

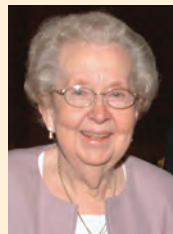


Bishop ordains six for Ordinariate

28 June 30, in an historic event, six former Anglican priests were ordained by Fort Worth Bishop Kevin Vann to the Roman Catholic priesthood to serve in the Personal Ordinariate of the Chair of St. Peter. Priests of the Ordinariate will celebrate the Roman Catholic Mass, retaining certain parts of their Anglican heritage, for communities of former Anglicans who have come to the Roman Catholic Church to make it their spiritual home.



8 Columbian Squires worshiped at their state meeting recently at SEAS in Keller.



22 When Bishop Vann's mom Theresa Vann made her transition to heaven recently, Nicki Prevou wrote to her at her new address.



17 Tom Grenchik asks if *Roe v. Wade* could be about to run its course — biblically.

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Good Shepherd parishioner Don Manness has kick started a new effort to support seminarians and retired priests.

24 WHAT THEY DID ON SUMMER VACATION

School Superintendent Don Miller and 13 diocesan Catholic schools principals and other staff took time to experience the obstacles Catholic students and others face in El Paso and Juarez. [More photos like this at north-texas-catholic.com](http://north-texas-catholic.com)

34 LOCAL ARTIST GIVES BEST FOR LIFE

John Sustaita has made Catholic devotional art his life, and he's putting that gift to work for the unborn. Read about his life and art and the upcoming Bishop's Pro-Life Banquet and what it funds.

42 WORD TO LIFE FOR TWO FULL MONTHS

Our usual team of Jean Denton, Jeff Hedglen, Sharon Perkins, and Jeff Hensley will continue to bring you anecdotal commentary on the weekend's Scripture readings. Kathy Hamer's and Jeff Hedglen's columns, remain. Jeff Hedglen has two Word to Life pieces this issue, and will be back in the *NTC* with his regular column next issue.

COVER PHOTO:

The six former Anglican priests ordained as Roman Catholic priests for the Personal Ordinariate of St Peter June 30 prostrate themselves before the altar of St. Elizabeth Ann Seton Church as the Litany of the Saints is prayed as part of the ordination rite.

Photo by Joan Kurkowski-Gillen



+ 19 MORE PICTURES FROM ALL AROUND

The Features page has been re-named Lighter and Brighter and shows you a few more views of the Church alive around the world. These Catholics are singing praises to God at the National Black Catholic Congress XI in Indianapolis in July.



28 BISHOP ORDAINS SIX FOR ORDINARIATE

An historic event took place at St. Elizabeth Ann Seton Parish June 30, when Bishop Kevin Vann ordained six former Episcopalian priests to serve in the Personal Ordinariate of the Chair of St. Peter. It's the largest such group to be ordained in any diocese in the country, at this point.



+ 26 DEAF MINISTRY CELEBRATES 25 YEARS

In this Palm Sunday service, the dramatic beauty of American Sign Language in an interpreted Mass is evidenced.



+ 39 RELIGIOUS LIBERTY AT RISK

The Church continues to speak out opposing religious liberty violations much broader than the HHS abortifacient, contraception, and abortion issue. Free exercise of religion is a broader First Amendment issue.



+ 46 SPANISH: BISHOP'S COLUMN, IMMIGRATION, RELIGIOUS LIBERTY

Bishop Vann's column • 'DREAMers' who entered the country before they were 16, may be eligible for a temporary work permit; there are other requirements as well • Religious liberty issues darken health mandate's terms.

North Texas Catholic



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20 Years in a row

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Welcome to the first issue of the NTC as a genuine magazine

With this issue of the *North Texas Catholic*, we officially enter a new era of diocesan journalism. The *NTC* is no longer a newspaper; it is now a magazine. Shocking isn't it?

And, publishing six times a year instead of 12 as we have for the past two years is a whole new ballgame for us.

But many of the functions that we formerly did in print, we have moved to our newly re-designed and much more frequently updated website.

Give it a try. You can either go to the diocesan website, as you have in the past (fwdioc.org) and click on the *North Texas Catholic* button or you can now go directly to the *NTC* website at northtexascatholic.org. And there you will find current news; albums of pictures from special events, accounts of events of importance in the diocese, and of course national and international news and video from Catholic News Service.

I think you'll find the new website much more attractive and packed with more features than in the past.

Here in the newsmagazine you'll be happy to find your old friends like columnist Kathy Cribari Hamer, the Word to Life Scripture feature, and lots of lively writing of the kind you're used to in the *North Texas Catholic*.

If you want to see how the web version of the *NTC* augments the print version, I think you'll enjoy the pictures of the Catholic schools principals and diocesan staff members taking part in their Border Awareness Experience in El Paso after reading their reactions on **pages 24 and 25**.

And as always, read the **Bishop's blog** at fwdioc.org to get behind the scenes and find out more about your faith and events of importance around the diocese.



Superintendent Don Miller and principals in dawn light just before leaving for their El Paso border experience.

Jeff Hensley
Editor



OUR SHEPHERD SPEAKS

The feast of the Assumption

gives us the opportunity to reflect on what is truly important in our lives

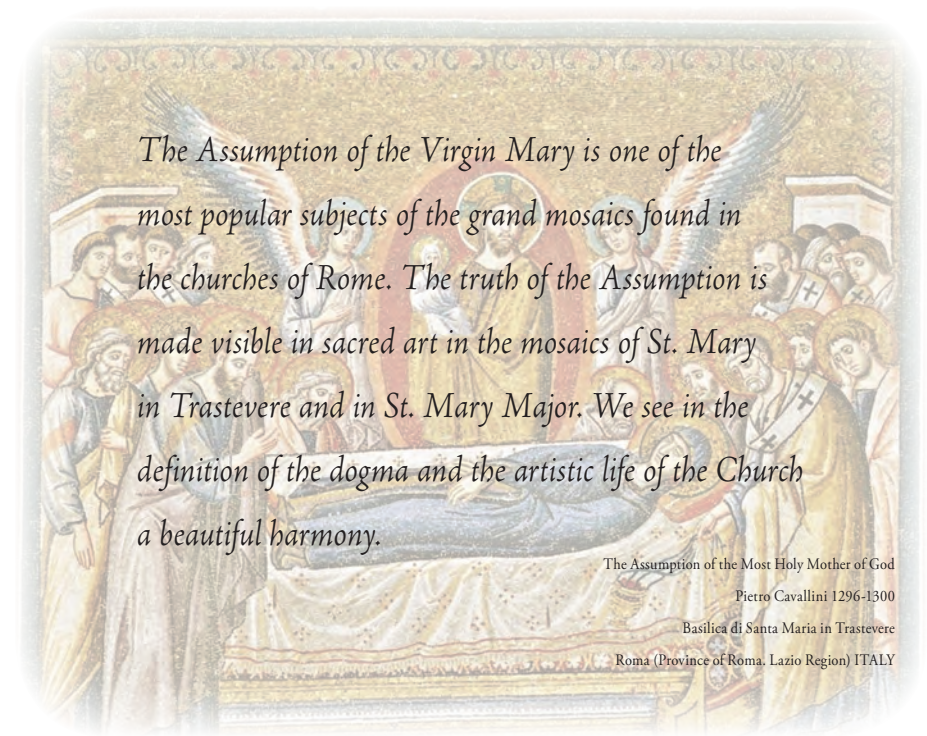
Dear Brothers and Sisters in Christ,

In this month of August, as many of us turn our thoughts to the last days of summer vacation and returning to school, the Church focuses our attention upon one of the great celebrations of the liturgical year, which is the celebration of the Assumption of the Virgin Mary. Mary has much to teach us about rest and contemplation, especially how to place what truly matters at the center of our lives.

While August in Texas means heat and time to head back to school, in Rome the month of August means a month of vacation for much of the population. It is as if the entire country takes a collective sigh of relief and heads to the mountains or the beach. The heart of the month is August 15, or *Ferragosto*. This is a day of rest and relaxation, when families enjoy time together.

We will quickly recognize the date as the Solemnity of the Assumption of the Virgin Mary. The secular Italian state has never been able to completely separate itself from the deep Catholic roots and Catholic culture present among the people. It is significant for us that the day upon which we celebrate Mary's definitive entrance into heaven serves as a day of rest for the people.

Here in America, and especially in Texas, we have a very strong work ethic. This is something to be proud of and pass on to future generations. At the same time, we can fall into a trap of always working. Where work itself



The Assumption of the Virgin Mary is one of the most popular subjects of the grand mosaics found in the churches of Rome. The truth of the Assumption is made visible in sacred art in the mosaics of St. Mary in Trastevere and in St. Mary Major. We see in the definition of the dogma and the artistic life of the Church a beautiful harmony.

The Assumption of the Most Holy Mother of God
Pietro Cavallini 1296-1300
Basilica di Santa Maria in Trastevere
Roma (Province of Roma, Lazio Region) ITALY

becomes the most important thing we do, and begins to define who we are. Work is important, but there is more to life than work.

In a recent interview conducted by Peter Seewald with Pope Benedict XVI, found in the book *Light of the World*, the Pope comments on the idea that we must be continually active and busy. The Pope states: "One should not feel obliged to work ceaselessly... Not becoming totally absorbed in activism means maintaining consideration, discretion, deeper examination, contemplation, time for interior pondering, vision, and dealing with things, remaining with God and meditating about God." The Pope made these comments in relationship to his work of serving the Church, but these words are very important for us as well.

Pope Benedict XVI points to the neces-

sity of assessing everything in the light of Christ. Constant and continual work can lead us to the view that we are truly in charge of our own lives, that we are the ones who provide for ourselves, and we can forget what is truly important, what has lasting value, what is eternal.

Vacation and rest provide time for reassessment of our lives. Vacation is a break from our normal routine. Far from simply recharging our batteries, so we can do more work when we return, vacation can be a time to put the most important things first. This is where the Blessed Virgin Mary and two celebrations in the month of August can help us.

On August 5, we celebrated the Dedication of the Basilica of Saint Mary Major. After

CONTINUED ON NEXT PAGE

the Council of Ephesus declared Mary to be the Mother of God in A.D. 431, something miraculous occurred in Rome. Pope St. Sixtus III had a dream, and it was revealed to him that he was to build a church where it snowed. It did indeed snow on the Esquiline Hill ... in the hot, sultry month of August. As Texans, we can truly appreciate how extraordinary it would be if it snowed here in August, and no less so in Rome. The church was built and the miraculous snowfall is still commemorated every year with the dropping of white rose petals — truly a sign of our communion with that first event.

The second event concerning the Virgin Mary which we celebrate in August is the Assumption of the Virgin Mary. This was definitively defined by the Church in the year 1950 by Pope Pius XII in the Apostolic Constitution *Munificentissimus Deus (The Most Bountiful God)*. The definition states: “The Immaculate Mother of God, the ever-virgin Mary, having completed the course of her earthly life, was assumed body and soul into heaven.” While this teaching of the Church was defined rather recently, it would be a mistake to believe that this truth has not been held in the hearts and minds of the faithful.

The Assumption of the Virgin Mary is one of the most popular subjects of the grand mosaics found in the churches of Rome. The truth of the Assumption is made visible in sacred art in the mosaics of St. Mary in Trastevere and in St. Mary Major. We see in the definition of the dogma and the artistic life of the Church a beautiful harmony.

We see the same harmony in Scripture and Tradition. Scripture tells us of the life of Mary, especially that she held the mysteries of Christ very dear and “pondered them in her heart” (*Luke 2:19*). The early Church never forgot Mary, as is evident in the Holy Land in Jerusalem, where one can find the Church of the Dormition of Mary, as well as the sites connected to Mary in Nazareth and Bethlehem.

The later mosaics of the Virgin Mary in the city of Rome point to the life of prayer of the Church made visible in sacred art. The event of the Assumption was believed and



THE ANCIENT SANCTUARY APSE MOSAIC IN ST. MARY MAJOR BASILICA DEPICTING THE CORONATION OF THE BLESSED VIRGIN MARY BY HER DIVINE SON

Torriti's mosaic is divided into two distinct parts. The central medallion of the apse shows the Coronation of the Virgin. In the center of the medallion, enclosed by concentric circles, Jesus and Mary are seated on a large oriental throne. The Son is placing a jeweled crown on Mary's head. In this mosaic, Mary is not only seen as mother but as Mother Church, bride of her Son.

became part of the life of the Church. This is an example of something I like to call “*Lex Credendi, Lex Orandi.*” That which is believed finds its expression in our life of prayer. We believe and we pray.

This brings us back to our starting point about rest, vacation, and seeing life in the light of Christ. We believe that Mary dwells with her Son, Jesus Christ, in heaven. Therefore, her example is more than just one among many, but truly serves as a way to believe, live, and pray as a Christian. Mary took time to ponder the mystery of Christ. She lived in the work, but was not absorbed by it. She knew temptation, but never allowed anything to separate her from the love of God.

Even in the midst of the heat of August in Texas, let us follow the example of our mother, Mary. Let us find rest in the Lord, and put Him first in all things.

In this edition, you will also see a section dedicated to my mother and her life and profession as a maternity nurse and instructor. There is an especially beautiful letter written by Nicki Prevou. On behalf of Dad, and all of the family... I want to take this occasion to thank so many people for their outpouring

of support and prayer. For those who wrote individual notes... You will be hearing from me personally. God bless you and thanks to all. Mom's life and death and Vigil and Mass of the Resurrection is a living example of the Paschal Mystery and the Communion of the Saints.

May God continue to bless you and your families, and please be assured of my prayers.

+ Kevin W. Vann

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



Lived faith, service, charity keys to New Evangelization, says synod text

VATICAN CITY (CNS) — Catholics who act like their faith has nothing to do with daily life and a church structure that is more bureaucracy than service are two impediments to the church's ability to proclaim faith in Jesus, said the working document for the next world Synod of Bishops.

"Every one of the church's actions has an essential evangelizing character and must never be separated from the duty to help others encounter Christ in faith," said the document that will guide the work of the synod.

Pope Benedict XVI chose as the theme of the synod, scheduled for Oct. 7-28, "The New Evangelization for the Transmission of the Christian Faith."

The working document, released June 19, said the bishops and other synod participants will focus on: faith in Jesus as the heart of evangelization; how changes in the world impact belief and the practice of the

faith; how liturgy, catechesis, and charitable activity do or should bring people to faith; and a look at particular ways Catholics evangelize and educate people in the faith.

The new evangelization, it said, "will also involve the courage to denounce the infidelities and scandals" within the church and "to acknowledge faults while continuing to witness to Jesus Christ."

Pope Benedict called the synod to respond to a situation where, "because of a lack of faith, various particular churches are witnessing a decline in sacramental and Christian practice among the faithful to the point that some members can even be called 'nonbelievers,'" the document said.

During the synod, the church also will mark the 50th anniversary of the opening of the Second Vatican Council and the launch of the Year of Faith called by Pope Benedict to energize Catholics and promote a deeper knowledge of the essential tenets of faith.

Two longtime leaders get awards from National Black Catholic Congress

INDIANAPOLIS (CNS) — Two longtime black leaders in the Catholic Church received national awards during the recent National Black Catholic Congress XI, held in Indianapolis. Beverly A. Carroll, founding director of the U.S. bishops' Secretariat for African-American Catholics and currently assistant director in their Secretariat for Cultural Diversity in the Church, received the congress' inaugural Servant of Christ Award for lifetime achievement in outstanding leadership and service to the Catholic Church in the African-American community.

Receiving the same award was Ronald G. Jackson Sr., senior director of government affairs for Catholic Charities USA and former executive director of the D.C. Catholic Conference. Mar Munoz-Visoso, executive director of the cultural diversity secretariat, described Carroll as "an example of the 'good and faithful servant.'" "She is a respected leader in the community and has provided invaluable advice to the bishops' conference



Beverly Carroll

Archbishop Ricard

on matters concerning the evangelization of African-American Catholics," she added. Bishop John H. Ricard, retired head of the Diocese of Pensacola-Tallahassee, Fla., and president of the National Black Catholic Congress, said that while working with Jackson during his time with the D.C. Catholic Conference he had "seen firsthand his singular and tireless efforts in advancing the Catholic faith and the Gospel of Jesus Christ." "This award honors many years of exceptional service among his brothers and sisters and recognizes a commitment to continually go above and beyond the call of duty," he added.

Archbishop Sheen named 'venerable' Illinois Church rejoices

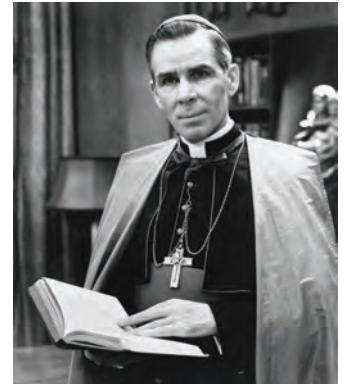
PEORIA, Ill. (CNS) — The Vatican's June 28 decree that U.S. Archbishop Fulton J. Sheen lived a life of heroic virtues and should be considered venerable — advancing his sainthood cause — prompted much rejoicing in his home state of Illinois.

"This is a great day for the Catholic Diocese of Peoria and the Catholic Church in America," said Bishop Daniel R. Jenky of Peoria.

Msgr. Stanley Deptula, executive director of the Archbishop Fulton John Sheen Foundation in Peoria, said it was "not a coincidence that the church would render its decision on the heroic virtue of Archbishop Sheen on the same day as the Supreme Court issues its decision on the health care plan."

He said the timing of the announcement shows how the church in the United States "needs heroes" and that Archbishop Sheen can "be an inspiration and a consolation to our bishops and other church leaders" since he was "a man of courage, and priest of prayer."

The decree issued by the Congregation for Saints' Causes and signed by Pope Benedict XVI said Archbishop Sheen should be



Archbishop Fulton J. Sheen

considered venerable because he heroically lived Christian virtues.

In general, the church must then confirm two miracles before sainthood is declared. The first miracle is needed for beatification and the second for canonization.

Archbishop Sheen, who was born in Illinois in 1895 and died in New York in 1979, was an Emmy-winning televangelist. His program, "Life is Worth Living," aired in the United States from 1951 to 1957.

Last September, a tribunal of inquiry was sworn in to investigate the allegedly miraculous healing of a newborn whose parents had prayed to the archbishop's intercession.

Bishop Jenky announced that he will celebrate a public Mass of Thanksgiving to honor Archbishop Sheen Sept. 9 in Peoria's Cathedral of St. Mary — the same cathedral where the archbishop was ordained to the priesthood. More information on the Mass can be found at the website: www.celebratesheen.com.

Cross Catholic Outreach, Cor Unum to build health center in Kenya

BOCA RATON, Fla. (CNS) — Cross Catholic Outreach, a Florida-based relief and development organization, is collaborating with the Pontifical Council *Cor Unum* to construct a health center in an impoverished village in Kenya.

The center, expected to be called the Holy Trinity Health Center and administered by the Missionary Sisters of the Catechism, will serve a community of subsistence farmers and day laborers in the village of Leseru in northwestern Kenya.

Patients will have access to immunizations, pre- and post-natal care, newborn deliveries, elderly services, routine doctor visits, 24-hour emergency attention, inpatient and outpatient services, and treatment

for AIDS. The facility also will include a pharmacy and a laboratory.

Jim Cavnar, president of Cross Catholic Outreach, said the organization has collaborated with *Cor Unum* on many relief efforts following international disasters, but the Leseru center will mark the first major construction project undertaken by the two organizations.

Since it was founded in 2002 by Cavnar and Brian Schutt, now senior vice president, Cross Catholic Outreach has given nearly a billion dollars in aid to the poor. The organization was formed to help people suffering extreme poverty in Haiti and the Caribbean but has grown to include Africa, Asia, and Latin America.

Knights donate \$192K to diocese for vocations, deaf ministry

DIOCESAN, LOCAL & STATE NEWSBRIEFS

DCYC draws 1,400 youth, offers gender-specific workshops



By Joan Kurkowski-Gillen / North Texas Catholic
Bishop Kevin Vann receives a check for \$192,134 from (LEFT TO RIGHT) Knights of Columbus State Deputy Jim Collins, Assistant Diocesan Deputy Ken Braziel from Sacred Heart Church in Muenster, and Tony Fontanelli from Most Blessed Sacrament Church in Arlington.

By Joan Kurkowski-Gillen
Correspondent

At a dinner honoring clergy, religious, and seminarians at St. Vincent de Paul Parish in Arlington July 30, Knights of Columbus Texas State Deputy Jim Collins presented a check for \$192,134 to Bishop Kevin Vann on behalf of the Knights of the diocese. The Vocations Office will receive \$134,000, with the remaining funds targeted for the diocesan Deaf Ministry program. The 8,000 Knights who belong to 55 councils in the diocese earn the money through fundraisers and donations.

More than 100 priests and sisters along with 350 Knights and their families turned out for the annual event.

"Without your help, we wouldn't have a third of the seminarians you see here," said diocesan Vocations Director Father Isaac Orozco, pointing to the large group of seminarians on stage. "They don't drop

from the sky. They come from your families. You help plant the seed that allows them to consider the priesthood."

Members of the Deaf Community used sign language and dance steps to express their appreciation for the contributions of the Knights. The deaf ministry program was established in the diocese 40 years ago.

"That would not have happened without the Knight of Columbus and their caring vision back in 1972," said Deaf Ministry Director Connie Martin. "When the Knights decided to make the Catholic Church accessible to the deaf community, they not only found out what was needed but also found deaf people who needed the ministry."

In closing, Bishop Vann called the Knights of Columbus a blessing.

"I'm truly grateful to the Knights of Columbus for assisting us with education costs and helping fund a ministry for our deaf brothers and sisters, so they know they are part of our family," the bishop said.



By Joan Kurkowski-Gillen / North Texas Catholic
Hundreds of high school guys look on as Roy Petitfils outlines some characteristics of being a real man during the male spirituality session.

By Juan Guajardo
Correspondent

More than 1,400 junior high and high school youth from 45 parishes throughout the diocese attended the 16th annual Diocesan Catholic Youth Conference, themed "Ignite My Heart, I Burn For You," July 13-15 at the DFW Hyatt Regency Hotel.

For the first time the conference featured gender specific sessions focusing on male and female spirituality and obstacles specific to each gender. In the male session, author Roy Petitfils acknowledged how young men are often confronted by distorted meanings of what it means to be a man, but that to be a real man means providing spiritually and emotionally by listening, protecting others by standing up for those who can't defend themselves, and bringing pleasure to others while exercising integrity and sharing their gifts. In the female session, comedian Judy McDonald addressed issues particular to high school females, acknowledging they might have holes in their lives, but that they can find support

from their parish priest, youth ministers, relatives, parents, or a sister or friend—and also in the Sacrament of Reconciliation.

On the second day of the conference Bishop Kevin Vann presented the Lifetime Achievement Award for Catholic Youth Ministry to John and Virginia Webb (79 and 81), long-time youth ministers at Sacred Heart Parish in Comanche. The Webbs have been the youth ministers at Sacred Heart for 24 years, involved in youth ministry for 30 years.

"We just enjoy it, that's keeping us young," John Webb said.

At the closing Mass Sunday morning, Bishop Vann lifted an altar candle and recalled how an altar candle caught him on fire once. Just like literally being on fire pushed him into action, he encouraged the youth to let the flame of faith do the same for them.

"The flame, the candle, symbolizes our faith which is the theme of the weekend. It is to remind us that we are to go into action," Bishop Vann said. "Let that light of God shine and that flame of faith show the way to go and be moved into action. ... Just don't get near any candles."

FOCUS campus missionaries begin work at UNT, TWU

Two young adult missionaries from FOCUS, the Fellowship of Catholic University Students, Stef Reinsch and Jessica Petersen, will be serving at Blessed John Paul II Parish in Denton this fall. The parish, established July 1 of this year, serves the communities of the University of North Texas and Texas Woman's University.

Reinsch is in her third year with FO-

CUS, and will be serving as team director at UNT. She previously served at Missouri State University. Petersen is a second-year missionary and served a year at Arizona State University.

"I am excited to see what the Holy Spirit has in store for us at UNT as we strive to witness to the students and teach them how to share and integrate the fullness of the faith

both in their college experience and for the rest of their lives," said Petersen in an e-mail.

FOCUS is a national outreach that invites college students into a growing relationship with Jesus Christ and his Church, inspiring and equipping them for a lifetime of Christ-centered evangelization, discipleship, and friendships in which they lead others to do the same.



Stef Reinsch



Jessica Petersen

Founded in 1998, FOCUS is responding to the Catholic Church's call for a "new evangelization." For more information, visit www.focus.org.

Bishop welcomes new nuns to diocese

DIOCESAN, LOCAL & STATE NEWSBRIEFS



Bishop Kevin Vann welcomed new nuns to the diocese at a May 25 reception, including new sisters from the Franciscan Sisters of the Immaculate Conception and the Sisters of the Holy Family of Nazareth, and sisters from three new communities to the diocese: the Vietnamese Dominican Sisters, the Missionary Sisters of the Sacred Heart of Jesus “Ad Gentes,” and the Missionary Catechists of the Sacred Heart of Jesus and Mary. On the far left is diocesan Vice Chancellor for women religious Sr. Yolanda Cruz, SSMN.

John Paul II Institute School of Lay ministry graduates second class

By Michele Baker
Correspondent

Holy Family Church in Fort Worth hosted the second commissioning of lay ministers for the Blessed John Paul II School of Lay Ministry Sunday, June 24. More than 50 of the 68 students completing the two-year program were on hand for the commissioning ceremony that took place at the end of a Vespers service led by Bishop Kevin Vann and Father Carmen Mele, OP, director of the School of Lay Ministry.

“Your ministry as lay people brings a presence of Christ that would not otherwise

be there,” said Bishop Vann. “I thank you for that, and I thank you for praying Vespers with us. It is wonderful to pray this prayer with the family of God.”

The school offers a two-year program that provides instruction and spiritual enrichment for the laity, with both basic formation and concentrated studies in specific areas of ministry. The program attracts volunteer lay ministers and parish staff members and is offered in traditional classroom and in online formats in English and Spanish.

“Your years of study are a reminder of how God has called each of you by name,” said Bishop Vann.

Holy Rosary renamed St. Joseph School to reflect tie to parish



Holy Rosary School in Arlington changed its name to St. Joseph School on July 1 of this year. The name change is a reflection of a change in canonical status that occurred last year from being an inter-parish school to being a parochial school directly tied to St. Joseph Parish.

Photo by Donna Ryeckert / NTC

Keller Columbian Squires host state convention

Story and photo by
Joan Kurkowski-Gillen
Correspondent

Knights of Columbus Council 759 and Columbian Squires Circle 2040 based out of St. Elizabeth Ann Seton Church in Keller, hosted 80 boys and chaperones attending the annual State Squire Convention held June 22-24 at the parish. Youths from across Texas spent the weekend electing new officers and building friendships through sporting activities and worship. Together with their adult counselors, the Squires also participated in a Saturday evening Mass celebrated by Fort Worth Bishop Kevin Vann.

Following the Mass, the Squires installed new state officers during a dinner inside the St. Elizabeth Ann Seton Formation Center. Outgoing State Chief Squire Jason Allan from St. Elizabeth Circle 2040, who entered Holy Trinity Seminary in August, was also named Squire of the Year for his dedication to the organization.

The 18-year-old St. Elizabeth parishioner credits his interest in the priesthood to



Columbian Squires (from front to back) Eddie Paddilla, Francis Wells, and Collin Cook from Circle 4356 at Most Blessed Sacrament Parish in Arlington pray together during the vigil Mass.

his involvement with the Squires.

“It influenced my decision to enter the seminary,” said Allan. “Becoming a Squire brought me closer to my faith.”

The Squires also “serve without being seen” and spearhead community-oriented projects. For example, Circle 2040 sponsors a seminarian and purchased two refrigerators for the Keller Community Storehouse, and Circle 5473 from St. Maria Goretti Parish in Arlington raised \$4,000 to benefit vocations by hosting a stuffed toy banana sale.

Sunday meetings at the church offer a time to relax and “get away from it all.” Young men talk about life, religion, and everything else in a non-judgmental setting, said 17-year-old Squire Stefan Puente. Knights of Columbus members, called counselors, mentor the group.

Diocese holds second annual Emerging conference for young adults



Photo by Juan Guajardo / North Texas Catholic

NORTH TEXAS CATHOLIC correspondent Juan Guajardo attended the Diocese’s second annual Emerging Conference for young adults 18-25. Juan, a young adult, offered a first-person narrative of what he gained from the conference, including approaching relationships from a Christian perspective, a greater appreciation for the universal Church, and plugging into a Christian community. Read his full story online at www.northtexasatholic.org.

University of Dallas Ministry Conference to be held Oct. 26-27 at Irving Conv. Center

IRVING — Cardinal Roger Mahony, Archbishop Emeritus of Los Angeles, and Alejandro Aguilera-Titus, director of the Secretariat for Cultural Diversity in the Church at the U.S. Conference of Catholic Bishops, will deliver keynote addresses at the sixth annual University of Dallas Ministry Conference set for Friday and Saturday Oct. 26-27 at the Irving Convention Center.

The 2012 conference, co-sponsored by the Diocese of Fort Worth and the Diocese of Dallas, is expected to bring in more than 5,500 faithful participants, building on the success of the 2011 conference that brought an attendance of more than 5,200.

Cardinal Mahony, who will deliver an address in English on the topic "I Was a Stranger, and You Welcomed Me," was installed in 1991 into the College of Cardinals and served as archbishop of Los Angeles from 1985–2011. Alejandro Aguilera-Titus will deliver an address in Spanish on the topic "Caminando en Fe con Jesus." Their speeches at the UD Ministry Conference will be given on Friday, Oct. 26 and Saturday, Oct. 27 respectively. A plenary address in English given by Father Jack Wall, president of the Catholic Extension Society, on "Awakening the Mission Spirit in America," will take place on Saturday.

The conference will also include breakout sessions for school teachers,



Cardinal Roger Mahony



Alejandro Aguilera-Titus

principals, directors of religious education, deacons and priests, youth ministers, and other professionals. It will also offer sessions on everyday topics of faith, theology, family, and social justice, allowing all Catholics in North Texas to enliven their faith. Sessions and breakouts will be presented in Spanish, Vietnamese, and English. Several Catholic recording artists will also perform throughout the conference and over 100 exhibitors, including publishing companies, Catholic gift stores, and non-profits, will be present offering various products and services for the Catholic community.

Individual registration, which includes entrance to both days, is \$65 before Sept. 16, \$85 before Oct. 14, and \$100 on the days of the event. Group rates (20 or more) for the two days are priced at \$55 per person before Sept. 16 and \$75 per person before Oct. 14.

To register for the conference or for more information visit www.udallas.edu/udmc.

Golden Anniversary Mass now hon couples celebrating silver anniversary

On Sunday, Sept. 30, the Office of Marriage and Family Life will host Silver and Golden Anniversary Mass Celebration for all couples who are celebrating their 25th and 50th wedding anniversary. This is the first year that couples celebrating their silver anniversaries will be honored.

Also, all couples who have been married longer than 50 years are welcome.

The celebration will take place at St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth.

Bishop Kevin Vann will preside at the special Mass which will begin at 2:30 p.m. and will include an opportunity for couples

to renew their marriage vows and receive an anniversary blessing. A light reception with cake and punch will follow immediately afterward in the parish Family Life Center.

Couples who were married in 1987, or 1962 or earlier, and wish to be part of this celebration, should contact their local parishes and leave their names, addresses, telephone numbers, e-mail addresses (if applicable), and date of marriage with the parish secretary.

For more information contact Chris Vaughan, diocesan director of the Office of Marriage and Family Life at (817) 560-3300, ext 360, or by e-mail at cvaughan@fwdioc.org.

CRUCIAL EVENTS

Fifth Annual Friends of the Poor Walk to be held at St. Joseph's Sept. 29

The Friends of the Poor Walk, a unique national fundraising effort organized nationally and locally by Councils and Conferences of the Society of St. Vincent de Paul, will be held locally on Saturday Sept. 29 at St. Joseph Church, located at 1927 SW Green Oaks Blvd. in Arlington.

The walk allows community members from all walks of life across the country to participate in a simultaneous, nationwide event to raise national awareness of the challenges faced by the nation's poor and to raise significant funds for use in direct service to the poor. All funds raised locally will be used locally.

The event will begin with a Mass at 8:30 a.m. followed by registration and a silent auction at 9 a.m. Bishop Kevin Vann will offer a blessing at 9:45 a.m. before the

one-and-a-half mile walk begins at 10 a.m. The silent auction will close at 11:30 a.m.

Walkers can register online at www.svdpsa.org. There is no registration fee, but walkers are encouraged to make a personal monetary donation and collect pledges from supporters.

All proceeds directly benefit people in the communities where the money is raised, and there are no administrative fees associated with the event. All money raised is applied to a wide range of assistance to the needy and those living in poverty, including: housing assistance, disaster relief, job training and placement, food pantries and dining halls, clothing, transportation and utility costs, care for the elderly, and medicine. For more information contact Marcela Miranda at fpw@svdpfw.org.

CCFW to join in North Texas Giving Day

Catholic Charities Fort Worth (CCFW) will be a first-time participant in the annual "Get Up and Give! North Texas Giving Day" to be held Sept. 13.

From 7 a.m. to midnight on the 13th, every gift of \$25 or more given to CCFW will be matched when given through DonorBridge, a searchable online database with detailed information about nonprofit agencies throughout the United States.

In 2011, over 600 North Texas nonprofit agencies received donations worth \$10.7 million, including \$1 million in

matching funds and prizes.

"By connecting people who want to make a difference with the important work that Catholic Charities does in the community, DonorBridge empowers the agency's goal to end poverty," said Kate Blackburn, public relations coordinator for CCFW.

Supporters of Catholic Charities Fort Worth who wish to see their donations multiplied through the "Get Up and Give" event can visit www.donorbridgetx.org on Sept. 13 to join in the mission to create hope and end poverty.

Catholic Divorce Ministry conference scheduled for Oct. 4-6 in Burleson

The Catholic Divorce Ministry will be holding its International Conference and Leadership Seminars Thursday through Saturday Oct. 4-6 at St. Ann Church, located at 100 SW Alsbury Blvd., Burleson.

The theme for this year's conference is "Harvest of Hope, Peace, and Joy!" The conference and seminars are open to all who have experienced divorce or loss of a relationship and those who minister to them.

"Learn to laugh with friends and peers as you journey toward wholeness, healing,

growth, wisdom and peace," organizers said in a press release. "With a focus on spirituality, our conference offers knowledgeable speakers and a variety of topics plus a rich array of activities, workshops, and people who understand that God never abandons us."

Bishop Kevin Vann, who has served as the Episcopal Liaison to Catholic Divorce Ministry since May 2010 will deliver the keynote address.

For cost and registration, or any other information, visit www.nacsd.org.

IN MEMORY

Sr. Jo Anne Becker remembered for music, cheer

By Jenara Kocks Burgess
Correspondent

Sister Jo Anne Becker, a Sister of St. Mary of Namur who was known for her musical talent and cheerful demeanor, died Tuesday, July 3.

The sisters gathered for a Scriptural Rosary and a Vigil service was held July 5, at Our Lady of Victory Center. Mass of Christian Burial was held at OLV Center with interment at Mount Olivet Cemetery July 6.

Sister Jo Anne was born in San Antonio Sept. 2, 1934, to H.P. Becker and Clara Mangelsen. After graduating from Our Lady of Good Counsel Academy in Dallas, she attended Our Lady of Victory College and later earned a Bachelor of Arts in music from Incarnate Word College in San Antonio.

Sister Devota Sweeney, former provincial of the sisters' Western Province, visited OLGC Academy in Dallas when Jo Anne was a senior in high school and remembered how she played the piano and guitar. She was the one who accepted Jo Anne into the Sisters of St. Mary of Namur. She recalls that she was a very happy, fun-loving, and very thoughtful person.

Sr. Jo Anne entered the congregation of the Sisters of St. Mary of Namur in 1953, taking the name Sister Mary Martin in honor of St. Martin de Porres. Sister Mary Martin took her perpetual vows on Aug. 6, 1961.

She taught in several SSMN-staffed elementary schools including St. Maria Goretti in Arlington, St. Alice in Fort Worth, St. Edward's Academy in Dallas, Shrine of the True Cross and Resurrection School in Dickinson, Texas (near Houston), and St. Anne School in Porterville, California. With her gift for music, she worked with the bands in several of these schools.

"Sister Jo Anne Becker was a favorite singing and music teacher among the youth of True Cross School in Dickinson," said Sister Camilla Menotti, who recalled many fond memories of her.



Photo courtesy of SSMN Western Province
Sr. Jo Anne Becker, SSMN

Sr. Jo Anne ministered at a detention facility in Houston and in 1979, during her last years there, illness required that she come to Our Lady of Victory where she remained in the infirmary until her death.

"She accepted her illness with an unusual strength and was able to keep up her spirits. She was truly an inspiration for all of us," said Sister Barbara Wilson, who was with her in Houston at the beginning of her illness.

Mike Wuller, Sr. Jo Anne's friend who has volunteered for many parishes and diocesan ministries over the years, said he met Sr. Jo Anne at St. Andrew Church near Texas Christian University where his volunteer work began in 1975. Around that time, Sr. Jo Anne helped lead a Life in the Spirit Seminar at St. Andrew's for TCU students and St. Andrew's members. Many of those in the seminar later came together to help form the Family of God Charismatic Community. Wuller said she still continued to attend the St. Andrew's prayer meetings as long as she was able.

"She had a particular outreach by phone to all she knew, recalling phone numbers of many, brightening their lives with her joke of the day, even through recent years," Wuller said.

He said Sr. Jo Anne enjoyed visiting her family in Waco and visits from the Dallas part of the family, especially at the celebrations of her years of vows.

She is survived by her sister, Gertrude Hafertepe and husband, Herman; a brother, Joe Becker and wife, Diane; nieces; nephews; and the community of the Sisters of St. Mary of Namur.

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CATHOLIC CHARITIES

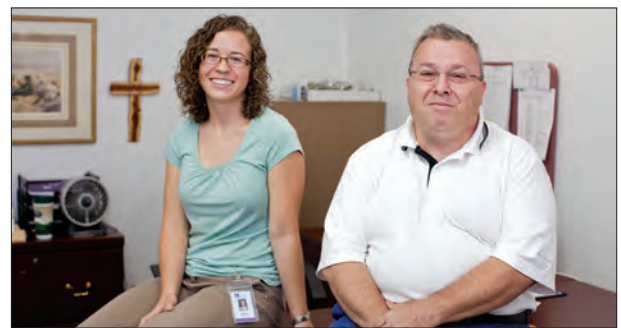


Photo by Juan Guajardo / North Texas Catholic
Catholic Charities service coordinator Alisha Wilkinson poses with client Jeffrey Hebert on July 27 at Catholic Charities in Arlington.

Arlington Community Connections brings CCFW to local community

Jeff Hebert, a 55-year-old unemployed Arlington resident, calls asking for help “the hardest thing.” Laid off over a year ago from his job in information technology, Hebert, a longtime parishioner at St. Vincent de Paul Church in Southwest Arlington, reluctantly approached Sara Jane del Carmen, the parish outreach resource coordinator, to ask for assistance.

“I’m diabetic and need frequent blood work, and I have other health issues that require expensive medication,” he explained. “Sara Jane referred me to Catholic Charities. I immediately received a phone call from Alisha in the Arlington Catholic Charities office, and she invited me to come for an appointment right away.”

Hebert is one of the first clients to benefit from the Catholic Charities Fort Worth (CCFW) Community Connections program, a new opportunity for residents of the Arlington, Grand Prairie, and Mansfield areas. Clients referred by parishes within the Arlington deanery are seen by the program’s service coordinator, Alisha Wilkinson, at the Community Connections office, at 1721 Pioneer Pkwy. in Arlington.

“It was just such a relief to find how easy it was to get the appoint-

ment,” marveled Hebert. “Plenty of parking right by the front door, a very short distance from my home, and best of all, Alisha was so nice. She is helping me to access healthcare for me and my family. It was a big relief to talk with her and to see that hopefully, there is some assistance available for us.”

Laura Sotelo, director of parish relations for CCFW, calls the Community Connections program an exciting new way of increasing Catholic Charities’ physical presence in the Arlington area, offering Catholic Charities’ services and strengthening the agency’s relationships with area parishes.

“Clients to the Connections program don’t have to be Catholic, but they do have to contact a parish within the Arlington deanery to request assistance,” explained Sotelo. “We can offer help with financial education, counseling, healthcare, parenting classes, and many other needs that are beyond what parishes are equipped to offer.”

For more information about Community Connections, contact Alisha Wilkinson at awilkinson@ccdofw.org or at (817) 274-2560. For more information about CCFW, visit www.ccdofw.org. An interview with Wilkinson can be found at www.northtexasatholic.org.



1st Place
Best Seasonal Issue – Christmas; Russeau, Gutiérrez, Hensley



1st Place
Best in-depth news/Special Reporting; Juan Guajardo



2nd Place
Best coverage of a sacramental event; Kathy Hamer



2nd Place
Best News writing –International; María Scaperlanda



3rd Place
Best Age group coverage, young adults; Juan Guajardo



Honorable Mention
Best Analysis, background writing; Joan Gillen

NTC brings home nine awards from Catholic Press Association

"Being recognized for the 20th consecutive year by the Catholic Press Association of the U.S. and Canada represents a milestone for the publication," said *North Texas Catholic* editor Jeff Hensley.

"It's a tribute to the excellence and dedication of our small staff, but even more so," he said, "to the great photography and writing of our

equally talented and dedicated group of freelance contributors."

Kathy Cribari Hamer, Joan Kurkowski Gillen, and Maria Ruiz Scaperlanda have each written for the *North Texas Catholic* for more than 20 years.

"Aside from their great talents, (each has earned many awards across the years), they have hearts for the

Church. They believe in what they are doing and see it as service to both God and his people."

Former half-time staff member Juan Guajardo has worked with the paper for about five years, and has frequently teamed up with Associate Editor Tony Gutierrez, who designs Juan's larger features. "Like the long term freelancers, Juan has a great love

for the Church that comes through in his writing and photos," said Hensley.

"As much as we appreciate the work of these who have earned awards, we value as highly the work of our other regular contributors," he concluded. "Much of the writing of shorter news and news feature stories isn't recognized because they don't lend themselves as to bright layouts."



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Your Parish may add additional cost to cover transportation.

2012 WORLD YOUTH DAY ORDER FORM



ORDER IN ADVANCE TO RECEIVE GROUP DISCOUNTS!

Minimum ticket order is 15. This offer is available through mail order or by phone and cannot be purchased at Six Flags' Main Gate or Administrative Offices. Order deadline is October 5, 2012. Orders placed before deadline will receive one free chaperone ticket per 20 tickets purchased PLUS a free return ticket to Holiday In The Park. For telephone orders or information, call 817-607-6150. (Four business day minimum to change order by phone). Phone orders will be accepted with credit card payment through Oct. 15, 2012 but free return tickets will not be granted past Oct. 5.

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MAILING ADDRESS			
CITY		STATE	ZIP
WORK PHONE		HOME PHONE	
YOUR NAME			
EMAIL ADDRESS			
<input type="checkbox"/> Send me updates, discounts and special offers from the park. (Email will not be shared or sold.)			

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WORLD YOUTH DAY, ONE DAY TICKET <small>October 21, 2012</small>		\$23.50 <small>(+ \$1.88 tax)</small>	
WORLD YOUTH DAY MEAL <small>See box for menu selections.</small>		\$7.00 <small>(+ \$0.56 tax)</small>	
SFOT PARKING <small>Bus / General Parking</small>		\$17.00	
KODAK SOUVENIR PHOTO <small>Must equal number of paid tickets</small>		\$3.00 <small>(+ \$0.24 tax)</small>	
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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 jlocke@fwdioc.org
- Or call the Sexual Abuse Hot-line (817) 560-2452 ext. 900 and ask for the moderator of the curia, Msgr. Stephen Berg

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Sometimes when seeking assurance God gives it to us simply

By Kathy Cribari Hamer

LATE AT NIGHT, WHENEVER my husband and I stop at four-way traffic lights, he says three little words.

“Waste of time.”

It isn't that Larry is unaffectionate, he's simply stating his stoplight theory. “There's no traffic,” he says. “We're wasting gas and polluting the environment.

“Traffic lights should be turned off at 10 p.m.,” he pronounces, as though he were the guy who ran the whole traffic authority, instead of the one who just complains about it while his car idles at midnight, on the corner of McCart and Berry.

“Traffic lights are a waste of time and money — but we notice them. Why are there other signs around us — spiritual ones — we never notice?”

Larry's right. The waste-of-time traffic signs are inconsequential compared to the spiritual ones we miss.

I regret the times I didn't notice signs from friends in need. I regret when I hear a name in the prayer of the faithful, the death of someone I've seen and not realized it was the last time.

My friend Brenda lived in the home I now share with Larry. She died suddenly, shocking her family and friends. It was a tragedy, because the day before she died, her children didn't know they would never see her again. I grieve about that too.

In our home I find Brenda's things and I know they will be dear to her children, so I save them. But sometimes, I find other things. Paintings and cross stitch samplers Brenda and I gave each other...and now I have both.

Signs? Maybe.

Once I found a page from Brenda's address book. Aged, the page was torn from the whole book, and lay alone. Shocked, I saw it was my family's page! Dated 1980, it listed names, and had a silly note in my handwriting. Resting alone in a box, I think it was a sign from Brenda. A welcome sign

“**T**raffic lights are a waste of time and money — but we notice them. Why are there other signs around us — spiritual ones — we never notice?”

maybe.

In 2011 our diocese lost the person I considered my dearest friend. Charles King was the person I looked to for spiritual or family guidance. He could point out signs in my life I should have noticed. He taught me signs he learned from his sister, as well as from the parishes in which he had served.

The last time I spoke to Monsignor on the phone, he was in a hospital room. I remember him saying, “You have had a pretty easy time raising your children. You can share your knowledge with the parents of your grandchildren.” We both laughed.

It was the last time we spoke on the phone. But I didn't know that then.

Even though he's gone, Monsignor and I still communicate. I speak aloud, and he answers me, I think, in signs. When I tell him I miss him, I later find a photo of him with the kids. Things like that.

A month ago, driving to Grapevine alone, I spoke to him. “I miss you, Charles,” I said to the man I had heretofore addressed only as “Monsignor.” “Are you with God? Is there a Heaven? How do I get there? I need a sign.”

I was driving to Grapevine to meet my stepdaughter Amber. She is Larry's oldest

daughter, and we were going on what Amber called a mother-daughter shopping trip, and, like the ones I have with my own daughters, it was comprised mostly of eating. Amber and I began at a tea shop, and ended with dinner. But our favorite “shopping” part was finding beaded crosses. They were made by handicapped children, and reminded Amber of her sister Lauren.

Amber's cross was large; mine a mere three inches. It was four nails, wired with 116 colored beads — a messy explosion of color and shape. I purchased the crosses, and they went home with Amber and me.

Alone again in my car, I thought of Charles, and resumed our (one-sided) conversation. “Remember our talks about life after death? I need to know there is one. Are you there? I need direction!

“I miss you, Father. Send me a gift. A sign. Something simple I'll recognize.

Back home, I showed Larry the beaded cross, then put it away.

I forgot the long day, the three meals, the shopping and the bodaciously colored beads. I even forgot my temporary lapse of faith and trust, although I continued to pray for the answers everybody needs. I searched for signs.

Weeks later I rediscovered my cross. “I forgot about you!” I said, lifting it in my hand, and touching something in the back, tangled in the beads. Something shiny.

“Okay, Charles,” I said. “Was this here before? Did I miss it?”

The shiny thing was a gift. “Something simple” I could recognize.

It was a tiny silver charm. It was one word: Hope.



Kathy Cribari Hamer and her husband are members of St. Andrew Parish. Her family life column has been recognized repeatedly by the Catholic Press Association of the United States and Canada.

To 'Serve and Protect'

New Bishop's Guild will support priests, in formation and retired

By Ron Maness

MOST PEOPLE RECOGNIZE the term "To Serve and Protect" in the context of policemen, firemen, or other community service organizations who use this slogan as a definition of their fundamental job. They are trained professionals who serve us as the public and protect our lives, property, and our rights under the law. In return, we do our best (hopefully) to ensure that our tax dollars support their needs in training, continuing education, supplies, health care, salaries, and ultimately their retirement.

There is another group of dedicated people who serve and protect us, albeit in a different fashion, whose service to us is just as important, if not more so, but whose needs are sometimes forgotten. These are our priests. They dedicate their lives to serving our spiritual needs, help us to understand God's plan for us and our loved ones, bless our birth, baptize us in the faith, bless our death, and in general, protect us spiritually. And yet, sometimes their lifetime sacrifice to and for us, leaves them stranded financially.

They can't simply raise taxes, vote themselves a raise, or control the cost of health care like Medicare supplemental insurance. Some of our priests get no retirement benefits at all and must depend upon relatives or other means in order to support themselves in retirement.

Most Catholics mistakenly believe that the cost of education, both initial and ongoing, as well as the cost of retirement, is covered by the Church. Unfortunately, this is not always the case. As our faith community grows, we need more priests. More priests in the seminary means more costs and upon retirement, more money is needed to support the post retirement needs facing many of our priests.

Supporting those who have served us is not as simple as a municipality raising taxes or a union bargaining negotiation. Recent data from the Texas Water Development



Fr. Kyle Walterscheid looks on as priests lay hands on the newly ordained Fr. Michael Moloney and Fr. Manuel Holguin, at St. Patrick Cathedral June 9. (NTC Photo/Juan Guajardo)

As our faith community grows, we need more priests. More priests in the seminary means more costs and upon retirement, more money is needed to support the post retirement needs facing many of our priests.

Board related to the State Water Plan suggests that the Texas population growth will rise from 25.4 million currently to 43.6 million by 2060. We pray that a large portion of these new Texans will share our Catholic faith, but our prayer being answered simply compounds our challenge. More Catholics need more priests.

Several dioceses in the USA have instituted programs designed to help fill the financial gap and ensure that we can attract the best, brightest, and most dedicated candidates for the priesthood. In addition these programs ensure that their lifelong service to us is rewarded by making sure that their retirement in fact covers the most basic needs including supplemental medical insurance.

Bishop Vann has chartered just such a program in the Diocese of Fort Worth led by a team of parishioners from across the diocese. Our program is called the Bishop's Guild. The initial kickoff meeting was held in early June, and the program is in full swing recruiting Catholics who want to join us in meeting, to

the extent possible, the needs of our new and retiring or retired priests.

The program will feature its own website (www.bishopsguild.com) and will utilize the latest in communications tools for mobile and social marketing as well as e-mail to stimulate participation and support. We invite all Catholics to support us in our challenge and to visit our website for more details about the program. The sacrifice we make now can ensure that our children and grandchildren will also have the luxury of a priest to serve and protect them, just like we have had. For more detailed information, visit the new website (bishopsguild.com); e-mail guild@imobilemarketing.com with "info please" in the subject line or simply text GUILD to 46246. If texting, message and data charges may apply.

Ron Maness is a charter member of the Bishop's Guild and a member of Good Shepherd Parish in Colleyville.

Silly Arguments

Are sometimes made by intelligent critics of the Church

By David Mills

SOMETIMES CRITICAL REMARKS

about the Catholic Church leave you thinking “Say what?” I can understand our Protestant and unbelieving friends rejecting Catholic beliefs, but sometimes their reasons for rejecting our beliefs don’t make a great deal of sense.

I had that experience the other day. A friend sent me the link to a Protestant blog that was having a long and serious theological debate about developments in the Anglican world. For various reasons they started talking about the Catholic Church and the papacy in particular.

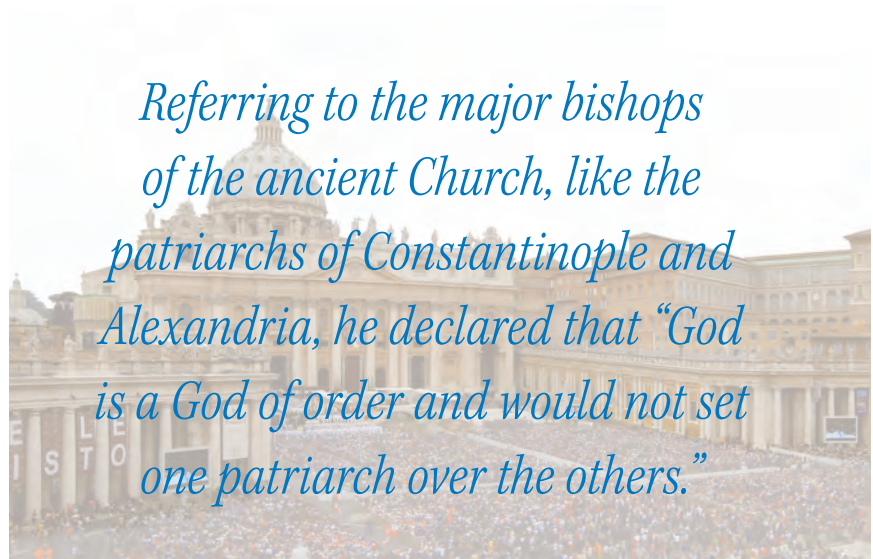
For what it’s worth, this happens a lot in these discussions between conservative Protestants. Once someone mentions a problem, someone is going to suggest the Catholic Church as the answer. At that point someone else is going to try to explain why the Catholic Church is not the answer.

In this case, the man explained why the Church isn’t the answer by criticizing the idea that the bishop of Rome had any authority over anyone outside the Catholic Church. Referring to the major bishops of the ancient Church, like the patriarchs of Constantinople and Alexandria, he declared that “God is a God of order and would not set one patriarch over the others.”

His point was that Anglicans don’t have to pay attention to the pope because he was just one ancient leader among a bunch of them. God, he was saying, wouldn’t give one of those ancient leaders more authority than the others because that would create confusion and God doesn’t do that.

You will have realized that this declaration doesn’t make a lot of sense, though the writer has two doctorates in theology. The second half has no logical connection with the first half.

God is a God of order, granted. But why would one patriarch having authority over the others be disorderly? What is confusing about having one man in charge?



You might think it a bad idea, but you can’t say so definitely that God wouldn’t do it. It’s hard to see how we can get from the first half of that sentence to the other.

Think of yourself setting up an institution that’s going to carry your life and message through history and is going to have to keep making decision after decision, big decisions and small decisions, for millennia. You know how sinful people act, even the best of them. You know how people argue and squabble and dig in their heels, especially when they have to make a definite conclusion that will bind everyone for all time. You know some people will stand in the middle of the train tracks arguing over which way to jump when the train is flying toward them.

Knowing this, why in the world would you form a committee? Most of us would rather put one man in charge and have one man with whom the buck always stops. Especially if we could give whoever holds that position special powers to do what he has to do, we’d set up the institution that way precisely because we want things put in order.

I’m not saying this is the reason God established the papacy. He hasn’t told us. But I am pointing out that the Anglican theologian

writes as if he’s telling us something obvious when the other view, the Catholic view, is at least as believable. That definite, confident “would” in “God is a God of order and would not set one patriarch over the others” is simply untrue, and I have to say, obviously untrue.

There is, by the way, a practical problem with the theologian’s claim. Those patriarchs themselves hold authority over the bishops in their area. The theologian accepts this. The Catholic would agree, and then ask: If you can have a bishop over other bishops, why not a patriarch over other patriarchs? Why not a pope? Our theologian can’t accept the principle at one level and then declare it absurd at another.

In any case, there are certainly better arguments for the Protestant position, but it’s a little comforting that sometimes even the smartest of the Church’s critics use the bad ones. It reminds me of a hitter swinging wildly in the hope of hitting the pitcher’s overpowering fastball.

David Mills is executive editor of FIRST THINGS (www/firstthings.com) and author of Discovering Mary.

Approaching 40 Years

Will unlimited abortion have run its biblical course in 2013?

By Tom Grenchik

IN 2013 OUR COUNTRY WILL observe a sad anniversary, marking 40 years of a “culture of death” following the tragic *Roe v. Wade* decision that unleashed widespread abortion on our land. Well over 53 million children have been lost and their parents and families dramatically affected. How do we even begin to fathom the impact to our nation, and to our Church?

A long time ago, God allowed the Israelites to wander in the wilderness for 40 years — as a punishment, and also as a test of their faithfulness before they could enter the Promised Land. These last 40 years have certainly tested our faithfulness. But they have also strengthened the resolve of many Christians across our country, especially young people, who are now more determined than ever to enter the promised land of the “culture of life.”

As the Israelites prepared to enter their promised land, they were given a final challenge: “I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live, by loving the LORD, your God, obeying his voice, and holding fast to him” (*Deuteronomy 30:19-20*). Even after reaching the promised land the Israelites had to endure many battles before they could freely occupy the land that was promised. All this was to strengthen their faith in God and affirm their total reliance on Him.

How do we strengthen our faith today, as our nation emerges from 40 years in the wasteland of the culture of death? Provi-

For Americans, the Year of Faith can be a time of reflection and preparation to answer 40 years of the culture of death with the inspiring response of the Gospel of Life.

dentially, Pope Benedict XVI has declared a worldwide Year of Faith, beginning on October 11, 2012 and concluding on November 24, 2013. In introducing the Year of Faith, the Holy Father spoke of the grave difficulties of our time, and the need for the Church to lead people out of the desert and to clasp sinners to its bosom. He suggested a path of penance and renewal, and he called for authentic conversion and a witness to charity, so the Church might be the visible community of God’s mercy.

The 40th anniversary of *Roe v. Wade* lands squarely within the Year of Faith. It is as if the Holy Father has given the Church in the United States a focused time to acknowledge the great sin of abortion in our nation, to embrace a time of penance and conversion, and to become a loving witness to God’s forgiveness and mercy. How should we respond to this great opportunity?

The Year of Faith calls each of us to study

the teachings of our faith and to strengthen a personal relationship with our Lord. While the Year of Faith emphasizes the *Catechism of the Catholic Church* as foundational for our reflection, it also calls our attention to the beautiful teachings in the pro-life encyclical *Evangelium Vitae*, the Gospel of Life. So for Americans, the Year of Faith can be a time of reflection and preparation to answer 40 years of the culture of death with the inspiring response of the Gospel of Life.

May we take full advantage of this coming year, as individuals, parishes, and organizations, to pray, reflect, and prepare to enter the Promised Land by building a culture of life.

Tom Grenchik is USCCB's executive director of the Secretariat of Pro-Life Activities. Go to www.usccb.org/prolife to learn more about the bishops' pro-life activities.

Bishop's Annual Pro-Life Dinner

Join Bishop Kevin Vann and other pro-life supporters for the Bishop’s 8th Annual Pro-Life Banquet on Saturday, Sept. 29 at the Hyatt Regency-DFW Airport (at Terminal C). The silent auction begins at 5 p.m. and the dinner at 6:30 p.m. The world-renowned Dr. Thomas W. Hilgers, founder of the Pope Paul VI Institute for the Study of Human Reproduction in Omaha,

Nebraska will be the keynote speaker. John Rhadigan, Senior Television Sports Anchor at FSN (Fox Sports Southwest), will be emceeding the banquet. Proceeds from the banquet fund the ministries of the Diocese of Fort Worth’s Respect Life Office. For more information contact the Diocesan Respect Life office at (817) 560-3300.

(CNS illustration/Emily Thompson)

SEEKING GOD'S PATH VOCATIONS



With growth and development in our city and diocese

a dynamic combination of men and women will strengthen our Catholic identity

By Father Isaac Orozco
Diocesan Vocations Director

For some years now the Diocese of Fort Worth has been undergoing transformation, reorganization, and renewal. We have experienced dramatic growth, our catechetical office has adjusted for a new evangelization, and vocations to the priesthood have trended younger. There are exceptions to each of these statements, but the pattern emerging reveals a wider participation of the people of God in a diocese that has come of age. With this transformation, reorganization, and renewal come growing pains, but above emerge hints of God's personal plan of salvation for us. For those who have the eyes to see and the ears to hear, God has smiled on his people and encourages us even as we pass through a range of assaults on our Catholic identity.

With every stage of development both in an individual and an organization come times for decisions. What has served one well in the past may not serve one well in the future and so with growth we can find new situations that beg attention, evaluation, and involvement. Our Diocesan seminarians no longer number between 12 and 16 as it was when I entered in 1998.

To my surprise I encounter more often than

not a healthy, vibrant, generous, talented, and humble young man inquiring about a possible vocation to the priesthood, whether it be for a religious institute or the Diocese of Fort Worth. Little by little names and individuals trickle toward the Vocations Office to inquire about how to deal with a deep desire to know Christ and serve his Church with magnanimity. Who wouldn't be impressed?

At the present moment I am pondering how best to preserve and nurture those inquiries in a way that respects God's plan. Curiously, it seems that God's plans mean that I have to brush up on my parenting skills. Just the other day a 15-year-old stopped me in the sacristy to tell me that he might have a vocation. The fact of the matter is that he is one among many and I am at a slight loss to respond, since the Vocations Office currently deals with young men who are 18 years and older. So what does this mean? It means that if I want to do God's will, then I must collaborate with parents, parishes, and pastors to appropriately respond to the situation on the ground. This requires that I more fully develop my identity as a young father and be present to those young men

who are discovering what it means to be a man, a Catholic, and a citizen.

Insofar as I serve the bishop to represent him in the area of vocations and to supervise those already formally discerning, I must also enlist the cooperation of the whole people of God. The privilege of this ministry is at the center of God's plan for a number of reasons and especially for its suitability to promote the vocation of women in the Church. Wherever we find Christ, we don't just find an all male priesthood, but we also find so intricately configured, the presence of holy women whose wisdom, talents, dreams, determination, and intuition complement and perfect in men what it means to be a man.

The beauty of this particular moment in history is that we have traveled far enough to know that a dynamic combination of men and women can only help to strengthen a Catholic identity as we transform ourselves, respond to the contemporary world, and renew our commitment to Jesus Christ.



Above: Bishop Kevin Vann enjoys a congenial moment with seminarians (left to right) Rijo Philip, Brett Metzler, Maurice Moon, and Daniel Cochran during the Serran/Seminarian Dinner held Aug. 11 at St. Patrick Cathedral in the new Pastoral Center.

Right: Seminarians (left to right) Jason Allan and Justin Conover visit with diocesan Serran member Mary Hennessey.

Below left to right: Matthew DiGiovanni, Samir Tarsha, Eugene Flynn, and Daniel Cochran pose for a picture while at the Serran/Seminarian Dinner.



Above: Serran member Bill Ross speaks with seminarians (left to right) Thomas Jones, Fernando Peralta, and Samuel Maul.



Pope Benedict XVI waves as he arrives to lead the Angelus from a window at the papal summer residence in Castel Gandolfo, Italy, Aug. 5. (CNS photo/Giampiero Spósito, Reuters)



Attendees at the National Black Catholic Congress XI sing July 19 during the gathering in Indianapolis. The three-day event attracted 2,500 black Catholics from across the United States. (CNS photo/Lawrence Chatagnier, BAYOU CATHOLIC)



Swimmer Katie Ledecky, at 15, the youngest member of the U.S. Olympic team, celebrates after winning the women's 800 freestyle final Aug. 3 in London. Ledecky will be a sophomore at Stone Ridge School of the Sacred Heart, an all-girls Catholic High School in Bethesda, Md. this fall. (CNS photo/Jorge Silva, Reuters)



A Ukrainian Greek Catholic priest listens to the confession of a young girl during the annual gathering and pilgrimage to the miraculous icon of "Halytska" (the Mother of God) in the village of Krylos, Ukraine, July 29. Nearly 1,000 children from all regions of Ukraine arrived in Krylos to receive first Communion this year, their ages ranging from six to eight. (CNS photo/Gleb Garanich, Reuters)



Hannah Zuege, 7, creates a giant soap bubble at a children's festival that took place following a centennial Mass June 23 at St. Joseph Church in Pilsen, Wis. Also pictured, from left, are Olivia Zuege, 9, Halle Zuege, 5, mother Cindy Zuege and the girls' aunt, Dixie Kleiman. (CNS photo/Sam Lucero, THE COMPASS)



Sister Kateri Mitchell, a member of Mohawk nation and the Sisters of St. Anne, embraces Jake Finkbonner during Mass for the 73rd annual Tekakwitha Conference at the Shrine of Our Lady of Martyrs in Auriesville, N.Y., July 21. Jake's recovery from a rare and potentially fatal disease, attributed to the intercession of Blessed Kateri Tekakwitha, was the second miracle documented and approved in her cause for sainthood. She will become the first member of a North American tribe to be declared a saint at her Oct. 21 canonization. (CNS photo/Glenn Davenport)

Cross-Words

By Mark Simeroth
Across & Down:

- 1. Isaiah's contemporary
- 2. _____ at the office
- 3. Inland waterway
- 4. Benefit
- 5. Ciao

1	2	3	4	5
2				
3				
4				
5				

Umbert the Unborn by Gary Cangemi

Panel 1: WE NOW PRESENT VITA THE VIABLE WITH AN EDITORIAL RESPONSE.

Panel 2: IT'S COME TO MY ATTENTION THAT UNBORN BABY GIRLS ARE BEING ABORTED FOR SEX SELECTION PURPOSES.

Panel 3: WHILE THIS SEEMS IRRATIONAL AND CRUEL, FOR THESE PARENTS, I HAVE ONE SIMPLE QUESTION...

Panel 4: ARE YOU OUT OF YOUR MINDS?!

The FLOCK by Jean Denton

Panel 1: What's up, Bernice? I'M ON A SEARCH FOR MEANING.

Panel 2: SO I HAD TO GET AWAY FROM MY FAMILY AND FRIENDS.

Panel 3: TELL ME: HOW CAN I FIND MEANING IN MY LIFE? Through your family and friends.




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Bishop Kevin Vann's mother, Theresa Anne Jones Vann, dies at age 83

Theresa Anne Jones Vann, mother of Bishop Kevin Vann, died June 25 in Springfield, IL, at St. John Hospital, at the age of 83. A wake and prayer vigil service was held at her home parish since childhood, Blessed Sacrament Church, in Springfield, June 28. A funeral Mass was celebrated at Blessed Sacrament Church on Friday, June 29 at 10 a.m.



Theresa Anne Jones Vann

Born in Springfield on Oct. 26, 1928, to loving parents Leslie Thomas Jones and Mary Agnes (Waters) Jones, Mrs. Vann attended Blessed Sacrament Grade School and Ursuline Academy. She graduated from Sacred Heart Academy in 1946, and from St. John's School of Nursing (now College of Nursing) in 1949. She married William Morgan Vann, Jr. in Springfield at Blessed Sacrament Church on April 15, 1950.

Mrs. Vann loved her profession and touched many lives during her years at St. John Hospital

as a nurse from 1949-1967 and in the College of Nursing from 1967 to 2002, when she retired as Assistant Professor in Parent Child Nursing. She earned her BSN from Sangamon State University (now UIS) in 1978, and obtained a Master of Education in 1986 and a Master of Nursing in 1990.

The recipient of many accolades throughout her professional life, Mrs. Vann was honored by the St. John's Alumni Association with the 2011 Distinguished Alumni

Award for her years as a role model, beloved instructor, and mentor.

Bishop Vann said of his mother, "She was devoted to her parents, her family, her students, and her profession of nursing. She had many friends among her classmates, and she kept up with many of them all of her life. Her sister, Sister Margaret Sienna OP, was a Springfield Dominican Sister, and she also had many friends among the Dominican, Ursuline, and Hospital Sisters of St. Francis. Catholic education was a priority for her and my father." Bishop Vann dedicated his 2009 book, *What God Has Joined: A Catholic Teaching On Marriage*, to his parents, who celebrated their 62nd wedding anniversary on April 15.

Theresa was preceded in death by her parents, her brother James in 1916, her sister, Sr. Margaret Sienna Jones, OP in 1988, many close cousins, and a host of friends.

She is survived by her husband William, and by her children, Bishop Kevin Vann; Dennis (wife Claudia) of St. Paul, MN; Les (wife Shannon) of Cincinnati, OH; Gerry, of Boston; Mary Therese, of Springfield; and David, of San Francisco, and by her four grandchildren, Kyle, John (wife Dawn), Barrett, and William.

In lieu of flowers, memorial gifts to honor Mrs. Vann's legacy may be made to the Theresa Vann Memorial Scholarship Fund in care of Friends of St. John's Hospital, 800 E. Carpenter Street, Springfield, IL, 62769.

To read more about Mrs. Vann's legacy as a St. John's nurse and instructor, visit <http://www.sj-r.com/topstories/x1762347195/dave-Bakke-Life-sometimes-goes-full-circle>.

To read Bishop Vann's homily for the Mass of Resurrection, go to the Bishop's Blog at [fwdioc.org](http://www.fwdioc.org).

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Dear Theresa,

Nicki Prevou reflects on her friend, Theresa Vann, the Bishop's mom

Editor's Note: The following reflection was written by Nicki Prevou, a freelance writer for the NORTH TEXAS CATHOLIC, and a former staff writer for the NTC as well as a very dear, close friend of Mrs. Vann. Theresa Anne Jones Vann, Bishop Kevin Vann's mother, died June 25, in Springfield, Illinois at the age of 83. For Theresa Vann's full obituary go to www.northtexascatholic.org

Dear Theresa,

So today, you went to heaven.

We have spoken about this day so many times, you and I. These past few years, as your health declined and you suffered through numerous hospitalizations and endured increasing pain, your thoughts turned, more and more, to the time you would have to say goodbye to your beloved husband, adored children and grandchildren, and to the many, many precious family members and friends who meant the world to you.

"I'm not afraid of death," you said, during a phone conversation, just a few weeks ago. "I've had a long and wonderful life, and God has been so good to me. He blessed me with marvelous family and friends, work that I loved, and He gave me my Catholic faith. No one could ask for more."

As I look over the notes, letters, e-mails, and photographs that you sent my way over the past seven years, Theresa, I keep thinking of our very first conversation, held by telephone in May of 2005. I was helping to prepare the guest list associated with the ordination of your son, Monsignor Kevin Vann, of Springfield, Illinois, who was coming to the Diocese of Fort Worth in July to begin his service as coadjutor bishop.

Your warmth and bubbly humor sparked an immediate connection between us: two mothers with a shared determination that the ordination day — set for July 13 — would be as perfect, in terms of hospitality for more than 300 guests from Springfield, as our combined efforts could make it.

"Mrs. Vann, with six children, I'm sure



(NTC photo / Donna Ryckaert)

Bishop Vann poses with his mother Theresa Vann May 30, 2006 at the Mass celebrating the 25th anniversary of his ordination to the priesthood at Most Blessed Sacrament Church in Arlington.

you never worked outside the home, did you?" I asked you during those first few moments of that initial chat. "Oh please, call me Theresa," you told me. And then you laughed for a while before managing to inform me very gently that you had worked for 53 years as a nurse and as a clinician, teaching and mentoring younger nurses, at St. John's Hospital in Springfield; you had earned two graduate degrees in nursing; and you were indeed, you gaily assured me, a "career woman," one whose Catholic faith and identity were at the very heart of her rich and happy family life.

With the help of your highly organized daughter, Mary Therese, you gathered and passed along hundreds of names and addresses. Through weeks of near-daily telephone calls and e-mails, we made intricate plans for airport and train pick-ups, correct spellings on nametags, hotel room assignments, gluten-free and diabetic meals, wheelchair transports, and hair appointments. No detail was too small for your consideration, if it was a detail that meant comfort and inclusion for a guest traveling to the ordination.

"My cousins Rita and Mary Alice and their families are so excited to come to Texas for this great day," you wrote to me. "Rita and

Mary Alice are really like my sisters, since they were closer to me in age than my own sister, who was 11 years older than me and went to become a Dominican sister when I was very young. I had the most wonderful parents and sister and cousins. I was a very, very loved child." We often discussed, Theresa, how the nurturing love you received gave you the ability to lavish devotion and affirmation upon your own husband and children — and your co-workers and students — and your many, many friends. You were an absolutely gifted friend, one who never failed to ask about all family members by name.

You showed up for births, for weddings, for funerals, for laughter-filled gatherings with your neighbors on Douglas Street, where you lived since 1967. You made every person in your life feel treasured. Your interest in others, and your appreciation for any small service they performed for you, is legendary.

I remember being so struck by your gratitude to the waitress, "Mary," who served your family each morning of your stay at the hotel in Texas, at the time of your son's ordination. When you returned to Springfield, you wrote a thank you note to Mary, and you also made it a point to write to her supervisor, letting him know of Mary's excellent service. I know that your son, the bishop, is famous for doing exactly the same kind of thing. He, too, is known for his personal interest in people and their families, for his attention to the small details. Like you, he writes those thank you notes. Like you, he takes care to recognize people's special anniversaries. Like you, he remembers names. In fact, I believe that all of your children are like you in this lovely way. And, like you, they all enjoy the recounting stories, sharing memories and laughter — lots and lots of laughter.

Oh, the memories you delighted in passing along, Theresa! You were such a gifted storyteller, punctuating most tales with your joyous giggle and sage observations. "I never lived outside this one zip code," you told me. "And I never learned to drive, even though I did try to learn. It would have made things easier on my poor husband if I had, but he

never complained.”

Yes, your husband, “my sweet Bill,” as you called him, truly claimed the center of your large, loving heart. “He was years ahead of his time in helping me with the kids,” you wrote. “He kept everything going in our hectic household, and he is as calm and quiet and patient as I am excited and talkative. My father gave me many wonderful gifts during his lifetime. He really pushed for me to be educated, and a lot of women I knew did not have that kind of encouragement, but the best gift he ever gave to me was my sweet Bill. Bill had been in World War II, and he got out of the Navy and he and my dad worked together for General Mills. I was a student nurse. My dad wanted to know if I could get off of work to go to dinner with this nice young man.”

The nice young man, you wrote, “had beautiful red hair, and I had equally beautiful red hair. I was 20, and he was 23. We took one look at each other and that was it. We met in January, and he asked me on Palm Sunday to be his wife. I agreed almost before he got the sentence out of his mouth!” This past April 15, the two of you celebrated 62 years of an extraordinarily happy marriage, Theresa. “He is certainly my one true love,” you told me a few days after your anniversary. “We built such a happy life together. It was always about faith and family.” I reminded you of something you once told me about the priorities that you and your husband shared. “We were absolutely committed to Catholic education for all of our kids,” you wrote. “Other people we knew were investing in the stock market. From kindergarten through college, we wanted Catholic schools for them. So we invested instead in their upbringing and their education. We never regretted that for a second.”

Thanks in part to that Catholic education, your oldest son’s path in life eventually brought him to Texas in 2005. Of course, he then became the bishop of our diocese, rather than coadjutor, because of Bishop Delaney’s tragic and unexpected death on the eve of the July 13 ordination. Your every thought was for Bishop Delaney’s family, and for the people of the diocese, as we grieved the death of our longtime spiritual leader. After your son became our bishop, you felt a special connection to the people of the diocese. “I pray for all of the wonderful people of North Texas, who have made



Bishop Vann gathered with his five siblings (L. to R.) David, Dennis, Kevin, Les, Jerry, and Mary Therese with their parents, Bill and Theresa Vann in December of 2006.

my Kevin feel so at home,” you wrote. “I’m so glad that Bishop Vann is living in a place where everyone’s hearts seem to be as warm as the climate.”

“I don’t pretend that we did anything in life without God’s help,” you added. “I never forget that all of these many blessings come from above. I look forward to thanking the Blessed Virgin in person one day for helping me to be a good mother. I certainly prayed a lot of rosaries in the middle of the night, asking for her intercession on my behalf.”

And it is with the certainty that you are indeed in heaven today, Theresa, that I tell you “goodbye,” thankful that I had the chance to give you a farewell hug, and to tell you how deeply you impacted my life. I am just one of many hundreds of people who are grieving today, as we contemplate a world without the smiling, exuberant physical presence of Theresa Vann. And yet — how deeply we feel you still with us, hearing your loving, joyful voice in our hearts, as we thank God for the gift of you in our lives.

In this 2009 photo Mrs. Vann stands with her beloved cousins on either side of her. (From L. to R.) Mary Staley; Rita Whitaker, Bishop Vann’s godmother; Mrs. Theresa Vann; and Mary Alice Owen.



"It can be a dangerous business, going out your front door."

With those words, J.R.R. Tolkien, warned his readers of the challenges of new experiences. This June, 13 of our Catholic school principals plus three members of the Catholic Schools Office staff, accepted that challenge. With the support and assistance of Fr. Tom Craig and the Diocesan Mission Council, the local Maryknoll Education Team, and the Columban Fathers, the group journeyed to El Paso by bus for a six-day **Border Awareness Experience (BAE)**. The group "went out their front doors," looking to experience and learn firsthand our baptismal call to be missionaries.

While living in migrant housing, every day was filled with travels to various locations for interaction and presentations by experts in the situation. Each day closed with prayer and guided reflection on the day's events and presentations. The days were filled with a wide range of experiences and encounters with both locals and immigrants. Experiences included visits to the border fence to meet with Mexican nationals dealing with the struggles in their land, to local Catholic schools where 60 percent of the students daily arise at 4 a.m.

View Border Awareness Experience photos at northtexascatholic.org

My time spent in El Paso was a humbling experience that reminded me how blessed I was to have a roof over my head, food for my family, and a vehicle to transport me where I need to go. It was also an overwhelming experience to realize how close I am to my neighbors who have so little. I heard unbelievable stories from people whose homes and livelihoods were stolen from them in the middle of the night, yet they stood tall and risked their lives by just telling their stories.

to walk across the border for a Catholic education, and to federal immigration court with its backlog of nearly 50,000 cases. The group met with the Diocese of El Paso's Migration Office to be better informed about immigration law, visited the Border Patrol Museum to see and hear how these dedicated professionals perform their sworn duty, and went to presentations concerning the deadly danger of the drug cartels in Juarez. The week concluded with the group split into two in order to prepare and serve meals to nearly 80 immigrants living in two of the migrant houses. But intertwined with all this were daily powerful personal encounters with the people of the border. The principals were able to meet and dialogue with those struggling with immigration issues both as immigrants and those working with them. Views and perspectives were shared and discussed. Each day the principals were encouraged to journal about their experiences, their thoughts, reactions, and feelings about what they saw and heard. What follows are excerpts from those journals.

Don Miller

Superintendent of Catholic Schools

As I listened to these firsthand accounts of the injustice being committed against the residents of Lomas de Poleo*, all I kept thinking about was here we stand, all of us brothers and sisters, people of God, and we are separated by a fence. A fence to me that was put there to symbolize our differences, yet I know in my heart we are all the same.

*Mary Longoria, Principal,
St. George Catholic School*

* Lomas de Poleo is a small community of subsistence farmers who moved out to a desert area outside Ciudad Juarez in the 1970s. There are contradictory claims about the ownership of the land that have sometimes made the residents subject to violent persecution.

Nine diocesan principals El Paso/J



Thirteen diocesan principals met with Principal Sister Karina Tapia (SSHJP) (*front, center*) of Father Yermo High School and Sr. Elizabeth Swartz, (*back row, 6th over*) Superintendent of Schools for the Dioceses of El Paso and San Angelo. Don Miller, Superintendent of Schools for the Diocese of Fort Worth is peeking around Alfonso

As a child of a Panamanian immigrant, I realized how my family's struggle was somewhat similar to the women I met and broke bread with at the Casa Vides Home. Consideration of their plight reminded me of our true Chris-

The BAE is a focused time to experience and reflect on border issues. Do you have to go to El Paso to think about *la frontera*? No, because border issues can be found in any community – poverty, violence, the importance of relationships when confronted with hardship, making difficult decisions to protect and provide for your family. However, the BAE provides an opportunity to more deeply feel and understand what these issues really mean. It is one thing to read about *la frontera* in the comfort of our own homes.

Principals touch border issues at the border: Juarez



(Al) Mirabel's shoulder. Al is a member of the Maryknoll Mission education team with (middle row on left), flanked by Ariel Presbitero, Columban lay minister (kneeling on right) and Jacob Hujju, volunteer at Casa Vides House (1st on right standing) (Photo by Fr. Bob Mosher host for the Fort Worth group at the Columban House.)

tian bond. This mission trip has forever changed my life as I was reminded of how we are all one.

*Tawilhua Mitchell, Principal,
Our Lady of Victory Catholic School*

It is quite another to see how they impact the lives of other human beings, people who are flesh and blood, who are part of the same human family that we are....

You may leave with new feelings or thoughts about the world we live in. At the very least, you are provided with a moment of grace during which you can deeply reflect on the meaning of mission for your own life and the kind of disciple you are called to be.

*Chad Riley, Principal,
St. Joseph Catholic School*

My reflection would be we must be the voice of the marginalized. We must include them in our lives when the opportunities are presented.

Charlene Hymel, Associate Superintendent

It was an honor and a blessing to be able to live with and fellowship with the residents of Casa Vides. It opened my eyes and heart, made me realize the struggle, strength

and faith these people have. Also, it made me understand poverty and pride.

*Nancy Martin, Principal,
Cassata High School*

I am much more aware of the interactions and my perception of prejudice and justice has changed. What am I going to do with this new awareness of my carbon footprint thanks to my time at the Columban Mission House? I am hungry for more information and will use the resources provided

this week. We are a mission with a church – the challenge begins with what I will do with this personally, at my school and for a wider community. I am forever changed...

*Geraldine Syler, Principal,
St. John the Apostle Catholic School*

One of the things that struck me the most was seeing first-hand what some of our parents at All Saints had to go through in order to move up to Fort Worth and build a better life for their children and themselves. Through our attendance at immigration court and our consultation with the representative from the diocesan migration office we were able to see first-hand the problems that many of our families are struggling with as they try to obtain their citizenship. We were able to see how long the wait is for a person to try to obtain legal residency, much less how long it takes for the path to citizenship.

Through the meetings with members in the area, we were also able to hear first-hand accounts of many people who were being threatened by violence due to the drug cartels not only on the border but throughout Mexico. Again, more confirmation of the stories that are related by our families at All Saints, which affects our students as they have that constant worry about their family members still in Mexico dealing with the violence around them.

*Christina Mendez, Principal,
All Saints Catholic School*

I could see God's love at work here on Earth as the week went on, and I witnessed the love and care that the volunteers gave to the immigrants at Casa Vides and Annunciation House, not to mention the sacrifice of putting their own lives on hold to do this work. I was reminded of Teresa of Avila's prayer, "Christ has no body now but yours, no hands or feet on earth but yours." This, coupled with the words of Archbishop Oscar Romero, helped me to understand the effect that each of us has in our own small way in helping with a big problem. We cannot solve the political and violence problems in

Mexico, but we can each have a part in helping those who have the unfortunate luck to be a part of it. God promises each of us that He will be with us through thick and thin, and it is our responsibility, as people of God, to be his eyes of compassion and his hands and feet that do good using our own personal gifts, to the best of our ability, so these people will know that God is alive and is caring for them. We are each a small piece of a large puzzle, and we must figure out how we fit in to make the picture complete.

*Cathy Buckingham, Principal,
Nolan Catholic High School*

The BAE took place in and around El Paso. Casa Vides is one of the homes owned by Annunciation House, which provides shelter and humanitarian aid to immigrants. Our group helped cook and serve meals for the temporary residents, living in dormitory style housing. *Background photo:* View of the sprawling city of El Paso.



Deaf Ministry members, from left, LeRoy Terrio, Coordinator; Connie Martin, Chaplain; Fr. Ken Robinson, and choir director and religious education teacher Ann Rodenberg.

HEARING BY SEEING

Deaf Ministry helps local Catholics growth in faith

Story and Photos by Jerry Circelli / Correspondent

BORN AND RAISED AS A ROMAN CATHOLIC, 41-year-old Tania Rodriguez said she didn't really develop a deep understanding of her faith until about three years ago. That's when she started attending a Deaf Community Mass in the Diocese of Fort Worth.

At that Mass, held the first Sunday of each month at St. Rita Church in Fort Worth, about 75 members of the deaf community gather for services at which they can fully participate and connect with God. The Mass is celebrated with spoken words and in American Sign Language by Father Ken Robinson, pastor of Sacred Heart Church in Muenster. He is assisted by Connie Martin, coordinator of Deaf Ministry and Special Needs Services for the Diocese of Fort Worth.

"It's so important to have the Deaf Community Mass," Rodriguez said, as Martin helped sign and articulate her answers. Rodriguez is profoundly deaf, but reads lips and uses oral speech herself.

"I've been going to church all my life. I had no interpreters growing up," Rodriguez said. "I didn't understand my Catholic faith as well as I do now." Through sign language interpretation during the Mass and involvement with other deaf

Catholics, Rodriguez said she comes away with a better understanding of the readings, homily, and the entire Mass.

"I can follow along with what's happening better and be with everyone else at the same time," Rodriguez said, comparing her experience at a Deaf Community Mass to that of a Mass for the hearing. Even at Masses with interpreters for the deaf, a lag often exists between the moment readings, homilies, and prayers are spoken and the sign language is relayed. At the Deaf Community Mass, sign language is the primary communication. It is either used simultaneously with spoken words or communicated first and then interpreted for the hearing members of the congregation.

Deaf community members said they enjoy that sense of spontaneity and harmony at the monthly Deaf Community Mass.

Rodriguez has served as treasurer for the Deaf Ministry and is involved as a lector and extraordinary minister of holy Communion. When not attending the monthly Deaf Community Mass at St. Rita, she attends Immaculate Conception Catholic Church in Denton.

"I have been connected to God all my life," she said. "But now I feel closer. I'm closer to God and connected with our faith community."

LeRoy Terrio has also experienced a closer relationship with God, a greater sense of community, and a deeper understanding of his faith since attending Deaf Community Masses.

Profoundly deaf, Terrio communicated by American Sign Language through Martin.

Terrio said his strengthened journey of faith started in 1998, when he moved from Connecticut to North Texas and became involved with the Diocese of Fort Worth Deaf Ministry. In Connecticut, Terrio said, he attended Masses, but was not actively engaged with the church community.

Since becoming involved with the Diocese of Fort Worth Deaf Ministry program, he has become an active participant in his faith community. He is a member of the Deaf Ministry Advisory Board, an extraordinary minister of holy Communion, lector, altar server, and greeter. He also assists in many other ways, including collections, coordinating participation in the presentation of gifts during Mass, and helping find parishio-

ners to participate in the Chalice Program for Religious Vocations, to name a few. He is also involved at his home parish of St. Francis of Assisi in Grapevine. In addition, Terrio stays busy with Knights of Columbus Council 9884 in Lewisville.

“My connection and communication with God has totally improved,” Terrio said. “The more I pray, the more I feel relief from the many challenges in life.”

Terrio said it also gives him comfort to help others in the local deaf community and said it is gratifying to serve at the Deaf Community Mass. “It gives me great satisfaction to help others and build community. I believe that is what God wants me to do,” he said.

The active Deaf Ministry member added, “We are getting more and more people to come to Mass. More people are getting involved and participating in the Mass. I can see that.”

Terrio said in addition to participating in a Mass that they can clearly understand, members of the deaf community join in the fellowship that follows.

Like Terrio, both Fr. Robinson and Martin count themselves fortunate to be a part of the Deaf Ministry and to serve the Church with this devout group of Catholics.

Fr. Robinson has been celebrating Masses in American Sign Language for area Catholics since 1996. He prepared by studying locally and at Gallaudet University in Washington, D.C. The school is a premier higher education institution for deaf and hard-of-hearing students. It also provides education for hearing students pursuing careers involved with deaf and hard-of-hearing people.

The priest is respected by members of the local Deaf Community for his dedication, understanding of the needs of the deaf, and ability to celebrate Mass in a way all can understand. With assistance from Martin and other members of the Deaf Ministry, Fr. Robinson is able to administer all sacraments, including Reconciliation, in American Sign Language.

Martin coordinates sacramental preparation classes for the deaf, along with many other duties in her role as coordinator of deaf ministry. In addition to the monthly Deaf Community Mass, interpreted Masses are offered weekly at eight parishes in the Diocese of Fort Worth. Retreats and other faith-building activities are also offered.

Both Martin and Fr. Robinson said the goal of the Deaf Ministry program is not only to help the deaf and hard-of-hearing to worship and receive religious education, but to assist them so they may minister to others. This includes participation in all aspects of parish and diocesan life.

Save the Date

Join Bishop Kevin Vann in celebrating 40 years of Deaf Ministry in the Diocese of Fort Worth!

When: Sunday, Oct. 21
Mass at 2:30 p.m.
Reception from 3:30-5:30 p.m.

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

Reservations:
Contact Connie Martin
Phone — (817) 560-3300
E-mail — cmartin@fwdioc.org
Video Phone — (817) 591-8160
Website: www.fwdioc.org/ministries/deaf

“In our diocese, we are truly blessed that the bishops have been supportive of a Deaf Ministry program,” said Fr. Robinson. “And the Knights of Columbus throughout the diocese have been major supporters,” he added, commenting on the money raised annually by the Knights in the diocese for the Texas State Council’s charities program, 70 percent of which comes back to the diocese to fund



Catholics take an active part in all aspects of the monthly Deaf Community Mass, including responsorials.

the deaf ministry and seminarian support.

As a result, he said, the diocese has enabled a dedicated and talented group of Catholics to continue the work that Jesus asked of his disciples when he appeared to them after his resurrection.

The reference was to *Mark 16:15* — *Go throughout the whole world and preach the gospel to all mankind.*

“He didn’t say, ‘Leave out some of the people,’” Fr. Robinson said.

Reflecting on the fact that the Diocese of Fort Worth Deaf Ministry will be celebrating its 40th anniversary later this year, Fr. Robinson said the diocese has a long history of living true to that gospel directive.

“We always need to remember that everyone in our community has something to offer,” Fr. Robinson said.

Parishes that offer Mass for the hearing-impaired

Monthly Mass for Diocesan Deaf Community

St. Rita — 5550 E. Lancaster Ave., Fort Worth
First Sunday of each month (September through May).
Mass begins at 2 p.m., with a community social following.

Interpreted Masses

All Saints

214 NW 20th St., Fort Worth
9 a.m. each Sunday**

St. John the Apostle*

7341 Glenview Dr., North Richland Hills
5 p.m. each Saturday**

St. Maria Goretti*

1200 S. Davis Dr., Arlington
11 a.m. each Sunday**

St. Francis of Assisi

861 Wildwood Ln., Grapevine
11:30 a.m. each Sunday**

St. Andrew

3312 Dryden Rd., Fort Worth
10:30 a.m. each Sunday

St. Elizabeth Ann Seton

2016 Willis Ln., Keller
11 a.m. each Sunday

Immaculate Conception

2255 N. Bonnie Brae St., Denton
11:15 a.m. each Sunday**

Our Lady of Guadalupe

421 Marconi St., Wichita Falls
5 p.m. each Saturday

* Religious Education Classes for deaf and hearing-impaired students or hearing students of deaf parents, are provided at these parishes.

** Interpreted Masses at these parishes are canceled on the first Sunday of each month, September through May, so deaf persons and their families may attend the Deaf Community Mass and Social.



CLOCKWISE FROM BOTTOM LEFT: Candidates to the priesthood line up in the narthex of St. Elizabeth Ann Seton Parish preparing to process into the church at the beginning of the Mass. (JOAN KURKOWSKI-GILLEN) • Msgr. James Hart, pastor of St. Elizabeth, vests Fr. Charles Hough IV, who had worked at the parish prior to his ordination. Msgr. Hart is also a married priest who was ordained under the Pastoral Provision in 1996. (DONNA RYCKAERT) • (FROM LEFT TO RIGHT) Frs. Charles Hough III, Christopher Stainbrook, and Joshua Whitfield participate in the Liturgy of the Eucharist for the first time. (JUAN GUAJARDO) • The six priesthood candidates lie prostrate during the Litany of the Saints. (DONNA RYCKAERT) • Father and son Dncs. Charles Hough III (RIGHT) and Charles Hough IV (LEFT) walk in procession for their ordination. (JUAN GUAJARDO) • Newly-ordained Fr. Timothy Perkins gives thanks in his remarks at the end of the Mass. (JUAN GUAJARDO) • Msgr. Jeffrey Steenson, PA, (RIGHT), ordinary of the Ordinariate, and Auxiliary Bishop Mark Seitz of Dallas (LEFT), process into the church. (JUAN GUAJARDO) • Frs. Joshua Whitfield (LEFT) and Timothy Perkins (RIGHT) walk out of the church during the recessional. (JUAN GUAJARDO) • (FROM LEFT TO RIGHT) Frs. Timothy Perkins, Mark Cannaday, Joshua Whitfield, Bishop Kevin Vann, Msgr. Jeffrey Steenson, Charles Hough IV, Charles Hough III, and Christopher Stainbrook, pose for a picture following the ordination. (DONNA RYCKAERT)

Bishop ordains six for Ordinariate

By John Henry / Correspondent

HUNDREDS GATHERED UNDER THE ORNATE DOME of St. Elizabeth Ann Seton Church in Keller Saturday, June 30, for the ordination of six men as Catholic priests in an event with weighty implications.

Bishop Kevin Vann ordained Mark Cannaday, Charles Hough III, Charles Hough IV, Timothy Perkins, Christopher Stainbrook, and Joshua Whitfield as Catholic priests to serve in the Personal Ordinariate of the Chair of St. Peter, the “diocese” for former members of the Anglican community and priests created through Pope Benedict XVI’s document *Anglicanorum Coetibus*. The ordination Mass marked the first class of the Ordinariate.

“This is an emotional day for me and many who are here,” said Monsignor Jeffrey Steenson, PA, the Ordinary, or head, of the Ordinariate. “They will make a great impact through the blessing and strength of our Lord Jesus Christ in the life of the Church.”

Through the Ordinariate — which has the status of a diocese — former Anglican parishes are

being welcomed back into full communion with the Church across the U.S. and Canada, while being allowed to retain some of their Anglican traditions of liturgy, most notably the use of many elements of the *Anglican Book of Common Prayer in the Book of Divine Worship* (revised in 2003).

Msgr. Steenson was installed to his post and bestowed the title “Monsignor” during a Mass officially erecting the Ordinariate at the Co-Cathedral of the Sacred Heart of the Archdiocese of Galveston-Houston Feb. 12. Though he is a voting member of the U.S. Conference of Catholic Bishops, Msgr. Steenson cannot be ordained as a bishop because he is married.

The U.S. Ordinariate, based in Houston at Our Lady of Walsingham Parish as its principal church, was the second to be formed worldwide in response to increasing requests in recent years from Anglican priests and congregations to join the Roman Catholic Church while maintaining some of their traditions.

The first was formed in England and Wales last year, the Ordinariate of Our Lady of Walsingham. A third, the Ordinariate of Our Lady of the Southern Cross, was established in Australia June 15.

The ordinations at St. Elizabeth Ann Seton were yet another momentous step in the growth of the Ordinariate. The six are among 60 former Anglican priests to be ordained as Catholic priests this year, including 35 this summer.

“You are being called to priestly ministry in the Catholic Church in which your role as a witness is much needed,” Bishop Vann told the men.

The bishop has said that the Ordinariate is the culmination of the work of the Holy Spirit, going back to the Oxford Movement that began in the 1830s and Blessed Cardinal John Henry Newman’s efforts to unite Anglicans and Catholics.

Reunification efforts continued through the Second Vatican Council and further advanced with Pope John Paul II’s Pastoral Provision of 1980

that served as a mechanism for Episcopal priests to become Roman Catholic.

Anglicans have always considered themselves Catholic, a point each of the new priests emphasized, saying their journey of faith to become Catholic priests has less, or nothing, to do with the political turmoil existing within the Episcopal church.

“Newman, I think, would have been thrilled to bits [by the ordinations],” said Father Allan Hawkins, who as pastor brought the congregation of St. Mary the Virgin Parish in Arlington into the Catholic Church in 1991. The Ordinariate “is the fulfillment” of his movement. “Sometimes I thought it was all lost, but it is not. It is here, gloriously flourishing.”

Father Charles Hough IV, 30, of Keller will be appointed as pastor of Our Lady of Walsingham Church in Houston. He served as an Episcopal priest beginning in 2007 until entering the Catholic Church in June 2011. Fr. Hough IV is married and has two sons.

His father, Charles Hough III, 57, was an Episcopal priest for 31 years, including 18 as Canon to the Ordinary of the Episcopal Diocese of Fort Worth before stepping down in September 2011. Fr. Hough III and his wife, Marilyn Ann have been married for 32 years and have one other adult child.

Father Timothy Perkins, 57, was received into the Catholic Church in September 2011 after more than 21 years as an Episcopal priest. He and his wife, Jody, have children ages 19 to 30.

Father Christopher Stainbrook, 52, was pastor of St. Timothy Episcopal Church in Fort Worth. His congregation was received into the Catholic Church in May.

Father Joshua Whitfield, 34, was ordained an Episcopal priest in 2003, and published his book *Pilgrim Holiness* in 2009. He has served as a curate and rector in the Episcopal Diocese of Fort Worth. He and his wife of nine years, Allison, have two young children.

Father Mark Cannaday, 63, was an Episcopal priest for 36 years holding positions in the Episcopal Dioceses of West Texas and of Fort Worth, including as rector of St. Paul Episcopal Church in Gainesville. He and his wife of 43 years, Doris, have two adult children and three grandchildren.

In a brief message from the ambo after the ordination, a humble Fr. Perkins told those gathered Saturday that his ordination doesn't feel like a “culmination” but rather another new beginning.

“We are dabbling in a moment of history that touches on eternity,” Perkins said. “We are sharing the great mystery of unity for which Christ prayed his priestly prayer. We are conjoined, not just we who have been ordained priests, but all of you faithful people of God.”



Photo by Juan Guajardo / North Texas Catholic
People sing during the ordination Mass held at St. Elizabeth Ann Seton Church in Keller on June 30.



Photo by Juan Guajardo / North Texas Catholic
Anthony Clark (left) receives a blessing from Fr. Christopher Stainbrook.

Members of Ordinariate communities rejoice in the ordination of their pastors as Catholic priests

By Joan Kurkowski-Gillen / Correspondent

SARAH DYE STOOD IN THE CROWDED FOYER of St. Elizabeth Ann Seton Church relishing a moment few people experience in a lifetime. The mother of three was about to witness the ordination of her son, Joshua Whitfield, to the priesthood for a second time.

“I don't know what I did for God to reward me with a child so dedicated to the Lord,” said Dye, who attended the June 30 Mass with her husband, Richard, and other relatives. “I'm proud of him. This is what God laid on his heart to do.”

Whitfield was first ordained an Episcopal priest in March 2003 at the College of the Resurrection in Mirfield, England. His family traveled overseas for the high Anglican service celebrated inside a spacious, Romanesque chapel.

“The only music was the chanting of the monks,” remembers the humble mom.

Years later, Dye would hear a choir sing the ancient Litany of the Saints during another ordination rite making her son a Catholic priest for the Personal Ordinariate of the Chair of St. Peter. Established by Pope Benedict XVI earlier this year, the Ordinariates (there is one in England and one in Australia) allow Anglican clergy and their communities to enter into full communion with the Catholic Church while maintaining distinctive elements of their theological, spiritual, and liturgical heritage. Fr. Whitfield was one of six former Episcopal clergymen ordained presbyters by Fort Worth Bishop Kevin Vann during the historic Mass.

“Seeing Joshua lying prostrate on the altar giving himself totally to ministry was probably the most moving part of the ceremony for me,” says Dye, who was raised Baptist but also attends the Episcopal Church with her husband. “Children are a gift from God, and I felt as if I was giving Joshua back to God in a way. It was a beautiful service. I

was absolutely in awe.”

Friends, family, and former congregants of Fr. Whitfield, Father Mark Cannady, Father Charles Hough III, Father Charles Hough IV, Father Timothy Perkins, and Father Christopher Stainbrook filled the pews of St. Elizabeth Ann Seton Church to show support for the men and their new vocations as Roman Catholic priests. Some, like Claudia and Dale Williams, consider the establishment of the ordinariate an answer to prayer.

“We're very thankful that we get to carry on our Anglican patrimony as we become Catholic,” said Dale, explaining the couple now worships with the St. John Vianney Ordinariate group in Cleburne. Newly ordained Fr. Charles Hough III serves as the community's pastor.

“We have been studying Catholicism for over 15 years,” he continued. “We knew when the time and opportunity came, we would leave our Anglican roots and go to the Catholic Church. We felt God called us to do this. It's a gift.”

Doug and Sharon Jaeger came to the ordination to offer their congratulations to Father Timothy Perkins. They became his Episcopalian parishioners in 1981 when he was pastor of St. Mark's Episcopal Church in Arlington.

“We're Roman Catholic now,” said Doug, who was baptized Catholic but drifted away from the Church as an adolescent. He married his wife, a Baptist, in the Episcopal Church where they remained members for 30 years. The couple went through the RCIA process last year and now belong to the St. Peter the Rock community based at St. Maria Goretti Parish in Arlington.

“Seeing Fr. Perkins ordained a Catholic priest is wonderful,” Doug said. “The journey's over but in another way it's just beginning.”

Many attending the ordination are former

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Bishop ordains six for Ordinariate

CONTINUED FROM PAGE 29

Catholics who view this bridge between Catholic and Anglican traditions as an opportunity to come home to the faith of their birth. Mary Holmes, a cradle Catholic, had been a member of St. Timothy's Episcopal Church in Fort Worth. Sixty members of the congregation and their leader, Father Christopher Stainbrook, were received into the Ordinariate of the Chair of St. Peter at St. Mary of the Assumption Church on May 27. The group now worships at the Magnolia Avenue parish on Fort Worth's Near South Side.

"We prayed for many years for this reunion," said Holmes, who attended the Mass with other relatives who are returning Catholics. "We feel like we're coming home. Fr. Stainbrook had a lot to do with that."

The new canonical structure confuses both Catholics and Anglicans, her husband, Ed, admits. But when he explains the Ordinariate and what's going on in the Church to friends, it sparks a conversation.

"Most people have a working knowledge of Henry VIII and how the division between the churches started," he said. "We tell them this is a completion of a story that's gone back that far."

Keith Burger was raised Roman Catholic and returned to the Church this year. He is now a member of the St. Peter the Rock Ordinariate group in Arlington.

"In our community, almost every couple has one person who was Roman Catholic but because of life's circumstances, drifted away," he observed. "Now through God's grace, they're back in."

The enthusiastic parishioner called the ordination of six former Episcopal clergy members to the Catholic priesthood an historic occasion.

"This is a special day that's been in the making 50 years," Burger added. "As Fr. Perkins said, this isn't the culmination of a journey. It's the beginning of a new journey."



Juan Guajardo / North Texas Catholic
(Left to Right) Allison Whitfield, Marilyn Hough, Lindsay Hough, Jody Perkins, and Doris Cannaday hold their husbands' stoles and chasubles prior to the Mass.

New priests rely on support from their wives in living out two vocations: Marriage and Holy Orders

By Michele Baker
Correspondent

Ordination liturgies are always joyful occasions, and the historic celebration that took place June 30 when six former Episcopalian priests received Holy Orders in the Roman Catholic Church was no exception. Yet in the background, away from the spotlight and the flash of cameras stood a handful of very special people who have provided a different type of support for the new priests: their wives. Father Mark Cannaday, Father Chuck Hough, III, Father Chuck Hough, IV, Father Timothy Perkins, and Father Joshua Whitfield are married.

"We're really excited and glad that this day is finally here," said Allison Whitfield only moments before Mass began. "We're supportive and following all the way," she said.

The journey these families made to this day had been long and fraught with difficulties — not the least of which was the fact that each couple had to face the reality that walking towards the Catholic Church also meant walking away from their livelihood. The weight of that decision uncovered a wellspring of faith.

"My husband gave me the space to come here on my own," said

Jody Perkins of her personal faith walk to that glorious ordination day. "It came together in God's time."

When the crisis that began Father Joshua Whitfield's movement towards Catholicism took place, the couple had just found out that they were expecting their first child.

"But I remember a particular moment when I was struggling," he said. "Ali hugged me and gave me a kiss and said that we'd just have to do what we needed to do and that she was behind me 1,000 percent."

The *Catechism* teaches that those called to the priesthood "consecrate themselves with undivided hearts to the Lord." Still, both the pastoral provision established in 1980 for individual priests and the new Personal Ordinariate of the Chair of St. Peter established for groups in the United States earlier this year, allow former Episcopalian priests who are married to be ordained to the Roman Catholic priesthood. Every one of the men ordained last month understands the gravity of this accommodation.

"I've felt the call to the priesthood since I was a kid," Fr. Whitfield explained. "And I saw that in the Church's mercy, she allowed me to discern and embrace my vocation to the priesthood even though I am married. Allowing a married man to

be a priest is a pastoral concession that is a testimony to the wideness of the Church's pastoral care."

But for those tempted to think that this may be a step toward normalizing the practice, Father Mark Cannaday, who has been married to wife Doris for 43 years, is quick to disabuse them from this idea.

"What we are absolutely not promoting is a married priesthood," he said. "Our intention is to support and respect celibacy as the norm for Catholic priests."

Over and over again, this sentiment was echoed amongst the priests, including Father Christopher Stainbrook, who embraced celibacy as part of his vocation to the Episcopal priesthood from the very beginning.

"The priesthood is a complete commitment," he said. "I've always lived as a celibate; as a Catholic priest."

Fr. Stainbrook sees his state as a gift that has enabled him to jump into this new phase of his ministry with both feet. Since his congregation, St. Timothy's, is worshipping at St. Mary of the Assumption in Fort Worth, he took on several duties while the parish's pastor, Fr. David Bristow, was on vacation.

"I think it's an incredible challenge, but I'd also say that any sacrifice we've made has been a blessing," said LaDorne Hart. Her husband, Monsignor E. James Hart, pastor of St. Elizabeth Ann Seton Parish in Keller, was ordained as a Catholic priest under the pastoral provision in 1996. The couple has been married for 47 years, but she remembers a piece of advice given her when her husband was ordained.

"I was told by a priest to pray for my husband," Mrs. Hart said of her husband's two vocations. "He now has to live two sacraments." She paused to consider this for a moment before adding, "But even with the challenges, the graces that have come to me are innumerable. The graces from their priesthood and the graces from their marriage will pour into each other."



Fr. Mark Cannaday became Catholic after a journeying through several denominations

Father Mark Cannaday and wife Doris have been married for 43 years and have two children and three grandchildren. The couple currently resides in Boerne, a small town about 20 miles from San Antonio, where Fr. Cannaday has been assigned to a tiny Ordinariate congregation.

“We’re cautioned not to try to recruit members but to be welcoming,” he explained. “Our mission is to be a presence.”

Fr. Cannaday projects a quiet patience, choosing his words carefully without sounding guarded. At the time of this interview, he was still waiting for his canonical faculties — his official orders — from the Archdiocese of San Antonio. And while his fledgling Ordinariate congregation, in residence at St. Peter the Apostle Parish in Boerne, consists of only six people, he’s content with the deliberate pacing involved in getting established.

“We want to be careful,” he said. “If we do anything that is contrary to canon law or the local diocese or archdiocese, it would not be helpful. So we have to walk slowly.”

For Fr. Cannaday waiting in faith is not new. Raised Baptist until he was 11, he came into the Episcopal Church at 12 but even then he was attracted to Catholicism.

“All my life I’ve wanted to be in the Church,” he said. “My cousins were Roman Catholic, and I always envied what they had.” The picture of the pope in their stairwell and their strong sense of identity impressed him. Still, it would be Sept. 25,

2011 — the day after his birthday before he was confirmed in the Catholic faith. Nine months after that, he was ordained to the Catholic priesthood.

“God’s Spirit put a hold on me until this time,” he said. “There wasn’t any other reason.”

Self-described as “monastically inclined,” Fr. Cannaday has been an Anglican Benedictine oblate for 46 years. He feels that the simplicity espoused by the order helps him address the realities of ministering to his community.

“I’ve been to retreat centers where the liturgies are very simple. I’ve grown accustomed to quiet liturgies,” he said. “Our intention is to be fully integrated into the life of the Catholic Church while being allowed to use our 500 years of patrimony. Not all of us can share it in the same way.”

For Fr. Cannaday, the pared down liturgy, the challenges of building a community without recruiting members, and the myriad of procedures waiting to be put in place count as nothing in the face of what’s most important.

“Through the work of John Paul II and Benedict XVI, we’ve been able to achieve the unity of the Church that we’ve so longed for,” he said. “It really is quite a miracle.”



Experience helped prepare Fr. Chuck Hough III for leadership role in Ordinariate

For Father Chuck Hough, III, his new life and ministry as a Catholic priest is all about unity. “In *John 17:21* Jesus prays that we may all be one,” he explains. “The Holy Father has opened that door for us.”

Fr. Hough did not walk through that door alone. His wife of 39 years, Marilyn, accompanied him on a journey that brought her own faith full circle. A “cradle Catholic,” she became Episcopa-

lian when she married but rejoiced in her return to Catholicism when her husband was confirmed in the Church.

“It’s wonderful being back,” she said. “I always knew that I was Catholic and that it was special. But coming back 30 years later has made me cherish my faith.”

Though born and raised Episcopalian, Fr. Hough always had an eye on the Catholic Church. He was part of an Anglo-Catholic movement within the Episcopal Church that emerged in the 19th century under the leadership of Blessed Cardinal John Henry Newman, known as the Oxford Movement. This small group held fast to Catholic teaching and spirituality even as they embraced the Anglican patrimony. And as an Episcopalian priest, he held a leadership position within his former diocese as Canon to the Ordinary. Their hope for reunification with Rome finally came to fruition nearly 200 years later with the establishment of the Personal Ordinariate of the Chair of St. Peter earlier this year. Fr. Hough and five other men, including his son Chuck, IV, were ordained as Catholic priests under the jurisdiction of the Ordinariate.

“It’s a fulfillment of what we consider to be a call that’s been given to us to become part of the fullness of the Catholic Church,” he said. “This

is something we’ve been discerning and praying about for many years.”

Fr. Hough has been assigned pastor of St. John Vianney Church, an Ordinariate community in Cleburne, in addition to serving as Vicar for Clergy, Consecrated Life, and Vocations for the Ordinariate. The congregation is currently in residence at St. Frances Cabrini Parish in Granbury where Fr. Hough has taken an active role in parish life.

“Life has been very busy since ordination,” Fr. Hough said in a recent interview. “There’s lots to do. Obviously, we’re able to provide the sacraments to our Ordinariate members, but I’ve also been helping out Monsignor Juan Rivero as well.”

Fr. Hough says that he’s been moved by the commitment he’s seen to the Sacrament of Reconciliation.

“I probably heard more confessions last week than I did in three years of being an Episcopal priest,” he said. “I think it’s because the Church teaches that the sacrament is very important in the life of the Church. It’s beautiful to see.”

Even with the demands of ministering to two faith communities, Fr. Hough is full of joy.

“We are fulfilling what we’ve worked and prayed for,” he said. “We have found our way back home.”

Bishop ordains six for Ordinariate



Fr. Chuck Hough, IV, one of the Ordinariate's youngest priests, leads its principal parish

This whole process has not been about running away from the events in the Episcopal Church," explained Father Hough. "It's been about running toward *truth*. It's absolutely positive the whole way."

Fr. Chuck Hough, IV and his wife of eight years, Lindsay, have two small children — four-

year-old Charlie and 19-month-old Wills. As a man in his (very) early 30s, Fr. Hough is one of the youngest priests in the Ordinariate. Whatever he may lack in years, however, he makes up for in energy — *lots* of energy. Animated and articulate, Fr. Hough speaks and thinks quickly, but the ideas that pour forth so easily are by no means superficial.

"Let me make one thing clear," he said. "I became Catholic for the salvation of my soul; not to become a priest."

Ordained to the Episcopal priesthood in 2007, Hough, whose father Chuck, III, is also an Episcopalian priest-turned Catholic priest, knew that being confirmed in the Catholic Church would mean leaving not only the Episcopal communion but also his livelihood. He chose to step out in faith.

"My wife and I were willing to make the sacrifice to live and work in secular careers," he said. "But by the grace of God and the work of Pope Benedict, I've been allowed to do this even though I'm married. It's a sacrifice. A priest is married to the Church. I'm married to the Church *and* I'm married to my wife, but Christ does not call someone to a sacrament without giving them the grace to fulfill it."

Fr. Hough sees Bishop Kevin Vann as one of

God's chief instruments in assuring that the font of grace flowed freely in a diocese that was poised on the brink of history.

"Fort Worth has a great bishop. There's no doubt about that," Fr. Hough said. "He fostered a relationship with an Anglican, Catholic-leaning diocese. We yearned for unity. Bishop Vann was a shepherd for us. He was phenomenal."

From making himself available to answer questions to securing a position for Hough as Assistant to the Director of Religious Education at St. Elizabeth Ann Seton Parish in Keller only days after Hough was confirmed in the Church, Bishop Vann took an active role in bringing the young priest into the Church. And as Hough's ordination date drew near, Bishop Vann recommended Hough for his current position as Rector and Program Coordinator at Our Lady of Walsingham Catholic Church in Houston, the principal church of the Personal Ordinariate of the Chair of St. Peter. Fr. Hough has embraced this position with his usual passion and insight.

"To be able to celebrate the Mass *in personae Christe* — in the person of Christ — is the most incredible honor ever," Fr. Hough said before adding, "It brought tears to my eyes the first time."



Fr. Timothy Perkins and his wife feel blessed to be in a full Catholic community

Father Timothy Perkins and his wife, Jody, have three grown children and have shared in many blessings over the past 37 years of marriage. Still, when Jody Perkins and the other wives processed into St. Elizabeth Ann Seton Church for the June 30th ordination Mass, she experienced a surge of emotion.

"When we were carrying the vestments in I was already tearful," Jody said in an interview at the reception that morning. "But through the service, this calm joy set in. It's a culmination but it really is a new beginning."

That new beginning has brought vibrancy to Fr. Perkins' Arlington-based congregation, St. Peter the Rock. Whether attending meetings with his fellow priests in the Ordinariate or tending to the daily responsibilities of parish life, Fr. Perkins has stayed happily busy, taking note of a certain stability that has come to the parish.

"I'm not a lay leader anymore," he said in a recent interview. "We have a priest in the community. We were called by the initiative of the Pope to become a Catholic community that carried into the Church the spirituality that has nurtured us in Anglicanism. While we didn't have a priest in our parish, we couldn't become that community, but now we have the full sacramental reality of a community within the Church."

Fr. Perkins explained that the heritage of language, ritual, hymnody, and daily prayer that comprised a large portion of Anglo-Catholics' spirituality are properly the possession of the Catholic Church even though that branch

of Episcopalians practiced them outside the Church.

"To have what has nurtured us in the past finally be with us is absolutely a healing of a wound in the Body of Christ," he said. "But it is also a rebirth into a new expression of life within the fullness of the unity of the Catholic Church."

Anchoring their sacramental identity to full communion in the Church has afforded Fr. Perkins' small congregation of about 30 members which meets at the Catholic Campus Ministry Center at the University of Texas at Arlington, to receive spiritual support from neighboring parish, St. Maria Goretti. And Fr. Perkins, for his part, has the added support of his wife Jody.

"I would say that the Sacrament of Marriage that enriches my own personal life is something that is part of my identity," he said. "Like every couple, we've had difficulties and challenges, but we've relied on the sacramental grace of Christ to sustain us."

It also helps to have a healthy sense of humor. Jody Perkins showed hers that historic June morning when she joked, "... And I thought explaining that I was married to an Episcopalian priest was hard!"



Fr. Chris Stainbrook is humbled by the chance to serve and offer the sacraments

Father Christopher Stainbrook of the St. Timothy Ordinariate Community certainly hit the ground running after his ordination as a Catholic priest in June. Since his congregation is currently in residence at St. Mary of the Assumption in Fort Worth, he pulled double duty helping out while their pastor, Father David

Bristow, was away on vacation at the time of this interview.

“Forty-eight hours after I was ordained a Catholic priest, I had to celebrate a funeral Mass for a teenager who was killed in a car crash,” Fr. Stainbrook said recently. “So here I was, only two days a Catholic priest and ministering to a grieving family. It was such an honor [to serve them].”

Landing in the middle of a busy parish is perfect for Fr. Stainbrook. A native New Yorker who talks fast and laughs easily, he worked on Wall Street for four years before entering the seminary.

“I feel young again,” he said. “I’m 52 but I feel 36. I have such energy and enthusiasm.”

That dynamic cocktail has served Fr. Stainbrook well in a parish where any given weekend he may have up to six Masses to celebrate *in addition* to the liturgy for St. Timothy’s. And while he was very familiar with the Roman Rite Mass, there were some challenges he had to overcome — like a language barrier for the noon Mass which is in Spanish.

With the help of Deacon Héctor Salvá, Fr. Stainbrook managed to celebrate a bilingual

Mass, saying some of the prayers and petitions in Spanish, and praying the canon in English.

“So there I was. I’m *very* Anglo and I’m celebrating parts of the Mass in very poorly pronounced Spanish, and last Sunday, the people applauded me,” he said, his voice heavy with emotion. “I couldn’t believe it but they were so grateful for my effort. It was amazing.”

There are other moments Fr. Stainbrook finds humbling. As the pastor of a fairly small congregation of just over 100 people, he sometimes gets discouraged when he sees the crowds of 200 or 400 people for the St. Mary’s Masses.

“Then the St. Timothy community [Mass] will have 85 people,” he said. “But I have to remember that now we belong to the larger community here. We are part of the life of this parish now.”

And so, in addition to the daily and Sunday Masses, funerals, weddings, and quinceañeras for St. Mary’s parishioners, Fr. Stainbrook joyfully leads the St. Timothy congregation in their new life as Church.

“I have been amazed and overjoyed since my ordination,” he said. “This is absolutely the best decision I’ve ever made.”



Fr. Josh Whitfield completely trusted God in bringing his family into the Catholic faith

Everyone’s journey to the Church is different. For some, illumination comes through the witness of the Faithful. Others experience insight in the liturgy. For the studious and reflective Father Joshua Whitfield, it came from the mouth of Mother Church herself.

“Part of my conversion experience was to get a real sense that the Catholic Church is a living beacon of Christ’s call to be one,” Fr. Whitfield explained in a recent interview.

“What I mean by that is that when I began to read Vatican II — these remarkably beautiful, prophetic texts — I had my mind opened to that, and I came to see my Mother the Church.”

As he continued searching, Fr. Whitfield heard a call in the papal bull, *Apostolicae Curae, On the Nullity of Anglican Orders*. Naturally, a document outlining why the Church could not recognize the priesthood of the Anglican Church would not be received well by Episcopalians. But when Fr. Whitfield dove into the text, he saw that the final paragraphs of the document are, essentially, an invitation telling the Anglican priesthood that when they decide to reunite with the Church, the Church will receive them.

“That is absolutely gorgeous,” Fr. Whitfield said. “When I read it for the first time, I heard Pope Leo XIII speaking to me. It brought tears to my eyes.”

Ordained to the Episcopal priesthood in 2003, Fr. Whitfield has been married to wife Allison for nine years. Yet back in 2009, as Fr. Whitfield’s new life as a Catholic beckoned, the couple learned that new life was among them already.

“Allison discovered that she was pregnant with our first child just at the moment that

I was walking away from my livelihood,” Fr. Whitfield recalls. “But she was behind me 1,000 percent.”

Clearly, the Lord Himself was behind him as well. Father Mark Seitz — now Auxiliary Bishop of the Diocese of Dallas — hired Whitfield as director of Faith Formation and Education at St. Rita Catholic Church in Dallas practically before the Oil of Chrism was dry.

“I was Catholic for all of 36 hours before I became director of faith formation,” Fr. Whitfield said. “It’s funny but it shows the faith and hope of the pastor who hired me. He really saved me and my wife.”

Now two-year-old Magdalene Ann has a six-month-old brother named Peter Benedict, and the Whitfields are embracing new life in Fr. Whitfield’s ministry as a Catholic priest. He maintains his position at St. Rita’s and assists at St. Mary the Virgin, a Personal Parish for the Anglican Use in Arlington.

He also maintains a voracious appetite for papal encyclicals.

“The encyclical tradition of the papacy in modern times is the most prophetic voice on the planet,” he said. “It is the humanizing voice of the Church. Besides, who wouldn’t want to be Catholic after reading those?!”



Catholic artist John Sustaita paints two of the pieces he plans to donate to the Bishop's Pro-Life Banquet auction: a painting of the crucified Jesus on top of a crucifix cut-out made of wood (*left*), and a Spanish-Colonial style painting of the Blessed Virgin Mary (*above*).

Inspired Art

Catholic artist John Sustaita's faith guides his work, which he is donating to this year's Bishop's Pro-Life Banquet

By Jacqueline Burkepile / Correspondent
Photos courtesy of Francine Sustaita

ALL ARE CALLED TO PROTECT THE UNBORN, BUT NOT MANY ARE CALLED TO HELP WITH THE PRO-LIFE MOVEMENT IN THE WAY THIS ARTIST IS. Painting for the pro-life cause is what John Sustaita currently does on a regular basis from the comfort of his own home. The Irving native resides in Keller, spending uncoun- ted hours working on Catholic devotional artwork. He plans to donate three of his paintings to the Bishop's Pro-life Banquet to be held Saturday, Sept. 29.

Sustaita said the primary reason he will donate the paintings is to raise money for the pro-life cause. "Money is a tool that we can use for the greater glory of God," said Sustaita. "Anything that I can do with my pieces to generate money, I'm happy. I know that it generates money to support a cause for children."

Sustaita revealed two of the three pieces he plans to donate to the banquet. The first is a painting of the crucified Jesus on top of a crucifix cut-out made of wood, which is three and a half feet long and two and a half feet wide. He said it is a classical style panel piece, inspired by Spanish and French artists. Sustaita said the crucified Jesus has his eyes wide open, with blood pouring from his side into a chalice. He said even though Jesus looks with his eyes open, there is a sense of abandonment and loneliness.

"He's looking at you and it's not even one of agony, but it's one of 'Carry the cross. At the end, there is a wonderful life — a full life with me.'"

Sustaita added that the painting is primarily about life.

He believes Catholics will see the truth of the painting. "They'll see that because of the Communion during Mass," said Sustaita. "They'll see that 'there's the life-blood; there's the life within the Church. There's the Eucharist: the Body of Christ.'"

Sustaita said his second piece is a Spanish-Colonial style painting of the Blessed Virgin Mary, standing two feet tall and one-and-a-half feet in width. It will be cut out of panel wood, with a plaster frame around it and

Bishop's Annual Catholic Pro-Life Banquet

The Bishop's Annual Catholic Pro-Life Banquet is the primary fundraiser for the ministries of Catholics Respect Life of the Diocese of Fort Worth. All funds raised at the banquet benefit the ministries of Catholics Respect Life. These ministries include:

YOUTH FOR LIFE offers educational opportunities for young people discussing such things as chastity, what abortion is, and promoting activity in pro-life events, such as:

- Pro-Life Boot Camp
- Lock in for Life
- Pure by Choice Rally

RACHEL MINISTRIES offers hope and healing to those suffering from an abortion in their past, most usually via a retreat process. While there are nominal fees charged for these retreats, no one is ever turned away because of an inability to pay.

GABRIEL PROJECT offers spiritual and emotional support to women in crisis pregnancies. When necessary, material support may also be offered to help them.

gold leafing.

"She's always with us," said Sustaita. "I'm sure that her mantle of protection is over us, the pro-life banquet, and the pro-life movement."

Sustaita said the third piece will have a pro-life theme to it as well. He referred to this painting as the "mystery piece." He wants everyone to anticipate seeing it, while encouraging more people to attend the Bishop's Annual Pro-Life Banquet.

When asked what encouraged him to donate to the pro-life banquet, Sustaita said this is the best way he can contribute to the pro-life movement using the talent God gave him. He added that growing up in a household with four siblings motivated him in his involvement with the movement.

"Coming from a big family and seeing the joy of what families can do for the siblings within is just incredible," said Sustaita. "I'd like to share that with others That way, they can see that there are other children who come into this world with a full life — a wonderful life."

Chanacee Ruth-Killgore, outgoing director of the Catholics Respect Life Office for the Diocese of Fort Worth, said she loves art and looks forward to seeing Sustaita's work at the banquet. She believes it is important to support local art-

ists by showcasing them at the annual event.

"John is very, very talented and passionately Catholic," said Ruth-Killgore. "I always look forward to seeing his work. I have two of his pieces in my home that I greatly enjoy."

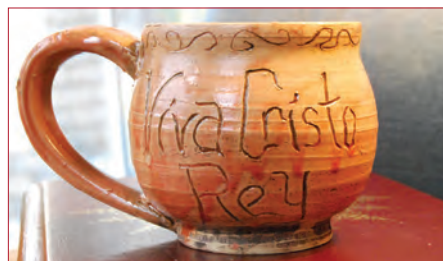
Ruth-Killgore added that Sustaita is very dedicated to the pro-life movement. She said he donated a beautiful cross last year, so she asked him to donate another piece this year. However, she wasn't expecting him to offer to donate three pieces of artwork.

When I first saw his work I was so impressed that I promptly asked him to donate an item to the banquet's silent action," said Ruth-Killgore. "This will be the second year he has given of his time and talent to the banquet."

Sustaita said his future goals as an artist include selling prints of his artwork in Catholic bookstores across the globe. He hopes to donate part of the proceeds to the pro-life movement.

Sustaita said he wants people to know the importance of involvement in pro-life efforts.

"You do find yourself within the pro-life movement. You really do," said Sustaita. "You'll find the meaning of life and how it's a communion."



Some of Sustaita's artwork includes pottery like this mug displaying the words "Viva Cristo Rey" (above), and painting like this image of Jesus on the cross (below).



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Keeping the DREAM alive

What the Deferred Action for Childhood Arrivals initiative could mean for young local undocumented immigrants

Stories and photo by Juan Guajardo / Correspondent

Arenas and Patty pose for a portrait on August 8. Both are undocumented and say they will benefit greatly from the DACA initiative.

ON JUNE 15, PRESIDENT BARACK OBAMA AND SECRETARY OF HOMELAND SECURITY JANET NAPOLITANO announced a change in immigration policy that would grant relief from deportation for as many as 1.7 million young undocumented immigrants. It was a move that came out of the blue, according to, Xergio Chacin, program manager for Catholic Charities Fort Worth's Immigration Services department.

"I think this caught everybody by surprise," Chacin said. The day of the announcement a coworker informed him that Obama had, via executive order, started the Deferred Action for Childhood Arrivals (DACA) initiative that would grant a series of temporary, yet significant, benefits to young undocumented people who arrived in the U.S. as children — sometimes referred to as "DREAMers," as they would have been eligible for benefits under the various versions of the DREAM Act that have failed to pass Congress.

"I was very, very excited, happy, and full of questions," Chacin said. "Mainly excitement because it meant benefits for a large segment of the population that truly deserves this ..."

Eligible immigrants must be less than 31 years old at the time of the announcement, have arrived in the U.S. before the age of 16, and have lived continuously in the U.S. for the last five years. They must also currently be in school, or have graduated high school or obtained a GED, or have been honorably discharged from the military. Those convicted of a felony or significant misdemeanor will be ineligible for the program. Those meeting the criteria for DACA, even if they are

currently in removal proceedings, will be given reprieve from deportation and may be eligible for work authorization for two years, subject to renewal.

The policy change could benefit more than 1.7 million undocumented young people, according to updated numbers from the Migration Policy Institute. Of those, 1.2 million would be immediately eligible, and the rest would be eligible in the near future as they meet the age criteria (applicants must be 15 or older). MPI says Texas could be home to approximately 210,000 of them.

Local leaders are hailing the measure, but they acknowledge it's only one step toward fixing a broken immigration system.

Chacin said it's important for the public to understand what the policy is not: an amnesty (it's not a path to citizenship or legal status), a solution (it's temporary and targets only a small portion of the undocumented), or an overstepping of power (executive orders stretch back several decades and prosecutorial discretion is a legal principle practiced by enforcement agencies at every level).

Father Stephen Jasso, TOR, pastor of All Saints Parish in Fort Worth's North Side, said the offer is not perfect but that will give some much-needed relief until Washington implements comprehensive and fair immigration reform providing a path to citizenship for a population that is "a blessing for us."

For the past 18 years, the pastor has seen countless undocumented families and youth at his primarily Hispanic parish and has gotten to know more than a few DREAMers. He said they live

with the worry of having a family member deported and the fear of being deported themselves. He said they excel in school and college — although few can attend private or state colleges because they cannot qualify for federal financial aid. Some who have graduated work under-the-table jobs they are overqualified for, because they cannot put their diplomas to work.

They live here and these are good, solid families. I mean these kids are *good*," Fr. Jasso said, emphasizing their participation in youth groups and church attendance.

Fort Worth District 2 Councilman Sal Espino said the policy change could have come much earlier, but that he was pleased it would immediately benefit "these young people who for no fault of their own were brought to this country and really were raised as Americans."

"I was deeply moved by the president's action, and I believe that these young people that get this opportunity, they're not going to fail, they're going to take advantage of it in terms of contributing to our society," said the long-time All Saints parishioner who is serving his fourth term on the Fort Worth City Council.

The policy change would allow DREAMers to obtain drivers licenses, find jobs to pay their way through school, to contribute to the family economy and — in the case of college graduates — to put their degrees to work and obtain careers that offer medical insurance and other benefits, Chacin and Espino said.

Questions still abound about DACA though, which will be managed primarily by U.S. Citizen-

ship and Immigration Services (USCIS). The procedure will not fully be in place until at least August 15, Chacin said.

According to USCIS, the application period will not open and forms and detailed instructions will not be released until then. Total fees will be \$465. As of press time, USCIS had not yet fully detailed what specific documents are needed to prove one meets the criteria for DACA.

In an update released early in August, USCIS stated that those applying must undergo background checks, but the information shared will not be disclosed to Immigration and Customs Enforcement (ICE) and Customs and Border Protection (CBP) for immigration enforcement purposes. If a request is denied, the applicant will not be referred to ICE or CBP, if their legal record is clean and the

individual does not pose a threat to public safety.

Chacin said Catholic Charities is already beefing up its immigration services staff and is expecting to get a rush of people. He said the nonprofit is also looking at increasing volunteers to help applicants prepare and gather the required documents before applying. They're also reaching out to parishes to help applicants prepare to provide the required information and certifications.

Both Chacin and Fr. Jasso said applicants should be wary and check credentials of nonprofit workers and immigration attorneys, to make sure they are accredited. Chacin said applicants should avoid places collecting money with the promise of getting the applicant first in line. Although a lawyer is not necessary, Chacin suggests applicants find help from an attorney or from a nonprofit if

they have any doubts whatsoever about the process and that applicants begin collecting documents like medical and school records, college transcripts, high school diplomas, police records, birth certificates, and tax returns — anything that can help prove the DACA criteria.

He added that it is important to find advocates who will be honest and direct in detailing the risks involved in applying.

For more information visit www.uscis.gov/childhoodarrivals. For resources on avoiding scams, visit www.uscis.gov/avoidscams. For help or information on applying for deferred action, visit Catholic Charities Immigration Services on Monday through Saturday, from 7:30 a.m. to 4:30 p.m. at 249 W. Thornhill Drive, Fort Worth, or online at www.ccdofw.org/immigrationservices.

Local young adults react to DACA

IT'S A WEDNESDAY NIGHT AND IN THE SECOND STORY OF A RENOVATED CHURCH BUILDING IN FORT WORTH, a group of 23 young men, primarily teens, reflect on some Bible passages. Downstairs, in a large fluorescent-lit room, a group of girls the same size does the same.

Among them are a handful of "DREAMERS" — undocumented young people who were brought to the U.S. as children and could potentially benefit from the Deferred Action for Childhood Arrivals initiative announced by President Barack Obama June 15.

After their Catholic Bible study and a few activities, two young parishioners and DREAMERS shared what it's like to live without documents and what the DACA initiative means to them.

Patty, 18, was brought to the U.S. as a three-month old. She was sneaked across the border hidden under a car seat. She crossed over with her mother since her father had gone before them to find a place for them to live.

Arenas, 19, arrived in the U.S. at the age of eight with his two younger brothers. For \$3,000, his parents found someone to get all three boys across safely in a van. His parents also traveled to the U.S. before him, so they could find living arrangements and jobs to care for them.

Both recalled the constant hardships their parents had in finding jobs — specifically jobs that treated them justly and paid fair wages. And both Patty and Arenas told how they had to start driving at the ages of 14 (in Patty's case) and 15 (in Arenas's) to take their younger sib-

lings to school since their parents were already at work each morning. They would drive carefully, always "looking behind in your mirror with that awful gut feeling" that they might get pulled over, Arenas said.

Both Patty and Arenas said school was a challenge, because they knew they would have few options once they graduated with a diploma they wouldn't be able to use. And both recall living with the fear that one of their parents might not come home from work some day because of deportation.

Despite the challenges in finding jobs, Patty has held a laundry list of them since she was in high school, to help her family. She started off working in the cramped back room of a dry cleaners. Then she moved on to help her father install insulation, both on walls and in attics. Most recently, she worked as a waitress but after a change in management, she was let go for not having papers.

"They're really hard," Patty said of the jobs. "They're not the normal jobs that you get."

Arenas has worked construction and handyman jobs, and in catering. He said he has been blessed with having kind bosses who realize "what limits human beings have" and have sympathized with his situation and "saw them as more than just workers."

Despite all the challenges, both have remained involved in their parishes and communities and both look forward to giving back one day — hopefully as citizens.

Patty is currently working on her major

in sociology at a local university and looks forward to one day becoming a juvenile probation officer, so she can help others "surpass their obstacles and reach their goals."

DACA may play a role in that, but it will help her with immediate goals too.

"It just gives me security, an opportunity to have a better job and have more money around to help my family," she said.

Arenas, too, looks forward to applying for DACA.

"It'll help me out a lot and give me that extra push to try hard in school," he said, as well as give him the reassurance coming from having a driver's license, Social Security, a better job, and maybe even a visa.

He is enrolled at a local college and is working on a degree in criminal justice and plans to be a juvenile probation officer.

"This has opened many doors," he said. "The full DREAM Act or a reform may be brought after this."

Indeed, upon hearing the news of the initiative (Patty via text and TV coverage and Arenas while doing a catering job at a parish hall and later on the Internet) both broke down and cried.

"It helps me to know it's evolving," Patty said. "I feel I have more opportunities now. Knowing there's a chance helps me put forth more effort."

Arenas agreed.

"It was a great feeling of relief," he said. "I actually have a reason to keep striving in school and everything I do."

Diocese hosts national Family Life Conference

San Francisco Archbishop-Designate Salvatore Cordileone, architect of Proposition 8, tells conference-goers marriage unites men and women with each other and their children

Story and Photos by Joan Kurkowski-Gillen / Correspondent

“**M**arriage is the one and only institution that unites men and women with each other and any children that come from the union. It fulfills the children’s right to be raised by his or her own mother and father with bonds of kinship to an extended family.”

An audience of family life and marriage preparation ministers attending a national seminar at DFW International Airport heard Bishop Salvatore Cordileone defend the institution of marriage 24 hours before Pope Benedict XVI named him Archbishop of San Francisco. The announcement was postponed until Bishop Cordileone could return to California after completing his speaking engagement here.

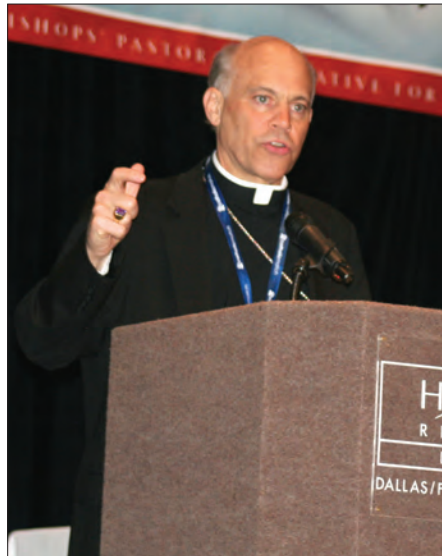
Bishop Cordileone succeeds Archbishop George H. Niederauer who is retiring.

The 56-year-old San Diego native gave no hint of the impending change in his status as he discussed the growing movement to redefine marriage during a July 26 address at the July 25-28 Strengthening Marriages and Families Conference. More than 350 parish and diocesan workers from the U.S. and Canada attended the event sponsored by the National Association of Catholic Family Life Ministers. Among the notable speakers was Dr. Robert P. George, professor of jurisprudence at Princeton University, who addressed the issue of Catholics in the Public Square.

Other conference topics included divorce prevention and recovery, cohabitation, effective strategies for a successful marriage, and family issues. Robert and Diane Schwind, organizers of the Diocese of Fort Worth apostolate Balanced Families Ministries, presented a workshop titled “Vatican II in the Family: The Vital Cell of Society.”

Known as the architect of Proposition 8 — the state referendum banning same-sex marriage in California — Bishop Cordileone’s thoughts on protecting marriage were a conference highlight.

“In order to defend marriage, we need to promote it,” he urged conference attendees. “And we need to do that through catechesis and education as well as public policy advocacy. I cannot emphasize enough the importance of prayer and the formation of conscience.”



San Francisco Archbishop-Designate Salvatore Cordileone addresses conference-goers about the need to defend the traditional definition of marriage.

The word freedom is used a lot in the marriage debate, and Bishop Cordileone suggested reframing the argument away from adults to the rights of children. Whenever possible, children have the right to be raised by their biological mother and father who each bring unique gifts to the shared role of parenting.

“These gifts are not interchangeable or dispensable,” he asserted. “Parenting is not just about competency, it’s about identity.”

Marriage, the first form of communion between persons, is the foundation of the family.

“It’s described in Catholic Social Teaching as the vital cell of society. It’s the place where a person is always an end and never a means,” he added. “It’s the sanctuary of life.”

Changing marriage law will define it out of existence, the bishop said, before citing federal challenges to the Defense of Marriage Act as well as California’s Proposition 8. Ruled unconstitutional by the U.S. Court of Appeals for the Ninth Circuit earlier this year, Bishop Cordileone believes the validity of California’s Marriage Protection Act will eventually be decided by the U.S. Supreme Court. The Obama administration also has made decisions erosive to marriage.

Currently, 40 states have passed constitu-



The Diocese of Fort Worth hosted the “Strengthening Marriages and Families in Today’s Culture” conference put on by the National Association of Catholic Family Life Ministers at the DFW Hyatt Regency Hotel July 25-28.

tional amendments or statutes protecting marriage from being redefined.

“Most of these laws have been put in place the last 15 years,” the speaker pointed out. “This is a remarkable fact in the face of claims that the redefinition of marriage is inevitable. When it is put to a vote in this country, people have chosen to preserve the meaning of marriage as the union of one man and one woman.”

The movement to redefine marriage will fail, the bishop promised.

“Truth is on our side,” Bishop Cordileone stated firmly. “I don’t know what’s going to happen in the immediate future, but the redefinition of marriage is built on a lie and a lie cannot stand. It will fall.”

How much damage the controversy will leave in its wake is the greater question.

“We’re trying to minimize that damage,” he added, “and reclaim a marriage culture.”

God gives each generation a particular cause or issue so they can prove fidelity to Him.

“Life, marriage, and now, religious freedom are the issues He’s given our generation. How will history judge us?” the bishop asked rhetorically. “Do we shrug our shoulders and think it’s a lost cause, or do we fight with all that we have to save marriage. Ultimately, what’s important is how God judges us.”

Bishop Cordileone’s installation as Archbishop of San Francisco is set for Oct. 4 — the feast day of St. Francis of Assisi — the city’s namesake.

Forming Consciences for Faithful Citizenship; Introductory Note



The Catholic Bishops of the United States are pleased to re-propose to our people *Forming Consciences for Faithful Citizenship*, our teaching document on the political responsibility of Catholics. This statement, overwhelmingly adopted by the body of bishops in 2007, represents the continuing teaching of our Bishops' Conference and our guidance for Catholics in the exercise of their rights and duties as participants in our democracy.

We urge our Catholic pastors and people to continue to use this important statement to help them form their consciences, to contribute to civil and respectful public dialogue, and to shape their choices in the coming election in the light of Catholic teaching.

The statement lifts up our dual heritage as both faithful Catholics and American citizens. We are members of a community of faith with a long tradition of teaching and action on human life, and dignity, marriage and family, justice and peace, care for creation, and the common good. As Americans, we are also blessed with religious liberty which safeguards our right to bring our principles and moral convictions into the public arena. These Constitutional freedoms need to be both exercised and protected, as some seek to mute the voices or limit the freedoms of religious believers and religious institutions. Catholics have the same rights and duties as others to participate fully in

public life. The Church through its institutions must be free to carry out its mission and contribute to the common good without being pressured to sacrifice fundamental teachings and moral principles.

Forming Consciences for Faithful Citizenship is widely used to share Catholic teaching on the role of faith and conscience in political life. Although it has at times been misused to present an incomplete or distorted view of the demands of faith in politics, this statement remains a faithful and challenging call to discipleship in the world of politics. It does not offer a voters guide, scorecard of issues, or direction on how to vote. It applies Catholic moral principles to a range of important issues and warns against misguided appeals to "conscience" to ignore fundamental moral claims, to reduce Catholic moral concerns to one or two matters, or to justify choices simply to advance partisan, ideological, or personal interests. It does not offer a quantitative listing of issues for equal consideration, but outlines and makes important distinctions among moral issues acknowledging that some involve the clear obligation to oppose intrinsic evils which can never be justified and that others require action to pursue justice and promote the common good. In short, it calls Catholics to form their consciences in the light of their Catholic faith and to bring our moral principles to the debate and decisions about candidates and issues.

The moral and human challenges outlined in the second half of *Forming Consciences for Faithful Citizenship* remain pressing national issues. In particular, our Conference is focused on several current and fundamental problems, some involving opposition to intrinsic evils and others raising

EDITOR'S NOTE: The introductory note that begins at left acts as a preface to the USCCB document *Forming Consciences for Faithful Citizenship*. The document, not a voter's guide, but an offering of general principles for Catholics to use to help form their consciences before entering the voting booth, was approved overwhelmingly by the full body of U. S. Bishops in 2007.

The "Note" itself was developed by the chairs of the USCCB Committees on Communications; Cultural Diversity in the Church; Doctrine; Domestic Justice and Human Development; Catholic Education; Laity; Marriage, Family Life and Youth; International Justice and Peace; Migration; and Pro-Life Activities. USCCB President, Cardinal Timothy Dolan and each of the nine chairmen were authorized to release this "Introductory Note" by a vote of the Administrative Committee of the USCCB at its September 2011 meeting.

To view the 19-page document *Forming Consciences for Faithful Citizenship* in its entirety, search for "USCCB" on the web. Once at the USCCB website, Search on "Faithful Citizenship", and it will bring up ways to access the document in both English and Spanish.

serious moral questions:

- Continuing destruction of unborn children through abortion and other threats to the lives and dignity of others who are vulnerable, sick, or unwanted;
- Renewed efforts to force Catholic ministries—in health care, education, and social services—to violate their consciences or stop serving those in need;
- Intensifying efforts to redefine marriage and enact measures which undermine marriage as the permanent, faithful, and fruitful union of one man and one woman and a fundamental moral and social institution essential to the common good;
- An economic crisis which has devastated lives and livelihoods, increasing national and global unemployment, poverty, and hunger; increasing deficits and debt and the duty to respond in ways which protect those who are poor and vulnerable as well as future generations;

- The failure to repair a broken immigration system with comprehensive measures that promote true respect for law, protect the human rights and dignity of immigrants and refugees, recognize their contributions to our nation, keep families together, and advance the common good;
- Wars, terror, and violence which raise serious moral questions on the use of force and its human and moral costs in a dangerous world, particularly the absence of justice, security, and peace in the Holy Land and throughout the Middle East.

In this coming election and beyond, we urge leaders and all Catholics to share the message of faithful citizenship and to use this document in forming their own consciences, so we can act together to promote and protect human life and dignity, marriage and family, justice and peace in service to the common good. This kind of political responsibility is a requirement of our faith and our duty as citizens.

Religious Liberty is about freedom for active discipleship, not just freedom of worship, says Archbishop Chaput

EDITOR'S NOTE: *Though the background picture and the two other pictures here were taken at the closing liturgy of the Fortnight for Freedom in the Basilica of the Immaculate Conception in Washington D.C., this address was given July 27 in Napa, California.*

NAPA, Calif. (CNS) — Government pressure on religious entities "goes well beyond" the current federal contraceptive mandate and has become "a pattern in recent years," said Philadelphia Archbishop Charles J. Chaput.

"It involves interfering with the conscience rights of medical providers, private employers and individual citizens," he said in a July 27 keynote address at the Napa Institute Conference. "It includes attacks on the policies, hiring practices and tax statuses of religious charities, hospitals, and other ministries.

"These attacks are real. They're happening now. And they'll get worse as America's religious character weakens," the archbishop said in a speech titled "Building a Culture of Religious Freedom."

"Contempt for religious faith has been growing in America's leadership classes for many decades," he added.

Americans have always been "a religious people," with millions of them taking their faith seriously, he continued, but while "religious practice remains high," America "is steadily growing more secular."

"Mainline churches are losing ground. Many of our young people spurn Christianity. Many of our young adults lack any coherent moral formation," he said, and respect for the role of religion in the public square has clearly eroded.

The nation's Founding Fathers knew the importance of religion, and recognized it was "not just a matter —

of private conviction" and "has social implications," the archbishop said.

"The Founders welcomed those implications," he continued. "Christian faith demands preaching, teaching, public witness and service to others — by each of us alone, and by acting in cooperation with fellow believers."

"Religious freedom is never just freedom from repression but also — and more importantly — freedom for active discipleship," Archbishop Chaput said. "It includes the right of religious believers, leaders and communities to engage society and to work actively in the public square.

He said Catholics have to fight for what they believe about abortion, sexuality, marriage and the family, and religious liberty.

"We have a duty to treat all persons with charity and justice. We have a duty to seek common ground where possible. But that's never an excuse for compromising with grave evil.... And it's never an excuse for standing idly by while our liberty to preach and serve God in the public square is whittled away," he said.

"We need to work vigorously in law and politics to form our culture in a Christian understanding of human dignity and the purpose of human freedom," he said. "Otherwise, we should stop trying to fool ourselves that we really believe what we claim to believe."

He urged Catholics to work "for good laws" and get "involved politically," which he called urgent.

"Every one of our votes matters. We need to elect the best public leaders, who then create the best policies and appoint the best judges," he said. "This has a huge impact on the kind of nation we become.

"Democracies depend for their



LEFT: A few members of the overflow crowd during Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington July 4, pray for Religious Liberty. (CNS photo/Bob Roller)

Archbishop Chaput as he gave the homily at the closing liturgy of the Fortnight for Freedom at the National Shrine of the Immaculate Conception in Washington. (CNS photo/Bob Roller)

survival on people of conviction fighting for what they believe in the public square — legally and peacefully, but zealously and without apologies. That includes you and me."

He called for a re-examination of "the spirit that has ruled the Catholic approach to American life for the past 60 years."

"In forming our priests, deacons, teachers and catechists — and especially the young people in our schools and religious education programs — we need to be much more penetrating and critical in our attitudes toward the culture around us. We need to recover our distinctive Catholic identity and history. Then we need to act on them."

Archbishop Chaput said America is now "mission territory."

"Our own failures helped to make it that way. We need to admit that. Then we need to re-engage the work of discipleship to change it," he said.

He said the attitude of his own generation, the baby boomers, has contributed to America's growing secularization — with "our spirit of

entitlement and moral superiority, our appetite for material comfort unmoored from humility; our refusal to acknowledge personal sin and accept our obligations to the past."

Archbishop Chaput also noted that over the past half century, Catholics have become part of the mainstream, climbing "the ladder of social and economic success," which "has done very little to Christianize American culture."

"It's done a great deal to weaken the power of our Catholic witness," he said.

"If we want a culture of religious freedom, we need to begin it here, today, now," he said. "We live it by giving ourselves wholeheartedly to God and the Gospel of Jesus Christ — by loving God with passion and joy, confidence and courage; and by holding nothing back. God will take care of the rest."

"The firmer our faith, the deeper our love, the purer our zeal for God's will — then the stronger the house of freedom will be that rises in our own lives, and in the life of our na-

Cardinal DiNardo urges Congress to act on Religious Liberty protections — this year

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON — Since the courts will not act quickly enough to protect the religious liberty concerns prompted by the Obama administration's contraceptive mandate, Congress must "address this urgent and fundamental issue before it completes its business this year," Cardinal Daniel N. DiNardo told members of the House and Senate.

"Timely and uniform protection of these rights cannot be expected from the current lengthy judicial process," said the cardinal in an Aug. 3 letter to members of Congress. Cardinal DiNardo is archbishop of Galveston-Houston and chairman of the U.S. bishops' Committee on Pro-Life Activities.

He described the contraceptive mandate as an "unprecedented and misguided federal policy."

"The Catholic bishops of the United States continue to advocate for life-affirming health care for all, especially for poor and vulnerable people," he wrote. "We do not see this policy as a step in that direction."

Cardinal DiNardo said that despite "widespread opposition to this coercive policy by religious organizations, lawmakers, and the general public, Congress has still taken no action to counter it."

"The time for such action is, to say the least, overdue," he added. "The fundamental importance of the religious freedom issue at stake demands a timely congressional response."

The cardinal said the requirement to provide contraceptives to their employees free of charge will likely affect for-profit business owners first. He noted that four of the lawsuits against the mandate have been filed by Catholic business owners.

"These are devout individuals and families who own and operate businesses who, without any word of protest from employees, have been offering health coverage that does not violate their moral convictions," he said. "In effect, if an organization is 'for-profit' it is not allowed to be 'for' anything else."

"The owners who have imbued their companies with faith-based commitments to employee well-being, community service and social responsibility strongly disagree," Cardinal DiNardo wrote. "And at a time of grave concern over business and banking scandals, does anyone think that rewarding businesses obsessed solely with company profits is sound government policy?"

The cardinal noted that a federal judge had granted a temporary stay to Hercules Industries, a Denver-based business owned by the Catholic



James, Paul, William and Andrew Newland, who run Hercules Industries, a manufacturer of heating and air conditioning equipment in Denver, in an undated photo. The Catholic family won a temporary injunction July 27 against enforcement of the HHS contraceptive mandate. (CNS photo/courtesy Hercules Industries)

Newland family, ruling that any "public interest" served by the mandate is "countered, and indeed outweighed, by the public interest in the free exercise of religion."

"However, this welcome and sensible initial decision marks only the beginning of even the Newland family's court battle," he said. "It does not affect companies filing suit in other states, or even the many thoroughly religious nonprofit organizations whose religious character has always been obvious to most people."

"Vindication of the fundamental rights of these individuals and organizations may take years of litigation," he added.

Cardinal DiNardo said the mandate and the narrow religious exemption to it represent "an approach to religious freedom that is more grudging and arbitrary than any yet seen in federal law." In addition, he said, "few really know whether their request for exemption will be accepted by the government or not."

Coverage of contraceptives and sterilization "will be imposed 'automatically' on these organizations' employees and their dependent teenage children, regardless of the moral or religious objections of the employer or employee," he said. "Yet some have cynically said this policy ensures female employees' right to make their own choice on health coverage."

Two bills addressing areas of the health reform bill the Catholic bishops say are problematic — the Respect for Rights of Conscience Act and the Abortion Non-Discrimination Act, which has been incorporated into the Labor/HHS appropriations bill for fiscal year 2012 — are deadlocked in Congress.

Prayer for the Protection of Religious Liberty

O God our Creator,
from your provident hand we have
received our right to life, liberty, and
the pursuit of happiness.

You have called us as your people
and given us the right and the duty to
worship you, the only true God, and
your Son, Jesus Christ.

Through the power and working of your
Holy Spirit, you call us to live out our
faith in the midst of the world, bringing
the light and the saving truth of the
Gospel to every corner of society.

We ask you to bless us
in our vigilance for the gift of religious
liberty.

Give us the strength of mind and heart
to readily defend our freedoms when
they are threatened.

Give us courage in making our voices
heard on behalf of the rights of your
Church and the freedom of conscience
of all people of faith.

Grant, we pray, O heavenly Father,
a clear and united voice to all your sons
and daughters gathered in your Church
in this decisive hour in the history of
our nation, so that, with every trial
withstood and every danger overcome
— for the sake of our children, our
grandchildren, and all who come after
us

—this great land will always be
"one nation, under God, indivisible,
with liberty and justice for all."

We ask this through Christ our Lord.
Amen.

September 2, Twenty-second Sunday in Ordinary Time.

Cycle B. Readings:

- 1) Deuteronomy 4:1-2, 6-8
Psalm 15:2-5
- 2) James 1:17-18, 21b-22, 27
Gospel) Mark 7:1-8, 14-15, 21-23

By Jeff Hedglen

At Mass recently, the priest asked the congregation, “How many of you are missionaries?” Looking around the room, he saw only a few hands go up. Then he asked, “How many of you are baptized?” We all raised our hands. He went on to say that by virtue of our baptism we are all missionaries. Our baptism calls us to action and to evangelization.

This reminded me of a stimulating talk I heard from Father Robert Thames, a priest who has served

“Be doers of the word and not hearers only.”
— James 1:22



most of his ministry years in the mission field. In speaking to a group of diocesan and parish employees, he said that if our programs are not sending the faithful out into the community to serve then we are not being Church.

This challenge really struck me. I thought of all the effort that goes into Mass, Christian formation programs, adult Bible studies and retreats and many other catechetical sessions, and I realized that far too often this is where the experience of Church ends. Too often we are not only satisfied with hearing the Gospel, but we think that is all there is to living the Christian life.

St. James, in this weekend’s readings, must have seen the same attitude in the first-century Church for he challenges them with these words: “Be doers of the word and not hearers only.”

He goes on to say, “Religion that is pure and undefiled before God

and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.”

Our baptism immerses us in the mission of the Church, which is to build up the Body of Christ in strength and in number. Following Jesus has two basic dimensions: First, we must do all we can to hear and embrace the word of God; second, we are to do all we can to share that word with the world.

Though we might not have realized it, we are all indeed missionaries — called to hear the Word of God and to put what we hear into action to make an impact in the lives of the people we meet along the way to heaven.

QUESTIONS:

Have you ever thought of yourself as a missionary? If this idea is new to you, what do you think about this role and how do you think you can act it out? What does it mean to you to be a doer of the word?

September 9, Twenty-third Sunday in Ordinary Time.

Cycle B. Readings:

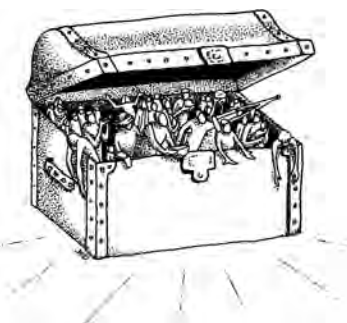
- 1) Isaiah 35:4-7a
Psalm 146:7-10
- 2) James 2:1-5
Gospel) Mark 7:31-37

By Sharon K. Perkins

St. Lawrence was a third-century deacon and martyr who was charged with the ministry of assistance to the poor and needy and served under Pope Sixtus II during a period of great persecution. As the pontiff was led away to his execution, he comforted the grieving Lawrence with the assurance that soon he, too, would be joining him in glory.

Lawrence responded by selling and giving away even more of the church’s material resources. At this, the prefect of Rome greedily demanded that Lawrence bring to him all of the church’s treasure, assum-

“Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom?”
— James 2:5



ing that there was still more wealth hidden away. Lawrence immediately gathered together all the poor and sick of Rome, showed them to the prefect and declared, “This is the church’s treasure.”

The result: Lawrence was literally grilled to death, praying that Rome and the entire world would be converted to faith in Jesus.

Today’s readings abound with

references to the Lord’s favor demonstrated on behalf of the poor, lame, deaf, blind, the fatherless, and the widow, affirming God’s natural disposition to show preferential treatment to anyone who is oppressed and “bowed down.”

One could interpret this to mean that all of us are in some way poor, needy, or blind, whether materially or spiritually. While this is not necessarily false, Scripture is unmistakable in its meaning. “Poor” means lacking the basic necessities of life. “Blind” means the debilitating loss of sight. Oppression means to be abused by another’s brutality. Widowhood and fatherlessness mean the loss of needed support.

The evil of human suffering shows no partiality; it is often cruelly random in its choice of victims.

Perhaps this is precisely why God’s partiality, demonstrated in Jesus’ compassionate act of healing a deaf man, is so remarkably powerful and transformative. It is a decisive, practical response to evil and suffering, a vindication of those who are unable to help themselves. According to James, it’s a partiality completely unlike the distinctions typically made by human “judges with evil designs.”

Lawrence understood this principle very well and generously and courageously acted upon it. He also understood that if there are to be “streams in the desert” of a suffering world, and if all humanity is truly to know Jesus, those who are afflicted must experience the same kind of preferential compassion from his followers.

QUESTIONS:

Whom has God placed in your path who is poor, needy, downtrodden or helpless? How will you respond to that person?

September 16, Twenty-fourth Sunday in Ordinary Time. Cycle B. Readings:

- 1) Isaiah 50:5-9a
Psalm 116:1-6, 8-9
- 2) James 2:14-18
Gospel) Mark 8:27-35

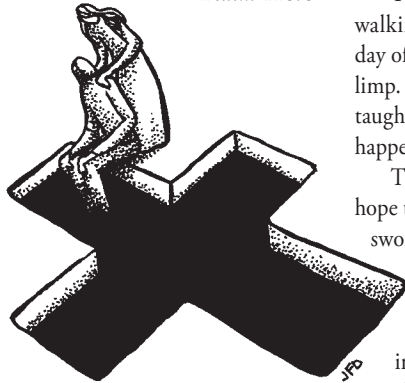
By Jeff Hensley

These readings are not the favorites of those who want to persuade you that simply believing will bring you to eternal life. The James passage, linked to Jesus' separation of sheep and goats in *Matthew 25*, suggests we're expected to help one another.

The Isaiah reading foreshadows Jesus' suffering before his accusers. The psalm points toward the necessity of trusting God and seeing his blessing and protection of those who call out to him.

After Jesus rebukes Peter for

*"The Lord keeps the little ones; I was brought low, and he saved me."
— Psalm 116:6*



his attempt to turn Him from the path of suffering and the cross, Jesus tells his followers that anyone who wishes to follow Him must take up his or her own cross.

Though we all hope we will not face persecution and death because

of our beliefs, we each must face our own mortality. We all will suffer loss, disease, perhaps disability and other lesser struggles and pains.

The summer school student walking down the hall on her last day of the session had a decided limp. My wife Susan, who had taught her during the school year, happened to see her.

The girl wore a long dress in the hope that no one would see the large swollen area on top of her foot.

But Susan inquired about the limp and asked to see the sore spot. It was a vicious infection.

She took her to the emergency room of the public hospital not far

from the Tanzanian refugee's home. Nine hours later, the girl had had the boil on her foot lanced, received two types of antibiotic, been instructed on how to tend the wound, and was on her way home.

Though there had been no trace of a smile when the student was receiving treatment, when we checked on her the next morning, a broad smile lit up her features.

In the process of helping her student, Susan learned that she is fluent in three African languages — plus French — and writes praise songs for the African choir at her church.

God does indeed care for his children, and sometimes he uses us to get the job done — just in time.

QUESTIONS:

When have you been on the receiving end of God showing his care for his children through others? Is God calling you to serve the needs of others in your community?

September 23, Twenty-fifth Sunday in Ordinary Time. Cycle B. Readings:

- 1) Wisdom 2:12, 17-20
Psalm 54:3-8
- 2) James 3:16-4:3
Gospel) Mark 9:30-37

By Jean Denton

The young major leaguer was pitching in a critical game of a championship series. Although he faced some of the greatest hitters in baseball, he exhibited incredible calmness on the mound. He was giving his best effort and appeared to be enjoying the fact that his curveball was working.

By contrast, opposing batters were feeling the stress of the moment, kicking up dust or arguing with the umpire with every little frustration.

*"The wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconsistency or insincerity."
— James 3:17*



Noting this, the broadcaster remarked that before the game he had talked with the pitcher about his attitude: "I asked him how he handles the pressure, and he said, 'This? This isn't pressure. This is fun. Let me tell you about pressure: My dad is a butcher and he had five

kids to feed and clothe. He couldn't miss work or ever let down because he had to bring home a paycheck every week. That's pressure."

This young man was surrounded on the baseball field by talented athletes, constantly competing with

one another to be the best — for fame, glory, exorbitant salaries. But he recognized true greatness. He saw it in his father whose singular ambition was to faithfully love and care for his family.

The readings this week reveal the nature of true greatness in the eyes of God and warn that selfish ambition leads to no positive effect. James points out that jealousy and

personal ambition bring "disorder and every foul practice." In fact, he suggests, it is envy and competition to best others that leads to wars and conflict among people.

In the Gospel, even Jesus' disciples fall into debating which of them is the greatest. But Jesus explains that wishing to be number one misses the point of life's basic pursuit. If one really wants to be a great human being, he emphasizes, one must put the concerns of others first and be "the servant of all." Later Jesus would prove it to perfection.

If Jesus' closest followers were enticed by selfish ambition for greatness, we know that it's a temptation that dogs all of us. We must look for examples of servants among us and follow their example.

QUESTIONS:

How do you deal with the temptation of selfish ambition? Who do you look to as a model who is a "servant of all"?

October 7, Twenty-seventh Sunday in Ordinary Time.

Cycle B. Readings:

- 1) Genesis 2:18-24
Psalm 128:1-6
- 2) Hebrews 2:9-11
Gospel) Mark 10:2-16

By Sharon K. Perkins

In the early 1990s, a popular book by author John Gray hit the best-seller list and stayed there for a long time. The book, entitled *Men Are from Mars, Women Are from Venus*, rested on the premise that women and men think and communicate so differently from each other that they might as well have come from different planets. A classic example: I can bring up a particular problem and only want to talk it through; my husband instinctively goes into “solution mode.” He thinks it’s his job to resolve my dilemma, and I’m content for him to just listen.

Many social scientists and psy-

“But from the beginning of creation, God made them male and female.”

— Mark 10:68:33



chologists have attempted to analyze and validate these gender distinctions, while others claim that the sexes are more alike than not. Having been married to the same man for 34 years, and having observed other married couples, I’m inclined to concur that men and women are simply “wired” differently. And

that’s not a bad thing. The mutual joining of two disparate people is how family begins and comes to fruition.

Today’s readings are full of familial references: fathers, mothers, children, brothers, sisters, husbands and wives. Those relationships aren’t necessarily harmonious, either. Jesus is confronted by the Pharisees with the problem of men divorcing their wives. Later, He takes his disciples to task for their rebuff of the children who gather around Him. Since time immemorial, envious siblings have bickered and argued. Children have disrespected parents, and tragically, parents have abused children. Selfishly inflexible in our thoughts and actions, we foster contention and strife.

QUESTIONS:

Is there a person in your family of origin with whom you don’t “get along?” How can you follow Jesus’ example and humble yourself in order to bring greater unity to God’s family?

Even so, the Scriptures suggest that the human family — however flawed, imperfect and wounded by sin — is a sign that points us to a God who is relational by nature. In the Letter to the Hebrews, Jesus — the one chosen to bring God’s “children to glory” — shares one origin with the ones being consecrated. As divided and contentious as we are, “he is not ashamed” to call us brothers and sisters.

We don’t have to renounce or deny our diversity. Jesus has already brought us, in all our varied splendor, into his family of origin. But for God’s family to grow and come to fruition, we must follow our brother’s example, surrender our “hardness of heart,” and become one in Him.

October 14, Twenty-eighth Sunday in Ordinary Time.

Cycle B. Readings:

- 1) Wisdom 7:7-11
Psalm 90:12-17
- 2) Hebrews 4:12-13
Gospel) Mark 10:17-30

By Jeff Hensley

At a gathering of people from our old prayer group, I was standing with a friend who is legally blind when she began remarking on how blessed we are. Terri focused her comments on the ease of life, abundant food, and other blessings that surround most of us.

I suspect her sense of abundance was sparked by being surrounded by friends of three decades, immersed in the joy of a celebration much like a family reunion. Having outlived many of her old prayer group friends and now unable to see much more than shadows and shapes, she was a

“Good teacher, what must I do to inherit eternal life?”

— Mark 10:17b



living example of Jesus’ promise to those who have suffered losses for his sake.

Those who had suffered for his

sake, he said, would be rewarded in this life with “a hundred times more ... houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come.”

Jesus’ comments came after He had sent the rich young man away telling him to sell all he had, give it to the poor and then come follow Him that he might inherit eternal life. Jesus had then turned to his disciples and said, “How hard it is for those who have wealth to enter the Kingdom of God.”

The Wisdom reading speaks of having prayed and having had the spirit of wisdom come to the writer. “I preferred her to scepter and throne, and deemed riches nothing in comparison to her.”

QUESTIONS:

Do you have any possessions that own you rather than you owning them? In what small ways can you help those who have little to be reasonably compensated, and live productive and healthy lives?

A piece on the radio last night began with the sound of the pencil scratching of a man with aphasia, spelling out his thoughts, so his adult daughter could read them for the interview. Before suffering a stroke, he had been highly successful and always in control. His relationship with his daughter had been more tense and confrontational than close.

When he accepted his vastly reduced income and prestige and his inability to utter more than a few words, he realized he did not wish to return to his former state. The difference, he wrote, was one word — “love.”

Though wealth is a barrier, Jesus says, God’s grace makes it possible to enter the Kingdom of God.

October 21, Twenty-ninth Sunday in Ordinary Time. Cycle B. Readings:

- 1) Isaiah 53:10-11
Psalm 33:4-5, 18-20, 22
- 2) Hebrews 4:14-16
Gospel) Mark 10:35-45



“Through his suffering, my servant shall justify many.”
— Isaiah 53:11

By Jean Denton

When my son Zachary was preparing for Confirmation he announced to the family that he wanted to take “Michael” as his confirmation name.

I suspected he hadn’t really given proper consideration to his choice and came up with it simply because he liked the name Michael. In fact, I was pretty sure he didn’t even know that one’s confirmation name is supposed to be the name of

one’s spiritual role model. So, trying to offer a subtle lesson, I commended Zachary, “St. Michael the archangel is an excellent role model of spiritual strength.” His father added, “Yes, St. Michael was the great protector against all evil.”

I don’t know what visions those comments evoked in our young man’s mind over the next few months. But the day before his

Confirmation, Zachary came to me with a look of concern on his face. Apologetically, earnestly he said, “Listen, Mom, I’ve decided I’m not going to have Michael as my confirmation name. I just can’t. It’s too much pressure.”

I had to agree: All evil would be a formidable foe for a newly anointed 16-year-old.

Today’s readings aren’t about St. Michael, but in the Gospel, two of Jesus’ disciples tell their role model that they want to sit right next to him in his glory. “You do not know what you are asking,” he rightly responds.

He wants them to understand that aspiring to be like Him in glory will require suffering like Him in

the process. When He obliquely asks if they can drink the cup He drinks or be baptized with the same baptism, they confidently reply that they can. In their natural human arrogance they believe they’re already on the road to greatness.

Jesus knows they are focused only on the greatness of being great, and they don’t understand that the way to get there is by subservience, of all things. Nevertheless, that’s his truth, and He tells them so directly: “Whoever wishes to be great among you will be your servant.” He Himself, He adds pointedly, will serve the cause of others by giving his life.

Aspire to the role of servant? That’s our model’s role. To drink that cup there’s a lot of pressure.

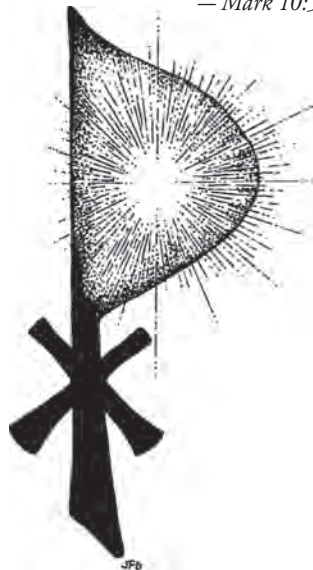
QUESTIONS:

How do you need to change your attitude to make being a servant your goal? Who is a spiritual role model of servant love for you?

October 28, Thirtieth Sunday in Ordinary Time. Cycle B Readings

- 1) Jeremiah 31:7-9
Psalm 126:1-6
- 2) Hebrews 5:1-6
Gospel) Mark 10:46-52

“Jesus said to him in reply, ‘What do you want me to do for you?’”
— Mark 10:51



By Jeff Hedglen

Conversion has many faces. Sacramentally, it comes in the form of baptism through the faith of the church and one’s parents and godparents. It also happens in an “ah-ha” moment of experiencing God in a different way.

As a deepening of our faith, conversion often comes when we least expect it: at a faith-based summer camp that our parents signed us up for or a parish mission we at-

tended out of obligation or a homily that touched us in a surprising way.

Conversion also can be a result of being in a place of deep need and

having nowhere to turn but to God. I found myself in a place like this when I was 16 years old. My family moved to Texas from Michigan at the end of my sophomore year of high school. I had to leave behind all my childhood friends. To say I was depressed that first year would be an understatement.

But because we were a church-going family, I attended Mass and formation classes at the local parish and ended up being invited to a retreat that changed my life. I really did not know how bad off I was or how much I needed Jesus in my life. But at that retreat, in a very clear way, I heard what Bartimaeus heard from Jesus in this Sunday’s Gospel: “What do you want me to do for

you?” I wish I had been astute enough to answer the way he did, “Master, I want to see.” But at the time I had no idea how blind I was.

When I look back on that day, I realize it was a turning point for me, and, like Bartimaeus, I began to consciously follow Jesus from that day forward.

Few of us are in Bartimaeus’ situation, needing physical sight. But many of us are blind to other things or have other similarly serious needs that drive us to shout, “Jesus, son of David, have pity on me.” This cry of our heart opens the way for the grace of God to flow. Of course, God already knows what we need, but He wants to be invited to be a part of the solution.

QUESTIONS:

Has there ever been a time when you cried out to Jesus like Bartimaeus did? What is an area of your life where you would like to say to Jesus: “Master, I want to see”?



NUESTRO PASTOR HABLA

La fiesta de la Asunción

nos da la oportunidad de reflexionar sobre lo verdaderamente importante

Queridos Hermanos y Hermanas en Cristo,

En este mes de agosto, dirigiendo nuestros pensamientos hacia los últimos días de las vacaciones de verano y el regreso a la escuela, la Iglesia centra su atención en una de las grandes celebraciones del año litúrgico: la Asunción de la Virgen María. María tiene mucho que enseñarnos sobre el descanso y la contemplación, sobre todo cómo colocar lo verdaderamente importante en el centro de nuestras vidas.

Mientras en Texas el mes de agosto representa calor intenso y el regreso a la escuela, en Roma significa el mes de vacaciones para una gran parte de la población. Es como si el país entero tomara un suspiro colectivo de alivio y se dirigiera a las montañas o a las playas. El corazón del mes es el 15 de agosto, o *Ferragosto*. Este es un día de descanso y diversión, cuando las familias disfrutan de tiempo juntos.

Rápidamente reconoceremos la fecha como la *Solemnidad de la Asunción de la Virgen María*. El estado secular italiano nunca ha sido capaz de separarse por completo de las profundas raíces y cultura católica presentes en el pueblo. Es importante para nosotros que el día en que celebramos la entrada definitiva de María al cielo sirva como un día de descanso para el pueblo.

Aquí en los Estados Unidos, y especialmente en Texas, tenemos una ética de trabajo muy fuerte. Debemos estar orgullosos de ello, y transmitirlo a las generaciones futuras. Al mismo tiempo, podemos caer

LA ASUNCIÓN DE LA VIRGEN MARÍA es uno de los temas más populares de los grandes mosaicos que se encuentran en las iglesias de Roma. La verdad de la Asunción se hace visible en el arte sacro en los mosaicos de Santa María en TRASTEVERE y EN SANTA MARÍA LA MAYOR. Vemos en la definición del dogma y en la vida artística de la Iglesia una hermosa armonía.

Foto por CNS / Crosiers

La asunción de María al cielo es representada en la sección central de una ventana con arquitectura roseta dedicada a los santos Pedro y Pablo en la catedral de Providence, Rhode Island. La fiesta de la Asunción de la Santísima Virgen María, el 15 de agosto, celebra la creencia que María fue asunta al cielo en cuerpo y alma al final de su vida.

en la trampa de siempre estar trabajando: cuando el trabajo mismo se convierte en lo más importante que tenemos que hacer, y empieza a definir quiénes somos. El trabajo es importante, pero hay más en la vida que el trabajo.

En una reciente entrevista realizada por Peter Seewald al Papa Benedicto XVI, publicada en el libro *Luz del mundo*, el Papa comenta la idea que debemos estar continuamente activos y ocupados. El Papa afirma: "Uno no debe sentirse obligado a trabajar sin descanso...

no enfrascarse en el activismo signific;a el mantenimiento de la consideración, de la discreción un examen más profundo, la contemplación, tomarse tiempo para la reflexión interior, para la visión, tratar con las cosas que nos conciernen, quedarse con Dios, meditar sobre Dios". El Papa hizo estos comentarios en relación a su trabajo de servir a la Iglesia, pero estas palabras son muy importantes para nosotros.

El Papa Benedicto XVI señala la necesidad de evaluar todo a la luz de Cristo. El trabajo

constante y continuo nos puede llevar a la opinión de que somos verdaderamente responsables por nuestras propias vidas, que somos los que proveemos para nosotros mismos, y podemos olvidarnos de lo verdaderamente importante: lo que tiene un valor duradero, lo eterno.

Las vacaciones y el descanso nos dan tiempo para la reevaluación de nuestras vidas. Las vacaciones son un descanso de la rutina normal. Lejos de simplemente recargar nuestras baterías, para trabajar más al volver, las vacaciones pueden ser un tiempo para poner las cosas más importantes primero. Aquí es donde la Santísima Virgen María y sus dos celebraciones en el mes de agosto nos pueden ayudar.

El 5 de agosto celebramos la *Dedicación de la Basílica de Santa María la Mayor*. Después de que el *Concilio de Éfeso* declaró a María la Madre de Dios en el año 431, ocurrió algo milagroso en Roma. El Papa San Sixto III tuvo un sueño: se le reveló que él iba a construir una iglesia donde cayera nieve. Efectivamente, cayó nieve en la *Colina del Esquilino* durante el mes más caliente del año: agosto. Como residentes de Texas, realmente podemos apreciar lo extraordinario que sería si nevara aquí en agosto, y de igual manera en Roma. La iglesia fue construida y la milagrosa nevada todavía se conmemora cada año con el lanzamiento de pétalos de rosas blancas - un verdadero signo de nuestra comunión con el primer evento.

El segundo evento Mariano celebrado en agosto, es la *Asunción de la Virgen María*. Esta festividad fue establecida definitivamente por la Iglesia en el año 1950: el Papa Pío XII así lo hizo a través de la Constitución Apostólica *Munificentissimus Deus (El Más Generoso Dios)*, la cual establece: "La Inmaculada Madre de Dios, la siempre Virgen María, cumplido el curso de su vida terrena, fue asunta en cuerpo y alma al cielo". Mientras que esta enseñanza de la Iglesia se definió recientemente, sería un error creer que esta verdad no se ha celebrado desde siempre en los corazones y las mentes de los fieles.

La *Asunción de la Virgen María* es uno de los temas más populares de los grandes mosaicos que se encuentran en las iglesias de Roma. La verdad de la Asunción se hace visible a través del arte sacro en los mosaicos de *Santa María en Trastevere* y *Santa María la Mayor*. Vemos en la definición del dogma y en la vida artística de la Iglesia una hermosa armonía.

Vemos la misma armonía en las Escrituras y la tradición. Las Escrituras nos hablan de la



Foto por Paul Haring / CNS

Nieve artificial cae en las afueras de la Basílica de Santa María La Mayor en Roma el 5 de agosto, durante la ceremonia anual marcando la tradición de la nevada en el mismo lugar causada por la Virgen María en el año 358, para indicar el lugar donde quería que se construyera una iglesia en su honor.

vida de María, quien guardaba los misterios de Cristo con mucho cariño, "meditándolos en su corazón" (*Lucas 2:19*). La Iglesia primitiva nunca se olvidó de María, como se puede evidenciar en la Tierra Santa de Jerusalén, donde se encuentra la *Iglesia de la Dormición de María*, así como los sitios conectados a María en Nazaret y Belén.

Los mosaicos posteriores de la Virgen María, en la ciudad de Roma, señalan la vida de oración de la Iglesia hecha visible en el arte sacro. El evento de la Asunción se creyó y se convirtió en parte de la vida de la Iglesia. Este es un ejemplo de algo que me gusta llamar "Lex Credendi, Lex Orandi": lo que se cree encuentra su expresión en nuestra vida de oración — Nosotros creemos y oramos.

Esto nos trae de nuevo a nuestro punto de partida sobre el descanso, las vacaciones y el ver la vida a la luz de Cristo. Creemos que María vive con su Hijo, Jesucristo, en el cielo. Por lo tanto, su ejemplo es más que uno entre muchos: realmente sirve como una manera de creer, vivir y orar como un cristiano. María tomó tiempo para reflexionar sobre el misterio de Cristo. Vivía en el trabajo, pero este no la absorbió. Ella sabía sobre la tentación, pero nunca permitió que nada la separara del amor de Dios.

Incluso en medio del calor de agosto en Texas, sigamos el ejemplo de nuestra madre, María: encontremos descanso en el Señor, y

pongamos a Dios primero, sobre todas las cosas.

En esta edición verán una sección dedicada a mi madre: su vida y su profesión como enfermera de maternidad e instructora. Hay una carta especialmente hermosa escrita por Nicki Prevou. En nombre de mi padre, y toda mi familia, quiero aprovechar esta ocasión para agradecer a tanta gente por su gran apoyo y sus oraciones. Para los que escribieron las notas individuales: ustedes van a escuchar de mí personalmente. Que Dios los bendiga y gracias a todos. La vida y muerte de mi madre, su velorio y Misa de Resurrección son un ejemplo vivo del Misterio Pascual y la Comunión de los Santos.

Que Dios siga bendiciéndolos a ustedes y a sus familias, y cuenten con mis oraciones.

+ Kevin W. Vann

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





Arenas y Patty posan para un retrato el 8 de agosto. Ambos son indocumentados y creen que se beneficiarán mucho por la iniciativa DACA.

Lo que la iniciativa DACA (acción diferida por llegadas en la infancia - siglas en inglés) podría significar para jóvenes inmigrantes indocumentados en nuestra área

Artículo y foto por Juan Guajardo / Corresponsal

EL 15 DE JUNIO, EL PRESIDENTE BARACK OBAMA Y LA SECRETARÍA DE SEGURIDAD NACIONAL (*HOMELAND SECURITY*), JANET NAPOLITANO, anunciaron un cambio en la política de inmigración que prevendría la deportación de hasta 1,7 millones de jóvenes inmigrantes indocumentados. Fue un cambio que surgió de la nada, de acuerdo a Xergio Chacín, director del programa de servicios de inmigración de las Caridades Católicas (*Catholic Charities*) de Fort Worth.

“Creo que esto tomó a todo el mundo por sorpresa”, dijo Chacín. El día del anuncio un compañero de trabajo le informó que Obama había, a través de una orden ejecutiva, comenzado una iniciativa llamada DACA (por sus siglas en inglés— *Deferred Action for Childhood Arrivals*: acción diferida por llegadas en la infancia). Esta iniciativa otorgaría una serie de ventajas temporales, aunque significativas, a los jóvenes indocumentados que llegaron a los Estados Unidos como niños, a veces conocidos como *DREAMers* o “soñadores”, ya que calificarían para optar a beneficios bajo diferentes versiones del *DREAM Act*, que el Congreso aún no había aprobado.

“Yo estaba muy, muy emocionado, feliz y lleno de preguntas”, dijo Chacín. “Sobre todo estaba conmovido, porque significaba beneficios para un gran segmento de la población que realmente se merece esto...”

Para calificar, inmigrantes deben ser menores de 31 años de edad en el momento del anuncio, haber llegado a los Estados Unidos antes de los 16 años y vivido continuamente aquí durante los últimos cinco años. También deben estar matriculados en la escuela, haberse graduado de la escuela secundaria u obtenido su GED, o terminado honorablemente el servicio militar. Personas declaradas culpables de cualquier delito o falta significativa no calificarían para el programa. Aquellos que cumplan los criterios para DACA—incluso

si están actualmente en proceso de deportación—serán indultados, y calificarán para obtener permisos de trabajo por dos años, sujetos a renovación.

El cambio de política podría beneficiar a más de 1,7 millones de jóvenes indocumentados, según cifras actualizadas por el Instituto de política migratoria (*Migration Policy Institute, MPI*). De ellos, 1,2 millones calificarían inmediatamente, y el resto calificaría en un futuro próximo, al cumplir con los criterios de edad—los solicitantes deben tener 15 años o más. El MPI predice que Texas podría ser el hogar de aproximadamente 210.000 jóvenes en estas condiciones.

Líderes locales están alabando la medida, pero reconocen que es sólo un paso hacia una solución permanente, en un sistema disfuncional de inmigración.

Chacín dijo que es importante que el público entienda lo que esta política *no* es: una amnistía—no es un camino a la ciudadanía o estado legal; una solución—es temporal y se dirige sólo a una pequeña parte de los indocumentados; o un abuso de poder—órdenes ejecutivos se remontan varias décadas, y la discreción del fiscal es un principio jurídico practicado por las autoridades en todos los niveles.

El padre Esteban Jasso, T.O.R., párroco de *Todos los santos (All Saints)*, al norte de Fort Worth, dijo que la oferta no es perfecta, pero dará un alivio muy necesario hasta que Washington implemente una reforma migratoria integral y justa, que ofrezca caminos a la ciudadanía para una población que es “una bendición para nosotros”.

Durante los últimos 18 años, el padre Jasso ha convivido con un sinnúmero de familias jóvenes indocumentadas en su parroquia, principalmente hispana, y ha llegado a conocer a más de unos pocos “soñadores”, o *DREAMers*. Dijo que viven con la preocupación de tener un miembro de la

familia deportado, o de ser deportados ellos mismos. Sobresalen en la escuela y la universidad, aunque pocos pueden acudir a universidades privadas o estatales, ya que no califican para ayuda financiera federal. Algunos de los que se han graduado consiguen trabajos que pagan por la izquierda, y para los cuales están sobre-calificados—no pueden utilizar sus títulos por estar indocumentados.

“Ellos viven aquí; vienen de familias buenas y sólidas. Y cuando me refiero a estos chicos—ellos son buenos”, el Padre Jasso exclamó, destacando su participación en grupos de jóvenes y asistencia a la iglesia.

El concejal del Distrito 2 de Fort Worth, Sal Espino, dijo que el cambio de política podría haber llegado mucho antes, pero que estaba complacido que beneficiaría “a estos jóvenes que, por causas ajenas, fueron traídos a este país y realmente crecieron como estadounidenses”.

“Me sentí profundamente conmovido por la acción del presidente, y creo que los jóvenes que reciban esta oportunidad no van a fallar: van a tomar ventaja en términos de la contribución que harán a nuestra sociedad”, dijo el parroquiano veterano de *Todos los santos*, quien está cumpliendo su cuarto mandato en el Concejo Municipal (*City Council*).

El cambio de política permitiría a los “soñadores” obtener licencias de conducir, encontrar trabajo para costear sus estudios universitarios, contribuir a la economía familiar y—en el caso de los graduados universitarios—poder utilizar sus licenciaturas para obtener trabajos que ofrezcan seguro médico y otros beneficios, explicaron Chacín y Espino.

Abundan todavía preguntas sobre DACA—estas serán gestionadas principalmente por el Servicio de ciudadanía e inmigración de los Estados Unidos, o *U.S. Citizenship and Immigration Services* (USCIS por sus siglas en inglés). El procedimiento no estará totalmente en su lugar hasta por lo menos el 15 de agosto, dijo Chacín.

Según el USCIS, el período de aplicación no se abrirá, y las formas e instrucciones detalladas no serán publicadas, hasta entonces. El costo será \$465. Al publicar esta edición, USCIS todavía no había detallado cuáles documentos específicos serán necesarios para probar el cumplimiento de los criterios para DACA.

En un reporte publicado a principios de agosto, el USCIS indicó que solicitantes deben someterse a verificaciones de antecedentes penales; sin embargo, dicha información no será compartida con *Inmigración y Aduanas (Immigration and Customs Enforcement or ICE)* ni con *Aduanas y Protección Fronteriza (Customs and Border Protection or CBP)* para propósitos legales de inmigración. Si una solicitud es denegada, el

CONTINÚA EN LA PRÓXIMA PÁGINA

El mandato de HHS es acerca de la libertad religiosa, dice el panel

INDIANAPOLIS (CNS) — “LA LUCHA DEBIDO AL MANDATO FEDERAL DE ANTICONCEPTIVOS NO SE TRATA DEL CONTROL ARTIFICIAL DE LA NATALIDAD NI DE UN DEBATE teológico o moral sobre los métodos anticonceptivos”, sino que se trata de una “violación sin precedentes de la libertad de religión” por parte del gobierno, dijo un profesor de jurisprudencia el 21 de junio.

Todos “deberían estar preocupados por esta política”, sin importar su opinión de los anticonceptivos ni su opinión de los grupos religiosos y otros que luchan contra el mandato, dijo Carter Snead.

Él fue uno de los tres oradores en un panel durante la Conferencia anual de medios católicos, realizada del 20 al 22 de junio en Indianápolis. Es profesor de Jurisprudencia en la Universidad Notre Dame y director del Center for Ethics and Culture de la escuela.

A Snead se le unieron Rita Joyce, abogada civil y canónica, que es asesora general de la Diócesis de Pittsburgh y presidenta de la Canon Law Society of America, y Michael Scaperlanda, decano asociado para asuntos académicos del Colegio de jurisprudencia de la Universidad de Oklahoma.

Snead proveyó un panorama general del mandato y la estrecha exención religiosa a este y cómo ambos se redactaron. También enfrentó críticos que afirman que la oposición de los obispos estadounidenses al mandato es impulsada por política.

Emitido por el Departamento de salud y servicios humanos (HHS), el mandato federal requiere que la mayoría de los patronos religiosos provean cobertura gratuita de anticoncepción, esterilización y abortivos en el seguro de sus empleados.

Para estar exenta, una organización religiosa tiene que tener “la inculcación de valores religiosos como su propósito”; primordialmente emplear “personas que

comparten sus principios religiosos”; primeramente servir “a personas que comparten sus principios religiosos”; y ser una organización sin fines de lucro bajo secciones específicas del Código de rentas internas.

Scaperlanda dio una perspectiva histórica sobre la libertad de religión, así como otros ejemplos contemporáneos de violaciones gubernamentales de la libertad de religión. Señaló que a través de los siglos, “Dios es y siempre ha sido un problema” para los gobiernos. “El poder odia rivales”, añadió.

Joyce habló de las demandas judiciales presentadas el 21 de mayo por 43 entidades católicas en 12 tribunales federales de distrito, así como aquellas presentadas separadamente por otras organizaciones y empleadores individuales interesados. Hasta mediados de junio, dijo, 56 entidades son demandantes en 23 demandas individuales. Joyce también explicó que el camino por delante es uno largo para las demandas, señalando varias fechas límites para ambos, demandantes y tribunales, en las distintas jurisdicciones.

“Ni siquiera llegaremos al corazón de lo que presentamos durante muchos meses de camino”, señaló.

Snead expresó desacuerdo con los críticos de la respuesta de los obispos al mandato y con aquellos que dicen que había “prisa” para presentar demandas.

La Ley para la protección del paciente y la atención a precio módico fue firmada en marzo del 2010 por el presidente Barack Obama.

El 1º de agosto de 2011 la secretaria de HHS, Kathleen Sebelius, esbozó el mandato y la estrecha exención religiosa de cuatro puntos al mandato de anticonceptivos.

En enero de este año, “mucho alboroto” de parte de los católicos “de derecha, izquierda y centro”,



Foto por Joan Kurkowski-Gillen / North Texas Catholic

Una mujer no identificada sostiene un cartel en soporte durante una asamblea. Defiende la libertad religiosa, en el exterior del Fritz G. Lanham Federal Building el 23 de marzo de este año. El mitin fue uno de cerca de 140 en todo el país ese día para protestar el mandato del HHS que requiere todos los empleadores, que incluye empresarios religiosos, proporcionar anticonceptivos, esterilización y abortivos en sus seguros de salud.

dijo Snead, Sebelius anunció que la administración Obama no cambiaría su opinión sobre el mandato, “y que nuestra mejor esperanza era un Puerto seguro de un año, durante el cual cada uno podría figurar cómo cumplirá”.

Dijo que cuando Obama anunció recientemente su acción ejecutiva para detener las deportaciones de jóvenes que están ilegalmente en Estados Unidos, los obispos estadounidenses apoyaron la movida, lo cual “hace una mentira el hecho que los obispos sean simplemente una rama del Partido Republicano”.

CONTINUADO DE LA PÁGINA ANTERIOR

solicitante no será referido al ICE o CBP si su récord está limpio y no representa una amenaza para la seguridad pública.

Chacín dijo que Caridades Católicas está reforzando su personal de servicios de inmigración, ya que espera una avalancha de aplicaciones. Dijo que la organización no lucrativa también está buscando voluntarios para ayudar a los solicitantes a preparar y reunir los documentos necesarios antes de aplicar. Es más, están brindando asistencia a las parroquias ayudando a solicitantes en la preparación de documentos requeridos y certificaciones.

Tanto Chacín como el Padre Jasso dijeron que todo solicitante debe comprobar las credenciales de trabajadores sin fines de lucro o abogados de inmigración, para asegurarse que están acreditados. Chacín dijo que solicitantes también deben evitar lugares que piden dinero con promesas de ponerlos de primeros en la fila. Aunque un abogado no es necesario, Chacín sugiere buscar la ayuda de un abogado o de una agencia sin fines de lucro para aclarar cualquier tipo de duda sobre el proceso. A la vez, solicitantes deben comenzar a recopilar documentos como registros médicos y escolares, expedientes académicos, diplomas de escuela secundaria, registros policiales, certificados de nacimiento, y declaraciones

de impuestos, o cualquier otro documento que pueda servir de evidencia para probar los criterios de DACA.

Añadió que es importante encontrar voceros que sean honestos y directos cuando detallan los riesgos involucrados en la aplicación.

Para más información, visite a www.uscis.gov/childhoodarrivals. Para obtener información sobre cómo evitar trampas, visite www.uscis.gov/avoidscams. Para ayuda o información sobre la solicitud de acción diferida, visite Servicios de inmigración de Caridades Católicas (Catholic Charities Immigration Services) de lunes a sábado, de 7:30 am a 4:30 pm, en 249 W. Thornhill Drive, Fort Worth, o el sitio web www.ccdofw.org/immigrationservices.

BUSCANDO EL CAMINO DE DIOS VOCACIONES



Con el crecimiento y desarrollo de nuestra ciudad y de la diócesis *una combinación dinámica de hombres y mujeres fortalecerá nuestra identidad católica*

Por el padre Isaac Orozco
director de vocaciones

Desde hace algunos años la *Diócesis de Fort Worth* ha estado pasando por un periodo de transformación, reorganización y renovación. Hemos experimentado un crecimiento espectacular, nuestra oficina de catequesis se ha adaptado a la nueva evangelización y las vocaciones al sacerdocio han mostrado una tendencia a personas más jóvenes. Hay excepciones a cada una de estas declaraciones, pero el patrón emergente revela una mayor participación del pueblo de Dios en una diócesis que ha alcanzado la madurez. Con esta transformación, reorganización y renovación vienen los dolores que son parte normal del proceso de crecimiento, pero también van surgiendo diversos indicios del plan de salvación personal que Dios tiene para nosotros. Para aquellos que tienen ojos para ver y oídos para escuchar, Dios le ha sonreído a su pueblo y nos anima, aun cuando pasamos a través de una serie de ataques a nuestra identidad católica.

Con cada etapa de desarrollo, tanto en un individuo como en una organización, vienen tiempos de decisiones. Aquello que nos ha servido bien en el pasado puede no servir nuestros propósitos en el futuro, y por lo tanto, con el crecimiento podemos encontrar nuevas situaciones que pidan atención, evaluación y nuestra participación. Nuestros seminaristas diocesanos ya no suman entre 12 y 16, como lo fue cuando entré al seminario en el año 1998.

Para mi sorpresa, me encuentro más a menudo con saludables, vibrantes, generosos, talentosos y humildes jóvenes preguntando acerca de una posible vocación al sacerdocio, ya sea para una congregación religiosa o para la *Diócesis de Fort Worth*. Poco a poco van llegando los nombres de individuos a la oficina de vocaciones pidiendo información sobre cómo manejar sus profundos deseos de conocer a Cristo y servir a su Iglesia con magnanimidad. ¿Quién no se impresiona con esto?

En este momento estoy reflexionando sobre la mejor manera de preservar y fomentar estas preguntas que

me hacen, de una manera que respete el plan de Dios. Curiosamente, parece que los planes de Dios significan que tengo que refrescar mis conocimientos sobre la crianza de los hijos. Justo el otro día, un joven de 15 años de edad me detuvo en la sacristía para decirme que él podría tener una vocación. El hecho del asunto es que él es uno entre muchos y yo no estoy seguro de cómo responder, ya que la *Oficina de vocaciones* en la actualidad se ocupa de los jóvenes que tienen 18 años o más. Entonces, ¿qué significa esto? Esto significa que si quiero hacer la voluntad de Dios, entonces tengo que colaborar con los padres, las parroquias, y los sacerdotes para responder adecuadamente a la situación. Esto requiere que yo desarrolle más plenamente mi identidad como padre, acompañando a aquellos jóvenes que están descubriendo lo que significa ser hombre, católico y ciudadano.

En la medida en que sirvo al obispo y lo represento en el área de las vocaciones, además de supervisar a los que ya están formalmente en el proceso de discernimiento, también

debo contar con la cooperación de todo el pueblo de Dios. El privilegio de este ministerio está por diversas razones en el centro del plan de Dios, y me siento especialmente privilegiado al tener la oportunidad de promover las vocaciones de la mujer en la Iglesia. Donde quiera que encontremos a Cristo, no encontramos solamente al sacerdocio masculino; encontramos al mismo tiempo la presencia de santas mujeres cuya sabiduría, talentos, sueños, determinación e intuición complementan y perfeccionan en los hombres lo que significa ser un hombre.

La belleza de este momento particular de la historia es que hemos viajado lo suficiente como para saber que una combinación dinámica de hombres y mujeres sólo puede ayudar a fortalecer la identidad católica mientras nos transformamos, respondemos al mundo contemporáneo, y renovamos nuestro compromiso con Jesucristo.

Fe, servicio, caridad claves para evangelización, dice texto sinodal

CIUDAD DEL VATICANO (CNS)—Los católicos que actúan como si la fe no tuviera nada que ver con la vida cotidiana, y los que ven una estructura eclesial que es más burocracia que servicio, son dos impedimentos en la capacidad de la Iglesia de proclamar la fe en Jesús, dice el documento de trabajo para el próximo sínodo de obispos del mundo.

“Cada una de las acciones de la Iglesia tiene un carácter esencial evangelizador y nunca deben ser separadas de la obligación de ayudar a otros a encontrar a Cristo en la fe”, dice el documento que guiará el trabajo del sínodo.

El Papa Benedicto XVI escogió como tema del sínodo, programado del 7 al 28 de octubre,

“La nueva evangelización para la transmisión de la fe cristiana”.

El documento de trabajo, emitido el 19 de junio, dice que los obispos y otros participantes sinodales se enfocarán en la fe en Jesús como el corazón de la evangelización; cómo los cambios en el mundo impactan la creencia y la práctica de la fe; cómo la liturgia, la catequesis y la actividad caritativa traen o deben traer la gente a la fe; y un vistazo a las formas particulares en que los católicos evangelizan y educan a la gente en la fe.

La nueva evangelización, este dice, “también implicará la valentía de denunciar las infidelidades y los escándalos” dentro de la Iglesia y “reconocer

faltas mientras se continúa dando testimonio de Jesucristo”.

El Papa Benedicto XVI hizo un llamado a que el sínodo responda a una situación donde, “debido a la falta de fe, varias Iglesias particulares están viendo un declive en la práctica sacramental y cristiana entre los fieles, al punto que algunos miembros hasta pueden ser llamados ‘no creyentes’”, dice el documento.

Durante el sínodo la Iglesia también marcará el 50 aniversario de la apertura del *Concilio Vaticano Segundo*, así como el lanzamiento del *Año de la Fe*, llamado por el Papa Benedicto XVI para energizar a los católicos a promover un conocimiento más profundo de los principios esenciales de la fe.



Photo Courtesy of Claude Platte
A skilled aviator, who learned to fly through the Civilian Pilot Training Program (CPTP) at Tuskegee Institute, Claude Platte continued to serve his country after World War II.



Photo Courtesy of Claude Platte
Platte served as squadron commander after enlisting in the U.S. Army Air Force Pilot Training Program. After training pilots during the war, he became the first black officer to be trained and commissioned in the newly reopened U.S. Air Force Pilot Training Program at Randolph Air Force Base. He was promoted to the rank of captain, serving his country as an Air Force pilot for 18 years.



Photo by Jerry Circelli / North Texas Catholic
Dedicated parishioners of Our Mother of Mercy, Claude and Erma Platte each earned the parish's 2012 Genesis Award earlier this year.

A lifetime of soaring to great heights

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1941 to 1945, he trained more than 400 pilots.

Through skill and determination, the black aviators disproved, beyond a doubt, a myth promulgated by a 1925 U.S. Army War College Study that blacks lacked the intelligence, ambition, and courage to serve in combat. And they shot down the notion that blacks were not capable of flying complicated military aircraft.

According to the National World War II Museum, the Tuskegee Airmen flew more than 15,000 sorties. They flew patrol and attack missions for the 12th Air Force before being reassigned to the 15th Air Force to escort B-17 and B-24 heavy bombers, according to a museum summary of the airmen's activities. Bomber crews frequently requested to be escorted by the "Red Tails," a nickname given to the Tuskegee Airmen for the distinctive red marking on the tails of their fighter planes.

And the request for those aviators was for good reason. According to the National Museum of the U.S. Air Force, the Tuskegee Airmen of the 332nd Fighter Group shot down 112 enemy aircraft, destroyed another 150 on the ground, and knocked out 600 enemy railroad cars. Over the sea, they sank a destroyer, and 40 boats and barges.

The aviation skill the airmen possessed was further evidenced when they met up with the best fighting forces of the formidable German Luftwaffe near the end of the war. According to the Air Force Museum, the airmen, flying in propeller-driven P-51 Mustangs, were escorting bombers on a 1,600-mile round-trip mission from their base in Italy to Berlin when they encountered 25 German Messerschmitt Me262's — the first operational jet

fighters in the world. The Red Tails lost only one plane in the skirmish, but shot down three enemy jets and damaged five others, according to historical accounts.

While Platte is proud of the accomplishments of the Tuskegee Airmen and his role in training pilots, it was his passion for flying and teaching others that motivated him. It was that same passion that made him seemingly immune to racial slurs and inequalities faced by blacks in the segregated military. Platte always kept a higher power and loftier goals in mind. He remained confident in his faith and God-given abilities in the face of adversity.

"Actually I never did think about it too much. The only thing I was concerned about was the opportunity to fly. I was more wrapped up in the opportunity I had been given, than everything we had to go through."

After the war, Platte volunteered to serve his country once again. He became the first black officer to be trained and commissioned in the newly reopened U.S. Air Force Pilot Training Program at Randolph Air Force Base, near San Antonio. He was promoted to the rank of captain, serving his country as an Air Force pilot for the next 18 years.

Retired from Bell Helicopter, Platte stays active at Our Mother of Mercy Church and with Tuskegee Airman International (TAI). In his honor, TAI established the Claude R. Platte DFW Chapter to perpetuate the legacy of the Tuskegee Airmen and to help minority youth pursue post-secondary education and careers in the aerospace industry. Platte has remained active talking at schools and at special events to encourage youth to stay healthy, get a good education, and follow their dreams, so they will be ready when their "Tuske-

gee" opportunity arrives.

Platte has received numerous medals for his service, but one of the nation's greatest honors came in 2007, when he and other Tuskegee Airmen were recognized with the Congressional Medal of Honor. It is the highest civilian award presented by the U.S. Congress, which recognized the airmen collectively for their "unique military record, which inspired revolutionary reform in the Armed Forces."

Although Platte could not attend ceremonies in Washington, D.C., because of an illness at the time, he cherishes the honor. He and other Tuskegee Airmen received bronze replica medals, with the original gold medal placed at the Smithsonian Institution.

Platte also received an honorary Doctor of Public Service from his alma mater, Tuskegee University.

One of the most recent awards came from Our Mother of Mercy, where the captain and his wife, Erma, were recognized for top honors in 2012. Claude was named Genesis Man of the Year, and Erma was declared Genesis Woman of the Year. The award honored the couple for their outstanding service to Our Mother of Mercy and the church community.

Our Mother of Mercy's pastor, Father Jerome Ledoux, SVD, said the recognition was well deserved. The Plattes, he said, have remained dedicated to the Catholic Church and have been an inspiration to parishioners, not only in their their dedication to God, but in constantly helping and encouraging others. "They are looked up to as beacons — beacons of living history, beacons of faith, trust, hope, and love in a world where there is not enough of those qualities."

GOOD NEWSMAKER

A lifetime of soaring to great heights

Our Mother of Mercy altar server Claude Platte's dream would later take flight on wings of faith and determination as a Tuskegee Airman and beyond

By Jerry Circelli / Correspondent

CLAUDE PLATTE, ONE OF THE LEGENDARY TUSKEGEE AIRMEN who soared to great heights to break U.S. military color barriers, has always been one to quietly follow his convictions and push the envelope to reach his goals.

Long before he took wing with the military to serve our nation, Platte developed a curiosity, he said, "to see what was on the other side of the boundary, outside my area."

Now age 91, Platte was just a boy in the 1920s, growing up in South Fort Worth, when he began to learn the difference between imposed restrictions and physical limitations. His first, self-taught lesson occurred in the city where he clearly recalled signs designating two separate water fountains for area residents. One was labeled "White" and the other "Colored."

As he stood in line for a sip of water, Platte witnessed a light-skinned child skipping ahead of him and taking a drink out of the "Colored" fountain. The child's mother scolded the youngster severely for it.

"I couldn't understand why she would treat him that way," Platte said. "I wondered, 'What's different about the water?' So, I just had to see what the difference was."

When the lines cleared and he was sure no one was looking, Platte approached the "White" fountain, put his mouth to it, and drank.

"And my biggest surprise, my biggest lesson," said Platte, "was that the water was really the same. I didn't know why I had always thought they were different. I began to really see



Photo by Jerry Circelli / North Texas Catholic

Captain Claude Platte in his Tuskegee Airmen red blazer, reminiscent of the red highlights on the tails the aviators' aircraft. A model of a P-51 Mustang, one of the airplanes used by the legendary pilots, hangs in Platte's home. Platte taught more than 400 Tuskegee Airmen how to fly.

what they meant by 'segregation.' ... I thought about that for a long time. It changed my life."

The experience would teach Platte to keep his head up. Once he did, it was as if God had sent an angel from above to set dreams and ambitions soaring for this faithful altar boy at Our Mother of Mercy Church in Fort Worth, the diocese's only historically African-American parish.

A short time after the water fountain experience whetted his appetite to explore the world around him, a second incident occurred that would shape his life. While playing

outside his boyhood home, the loud roar of an engine from above drew his gaze skyward.

"It was an airplane and it was flying really low," Platte recalled. "I could see the pilot clearly. He was looking all over. It just struck me. I wanted to fly an airplane, too, so I could see how people lived outside of a segregated area."

The youngster's early passion for airplanes would get him in trouble with his parents when he was missing for most of a day. The fact was, Platte had been following his dreams. He walked more than eight miles, one way, from his South Fort Worth

home all the way to Meacham Field on the far North Side of Fort Worth to watch airplanes take off and land. Though he said he faced "the worst whipping of my life," on his return, Platte came away determined to one day pilot an airplane. "Those days really set the tone for my life," he said.

Platte's desire to learn more about flying machines and to actually take flight would eventually lead him from Fort Worth to Tuskegee, Alabama, to study engineering at Tuskegee Institute. Platte also entered the school's newly formed Civilian Pilot Training Program (CPTP). Sponsored by the U.S. government, the program was developed to increase the number of civilian pilots as part of the nation's military preparedness before World War II.

At Tuskegee, Platte earned licenses to be a certified private pilot, commercial pilot, and flight instructor. He also became a part of history as one of the early members of the Tuskegee Airmen — an elite group of black pilots serving the U.S. Army Air Force during World War II.

Platte would play a key role in the new program's success as a flight instructor. During the war years,

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