at Walter Reed Army Medical Center in Washington in February 2007. The cardinal-designate has served as a chaplain in the U.S. Army, including in Vietnam in the early 1970s, led the U.S. Archdiocese for the Military Services, the Archdiocese of Baltimore, and he is now pro-grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem. (CNS photo/Bob Roller)



## List of the 22 new cardinals

VATICAN CITY (CNS) — Here is the list of the 22 cardinals-designate, in the order in which Pope Benedict XVI announced them Jan. 6:

- Italian Archbishop Fernando Filoni, prefect of the Congregation for the Evangelization of Peoples, 65.
- Portuguese Archbishop Manuel Monteiro de Castro, major penitentiary of the Apostolic Penitentiary, 73.
- Spanish Archbishop Santos Abril Castello, archpriest of Basilica of St. Mary Major, 76.
- Italian Archbishop Antonio Maria Veglio, president Pontifical Council for Migrants and Travelers, who turns 74 Feb. 3.
- Italian Archbishop Giuseppe Bertello, president of the commission governing Vatican City State, 69.
- Italian Archbishop Francesco Coccopalmerio, president of the Pontifical Council for Interpreting Legislative Texts, 73.
- Brazilian Archbishop Joao Braz de Aviz, prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, 64.
- U.S. Archbishop Edwin F. O'Brien, grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem, 72.
- Italian Archbishop Domenico Calcagno, president of the Administration of the Patrimony of the Holy

See, who turns 69 Feb. 3.

- Italian Archbishop Giuseppe Versaldi, president of Prefecture of the Economic Affairs of the Holy See, 68.
- Syro-Malabar Archbishop George Alencherry of India, 66.
- Canadian Archbishop Thomas C. Collins of Toronto, who will be 65 Jan. 16.
- Czech Archbishop Dominik Duka of Prague, 68.
- Dutch Archbishop Willem J. Eijk of Utrecht, 58.
- Italian Archbishop Giuseppe Betori of Florence, 64.
- U.S. Archbishop Timothy M. Dolan of New York, who will turn 62 Feb. 6.
- German Archbishop Rainer Maria Woelki of Berlin, 55.
- Chinese Bishop John Tong Hon of Hong Kong, 72.
- Romanian Archbishop Lucian Muresan of Fagaras and Alba Julia, 80.
- Belgian Father Julien Ries, expert on history of religions, 91.
- Maltese Augustinian Father Prosper Grech, biblical scholar, 86.
- German Jesuit Father Karl Josef Becker, theologian, 83.

# National

## Letter objects to treating same-sex unions 'as if they were marriage'

By Mark Pattison  
Catholic News Service

WASHINGTON — A letter signed by more than three dozen U.S. religious leaders objects to the specter of religious groups being forced to treat same-sex unions "as if they were marriage."

"Altering the civil definition of 'marriage' does not change one law, but hundreds, even thousands, at once," said the letter, "Marriage and Religious Freedom: Fundamental Goods That Stand or Fall Together," released Jan. 12.

"By a single stroke, every law where rights depend on marital status — such as employment discrimination, employment benefits, adoption, education, health care, elder care, housing, property and taxation — will change so that same-sex sexual relationships must be treated as if they were marriage," it said.

"That requirement, in turn, will apply to religious people and groups in the ordinary course of their many private or public

occupations and ministries — including running schools, hospitals, nursing homes, and other housing facilities, providing adoption and counseling services, and many others."

Four Catholic bishops were among the 39 religious leaders signing the letter: Cardinal-designate Timothy M. Dolan, archbishop of New York and president of the U.S. Conference of Catholic Bishops; Bishop Salvatore J. Cordileone of Oakland, California, chairman of the USCCB Subcommittee for the Promotion and Defense of Marriage; Bishop William E. Lori of Bridgeport, Connecticut, chairman of the USCCB Ad Hoc Committee for Religious Liberty; and Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Indiana, chairman of the USCCB Committee on Laity, Marriage, Family Life and Youth.

Other signers included top representatives of the Southern Baptist Convention, the Lutheran Church-Missouri Synod, Church of Jesus Christ of Latter-day

Saints, Assemblies of God, the Church of the Nazarene and the Salvation Army, along with a collection of smaller Protestant denominations, seven pan-Christian associations including the National Association of Evangelicals, and two representatives of Orthodox and Hasidic Judaism.

Religious employers would "face lawsuits for taking any adverse employment action — no matter how modest — against an employee for the public act of obtaining a civil 'marriage' with a member of the same sex. This is not idle speculation, as these sorts of situations have already come to pass," the letter said. "Even where religious people and groups succeed in avoiding civil liability in cases like these, they would face other government sanctions — the targeted withdrawal of government cooperation, grants or other benefits."

The letter cited the case of Portland, Maine, which required Catholic Charities to extend spousal employee benefits to same-sex

domestic partners as a condition of receiving city housing and community development funds.

"There is no doubt that the many people and groups whose moral and religious convictions forbid same-sex sexual conduct will resist the compulsion of the law, and church-state conflicts will result," the letter said.

Because those who object to giving equality to same-sex partners have been marked as "bigots, subjecting them to the full arsenal of government punishments and pressures reserved for racists," the letter predicted other consequences if same-sex marriage were to gain more legitimacy.

"These punishments will only grow more frequent and more severe if civil 'marriage' is redefined in additional jurisdictions," it said. "Because law and government not only coerce and incentivize but also teach, these sanctions would lend

greater moral legitimacy to private efforts to punish those who defend marriage."

The push to alter the definition of marriage "warrants special attention within our faith communities and throughout society as a whole," the letter said, because such an action would have "grave consequences," including interfering with the "religious freedom of those who continue to affirm" traditional marriage.

"The promotion and protection of marriage — the union of one man and one woman as husband and wife — is a matter of the common good and serves the well-being of the couple, of children, of civil society and all people," the letter said.

The value of traditional marriage transcends any society or government, is "a universal good" and is the "foundational institution of all societies," it said.

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# Pope advances sainthood causes of Marianne Cope, Kateri Tekakwitha

By Carol Glatz  
Catholic News Service

VATICAN CITY — Pope Benedict XVI advanced the sainthood causes of Blessed Marianne Cope of Molokai and Blessed Kateri Tekakwitha.

He also formally recognized the martyrdom of 64 victims of the Spanish Civil War and advanced the causes of 18 other men and women.

During a meeting Dec. 19 with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, the pope signed the decrees recognizing the miracles needed for the canonizations of Blesseds Marianne and Kateri.

Before a date is set for the canonization ceremonies, there must be an "ordinary public consistory," a formal ceremony opened and closed with prayer, during which cardinals present in Rome express their support for the pope's decision to create new saints.

Blessed Marianne, who worked as a teacher and hospital administrator in New York, spent the last 30 years of her life ministering on the Hawaiian island of Molokai to those with leprosy. She died on the island

in 1918 at age 80 and was beatified in St. Peter's Basilica in 2005.

Blessed Kateri, known as the Lily of the Mohawks, was born to a Christian Algonquin mother and a Mohawk father in 1656 in upstate New York along the Mohawk River. She was baptized by a Jesuit missionary in 1676 when she was 20, and she died in Canada four years later. In June 1980, she became the first Native American to be beatified.

Pope Benedict also recognized miracles attributed to the intercession of five other people, who now can be

declared saints. They are: Blessed Giovanni Battista Piamarta of Italy; Blessed Jacques Berthieu of France; Blessed Carmen Salles y Barangueras of Spain; Blessed Peter Calungsod of the Philippines; and Blessed Anna Schaffer of Germany.

Pope Benedict also signed decrees that pave the way for numerous beatifications and approved seven other decrees recognizing that the men and women

lived the Christian virtues in a heroic way and that they are venerable. Recognition of a miracle attributed to each candidate's intercession is needed for that person's beatification.

## Kateri Tekakwitha

**1656** Born in a village on the Mohawk River near Auriesville, N.Y. Her father was a Mohawk chief and her mother a Christian Algonquin.

**1660** Orphaned at age 4 during smallpox epidemic.

**1676** Baptized on Easter at the age of 20.

**1677** Fled to Canada, taking refuge at St. Francis Xavier Mission in the Mohawk Nation at Caughnawaga. Reportedly made her first Communion on Christmas.

**1680** Died at age 24, is buried at Caughnawaga.

**Late 1800s** American Indians began making appeals to the Catholic Church that she be recognized for her deep spirituality and devotion to the Blessed Sacrament.

**1932** Documentation for her sainthood cause was sent to the Vatican.

**1935** National Tekakwitha Conference started.

**1980** Beatified by Pope John Paul II June 22.

**2011** Pope Benedict XVI recognizes second miracle attributed to her intercession Dec. 19.



## Marianne Cope

**1838** Born Barbara Koob in Hessen, Germany Jan. 23.

**1839** Koob family emigrates to U.S., settling in Utica, N.Y.

**1862** Invested as member of Sisters of St. Francis in Syracuse, N.Y.

**1883** Accompanies six sisters to the Hawaiian islands as they begin assignments to minister to leprosy patients.

**1884** Meets St. Damien de Veuster.

**1889** Chosen to be Damien's successor at the Boys' Home at Kalawao.

**1918** Dies of natural causes Aug. 9.

**2003** Vatican theologians declare her heroically virtuous.

**2005** Beatified by Pope Benedict XVI May 14.

**2011** Pope Benedict XVI recognizes second miracle attributed to her intercession Dec. 19.



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## FATHER LEDOUX PASTORED HISTORIC ST. AUGUSTINE PARISH IN NEW ORLEANS FOR 16 YEARS

FROM, P. 32

venture into the state until decades later.

A generational Catholic, his priestly calling came in “drips and drizzles” he said. As his brother, Louis Verlin, and cousin, Bishop Harold Parry, before him, Fr. LeDoux entered the Society of the Divine Word’s St. Augustine Seminary in Bay St. Louis, Mississippi at age 13 and stayed there through high school.

“I was drawn there by the romance and enchantment of the seminary,” he said. “Although, when I got there it didn’t seem romantic for a while.”

Once he adjusted to his new surroundings, Fr. LeDoux found himself romping through the pine trees and swamps with the other boys hunting snakes, playing baseball, and swimming.

“It was a boys’ paradise,” he said.

But it wasn’t all fun and games. The boys started off with Latin in their first year and continued to gain proficiency in the ancient language over the next eight years.

“We had our fill of Latin, and it has stuck with me to this day,” Fr. LeDoux said. “I can read it, write it, and speak it somewhat.”

After 14 years at St. Augustine, he moved on to Techny, Illinois, for two years of spiritual training, including daily silence and loads of chores. Then it was on to Eqworth, Iowa, before returning to Bay St. Louis.

Following years of dedicated studies, Fr. LeDoux was ordained to the priesthood May 11, 1957, as a priest for the Society of the Divine Word. Four months later he was sent to Rome for four years to study canon law and subsequently picked up a doctorate on the subject. He returned to the states on Aug. 13, 1961, again to Bay St. Louis, this time teaching canon law and moral theology.

Then in 1969 he went to Xavier University as the New Orleans university’s first African American chaplain and taught theology there for 11 years. Following a year’s break, Fr. LeDoux finally set foot in Texas.

It was September 1981 when he took on the role of pastor at St. Martin De Porres Parish in Prairie View. He described the church near Prairie View A&M as a “very fine little place” with a family atmo-

sphere.

He stayed there three years and eventually found his way back to New Orleans and St. Augustine, a parish in the Treme neighborhood with a significant history of race in the Catholic Church.

Prior to the Oct. 9, 1842, dedication of the church, the “War of the Pews” broke out as white people in the area found out the black parishioners were purchasing pews for their families to sit on. Even with white families attempting to outbuy the blacks, in the end the church held a row of pews for blacks, a row of pews for whites and the two outer rows purchased on behalf of and for use by slaves. This resulted in the most integrated congregation in the country.

Homer Plessy attended Mass at St. Augustine. He is well known for the *Plessy v. Ferguson* Supreme Court case. Plessy had been arrested for riding in a white compartment of a railroad car. The court ruled in favor of the state and 58 years of legal segregation followed.

Following the ruling, all people of color began leaving Treme, and the New Orleans suburb church became predominantly Italian.

The next shift in the community’s ethnic makeup occurred in 1964 after the omnibus civil rights bill passed on June 29 that banned discrimination, ordered desegregation of public facilities, and extended voting rights to all qualified citizens. This time around whites left Treme and St. Augustine once again became a majority black congregation.

Fr. LeDoux made his mark on the historic St. Augustine church in New Orleans from 1990 to 2006. During Hurricane Katrina, he found shelter in the soon to be 170-year-old structure that had withstood many a storm.

Ultimately, Fr. LeDoux left St. Augustine and took a two-month break at the Bay St. Louis seminary before he was appointed pastor of Our Mother of Mercy on the South Side of Fort Worth.

Prior to his arrival in the Metroplex, he had never spent more than a few hours in the heart of Texas, mainly driving through toward some other destination. When he arrived on June 1, 2006, it was to make Fort Worth his new home.

He left behind the jazz music that lingered through the streets of Treme for the hum of traffic along

Once he adjusted to his new surroundings, Father LeDoux found himself romping through the pine trees and swamps with the other boys hunting snakes, playing baseball, and swimming. “It was a boys’ paradise,” he said.

Interstate 35 only a few blocks from the church on East Terrell Avenue.

Besides devoting his life to God, Fr. LeDoux made a major lifestyle decision in 1996. After listening to a tape left by a parishioner, he decided to become a vegan. He went in “whole hog” he said, and quit eating animal products “cold turkey.”

Even before the switch, he had made some significant changes to improve his diet like ditching salt in 1981, but felt the positive effects of veganism as prolonged health problems soon began to subside.

Starting in 1990, Fr. LeDoux experienced several occasions where his feet and legs would hurt, a few times to the point where he could not walk. Since his dietary change, he has had no pain in his legs, his regular doctor check ups include only good news and the only medication he takes is one baby Aspirin a day. His eyesight even improved. “When I came here, I was using reading glasses at the computer,”

Fr. LeDoux said. “About four years ago I noticed the glasses were interfering with my reading. I put them down and realized I could see without them.”

And he spends a lot of time in front of his computer writing, usually late into the night. That’s the time of day he said his mind is popping, and he hates to sleep.

Fr. LeDoux has published a weekly column in his church’s bulletin since June 5, 1969. Many of those columns have been compiled into books, but his first book written originally as a longer work, *War of the Pews*, was published in 2011. And he’s working on rewriting and



Fr. LeDoux stands before the doors of Our Mother of Mercy Church — smiling, as usual

completing a book he began in the 1980s.

“As I got toward the end of the book [*War of the Pews*] I became almost a maniac,” he said. “I would hit the computer six, eight, 10 hours a day, and keep going until the wee hours. When you see the finish line, it’s like a shark smelling

blood in the water.”

And just as his first book includes detailed history of New Orleans, he promises his next piece of work will include its share of local history as well — a subject that seems to come naturally to him as he easily pulls exact dates out of the air detailing his life’s encounters.

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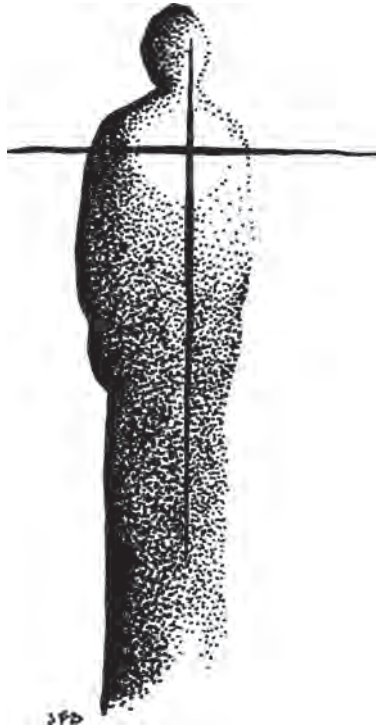
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# Word = Life

## Readings Reflections

**“L**et us go on to the nearby villages that I may preach there also. For this purpose have I come.”  
— Mark 1:38bc



**February 5, Fifth Sunday in Ordinary Time**  
**Cycle B. Readings:**

- 1) Job 7:1-4, 6-7  
Psalm 147:1-6
- 2) 1 Corinthians 9:16-19, 22-23  
Gospel) Mark 1:29-39

By Jeff Hensley

**T**he topic of the health trials my family had experienced in the previous five years came up in a recent conversation with a friend, a West Coast Catholic editor. He said something to the effect that, “You must think God really has it in for you.”

With two brain surgeries for myself (successful) and breast cancer for my wife (who is still doing well), I understood what he meant, but, somewhat reflexively, I said, “No, I think we’re really blessed!”

And I do.

I’m now six years past my second surgery and working out at the gym at about the same level as before my surgeries. My wife continues to teach English as a second language and to assure that all the ESL students in her department are on track to graduate. We both love our jobs. By the grace of God, we are doing well. Things could be so much worse.

Job, in today’s first reading, brings to mind that all of us face the drudgery of daily life, filled sometimes with trouble and restless nights, remembering that “life is like the wind.”

“I shall not see happiness again,” the reading concludes.

But the psalm draws us back to hope, not of our own creation, but from God, “for he is good ... He heals the brokenhearted and binds up their wounds. ... The Lord sustains the lowly; the wicked he casts to the ground.” And the psalm’s refrain repeats throughout the reading: “Praise the Lord, who heals the brokenhearted.”

What is asked of us but to heed God’s call for our lives? For Paul, it is the obligation to preach the Gospel, to do all in his power to win others to receive this good news of the incarnation of Jesus.

In the Gospel, Jesus is impelled by his mission to continue healing the sick and preaching, moving from village to village.

Each of us is called beyond our personal trials and sufferings. Each of us is comforted by God’s goodness, our broken hearts healed. Each of us is drawn to en flesh the Gospel where God has placed us, where we live our lives in our families and work places and communities. Because of this, we have hope (and faith and love) that will endure.

### QUESTIONS:

How have you experienced God’s solace in your own trials? How is God challenging you to live out the Gospel in your family, among your co-workers and friends?

**“I** do will it. Be made clean.”  
— Mark 1:41



**February 12, Sixth Sunday in Ordinary Time.**  
**Cycle B. Readings:**

- 1) Leviticus 13:1-2, 44-46  
Psalm 32:1-2, 5, 11
- 2) 1 Corinthians 10:31-11:1  
Gospel) Mark 1:40-45

By Jean Denton

**M**y first confession was probably my best. I don’t mean this as conceit. It’s just that when I went to the sacrament of reconciliation for the first time — at age 34 — I felt myself to be carrying a sizable burden of sin. I’d always believed in a loving, merciful God. But I’d never before made a conscientious examination of my sinfulness.

As I prepared to enter the Catholic Church, my understanding of my faith grew, and my relationship with Christ deepened. When I went to reconciliation that first time my belief that Jesus would forgive all my failings — including some very serious sin — was unshakable. As I painstakingly named my sins and heard the priest speak the words of absolution, I physically felt the burden lift. I felt clean.

I went into that confession with the same belief that the leper in this weekend’s Gospel had when he said, “If you wish, you can make me clean.” The Lord’s response in the sacrament also was the same: compassion and mercy. I sensed it without doubt.

The cleansing of the leper in Mark’s Gospel, of course, symbolizes Jesus’ power to remove our sinfulness. The passage from Leviticus in Sunday’s readings emphasizes that we must acknowledge it. As long as a person bears the “sore,” he must declare himself unclean, the Scripture explains, adding that the unclean one must dwell apart.

So it is that when our sin remains, it infects everything and everyone around us, isolating us from the love of God.

I have to admit that since that first time, I haven’t always prepared so well for the sacrament of reconciliation. Consequently, I haven’t felt its power so acutely. Often I avoid admitting to certain sins, stubbornly unwilling to declare that I’m unclean. However, when I open myself to truly believing that if God can make me clean if he wishes, then I have the courage to ask him to help me wish it, too.

The first step is healing my unbelief.

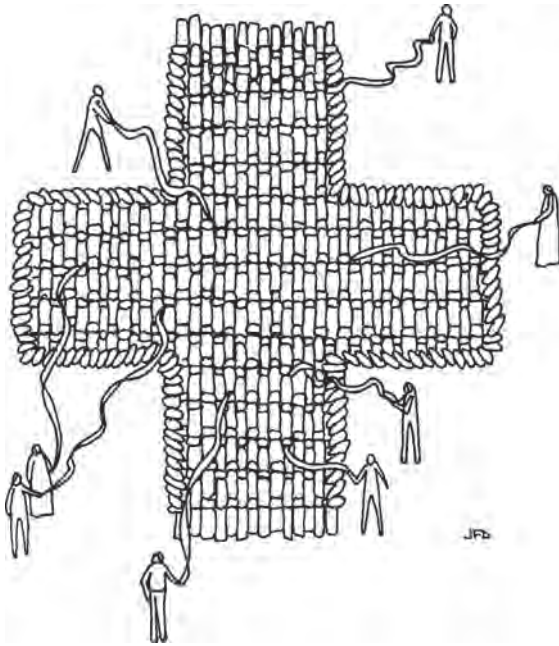
### QUESTIONS:

Is there some sin in your life that you avoid admitting? What do you most need from God to help you believe he can make you truly clean?

# Word = Life

## Readings Reflections

**“U**nable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying.”  
— Mark 2:4



**February 19, Seventh Sunday in Ordinary Time.**

**Cycle B. Readings:**

- 1) Isaiah 43:18-19, 21-22, 24b-25  
Psalm 41:2-5, 13-14
- 2) 2 Corinthians 1:18-22  
Gospel) Mark 2:1-12

**By Jeff Hedglen**

**E**veryone who is reading this right now is indebted to someone and in some way owes the very fact that they are reading this to at least one person. Almost no one comes to faith and grows in faith on one's own. We all have been influenced by people who have shared their faith with us, answered our questions about the Church or inspired us to seek God. For me the list is long.

Topping the roster are my mom and dad. Though they were not theologians, they did the most important thing: made sure I went to Mass every week. Additionally I noticed that they both did things to grow in faith, my mom reading her Bible at the kitchen table every day and my dad listening to tapes of Archbishop Fulton Sheen. Their examples deeply planted in me a realization that the Catholic faith is not a spectator sport.

Next on the list would be my pastor of 22 years, Father Richard Beaumont. He was a great preacher and teacher, and was passionate about people encountering the living Jesus. Fr. Beaumont helped me discover that God was not up in heaven watching me from a distance; rather God wanted a relationship with me and dwells within me.

From there my list expands to include friends, family, professors, other priests and religious, parishioners and the youth I served as youth minister for 25 years. I am the Christian I am today because of all of these people. Each one, in his or her own way, brought me to Jesus.

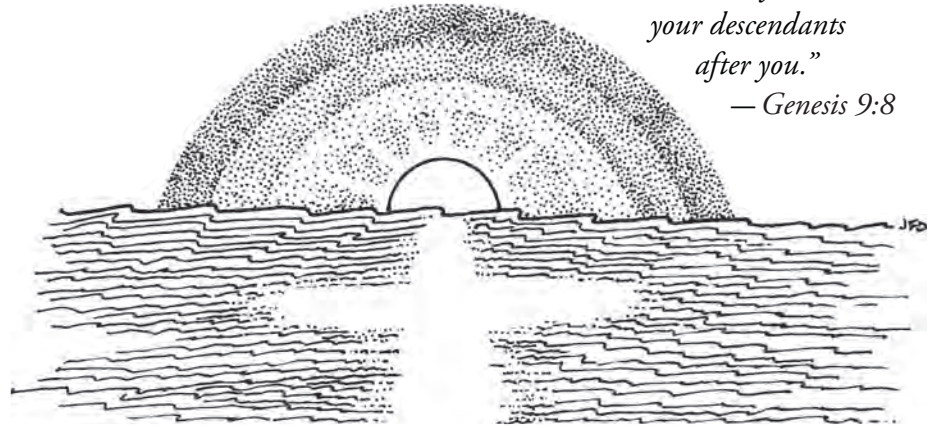
This week's Gospel tells a story of a crippled man who was brought to Jesus by his friends. When they arrived at the house where Jesus was speaking, the crowd was so huge that there was no way to get inside. So the friends lifted the man to the roof, broke it open and lowered him into the arms of Jesus.

Jesus knew what he was doing when he created a Church. He knew that we need other people to encounter the faith and grow in it. Whether we are lowered through a roof or invited through the doors, each of us had some help getting into church.

### QUESTIONS:

Who are the people who have brought you to Jesus and helped you grow in faith? Who are some people you have "brought to Jesus" and helped grow in faith?

**“S**ee, I am now establishing my covenant with you and your descendants after you.”  
— Genesis 9:8



**February 26, First Sunday of Lent.**

**Cycle B. Readings:**

- 1) Genesis 9:8-15  
Psalm 25:4-9
- 2) 1 Peter 3:18-22  
Gospel) Mark 1:12-15

**By Sharon K. Perkins**

**I** was baptized as an infant, making me one of those "cradle Catholics." On the one hand, I don't consider my baptism extraordinary, since my parents also were both cradle Catholics, as were my grandparents and great-grandparents. Many infants thus have been dedicated to Christ, in and through the Church, as a matter of course. Somewhere in their ancestry a family member consciously resolved to enter into relationship with God, and that decision to trust God began a chain reaction of faith commitments.

Nonetheless, we all know lifelong "name-only" Christians whose lives bear little witness to such a relationship. Whether through ignorance or a conscious decision, these people look pretty much like everyone else, lacking either the will or the understanding to follow Jesus and all that this entails.

Whatever "covenant" was established through their baptism has manifested itself as a rather one-sided proposition. Truth be told, the relationship between God and human beings has been mostly one-sided since the beginning of time, since no one has been completely faithful, even with the best of intentions.

For those who keep God's covenant, as well as for those countless generations who have broken faith since the time of Noah, today's readings hold a tremendous message of hope. The annual repetition of the Lenten season reminds us that Jesus was "put to death in the flesh" and "raised to life in the spirit" to confirm God's everlasting covenant with us, despite our inability to remain faithful.

Does this mean that we bear no responsibility whatsoever for the relationship? On the contrary! Just as he did for our ancestors in faith, Jesus announces a "time of fulfillment," a season of repentance, an invitation to cradle Catholics and relative newcomers alike, to "believe in the Gospel." Our descendants are depending on our response.

### QUESTIONS:

What "ancestors in faith" do you have to thank for your present covenant relationship with God? How can this Lenten season be for you a time of repentance and covenant renewal?

# Nuestro Pastor Habla

## La Provisión pastoral y el Ordinariato anglicano ofrecen unidad cristiana

### Queridos Hermanos y Hermanas en Cristo,

Una de las bendiciones sobre la vida de fe aquí en la *Diócesis de Fort Worth*, especialmente con vistas a la *Semana de oración por la unidad de los cristianos*, ha sido la experiencia vivida de la Provisión Pastoral y el reciente anuncio de la creación del *Ordinariato personal de la Catedral de San Pedro* el 2 de enero de 2012 en *Nuestra Señora de Walsingham* en Houston, Texas. Como dije en la conferencia de prensa, ambos son complementarios, pero distintas expresiones de la voluntad del Señor que “todos sean uno”. Estos son los primeros movimientos eclesiales hacia algo — plena comunión con la sede de San Pedro — y no un movimiento alejándose de algo.

Con esta base bíblica de *Juan 17:21*, podemos ver al Beato John Henry Newman, el *Movimiento de Oxford*, y el fruto de los diálogos que se produjeron después del Concilio Vaticano II. A nivel local aquí en Fort Worth, especialmente con el reciente fallecimiento del Obispo Clarence Pope, vemos el fruto de las relaciones eclesiales, la amistad y buena voluntad, que ha sido evidenciado por la ordenación de sacerdotes de la Provisión Pastoral de la *Diócesis de Fort Worth*, y más recientemente, la erección del *Ordinariato personal de la Catedral de San Pedro*, bajo el patrocinio de *Nuestra Señora de Walsingham*.

En una reunión de oración y reflexión con los sacerdotes de la *Sociedad de la Santa Cruz* en Fort Worth — varios años antes del anuncio del Ordinariato — uno de los sacerdotes dijo que sólo estaban esperando a alguien para extender una mano. Esa mano había sido extendida por primera vez con la Provisión Pastoral del Papa Juan Pablo II, y más recientemente con el Papa Benedicto XVI y el Ordinariato. Uno de los obispos de la *Iglesia de Inglaterra*, que fue recibido en la Iglesia el año pasado y fue ordenado sacerdote por el Ordinariato dijo que “lo que solía ser mencionado como “nadar el río Tíber” ... el Papa Benedicto nos ha construido un puente”.

A la luz de la reciente creación del *Ordinariato anglicano* en los Estados Unidos y el reciente anuncio de mi nuevo papel como el *Delegado eclesiástico de la provisión pastoral en los Estados Unidos*, me gustaría aprovechar la ocasión de esta columna para explicar con más detalle la Provisión Pastoral y la recién erigida Ordinariato, ya que ambos son momentos monumental en la historia de la Iglesia universal, así como para la *Diócesis de Fort Worth*.

### LA PROVISIÓN PASTORAL

La Provisión Pastoral en los Estados Unidos se inició durante el pontificado del Papa Pablo VI y fue establecida y dirigida por el beato Juan Pablo II. En 1980, la Santa Sede, en respuesta a las solicitudes de sacerdotes y laicos de la Iglesia



Monseñor Kevin Vann

Anglicana en los Estados Unidos que buscaba la plena comunión con la Iglesia Católica, ha creado una Provisión Pastoral para darles especial atención pastoral. La Provisión Pastoral sirve como una respuesta a las necesidades de una categoría de fieles cristianos que buscan la plena comunión con la Sede de Pedro:

*En julio del mismo año, el presidente de la CONFERENCIA NACIONAL DE OBISPOS CATÓLICOS recibió una carta del prefecto de la CONGREGACIÓN PARA LA DOCTRINA DE LA FE, lo que indica que el Santo Padre, el beato Juan Pablo II — en respuesta a las peticiones de los miembros de la Iglesia Episcopal de entrar en plena comunión con la Iglesia católica — decidió hacer la provisión pastoral especial para la recepción de los sacerdotes y los laicos en la plena comunión con la Iglesia Católica. La decisión proveyó por la ordenación sacerdotal de los ministros casados, provenientes de la Iglesia Episcopal, y la creación de comunidades de culto personal, donde se les permitió conservar los elementos de la liturgia anglicana.*

— EN PLENA COMUNIÓN, p. 8

La Provisión Pastoral es un momento histórico en la Iglesia y allanó el camino para que muchos sacerdotes anteriormente episcopales, no sólo pudieran entrar en la Iglesia, sino que también pudieran ser ordenados como sacerdotes en el rito romano. La Provisión Pastoral también permitió que parroquias episcopales completas pudieran entrar en la fe católica, conservando algunos aspectos de la liturgia anglicana. Los grupos particulares que iniciaron la solicitud fueron *The American Union Church* y la *Sociedad de la Santa Cruz* en la Iglesia Episcopal. Aquí en la *Diócesis de Fort Worth*, habían varios ex sacerdotes episcopales que fueron ordenados como sacerdotes católicos, y sobre todo, a toda la comunidad de Santa María la Virgen, la Iglesia Episcopal en Arlington se convirtió al catolicismo bajo la dirección del

Padre Alan Hawkins. Muchos otros sacerdotes anteriormente episcopales, y un puñado de otras parroquias episcopales de todo el país desde entonces han entrado en la Iglesia a través de la Provisión Pastoral.

Es importante señalar que esta estructura fue aprobada por la *Congregación para la doctrina de la fe*. En general, la Provisión Pastoral ha llevado a la ordenación de más de 80 sacerdotes anteriormente Episcopales (y seguimos contando). Los candidatos que participan en este proceso se toman caso por caso sobre la base de una excepción concedida en virtud de la Provisión Pastoral. Es importante señalar que la Provisión Pastoral no es un campo de pruebas para el celibato opcional en la Iglesia católica, pero es una invitación especial de la Santa Sede que le permite al clero de la Iglesia Episcopal a convertirse al catolicismo y continuar con su ministerio en la Iglesia como sacerdotes.

Con el fin de satisfacer las necesidades de estos grupos dentro de los Estados Unidos, la Santa Sede nombró como el primer *Delegado eclesiástico de la Provisión Pastoral* al Cardenal Bernard Law, entonces obispo de Springfield-Cape Girardeau, Missouri, que fue sucedido posteriormente por el Arzobispo John Meyers de la Arquidiócesis de Newark. El delegado eclesiástico se encarga de supervisar la aplicación de la Provisión Pastoral en los Estados Unidos. Deberes y responsabilidades específicas de este delegado incluyen la recopilación de información para cada candidato que es ex sacerdote episcopal de su obispo patrocinio, para determinar la idoneidad de su ordenación en la Iglesia Católica, y la recepción de las facultades sacerdotales en la diócesis. El delegado eclesiástico también establece un cuerpo de teólogos para proporcionar una evaluación académica y el certificado de los candidatos antes de su aprobación para la ordenación. En noviembre pasado, la Santa Sede me nombró como nuevo *Delegado eclesiástico de la Provisión Pastoral en los Estados Unidos*, sucediendo a Monseñor Meyers. Como el nuevo delegado eclesiástico, espero continuar la gran obra de la Provisión Pastoral en nuestra diócesis, y le pido sus oraciones por todos los candidatos que participan en el proceso de búsqueda de la plena comunión con la Iglesia católica como sacerdotes católicos.

### EL ORDINARIATO DE LA CÁTEDRA DE SAN PEDRO

Ahora, vamos a centrar nuestra atención en el establecimiento del *Ordinariato anglicano en los Estados Unidos*. A medida que el trabajo de la Provisión Pastoral ha continuado en los últimos años, ha habido un número creciente de solicitudes de varios países de todo el mundo, para comunidades anteriormente anglicanas y episcopales, para entrar en la Iglesia Católica corporativamente, o como un grupo, con el deseo de conservar muchas de las tradiciones litúrgicas y pastorales

anglicanas, y sus estructuras. En noviembre de 2009, el Papa Benedicto XVI promulgó la constitución apostólica *Anglicanorum Coetibus (Cuerpo Anglicana)*, que fijó el marco para los Ordinarios Anglicanos que se establezcan en los diferentes países o regiones de todo el mundo, para que se permita a los ex anglicanos entrar en la Iglesia corporativamente. Cada Ordinariato anglicano, una vez establecido, tiene jurisdicción eclesiástica similar a la de una diócesis, pero en lugar de tener jurisdicción sobre un territorio local, abarca países o regiones enteras. Esta estructura de Ordinariato ya existe en la Iglesia, bajo la forma del *Ordinariato Militar de los Estados Unidos*, que tiene dentro de su jurisdicción a todo el personal militar de los Estados Unidos en todo el mundo bajo el arzobispo Broglio. Él es el ordinario. El Ordinariato anglicano es diferente y va más allá del alcance de la Provisión Pastoral, ya que abarca el mundo entero y no sólo los Estados Unidos. Clérigos anteriormente anglicanos y todas las comunidades de la parroquia anglicana podrán entrar en la Iglesia, no a través de una diócesis local, sino a través de la estructura del Ordinariato, que abarca los países o regiones enteras.

Cada Ordinariato, una vez erigido, estaría encabezado por un ordinario, que en este caso por lo general sería un sacerdote que antes pertenecía al clero anglicano. Si el ordinario es casado, no sería un obispo, pero se encargaría de supervisar la gestión y el funcionamiento del ordinariato de una manera similar a la de un obispo, pero no sería capaz de ordenar a diáconos, sacerdotes, o consagrar nuevos obispos. El 15 de enero de 2011, el *Ordinariato de Nuestra Señora de Walsingham* se estableció en Inglaterra, y monseñor Keith Newton, un ex obispo anglicano, fue nombrado su ordinario.

Desde que *Anglicanorum Coetibus* fuera promulgado por el Papa Benedicto XVI en 2009, el proceso de establecimiento de un Ordinariato anglicano se inició, en cooperación con la Santa Sede y la *Conferencia estadounidense de obispos católicos*. El Cardenal Wuerl, arzobispo de Washington, D.C., fue nombrado al frente de la Comisión USCCB, que trabajaría con la Santa Sede en el establecimiento del *Ordinariato Anglicano en los Estados Unidos*, y yo, junto con el obispo Robert McManus de la Diócesis de Worcester en Massachusetts, sirve con el Cardenal Wuerl en esta comisión. La *Diócesis de Fort Worth* ha jugado un papel importante en el establecimiento del Ordinariato, ya que 26 ex-anglicanos de tres parroquias anglicanas de la región del Norte de Texas fueron recibidos en la Iglesia el 25 de septiembre, formando el primer grupo en entrar a la Iglesia como parte del ordinariato anglicano. La formación proporcionada por el *Departamento de catequesis de la diócesis* también proporciona un modelo de formación que se utilizará para catequizar

CONTINUADA A LA DERECHA

# Los obispos de Texas aplauden la decisión de la corte de conservar la ley sobre el uso de ecografías

AUSTIN, Texas (CNS)—Los obispos católicos de Texas aplaudieron la decisión de la corte federal del 50º circuito de apelaciones, que permite a los estados aplicar una ley sobre el uso de ecografías requiriendo a los que llevan a cabo abortos que ofrezcan a las madres la oportunidad de ver las imágenes de ultrasonido de sus respectivos bebé dentro del seno materno.

“El darles a las madres acceso a ecografías les permite informarse de los riesgos y complicaciones que puede causar el aborto”, dijo el cardenal Daniel N. DiNardo de Galveston-Houston. “Estas consultas salvan vidas mediante la educación a las madres, que quizá no se habían dado cuenta: el bebé que está en el seno materno es exactamente eso — una vida humana única e irremplazable”.

Sus observaciones se dieron a conocer en una declaración publicada el mismo día en Austin por la Conferencia de obispos católicos de Texas, brazo de acción política de los obispos.

El fallo pronunciado por una terna de jueces de la corte de apelaciones invalidó el entredicho temporal de un juez de la Corte del distrito federal en contra de la aplicación de la medida, que requiere que los doctores practicando abortos demuestren la ecografía a la madre, y describan las imágenes y el latido del corazón del feto.

Con el fallo de la Corte del 5º circuito, los funcionarios del estado pueden fijar la fecha para la aplicación de la ley, aunque el caso regrese a los tribunales para su decisión final.

Los obispos del estado tenían



Foto por Joan KurkowskipGillen / NTC

El obispo Kevin Vann bendice una máquina de ecografía que fue donada a MOTHER AND UNBORN BABY CARE (CENTRO DE ASISTENCIA PARA LA FUTURA MADRE Y SU NONATO) en Fort Worth por el consejo 7641 de los Caballeros de Colón, en Bedford.

en alta prioridad la ley del ecografía durante la previa sesión legislativa, debido al pensamiento que el uso de la ecografía ayudaría que las madres reconocieran la humanidad de su respectivo bebé, dentro del claustro materno, y así se pronunciaran a favor de la vida.

El arzobispo Gustavo García-Siller de San Antonio dijo que estaba especialmente impresionado con el reconocimiento de la presidenta del tribunal, Edith Jones, del legítimo interés del estado en la protección de la vida.

“La corte hoy se pronunció para proteger las más pequeñas voces de aquellos a quienes Dios ya conoce, que están vivos en el claustro materno”, dijo.

Jones no estuvo de acuerdo con el argumento que la ley del ecografía infringía los derechos de expresión de doctores y pacientes. Escribió

que “la requerida revelación del ecografía, el ritmo cardíaco del feto y la descripción médica eran la epítome de una información verdadera y no mal guiada”.

El Centro de derechos reproductivos, que recusó la ley de la ecografía, tiene 14 días a partir de la decisión para petitionar una nueva audiencia.

Varios estados requieren estudios de ultrasonido como parte del procedimiento de aborto, de acuerdo con el Instituto Guttmacher. En once estados, se requiere el uso de consejería verbal o producción de material escrito, donde se incluya información del acceso a servicios de ultrasonido. En seis estados (sin incluir a Texas), se requiere que el médico practicando abortos saque una imagen de ultrasonido para cada mujer que pida un aborto, y se le requiere al médico que le enseñe la imagen a dicha madre.

## El papa nombra 22 cardenales nuevos, incluyendo tres norteamericanos

Por Francis X. Rocca  
Catholic News Service

CIUDAD DEL VATICANO — El papa Benedicto XVI nombró 22 nuevos cardenales, incluyendo dos de los Estados Unidos, y anunció para el 8 de febrero un consistorio para su exaltación formal al colegio de cardenales. Entre los nombrados están el arzobispo Timothy M. Dolan de Nueva York; el arzobispo Edwin F. O’Brien, *pro gran maestro* de la Orden ecuestre del Santo Sepulcro de Jerusalén, que todavía está administrando la Arquidiócesis de Baltimore; y el arzobispo Thomas C. Collins de Toronto.

El papa anunció las nominaciones a los fieles en la Plaza de San Pedro al mediodía del 6 de enero, antes de rezar el Ángelus.

El cardenal designado O’Brien, quien estaba en la Plaza de San Pedro cuando su nombre fue anunciado, dijo que su vida sacerdotal ha sido “una sorpresa en cada paso. Pensaba que haber sido nombrado arzobispo de Baltimore sería la última sorpresa, pero estaba equivocado”.

Dijo a Catholic News Service que los ministerios a los cuales había sido nombrado, y ahora su elevación a cardenal, no son cosas que podía “anticipar, navegar o manipular. Es simplemente cuestión de estar abierto y en el lugar apropiado en el momento apropiado, y cosas buenas suceden”.

En declaraciones separadas, los cardenales norteamericanos estuvieron prestos a enfatizar la naturaleza colectiva, en vez de la personal, del honor.

“Esto no es sobre Timothy Dolan”, dijo el cardenal designado de Nueva York. “Esto es un honor proveniente del Santo Padre para la Arquidiócesis de Nueva York. ... Es como si el papa Benedicto estuviese poniéndole el gorro rojo al Edificio del Empire State, o a la Estatua de la libertad o al plato en el Estadio Yankee”.

El cardenal designado O’Brien dijo que su nominación refleja la “fidelidad” de los católicos de Baltimore, y el cardenal designado Collins atribuyó su elevación a la estima del papa “por el rol de Canadá y la Arquidiócesis de Toronto en la Iglesia universal”.

Las adiciones más recientes llevarán la porción de los Estados Unidos y Canadá en el Colegio de Cardenales a 22. Los Estados Unidos, hogar del 5.5 por ciento de los católicos del mundo, proveerá casi el 10 por ciento de los 125 cardenales menores de 80 años de edad, los únicos cardenales que son elegibles para votar por un futuro papa en un cónclave.

En contraste, solamente uno de los nombrados, el cardenal designado Joao Braz de Aviz, proviene del país que más católicos tiene, Brasil. Cuando los cardenales sean exaltados en febrero, solamente siete de los 22 cardenales electores de América Latina habrán sido nombrados por el papa Benedicto.

Con los nombramientos más recientes, el papa Benedicto habrá nombrado más del 50 por ciento de los cardenales electores actuales, con el resto habiendo sido nombrados por el beato Juan Pablo II.

a los que buscan unirse al Ordinariato de los Estados Unidos.

El 1 de enero de 2012, la Santa Sede anunció que el padre Jeffrey Steenson, el ex Obispo Anglicano de Río Grande, ahora un sacerdote católico, ha sido nombrado el primer ordinario del Ordinariato de la Catedral de San Pedro en los Estados Unidos. El padre Steenson, ya que está casado, no será consagrado obispo, sino que tendrá la jurisdicción y supervisión canónica del Ordinariato, similares a un obispo. La sede sacramental es la Parroquia de Nuestra Señora de Walsingham en Houston, que es una parroquia de la Provisión Pastoral establecida en 1997. Al ser nombrado, ordinario Steenson declaró:

“Este ORDINARIATO DE LA CÁTEDRA DE SAN PEDRO tiene que ser, ante todo, un instrumento eficaz para la evangelización. Pero Jesús nos enseñó que la unidad de los cristianos es la condición esencial para la evangelización (JUAN 17:21). Por lo que

esta debe ser nuestra señal de identidad: la construcción de puentes, de ser un instrumento de paz y reconciliación, a ser un signo de como puede ser visto la unidad de los cristianos. Y GAUDETE IN DOMINO SEMPER (FILIPENSES 4:4) ¡Ser católicos alegres y felices!”

En los próximos meses, el padre Steenson seguirá trabajando en estrecha colaboración con la Santa Sede, la USCCB, y los obispos de todo el país con las comunidades anglicanas que deseen formar parte del Ordinariato de la Catedral de San Pedro para crecer y crear las estructuras necesarias del Ordinariato y comenzar el proceso de la recepción de estas comunidades anglicanas en el abrazo amoroso de la santa madre Iglesia. Que todos podamos mantener al padre Steenson y el trabajo del Ordinariato de la Catedral de San Pedro en nuestras oraciones durante este tiempo extraordinario en la historia de la Iglesia.

También el 1 de enero, un gran grupo de

anglo-católico de la Iglesia San Timoteo comenzó su camino hacia la plena comunión en la Iglesia de Santa María de la Asunción en Fort Worth. Ellos recibieron una cálida bienvenida por el padre David Bristow, él mismo un sacerdote de la Provisión Pastoral, y un viejo amigo del padre Christopher Stainbrook, de la Diócesis episcopal de Fort Worth. Los miembros de San Timoteo también se unen a otras dos comunidades que se encuentran en el proceso de formación para entrar en el Ordinariato esta próxima temporada de Semana Santa. También quiero agradecer a mi amigo, el obispo Jack Iker de la Diócesis episcopal de Fort Worth, por su amistad y sus consejos desde mi llegada aquí en estos asuntos que afectan a nuestras dos diócesis, a saber la Provisión Pastoral y el Ordinariato.

A medida que continuamos avanzando en estos momentos verdaderamente históricos, les pido que, como miembros de la Diócesis católica de Fort Worth, apoyen a estas comunidades y el trabajo del Ordinariato de la Catedral de

San Pedro en la Diócesis de Fort Worth con sus oraciones y los brazos abiertos de bienvenida, a medida que seguimos para ver la oración de Cristo hecho realidad: ¡que todos sean uno!

+ Kevin W. Vann

+ OBISPO KEVIN W. VANN, JCD, DD  
DIOCESIS DE FORT WORTH



# Noticias

## de la Iglesia

### Sor Inés Díaz, SSMN, se une al personal diocesano como delegada para el ministerio Hispano

Por Michele Baker  
Corresponsal

Sor Inés Díaz, SSMN, se ha unido al personal de la *Diócesis de Fort Worth* como Delegada para el Ministerio Hispano. Ella llega a esta posición después de seis años en el Ministerio Hispano en la *Parroquia de San Juan Apóstol* en North Richland Hills.

“Siento el reto de trabajar para la Diócesis”, dijo la Hermana Inés en una entrevista. “Tenemos que estar abiertos. Tenemos que escuchar. Estoy tratando de preguntarle a la gente lo que quieren. Tendré que trabajar con todas las diferentes oficinas. Es muy emocionante y un gran reto”.

De voz suave y personalidad tierna, la hermana Inés no teme a los desafíos. Responder su llamada a la vida religiosa la puso cara a cara con



Sor Inés Díaz, SSMN

muchos, empezando con ella misma.

“Yo no estaba pensando en el convento”, recuerda la hermana. “Yo tenía un novio. Yo estaba enamorada. Habíamos hablado de casarnos y tener hijos”.

Se era de esperar planes de ese tipo de una joven de 18 años de edad, del sur de México, y de una familia

de 10 hermanos. Sin embargo, algo la detenía, un pequeño susurro del Señor. Aún así, la mayoría de las religiosas que había encontrado eran maestras, y la hermana Inés no veía como necesario la vida religiosa para seguir ese camino.

“Pensé que, si yo quería enseñar, pudiera ir a la escuela y convertirme en maestra y todavía casarme y tener una familia”, explicó. “Pero solía pensar en como sería eso de ser misionera”.

Por eso, cuando el murmullo se hizo más insistente, la hermana Inés se encontró visitando a las *Hermanas misioneras catequistas de los sagrados corazones de Jesús y María* (también conocidas como *Las Violetas*). Allí, se hizo evidente que había respondido a un llamado genuino de Dios.

“Fue difícil”, recordó. “Fue duro dejar a mi familia, y es difícil salir de

lo que pensé que sería mi vida”.

Se hizo aún más difícil cuando su decisión de entrar en el convento no fue bien recibida por su padre. Aunque Sor Inés tuvo ocho hermanos y una hermana, su padre se resistió a la idea de que una de sus dos preciosas hijas se convirtiera en religiosa.

“Pero le dije: ‘No estoy pidiendo tu permiso. Estoy informándote lo que voy a hacer’”, dijo. “Y años más tarde, me dijo que fue bueno que yo se lo informara así, porque si yo le hubiese pedido permiso, él me habría dicho ‘no’”.

Como catequista misionera de los *Sagrados corazones*, Sor Inés viajó a España y Bolivia, donde ejerció su ministerio en parroquias y al nivel diocesano.

“Fue una experiencia muy rica”, dijo. “Un tiempo muy hermoso. Se

me abrieron los horizontes y me hizo crecer”.

Después de 18 años con *Las Violetas*, Sor Inés comenzó un proceso de discernimiento que la llevó a las *Hermanas de Santa María de Namur* aquí en Fort Worth. En 2005, llegó a los Estados Unidos y comenzó a trabajar en la *Parroquia de San Juan Apóstol* en North Richland Hills, y en 2010 se cambió oficialmente de comunidades, convirtiéndose en una hermana de Santa María.

“Ahora tengo 27 años como religiosa y es una vida hermosa”, dijo la hermana Inés con una sonrisa de satisfacción en su rostro.

Y ¿qué paso con su papá?

“Mi hermana está casada y tiene cinco hijos”, explicó la hermana Inés. “Así que mi padre dice que tuvo dos hijas: *Una para él y otra para el Señor*”.

### Guanajuato, lugar que visitará el papa, es un estado de México lleno de historia católica

Por David Agren  
Catholic News Service

CIUDAD DE MÉXICO—En 1941, el gobierno mexicano, que estaba bajo control de un gobierno anterior dominador y que era anticlerical, llamado PRI o *Partido Revolucionario Institucional*, hizo las paces con la Iglesia católica, sellándose el pacto en el estado de Guanajuato.

Siete décadas después, con el PRI que aparentemente se avizora como ganador de las próximas elecciones presidenciales hacia finales del presente año 2012, dirigentes de la iglesia y del gobierno se reunirán de nuevo en Guanajuato, lugar que el papa Benedicto XVI visitará del 23 al 26 de marzo, en momentos en que las relaciones entre iglesia y estado han mejorado visiblemente.

“Guanajuato es un estado muy emblemático, en donde han sucedido los más grandes conflictos... y los más grandes pactos entre la iglesia y el estado”, dijo Ilan Semo, historiador político que trabaja en la Universidad Iberoamericana, dirigida por jesuitas.

Mediante el pacto de la década del 1940, se terminó un cuarto de centuria que se distinguió por rivalidades que culminaron con la llamada Rebelión de los Cristeros, cuando se inflamó la lucha armada y los templos permanecieron cerrados durante tres años, a finales de la década del 1920. Pero a pesar del



Un estudiante levanta una bandera de México mientras otros vitorean durante la audiencia general del papa Benedicto XVI en la sala Paulo VI en el Vaticano el 28 de diciembre (Foto CNS-Paul Haring)

pacto de 1940, la iglesia y el estado en México permanecieron extraños durante la mayor parte del siglo pasado (XX), y el Vaticano y el país de México no habían establecido relaciones diplomáticas sino hasta hace 20 años.

Las relaciones, sin embargo, se han animado tanto que el presidente Felipe Calderón, cuyo partido político se llama Partido de Acción Nacional o PAN, amigo de la iglesia católica y que ha estado en el poder desde el año 2000, y que cuenta con un gran apoyo en el estado de Guanajuato, personalmente le dará la bienvenida al papa Benedicto el 23 de marzo, cuya visita durará cuatro días, para conocer la región conocida por la Rebelión Cristera y la política conservadora católica.

Está programada una Misa que celebrará el papa Benedicto ante más de 300,000 católicos, al pie del *Cerro del Cubilete*, elevación que cuenta en la cima con una enorme estatua de Cristo, considerada emblemática por los que recuerdan la Rebelión de los Cristeros y a los mártires, que ya han sido canonizados.

El papa Benedicto llegará a México en tiempos difíciles que se corren, ya que la violencia atribuida a luchas armadas entre grupos de traficantes de drogas, y otros que viven también del crimen, han causado la muerte de unas 40,000 personas en los cinco años pasados.

En una declaración, los obispos le han llamado al viaje “Un motivo de esperanza y confirmación de la fe en el Señor”.

### Enmienda a constitución mexicana levantaría restricciones religiosas

CIUDAD DE MÉXICO (CNS) — La cámara baja del congreso de México aprobó una enmienda constitucional que permitiría que los grupos religiosos realicen servicios públicos sin obtener primero permiso del gobierno, marcando una mayor separación de los sentimientos anticlericales sostenidos anteriormente por muchos en el sistema político del país.

Los legisladores aprobaron el 15 de diciembre los cambios al Artículo 24 de la constitución mexicana, el cual prohíbe celebrar servicios de culto fuera de las casas de adoración, sin antes recibir permiso gubernamental. El senado y 16 de las 31 legislaturas estatales todavía tienen que aprobar la enmienda para que ésta entre en vigor.

“Con esta reforma los derechos que las personas tienen

a ejercer libremente la religión de su preferencia o no tener ninguna ... son amplificados”, dijo la conferencia episcopal mexicana en una declaración el 16 de diciembre.

Miembros del *Partido Acción Nacional (PAN)*, que tiene buenas relaciones con el catolicismo, votaron a favor, junto con algunos del *Partido Revolucionario Institucional (PRI)*, el cual gobernó durante 71 años comenzando en 1929 al final de la Rebelión Cristera, levantamiento contra medidas anticlericales.

El liderato del *Partido de la Revolución Democrática (PRD)* acusó a los proponentes de la enmienda de cortejar favores eclesiásticos en adelanto a las elecciones presidenciales del 1 de julio de 2012. Algunos en la delegación senatorial del PRI también hablaron de no apoyar la medida.

#### Mecanismos para reportar la conducta sexual inapropiada

Si usted o alguien que conozca es víctima de conducta sexual inapropiada por parte de cualquier persona que trabaje para la iglesia, sea voluntario, empleado, o miembro del clero, puede reportarlo de las siguientes maneras:

- Llamar a Judy Locke, Coordinadora de asistencia para víctimas, al número (817) 560-2452, Ext. 201, o, mandarle correo electrónico a [jlocke@fwdioc.org](mailto:jlocke@fwdioc.org)
- Llamar al número de emergencia para el

abuso sexual: (817) 560-2452, Ext. 900

■ o llamar al Centro Católico al número: (817) 560-2452, ext. 102 y preguntar por el canciller/moderador de la curia, el padre Stephen Berg.

Mecanismo para reportar abuso

Llamar al Ministerio de familias de Texas Servicios de protección (Servicios de protección de niños) al número: (800) 252-5400.

# Events Calendar

Around the Diocese and region

## February Dates

1

### 'TRANSITIONS' GRIEF SUPPORT GROUP

Noon to 1 p.m. - St. John the Apostle Church, 7341 Glenview Dr., North Richland Hills. The group meets the first Wednesday of each month. For information, contact Kathy Campbell at (817) 870-7117.

3-5

### WOMEN'S SUPER BOWL RETREAT

7 p.m. Friday night to noon Sunday - Catholic Renewal Center, 4503 Bridge St., Fort Worth. For information and reservations, call (817) 429-2920.

4

### CALIX SUPPORT GROUP

10 a.m. - A monthly support meeting for Catholics who are alcoholic and those struggling with addiction and seeking recovery. Holy Family Church, 6150 Pershing Ave., Fort Worth. For information, contact Deacon Joe Milligan at (817) 431-5369.

6-8

### PARISH MISSION

7 to 8:30 p.m. - St. Maria Goretti Church, 1200 S. Davis, Dr., Arlington. For information, call (817) 274-0643.

10-12

### MARRIAGE ENCOUNTER WEEKEND

Catholic Renewal Center, 4503 Bridge St., Fort Worth. For information, visit the Marriage Encounter website at [www.northtexasmarrriageencounter.org](http://www.northtexasmarrriageencounter.org) or call Terry and Kathy Telger at (817) 294-2749.

11

### 'LIVING WITH AN AWAKENED HEART' DAY RETREAT

9 a.m. to 3 p.m. - St. Andrew Parish, 3312 Dryden Rd., Fort Worth. For information and to register call the Pastoral Center at (817) 927-5383 or e-mail Alice Curran at [acurran@standrewcc.org](mailto:acurran@standrewcc.org) or Michele Salcedo at [msalcedo@standrewcc.org](mailto:msalcedo@standrewcc.org).

16

### DCCW QUARTERLY LUNCHEON MEETING

9:30 a.m. - St. Elizabeth Ann Seton Church, 2016 Willis Ln., Keller. For information and registration, contact Kathy Thome at (817) 236-8518 by Feb. 13.

17

### FULLNESS OF TRUTH - 'WHY BE CATHOLIC' SEMINAR

6:30 to 9:30 p.m. Friday and 8 a.m. to 4:30 p.m. Saturday - St. Francis of Assisi Church, 861 Wildwood Ln., Grapevine. For information and to register, visit [www.fullnessoftruth.org](http://www.fullnessoftruth.org) or call (877) 21.TRUTH.

18

### CATHOLIC MIDDLE SCHOOL RALLY - 'NO1B4ME'

10:30 a.m. to 8:30 p.m. - Most Blessed Sacrament Church, 2100 N. Davis Dr., Arlington. For information, contact Josie Castillo at (817) 560-2452, ext. 255 or visit the diocesan website at [www.fwdioc.org](http://www.fwdioc.org).

### RESPECT LIFE PARISH COORDINATOR'S MEETING

10 to 11:30 a.m. - The Catholic Center, 800 West Loop 820 South, Fort Worth. For information, contact Chanacee Ruth-Killgore at (817) 560-2452, ext. 257 or visit the diocesan website at [www.fwdioc.org](http://www.fwdioc.org).

### MAGNIFICAT PRAYER BREAKFAST WITH KITTY CLEVELAND

9 a.m. - Hilton Garden Inn, 785 State Hwy. 121, Lewisville. For information, visit the diocesan website at [www.fwdioc.org](http://www.fwdioc.org) or contact Nanci Ferri at (817) 498-7980.

23

### STEPHEN BREEN MEMORIAL FOUNDATION - GIVING WINGS DINNER

6:30 to 9:30 p.m. - The Botanical Research Institute of Texas, 1700 University Dr., Fort Worth. For information, visit [www.stephenbreenmemorialfoundation.org](http://www.stephenbreenmemorialfoundation.org) or contact Jim Breen at (817) 846-6887.

### FORT WORTH DIOCESAN MINISTRY WITH LESBIAN AND GAY CATHOLICS, OTHER SEXUAL MINORITIES, FAMILIES, FRIENDS

7 p.m. - Catholic Renewal Center, 4503 Bridge St., Fort Worth. For information, contact Father Warren Murphy at (817) 927-5383 or Dorene Rose at (817) 329-7370.

24-26

### EUCCHARISTIC ADORATION - 40 HOURS WITH JESUS

Following 8:15 a.m. Mass Friday to 8 a.m. Sunday - St. John the Apostle Church, 7341 Glenview Dr., North Richland Hills. For information, call Mary Anne Lemmon at (817) 427-0953.

25

### BREAKING FREE YOUTH RALLY

3 to 8 p.m. - St. Elizabeth Ann Seton Formation Building, 2016 Willis Ln., Keller. For information, contact Sue Laux at (817) 939-8595.

### HEALTH TRANSITION WORKSHOP

9 a.m. to noon - St. Jude Knights of Columbus Hall, 2625 S. Cooper St., Arlington. For information, call (817) 462-8186.

26-1

### PARISH LENTEN MISSION 'OPEN MY HEART'

6:30 p.m. - Sunday through Thursday - St. Vincent de Paul Parish, 5819 W. Pleasant Ridge Rd., Arlington. For information and to reserve free childcare, call (817) 478-8206.

28

### LENTEN QUIET DAY RETREAT

10 a.m. to 2:30 p.m. - Carmelite Monastery, 5801 Mount Carmel Dr., Arlington. For information, contact Kelly Alexander at (817) 503-0438.

#### Mass For Families With Special Needs

Families with special needs find it difficult or uncomfortable at times to celebrate Mass together. In an effort to support these families and include those that are sometimes viewed as disruptive, Holy Family Catholic Parish, 6150 Pershing Ave., Fort Worth, is now offering a monthly Mass that welcomes any and all special needs families. This Mass is celebrated the second Saturday of each month at 7 p.m. in the Holy Family Chapel. For more information, contact Robyn Flores at (817) 228-8812 or [rlh0655@hotmail.com](mailto:rlh0655@hotmail.com).

## CRS Operation Rice Bowl allows us to use our Lenten sacrifices to help relieve suffering around the world

Ash Wednesday, Feb. 22, marks the beginning of the six-week season of Lent, a time of prayer, fasting, and sacrifice as a spiritual discipline to draw us closer to our Lord, and to offer works of charity for others.

For many Catholics, one form of Lenten sacrifice revolves around fasting from meat and other good things and donating the money saved to Catholic Relief Services through the use of those little folding cardboard boxes, vehicles for reminding us of

CRS's Operation Rice Bowl campaign.

This year, once again, brightly colored rice bowls boxes are being distributed through the parishes of the diocese. By dropping our coins and bills into these little gold and blue and purple boxes, we join in the work of Catholic Relief Services around the world. CRS is the U.S. Bishops' poverty and food relief agency.

CRS works around the world, funding both food relief and

development projects ranging from agriculture projects to help farmers improve crop yields to water projects to bring clean water to communities to microfinance projects to encourage the growth of small businesses, Mother and Child health projects, Education projects, and HIV and AIDS projects.

The little boxes also have a Lenten calendar folded inside each of them, offering a prayer, reflection, or meditation, or information



about projects funded in places like Madagascar, Vietnam, El Salvador, and Zambia. These reflections can help our personal worlds grow larger, our identification with the sufferings of Jesus grow stronger.

And the link that allows us to aid the suffering poor is a little cardboard box we put a bit of money into every day of Lent.

## March Dates

3

### CAREGIVER WORKSHOP - 'A DAY OF RENEWAL AND SUPPORT'

8:30 a.m. to 2:45 p.m. - Holy Family Church, 6150 Pershing, Fort Worth. There is no charge and lunch will be provided. For information and to register, contact Mary Pacheco at [mpacheco@hollyfamilyfw.org](mailto:mpacheco@hollyfamilyfw.org) or (817) 737-6768.

### CALIX SUPPORT GROUP

10 a.m. - A monthly support meeting for Catholics who are alcoholic and those struggling with addiction and seeking recovery. Holy Family Church, 6150 Pershing Ave., Fort Worth. For information, contact Deacon Joe Milligan at (817) 431-5369.

22

### FORT WORTH DIOCESAN MINISTRY WITH LESBIAN AND GAY CATHOLICS, OTHER SEXUAL MINORITIES, FAMILIES, FRIENDS

7 p.m. - Catholic Renewal Center, 4503 Bridge St., Fort Worth. For information, contact Father Warren Murphy at (817) 927-5383 or Dorene Rose at (817) 329-7370.

## Classifieds

Good Shepherd Parish in Colleyville is seeking a maintenance worker. This position requires knowledge and experience with rough carpentry, painting, simple plumbing and electrical work, and basic equipment and facility repairs. The successful candidate will be a self-starter and be able to troubleshoot, repair, and maintain plumbing, mechanical, and electrical systems, and conduct preventive maintenance on HVAC system with minimal supervision. Applications are available on our website at [www.gsc.net](http://www.gsc.net). Please return completed applications to Good Shepherd Catholic Community, Attn: Michael Vinez, 1000 Tinker Road, Colleyville, TX 76034.

#### General Construction Services

General construction work/repairs inside and out including topsoil, sand, gravel, washed materials, driveways, concrete, backhoe, and tractor services. Custom mowing lots and acres. Call (817) 732-4083.

# Good Newsmaker

With his spicy Louisiana background, Father Jerome LeDoux

## BRINGS A BIT OF NEW ORLEANS

to Our Mother of Mercy Parish and Fort Worth's Near South Side

STORY AND PHOTOS BY CRYSTAL BROWN / CORRESPONDENT

**N**estled into the South Side of Fort Worth near I-35 and I-30, parishioners at Our Mother of Mercy come prepared each Sunday for an upbeat and participatory Mass led by Father Jerome LeDoux. While his Gospel Masses are known to last more than two hours, the time flies by as the choir leads the congregation with clapping, hands raised high, and even a little bit of tambourine.

But it wasn't always like this. When Father LeDoux first came to the Fort Worth church in 2006, his style took a while to catch on. It was obvious to his parish members that he was wasn't from around these parts. No, he had come from a culture vastly different than Cowtown.

For the previous 16 years, he led the oldest black congregation in the U.S., St. Augustine in the Treme neighborhood of New Orleans.

"The kind of church music we did in New Orleans is a bit different than other places," Fr. LeDoux said. "We had jazz bands, blues combos come in almost anytime they felt like coming in and join the choir, and we'd have a Gospel jazz Mass. People are not used to that here, and it took some doing."

Gospel Masses in this area of

the state are few and far between. The closest church that holds anything similar is St. Joseph Parish in Arlington where the Ghanaian community celebrates a traditional African Mass each week and hosts a quarterly all-African Mass for Africans from the area (See page 15 of this issue of the NORTH TEXAS CATHOLIC).

Fr. LeDoux admits he feels a bit alone at times, so far from the familiarity of his community just one block from the French Quarter.

But St. Augustine is not where Fr. LeDoux started his spiritual journey, it was just one of many stops along the way.

Fr. LeDoux was born in February of 1930 in Lake Charles, Louisiana, only 34 miles from the Texas border, but he would not

SEE FR. LEDOUX, P. 25



**CLOCKWISE FROM TOP LEFT:** Father Jerome LeDoux, dressed in his vestments reflecting his African American identity, stands in front of the doors of Our Mother of Mercy Church, The smile he wears is the expression most often associated with the Divine Word priest.

**TOP AND ABOVE:** Fr. LeDoux in motion, preaching the Gospel on a recent Sunday in his energetic style.

**LEFT:** Fr. LeDoux greets parishioners, setting a tone of friendly welcome for the parish.