



NEWSMAGAZINE North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth Vol. 29 No. 5 September / October 2013



Three Million worshippers crowd Rio's Copacabana Beach for World Youth Day Closing Mass

Among them were
young Catholics
from the Diocese
of Fort Worth



**Father Khoi Tran and
Father James Wilcox were
ordained to the priesthood
June 29 at Vietnamese
Martyrs Church
Read about the event and
their vocational stories
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Once again we're reminded of those things that won't get funding if we don't all pull together. Buildings won't get repaired; youth ministries won't get funded; seminarians' expenses won't get paid. The goal is \$3 million.

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MAIN PICTURE: Pilgrims crowd Copacabana Beach as Pope Francis celebrates the closing Mass of World Youth Day July 28 in Rio de Janeiro. During the service the pope commissioned an estimated 3 million people in attendance to become missionaries without borders. (CNS photo/Paulo Whitaker, Reuters)

CORNER PICTURE LOWER RIGHT: Pilgrims from the Diocese of Fort Worth pose in front of the world-famous Christ the Redeemer statue shortly after arriving in Rio de Janeiro on Monday, July 22. (Photo courtesy of Randall Labio)

CORNER PICTURE LOWER LEFT: Archbishop Gustavo Garcia-Siller ordains Khoi Tran and James Wilcox to the priesthood in the ordination Mass, June 29, at Vietnamese Martyrs Church in Arlington. (NTC/Kathy Cribari Hamer)



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Fr. Jonathan is the new director of Vocations for the diocese, and the story of how he himself came to be a Catholic priest is one of a lifetime-long calling. Pretty fascinating.

North Texas Catholic

NEWSMAGAZINE



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Sometime soon the Diocese of Fort Worth will have a new bishop!

Counting up the U.S. dioceses that have been without a bishop the longest, it won't be long before the *Apostolic Nuncio* in Washington announces a new bishop for Fort Worth. Though no one knows the time or a name, the anticipation is growing.

Having just read Patrick Foley's biography about the first bishop of Texas, Bishop Jean-Marie Odin (*Missionary Bishop, Jean-Marie Odin in Galveston and New Orleans*), I've developed a deeper appreciation for the hard work that is involved in leading a diocese.

Bishop Odin's circumstances were exceptionally difficult. Texas was very much mission territory in the same sense that we would think of missionary lands in modern times.

Conditions were primitive, travel was undertaken at great risk. Only someone highly motivated to spread the Gospel would be willing to undergo such hardships.

Much of his travel was undertaken to be able to knit together the farflung pieces of his diocese, the entire state of Texas. Having watched Bishop Kevin Vann as he sought to make all the churches in the 28 counties of our large diocese feel connected to the rest of the Church, I can see many similarities between the work of a missionary bishop and a modern bishop.

Bishop Odin had on occasion to seek alliances with civil government to get back property the Republic of Texas had taken from the Catholic Church. He had to lobby the legislature for the most basic of rights, the right of the Church to its own property.

Today bishops must lead their people in making sure Catholic beliefs are able to be expressed in the public square in health-care, immigration, protecting human life, funding for the poor.

It seems no matter how much things change, they remain quite similar.

As a frontier bishop, Bishop Odin had to rally the people of God to be well formed in their faith; he had to make sure there were adequate clergy to serve the people's spiritual and sacramental needs, travelling all over Europe, if necessary, to bring in new workers to tend the people of God.

I've watched our bishops for 25 years pursue the same goals. It's always hard to serve an evergrowing Catholic population.

Pray for our new bishop. The work remains difficult, the hours long and arduous. Whoever he is, pray for him.

Jeff Hensley
Editor

CLERGY ASSIGNMENTS FOR THE DIOCESE OF FORT WORTH

REV. JUAN GUERRERO, CORC, upon presentation by the Regional Director of the Confraternity of the Operarios of the Reign of Christ, is assigned as Parochial Administrator of Holy Name of Jesus Parish, Fort Worth, effective Feb. 1, 2013.

REV. JOSEPH ORLOWSKI, FSSSP, upon presentation by the District Superior, is assigned as Chaplain of The College of Saints John Fisher and Thomas More, Fort Worth, effective March 7, 2013.

REV. JOHN KARANJA, SAC, upon presentation by his religious superior, is assigned as Parochial Vicar of St. Stephen Parish, Weatherford, effective March 26, 2013.

REV. JOSHUA WHITFIELD, upon the recommendation of the Ordinary of the Personal Ordinariate of the Chair of St. Peter, is assigned to the Diocese of Dallas from Pastor of St. Mary the Virgin Parish, Arlington, effective March 31, 2013.

REV. TIMOTHY PERKINS, upon presentation of the Ordinary of the Personal Ordinariate of the Chair of St. Peter, is assigned as Parochial Administrator of St. Mary the Virgin, Arlington, effective April 1, 2013.

REV. GERARD MARY ANYANWU is returning to the diocese from April through October, 2013, and is assigned as a Supply Priest, effective April 1, 2013.

REV. ALBERT HAASE, OFM, upon presentation by his religious superior, is assigned as a Supply Priest, effective April 3, 2013. He will be in residence at St. Francis Village, Crowley.

REV. E. THOMAS WIGGINTON has retired as Pastor of St. Paul the Apostle Parish, Fort Worth, effective April 8, 2013. Father Wigginton will live with his sister in West Fort Worth.

REV. JACOB ALVARES, SAC, has returned to his province in India, from Pastor of St. John the Baptizer Parish, Bridgeport; St. Mary Parish, Jacksboro; and Assumption of the Blessed Virgin Mary Parish, Decatur, effective April 11, 2013.

REV. EMMANUEL LEWIS has returned to his diocese from Priest in Residence at Holy Cross Parish, The Colony, effective April 15, 2013.

REV. HECTOR MAGALLON, CORC, upon presentation by the Regional Director of the Confraternity of the Operarios of the Reign of Christ, is assigned as Parochial Vicar of Holy Name of Jesus Parish, Fort Worth, effective April 17, 2013.

REV. JOHN ANTONY PERIKOMALAYIL, HGN, upon presentation by his Religious Superior, is assigned as Sacramental Priest at Sacred Heart Parish, Seymour; St. Joseph Parish, Rhineland; St. Mary of the Assumption Parish, Megargel; and Santa Rosa Parish, Knox City, effective May 1, 2013.

REV. REEHAN SOOAI ANTONY, SAC, upon presentation of his Religious Superior, is assigned

as Parochial Vicar of St. John the Baptist Parish, Bridgeport; St. Mary Parish, Jacksboro; and Assumption of the Blessed Virgin Mary Parish, Decatur, effective May 19, 2013.

REV. ANH TRAN has resigned as Pastor of St. Francis of Assisi Parish, Grapevine, for medical reasons, effective May 29, 2013.

REV. LUIS RUNDE, OFM, has returned to his province from Sacramental Priest at Sacred Heart of Jesus Parish, Breckenridge, and Jesus of Nazareth Parish, Albany, effective May 31, 2013.

REV. THOMAS D'SOUZA, SAC, upon presentation by his Religious Superior, from Priest in Residence at Our Lady of Lourdes Parish, Mineral Wells, and St. Francis of Assisi Parish, Graford, is assigned as Parochial Administrator of St. John the Baptizer Parish Bridgeport; St. Mary Parish, Jacksboro; and Assumption of the Blessed Virgin Mary Parish, Decatur, effective June 1, 2013.

REV. KARL SCHILKEN is assigned as Parochial Administrator of St. Paul Parish, Fort Worth, from his studies in Canon Law at Catholic University in Washington, D.C., effective June 1, 2013.

BROTHER AUGUSTINE LIEB, TOR, upon presentation by his Religious Superior, is assigned as Transitional Deacon of St. Andrew Parish, Fort Worth, effective June 1, 2013.

REV. AUGUSTINE NGUYEN, CMC, upon presentation of his Religious Superior, is assigned as Parochial Vicar of Vietnamese Martyrs Parish, Arlington, effective June 1, 2013.

REV. JONATHAN WALLIS from Director of Catechesis for the Diocese of Fort Worth is assigned as Vocations Director of the Diocese of Fort Worth, without prejudice to his assignment as Sacramental Priest at St. Rita Parish, Ranger; St. Francis Xavier Parish, Eastland; Holy Rosary Parish, Cisco; and St. John Parish, Strawn, effective June 12, 2013.

REV. CARMEN MELE, OP, is assigned Interim Director of the Department of Catechesis of the Diocese of Fort Worth, in addition to his role as Director of Hispanic Adult Catechesis and the Blessed John Paul II Institute, effective June 12, 2013.

REV. GERALD GORDON, TOR, from St. Andrew Parish, Fort Worth, is being assigned by his Religious Superior to Franciscan University of Steubenville, Ohio, effective June 30, 2013.

REV. DOMINIC HONG NGHIA, CMC, will return to his province in Missouri, from Parochial Vicar of Vietnamese Martyrs, Arlington, effective July 28, 2013.

REV. DOMINIC ROAN NGUYEN, CMC, upon presentation by his religious superior, is assigned as Parochial Vicar of Vietnamese Martyrs Parish,

Arlington, effective July 28, 2013.

REV. RAY MCDANIEL, from Pastor of St. Peter the Apostle Parish, Lindsay, is assigned Parochial Administrator of St. Philip the Apostle Parish, Lewisville, effective Aug. 1, 2013.

REV. PHILIP PETTA, from Parochial Vicar of St. Matthew Parish, Arlington, is assigned Parochial Administrator of St. Peter Parish, Lindsay, effective Aug. 1, 2013.

REV. JOHN STASIOWSKI retired as Pastor of St. Philip the Apostle Parish, Lewisville, effective Aug. 1, 2013.

REV. JAMES FLYNN, from Pastor of St. Thomas Aquinas Parish, Pilot Point, is assigned as Parochial Administrator of St. Francis of Assisi Parish, Grapevine, effective Aug. 1, 2013.

REV. THOMAS KENNEDY, from Pastor of Holy Angels Parish, Clifton, and Our Lady of Guadalupe Parish, Morgan, is assigned as Parochial Administrator of St. Thomas Aquinas Parish, Pilot Point, effective Aug. 1, 2013.

REV. ISAAC OROZCO, from Director of Vocations, Diocese of Fort Worth, is assigned as Parochial Administrator of Holy Angels Parish, Clifton, and Our Lady of Guadalupe Parish, Morgan, effective Aug. 1, 2013.

REV. MICHAEL MOLONEY, from Parochial Vicar of St. Patrick Cathedral Parish, Fort Worth, is assigned as Parochial Vicar of Sacred Heart Parish, Wichita Falls; St. Mary Parish, Windthorst; and St. Boniface Parish, Scotland, effective Aug. 1, 2013.

REV. FERNANDO PRECIADO, from Parochial Vicar of Sacred Heart Parish, Wichita Falls; St. Mary Parish, Windthorst; and St. Boniface Church, Scotland, is assigned as Parochial Administrator of Sacred Heart of Jesus Parish, Breckenridge, and Jesus of Nazareth Parish, Albany, effective Aug. 1, 2013.

REV. ALBERT FRANCIS KANJIRATHUMKAL, HGN, from Sacramental Priest of Sacred Heart Parish, Seymour, and St. Mary of the Assumption Parish, Megargel, is assigned as Parochial Vicar of St. Patrick Cathedral Parish, Fort Worth, effective Aug. 1, 2013.

REV. CRUZ MANUEL HOLGUIN, from Parochial Vicar of Immaculate Conception Parish, Denton, is assigned as Parochial Vicar of St. Matthew Parish, Arlington, effective Aug. 1, 2013.

REV. JAMES WILCOX, upon ordination to the priesthood, is assigned as Parochial Vicar of St. John the Apostle Parish, North Richland Hills, effective Aug. 1, 2013.

REV. KHOI TRAN, upon ordination to the priesthood, is assigned as Parochial Vicar of Immaculate Conception Parish, Denton, effective Aug. 1, 2013.

DCYC draws 1,500, focuses on Year of Faith



Photo courtesy of Fort Worth Serra Club
Fr. Agustino Torres, CFR, presents at DCYC.

By Jacqueline Burkepile
Correspondent

More than a thousand youth from across the Diocese of Fort Worth united to “open the door of faith” at the 17th annual Diocesan Catholic Youth Conference July 12-14 at the DFW Hyatt Regency Hotel. With more than 1,500 youth and adult leaders present, DCYC focused on the Year of Faith, inviting middle school and high school students to open their hearts to the Lord through singing, dancing, workshops, prayer, and the sacraments.

During a keynote presentation Saturday morning, Father Agustino Torres, CFR, said that Jesus must be “real” in our hearts. He invited youth to reflect on Jesus’ resurrection and on how it changes their lives.

Fr. Torres also focused on God’s saving plan. He assured the youth that they were created for a purpose: to fulfill God’s mission in their lives and to draw souls to Jesus.

“I’m a poor sinner, but they came up to me and said, ‘I felt like God was speaking to me.’ And he is!” Fr. Torres told the NTC, adding that it was “amazing” to be able to be used by God.

Seventh-grader Isabella Thies explained how she hopes to live what she learned at the conference. “DCYC helped me with my relationship with God because they make it fun to grow spiritually and get closer in your church,” she said. “I think I’m going to go to adoration more and just spend more time worshipping.”

DIOCESAN, LOCAL & STATE NEWSBRIEFS

DFW Airport interfaith senior chaplain has audience with Pope Francis



Photo by courtesy of DFW Airport Interfaith Chaplaincy

The Rev. D.D. Hayes, an ordained bishop of several non-denominational congregations who also oversees the DFW Airport Interfaith Chaplaincy, presented Pope Francis with a DFW Airport paperweight during a June 19 audience in St. Peter’s Square. Rev. Hayes also gave Pope Francis a handmade rosary crafted by Marge Wick, a former employee of the chaplaincy program, who belongs to St. Ann Catholic Church in Coppell. When Rev. Hayes asked Pope Francis to bless a cross and several medallions for friends, the pontiff placed his hands over the minister’s and said a prayer over the items. “I’m not Catholic, but I know he has a love of people and is reaching across the aisle to people of other religions,” Rev. Hayes said. “His message in St. Peter’s Square was about unity and how we all need to follow Christ.”

Knights raise over \$38K to help cover medical expenses for member’s son

EDITOR’S NOTE: This story is adapted from a press release from Knights of Columbus Council 12553.

At 15 years of age, Weston Luke has endured roughly 50 surgeries due to the chronic gastrointestinal and respiratory maladies he’s carried since birth. He and his mother are constantly flying between their home in Texas and the hospital in Ohio where he receives specialized medical treatment.

“A common thing everyone says is that they pray for us. That is comforting and reassuring as we face these hard times,” said Weston’s father, Ben.

What keeps the family going is their faith in God and the support they receive from family, friends, and Ben’s fellow Knights of Columbus from St. Mark Council 12553 in Denton.

On July 13, the council sponsored a

benefit clay shoot and auction at Fossil Pointe Sporting Grounds in Decatur. Each of the shooting stations was sponsored by charitable donors, as well as the main room where lunch was served.

Dozens of Knights helped to organize and manage the event, with help from Boy Scout Troop 65, Weston’s troop. Eighteen Scouts and their leaders served lunch and cleaned as a way to show support for their fellow Scout, who despite his illness is a First Class Scout.

An auction was held to raise additional funds. Though Weston couldn’t attend because he was receiving treatment in Ohio, his father and two brothers thanked the donors and volunteers.

Days after the event, donations continued to pour in, and when the final count was held, the council had raised \$38,200 for the Luke family.

SSMNs celebrate 150 years serving in North America

Sister Mary Merdian, provincial superior of the Western Province of the Sisters of St. Mary of Namur, based in Fort Worth, recently announced the beginning of a Year of Celebration and Thanksgiving for the 150 years that the sisters have served in North America.

Banners were hung on the Motherhouse building on Shaw Street to initiate the Year, with the theme “Gratitude for the past, Hope for the present, Vision for the future.”

The sisters are planning a liturgy and reception at St. Patrick Cathedral in Fort Worth Nov. 16. They are also maintaining a Facebook page to keep supporters updated on other events scheduled during the year-long celebration. It can be accessed at: www.facebook.com/ssmnwesternprovince.

The order, founded in Belgium in 1819, planned to send a small band of missionary sisters to the U.S. to assist Jesuit missionary Father Pierre Jean DeSmet, with his work among native peoples in St. Louis. Before departure plans could be finalized, the Civil War broke out, making it impossible for those plans to materialize. Still determined to be missionaries in America, five sisters, from four different European countries, responded to an invitation from the bishop of Buffalo, New York, and started a school there in September 1863.

Ten years later, three sisters were sent to Texas, responding to a call from the second bishop of Texas, Claude Dubuis. Their initial efforts in Waco quickly spread through the northern parts of Texas, and by 1905, the sisters had begun schools in Sherman, Denison, Fort Worth, Dallas, and Wichita Falls.

The international congregation — serving today in nine countries — currently numbers 172 sisters and oblates in North America, including the Canadian, Eastern, and Western provinces. Members are engaged in prayer and ministries including education, administrative and pastoral ministry, social work, spiritual counseling, and work with immigrants and refugees.

Pope clears the way for the canonizations of John Paul II, John XXIII

By Cindy Wooden
Catholic News Service

VATICAN CITY — Pope Francis signed a decree clearing the way for the canonizations of Blessed John Paul II and John XXIII, even in the absence of a second miracle attributed to Blessed John's intercession.

After Pope Francis met July 5 with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, the Vatican published a list of decrees the pope approved related to Blessed John Paul's canonization and 11 other sainthood causes.

Publishing the decrees, the Vatican also said, "The supreme pontiff approved the favorable votes of the ordinary session of the cardinal- and bishop-fathers regarding the canonization of Blessed John XXIII (Angelo Giuseppe Roncalli) and has decided to convoke a consistory that will also involve the canonization of Blessed John Paul II."

Normally, after a pope signs a decree recognizing the miracle needed for a canonization, the pope consults with cardinals around the world and calls a consistory — a gathering attended by any cardinal who wants to and is able to attend — where those present voice their support for the pope's decision to proclaim a new saint.

A date for a canonization ceremony is announced formally only during or immediately after the consistory.

The cardinals and archbishops who are members of the saints' congregation met at the Vatican July 2 and voted in favor of the pope recognizing as a miracle the healing of Floribeth Mora Diaz, a Costa Rican who was suffering from a brain aneurysm and recovered after prayers through the intercession of Blessed John Paul. He was beatified in 2011 after Sister Marie-Simon-Pierre



CNS file photo / Paul Haring

Blessed John XXIII's painting is seen in a museum dedicated to him in his home of *Sotto il Monte Giovanni XXIII*, Italy.

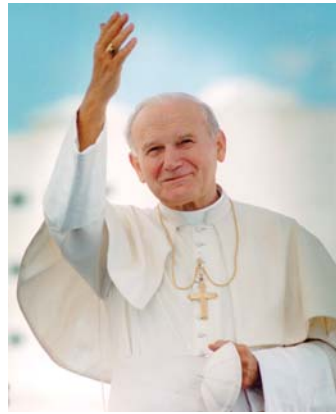
of the Little Sisters of the Catholic Motherhood attributed being cured from Parkinson's disease to his intercession.

The congregation members, according to news reports, also looked at the cause of Blessed John and voted to ask Pope Francis to canonize him without requiring a miracle. According to Church rules — established by the pope and subject to changes by him — a miracle is needed after beatification to make a candidate eligible for canonization.

Father Paolo Molinari, SJ, the longtime head of the College of Postulators — or promoters of sainthood causes — has explained that in the sainthood process, miracles are "the confirmation by God of a judgment made by human beings" that the candidate really is in heaven.

Fr. Molinari also said that for decades theologians have explored the possibility that such a confirmation could come by means other than someone experiencing a physical healing. For instance, Victoire Rasoamanarivo in Madagascar was beatified in 1989 after accepting as a miracle when a wind-swept brush fire stopped at the edge of a village whose inhabitants invoked her intercession.

Announcing the decision about



CNS photo / Joe Rinkus Jr.

Blessed John Paul II is pictured here arriving in Miami for the start of his 1987 trip to the United States.

Blessed John's cause, Vatican spokesman Father Federico Lombardi, SJ, said the movement in the late pope's cause does not indicate a general change in Church policy.

The members of the Congre-

gation for Saints' Causes "have expressed their hope, and the Holy Father has accepted it," Fr. Lombardi said. If Pope Francis "had any doubts, we wouldn't be here" announcing the consistory to approve Blessed John's canonization.

"As we all know very well, John XXIII is a person beloved in the Church. We are in the 50th anniversary year of the opening of the Second Vatican Council, which he convoked. And I think none of us has any doubts about John XXIII's virtues," the spokesman said. "So, the Holy Father is looking toward his canonization."

John XXIII was beatified in 2000 after Sister Caterina Capitani of the Daughters of Charity attributed her healing from dying from complications following stomach surgery to his intercession.

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In first encyclical, pope celebrates faith as the light of human life

By Francis X. Rocca
Catholic News Service

VATICAN CITY—Pope Francis' first encyclical, *Lumen Fidei* (*The Light of Faith*), is a celebration of Christian faith as the guiding light of a "successful and fruitful life," inspiring social action as well as devotion to God, and illuminating "every aspect of human existence," including philosophy and the natural sciences.

The document, released July 5, completes a series of encyclicals on the three "theological virtues," following Pope Benedict XVI's *Deus Caritas Est* (*God is Love*) (2005) on love and *Spe Salvi* (*Hope Saves*) (2007) on hope. Publication of the encyclical was one of the most awaited events of the Year of Faith which began in October 2012.

Pope Benedict "had almost completed a first draft of an encyclical on faith" before his retirement in February 2013, Pope Francis writes, adding that "I have taken up his fine work and added a few contributions of my own."

Commentators will likely differ in attributing specific passages, but the document clearly recalls the writings of Pope Benedict in its extensive treatment of the dialogue between faith and reason and its many citations of St. Augustine, not to mention references to Friedrich Nietzsche and Fyodor Dostoyevsky.

On other hand, warnings of the dangers of idolatry, Gnosticism and Pharisaism, a closing prayer to Mary as the "perfect icon of faith," and a section on the relevance of faith to earthly justice and peace echo themes that Pope Francis has already made signatures of his young pontificate.

Lumen Fidei begins with a brief survey of the biblical history of faith, starting with God's call to Abraham to leave his land — "the beginning of an exodus which points him to an uncertain future" — and God's promise that Abraham will be "father of a great nation."

The Bible also illustrates how men and women break faith with God by worshipping substitutes for him.

"Idols exist, we begin to see, as a pretext for setting ourselves at the center of reality and worshipping the work of our own hands," the pope writes. "Once man has lost the fundamental orientation which unifies his existence, he breaks down into the multiplicity of his desires ... Idolatry, then, is always polytheism, an aimless passing from one lord to another."

Pope Francis sees another way of turning from God in the Pharisees' belief that salvation is

possible through good works alone.

"Those who live this way, who want to be the source of their own righteousness, find that the latter is soon depleted and that they are unable even to keep the law," the pope writes. "Salvation by faith means recognizing the primacy of God's gift."

Faith finds its fulfillment in the life, death, and resurrection of Jesus Christ, he writes. By virtue of his humanity, Jesus is both the object of faith and the ultimate model and mediator for all believers.

"Christ is not simply the one in whom we believe," Pope Francis writes. "He is also the one with whom we are united precisely in order to believe. Faith does not merely gaze at Jesus, but sees things as Jesus himself sees them, with his own eyes: it is a participation in his way of seeing."

This participation means that faith inevitably makes a Christian part of Christ's mystical body, the Church. "By its very nature, faith is open to the 'we' of the Church; it always takes place within her communion," the pope writes.

The Church transmits the faith across time "through an unbroken chain of witnesses," allowing us to "see the face of Jesus," Pope Francis writes. "As a service to the unity of faith and its integral transmission, the Lord gave his Church the gift of apostolic succession."

Accordingly, members of the hierarchy stand as the authoritative teachers of the contents of Christian faith. The "magisterium of the pope and the bishops in communion with him," the pope writes, "ensures our contact with the primordial source and thus provides the certainty of attaining to the word of Christ in all its integrity."

Yet faith in its fullness is more than doctrine, Pope Francis writes; it is "the new light born of an encounter with the true God, a light which touches us at the core of our being and engages our minds, wills, and emotions, opening us to relationships lived in communion."

Thus the primary means of transmitting faith is not a book or a homily, but the sacraments, especially baptism and the Eucharist, which "communicate an incarnate memory, linked to the times and places of our lives, linked to all our senses; in them the whole person is engaged as a member of a living subject and part of a network of communitarian relationships."

The belief that the "Son of God took on our flesh" and "entered our human history" also leads Christians "to live our lives in this world with ever greater commitment and intensity," he writes.

For faith, Pope Francis writes, truth is not

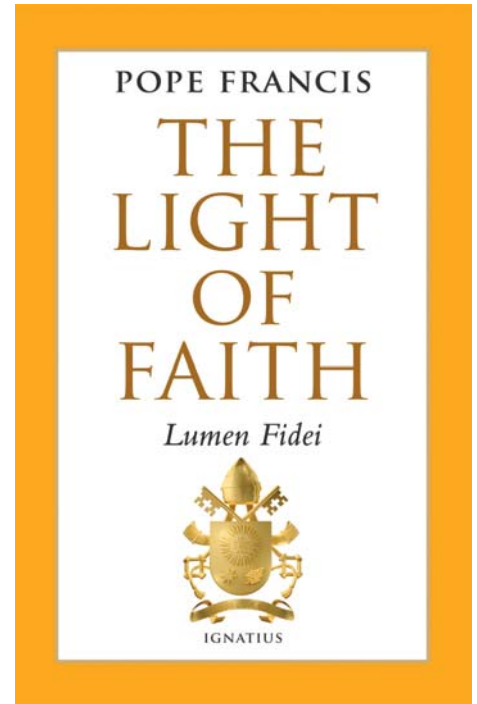


Image courtesy of Ignatius Press
Ignatius Press released a hardcover, high-quality edition of *Lumen Fidei* in August.

attainable through autonomous reason alone but requires love, a "relational way of viewing the world, which then becomes a form of shared knowledge, vision through the eyes of another and a shared vision of all that exists."

By affirming the "inherent order" and harmony of the material world, and "by stimulating wonder before the profound mystery of creation," Christian faith encourages scientific research, while dispelling the philosophical relativism that has produced a "crisis of truth in our age."

Faith also inspires respect for the natural environment, by allowing believers to "discern in it a grammar written by the hand of God and a dwelling place entrusted to our protection and care."

According to Pope Francis, faith has proven itself essential to the promotion of "justice, law, and peace," by contrast with failed modern ideologies that also claimed those goals.

"Modernity sought to build a universal brotherhood based on equality," he writes, "yet we gradually came to realize that this brotherhood, lacking a common reference to a common father as its ultimate foundation, cannot endure.

"We need to return to the true basis of brotherhood," the pope writes. "Faith teaches us to see that every man and woman represents a blessing for me, that the light of God's face shines on me through the faces of my brothers and sisters."

CATHOLIC SCHOOLS

More Catholic schools transitioning to a president / principal model

By **Joan Kurkowski-Gillen**
Correspondent

The complex job of managing, improving, and promoting Catholic education just got a little easier at St. John the Apostle School. Beginning this year, the kindergarten through eighth grade campus in North Richland Hills will adopt the president/principal model. It's a strategy that divides multiple administrative roles and responsibilities between two individuals.

Amy Felton, former assistant principal, was named principal for the 2013-14 academic year. David Dean, an experienced Catholic school administrator from

Plaquemines, Louisiana, will join St. John as president.

U.S. Catholic secondary schools have used the president/principal model for 25 years, and it is becoming more common in Catholic elementary/middle schools, according to diocesan School Superintendent Don Miller. In the Diocese of Fort Worth, Nolan Catholic and Cassata High Schools have employed a principal and president for more than 10 years.

Last year, Holy Trinity and Our Mother of Mercy Schools experimented with the model and will continue to use it. The diocese is encouraging other schools in the diocese to consider the idea.

The job of a Catholic school principal has become increasingly complex, Miller points out.

"Many people who rise to the position of principal do so because they're good teachers interested in curriculum, or they like dealing with kids and parents but they lack other skills," he explains. "They haven't been prepared as fundraisers, marketers, and business professionals."

Successful Catholic schools in today's world rely on that expertise. The president/principal model allows one administrator (the president) to focus on the overall direction of the school, while the other (the principal) manages the day-to-day operation of the educa-


tional program.

"Another way to look at it is the president is the chief executive officer and the principal is the chief operating officer," Miller said.

A school's president handles the finances, development, strategic planning, marketing, and grant writing. He or she also deals with community relations. The principal's chief focus is the students, teachers, and parents and how they relate to academic programs.

Both the president and principal share responsibility for the Catholic identity of the school and the spiritual leadership of the faculty and staff.

CONTINUED ON NEXT PAGE



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Twenty percent of the Catholic schools in the diocese currently use the model, and the superintendent expects that number to increase. The addition of a president to the administrative team can eliminate the need for an assistant principal.

"It's not an extra position but a more defined division of responsibilities," the superintendent continued.

St. John's principal hopes implementing the president/principal model and the relocation of North Richland Hills' city hall near the campus will help the school grow.

"The city is moving its offices right behind us," Felton explains. "So this is going to allow Mr. Dean, our new president, to create a great relationship with the city. People will know we are here and that will build our school up."

The new organizational structure is working at Our Mother of Mercy, where Michael Barks was appointed school president last June.

Erin Vader is the school's principal.

"I'm in charge of public relations, fundraising, enrollment, and those types of things," he explains. "Advertising for enrollment is key to the success of the school, so I work on those strategies quite a bit."

Barks' efforts to increase enrollment, find sponsorships, and communicate with the nearby community takes a lot of pressure off the principal.

"I think it's very helpful in that way," he adds. "It's always better to have two people when there are so many facets to take care of in education."

More parishioners from Our Mother of Mercy are volunteering at the school and an overall increase in support is noticeable. Barks, who graduated from Catholic elementary and secondary schools in Virginia, is optimistic about the future of Our Mother of Mercy School.

"Part of my job is giving people innovative ideas on how to pay for an education in difficult times," he says.

CATHOLIC CHARITIES



NTC Photo / Juan Guajardo
Rick Kubes, former vice president of Kubes Jewelers in Fort Worth, poses with Rachel Roberts, coordinator of Catholic Charities' Noche de Fiesta fundraiser on July 16 at Catholic Charities main campus.

Noche de Fiesta shoots for \$535K

Rick Kubes laughs when he recalls that he started helping out in the family business at age 6. Recently retired, he admits that some wondered how he'd occupy himself after a lifetime at Kubes Jewelers of Fort Worth, which is owned and operated by three generations of family members.

Kubes knew that he didn't want to spend time just working on his golf game, he says. "I realized that my passion was for service, for helping out in the community. Because of my involvement with Catholic Charities, I'm able to pursue this passion, and to feel like I'm making a positive impact," says Kubes. "It doesn't get any better than that."

Rachel Roberts, coordinator of Catholic Charities Fort Worth's (CCFW) annual Noche de Fiesta fundraiser, calls Kubes' support for the agency a "tremendous form of advocacy. He has brought in hundreds of volunteers, partners, and participants in our events, especially through Noche de Fiesta, which now raises over half a million dollars a year in support for our 43 programs."

Roberts notes that Kubes Jewelers is the presenting sponsor for Noche de Fiesta, now in its 21st year. "They offered to serve as presenting sponsors for five consecutive years, and this is the third year of that sponsorship.

This is a tremendous source of financial support for the event, and here we have Rick sharing his time with us, as well. He helps with the planning process and in obtaining donations of auction items. It's truly humbling to witness this level of commitment."

Catholic Charities has always been special to his family, says Kubes. "My parents, Joe and Rita Kubes, raised their eight children with tremendous faith. Catholic Charities has always been my mother's favorite charity, so we feel like we are honoring her and my dad, who passed away eight years ago, when we support this wonderful organization."

Noche de Fiesta will be held Saturday, Aug. 24, at the Omni Fort Worth Hotel at 1300 Houston St. in downtown Fort Worth, with registration beginning at 6 p.m. Organizers expect approximately 800 participants and hope to raise \$535,000 at this year's event, says Roberts.

"I get so excited about Catholic Charities, because, like our own business, it is run with passion, with integrity, and with respect for everyone," says Kubes. "I'm grateful for the opportunity to be involved."

For more information about Noche de Fiesta, visit www.ccdofw.org or call 817-534-0814.

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New El Paso bishop sees a diocese 'deeply committed to Catholic faith'

By Andy Sparke
Editor, *Rio Grande Catholic*
Diocese of El Paso

EL PASO (CNS) — Bishop Mark J. Seitz promised to lead his flock into a new century characterized by the New Evangelization as he was installed bishop of the nearly 100-year-old Diocese of El Paso.

In a homily presented in both English and Spanish, Bishop Seitz addressed more than 4,000 people who attended the installation Mass at the El Paso Convention and Performing Arts Center July 9.

He promised to listen for the voice of the Lord in the words of the priests, the deacons, the laity “and the voices of the poor, for I am sure he will speak through them.”

“I will have confidence in the voice of Holy Father Francis and the magisterium of the Church,” he said.

Monsignor Jean-François Lantheaume, charge d'affaires at the apostolic nunciature in Washington, read the message from Pope Francis relieving Bishop Seitz of his duties as auxiliary bishop of Dallas and appointing him the sixth bishop of El Paso. His appointment was announced May 6.

San Antonio Archbishop Gustavo Garcia-Siller conducted the installation rite.

In his homily, Bishop Seitz recounted his visits to parts of the El Paso Diocese in the time since his appointment was announced and said, “I can see the diocese is deeply committed to the Catholic faith.”

Noting that the city of El Paso derives its name from *El Paso del Norte*, “the pass of the north” traveled by early Spanish explorers and missionaries, he said it has long been a beacon for “refugees and immi-

Bishop Mark J. Seitz delivers the homily July 9 during the Mass for his installation as the sixth bishop of the Diocese of El Paso in the El Paso Convention and Performing Arts Center.

CNS photo / Christ Chavez, Rio Grande Catholic



grants, people so dear to the Lord.”

Next March, the Diocese of El Paso will mark the 100th anniversary of its founding by Pope Pius X. Made up of 10 counties covering 26,700 square miles in the western tip of Texas between New Mexico and Mexico, the diocese has a Catholic population of more than 650,000.

Bishop Seitz told those gathered for his installation, “I will call you

to open a new chapter in the history of the diocese in this new century.”

“The world needs the testimony of faith now more than ever,” he said. “This is the time for the new evangelization.”

Bishop Seitz replaces Bishop Armando X. Ochoa, who was named to the Diocese of Fresno, California, in December 2011, while remaining apostolic administrator of El Paso.

Maronite priest with Texas ties to head Eparchy of Our Lady of Lebanon

ST. LOUIS (CNS) — Father Abdallah Zaidan, a Maronite priest with Texas ties, and rector of Our Lady of Mount Lebanon-St. Peter Maronite Cathedral in Los Angeles, was named by Pope Francis July 10 to replace Bishop Robert J. Shaheen as head of the Maronite Eparchy of Our Lady of Lebanon. While serving as pastor of St. George Maronite Parish in San Antonio, Fr. Zaidan helped establish Our Lady of Lebanon Maronite Parish in Lewisville in 1990, along with another mission in Houston. His episcopal ordination is set for Sept. 28 at the Shrine of Our Lady of Lebanon in Harissa, Lebanon.

Bishop-designate Zaidan said at a reception at the Maronite Pastoral Center in St. Louis July 12, that he was “humbled” by Pope Francis’ decision to name him bishop.

“I will strive to the best of my abilities to be the good shepherd following the example of Christ, the



CNS photo / Sid Hastings

Bishop-elect Abdallah Zaidan of the U.S. Maronite Eparchy of Our Lady of Lebanon is pictured July 12 at the Maronite Pastoral Center in St. Louis.

good shepherd,” he told the group in a prepared statement. “I promise to lay myself down at the service of the Church and even place my human weakness into his hands to remind myself of the need to be humble.”

Bishop-designate Zaidan said he has chosen the phrase “thy will be done” as his episcopal motto. “I promise to work hard, to reach out to all, to strengthen the weak and encourage the faithful to move forward the message of the New Evangelization, the message of love that is much needed in today’s world.”

Born in Kosaybe, Lebanon, Bishop-designate Zaidan was ordained a priest in 1981 and professed final vows as a member of the Maronite Lebanon Missionaries in 1984. He has been cathedral rector in Los Angeles since 1994.

Bishop-designate Zaidan received a licentiate in theology from Holy Spirit University in Kaslik, Lebanon, in 1986, and a license in philosophy in 1987.

After his ordination, then-Fr. Zaidan’s served as assistant rector of the minor seminary of the Ma-

ronite Missionaries, 1986-1988, and as assistant rector of Our Lady of Lebanon Cathedral in Brooklyn, 1988-1990.

From 1990 to 1994, he was pastor at St. George Maronite Church in San Antonio. In 1990, while pastor of St. George, Fr. Zaidan established Our Lady of Lebanon in Lewisville and Our Lady of the Cedars Parish in Houston.

The Eparchy of Our Lady of Lebanon, the equivalent of a diocese, extends across 34 states, ministering to 34,000 Maronite Catholics living in an area extending from the West Coast to Ohio, West Virginia, and Alabama. In 2002, the eparchy’s headquarters were relocated from Los Angeles to St. Louis. There are 45 parishes with priests in the Eparchy of Our Lady of Lebanon, one of two eparchies in the United States, with an additional seven missions without priests. The other is the Eparchy of St. Maron in Brooklyn, New York.

DIOCESE

Closing a year, but opening a faith-filled future

Bishop Cantú to speak at diocesan Year of Faith closing

Bishop Oscar Cantú of Las Cruces, New Mexico, will give the keynote addresses at the diocesan celebration of the closing of the Year of Faith. The bilingual event includes Holy Mass, at which Bishop Cantú will also preach. The celebration will be held at Most Blessed Sacrament Church on Sunday, Nov. 24.

The Year of Faith began Oct. 11, 2012, marking the 50th anniversary of the opening of the Second Vatican Council. In his statement announcing the holy year, then Pope Benedict XVI wrote: "We must rediscover a taste for feeding ourselves on the Word of God, faith-

fully handed down by the Church, and on the Bread of Life, offered as sustenance for his disciples." The diocesan closing will offer local Catholics a further opportunity to fulfill this goal.

The program begins at 3 p.m. Bishop Cantú will deliver his keynote in one language while speakers of the other language discuss Pope Francis' new encyclical *Lumen Fidei*. At 4:30, the arrangement will be reversed. Mass will begin at 5:30 and a reception will follow. More detailed information will be sent out to parishes.

Bishop Cantú was born in 1966, in Houston. He earned

his Bachelor of Arts degree from the University of Dallas and his licentiate and doctorate degrees from the University of St. Thomas (*Angelicum*) in Rome.

He was ordained a priest in 1994 for the Diocese of Galveston-Houston. In 2008 Bishop Cantú was ordained as an auxiliary bishop for the Archdiocese of San Antonio.



YEAR OF FAITH 2012
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This past February Bishop Cantú was installed as the second bishop of Las Cruces.

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John Paul II Institute to open six new sections

This September the John Paul II Institute, the diocesan lay ministry formation program, will begin its basic two-year curriculum in six sites throughout the diocese. Participants meet approximately six hours per month from September to June.

There will be new sections in English at Assumption of the Blessed Virgin Mary Parish in Decatur, meeting usually on the second Saturday of the month; the diocesan Catholic Center in Fort Worth, on every other Wednesday evening;

and through e-mail correspondence.

The John Paul II Institute operates with a large grant from Sharing in Ministry. Participants are asked to pay \$90 per year for tuition and their parishes, an additional \$90.

More information and registration forms are available on-line at www.fwdioc.org/pages/john-paul-2-institute-about, through e-mail by contacting lromo@fwdioc.org, or by calling 817-560-3300, ext. 317. Registration should be made before Sept. 1.

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

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- Or call the Sexual Abuse Hot-line (817) 560-2462 ext. 102 and ask for the moderator of the curia, Msgr. Stephen Berg

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DIOCESE

Cardinal Oscar Rodríguez to be keynote speaker at UDMC

Cardinal Oscar Andrés Rodríguez-Maradiaga, Archbishop of Tegucigalpa, Honduras, will be the keynote speaker for both the English and Spanish sessions at the seventh annual University of Dallas Ministry Conference (UDMC).

The UDMC, with the theme “Walking Together in Faith,” is co-sponsored by the Dioceses of Fort Worth and Dallas, and the UD School of Ministry, and will be held Oct. 25-26 at the Irving Convention Center, 500 W. Las Colinas Blvd., Irving.

The UDMC will have approximately 105 English sessions, 41 Spanish sessions, and four Vietnamese sessions.

“We are the largest annual ministry conference in the South, with more than 12 Texas and Louisiana dioceses represented,” said GERALYN REA, events special-

ist for the UD School of Ministry. “Our sessions cover a wide variety of topics, including theology, ministry, teaching, parish leadership, parenting, and social justice. We also welcome over 100 exhibitors and offer a liturgical art display, musical performances by Catholic artists, and multiple worship opportunities, including a closing Mass.”

Cardinal Rodríguez is one of the eight cardinals tasked with advising Pope Francis in reviewing *Pastor Bonus*, the apostolic constitution governing the Roman Curia. He joined the Salesians in 1961, and was ordained a priest in 1970. In 1978, he was named auxiliary bishop of Tegucigalpa, and was named archbishop in 1993. In 2001, Pope John Paul II made him the first cardinal from Honduras. He also serves as president of *Caritas Internationalis*. His keynote in English



CNS photo/Paul Haring
Cardinal Oscar Rodríguez

will be given Friday, Oct. 25, and in Spanish on Saturday, Oct. 26.

Author Leslie Morgan Steiner will give a plenary address in English Oct. 26. Steiner’s book, *Crazy Love*, a memoir of surviving domestic violence in her first marriage, is a *New York Times* bestseller. She is also editor of the anthology *Mommy Wars: Stay-at-home and career moms*

face off on their choices, their lives, their families.

Monsignor Eduardo Chávez, co-founder and rector of the Institute for Guadalupan Studies, and a canon of the Basilica of Our Lady of Guadalupe, will also give a plenary address in English Oct. 26, and in Spanish Oct. 25. Msgr. Chávez, who also co-authored *Our Lady of Guadalupe: Mother of the Civilization of Love* with Supreme Knight of Columbus Carl Anderson, will be speaking on Our Lady of Guadalupe as a model for evangelization.

Registration for the conference is currently open. The registration fee is \$55 for those who register by Sept. 25, \$75 for those who register between Sept. 26 and Oct. 11, and \$100 for on-site registration.

For more information about the conference, visit www.udallas.edu/udmc, or call 972-265-5811.

St. Francis de Sales program aims to train catechists to teach the faith

A new program designed to teach catechists not only the basics of the Catholic Church, but also how to teach it themselves, is coming to the Diocese of Fort Worth. The St. Francis de Sales Basic Catechist Formation Program will offer once-a-month classes from August this year through May 2014.

“It’s a new program aimed at helping catechists learn to teach the faith,” says Marlon De La Torre, diocesan director of Children’s Catechesis and Catechist Formation. “It’s something that’s been in the works for over a year.”

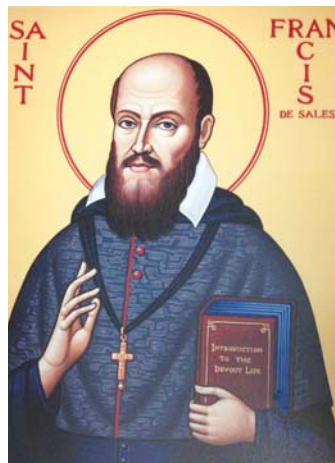
The program is named for St. Francis de Sales, patron saint of educators and teachers. As both a priest and later bishop of Geneva, Switzerland, then a Calvinist stronghold, his clear, simple, and gentle

preaching and writings of Catholic teaching brought many back to the Catholic Church.

“My hope is to form catechists in the faith or to help people who want to be effective witnesses in their parish communities,” said De La Torre, who is a great admirer of St. Francis de Sales.

“The goal is to empower faithful Catholics as catechists, and strengthen the Catholic identity of our parishes and programs.”

The program is also meant to propel those who complete it to go further if they wish. De La Torre said individuals can be trained in a specific pastoral ministry through the John Paul II Institute School of Lay Ministry, or eventually, obtain a bachelor’s or master’s degree in theology.



St. Francis de Sales

The program is being offered in English at St. Maria Goretti Parish in Arlington, and in Spanish at Our Lady of Guadalupe Parish in Fort Worth. Classes include topics such as “What is Catechetics?,” “Teaching

from the *Catechism*”; and “Teaching According to Age.”

For the time being, classes are only being offered at the two locations.

“The key was to start slow and not overextend ourselves,” De La Torre said, though he added he is open to meeting demands for more. “We wanted to start with one or two main sites and expand from there.”

De La Torre said that several pastors and parish directors of religious education have reached out to him and are looking forward to using the program to train not only parish employees, but also catechetical volunteers.

“It’s very positive that pastors are recognizing the need to have a well-informed staff that can teach the faithful,” he said.



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Parishioners form 40-foot tall letters spelling St. Mark for an aerial photo at the site where new church buildings will rise. (NTC/Mike McGee)

St. Mark breaks ground for new church — images Church as Body of Christ

By Michele Baker
Correspondent

Parishioners, priests, invited guests, and well-wishers from near and far gathered for the groundbreaking of the St. Mark Parish Activity Center Saturday, Aug. 3. Even temperatures creeping steadily higher couldn't dampen the spirits of the assembly celebrating a watershed moment in the parish's history.

Initially conceived as an intimate gathering of 50 to 100 people, organizers expanded the event when they received over 650 RSVP cards. The modest tent that was to cover the assembly became a refreshment station. Seating and sound equipment were brought in, and musicians were added to the festivities. And if that weren't enough, the 600 people gathered stood on 40-foot-by-140-foot letters that spelled out "St. Mark's" while an airplane took an aerial photo of the site.

Yet most striking even in the midst of the excitement surrounding an event years in the making, was the true spirit of Church manifested

in all those in attendance.

"We have a church on Pennsylvania Drive. We're leaving that church," said event Chairman Bret Curran. "We will have a church here on this site soon. But the most important Church is what's here. We are the Church. We are the Body of Christ."

To illustrate this important point, those invited to turn the ceremonial shovels for the groundbreaking included representatives of the parish's seminarians, teens, small children, founding members, building committee members, and newly-registered parishioners. Also breaking the ground were former pastor Father Tim Thompson; Diocesan Administrator Monsignor Stephen Berg; Peter Flynn, diocesan Vice Chancellor for Administrative Service; Peggy Krueger, mayor of Argyle; and several priests representing local clergy.

Situated on 28 acres of land in South Denton and bordering on the city of Argyle, the St. Mark Parish Activity Center will be the first of four buildings at the new site on the Northwest corner of the intersection of Crawford and John Paine Roads.

Eventually, a church and religious education buildings will be built.

"These things take time," Flynn said. "But the people of St. Mark's have been very patient, determined, and generous. They're a great group."

In fact, patience would be the most apt word to describe the journey the people of St. Mark have made over the past 20-plus years. Initially formed as a mission parish of Immaculate Conception Church in 1990, St. Mark became a separate parish in July 1995 with the late Father Eugene Sweeney, SM, as the founding pastor. Since then, the parish nearly quadrupled from 400 to nearly 1,600 families, literally outgrowing its space. Fortunately for them, Fr. Sweeney had taken a long view in terms of finances and planning for growth.

"One of the first things we did on the Finance Council was create a 'Burn the Note' campaign for our first building," said Mike Nieswiadomy of the building committee. "And in 2000 we did it. Then we started a capital campaign along with 'All Things Possible.'" By con-

tinuing to "pay the mortgage" even after they'd paid off their first building, their combined efforts provided the financial footing needed to move forward with a building project. But even with money in the bank, plans to expand their facilities were anything but straightforward.

With ground broken for the new Parish Activity Center, the old property on Pennsylvania Drive is being sold. While recognizing this as a bittersweet moment, since the old church was full of memories, speaker after speaker at the groundbreaking ceremony kept the focus on what makes Church.

Dennis Petit, Pastoral Council chairman, summed it up well when he referenced the daily readings leading up to Aug. 3. "In the book of *Exodus*, Moses encounters the burning bush and he's told to remove his sandals because he is on holy ground," Petit said. "Well, *this* is about to become Holy Ground. This is about us: the Body of Christ. We move forward as the Body of Christ, housing the Body, Blood, Soul, and Divinity of Christ."

Everyone from kids and moms and dads to former pastors, Msgr. Stephen Berg, and neighboring pastors gets into the shoveling (NTC/Mike McGee)



Cardinal Edwin O'Brien, Grand Master of the Equestrian Order of the Holy Sepulchre of Jerusalem, to lead Southwestern Lieutenancy's 2013 annual meeting and investiture

FORT WORTH, TEXAS – Cardinal Edwin O'Brien, Grand Master of the Equestrian Order of the Holy Sepulchre of Jerusalem, will travel from Vatican City to Fort Worth to lead the Order's Southwestern Lieutenancy's 2013 Annual Meeting and Investiture October 25–28.

The meeting and investiture will be held at the Omni Fort Worth Hotel, with Masses celebrated at St. Patrick Cathedral, Fort Worth's Our Lady of Guadalupe Church, and Vietnamese Martyrs Church in Arlington. This year's Investiture Mass will be celebrated Oct. 27, the feast of the Order's patroness, Our Lady Queen of Palestine. The purpose of investiture is to bring new members into the order.

About 1,000 Knights and Ladies of the Order will be in attendance, including Daniel Cardinal DiNardo archbishop of Galveston-Houston, who is the Grand Prior of the Southwestern Lieutenancy, numerous Bishops from across the four states of the lieutenancy (Arkansas, New Mexico, Oklahoma, and Texas), priests, religious, laity, and more than 140 new investees of the Order.

The purpose of the Order is to

strengthen the practice of Christian life among its members, to support through spiritual and financial means the works of the Catholic Church in the Holy Land, and to support the preservation and propagation of the Faith in those lands.

Annually, the Order's 23,000 members in 61 regional lieutenancies across the globe provide financial support to the Pope to be used on projects in the Holy Land ranging from church and school construction to humanitarian aid, and repairing and maintaining holy sites such as the Basilica of the Holy Sepulchre in Jerusalem, the site of Christ's crucifixion, burial, and resurrection.

Between 2001 and 2010, almost \$80 million was sent to the Holy Land.

The Order's Southwestern Lieutenancy of the United States is the largest in the U.S., and has consistently been ranked second of all lieutenancies world-wide in aid provided to the Holy Land. The only lieutenancy to contribute more than the Southwestern Lieutenancy is the Lieutenancy of Germany which receives funds through mandatory church taxes collected by the state.



The Equestrian Order of the Holy Sepulchre funds Catholic institutions operating in social services in the Holy Land, including Hogar Niño Jesus which serves handicapped abandoned or needy children. It was founded by the Sisters Servants of the Lord and the Virgin of Matará, a religious community of the Institute of the Incarnate Word.

In recent years the annual contribution of the Southwestern Lieutenancy has exceeded \$1 million per year.

The Order's history of protecting the faith, the Holy Sepulchre, and holy places extends back to the First Crusade and its French nobleman leader, Godfrey of Bouillon. Following the Crusades, the Order diminished in Jerusalem but lived on in priories across Europe. In the 14th Century, the Holy See paid the Egyptian Sultan to grant Franciscan Friars Minor the right to protect the Christian holy sites. In 1847, Pope Pius IX restored the Latin Patriarch of Jerusalem, modernized the Order, and placed it under the direct protec-

tion of the Holy See with a new charge: to uphold the works of the Patriarch, while preserving the spiritual duty of propagating the faith. This structure and mission survive today. The Order's headquarters are in Vatican City.

Cardinal O'Brien was appointed Grand Master of the Order by Pope Benedict XVI, March 15, 2012. He had previously held positions as fifteenth archbishop of Baltimore, seventh archbishop for the Military Services, and auxiliary bishop of New York. He was ordained to the priesthood by Cardinal Francis Spellman on May 29, 1965.

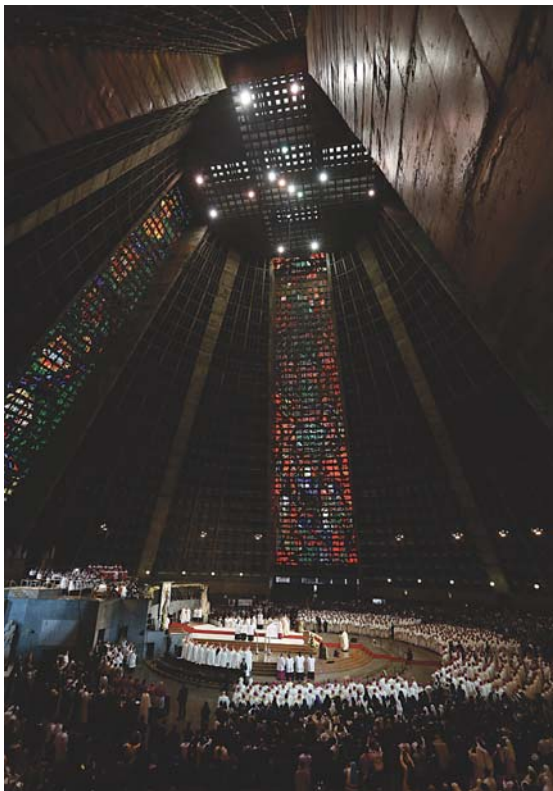
Model of a parish church, Stella Maris, being built with funds from the Order in Aqaba, Jordan, pictured in the 2012 edition of the EOHS magazine *AD*.



Building site in Rameh (Galilee) of the Latin Patriarchate high school. Funding of schools open to attendance by Christians and members of both the Jewish and Muslim faiths are among projects funded by the Equestrian Order of the Holy Sepulchre of Jerusalem.



LIGHTER & BRIGHTER



Pope Francis celebrates Mass with bishops, priests, religious and seminarians in the Cathedral of St. Sebastian in Rio de Janeiro July 27. The metropolitan cathedral rises up some 246 feet and can hold 20,000 people. This cruciform of light is what grasped Pope Francis' attention in the photo below. (CNS photo/Paul Haring)



Pope Francis looks up as he arrives to celebrate Mass with bishops, priests, religious, and seminarians in the Cathedral of St. Sebastian in Rio de Janeiro July 27. (CNS photo/Paul Haring)



Darien Arndorfer, 6, uses beads and string to create a rosary during Vacation Bible School Aug. 1 at St. Bernard School in Green Bay, Wisconsin. (CNS photo/Sam Lucero, THE COMPASS)



Cardinal Theodore E. McCarrick, retired archbishop of Washington, and Bishop Mark J. Seitz laugh together before Bishop Seitz was installed as the sixth bishop of the Diocese of El Paso, July 9 in the El Paso Convention and Performing Arts Center. (CNS photo/Christ Chavez, RIO GRANDE CATHOLIC)



World Youth Day pilgrims walk Copacabana beach at sunrise in Rio de Janeiro July 28. Following the tradition of World Youth Day, pilgrims camped out the night of the vigil to attend the event's closing Mass. (CNS photo/Tyler Orsburn)

Cross-Words

By Mark Simeroth

Across & Down:

- 1. Five books of Moses
- 2. Musical drama
- 3. Denote
- 4. Expanses
- 5. Severe

1	2	3	4	5
2				
3				
4				
5				

Umbert the Unborn by Gary Cangemi



The FLOCK by Jean Denton



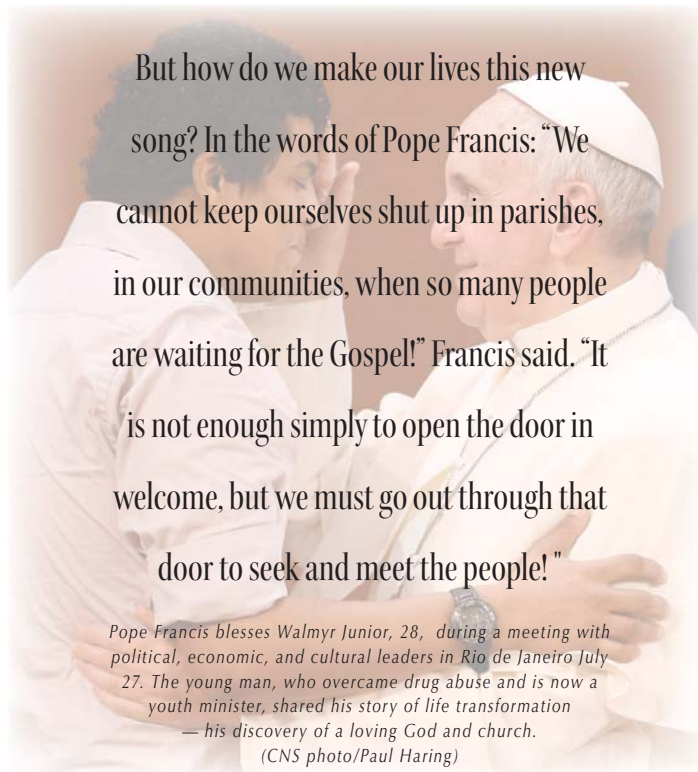
GROWING AS A CHRISTIAN

Pope Francis invites us all to 'sing a new song'

IT HAS BEEN SIX MONTHS SINCE JORGE MARIO BERGOGLIO BECAME THE FIRST POPE TO TAKE THE NAME FRANCIS, and what a six months it has been. From the early days of his papacy where the social media outlets were exploding with quotes from his daily Masses, shared videos, and pictures of seemingly his every move, and tales of his shunning the typical “royal treatment” that usually accompanies his new role in the Church. This past summer at World Youth Day in Rio de Janeiro was more of the same.

I did not get to attend personally, but I followed the pilgrims’ progress via Facebook and Twitter and tuned in to the Vigil Service and closing Mass. What a scene on the famed Copacabana Beach! There were an estimated 3 million people camping out on a beach... to see the Pope! It was such a powerful display of the faithful, of the young Church, of the magnetism of Pope Francis, of the uniting power of the Body of Christ.

Pope Francis did and said many things that have been commented on, but the thing that stands out in my mind was a passing phrase in his homily at the World Youth Day Mass. While reflecting on the Responsorial Psalm he said: “The opening words of the psalm that we proclaimed are: ‘Sing to the Lord a new song’ (*Psalm 95:1*). What is this new song? It does not consist of words; it is not a melody; it is the song of your life; it is allowing



But how do we make our lives this new song? In the words of Pope Francis: “We cannot keep ourselves shut up in parishes, in our communities, when so many people are waiting for the Gospel!” Francis said. “It is not enough simply to open the door in welcome, but we must go out through that door to seek and meet the people!”

Pope Francis blesses Walmyr Junior, 28, during a meeting with political, economic, and cultural leaders in Rio de Janeiro July 27. The young man, who overcame drug abuse and is now a youth minister, shared his story of life transformation — his discovery of a loving God and church. (CNS photo/Paul Haring)

our life to be identified with that of Jesus; it is sharing his sentiments, his thoughts, his actions. And the life of Jesus is a life for others. It is a life of service”

Wow, the new song we sing to the Lord is our life! A life lived for Jesus, a life imitating Jesus, a life that is directed at others, a life of service. That is a song I want to sing!

This message is so needed for the modern world. All too often the song of our lives is off key when compared to this challenge from Francis. We live for *our* advancement, *our* pleasure, *our* desires, *our* wants, *our* goals, *our* agendas, in short, for *ourselves*.

Jesus ushered in the Kingdom of God and commanded us

to spread it to the entire world. Not coincidentally “Go and make disciples of all nations” was the theme of World Youth Day 2013.

But how do we make our lives this new song? In the words of Pope Francis: “We cannot keep ourselves shut up in parishes, in our communities, when so many people are waiting for the Gospel!” Francis said. “It is not enough simply to open the door in welcome, but we must go out through that door to seek and meet the people!

If we do this right, he says, we will make a mess. “What is it that I expect as a consequence of World Youth Day? I want a mess. We knew that in Rio there would be great disorder, but I want



Jeff Hedglen is the Campus Minister at UTA and associate director of Young Adult Ministry for the diocese. He is also the primary convener of Camp Fort Worth’s many editions.

trouble in the dioceses! I want to see the church get closer to the people.

As I was reflecting on all I saw and heard with regard to World Youth Day, it became clear to me that Pope Francis took the stance of the iconic “Christ the Redeemer” statue that overlooks Rio de Janeiro: Arms open wide, simultaneously calling, healing, welcoming, and offering Himself for the pilgrims of World Youth Day.

But there is one huge difference between the statue and Francis. The pope is not immovable and concrete. He not only speaks the “set in stone” teachings of the Church, he animates them with his actions. Yes it is messy when he visits slums and jumps out of the pope-mobile to hug and pray over strangers, but the mess he creates inspires people to live what they believe. And living what we believe is what puts the tone in the note, the beat in the rhythm, and the meaning to the lyric of the song of our lives. So sing to the Lord the song of your life, and let the mess begin!

Some dwellings require a vocation

But Heaven welcomes all believers — with a song

By Kathy Cribari Hamer

THE SECOND BEST WAY TO WAKE UP IN THE MORNING IS SMILING. The best way is to wake up singing.

My husband, Larry, is a guy with signature cheerful ways — especially in the morning. His jolly nature encounters life with the spunk of a comedy writer, the finesse of an inspirational speaker, and the skill of a “Name that Tune” contestant.

Each morning, Larry meanders between kitchen and office singing, “Oh, my darlin’ Clementine...” or creating a humorous dichotomy, with “The Gambler” and “I’m Getting Married in the Morning.”

He likes to sing “Taste of Honey,” with “Ba-ba-ba-Buh-bum” lyrics, but his favorite is the “Andy Griffith Show” theme. “You have to whistle it,” Larry says, remembering how Andy and Opie whistled, carrying fishing poles.

Larry is a living jukebox, and our home is built with bricks and song. I am blessed to live there.

One time I jokingly told Bishop Vann I’d become a priest just to live in the house he lived in, next to St. Patrick’s Cathedral. The old house of red bricks is a treasure, with upstairs balcony, gorgeous windows, fabulous stairway. It is my dream home.

Never having been ordained, nor given birth to a bishop, I know I’ll never live there, not for a weekend or even a day. Hence, I volunteered to be a priest or whatever it took to get in the door.

The bishop and I were at an ordination rehearsal the day I made my observation, “Bishop Vann, is it too late to get on the ‘ordain women’ bandwagon? Because that’s the only way I can envision living in that gorgeous home.”

The bishop smiled (his eyes rolled) and took me on a full tour. I got to see inside the huge refrigerator and become acquainted with his player piano and vintage music rolls. I shall always remember that day. It was the closest thing to visiting the world’s best “bed and breakfast.” With musical entertainment.

Larry is a living jukebox, and our home is built with bricks and song. I am blessed to live there.

There are reasons I’ll never live in an ordinary rectory, much less a three-story one. I was born to be mother of five children, so my vocation is that, and I am delighted it is.

But, in my life as a Catholic journalist, there have been times I felt closely bonded to the priesthood. After participating in decades of ordinations, I’ve absorbed spiritual feelings from these men who spent their lives preparing for what God intended.

They studied philosophy and theology, reading volumes, where most of us absorbed no more than college survey courses. They bonded with the Lord the rest of us speak to in ways that are cursory by comparison.

I’ve been privileged to interview these men — most recently James Wilcox and Khoi Tran, before they were ordained. I came away yearning for what propelled them to their vocations.

Father James gave me a snapshot of his faith. He said, “You hate to think, ‘Oh my life is so great. Because it could be something else. We don’t know why our lives take particular paths and other people’s take different ones.”

“All we can do is listen to God and make sure He’s the one on the path with us. That has been with me through the whole discernment process. I’m excited to be a priest and to have the blessing of being a priest. That’s great and wonderful.

“But I’m excited equally, just to work with the people of God.”

Father Khoi shared the underpinnings of his faith: “Something my grandma taught me stuck in my mind. It was on the day she departed for the USA — a day I still regret in my life.

“She wanted to talk to me. I was young at that time, and wanted to play with my cousins. Grandma called for me, and I didn’t pay attention. Before she left she told me this: ‘Always remember you are poor, because when you are poor you will always need God. And you will always need other people.’

“That was the greatest lesson, that always sticks in my mind... Little did I know it was the last time I would ever talk to her, because she passed away when she got to America, nine months later.”

I love learning from my friends, the newest priests in our diocese.

As a Catholic, I have been privileged to grow, not just in the palm of God’s hand, but in the twinkle of his mind. He sheltered me, and gave me every possible blessing.

I may not have had a religious vocation, nor will I ever live in the bishop’s house. But I live in the best home of all, with a joyful husband, who today woke me with “You Are My Sunshine.”

I also live with knowledge of what I can be if I follow Jesus.

This is what I try to do: Follow Him step by step. And brick by brick. If I do those two things, I will end up in my real dream home, in Heaven.

And oh! There will be singing.



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.

Really living *The Gospel of Life*

(whoops)

By Anne McGuire

I WALKED BRISKLY INTO MY CO-WORKER'S OFFICE TO DROP OFF SOME PAPERS before going about the rest of my day. Her elderly husband was there with her, but I didn't stop to say hello before continuing with my objective. They were on their way out the door; I was merely concerned with carrying out my task. I barely acknowledged his presence, if at all.

As I finished my business with her, he looked at me and called me out for not greeting him. Although he was teasing, the accuracy of his point struck me and continues to nudge my conscience, even as I think about the event days later.

How often do I see people — even look them in the face — but not acknowledge their presence? Whether this stems from my own insecurity, laziness, or any other reason, the effect is the same: I am failing to step outside of myself and recognize with wonder the person in front of me, who was created by God and is now held in existence by his love. As Pope Benedict said in his homily at the beginning of his pontificate, “Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary.” Do I treat the people I encounter each day according to this truth? Do I acknowledge the dignity that each of us has, as one who is precious to God?

In *Evangelium Vitae* (*The Gospel of Life*), Pope John Paul II recognizes that, as a “people for lifewe need first of all to *foster*, in ourselves and in others, a *contemplative outlook*.” He goes on to say that “such an outlook arises from faith in the God of life, who has created every individual as a “wonder” and that “it is time...

It wasn't as though they were less worthy at the beginning of the semester of the reverence and honor to which Pope John Paul II called us. I just saw more clearly as time progressed.



with deep religious awe to rediscover the ability to *revere and honor every person*” (32).

When I studied abroad for a semester with about 160 other students from my college, I initially thought of many of them as strangers. Yet in time, I grew to be struck by the incredible richness and beauty of the individual people with whom I traveled, studied, and worshipped. They became three-dimensional as I learned about their families and shared experiences with them that the adventure of traveling provides. It wasn't as though they were less worthy at the beginning of the semester of the reverence and honor to which Pope John Paul II called us. I just saw more clearly as time progressed.

That experience taught me to appreciate the beauty – and humanity – of each person. Although I was given this moving experience with my fellow students over the course of getting to know them better, the

same outlook is due to all others, whether someone I only make eye contact with while walking through the grocery store or my best friend.

Both my encounter with my colleague's husband and the experience with my study abroad group encourage me to take the extra moment to pause and recognize the people the Lord places in front of me – even if only to send a smile in their direction as we pass each other in the hall. I am grateful for these reminders. I pray that the Lord will grant all of us the grace to really *see* the people He puts in our paths, and to look on them with Christ's loving gaze.

Anne McGuire is a staff assistant for the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. For more information on the bishops' pro-life activities, please visit www.usccb.org/prolife.

In the new atheists' meaning-less universe

Mother Theresa and the microbe have equal value — none

By David Mills

“IN THE MOST GENERAL TERMS HUMANISM IS THE IDEA THAT THE HUMAN ANIMAL IS THE SITE OF SOME KIND OF UNIQUE VALUE IN THE WORLD,” explains the English philosopher John Gray in his new book *The Silence of the Animals*. This idea that man is special is, he says, completely, utterly, totally wrong.

You are, in other words, of no more importance or value in the universe than your dog. Or the squirrels in the trees outside, or the mice in the basement, or the tiny one-celled creatures living in your drains and at the bottom of the bathroom trash bin. Mother Theresa? Equals a beagle. Your newborn baby? Same as a housefly.

You may say, “This guy can’t really mean that,” but he does. As he writes in the book, “In a strictly naturalistic view — one in which the world is taken on its own terms, without reference to a Creator or any spiritual realm — there is no hierarchy of value with humans somewhere near the top. There are simply multifarious animals, each with its own needs. “Human uniqueness is a myth inherited from religion, which humanists have recycled into science.”

His view of man follows directly from his view of the world. “The world is without meaning,” he believes. “There is nothing of substance in our world,” meaning nothing you can get your hands on and no place you can safely stand.

“Our lives are shaped by fictions,” he explains, meaning that man not only made up the God who created and loves the world but made up any other belief that life has a meaning and purpose. He’s just as hard on atheists as he is on Christians. We believe in the Easter bunny, they believe in the tooth fairy, but as the

To give him his due, [Gray] has a point. If the world is without meaning, as many of the older secularists believed, there’s no particular point to man. You aren’t any more important to the universe than your dog. If you and Spot get hit by a car and the medics treat Spot and not you, you have no reason to complain.

kids say, same difference. As far as Gray’s concerned, we’re all whistling past the graveyard.

In a recent column (not published in the *NTC*), we talked about the weird view that the idea of the self is an illusion.

The idea that man is an animal no different from any other animal is just as weird but even more popular in the circles of the sophisticated and secular. Gray was a professor at Oxford and also taught at Harvard and Yale. His new book was published in this country by a prestigious publisher. A reviewer in the English magazine *Literary Review* called it “a very important book, and, I believe, a great one which will in the future, if we have one, be read by wiser generations than ours.”

When I was growing up and reading Gray’s predecessors among the skeptics and secularists, the people who rejected religion always explained that they rejected it in defense of what they often called “human values.” Religion with its primitive and narrow view of things restricted and oppressed people, keeping them from being all they could be. Everyone would be happier if only they didn’t have to worry about God.

But the secularists I read all held a high view of man. They were what Gray dismisses as “humanists.” They held as strongly as Chris-

tians did the belief that man is the site of a unique value in the world. Nature had drawn a clear line between man and all the other animals, even the most intelligent. One of the revealing things about Gray is that he has a much, much lower view of man than they did. He invites us into a much darker world than the secularists of my childhood.

To give him his due, he has a point. If the world is without meaning, as many of the older secularists believed, there’s no particular point to man. You aren’t any more important to the universe than your dog. If you and Spot get hit by a car and the medics treat Spot and not you, you have no reason to complain.

Gray’s honesty provides another backdoor argument for Christianity. If you sense, as any sane person does, that man matters, that there’s something to man that separates him from the other animals, you will find that belief most secure among those who say every Sunday, “For us men and for our salvation . . .”

David Mills is the executive editor of FIRST THINGS (www.firstthings.com) and author of DISCOVERING MARY.

It takes faith in oneself to walk on water

And then only if we embrace God's plan for us

By Mary Regina Morrell

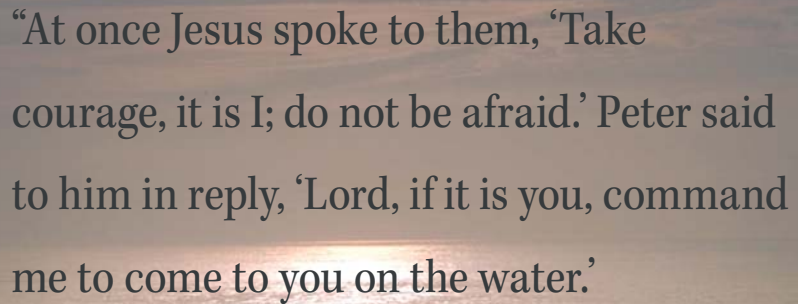
WHEN MY CHILDREN WERE YOUNG EACH OF THEM HAD A FAVORITE TV SHOW they would be content to watch over and over again. One of my youngest loved “Seabert the Seal,” an animated series about two young friends and an orphaned seal who band together to save other animals from harm. Today my son has the heart of an animal rescuer, fostering Great Danes, taking in strays both wild and tame and has entered the realm of all “Seaberts,” having earned a diving certification.

My youngest, I’m almost embarrassed to say, was enamored with “Conan the Barbarian.” This may well explain his fascination with stage fighting and fencing, both of which he had to learn while in drama school in NYC, and which he thoroughly enjoyed when cast in the role of Friar Tuck for the New York Renaissance Faire.

And then there was son number two, who would watch an early “Peter Pan” with Mary Martin day after day, and while he never seemed to develop a penchant for flying or pirates, I often thought he must have been unnerved a bit by the whole idea of Never Never Land, because he most certainly did not want to stay a child forever. Even in grammar school he always did his homework on time, went to bed early to be ready for the morning bus, saved his money and was completely self-sufficient before he went to college. In fact, his brothers delighted in calling him “the old man” when he was still in his twenties.

This son did, however, become a teacher of language arts, always impressing on his students the value of good literature and great stories, both reading them and writing them.

I was never really a fan of “Peter Pan,”



“At once Jesus spoke to them, ‘Take courage, it is I; do not be afraid.’ Peter said to him in reply, ‘Lord, if it is you, command me to come to you on the water.’”

but having returned to the story with an older and more experienced heart, I have uncovered a wealth of wisdom from the book’s author, J.M. Barrie, who wrote the gem, “The moment you doubt whether you can fly, you cease for ever to be able to do it.” Having read it again, I immediately thought of Peter the Apostle in a boat on the sea, and reframed Barrie’s words: The moment you doubt whether you can walk on water, you cease for ever to be able to do it.

Barrie’s quote seems to be addressing the power of believing in oneself, and certainly has graced any number of motivational posters over the years. But the depth of the truth about doubt can more fully be understood through the teaching of Scripture, through the story of Peter, and disciples terrified at the sight of Jesus walking on the water toward them in the storm.

“At once Jesus spoke to them, ‘Take courage, it is I; do not be afraid.’ Peter said to him in reply, ‘Lord, if it is you, command me to come to you on the water.’ He said, ‘Come.’ Peter got out of the boat and began to walk on the water toward Jesus. But when he saw how [strong] the wind was he became frightened; and, beginning to sink, he cried out, ‘Lord, save me!’ Immediately Jesus stretched out his hand and caught him, and said to him, ‘O you of little faith, why did you doubt?’”

“Take courage,” Jesus says first, because

he knows that fear is the root of doubt. With that assurance, Peter was able to walk on water because he first made sure it was what Jesus wanted him to do. Peter knew in his heart that there is no reason to fear when we are embracing God’s will for us. And even though Peter faltered in a moment of weakness, when his human nature gave in to fear, his faith spurred him to turn again to the Lord, who was there to save him, and who gave the disciples a unique opportunity to grow in faith when he asked, “Why did you doubt?”

I like to imagine that, when the winds died down, Jesus and the disciples sat in the boat and discussed this question — as we would do in faith-sharing sessions — each of them looking into their hearts to discern how fear had gotten the best of them. It would have been a time for learning that while faith in oneself is important, we cannot truly walk on water unless we first embrace God’s plan for us and have faith in Christ.

Mary Morrell is the managing editor of THE MONITOR, the diocesan newspaper of Trenton, New Jersey. She and her husband are the parents of six adult sons and live in Colonia, New Jersey.

VOCATIONS

Following a vocation means following Jesus Christ

By Father Jonathan Wallis
Vocations Director

What does Jesus Christ want me to do with my life? How does he want me to serve him in the Church and in the world?

These are the two most important questions any Vocations director hopes people ask themselves. Following our vocation in life is nothing more than following the will of Jesus Christ.



Following the will of Jesus Christ takes us out of ourselves. The world teaches us that we will only be happy when we find self-fulfillment.

The world teaches us that we will be happy only when we have made ourselves happy.

The Church teaches us that happiness lies in following someone else: Jesus Christ. We can only truly be happy when we lay down our lives in service of Jesus Christ. Only when we lose our lives can we find the source of all life — Jesus Christ.

I wish to thank those who served in the Vocations Office before me and I will strive to build on

their work. We are blessed to have over 30 seminarians studying for the priesthood. Ultimately, this is a blessing from Almighty God. He knows our needs and He has heard and answered our prayers. Let us pray that He sends more men to study for the priesthood and that those He has called remain faithful.

Please pray for me as I undertake this new task in service of the Diocese of Fort Worth. You can count on my prayers!

Priests, Seminarians find annual VAP helpful in discernment process

By Jacqueline Burkepile
Correspondent

“Lord, open the hearts of many men and women to courageously consider a vocation to the ordained ministry or consecrated life.” This prayer, found on the Serra International website, sums up the purpose of the Vocation Awareness Program held every summer in the Dioceses of Fort Worth and Dallas since 1990.

Sponsored by the Serra Clubs of Fort Worth and Dallas, the VAP allows those discerning the priesthood or consecrated life to experience a reflective three-day weekend. Through the Serrans’ fundraising efforts and generosity, there is no expense for participants. Various priests and religious orders invite participants to hear them speak about this lifestyle, as well as ask questions. The VAP also offers the opportunity for prayer, adoration, and the sacrament of Reconciliation, as well as a private audience with the bishops of each of the two dioceses. The program occurred this year at the University of Dallas June 21-24.

Seminarians from the Diocese of Fort Worth said the Vocation Awareness Program played a profound role in their discernment be-

I was very timid and reluctant to give my complete will over to God. I thought it wouldn't be fun or fulfilling. But seeing their fulfillment helped me to eliminate that reluctance and give my will completely over to God.

— *Seminarian Maurice Moon*

fore entering the seminary. Diocese of Fort Worth seminarian Maurice Moon from St. Philip the Apostle Parish in Lewisville said the program eliminated doubts he had had. Now in his fifth year of seminary, he said seeing so many religious people and having the opportunity to speak with them influenced him to enter after the weekend concluded.

“I was very timid and reluctant to give my complete will over to God. I thought it wouldn't be fun or fulfilling,” said Moon. “But seeing their fulfillment helped me to eliminate that reluctance and give my will completely over to God.”

“Their lives helped me see that God was working in my life. I could picture myself like them: wearing a habit or a cleric and being a priest,” he added. “I was able to find out how they lived on a daily basis and how they were called.”

Ronaldo Mercado, originally from Holy Family Parish in Vernon, also said the presentations and panels were especially informative and inspirational when he attended in 2006.

“My reservation and anxiety to respond was gone and every presentation provided lucidity and clarity of what my vocation is in life,” said Mercado.

Mercado said he took advantage of everything the VAP recommended to assist him throughout the discernment process: a spiritual director, prayer, and Eucharistic adoration. He then entered the seminary in 2008 after three years of discernment.

Newly-ordained diocesan priest Father James Wilcox, parochial vicar of St. John the Apostle Parish in North Richland Hills, also attended the VAP in 2005 before entering formation. He said it affirmed his

decision to attend seminary.

Fr. Wilcox added his advice to others considering attending the program in the future.

“It was extremely helpful to learn about religious orders in addition to the diocesan priesthood,” said Fr. Wilcox. “It puts a person in contact with the right people to help one discover God's will.”

Seminarian Joe Keating, originally from St. Mark Parish in Denton, also said the VAP could be a good step forward for those who may be called to the priesthood or consecrated life.

“It will demystify some things and it will, at the very least, answer some questions for you,” said Keating. “You may not come out of it with a decision, but that's OK. It's a step along the process of discernment.”

Diocesan Vocations Director Father Jonathan Wallis said that attending a VAP in 1999 helped him to enter the seminary, and that as a seminarian, he worked the VAP that Fr. Wilcox attended in 2005.

“Many of the men who are presently in the seminary and are priests for the Diocese of Fort Worth attended the VAP,” Fr. Wallis said. “The VAP is a very important aspect of discernment in our diocese.”

World Youth Day 2013 in Rio, gave local young adults a sense of Pentecost

By Joan Kurkowski-Gillen
Correspondent

ANNA CARROLL EXPERIENCED SOMETHING SHE DIDN'T EXPECT TO FIND IN BRAZIL — JOY.

A sophomore at Southern Methodist University, she wanted to go to World Youth Day 2013 with her St. Thomas Aquinas youth group to feel closer to God. The pilgrimage did that and more for the 19-year-old.

"There was a moment when we met some young people from Brazil on the street and began teaching each other songs and dances. It wasn't just fun. There was so much joy there," Carroll said, describing the impromptu gathering of like-minded souls. "The whole trip was just amazing."

The college student was part of a diocesan group of 27 young men and women from St. Elizabeth Ann Seton Parish in Keller and St. Thomas Aquinas Parish in Pilot Point who journeyed to Rio de Janeiro for the July 23-28 international event. Started by Pope John Paul II in 1984, there have been 13 World Youth Day celebrations. This year's theme was evangelization, and the schedule of activities — Mass, Stations of the Cross, prayer vigils, and catechesis — were designed to help participants grow in faith.

Using World Youth Day in Brazil to mark his first official visit overseas, Pope Francis urged the estimated crowd of 3 million to be revolutionaries. With the words, "Go and make disciples of all nations" (*Matthew 28:19*), he asked them to share their experience of faith and proclaim the Gospel to all people.

"Where does Jesus send us? There are no borders, no limits," he said, during the closing Mass on Copacabana Beach. "The

Gospel is for everyone, not just for some. Do not be afraid to go and bring Christ into every area of life, to the fringes of society, even to those who seem farthest away, most indifferent."

The Holy Father's message hit home with an 18-year-old from St. Elizabeth Ann Seton. Mark Artiles is postponing college to spend the next nine months as part of the National Evangelization Team. He'll travel the U.S. offering peer-based spiritual retreats and training for youth ministry leaders.

"Pope Francis is such a great example of who Christ is calling us to be," explained Artiles who is impressed by the pontiff's focus on the poor. "He tells us not to serve others for attention or fame but because it's what Christ wants us to do. That's inspired me to get out of my comfort zone."

The graduate of Keller's Central High School now understands what it means to be a missionary at home.

"We can change the lives of the people around us just by living our faith," he added.

Jason Spoolstra is pleased the pilgrimage sparked a sense of unity and purpose in the group. The St. Thomas Aquinas youth minister attended the 2005 World Youth Day in Cologne, Germany and appreciates the event's transformative power. He partnered with St. Elizabeth Ann Seton youth minister Gabe Gutiérrez to organize the trip, then hired a Catholic booking agency to arrange lodging and transportation.

"I wanted the young people to experience the universality of the Church and see people from different walks of life and countries," Spoolstra explained.

Gatherings that bring Catholics together from across the U.S.

offer one perspective.

"It's a whole different aspect when you see people from around the world praying together," he added. "There's no way kids can experience that without World Youth Day."

The spirit generated at World Youth Day allows young people to feel the joy of being Catholic.

"They see the Church is alive, young, and vibrant," he said with enthusiasm. "Everyone came together in Rio with the pope and experienced the sacraments. It set a fire that hopefully youth will spread to their communities."

Witnessing the global Church created a feeling of Pentecost, Gutiérrez said, remembering a particular moment during the six-day schedule.

"We were on the street with Brazilians, Argentines, Australians, and people from Spain, other parts of Europe as well as Latin and South America, and we were all chanting the same songs and dancing," he recalled. "I told the kids that for a moment, it felt like Pentecost. All the nations were together and despite different languages, we experienced the same joy because we share the same faith."

Background: Youth and young adults from St. Elizabeth Ann Seton Parish in Keller and St. Thomas Aquinas Parish in Pilot Point participate in a Holy Hour at the Basilica of the Immaculate Conception in Botafogo, Brazil, July 23.

(Photos this page courtesy of Randell Labio)

World Youth Day brings young people and the Holy Father together, so they can better understand his role as the Vicar of Christ, Gutiérrez added. And one of the highlights of the journey for the Fort Worth entourage was catching a glimpse of the pope, "up close and personal."

The first day the North Texans arrived in Brazil, they were walking down the sidewalk looking for a place to eat when a motorcycle escort whizzed by. The group ran to the street as the Pope's motorcade passed.

"Our kids were waving at him and he was waving back at us. We couldn't believe it," Gutiérrez said, describing the random sighting. "There is so much love for this man and what he represents."

Jordan Mascari of Pilot Point said his experience at World Youth Day cemented his faith. Seeing the millions of people on Copacabana Beach waving their various countries' flags was a feeling he'll never forget.

"I remember thinking the world still cares about God and his Church because God still cares about the world," he said.

Brother Timothy Pio Sgoutas, CFR, (*center, with guitar*) from Fort Worth, leads pilgrims from the Diocese of Fort Worth in Evening Prayer on Sunday, July 28.



Pope commissions young people to become

Missionaries without borders



Cardinals stand beside the altar as Pope Francis celebrates the closing Mass of World Youth Day on Copacabana beach in Rio de Janeiro July 28. (CNS photo/Paul Haring)

By Cindy Wooden
Catholic News Service

RIO DE JANEIRO — Pope Francis commissioned some 3 million young people to join forces and form what could be called Missionaries Without Borders.

“Where does Jesus send us?” he asked World Youth Day pilgrims July 28. “There are no borders, no limits: He sends us to everywhere.”

On the white sand of Copacabana beach — under partly sunny skies, a relief after days of rain in Rio — Pope Francis celebrated the closing Mass for the July 23-28 celebration of World Youth Day Rio.

Although retired Pope Benedict XVI had chosen the theme for the gathering — “Go and make disciples of all nations” — it was tailor-made for Pope Francis, who continually tells Catholics: “Go out. Go forward. Keep going.”

“Sharing the experience of faith, bearing witness to the faith, proclaiming the Gospel: this is a command that the Lord entrusts to the whole Church and that includes you,” he told his beachfront congregation, which included hundreds of thousands who had spent the night on the sand, sleeping or not.

Long journeys, days of rain, and sometimes improvised accommodations did not dampen the spirits of the World Youth Day participants, and Pope Francis told them that if they did not share their experience of God’s love with others it would be “like withholding oxygen from a flame that was burning strongly.”

Jesus did not tell his disciples to share the Gospel “if you would

like to, if you have the time,” the pope said. Instead, he commanded them to proclaim the Good News to the world.

Sharing the love and mercy of God and the salvation offered by Christ through the Church “is born not from a desire for domination or power, but from the force of love,” the pope told the young pilgrims, who were joined on the beach by tens of thousands of Rio residents and other Latin Americans, including Brazilian President Dilma Rousseff, Argentine President Cristina Fernandez de Kirchner, Bolivian President Evo Morales, and Suriname’s President Desi Bouterse.

But even more special guests were present: The pope invited a couple and their baby girl, who has anencephaly (missing part of her brain), to come forward during the offertory. Pope Francis met the family July 27 as he was leaving Rio’s St. Sebastian Cathedral and invited them to participate in the Mass. Under Brazil’s abortion laws, the couple would have been able to abort the child, but chose not to.

With the father carrying the baby, the parents walked up to the pope wearing shirts with a Portuguese message on the back: “Stop abortion.”

In his homily, Pope Francis told the young people that evangelizing requires a personal witness of love for God and love for others, especially the weak, the poor and the defenseless.

When the psalm says “Sing a new song to the Lord,” he said, it is not talking about a certain set of lyrics or a specific melody, rather “it is allowing our life to be identified with that of Jesus;

it is sharing his sentiments, his thoughts (and) his actions.”

“The life of Jesus is a life for others,” the pope said. “It is a life of service.”

The pope did not mince words with his young audience, telling them: “Evangelizing means bearing personal witness to the love of God, it is overcoming our selfishness, it is serving by bending down to wash the feet of our brethren, as Jesus did.”

Pope Francis said he knows how daunting it can be to recognize that each Christian bears personal responsibility for sharing the Gospel with his or her actions and words, but Jesus told the first disciples and tells disciples today, “Be not afraid.”

“Jesus does not leave us alone; he never leaves you alone,” the pope said.

And the Church does not leave any of its members, or even small groups, to go it alone, he said. “Jesus did not say: ‘One of

you go,’ but ‘All of you go.’ We are sent together.”

“Be creative. Be audacious,” he said. “Do not be afraid.”

Pope Francis thanked the hundreds of bishops and thousands of priests who accompanied their young pilgrims to Rio, but told them the pilgrimage was just one step on the young people’s journey of faith.

“Continue to accompany them with generosity and joy, help them to become actively engaged in the Church; never let them feel alone,” he said.

He gave the younger generation a final instruction, “As you return to your homes, do not be afraid to be generous with Christ, to bear witness to his Gospel.”

It can change the world, he said. “Bringing the Gospel is bringing God’s power to pluck up and break down evil and violence, to destroy and overthrow the barriers of selfishness, intolerance, and hatred.”

Twelve World Youth Day pilgrims stand with Pope Francis for grace before lunch at the archbishop’s residence in Rio de Janeiro July 26. The pope showed the world on his first international trip that his forte as a communicator is the simple, seemingly artless action that resonates powerfully in context. (CNS photo/L’OSSERVATORE ROMANO)



In Brazil, pope's simple, unscripted actions resonate powerfully

By Francis X. Rocca
Catholic News Service

RIO DE JANEIRO — If Blessed John Paul II had an actor's mastery of the dramatic gesture and Pope Benedict XVI engaged the faithful most effectively through his learned and lucid writing, Pope Francis showed the world on his first international trip that his forte as a communicator is the simple, seemingly artless action that resonates powerfully in context.

During his visit to Brazil July 22-28 Pope Francis said little that he had not already said more than once during his still-young pontificate. He repeated forceful calls for social justice, a more humble and empathetic church leadership, and a more active and engaged laity.

But given the historic nature of the occasion — the first Latin American pope returning to his native continent — he must have known that everything he said and did here would take on special significance, and he made extensive use of the setting.

The display began even before he left Rome, when the pope was photographed carrying his own briefcase onto the plane, sending a characteristic message of humility: the menial work of carrying the bag was a task he reserved for himself.

Pope Francis' entrance into the city of Rio in a modest compact van instead of the usual large sedan — an image that instantly turned the Fiat Idea into a world-famous model — was an exhortation to simplicity for clergy and laypeople alike, consistent with his previous complaints about spend-



Pope Francis blesses a woman in a wheelchair as he arrives for the closing Mass of World Youth Day in Rio de Janeiro July 28. (CNS photo/Ueslei Marcelino, Reuters)

ing on luxuries in a world where children starve.

It was during that ride that Pope Francis used his already famous gift for spontaneity to salvage what could have been a dispiriting mishap. The swarming of his car by pedestrians and the driver's decision to enter rush-hour traffic, where the papal motorcade promptly got stuck, briefly seemed to augur only more chaos.

Instead, the incident became a chance for the pope to display his almost magical rapport with crowds, when he was seen opening his window and greeting the very people that members of his security detail were frantically pushing away.

Images of Pope Francis' visit to a Rio "favela" — his walk down the streets of shanties, and the tears in his eyes behind the altar of the slum's little chapel — will surely leave more lasting impressions than anything he said there.

Similarly, his speech to what the Vatican called the "ruling class of Brazil" — a gentle call to dialogue and "social humility" in a country shaken by massive anti-government protests — was clear and thoughtful, yet less eloquent than his embrace of a recovered drug abuser and former favela resident on the stage before the dignitaries.

Pope Francis said nothing during the trip about moves to liberalize Brazil's abortion laws because, as he told reporters on his plane back to Rome, "young people understand perfectly what the church's point of view is." But he symbolically espoused the defense of unborn human life during the culminating Mass of World Youth Day, when he welcomed a married couple and their baby born with only part of her brain; they had chosen not to abort even though current Brazilian law would have permitted them to do so.

The surprise in-flight press conference was the pope's final symbolic act of the trip, remarkable above all for the sheer fact that he did it and for the way that he carried it out. Known during his days as a cardinal for refusing interviews, he proved with a no-holds-barred exchange that, though he may usually be too busy for journalists, he certainly is not afraid of them.

Having already charmed them on the flight from Rome by greeting each one personally, he then spent 80 minutes gamely answering their questions, following seven days of activity that had left all the reporters exhausted. In that way, the 76-year old pope also showed that, in the game of dealing with the press, he is well prepared to stay ahead.



Polish pilgrims in Rio de Janeiro cheer as Pope Francis announces that World Youth Day 2016 will take place in Krakow, Poland. (CNS photo/Paul Haring)

Krakow, Poland, to host World Youth 2016

By Francis X. Rocca
Catholic News Service

RIO DE JANEIRO — Krakow, Poland, will be the site of the next World Youth Day, in 2016.

Pope Francis made the announcement shortly after celebrating the final Mass of this year's World Youth Day before a crowd of more than 3 million people on Copacabana beach.

Upon hearing the pope's words, young pilgrims from Poland shouted joyfully, waving red and white Polish flags.

"It is a joy, an honor and a great responsibility for us," Cardinal Stanislaw Dziwisz of Krakow said in a statement, noting that 2016 will mark the 1,050th anniversary of the establishment of Christianity in Poland.

Krakow is the former episcopal see of Blessed John Paul II, who founded the tradition of World Youth Day in 1986.

The 2016 event will be the second World Youth Day to take place in Poland, after the 1991 celebration in Czestochowa.



Local CDA member Jane Savoy poses with the Catholic Daughters of the America banner commemorating its founding date of June 22, 1913. Beside her is Texas CDA State Regent Peggy Rosales.



The brightly colored robes of Texas CDA regents and state officers, regents from other Texas CDA courts, as well as the bright red robe of Olga Samaniego, second vice national regent (*second from left on front row*) added a sense of pageantry to the Centennial Mass in St. Patrick Cathedral, June 22.

Catholic Daughters of America's original Fort Worth court, Court Louise, celebrates its

CENTENNIAL

By **Joan Kurkowski-Gillen**
Correspondent

FIVE YOUNG GIRLS SAT IN THE BACK PEW OF ST. PATRICK CATHEDRAL ON JUNE 22 AND WATCHED AN OLDER GENERATION OF CATHOLIC WOMEN CELEBRATE 100 YEARS OF FAITH AND FAITHFULNESS.

The youngsters — age seven to 17 — came to the cathedral for confession and stayed to witness the Catholic Daughters of the Americas Court Louise 209 mark the organization's centennial anniversary with a Mass concelebrated by Diocesan Administrator Monsignor Stephen Berg, Cathedral Rector Monsignor Joseph Pemberton, and Father Jeff Poirot, pastor of Holy Family Parish in Fort Worth.

"We decided to come in and watch," explained Tresia Kelly who shepherded granddaughters Catherine, Lily, Bella, Lauren, and Kaitlyn into the cathedral.

The special liturgy, dedicated to Our Lady of Grace, brought together more than 150 Catholic Daughters from across Texas. Wearing the distinctive robes or sashes of their chapters, representatives participated in a processional at the start of the Mass. The flurry of colors added a spark of pageantry to the occasion.

Based in New York, the Catholic Daughters of the Americas is the largest Catholic women's group in the United States.

"What do I hope my granddaughters learn from these women? I would love for them to go on to serve the Lord the rest of



Concelebrating the Centennial Mass were (*l to r*) Fr. Jeff Poirot, Diocesan Administrator Msgr. Stephen Berg, and Msgr. Joseph Pemberton.

their lives," enthused Kelly who was impressed with the organization's long-standing traditions and charity work. "We might be looking at some future members here. You never know."

During the morning Mass and luncheon that followed, members of the Catholic Daughters of America Court Louise 209 were praised for their dedication to God and community. Named in remembrance of Sister Louise Hays, SSMN, who was the superior of St. Ignatius Academy from 1889 to 1905, the organization is credited with offering religion classes for handicapped children in the 1960s, establishing the St. Ann's Home for young career girls, and supporting seminarian education. Today the court assists the retired and elderly Sisters of Our Lady of Victory Care Center

and co-hosts the American Way Awards with the Fourth Degree Knights of Columbus. The program honors Catholic School eighth-graders.

"Just 100 years ago on this very day, a group of courageous women got together and decided they needed to do something more in God's name for the community," said Kay Fuhrman, a 50-year member who served as the luncheon's emcee. "It was a time when women just didn't go out and do things on their own."

Initially, Catholic women in Fort Worth organized as an auxiliary for the Knights of Columbus and were known as the Daughters of Isabella. They reorganized as the Catholic Daughters of the Americas Court Louise 209 on June 22, 1913. At one time, the group boasted more



This large framed, yellowed document is the original charter of Court Louise, issued in 1913. It was displayed along with other memorabilia documenting the organization's history and honors. The table at right above displays documents and awards from the Catholic Daughters and proclamations from Governor Rick Perry and Fort Worth Mayor Betsy Price.



Local CDA members Vera Fowlkes and Jackie Berry strike a sisterly pose in the St. Patrick's Parish Community Center.



Pat Dickerson, past regent of Court Louise (2010-2012) points out a detail in a photo to Rosie Stockwell of Edinburgh, Second Vice Regent for Texas Catholic Daughters of America,

PHOTOS BY JOAN KURKOWSKI-GILLEN

than 300 members. Current membership is 27.

"Our court is not very big, and I'm thrilled to see so many people here," Fuhman told the *North Texas Catholic*. "We're small but we still do quite a bit of good work. I'm proud of what we do. It's all for God's glory. That's where we get our strength and ability to do what we do."

A proclamation from Texas Governor Rick Perry, presented during the luncheon, underscored the decades of civic and charitable projects spearheaded by Court Louise. In another proclamation, Fort Worth Mayor Betsy Price declared June 22, 2013 as Catholic Daughters of the Americas Day.

State and national leaders of the Catholic Daughters also offered their congratulations. Peggy Rosales, state regent, said mem-

bers of Court Louise exemplify the CDA's motto "Unity and Charity."

"In unity, we march for life, we walk for a disease, we pass the hat for someone who needs help, and we get on our knees and pray for the special intentions in our hearts," she explained.

The guest speaker admitted changing economic times has made the fundraising efforts and volunteer work done by Catholic Daughters more important than ever in parish communities.

"We're a force to be reckoned with. For 100 years, you have been that force in Fort Worth," Rosales added.

Second Vice National Regent Olga Samaniego echoed the sentiment in her address.

"This is not just any organi-

zation that has survived 100 years. It's a sisterhood of women who have chosen to serve God for 100 years. That's a remarkable testament to faith and faithfulness," she observed.

Volunteerism is falling off across the country, but the CDA leader doesn't attribute the decline to selfishness.

"I think our society just wants everything to be easy. People still care and may even have faith. They just don't understand commitment and what it means to be faithful," she declared.

Eileen Farrell, one of Court Louise's most faithful and dedicated members, organized the centennial anniversary gathering for her colleagues. The 89-year-old event chair was thanked with a bouquet of flowers and celebratory sheet cake which she donated to the Sisters of

St. Mary of Namur.

"I signed my application to become a Catholic Daughter when I was 21 — a week before I became a Catholic," says the convert, who remembers rolling bandages during World War II and hosting birthday parties at St. Teresa's Home for children. "It's been an important part of my life."

Reinvigorated by its milestone anniversary, Court Louise 209 plans to launch a membership drive in the fall.

"The Catholic Daughters are alive and well and still have so much to contribute to the Church," said Msgr. Pemberton, who served as the group's chaplain during his 15-year tenure as pastor of Holy Family Church. "To see so many women come to this event is inspiring."



PLEDGE REDEMPTION REPORT BY PARISH | TOTAL GOAL: \$3,000,000 | TOTAL PAID: \$2,300,683

PARISH NAME	CITY	GOAL	PAID	% OF GOAL	PARISH NAME	CITY	GOAL	PAID	% OF GOAL
All Saints	Fort Worth	\$38,617	\$21,985.24	56.93%	St. Francis of Assisi	Graford	\$1,594	\$0.00	0.00%
Assumption of the Blessed Virgin Mary	Decatur	\$16,177	\$5,982.00	36.98%	St. Francis of Assisi	Grapevine	\$107,616	\$62,565.00	58.14%
Blessed John Paul II	Denton	\$0	\$525.00	0.00%	St. Francis Xavier	Eastland	\$2,127	\$295.00	13.87%
Christ the King	Iowa Park	\$2,595	\$3,195.00	123.12%	St. George	Fort Worth	\$26,582	\$3,257.00	12.25%
Christ the King, Fort Worth	Fort Worth	\$23,751	\$31,905.00	134.33%	St. Jerome	Bowie	\$3,751	\$1,725.00	45.99%
Good Shepherd	Colleyville	\$169,849	\$196,029.50	115.41%	St. John	Strawn	\$1,619	\$2,100.00	129.71%
Holy Angels	Clifton	\$7,607	\$4,945.00	65.01%	St. John the Apostle	Fort Worth	\$99,671	\$62,522.00	62.73%
Holy Cross	The Colony/Frisco	\$65,706	\$30,084.00	45.79%	St. John the Baptizer	Bridgeport	\$9,503	\$6,305.00	66.35%
Holy Family	Fort Worth	\$130,337	\$93,221.00	71.52%	St. Joseph	Arlington	\$59,078	\$25,984.00	43.98%
Holy Family of Nazareth	Vernon	\$10,395	\$5,455.00	52.48%	St. Joseph	Cleburne	\$15,654	\$12,794.25	81.73%
Holy Name	Fort Worth	\$51,557	\$7,971.50	15.46%	St. Joseph	Crowell	\$665	\$1,170.00	175.94%
Holy Redeemer	Aledo	\$31,960	\$14,215.00	44.48%	St. Joseph	Nocona	\$3,244	\$2,800.00	86.31%
Holy Rosary	Cisco	\$2,457	\$2,150.00	87.51%	St. Joseph	Rhineland	\$8,974	\$9,630.00	107.31%
Holy Trinity Mission	Azle	\$15,689	\$14,705.00	93.73%	St. Jude	Mansfield	\$63,552	\$11,281.00	17.75%
Immaculate Conception	Denton	\$131,101	\$55,642.00	42.44%	St. Jude Thaddeus	Burkburnett	\$8,713	\$9,185.00	105.42%
Immaculate Conception of Mary	Wichita Falls	\$5,924	\$3,795.00	64.06%	St. Maria Goretti	Arlington	\$107,445	\$113,240.25	105.39%
Immaculate Heart of Mary	Abbott	\$5,586	\$7,010.00	125.49%	St. Mark	Denton	\$67,813	\$42,903.00	63.27%
Immaculate Heart of Mary	Fort Worth	\$50,532	\$13,846.66	27.40%	St. Mary	Gainesville	\$32,233	\$11,075.00	34.36%
Jesus of Nazareth	Albany	\$2,079	\$90.00	4.33%	St. Mary	Graham	\$11,371	\$11,681.00	102.73%
Korean Martyrs	Hurst	\$5,755	\$600.00	10.43%	St. Mary	Henrietta	\$3,546	\$3,390.00	95.60%
Most Blessed Sacrament	Arlington	\$108,624	\$107,697.85	99.15%	St. Mary	Jacksboro	\$1,454	\$1,330.00	91.47%
Nativity of the Blessed Virgin Mary	Penelope	\$3,039	\$2,685.00	88.35%	St. Mary	Quanah	\$2,700	\$931.00	34.48%
Our Lady of Fatima	Fort Worth	\$11,819	\$12,499.00	105.75%	St. Mary	Windthorst	\$14,608	\$15,500.00	106.11%
Our Lady of Guadalupe	DeLeon	\$2,033	\$90.00	4.43%	St. Mary of the Assumption	Fort Worth	\$32,640	\$22,471.55	68.85%
Our Lady of Guadalupe	Fort Worth	\$46,766	\$45,896.06	98.14%	St. Mary of the Assumption	Megargel	\$1,116	\$1,105.00	99.01%
Our Lady of Guadalupe	Morgan	\$2,533	\$603.00	23.81%	St. Mary the Virgin	Arlington	\$12,318	\$10,000.00	81.18%
Our Lady of Guadalupe	Wichita Falls	\$28,639	\$7,739.50	27.02%	St. Mary/St. Brendan	Dublin/Stephenville	\$11,368	\$7,460.00	65.62%
Our Lady of Lourdes	Mineral Wells	\$12,964	\$2,865.00	22.10%	St. Matthew	Arlington	\$61,162	\$12,160.00	19.88%
Our Lady of Mercy	Hillsboro	\$14,961	\$12,280.50	82.08%	St. Michael	Bedford	\$132,083	\$136,916.95	103.66%
Our Lady Queen of Peace	Wichita Falls	\$59,352	\$55,940.00	94.25%	St. Patrick Cathedral	Fort Worth	\$76,896	\$116,691.30	151.75%
Our Mother of Mercy	Fort Worth	\$9,646	\$4,299.00	44.57%	St. Paul	Electra	\$1,972	\$2,225.00	112.83%
Sacred Heart	Comanche	\$3,011	\$1,410.00	46.83%	St. Paul the Apostle	Fort Worth	\$19,387	\$5,473.00	28.23%
Sacred Heart	Meymour	\$58,015	\$37,976.00	65.46%	St. Peter	Lindsay	\$28,471	\$24,158.00	84.85%
Sacred Heart	Seymour	\$8,478	\$12,260.00	144.61%	St. Peter the Apostle	Fort Worth	\$41,801	\$22,282.00	53.30%
Sacred Heart	Wichita Falls	\$61,020	\$52,619.00	86.23%	St. Philip the Apostle	Lewisville	\$132,125	\$39,630.83	29.99%
Sacred Heart of Jesus	Breckenridge	\$4,947	\$1,580.85	31.96%	St. Rita	Fort Worth	\$33,056	\$12,332.00	37.31%
San Mateo Mission	Fort Worth	\$5,714	\$1,275.00	22.31%	St. Rita	Ranger	\$2,188	\$1,595.00	72.90%
Santa Rosa	Knox City	\$1,977	\$2,204.00	111.48%	St. Rose of Lima	Glen Rose	\$5,263	\$1,425.00	27.08%
St. Andrew	Fort Worth	\$146,176	\$122,868.54	84.06%	St. Stephen	Weatherford	\$40,480	\$10,330.00	25.52%
St. Ann	Burleson	\$52,487	\$17,548.00	33.43%	St. Theresa	Olney	\$2,303	\$3,140.00	136.34%
St. Bartholomew	Fort Worth	\$87,822	\$45,153.00	51.41%	St. Thomas Aquinas	Pilot Point	\$25,735	\$6,400.00	24.87%
St. Boniface	Scotland	\$4,136	\$4,345.00	105.05%	St. Thomas the Apostle	Fort Worth	\$33,756	\$30,695.68	90.93%
St. Catherine of Siena	Carrollton	\$63,528	\$43,965.00	69.21%	St. Vincent de Paul	Arlington	\$114,214	\$65,824.50	57.63%
St. Elizabeth Ann Seton	Keller	\$180,409	\$78,902.60	43.74%	St. William	Montague	\$4,470	\$1,840.00	41.16%
St. Frances Cabrini	Granbury	\$42,184	\$39,113.00	92.72%	Vietnamese Martyrs	Arlington	\$45,733	\$26,610.00	58.19%
					Direct Gifts			\$101,087.11	
TOTAL							\$3,000,000	\$2,300,683.22	76.69%

SHARING IN MINISTRY Annual Report 2012-13



Through the *Sharing in Ministry* Bishop's Annual Appeal, your prayers and sacrificial gifts support a broad range of ministries and programs in the Diocese of Fort Worth. All monies contributed are used exclusively to meet the needs of our local Church in North Texas. Parishes receive a share for local parish needs equivalent to 10% of money donated up to their assigned parish goal and 50% of donations exceeding the assigned parish goal.

2012-13 Year End

(Unaudited Figures as of 6/30/13)

Goal	\$3,000,000
Committed (80.98% of goal)	\$2,429,501
Payments (76.69% of goal)	\$2,300,683
Parish Share (90)	\$258,169
Payments Less Parish Share.....	\$2,042,514

2012-13 Allocation of Funds

Sharing in Ministry Bishop's Annual Appeal gifts were distributed to support these ministries, programs and priorities for 2012-13. The dollars identified reflect a reduction in funding due to the appeal falling short of goal.

Grants to Parishes & Schools \$839,880

- Parish Operating Grants
- New Parish Start-Up Grants
- Bishop's Scholars Fund Tuition Assistance Grants

Social Outreach & Pastoral Ministries \$487,351

- Catholic Charities
- Chaplaincy
- Hispanic Ministry
- Mission Grants & Initiatives

Growing in Faith & Evangelization \$465,283

- Institute for Lay Formation
- Catechist Formation & Children's Catechesis
- Young Adult and Campus Ministries
- Marriage and Family Life Ministries
- Worship and Liturgical Training

Communication, Publications & Technology \$250,000

Dear Brothers and Sisters in Christ,

During the 2012 *Sharing in Ministry* Bishop's Annual Appeal, each of you was invited to reflect on the verse from Psalms 116 – "How shall I make a return to the Lord for all the good he has done for me?" Through your giving with grateful hearts to the appeal, \$2.43 million was committed in support of the ministries and programs of the diocese for the fiscal year ending June 30, 2013. I am very grateful for the generosity of so many of you in helping to increase giving to the appeal from the previous year. I also want to report to you that \$258,169 of this total was distributed back to the parishes for use in meeting local needs.

As presented in this report, not all items in the case were able to be funded in their entirety. With your continued generosity, hopefully we will reach our needs this next year.

I am always grateful for the efforts of our parishes in promoting and participating in *Sharing in Ministry* and for your generosity and goodness. Let us be thankful for the blessings bestowed upon all of us and for the many ways in which our faith continues to enrich us.

Sincerely in Christ,

Rev. Msgr. Stephen J. Berg
Diocesan Administrator



Diocese of Fort Worth
800 West Loop 820 South
Fort Worth TX 76108

817-560-3300
www.fwdioc.org

Bishop's Annual Appeal

Sharing in Ministry aims to raise \$3 million for ongoing needs of parishes, ministries in diocese

By Joan Kurkowski-Gillen
Correspondent

Daily Mass means standing room only for students at Bl. John Paul II University Parish and Catholic Center in Denton. About 20 people crowd into the small, renovated chapel used for liturgy, prayer, and adoration.

"We're at our limit until we can build a new church," explains pastor Father Kyle Walterscheid.

The parish was formally established on July 1, 2012 to serve Catholic college students, faculty, and others living near the University of North Texas and Texas Woman's University. To accommodate the growing number of young people and families coming to Sunday services, four Masses are offered in rented space at different university locations.

Support from Sharing in Ministry (SIM), the annual diocesan appeal which begins the weekend of Sept. 7-8, will help the new parish purchase property for parking and the construction of a larger sanctuary.

"We are very grateful for Bishop [Kevin] Vann's vision and Sharing in Ministry. Without support, this initiative could not be accomplished," Fr. Walterscheid says, referring to the Diocese of Fort Worth's former bishop.

Mass attendance fluctuates with school breaks, but as many as 200 to 300 people can arrive for worship services on a given Sunday. Making the sacraments easily accessible to college students is critical. When young people leave home and go away to college, they are exposed to other influences. Some drift away from faith altogether or join other religions.

"We have a great potential to reach out to the next generation

of Catholics," explains the pastor, who makes himself readily available to students for confession or counseling. "Universities are where the Church has needed to be for a long time."

Helping new parishes like Bl. John Paul II establish a presence in Denton is one of the ways Sharing in Ministry furthers the mission of the Catholic Church in North Texas. This year's campaign hopes to raise \$3 million for seminarian training, operating grants to parishes and schools, Catholic Charities, educational programs for children, youth, and adults, and the marriage tribunal.

Since 1983, ministries funded by Sharing in Ministry, have served people from all walks of life in ways an individual parish could never do.

"During the past 29 years, more than \$57 million has been contributed to the appeal. This helps the diocese which has grown to more than 700,000 Catholics and 90,000 households," says Pat Miller, who works in the diocesan Office of Advancement.

A portion of the money collected is returned to individual parishes for in-house projects. Parishes receive 10 percent of donations made to the appeal and 50 percent of everything contributed over their parish's goal. More than \$258,000 was returned last year to assist parish improvements and ministries.

"The 'parish share' part of the campaign is an incentive," Miller explains. "People like to know their parish will benefit, with part of the money coming back to them for local needs."

For many rural parishes, offering a versatile, thriving youth ministry is a concern. More than 52 percent of the rural and center-



Bishop's Annual Appeal

city parishes in the diocese receive operating grants to supplement vital ministries and programs.

Sharing in Ministry pays the stipend for two part-time youth ministers who work at Sacred Heart in Seymour, St. Mary of the Assumption in Megargel, St. Joseph in Rhineland and Santa Rosa in Knox City.

"We would like to offer young people the same things larger parishes can," explains Deacon Jim Novak who serves all four parishes as parochial administrator. "We like them to go to youth conferences, leadership camps, retreats, and participate in service projects to help people in our community and beyond."

Small, rural parishes cannot pay someone to lead those activities with money from the Sunday church collection.

"We can't manage it with normal funds, so the Sharing in

Ministry grant really helps," Dcn. Novak continues.

Providing programs that allow young people to experience faith reaps countless blessings, including the possibility of religious vocations.

"And they are our future," the deacon points out. "Pope Francis calls youth 'the face of the Church.' If we don't encourage participation, they will fall away. We want them to be active in campus ministry as college students. That's harder to do if you don't have programs in the home parish."

Rural faith communities face different challenges than urban churchgoers. The ongoing drought and declining employment opportunities have taken an economic toll on the farming and ranching industry.

"We're struggling and Sharing in Ministry is there for parishes who want to build a quality

youth ministry,” Dcn. Novak adds. “Being there for a young person deciding a future vocation is definitely where we need to be.”

After a vocation is discerned, Sharing in Ministry continues to help. Educating a seminarian for one year now costs \$45,000, and the cost is climbing. Generous contributions and collections totaling \$770,000 cover most of the annual expense, but Sharing in Ministry dollars are needed to reduce unfunded tuition costs. The Diocese of Fort Worth currently has 34 men studying for the priesthood.

Sharing in Ministry pays for the annual convocation of seminarians, assists with tuition, stipends, and other costs involved in preparing a man for the priesthood.

“For each man, we’re dealing with costs into the tens of thousands every year,” says diocesan Vocations Director Father Jonathan Wallis. “It’s one of the costs we have in the diocese where the money is given and spent directly.”

We’re struggling and Sharing in Ministry is there for parishes who want to build a quality youth ministry. Being there for a young person deciding a future vocation is definitely where we need to be.

— Deacon Jim Novak, Parochial Administrator for Sacred Heart, St. Mary of the Assumption, St. Joseph, and Santa Rosa Parishes

He believes one of the great blessings of the Catholic Church is that seminarians spend so much time in formation. It’s a nine-year program for a young man entering the seminary after high school.

“That allows a long time for him not only to learn facts, but also how to integrate those facts,” Fr. Wallis explains. “The reality is that nine years is a long time and that takes money and resources. But it’s a wise allocation

of resources.”

On the weekends, the Vocations director travels to four outlying parishes in Ranger, Strawn, Cisco, and Eastland to celebrate Mass. Prior to that, he served parishioners at St. Matthew in Arlington.

“So I know, very well, where the money comes from and how hard people work,” he adds. “We do not waste money when it comes to educating seminarians.”

Men studying for the priesthood are not allowed to have off-campus employment because their curriculum, which includes theology and philosophy, is so rigorous.

“All of us who have been in the seminary depend on the generosity of others,” Fr. Wallis continues.

Nine new seminarians will begin their studies this fall. Many are young, recent high school graduates. The number of local men answering a call to religious life is impressive the Vocations director says, adding, “God has answered a lot of our prayers.”

No one likes talking about fundraising, he admits, but Sharing in Ministry is one of the lifelines in the diocese.

“Things cost money. That’s the reality of the material world we live in,” Fr. Wallis reasons. “But Sharing in Ministry is one way we can take the material goods we have and turn them into spiritual gain.”

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Ready to Serve

STORIES AND PHOTOS BY KATHY C



Archbishop Gustavo Garcia-Siller lays hands on Deacons Khoi Tran and James Wilcox, ordaining them to the priesthood.

Fr. Wilcox prays over his parents at the end of his ordination Mass.

Archbishop Garcia-Siller wipes excess chrism oil from Fr. Wilcox's hands with the *maniturgium*.

At the end of their ordination Mass, Father (right) process out of Vietnamese Martyrs

IN THE ASSEMBLY THAT DAY SAT PARENTS, AUNTS AND UNCLAS, SIBLINGS, AND ONE 94-YEAR-OLD GRANDFATHER WHO HAD FOSTERED AND GRATEFULLY ANTICIPATED THIS ORDINATION.

But Vietnamese Martyrs Parish, the largest capacity church in the Diocese of Fort Worth, and among the largest capacity Vietnamese parishes in the United States, was completely filled. There were well-wishers, classmates, deacons, seminarians, and more than 50 brother priests.

All were gathered to celebrate the day James Wilcox and Khoi Tran had waited for, not only through years of study, but for most of their lives.

Both men were raised Catholic, with Wilcox and his siblings growing up in Dallas at St. Pius X Parish, and attending Bishop Lynch High School. Tran, the oldest of two brothers, had lived in Vietnam, alternately with his parents and grandparents, until he was 10, when the family resettled in Wichita, Kansas.

"My grandma and grandpa were the ones who shaped my faith," Fr. Tran said. "My grandma was blind, and even though we were poor, she would save some money, and every Sunday she would hire a poor man living down in our neighborhood to take us to church in his cycle rickshaw.

"We would go to church every Sunday, and we prayed the Rosary every night as a family. My grandpa was the one who taught me how to pray; he would be the one leading the prayer."

It was that grandfather, now 94, who had

been eagerly awaiting the ordination day. "I joked with him," Fr. Tran said. "'Grandma passed away young,' I told him; 'you are living the years she couldn't live, in order to wait for me.'"

Fr. Wilcox's mother, JoAnn, remembers her son's discernment process. "I wanted him to be a priest," she said. "But after a certain age, I thought, 'Maybe not.'" When he did discern, however, she remembered emotionally, "I was elated."

Presiding at the June 29 Liturgy of Ordination was Archbishop Gustavo Garcia-Siller, metropolitan archbishop of San Antonio, who expressed his gratitude for the invitation to "preside at this ordination of two brothers in Christ.

"I have been following closely the developments of your diocese since Bishop Vann was asked to go to Orange County," the archbishop said, "and I can tell you that Monsignor Steve Berg has done tremendous work to keep the unity and the proclamation of the faith through these past few months. He is a good priest of Christ. He has served you well."

The ordination liturgy began after the Gospel was proclaimed, when the two candidates were called forth and presented to the archbishop. "Most Reverend Father, Holy Mother Church asks you to ordain these our brothers to the responsibility of the priesthood," Msgr. Berg pronounced, and Archbishop Garcia-Siller asked in reply, "Do you know them to be worthy?"

Msgr. Berg, answered, "After inquiry among the Christian people and upon the recommendation of those responsible, I testify that they have been found worthy."

"Relying on the help of the Lord God and our Savior Jesus Christ," the archbishop concluded, "we choose these men, our brothers, for the Order of the Priesthood."

"It was a humbling moment," Fr. Wilcox said. "I could feel the Holy Spirit influencing my heart. I knew it was beginning.

"Then we each knelt before the archbishop and placed our hands in his. The usual pledge would have been, 'Do you promise obedience to me and my successors?' But in our case, because we are without a bishop, the archbishop asked, 'Do you promise obedience to the ordinary?'"

"The concept goes beyond any one man and any one person," Fr. Wilcox said, "so we were promising obedience to the ordinary (the bishop of the diocese, whomever that may be), not to an individual."

After that, the two men lay on either side of the altar, while the Litany of the Saints was sung. "As I lay there, I was humbled and energized to know two things," Fr. Wilcox said. "One, that all the people in the church at that time were asking God to bless us with his grace; and that the saints, those beside us and those who had gone before us, were participating in a special way, because we are all called. It is part of the eternal nature of the Church, both forward and in the past, that we are all part of

Fathers James Wilcox and Khoi Tran are ordained to the priesthood for the Diocese of Fort Worth at Vietnamese Martyrs Parish June 29

CRIBARI HAMER / CORRESPONDENT



Father James Wilcox (left) and Father Khoi Tran stand before the altar shortly after being vested.

Fr. Tran and Wilcox stand before the altar shortly after being vested.

Archbishop Gustavo Garcia-Siller presents a chalice to Fr. Tran.

Archbishop Garcia-Siller kneels to receive a blessing from Frs. Wilcox and Tran at the end of their ordination Mass.

the ministry.”

After the men rose from their prayer, the archbishop laid hands on their heads, silently praying over them, conferring upon them the office of priesthood. This ancient sign of ordination is the most solemn moment of the rite, and after that took place, the laying-on of hands was ceremoniously repeated by each priest present at the liturgy.

“I was getting emotional at that time,” Fr. Tran said. “I felt unworthy of this amazing wonder and love, and that God had led me to be there. I cried at that moment. I felt God’s love for me in spite of my unworthiness.”

Family members and special priest mentors vested the new priests with stole and chasuble, after which the archbishop anointed their hands with holy chrism.

“A special embroidered linen cloth, the *maniturgium* was used to wipe the excess chrism from our hands,” Fr. Tran said, explaining the tradition of presenting that precious cloth to their mothers, at their first Masses. Similarly they would present their fathers with the stoles worn when celebrating their first confessions.

“I was very proud,” JoAnn Wilcox said, of her son’s presentation at his first Mass. “The two cloths were together in a beautiful box. It was very emotional.”

“The tradition is that when the parents go to heaven they can give those things to God,” Fr. Tran said with humor. “My son is a priest! Let me into heaven!”

“God providentially gave me a second *maniturgium* set,” Fr. Tran said, more seriously. “It had been made by the Carmelite sisters in Houston, so I was able to give the first set to my parents, and the second to my Grandpa.

“When I went to Wichita after my ordination, I had the honor of blessing a new place for my grandmother’s ashes — my grandpa wanted to move them to Wichita from where they were, in Houston. I blessed the new resting place and saw one thing my grandpa had put into the niche was the *maniturgium* I had given him.”

“I think I can put all of my feelings from ordination in one sentence of St. Thérèse of Liseux, The Little Flower. ‘All is Grace.’ Everything is grace. Everything that happened in my life — 11 years of formation, ups and downs.”

“At the sign of peace, I was just excited,” Fr. Wilcox said, detailing the huge bear hugs he gave out generously to all his friends and colleagues. “The Holy Spirit was with me — and so many of these priests had played a huge part in my journey.

“Once Mass started, that was when it hit me,” Fr. Tran said. “I thanked God for sending this archbishop. He was outstanding, his homily took me right at the heart.”

Archbishop Garcia-Siller had said, “My brothers, this is a joyous occasion. A momentous occasion. It is also very profound. You are being entrusted with the priesthood of Jesus Christ. What does this mean today?”

“Pope Francis has constantly pointed out

the danger of the Church becoming closed in on itself, of being self-referential. This is a kind of theological narcissism. This narcissism does not reach out to heal wounds. Narcissism prevents us from being truly missionary.... There is no room in leadership in the Church for narcissistic priests.”

“It was what I needed to hear,” Fr. Tran said. “The Church does not need narcissistic priests, but priests who will lay down their own lives.”

“The Holy Father has also pointed out that washing feet is not purely symbolic,” the archbishop said. “A man accepting a liturgical ritual, confined to the sanctuary, and clearly defined by rubrics, is not acceptable in the Catholic Church. Rituals are important. But worship is the operation, the awesome experience of the community.

“That is, when liturgical celebrations are accompanied by ministers who are ready to wash the feet of sinners — In other words, *it is a very messy job*, just as real shepherds spend long hours in the hot sun tending their sheep; protecting them from robbers, nourishing them with food and water — that is a good shepherd in the Church, according to the heart of Jesus.”

At the end of the ordination Mass, in the enormous, fully packed Vietnamese Martyrs Church, Archbishop Garcia-Siller knelt humbly on the altar stairs to receive the first blessings from Father James Wilcox and Father Khoi Tran.

Ready to Serve

For Deacon James Wilcox, it was the 'little grass fires' that pointed him to the priesthood

FATHER JAMES WILCOX DID NOT FIND HIS 40TH BIRTHDAY AT ALL UPSETTING. FOR A LOT OF PEOPLE, 40 IS A "FREAK-OUT," HE SAID, USING A POPULAR TERM. BUT APRIL 4, 2013 DIDN'T BOTHER HIM AT ALL.

"When I looked at the dates, I knew this was the year I would be ordained a priest! So I was always kind of looking forward to 40, in hopeful anticipation."

Born, raised, and educated in Dallas, Fr. Wilcox was a parishioner of St. Catherine of Siena Parish in Carrollton before his June 29 ordination to the priesthood. He is now the parochial vicar of St. John the Apostle Parish in North Richland Hills.

Fr. Wilcox trod a simple path toward his vocation, but in some aspects not just geographical; he discovered his goal largely in about a six-month period.

"Many things happened in a very small period of time," he said, telling of his journey to the priesthood. "The way I have described it in the past is: not a burning bush, but several little grass fires. That's the way I can think of it. And the small things happened in about six months."

After graduating from Bishop Lynch High School in Dallas, he earned a bachelor's in business administration from the University of Texas at Dallas, and an MBA from the University of Texas at Arlington. He then began working in human resources at a publishing company. There, he thoroughly enjoyed his work until, while working in the company's sales department, he was traveling on business and found himself with extra time to read and think.

"Is this what I am supposed to be doing?" I thought. That time I spent traveling sort of gave me the opportunity to examine my life."

It was his early 30s, and the young man wondered, "Am I living where I need to be? What is my goal? What's the ultimate goal?"

"I think when we ask that question is when, if we are situated appropriately, we turn to God," he said, "When we start looking at things like 'should I be married, do I want a large family?' then we open ourselves up to God," he said.

Newly ordained Father James Wilcox leads a part of the Eucharistic Prayer at his ordination Mass celebrated by Archbishop Gustavo Garcia-Siller of San Antonio (right) at Vietnamese Martyrs Parish in Arlington June 29.



The proverbial 'little grass fires' continued when he attended a CHRP — Christ Renews His Parish — retreat. Later on, "When I was thinking about 'what shall I do?' a friend of mine said, 'Well, you should go be a priest — that's what you've always wanted to do.' And I thought that was really interesting, coming from him."

And then there was his move to Carrollton. "I had played piano at Mass for church since high school," he said. "And when I first walked into St. Catherine of Siena Parish, I talked to the music director and asked if they needed someone to play. They said yes — they just had somebody who had moved away. So I was able to continue that ministry.

"But I would never put the weight of my vocation on any one event," he said. "I would not put it on work, I would not put it on the retreat. I wouldn't say, 'this was the reason I went to the seminary.'"

When he began to investigate what was involved in attending the seminary, Fr. Wilcox said, "The interesting part of that is when I told my dad that I was going to go to the seminary, he said, 'When you were 15 I was pretty sure you were headed that way.' He said, 'You were interested in it, and I really felt like, maybe that's where God was calling you.'"

Finally, in summer 2005, he attended a vocation awareness program weekend at Holy

Trinity Seminary. "Without knowing how it all works," Fr. Wilcox said, "I thought, 'Well I'll go to that, make a decision, and then begin in August'" if moved by God to enter seminary.

His anticipated three months turned out not to be "a very quick turnaround." The seminary gave him a year of discernment.

The program helped confirm that he should enter the seminary, and so after a year of prayer and spiritual direction, he entered in 2006. Fr. Wilcox did two years of pre-theology study and philosophy, and then two years of theology, a pastoral year, and two final years of theology.

"I loved the internship," said Fr. Wilcox, who served at St. Mark Parish in Denton under Father Tim Thompson. In addition to Fr. Thompson, he looked to the late Monsignor Charles King, then pastor of Immaculate Conception Parish also in Denton, as a mentor. "That year was really great — it was an affirmation that the Lord is calling me to be a parish priest."

"My prayer through the whole thing, especially in these latter days has been to fall in love with the entire people in the Diocese of Fort Worth," Fr. Wilcox said, "and specifically to fall in love with the people of the parish wherever I'm assigned. I'm just asking God to help me be who I am supposed to be for them, and to remain humble in these days."

In Father Khoi Tran's journey to the priesthood, he's learned to follow God's plan, not his own

"MY PERSONALITY TYPE IS I AM A VERY ORGANIZED PERSON. I LIKE TO ORGANIZE. I LIKE TO PLAN THINGS."

And yet, for most of Father Khoi Tran's life, he has been encountering and enduring events that were unorganized, and usually not the result of a plan.

In 2007, he was discerning between the Diocese of Dallas and the Diocese of Fort Worth for his vocation path. "I had heard good things about the Diocese of Fort Worth — the great bishop we had, Bishop Kevin Vann — and then the fraternity among the priests, and seminarians. So that attracted me," he said.

"I prayed to God. I said, 'God! Father, this is what I am going to do. I am going to give both vocations directors a call and I'll leave it in your hands. Whoever calls me back first, I will join.' Father Kyle Walterscheid [then Fort Worth diocesan Vocations director] called me back right away. And then I said, 'Okay, God, that's your will.'"

Fr. Tran was ordained to the priesthood for the Diocese of Fort Worth June 29, and is currently the parochial vicar of Immaculate Conception Parish in Denton.

At birth he was thought to be a "miracle baby," because, during his mother's Caesarian section delivery, doctors discovered tumors on her ovaries, that should have prevented conception. The "miracle" continued when 7 1/2-year-old Khoi experienced a dream that portended his vocation. He saw a vision of a priest.

"I couldn't see his face, because his back was against me, so I only saw his back and then I saw Jesus and Mary there. And then Jesus said 'I want you to be a shepherd for my Church,' and the priest seemed very timid, and put his head down, and Jesus said, 'Do not be afraid, I am with you.'"

"I thought in my head, 'Oh it's only a dream. It's only a dream.' But he had the same dream repeatedly, so he took it as a sign. 'Maybe that is what God is calling me for.'"

Fr. Tran's family has four members — another son, Khoa, came after Khoi. The family did not have a great start, however. "My parents were married around 1975 [in Vietnam], at the end of the Vietnam War. My dad was put in prison for almost eight years because of his involvement with the war. The communists didn't call it prison, though," Fr. Tran said. "They called it 're-education camp,' where they reeducate you to the new ideology, commu-

Newly ordained Father Khoi Tran prays over his family, including his grandfather who had looked forward to this day, his ordination Mass at Vietnamese Martyrs Parish in Arlington June 29.



nism and everything.

"My dad was not supposed to be in there for a very long time, but because he was a mechanic, they got free labor — free labor to fix all their cars. My mom waited for him during that time." While she was waiting, he said, she secretly studied the faith and became Catholic. His father was released in 1983, and Khoi was born in 1984.

The future priest said his vocation developed during the first nine-and-a-half years of his life, while living with his devout Catholic paternal grandparents in Vietnam, because his parents could not afford to take care of both their children. Four other children — cousins — also lived in the grandparents' home because their parents had escaped Vietnam and could not take the children with them.

"My grandmother was very holy, very pious, and she taught me many, great lessons in life," Fr. Tran said. "My grandma and grandpa were the ones who shaped my faith." His grandmother was blind and couldn't take her grandchildren to Mass, so, even though they were poor, she saved some money to hire a poor man living in their neighborhood to take them to Sunday Mass with his cycle.

The grandparents instilled that faith foundation, and in 1992 they left for the United States. When they left, young Khoi again lived with his parents until October of 1994, when his father petitioned for asylum.

"We were granted asylum, to come over here, so we came over and reunited with the rest of the family, in Wichita, Kansas," he said.

When they came to America, he put aside thoughts of the priesthood. "I kind of pushed that behind," said the young man, whose

whole life so far had always contained an element of sacrifice, but none of that seemed to break his sunny, positive spirit.

He finished school in Wichita, and after high school, took off for Dallas where he would join the Congregation of the Most Holy Redeemer (Redemptorists), an order with strong Vietnamese roots, as a seminarian. After five years, he discerned that he was not being called to be a Redemptorist.

"There were ups and downs," Fr. Tran said, with his typical cheerful spin, "but I felt like my five years with the Redemptorists helped me to be more attentive to those who live around me, and to be able to live in a community."

His grandmother had, after all, taught him some things about living in a community, and about poverty.

"My grandma, she was very humble, and one of the things that she taught me always stuck in my mind." On the day they departed for the U.S., which was also the last day he'd see her alive, she asked to talk to her grandson. "Before she left, she told me this: 'Always remember that you are poor because when you are poor you will always need God. And you will always need other people.'"

"My whole 11 years in formation," Fr. Tran said, "what God has taught me is 'Don't plan anything.' I thought I planned to be a Redemptorist and I didn't turn out to be a Redemptorist.

"I like to plan things. But God is very, very creative in his ways of telling me, 'You know, your life is in my love and that is all you need.' So now I am a little bit more relaxed. Whatever happens, happens."

Governor signs Preborn Pain Act, restricting abortions across state

By **Tony Gutiérrez**
Associate Editor

Governor Rick Perry signed the Preborn Pain Act into law July 18.

The Texas Senate passed the Preborn Pain Act shortly after midnight July 13. The act, which will restrict abortions across Texas, was passed by the state House July 10.

In a statement released July 8 by the Texas Catholic Conference, the bishops of Texas asked the faithful throughout the state to join them in “prayer and action to protect the lives of the unborn in our state.”

“To succeed, our voices must be heard by state lawmakers in acting to reverse the culture of death that continues to seep into our society,” the bishops said.

“The success of the [Preborn Pain Act] is a testament to the courage of the pro-life community in Texas and to the pro-life legislators we’ve elected,” said Mike Demma,

director of the diocese’s Respect Life Office. “We’re going to have to continue to pray and advocate that these bills don’t get challenged in court.”

Demma also thanked the scores of people from the Fort Worth Diocese who “rushed to Austin” to support the pro-life legislators during the debates.

“I was very pleased with the turnout of Fort Worth Diocese advocates,” he said. “They responded by finding their own transportation in response to the call for support at the Capitol.”

According to the House Research Organization, the act will:

- Ban all abortions after 20 weeks, with an exception to save the mother’s life or prevent “irreversible physical impairment,” or if there is a “severe fetal abnormality”;
- Require a physician performing or inducing an abortion to have admitting privileges at a hospital with Ob/Gyn services within 30 miles;

Pro-life supporters participate in a procession in Austin, July 9 as the Legislature met to consider the Preborn Pain Act.



ONS photo / Mike Stone, Reuters

- Require physicians to provide women with their own emergency contact information or that of other health care personnel and the nearest hospital in case of complications;
- Beginning Sept. 1, 2014, require all abortion facilities to meet the same minimum standards required of ambulatory surgical centers.
- Prohibit anyone other than a physician from giving, selling, dispensing, administering, providing, or prescribing an abortion-inducing drug to pregnant women.

“The bill takes a common sense approach to improving facil-

ity standards to address abortion complications, requires compliance with FDA standards for distributing the abortion drug RU-486, requires abortion providers to have admitting privileges at nearby hospitals, and prohibits abortion after five months of pregnancy, when scientific evidence shows babies can feel pain,” the bishops said.

The bill was reintroduced July 1 in a second special legislative session called by the governor. The bill was introduced in the first special session in June, but failed to pass the Texas Senate as Senate Bill 5 on June 28.

All forms of human dignity flow from the dignity of the unborn

By **Mike Demma**
Respect Life Director

Someone once told me that “the Catholic Church is the Church of the living”; a profound statement which made me think, “What is ‘not living’ about a baby in the womb?” I realized that if we possess foundational dignity for *unborn* human life, we might then be passionate about *all* human life. Human life deserves dignity from conception, which then flows naturally to all human life, regardless of its frailties and faults.

Dignity is the condition of being worthy of respect and love, rooted in the fact that we are made in the image and likeness of God, and given his special love for us over all other forms of life. God does not just love *all* of us, He loves *each* of us, and

with that individual love He bestows individual dignity.

Saving the most vulnerable, the unprotected babies and the souls of their parents, should naturally compel us to care for the poor and the weak. Concern for the living as well as the unborn is a natural and fulfilling demonstration of God’s commandment: “Love one another.”

There seems to be a polarized passion for charity which two sides justify as love, but see as opposing views. These two passions are Social Justice and Pro-life. Amazingly some consider these efforts in competition for time and treasure.

If we examine our modern cultural challenges, we can identify the cause of the problem. It is the lack of respect for the dignity of human life from the beginning to the end and

everything in the middle. We cannot justify serving one aspect of life and ignoring another.

Should we not feed and shelter our brothers who suffer from drug abuse, alcoholism, or a disorder which keeps them down? God asks us to help them up, no matter what the cause. All have the dignity of life. All are his children, flawed though we may be.

Should we not open the doors and share the great gifts God has bestowed on this country to those who seek a better life? Would we not seek the same? Do we view those who have less as somehow having less dignity? Recognizing their dignity means giving them the respect they deserve.

In today’s culture, the word “choice” is used to hide the dignity of human life. Choice cannot be used for violating God’s gift of dignity to

man. Abortion is somehow polished up by the words “women’s health” or “women’s rights” or even “family planning.” But abortion is nothing more than the denial of the dignity of the unborn human life. It cannot be used as mitigation of financial burden, population control, or avoiding hardship. All of this political rhetoric is used to avoid our responsibility to recognize the dignity of human life regardless of the circumstances of its conception. Abortion can never be used as a solution to social or personal problems.

To restore the foundation of the dignity of human life, we must start early in the catechesis of our children. Dignity must be firmly planted in every mode of teaching that we expose

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Pam Tebow to be keynote speaker at 9th annual Bishop's Catholic Pro-Life Dinner

By Joan Kurkowski-Gillen
Correspondent

When pressured to abort her fifth child, Pam Tebow rejected the doctor's recommendation and placed her faith in God. A few months later, the 37-year-old mother gave birth to a healthy boy named Tim, who grew up to become an All-American quarterback, Heisman Trophy winner, and player in the National Football League.

Tebow will share her thoughts about that decision and its pro-life message at The Bishop's 9th Annual Catholic Pro-Life Dinner set for Saturday, Sept. 28 at the Omni Fort Worth Hotel.

Sponsored by the diocesan Respect Life Office, the event raises money for ministries that protect, nurture, and sustain human life from conception to natural death. Youth for Life education projects, Gabriel Project assistance to women facing a crisis pregnancy, and post-abortion care offered through Rachel Ministries, are some of the hands-on programs receiving support. The Respect Life Office also encourages prayer and worship activities in parishes as well as civic action promoting pro-life legislation.

Michael Demma, Respect Life

director, said attendees at this year's banquet will find Tebow's testimony riveting.

"She's a very good speaker and has lived the decision," he said. "Her life is devoted to the pro-life cause."

Demand for Tebow's pro-life talk grew after a 30-second commercial aired during Super Bowl XLIV. CBS was heavily criticized for broadcasting the Focus on the Family-sponsored ad in which Pam Tebow describes her son, Tim, as a "miracle baby." The words "pro-life" or "abortion" were never spoken, but viewers were encouraged to "celebrate family and celebrate life." A poll showed that 5.5 million people rethought their stance on abortion after seeing the advertisement.

"We're hoping the guest speaker is going to be a very big draw," Demma said. "Money raised from the dinner helps us do some important work."

The diocesan Respect Life Office recently joined with other pro-life advocates to successfully lobby state legislators to pass a bill banning abortions after 20 weeks. Governor Rick Perry signed the landmark legislation into law on July 18.

"We actively advocated for the bill," said Demma, explaining that some pro-life volunteers went 27



Courtesy of Ambassador Speakers Bureau
Pam Tebow

hours without sleep to attend the hearings, debates, and vote. "It was intense. The opposition was rude, crude, and sometimes violent."

By comparison, pro-life advocates of all faiths remained calm and prayerful in the Capitol's gallery during the legislative process.

"They were Christian in their actions," he added proudly.

Youth for Life programs are another priority.

"If we're going to change the world of abortion and save lives, it's going to be with our youth and not just with our laws," Demma pointed out. "It's up to us to educate youth so, regardless of what the law states, our young men and women respect the dignity of life at all stages of life."

To achieve that goal, the Dioceses of Fort Worth and Dallas co-sponsor two informative pro-life "boot camps" each summer. The Respect Life Office also introduced a nine-month, spiritual adoption program into every Catholic school in the diocese. Materials help students learn about the development of unborn children while praying for unborn souls in heaven. At the end of the year, many schools have a baby shower with gifts donated to the Gabriel Project or crisis pregnancy centers.

Individuals can support ministries helped by the Bishop's Pro-life dinner by purchasing an individual \$85 ticket or sponsoring a table. Check-in begins at 5:30 p.m. Sept. 28, with dinner served at 7:30 p.m. The 2013 dinner will include silent and live auctions.

Demma expects a large turnout for the 2013 Bishop's pro-life dinner. As Fort Worth awaits a new bishop, the fundraiser is an opportunity to showcase strong support for pro-life ministries, Demma pointed out.

"We need the Knights of Columbus, Catholic Daughters, and parish organizations to come and demonstrate for our new bishop — whoever that might be — that Fort Worth is pro-life!"

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to our children, our young adults, and to ourselves. We must reinforce the concept of dignity in our Catholic schools, in our religious education, in our youth programs, in our marital preparation, and from the pulpit. We will then build motivation to take care of the less fortunate by teaching a sense of life's dignity at every age. The sense of love and dignity will not grow and mature into adulthood if we do not plant the seed in the hearts of our children.

Dignity is integral to the beginning of life, and is never lost. All

situations, all conditions, and all ramifications in between must be accounted for and not used as excuses for disregarding the dignity of life.

The Culture of Death which pervades us is an infection. Treating the infection without eliminating the source will not succeed. Stopping the Culture of Death starts by ending abortion and restoring dignity to every human person.

Pro-life is where Social Justice begins. Both are an essential part of fulfilling God's command. They cannot and should not be in competition with each other. Pray for our society to embrace a Culture of Life.

Check out these Respect Life stories on the *North Texas Catholic* website, www.northtexascatholic.org

Spiritual Adoption program spreads from Holy Family School to throughout the diocese and beyond



TOBET director Monica Ashour addresses homosexuality at Pro-Life Boot Camp

High-schoolers learn how to stand for life at 2013 Pro-Life Boot Camp



National Right to Life Committee renews pro-lifers at convention days after Texas abortion bill blocked

A Labor of Love

Cartoonist Gary Cangemi does his part for the pro-life movement through 'Umbert the Unborn'

STORY AND PHOTOS BY JOAN KURKOWSKI-GILLEN / CORRESPONDENT

SOME DEDICATED PRO-LIFE WORKERS JOIN PROTEST MARCHES. OTHERS QUIETLY PRAY IN FRONT OF ABORTION CENTERS. GARY CANGEMI CHANGES HEARTS AND MINDS ABOUT ABORTION WITH A CARTOON CHARACTER.

The talented graphic artist is the creator of “Umbert the Unborn” — a comic strip published regularly in the *National Catholic Register* and 100 diocesan newspapers and magazines (including the *North Texas Catholic*), church bulletins, and newsletters around the world. More than a million fans look forward to the regular antics of the precocious, pre-born baby boy as he anticipates life and all its potential from the comfort of a mother’s womb.

Cangemi gave birth to the witty, thoughtful character in 2001 after years of crafting edgy, often negative political cartoons.

“I wanted to do something positive for the pro-life movement,” says the resident of Scranton, Pennsylvania. “It was a cause I sympathized with but never contributed my time to.”

Remembering a political cartoon he once did featuring a fetus who took issue with being called “a blob of tissue,” Cangemi conceived a comic strip featuring an unborn baby with a face, personality, and voice.

“I thought it would give a certain reality and humanity to the unborn child instead of objectifying it,” he reasoned. “The comic strip is about celebrating life in the womb and giving the unborn child dignity.”

Some of the character’s musings are designed to draw a smile or laugh.

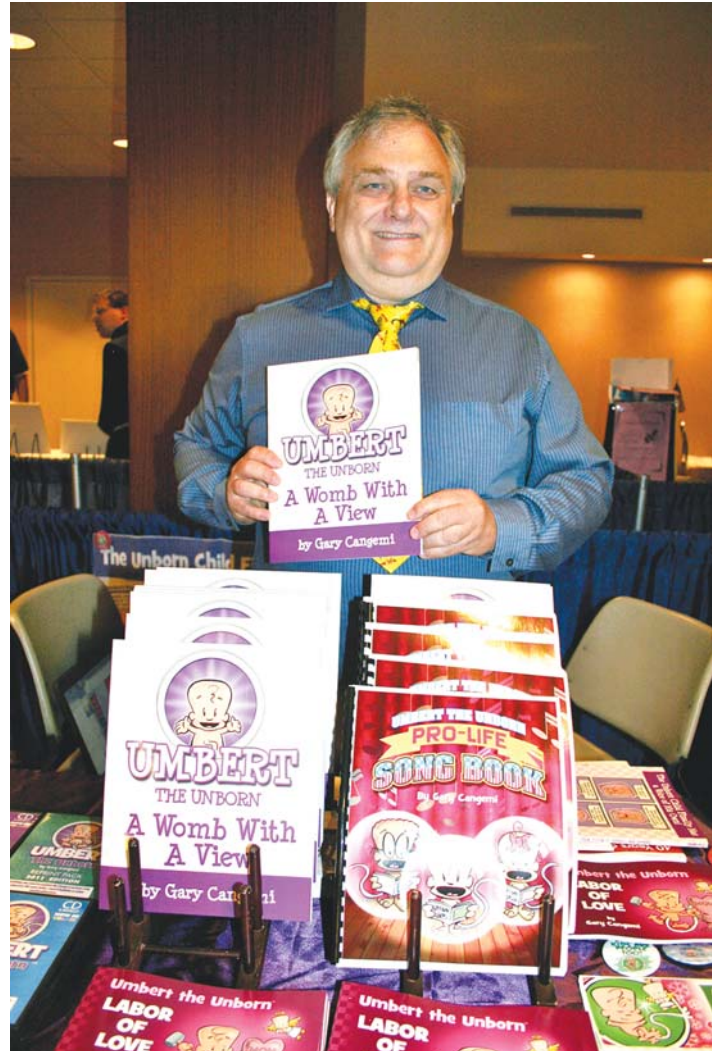
“I realize I’m getting all the nutrition I need in here,” Umbert observes in one panel. “What I could really go for is a triple thick shake. Hello? Womb service?”

Others are more thought-provoking and tackle controversial issues. “Who says I’m unviable?” an outraged baby asks. “Because I’m dependent on my parents for everything? Because I can’t live outside the womb on my own? By that standard I won’t be viable till after college!”

But Umbert’s creator says his intentions aren’t confrontational.

“I don’t want to confront people except to point out their own illogic. At the same time, I’m not shy about addressing pro-life issues,” says the cartoonist who admits to using the word “abortion” only occasionally. “I didn’t want to water down Umbert and make it mundane, so he talks about abortion from the naive perspective as a child who hasn’t experienced the outside world yet.”

Helping the cartoon character tap into the emotions and psyche of a growing audience are a cast of other preborn pals. There’s tiny but assertive Vita the Viable, resident bookworm Elwood the Expected, one-inch tall embryonic Cousin Eb from Texas, frozen embryo Fredo, and a guardian angel who nurtures the growing boy and acts as a spiritual



Gary Cangemi, creator of “Umbert the Unborn,” holds a copy of his book, *Umbert the Unborn: A Womb With a View*, at a booth he sponsored at the National Right to Life Committee Convention held at DFW Airport June 27-29.

adviser.

One colorful persona spent only a limited time in Umbert’s world. Joyce for Choice ran against the comic strip star when he campaigned for President of the Unborn States of America. Umbert won the election by forfeit when Joyce for Choice’s mother phoned Planned Parenthood to make an appointment.

“I don’t understand. What happened to my opponent, Joyce for

Sometimes I make people laugh and give them a good chuckle. That draws them in. Then, after I have their attention, I hit them with something poignant.

**— Gary Cangemi
creator of “Umbert the Unborn”**

Choice?” Umbert questioned after being declared the winner.

“Her mother exercised it,” another character responds somberly.

The perfect mix of wit with weighty message, makes Cangemi’s readers think.

“Sometimes I make people laugh and give them a good chuckle. That draws them in,” the cartoonist says, explaining his approach. “Then, after I have their attention, I hit them with something poignant.”

Drawing Umbert is a labor of love for the Rockville, Maryland, native who grew up learning how to sketch on used paper his father, a printer, brought home from work. He refined his talents as a student at Robert E. Peary High School where a popular comic strip, drafted for the student newspaper, received an Award of Excellence from the Maryland High School Journalism Association.

After three years in a Jesuit seminary discerning a call to the priesthood and a short stint as a human services employee, the quick-thinking caricaturist decided to pursue a career as a full time freelance artist. Twenty years later, inspired by legendary cartoonist Charles Schulz, he created Umbert.

“Schulz’ “Peanuts” was a very powerful comic strip. It was spiritual and had a very Christian theme to it,” Cangemi says, describing what he believes made the pop culture classic so appealing.

To honor Schulz, the cartoonist borrowed a feature from Peanut’s character Charlie Brown for Umbert.

“Both characters have a curlycue on their head,” he discloses. “Umbert’s is vertical where Charlie Brown’s is horizontal. It’s a little tribute.”

Like the “Peanuts” franchise, “Umbert the Unborn” is developing a fan base thanks to books, (*Umbert the Unborn: A Womb With a View* and *Umbert the Unborn: Labor of Love*) a website, T-shirt, and other novelties. When

Cangemi isn’t imagining new adventures for his characters, he operates a graphic arts studio, serves as chairman for Pennsylvanians for Human Life, and speaks at pro-life events like the recent National Right to Life Committee (NRLC) Convention in Grapevine. During a workshop presentation, the ardent pro-life advocate crafted a comic strip with help from convention participants to publish in the future.

“Thinking on my feet is one of the things I do,” he said with enthusiasm. “I love to think out loud under pressure. Deadlines don’t bother me.”

Unlike other cartoonists who achieve success and live off royalties, Cangemi has no plans to retire. The cause he fights for is too important.

“I hear from a lot of women who’ve had miscarriages. They honor me by saying my strip sustained and lifted their spirits,” says the married father of three who gives unborn children the attention and respect they deserve. “Those things just blow me away and I’m very gratified.”

But the feedback isn’t always positive.

A pro-choice activist from Austin spotted Cangemi’s booth at the 2013 (NRLC) convention and called the image of Umbert the Unborn “deeply unsettling.” She mentioned his cartoon in an online rant demeaning the comic strip and the pro-life gathering.

Critics like her ask: How can a fetus have friends and a computer? How does an unborn baby think, speak, or do things?

“If they find that absurd, what about Garfield and Snoopy?” he points out. “These things make millions of dollars, but no one thinks twice about humanizing a cat or dog.”

Cangemi fields the occasional vitriol he receives from pro-abortion advocates with a polite, respectful response.

“After all, I want to change their hearts and minds, too.”



With the help of audience participation, Gary Cangemi draws a comic strip at a workshop he led at the NRLC Convention June 28.





For more than three decades, Leonardo Defilippis has played the role of holy figures in the Church through Saint Luke Productions. His roles have included (from left to right) St. John the Apostle, in *The Gospel According to John*; and St. John Vianney, in *Vianney*. (Photos courtesy of Saint Luke Productions)

Bringing the saints to life

Leonardo Defilippis' dramatic theater productions bring audiences face-to-face with the saints

By JERRY CIRCELLI / CORRESPONDENT

ESPECIALLY DURING HIS MOST DEMANDING DAYS ON THE JOB, LEONARDO DEFILIPPIS IS A SAINT. THE CHARACTERIZATION, OF COURSE, IS IN THE THEATRICAL SENSE, BUT DEFILIPPIS TAKES ALL OF HIS DIVINE ROLES SERIOUSLY. As president and founder of Saint Luke Productions, based in the state of Washington, Defilippis is on his 33rd year of evangelization through live theatre, feature film dramas, radio and television programs, and DVD distribution.

St. Francis, St. Luke, St. John the Apostle, St. John of the Cross, St. John Vianney, St. Maximilian Kolbe, and St. Augustine are just a few of the roles Defilippis has played in the course of his long career. Portraying Jesus and his saints for more than three decades, while also producing and directing, has had its challenges. Married for 29 years and the father of seven children, Defilippis began his career as a Shakespearean actor performing at the Colorado Shakespeare Festival, the Old Globe Theatre in San Diego, and the Oregon Shakespeare Festival.

In 1980, the young actor teamed up with his now-wife, Patti, to put together a touring show, *The Gift of Peace*, based on the *Gospel*

of St. Luke. They charged no admission, with their only income derived from donations made by churches and schools where they performed.

Through their strong Catholic faith and encouragement in the form of personal correspondence from Mother Teresa, the couple forged ahead with their career and ministry. Saint Luke Productions, named for the central Church figure in their first endeavor, now enjoys a long history of success. The nonprofit production company has put on thousands of live performances throughout the United States, Canada, and Europe.

Performances have been staged at churches, theaters, schools, convents, penitentiaries, and even at World Youth Days in both Denver and Rome. Audiences have included Church leaders, government dignitaries, concentration camp survivors, and many more. In addition, television films have been broadcast internationally. Dramatic productions are also distributed via digital media.

Saint Luke Production's live dramas and films have included: *Maximilian: Saint of Auschwitz*; *The Passion According to Saint Luke*;

Vianney; *The Confessions of Saint Augustine*; *Saint Francis*; *John of the Cross*; *The Gift of Peace*; and *The Gospel According to John*.

Dramas have earned numerous national and international awards and have been aired on cable and network television stations.

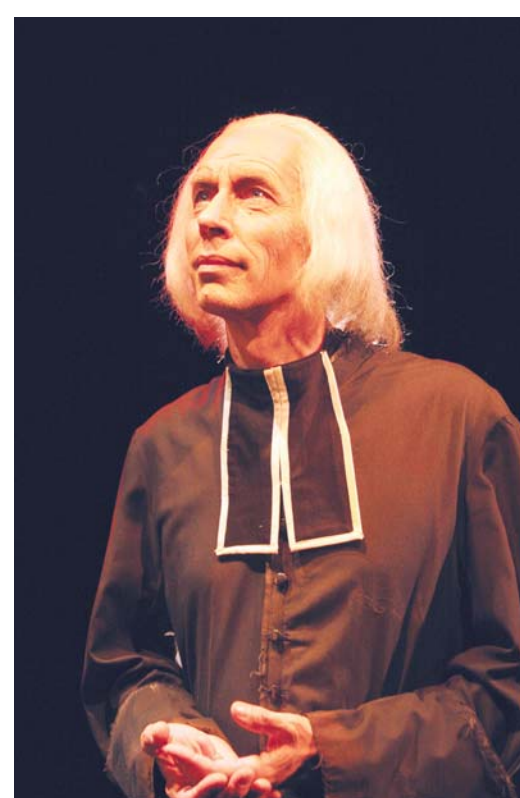
Vianney, one of the most recent projects undertaken by Defilippis, is based on the life of St. John Vianney of France, patron saint of priests. It was recognized by Pope Emeritus Benedict XVI as a model for priests and laity and has toured throughout the United States, Canada, and abroad.

Probably one of the best-known works by Defilippis was the film, *Thérèse: The Story of a Soul*. It was the first major motion picture distributed solely by an independent Catholic film company and funded entirely by donations, Defilippis said during a recent stop in Fort Worth. The producer was here to talk with members of the local chapter of Legatus, a group of dedicated Catholic CEOs, presidents, managing partners, business owners, and their spouses.

Playing so many important roles, said Defilippis, fulfills his long-held passion to help



ht): St. Maximilian Kolbe, in *Maximilian: Saint of Auschwitz*; St. Augustine, in *The Confessions of Saint Augustine*; St. John the



When people attend a live production, they meet a real, living person — a human being. Faith comes to life and you realize that the longing in your heart for goodness, for happiness, and for peace is matched by the longing of God for you, personally...

**— Leonardo Defilippis
Founder, Saint Luke Productions**

people hear the Word of God on a personal level.

“When people attend a live production, they meet a real, living person — a human being,” Defilippis said. “Faith comes to life and you realize that the longing in your heart for goodness, for happiness, and for peace is matched by the longing of God for you, personally, face-to-face, eye-to-eye.”

As an actor, Defilippis said he realizes audiences look to him to become the real person he portrays. And playing the part of a saint, or Jesus himself, is among the hardest work any actor can take on, he said.

While it is true that Defilippis relies on his Shakespearean training and acting experience, it is through prayer, religious study, and reflection that he approaches each role.

“I have learned, really, that it is the Holy Spirit that sustains an actor. My job as an actor is to get out of the way and let God use me as his instrument.”

At age 60, Defilippis possesses the same boundless energy he had when first venturing into the profession that he said allowed him, “to use my talents to serve God.”

Defilippis is now pouring energy and enthusiasm into a multimedia drama scheduled to open this fall, titled, *Faustina: Messenger of Divine Mercy*.

St. Faustina, born in Poland in 1905, had visions as a young nun around 1930. Jesus appeared to her with a message of mercy for all mankind. His message focused on trust in God and mercy toward one’s neighbors. The young nun recorded it all in a diary now known as, *Diary: Divine Mercy in My Soul*.

Pope John Paul II beatified Faustina in 1993 and named her as the first saint to be canonized in the new millennium on Divine Mercy Sunday, April 30, 2000.

Defilippis said the performance will coincide with the 75th anniversary of St. Faustina’s death. It is the perfect opportunity,

he said, to connect with people of all ages today.

“It is a prophetic message of our time, where God wants to tell us, ‘Be not afraid. My mercy is more powerful than evil. Turn to me. Trust in me. I long to give you a peace that the world cannot give.’”

“We all have loved ones in our families who feel that their sins and their lifestyles have separated them irreparably from their loving Father. They’ve lost hope, they’ve lost faith. They’re lukewarm, they’re indifferent,” said Defilippis.

Through the message of St. Faustina, he continued, “We can help people understand that God never gives up on a single soul.”

Profound messages and a better understanding of our faith can be gleaned from holy men and women who came before us and led exemplary lives, Defilippis said. And while all the saints he portrays lived in different times under various circumstances, there is one central figure who remains the focal point for Saint Luke Productions.

“Performing saints points us constantly back to one person — Jesus,” Defilippis said. “He is always the catalyst for change in our world that is everlasting.”

“Think about every other movement in the history of mankind. What does it do? It turns to dust. That is why the Church is truly a miracle.”

For more information and video clips from productions, visit: www.stlukeproductions.com.



By Jerry Circelli / Correspondent

Fr. Jonathan Wallis, director of Vocations for the Diocese of Fort Worth, feels right at home in North Texas, where he attended TCU and developed a strong relationship with the Catholic Church. (Photo by Jerry Circelli)

Journey Home

The son of an Episcopal priest, diocesan Vocations Director Father Jonathan Wallis followed an inner calling to serve the Catholic Church

THERE ARE TIMES WHEN FATHER JONATHAN WALLIS FEELS LIKE HIS CHILDHOOD IS COMING BACK TO REVISIT HIM AS HE GOES ABOUT HIS CALLING TO SERVE CATHOLICS IN THE DIOCESE OF FORT WORTH. The son of an Episcopal priest, Fr. Wallis regularly accompanied his father on a lengthy church circuit in Wyoming. And when his father served at churches in Wisconsin and Missouri, the youngster was often right there by his side.

As director of Vocations, Fr. Wallis is tasked with helping people hear and follow the call of Jesus Christ and his Church in the sprawling Diocese of Fort Worth, which includes more than 710,000 Catholics, in 28 counties, with 89 parishes and missions. In addition, the priest travels a church circuit, just as his father did. The journey is different now, taking place not in Wyoming, but in Texas, serving Catholics in Ranger, Cisco, Strawn, and Eastland. It's a 220-mile round-trip from Fort Worth every weekend.

"As soon as I was ordained," said Fr. Wallis, "it seemed like I was living my own years of growing up all over again."

Fr. Wallis recalled how his father prepared sermons, traveled to deliver them, counseled those in need, visited the sick, called on people at nursing homes, and performed myriad other duties. "I would ride along with him and saw the inner life and the inner workings of a parish," he said.

While Fr. Wallis never entertained the thought of being an Episcopal priest, the idea of being a part of the Catholic clergy sometimes occurred

to him. That way of thinking, however, really didn't take root until 1996, the year he graduated from Texas Christian University in Fort Worth with a bachelor's degree in Music Education.

There were, however, those unexplainable moments earlier in his life when he developed a curiosity about the Catholic faith and priesthood. Fr. Wallis can't explain exactly why he began researching Catholic priesthood when his high school class was asked to write a paper on career interests during his freshman year. He never followed through on the research and wrote about possibly becoming a lawyer, instead. As a high school senior, Fr. Wallis was asked in what direction his future studies would eventually lead him. He replied, "You know what? I think I'm going to end up being a Catholic priest."

Even today, Fr. Wallis does not know why he responded that way or why Catholicism and the priesthood even entered his mind.

"It was always sort of in there," said Fr. Wallis, further explaining, "It would kind of float up and then go away."

Reflecting now, Fr. Wallis said becoming a Catholic priest and serving the Church was something God was calling him do.

"It was almost like something written on my heart, so deep inside," he said.

While at TCU, Catholicism began to grow on the young student. "I did more thinking about the Eucharist," said Fr. Wallis. "I thought about

how the Catholic Church has never waived on its teaching about the Eucharist — body, blood, soul, and divinity.”

By 1997, he was accepted into the Church. He taught music part time and worked in a retail store at Bass Performance Hall before deciding to enter Assumption Seminary in San Antonio in 2000.

By 2007, the subtle message that had been written on his heart, so deep inside, proved to be a blessing for Fr. Wallis and the Diocese of Fort Worth. He had truly immersed himself in the study of his faith, obtaining a Bachelor’s of Sacred Theology from St. Paul University in Ottawa, Canada, and a Master’s of Theology from Oblate School of Theology in San Antonio. In the summer of that year, he was ordained as a Catholic priest by Bishop Kevin Vann at St. Patrick Cathedral in Fort Worth.

In 2010, after three years as parochial vicar at St. Matthew Parish in Arlington, Fr. Wallis was sent to study at the Pontifical Gregorian University in Rome, where he earned a Licentiate in Sacred Theology with a concentration in Dogma in 2012. Upon returning to Fort Worth, he served briefly as priest secretary for Bishop Vann, before being appointed director of Catechesis in August 2012. Then, in June of this year, he was named director of Vocations.

During his circuitous journey to the priesthood, Fr. Wallis said he sometimes wondered if he should have taken a more direct route. “There are times that I wished I had entered the seminary earlier. But I’m 39 years old now and I have had time enough to look back and realize it was for the best. I’m very grateful that God is smarter than I am. I learned to put much greater trust in God’s providence, and I’ve ended up

“I learned to put much greater trust in God’s providence, and I’ve ended up in places I never thought I would.”

— Fr. Jonathan Wallis

in places I never thought I would.”

The experiences he gained along the way have all come together to enrich the priest’s understanding of his own vocation in the Church. When he served as director of Catechesis, for example, Fr. Wallis sometimes drew on his music education and experience for insight.

One analogy involves jazz and catechesis. “With jazz, you have to know your scales,” said Fr. Wallis. “You have to memorize them, and they need to be second nature for you. But then you also need to add your own creativity.” The fusion of those two elements are needed to make great jazz music, said Fr. Wallis.

The same can be said about being a strong Catholic. “We really should know the *Catechism*,” Fr. Wallis continued. “We should know what the Church teaches and [its] history. With that understanding and knowledge, we can put our faith into practice in various situations where we have to make personal decisions. The two need to be blended together.”

Past experiences have also helped Fr. Wallis clearly see the universality of the Church. From the Vatican in Rome to the small churches along the western edge of the diocese, where he celebrates weekly Masses, the priest has witnessed the connection. In Rome, he gained further insight about the Church around the world, he added.

As for the present, Fr. Wallis said the

Diocese of Fort Worth is blessed with more than 30 seminarians. As director of Vocations, he is involved in getting to know each one of them as they travel on their faith journeys. He is also visiting with women who are discerning religious life, as well as others considering ways they can serve the Catholic Church in the diocese.

In addition to priesthood and religious life, Fr. Wallis pointed out that Catholic vocations include marriage and single life. Married couples live out their vows of faithful love through the sanctity of marriage. They are responsible for helping their spouses grow in love and faith. They have opportunities to serve their parish communities and the Church in many different ways. Those called to single life are also able to devote their time and energy to the service of others. They also have multiple opportunities to help the Church with their gifts.

Fr. Wallis has a suggestion for everyone as they consider their own vocations: “Follow Jesus Christ’s call to you with great love and courage. Jesus Christ will give you the strength to do what He asks you to do. Be not afraid.”

He said the greatest need in our Church today “is that we all serve Jesus Christ and his Church with willing, open, and loving hearts.”

As for his own calling, Fr. Wallis said he will continue to listen to God, serve where he is needed, and use his background and experiences to help others prepare for Church service. “And I will rely on God’s grace,” Fr. Wallis said.

“I just want to be the kind of priest that I would want to have — somebody who preaches well, is faithful, and takes his vocation seriously. For that, I need to use the gifts that God has given me.”



PHOTOS COURTESY OF FR. JONATHAN WALLIS FROM LEFT TO RIGHT: Fr. Wallis spent Christmas day 2011 at the Vatican. Two years of study in Rome taught Fr. Wallis a lot, not the least of which was the universality of the Church and the important role played by each diocese, each parish, and each individual. • Fr. Wallis remained faithful to his alma mater, TCU, during his stay in Rome. A passionate TCU football fan, he shows his true colors in this photograph with Sr. Anna Ramie, RSM, with the Bishop’s Office of U.S. Visitors to the Vatican in Rome. • Fr. Wallis with seminarians, a Franciscan brother and their Italian language professor in Assisi, Italy.

September 1, Twenty-second Sunday in Ordinary Time. Cycle C. Readings:

- 1) Sirach 3:17-18, 20, 28-29
Psalm: 84:4-7, 10-11
- 2) Hebrews 12:18-19; 22-24a
Gospel) Luke 14:1, 7-14

By Jeff Hensley

In his 1982 book, *Miracles in El Paso*, theologian Father Rene Laurentin documents many stories of a prayer group's ministries with the poor who scavenged recyclable trash at a dump in Juárez, Mexico, beginning in the 1970s.

The desire to work with these poor families, who not only scavenged items from the Juárez city dump but also lived on its grounds, grew out of a simple question asked by Father Rick Thomas, the Jesuit priest who led the group. He looked at the last few verses of today's Scripture from Luke in which Jesus



"When you hold a banquet, invite the poor, the crippled, the lame, the blind." — Luke 14:13

admonishes his listeners, "When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind."

"When have we ever," Father Rick is reported to have asked, "been obedient to the simple request Jesus makes of us in this Scripture?"

So he and his small band of believers put together a meal to carry to the garbage dump to share with the families who worked there on Christmas Day.

There were flour tortillas, meat to roll up in them — and a ham.

One of those who went to the dump was, Frank Alarcon. He sat on the tailgate of a pickup truck

QUESTIONS:

Have you ever seen the power of obedience to the messages of Scripture yield unexpectedly positive results?

and watched as the many people being served approached to get food. He watched as the woman slicing the ham sliced and sliced and sliced without the ham seeming to grow any smaller. As people continued to pour past the table, the ham lasted until all who had come to their little feast had eaten their fill.

Stories like this followed the work of the prayer group wherever they served. Many ministries and enterprises emerged from that initial action, including a food co-op, health care ministries, and on and on.

But all of it began with the group's simple obedience to a Scripture through which Jesus asked them to throw what Father Rick Thomas termed, "a little party for the poor."

September 8, Twenty-third Sunday in Ordinary Time. Cycle C. Readings:

- 1) Wisdom 9:13-18b
Psalm 90:3-6, 12-17
- 2) Philemon 9-10, 12-17
Gospel) Luke 14:25-33

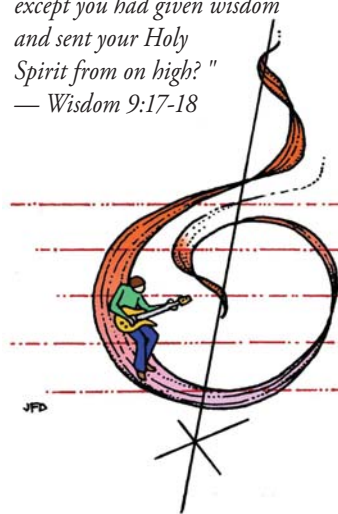
By Jean Denton

Philip Hamrick is a gifted singer-songwriter. Several years ago, his band had developed to a point where it had a good chance of succeeding in the competitive music industry. Its strong musicianship, tight vocal harmonies, and thoughtful lyrics were delighting a growing audience. The group believed the time was ripe to begin the work necessary to take their music to the next level on tour.

The band was ready. But Phil was not.

No one loved the band more than Phil. His tunes and lyrics

"Who ever knew your counsel, except you had given wisdom and sent your Holy Spirit from on high?" — Wisdom 9:17-18



were the heart of the music. But he'd just gotten married and felt a responsibility to his new wife. He'd also been offered a stable job leading a fledgling music ministry in a growing church.

He tried to explain to his disappointed bandmates, "If it is

meant to be, the music will get there. It will happen. I trust God. Right now, I have to think about other things and this ministry is something I have to do."

Phil understood what this weekend's Scripture from Wisdom points out: Our "mortal" deliberations are uncertain at best, and "what is within our grasp we find with difficulty," but the wisdom given by the Holy Spirit guides us along a straight the path.

Phil had always been open about how his faith guided his life. His band members respected him and accepted his decision.

Their desire was based on an unsure chance of success. Phil's decision was based on his certain faith that the Holy Spirit showed him God's desire.

QUESTIONS:

What are some choices you currently face with uncertainty? What attachments keep you from seeking the counsel of the Holy Spirit?

The band scattered, but the members kept a close friendship. In maturing, the others each have looked to Phil as a role model, largely because of his commitment to a life guided by Christ's Spirit. Most remain professional musicians; some, dedicated Christians. All are successful, compassionate people.

Phil now directs more than 50 musicians in leading thousands of Christians in worship. He writes music that enriches their prayer. He writes other music that he categorizes as outside the "Christian music" genre. But it all carries the Gospel message that inspires him.

Philip Hamrick isn't on the charts. But he continues to take his counsel from the Holy Spirit. As for his music, wherever it is meant to be, trust God it is there.

September 15, Twenty-fourth Sunday in Ordinary Time. Cycle C. Readings:

- 1) Exodus 32:7-11, 13-14
Psalm 51:3-4, 12-13, 17, 19
- 2) 1 Timothy 1:12-17
Gospel) Luke 15:1-32

By Jeff Hedglen

This summer I met some really fantastic people while on vacation in San Diego. The strange part about this is that these people are members of my family. It's hard to believe that after 48 years on the planet there are members of my family that I have yet to meet. But my mother is one of 10 children, and my father is one of nine, so there are many cousins all over the country and in other

*"He ran to his son, embraced him and kissed him."
— Luke 15:20*



countries.

The occasion for my visit to San Diego was a family reunion for my mother's side of the family. It was simply amazing to say hello

to and hug someone to whom I felt instantly connected although we had never met before. Conversation after conversation, laugh after laugh, smile after smile, there was one common denominator: family.

It did not matter that, for example, one of my cousins has spent the last 27 years in Italy. We had a great time sharing our stories about life, family, faith, ups and downs. It seemed much more like we grew up down the street from each other than that we had just met a few hours before. The love and instant acceptance I received from everyone was overwhelming.

This feeling of family and acceptance is what the younger son

walked away from in this week's Gospel reading. It is this same feeling that he longed for while wishing to eat the pig slop after squandering his inheritance. And it is this exact acceptance and love that he received upon his return home.

I think all of us at one time or another are the prodigal or the faithful child, or the parent or friend longing for the return of a loved one. For each of these situations one thing remains constant. God is waiting with open arms to throw us a big party. Our past is not of concern to God; Our turn back toward home is the focus of his longing. For when we turn our eyes upon Jesus we become the source of the Father's joy.

QUESTIONS:

Where do you feel most at home? Has there ever been a time when you felt like the prodigal child? What helped you to turn back "home"?

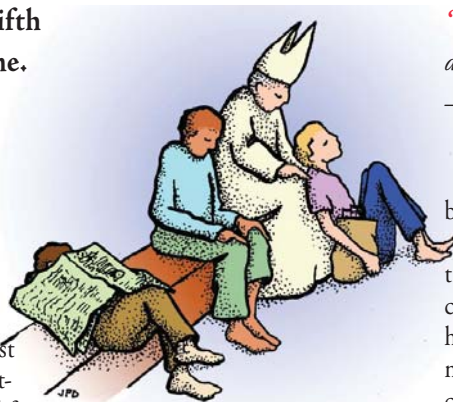
September 22, Twenty-fifth Sunday in Ordinary Time. Cycle C. Readings:

- 1) Amos 8:4-7
Psalm 113:1-2, 4-8
- 2) 1 Timothy 2:1-8
Gospel) Luke 16:1-13

By Sharon K. Perkins

Pope Francis was the catalyst for a great deal of media attention as he traveled to Brazil for World Youth Day in July. True to form, he visited one of Rio's notorious favelas, or slums, not for a photo op, but to stroll through its rainy streets, visit the dwellers in their homes, and deliver a message that is very much in keeping with this Sunday's readings, especially the denunciation from the prophet Amos.

Criticizing the "culture of selfishness and individualism" that



contributes to social injustice, the pope stated, "No one can remain insensitive to the inequalities that persist in the world! Everybody, according to his or her particular opportunities and responsibilities, should be able to make a personal contribution to putting an end to so many social injustices." He further advocated a "culture of solidarity" that regards others "not as rivals or statistics, but

*"He raises up the lowly from the dust...to seat them with princes."
— Psalm 113:7-8*

brothers and sisters."

Pope Francis also made it clear that overcoming inequality doesn't consist merely in political upheaval or a personally disengaged method of throwing money at social problems. Rather, he praised the generous practices of the poor who welcomed him: "I am well aware that when someone needing food knocks at your door, you always find a way of sharing food; as the proverb says, one can always 'add more water to the beans!' ... And you do so with love, demon-

strating that true riches consist not in material things, but in the heart!"

It is this kind of attitude that eschews the angry, self-centered polarizations and tensions between "haves" and "have-nots," seeking instead to please God and advance the good of the other regardless of his or her social status, according to 1 Timothy. As the Gospel illustrates, it is not the amount of one's wealth that matters — it is one's trustworthiness with what one is given.

Pope Francis' teaching is not a new one. But his continuous actions of solidarity with the poor and the marginalized compel us to hear the message of the Gospel afresh and to act on it.

QUESTIONS:

How can you make a personal contribution to ending social injustice? How can you deepen your own solidarity with the poor?

October 6, Twenty-seventh Sunday in Ordinary Time.

Cycle C. Readings:

- 1) Habakkuk 1:2-3; 2:2-4
Psalm 95:1-2, 6-9
- 2) 2 Timothy 1:6-8, 13-14
Gospel) Luke 17:5-10

By Jean Denton

Some people, it seems, have more than their share of suffering. My friend Larry is one of them.

I thought of him when I read this weekend's scriptural lament, "How long, O Lord? I cry for help but you do not listen!"

For a time it seemed that Larry faced sorrow upon sorrow: A year after his older brother's untimely death, Larry and his wife Christine lost their 3-day-old infant son. Within another year both of Larry's parents died.

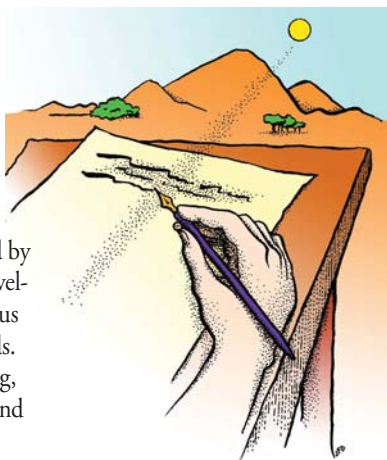
His life got back on an even keel, but then, 15 years ago, he was in a plane crash. Two of the six peo-

"For the vision still has its time, presses on to fulfillment, and will not disappoint."
— Habakkuk 2:3

ple on board died. Larry survived by climbing through an opening enveloped in flames. He suffered serious burns to his face, arms, and hands. His recovery was painful and long, including numerous skin grafts and physical therapies.

Now, Larry can recall moments when he wondered how long, O Lord? But they were fleeting. Christine, their daughters, and others were at his side. "I had a lot of support, some role models, and my faith," he said. He remembers distinctly a moment of clarity when he realized and accepted the presence and the workings of God in the whole situation.

In Habakkuk, the cry *How*



long, O Lord? is answered by the Lord's firm reminder of how to remember the ways of God: Write down the vision clearly, so it can be easily read. For the vision still has its time ... and will not disappoint; if it delays, wait for it, it will surely come."

QUESTIONS:

Considering your own life and trials, what "vision" of God would you write down to strengthen your faith?

This is faith: looking back upon God's vision of life and believing it.

Luke's Gospel expands the point in saying we should live that faith by being a servant of God's vision. We find fulfillment in serving God — and the life God gives us — whatever happens.

I've known Larry and Christine since we were teenagers. They enjoy much love with their family and friends. With humor and confident generosity Larry always buoys the spirits of everyone around him. Always.

When his beloved sister died recently, he was gratified to deliver her eulogy. Beforehand, he said, "I'll be fine. It's hard to go through these things. But it's what we do."

He believes the vision. A faithful servant.

October 13, Twenty-eighth Sunday in Ordinary Time.

Cycle C. Readings:

- 1) 2 Kings 5:14-17
Psalm 98:1-4
- 2) 2 Timothy 2:8-13
Gospel) Luke 17:11-19

By Jeff Hedglen

When my mother was first diagnosed with lung cancer our whole family was devastated. After many weeks of chemotherapy and radiation, she was tested to see if the cancer was still there. The week before her appointment, she pinned a relic of St. Thérèse of Lisieux to her clothing and prayed for her intercession daily.

In keeping with the "shower of roses" that often accompanies the intercession of St. Thérèse, my mother encountered roses every day — sent to her in a bouquet, on a card, smelling their scent in her



"If we have died with him we shall also live with him; if we persevere we shall also reign with him."
— 2 Timothy 2:11-12

room. The tests showed her cancer was gone. We were amazed and overjoyed! Like Naaman and the one leper in this week's readings, we thanked God for the blessing.

A year later, her cancer returned, and all the prayers we offered did not save her. We wondered: Why did the prayers "work" one time and not the other? Did God stop listening? We didn't know what to think.

We did our best to remain faithful. Even in the midst of her pain, my mother continued to

pray and read the Scriptures. Her faithfulness was rewarded in one final way; she died on Good Friday, going home with Jesus!

St. Paul in the second reading speaks to how we were feeling: "If we have died with him we shall also live with him; if we persevere we shall also reign with him."

Stories of healing in the Bible are wonderful to read,

QUESTIONS:

Have you or someone you know ever experienced a miraculous healing — or endured long suffering? If so, how has this impacted your faith?

but they can be confusing and challenging when one's illness is not healed. This lyric in a song written by Wayne Watson was a huge comfort to me at the time of my mother's death: "Home free, eventually, at the ultimate healing we will be home free." The idea is that when a loved one passes away from illness he or she has experienced the ultimate healing.

God does desire to heal and make us whole, but many times it does not happen the way we think it should. In these times let us stand with St. Paul and remain faithful, for when we do, we stay planted in the will of God. Christ's suffering has redeemed all human suffering. Thus, uniting our suffering with Jesus' may not take away the pain, but it can bring meaning to our journey.

**October 20, Twenty-ninth
Sunday in Ordinary Time.
Cycle C. Readings:**

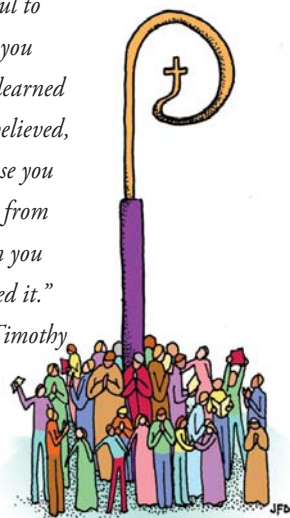
- 1) Exodus 17:8-13
Psalm 121:1-8
2) 2 Timothy 3:14-4:2
Gospel) Luke 18:1-8

By Sharon K. Perkins

During this Year of Faith, Catholics have been encouraged to revisit the documents of the Second Vatican Council in the 50th year of their promulgation. The four great dogmatic and pastoral constitutions usually receive the most attention. However, one of the lesser-known council documents, the *Decree on the Bishops' Pastoral Office in the Church (Christus Dominus)*, has great significance for Catholics today because it reminds us of the tremendous importance of holy and competent bishops for the ongoing life of the Church, both

"Remain faithful to what you have learned and believed, because you know from whom you learned it."

— 2 Timothy 3:14



local and universal.

Today's first reading isn't about a bishop, but in many ways it illustrates what good pastoral leadership is all about. Moses, faced with the crisis of war with the Amalekites, exercises wise leadership in delegating Joshua to choose good warriors and engage the enemy.

Moses isn't in the midst of the military fray — but he is waging the battle nonetheless, visibly supporting the people with "the staff of God" in his hand, recruiting two of his best priests to prop up his arms when he becomes weary, and seating himself on a rock in order to remain steady.

Christus Dominus states that bishops, "having been appointed by the Holy Spirit, are successors of the apostles as pastors of souls," and "they are sent to continue throughout the ages the work of Christ, the eternal pastor."

Like Moses, a bishop carries the "staff of God" — the crozier — in his hand as a symbol of his shepherding. He derives his authority and steadfastness from the "rock" of Peter, the first shepherd

appointed by Jesus, and he seeks the prayers, support, and practical assistance of good priests in exercising his pastoral duties.

But the epistle today reminds us of another critically important role of bishop — that of teacher. According to *Christus Dominus*, teaching is "conspicuous among the principal duties of bishops." It is the bishop who enables those he shepherds to "remain faithful to what you have learned and believed." It was the bishops of the early Church who ensured that the sacred Scriptures were preserved and would be preached for ages to come.

In following Jesus' Gospel admonition to "pray always without becoming weary," let us remember to pray for our shepherds, the bishops of the Church.

QUESTIONS:

Fort Worth is waiting for a new bishop. What do you suppose will be the gifts he will bring to the office? What will be his concerns? Have you considered praying for him, now, even before he comes to lead us?

**October 27, Thirtieth
Sunday in Ordinary Time.
Cycle C. Readings:**

- 1) Sirach 35:12-14, 16-18
Psalm 34:2-3, 17-19, 23
2) 2 Timothy 4:6-8, 16-18
Gospel) Luke 18:9-14

By Jeff Hensley

Irecently read Patrick Foley's biography of missionary bishop Jean-Marie Odin. As the first bishop of Texas, he arrived in the Republic of Texas in 1840. In 1845 Texas became a state, expanding greatly the territory this far-traveling bishop would have to tend.

And travel it, he did. He rode horseback on primitive roads; he walked through swamps and wilderness, all for the love of God and to bring the Gospel, the sacraments, and the presence of the Church to Catholics and any oth-



ers who would listen to his words.

Bishop Jean-Marie Odin had a great love for the Native Americans of his territory, for the Mexicans who lived there, the Europeans, and the Americans who immigrated into Texas or were native to the area.

He lived simply and was once reproved for his worn and torn vestments when he showed up for a visit with the archbishop of New Orleans. Often in his travels, he was stricken with life-threatening illnesses. Always he persisted in

his mission work.

He had traveled across the Atlantic from his native France to serve in rural Missouri, where early on he did much of the same kind of itinerant ministering of the word and the sacraments — when he was able to spare time from his teaching work at a seminary in a small settlement 80 miles from St. Louis.

QUESTIONS:

Have the stories of the evangelizing work of the saints and servants of the Church been an inspiration to you? How have they influenced you?

"The Lord will rescue me from every evil threat and will bring me safe to his heavenly kingdom."
— 2 Timothy 4:18ab

In his second letter to Timothy, the Apostle Paul, writing as someone who also traveled greatly and at great risk to proclaim the Gospel, says, "I am already being poured out like a libation, and the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith...." At the end of his service as the second archbishop of New Orleans, where he spent the last nine years of his ministry, Archbishop Jean-Marie Odin, would have well been able to echo Paul's brave words.

El Cardenal Rodríguez será el orador principal en la conferencia de UDMC

El Cardenal Oscar Rodríguez, arzobispo de Tegucigalpa, Honduras, será el orador principal para ambas sesiones en inglés y en español de la séptima Conferencia anual del Ministerio de la Universidad de Dallas (University of Dallas Ministry Conference: UDMC, por sus cifras en inglés). Su discurso en español será el sábado 26 de octubre.

La conferencia UDMC tendrá aproximadamente 41 sesiones en español, y patrocinada por las Diócesis de Fort Worth y de Dallas y por la Escuela del Ministerio de la Universidad de Dallas, se llevará a cabo el 25 y 26 de octubre en el Centro de Convenciones de Irving, 500 W. Las Colinas Blvd., Irving.

“Somos la mayor conferencia anual

de los ministerios en el Sur, con más de 12 diócesis representadas en Texas y Louisiana”, dijo GERALYN REA, especialista en eventos de la Escuela del Ministerio. “Nuestras sesiones abarcan una amplia variedad de temas, como la teología, la pastoral, la enseñanza, el liderazgo parroquial, la paternidad y la justicia social. También damos la bienvenida a más de 100 expositores y ofrecemos una exhibición de arte litúrgico, actuaciones musicales de artistas católicos, y múltiples oportunidades de adoración, incluyendo una misa de clausura”.

Las inscripciones para la conferencia están abiertas. La cuota de inscripción es de \$55 antes del 25 de septiembre, \$75 entre el 26 de septiembre y el 11 de octubre, y \$100 para quienes se inscriban el día de los eventos. Para obtener más información sobre la conferencia, visite el sitio web www.udallas.edu/udmc.

El Instituto Juan Pablo II abre seis secciones nuevas

El Instituto Juan Pablo II, el programa diocesano de la formación de ministros laicos, empezarán su currículo básico de dos años en seis sitios a través de la diócesis. Los participantes se reúnen por aproximadamente seis horas mensualmente de septiembre hasta junio.

Habrán secciones nuevas en español en la Parroquia de San Francisco de Asís en Grapevine, reuniéndose usualmente el primer sábado del mes; en la Parroquia de Nuestra Señora de Guadalupe en Wichita Falls, el tercer sábado del

mes; y en la Parroquia de San Jorge en Fort Worth, el lunes, cada quince días.

El Instituto Juan Pablo II funciona por una beca donada por la organización *Compartir en Ministerio*. Se pide a los estudiantes que paguen \$90 cada año como cuota y a sus parroquias, otros \$90.

Se dispone más información y el formulario de inscripción en el sitio web: www.fwdioc.org/files/ijp2-basico-comp-application-form-spanish.pdf.

También, se puede conseguirlos enviando un email a lromo@fwdioc.org o llamando a 817-560-3300, ext. 317. La inscripción termina el 1 de septiembre.

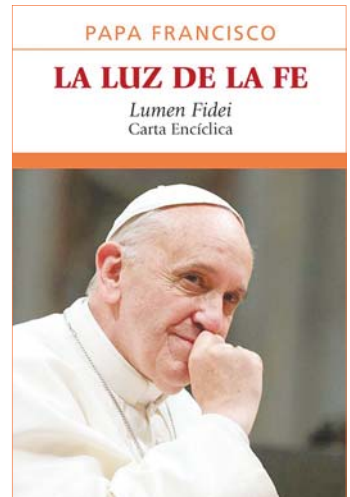
NOTICIAS

Encíclica celebra fe como luz de vida humana

CIUDAD DEL VATICANO (CNS) — La primera encíclica del Papa Francisco, *Lumen fidei* (La luz de la fe), es una celebración de la fe cristiana como la luz que guía una “vida exitosa y fructífera”, inspiradora de la acción social y la devoción a Dios, e iluminando “todo aspecto de la existencia humana”, incluyendo la filosofía y las ciencias naturales.

El documento, publicado el 5 de julio, completa una trilogía papal sobre las tres “virtudes teológicas”, siguiendo las encíclicas del Papa Benedicto XVI, *Deus Caritas Est* (2005), sobre la caridad, y *Spe Salvi* (2007), sobre la esperanza.

El Papa Benedicto “casi había terminado el primer borrador de una encíclica sobre la fe” antes de su retiro en febrero del 2013, escribe el Papa



Francisco, añadiendo: “He tomado su buen trabajo y le he añadido unas cuantas contribuciones mías”.

Advertencias de los peligros de la idolatría, el gnosticismo, y el farisaísmo, una oración de cierre a María como el “perfecto icono de la fe”, y una sección completa sobre la relevancia de la fe en la justicia y la paz terrenales hacen eco de los temas que el Papa Francisco ya ha usado como marcas de su joven pontificado.

El Papa despeja camino a canonizaciones de Juan Pablo II, Juan XXIII

Por Cindy Wooden
Catholic News Service

CIUDAD DEL VATICANO — El Papa Francisco firmó un decreto despejando el camino para la canonización del beato Juan Pablo II y también ha decidido pedirles a los cardenales del mundo que voten sobre la canonización del beato Juan XXIII, aun en ausencia de un segundo milagro.

Después que el Papa Francisco se reuniera el 5 de julio con el cardenal Ángel Amato, prefecto de la Congregación para las Causas de los Santos, el Vaticano publicó una lista de decretos que el Papa aprobó, relacionados con la canonización del beato Juan Pablo II y otras 11 causas de santidad.

Al publicar los decretos, el Vaticano también dijo: “El sumo pontífice aprobó el voto favorable de la sesión ordinaria de cardenales y obispos-padres respecto a la canonización del beato Juan XXIII (Ángelo Giuseppe Roncalli) y ha decidido



Los beatos Papas Juan XXIII (IZQUIERDA) y Juan Pablo II (DERECHA).

convocar un consistorio que también involucrará la canonización del beato Juan Pablo II”.

Normalmente, después que un Papa firma un decreto reconociendo el milagro necesario para la canonización, el Papa consulta a los cardenales de todo el mundo y llama a un consistorio — reunión a la que asiste cualquier cardenal que quiera y pueda — donde los presentes expresan su apoyo a la decisión del Papa de proclamar un nuevo santo.

Una fecha para la ceremonia de canonización es anunciada formalmente solamente durante o inmediatamente después del consistorio.

Mecanismos para reportar la conducta sexual inapropiada

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

- Llamar a Judy Locke, Coordinadora de asistencia para víctimas, al número (817) 560-2452, Ext. 201, o, mandarle correo electrónico a jlocke@fwdioc.org
- Llamar al número de emergencia para el abuso sexual: (817) 560-2452, Ext. 900
- o llamar al Centro Católico al número: (817) 560-2452, ext. 102 y preguntar por el canciller/moderador de la curia, el monseñor Stephen Berg.

Mecanismo para reportar abuso

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

El don de la Fe

POR PADRE CARMELO MELE, OP

LA MUJER SE LE ACERCÓ AL SACERDOTE EN LA FUNERARIA. QUERÍA ALIVIARSE DEL CORAZÓN. SU HIJO, UN PADRE DE FAMILIA, MURIÓ CUANDO ESTABA PRESENTANDO UNA LECCIÓN DE DOCTRINA. Dijo ella: “Estoy contenta”. ¿Cómo podía estar contenta después de la muerte repentina de su hijo? ¿Había problemas entre él y ella? Pero ella le aseguró al sacerdote lo contrario: “Siempre fue un buen hijo. Nunca tuve que pedirle dos veces para hacer una tarea. Nunca me dijo que le pidiera yo a uno de sus hermanos hacerlo”. Entonces la mujer dio su razón: “Estoy contenta porque mi hijo murió sirviendo al Señor”. Fue un testimonio de la fe casi del calibre de la de Abraham cuando se preparaba para sacrificar a su propio hijo en obediencia a Dios.

En su primera encíclica *Lumen Fidei*, el Papa Francisco describe la fe como una luz que nos ayuda ver. Con la lámpara de la fe se puede ver lejos y profundo. Con la fe el creyente mira más allá que los altibajos de la vida y hasta la misma descomposición de la muerte al final de la vida. La fe te levanta para vislumbrar el horizonte de la eternidad con Dios. Allí “sin penas ni tristezas” vivirá en la felicidad con los justos de todos tiempos — tanto los buenos de otros lugares como también a sus seres queridos.

La fe también le ayuda al creyente como una lupa a escrudiñar la naturaleza de todas cosas. Sabrá que los arreglos que la sociedad alaba como avances — la cohabitación antes del

matrimonio, la multiplicación de “amigos” por las grandes redes sociales, la capacidad de vacacionar en cualquiera parte del mundo trayendo sólo la tarjeta de crédito, etcétera — son no más que vanidades, a veces pecaminosas. La fe hace posible que se dé cuenta cómo la satisfacción verdadera proviene de imitar al Señor Jesús en su apertura para, y sus sacrificios por, los demás.

Como prueba de que la fe nos posibilita percibir mejor la realidad, tenemos el ejemplo de los santos. Se dice que Santo Domingo de Guzmán, fundador de la orden que lleva su nombre, hablaba solamente “con Dios o de Dios”. Pero de ningún modo era una persona cerrada o difícil. Su primer biógrafo lo describió así: “Durante el día nadie se mostraba más sociable que él... Viceversa, de noche, nadie era más asiduo que él en velar en oración...” Más recientemente, la Santa Teresa Benedicta de la Cruz, Edith Stein, mostró la serenidad en los días antes de su martirio. En una carta, escrita cuando con otros era prisionera de los Nazis, dijo que todos estaban “calmados y alegres”. Asimismo, en el último mensaje que le pasó a un ferroviario en el camino a Auschwitz, le pidió que saludara a sus amigos del pueblo y les dijera: “Estamos viajando al Oriente”. Al Oriente se refirió tanto a Auschwitz como al Señor Jesús, siempre para los cristianos el sol naciente.

Como el Papa recalca en su encíclica, la fe es un don de Dios que recibimos gratis. Sin

embargo, la fe requiere nuestra participación. Primero, es necesario que pidamos al Señor el don o, como pidió el padre del endemoniado en el evangelio, el aumento de la fe. Entonces, la fe exige que cambiemos de actitud. Mucha de la resistencia al creer hoy en día proviene del cinismo acerca de la Biblia y la doctrina de la Iglesia. Sí, es cierto, las historias relatadas en la Biblia fueron escritas después de un proceso de ser transmitidas por boca, en lo cual a veces recibieron cambios y adornamiento. Pero esto no significa que no contengan una verdad tan trascendente en su base que los relatores estuvieran dispuestos a entregar sus vidas atestiguándola.

Sobre todo la fe exige una nueva manera de vivir. En lugar de pensar mayormente por nuestra propia comodidad, la fe nos mueve a considerar a los demás y que actuemos por su bien. Como un ejemplo, a lo mejor queremos pasar el calor de agosto en el aire acondicionado de nuestras casas, pero le fe nos recuerda de los ancianos en asilos sufriendo particularmente en este tiempo por falta de visitantes.



El Padre Carmelo Mele, OP, es el director interino del DEPARTAMENTO DE CATEQUESIS para la DIOCESIS DE FORT WORTH.

Cerrando un año pero abriendo un futuro lleno de fe

El Obispo Cantú hablará en el cierre del Año de la Fe

El Reverendísimo Oscar Cantú, STD, Obispo de Las Cruces, Nuevo México, dará la presentación principal en la celebración diocesana del cierre del *Año de la Fe*. El evento bilingüe incluye la Santa Misa por el Reverendísimo Oscar Cantú, que también ofrecerá la homilía. La celebración se llevará a cabo en la *Parroquia Santísimo Sacramento* el domingo 24 de noviembre.

El *Año de la Fe* comenzó el 11 de octubre de 2012, marcando el quincuagésimo aniversario de la

apertura del *Concilio Vaticano II*. En su comunicado anunciando el Año Santo, el entonces Papa Benedicto XVI escribió: “Debemos descubrir de nuevo el gusto de alimentarnos con la Palabra de Dios, transmitida fielmente por la Iglesia, y el Pan de la Vida, ofrecido como sustento a todos los que son sus discípulos”. El cierre diocesano les ofrecerá a los católicos locales una nueva oportunidad para cumplir con este objetivo.

El programa comienza a las 3:00 pm. El Obispo Cantú dará su

presentación en un idioma mientras que los hablantes del otro idioma compartirán sobre la nueva encíclica, *Lumen Fidei*, del Papa Francisco. A las 4:30 pm, se invierten los papeles. La Misa comenzará a las 5:30 pm y al finalizarla seguirá una recepción. Información más detallada será enviada a las parroquias.

El Obispo Cantú nació en 1966 en Houston. Obtuvo su Bachillerato en Artes y Humanidades de la *Universidad de Dallas* y su Licenciatura y Doctorado de la *Universidad de St. Thomas (ANGELICUM)* en Roma.

Fue ordenado sacerdote en 1994 por la *Diócesis de Galveston-Houston*. En 2008 el Obispo Cantú



**AÑO DE LA FE 2012
2013**

fue ordenado obispo para servir con el Arzobispo José Gómez de San Antonio. Este pasado febrero, el Obispo Cantú fue instalado como el Segundo Obispo de Las Cruces.

Listos Para Servir

HISTORIA Y FOTOS POR KATHY CR



Monseñor Gustavo García-Siller, arzobispo de San Antonio, impone las manos sobre los diáconos Khoi Tran y James Wilcox, ordenándolos sacerdotes.

El Padre Wilcox ora sobre sus padres al final de su Misa de Ordenación.

Monseñor García-Siller, Arzobispo de San Antonio, limpia el exceso de aceite crismal de las manos de Padre Wilcox con el manutergio.

Al final de la Misa de ordenación, el Padre Wilcox y Khoi Tran (*derecha*) salen en procesión por la calle principal de Vietnam en Arlington el pasado 29

EN LA ASAMBLEA DE ESE DÍA ESTABAN SENTADOS LOS PADRES, TÍOS, HERMANOS, Y UN ABUELO DE 94 AÑOS DE EDAD QUE HABÍA FOMENTADO Y AGRADECIDAMENTE ANTICIPADO ESTA ORDENACIÓN.

Pero la *Parroquia de los Mártires de Vietnam*, el templo parroquial con más capacidad en la *Diócesis de Fort Worth*, y entre las más grandes parroquias vietnamitas en los Estados Unidos, estaba completamente llena. Había personas solo para desearle bien, compañeros de clase, diáconos, seminaristas, y más de 50 hermanos sacerdotes.

Todos se reunieron para celebrar el día en que James Wilcox y Khoi Tran habían esperado, no sólo a través de los años de estudio, pero para la mayor parte de sus vidas.

Ambos hombres fueron criados católicos, Wilcox y sus hermanos creciendo en Dallas en la *Parroquia San Pío X* y asistiendo a *Bishop Lynch High School*. Tran, el mayor de dos hermanos, había vivido en Vietnam, viviendo alternamente entre sus padres y abuelos, hasta que tuvo 10 años, cuando la familia se restableció en Wichita, Kansas.

“Mis abuelos fueron los que dieron forma a mi fe”, dijo el Padre Tran. “Mi abuela estaba ciega, y aunque éramos pobres, ella ahorra algo de dinero, y todos los domingos iba a contratar a un hombre pobre que vivía en nuestro barrio para que nos llevara a la iglesia en su triciclo de pasajeros.

“Íbamos a la iglesia todos los domingos, y rezábamos el rosario todas las noches en familia. Mi abuelo fue el que me enseñó a rezar; él fue el líder de la oración”.

Fue ese abuelo, ahora con 94 años, que había

estado esperando con ansias el día de la ordenación. “Yo bromeara con él”, dijo el Padre Tran. “‘La abuela falleció joven’, le dije, ‘usted está viviendo los años que ella no pudo vivir, con el fin de esperar por mí’”.

JoAnn, la madre del Padre Wilcox, recuerda el proceso de discernimiento de su hijo. “Yo quería que fuera sacerdote”, dijo. “Pero después de cierta edad, pensé: ‘Puede ser que no.’” Cuando hizo su discernimiento, sin embargo, recordó con mucha emoción, “Estaba eufórica”.

Presidiendo la *Liturgia de Ordenación* del 29 de junio fue el Arzobispo Gustavo García-Siller, Arzobispo metropolitano de San Antonio, quien expresó su agradecimiento por la invitación a “presidir esta ordenación de dos hermanos en Cristo”.

“He estado siguiendo de cerca los desarrollos en su diócesis desde que el Obispo Vann se le pidió ir al *Condado de Orange*”, dijo el arzobispo, “y les puedo decir que el Monseñor Steve Berg ha hecho un enorme trabajo por mantener la unidad y la proclamación de la fe a través de estos últimos meses. Es un buen sacerdote de Cristo. Les ha servido bien”.

La liturgia de la ordenación comenzó después de que el Evangelio fuera proclamado, cuando los dos candidatos son llamados y presentados al Arzobispo. “Reverendísimo Padre, la Santa Madre Iglesia le pide que ordene a estos hermanos nuestros a la responsabilidad del sacerdocio”, dijo Monseñor Berg, y el Arzobispo García-Siller respondió preguntando: “¿Sabes si son dignos?”

El Monseñor Berg respondió: “Después de indagar entre el pueblo cristiano y por recomendación de los responsables, yo doy testimonio de

que han sido hallados dignos”.

“Confiado en la ayuda del Señor, nuestro Dios y Salvador Jesucristo”, concluyó el arzobispo, “elegimos a estos hombres, nuestros hermanos, para la Orden del Sacerdocio”.

“El momento fue una lección de humildad”, dijo el Padre Wilcox. “Pude sentir el Espíritu Santo influenciando mi corazón. Sabía que estaba empezando”.

“Entonces cada uno de nosotros nos arrodillamos ante el arzobispo y colocamos nuestras manos en las suyas. La promesa usual sería: ‘¿Me prometes obediencia a mí y a mis sucesores?’ Pero en nuestro caso, ya que estamos sin un obispo, pidió el arzobispo, ‘¿Prometes obediencia a su Ordinario?’

“El concepto va más allá de un solo hombre y una sola persona”, dijo el Padre Wilcox, “así que estábamos prometiendo obediencia al Ordinario (el obispo de la diócesis, quien quiera que sea), no a un individuo”.

Después de eso, los dos hombres se postraron a ambos lados del altar, mientras se cantaba la Letanía de los Santos. “Cuando estaba allí postrado, me sentí con mucha humildad y lleno de energía al saber dos cosas”, dijo el Padre Wilcox. “Uno, que todos los miembros de la iglesia en ese momento estaban pidiéndole a Dios que nos bendijera con su gracia, y que los santos, los que estaban junto a nosotros y los que nos habían precedido, estaban participando de una manera especial, porque todos somos llamados. Es parte de la naturaleza eterna de la Iglesia, tanto en avance como en el pasado, que todos somos parte del ministerio”.

Padres James Wilcox y Khoi Tran son ordenados sacerdotes para la DIÓCESIS DE FORT WORTH en la PARROQUIA DE LOS MÁRTIRES DE VIETNAM el pasado 29 de junio

RIBARI HAMER / CORRESPONSAL



El Padre James Wilcox (izquierda) y el Padre Khoi Tran son ordenados sacerdotes en la Parroquia de los Mártires de Vietnam el pasado 29 de junio.

Los Padres Tran y Wilcox de pie ante el altar poco después de ser investidos.

El Arzobispo Gustavo García-Siller le presenta un cáliz al Padre Tran.

El Arzobispo García Siller se arrodilla para recibir una bendición de los Padres Wilcox y Tran al final de la Misa de Ordenación

Después de que los hombres se levantaran de su oración, el arzobispo impuso sus manos sobre sus cabezas. Significa que el poder del sacerdocio se confiere por el obispo al imponer las manos sobre el candidato, transmitiendo a éste el poder que el propio obispo ha recibido de Cristo. Este antiguo signo de ordenación es el momento más solemne del rito, y después de que se llevó a cabo, la imposición de las manos se repitió ceremoniosamente por cada sacerdote presente en la liturgia.

“Me emocioné en ese momento”, dijo el Padre Tran. “Me sentí indigno de esta increíble maravilla y el amor, y que Dios me había llevado allí. Lloré en ese momento. Sentí el amor de Dios para mí, a pesar de ser indigno”.

Miembros de la familia y sacerdotes mentores especiales vistieron a los nuevos sacerdotes con la estola y la casulla, después de la cual el arzobispo ungió sus manos con el santo crisma.

“Un paño especial bordado de lino, manutergio, se utilizó para limpiar el exceso de crisma de nuestras manos”, dijo el Padre Tran, explicando la tradición de presentar esa tela preciosa a sus madres, en sus primeras misas. Del mismo modo, le presentarían a sus padres, las estolas usadas al celebrar sus primeras confesiones.

“Me sentí muy orgullosa”, dijo JoAnn Wilcox de la presentación de su hijo en su primera Misa, “Los dos paños estaban juntos en una bonita caja. Fue un momento muy emocional”.

“La tradición es que, cuando los padres van al cielo, le pueden dar esas cosas a Dios”, dijo el Padre Tran con humor. “¡Mi hijo es un sacerdote!

¡Déjame entrar al cielo!”

“Dios providencialmente me dio un segundo manutergio”, dijo el Padre Tran, más en serio. “Había sido hecho por las hermanas carmelitas en Houston, así que pude dar el primero a mis padres, y el segundo a mi abuelo”.

“Cuando fui a Wichita después de mi ordenación, tuve el honor de bendecir un nuevo nicho para las cenizas de mi abuela — mi abuelo quería moverlas a Wichita desde donde estaban, en Houston. Bendije el nuevo nicho, lugar de descanso para las cenizas, y vi que una cosa que mi abuelo había puesto en el nicho fue el manutergio que yo le había dado.

“Creo que puedo poner todos mis sentimientos de la ordenación en una frase de Santa Teresa de Lisieux, La Florecita. “Todo es gracia. Todo lo que pasó en mi vida — 11 años de formación, altas y bajas”.

“Durante el signo de la paz, estaba muy emocionado”, dijo el Padre Wilcox describiendo los grandes abrazos que dio con generosidad a todos sus amigos y colegas. “El Espíritu Santo estaba conmigo — y muchos de estos sacerdotes habían desempeñado un papel muy importante en mi viaje”.

“Una vez que comenzó la Misa, fue cuando me di cuenta” dijo el Padre Tran. “Le agradecí a Dios por enviar a este arzobispo. Fue excepcional, la homilía me llegó al corazón”.

El Arzobispo García-Siller había dicho: “Hermanos míos, esto es motivo de alegría, una ocasión memorable y también muy profunda. A ustedes se les está siendo confiado el sacerdocio de Jesucristo. ¿Qué significa eso hoy?

“El Papa Francisco ha señalado constantemente el peligro de una Iglesia auto-referencial, encerrándose en sí misma. Se trata de una especie de narcisismo teológico. Este narcisismo no llega a curar heridas. El narcisismo nos impide ser verdaderamente misioneros.... No hay lugar en el liderazgo de la Iglesia para sacerdotes narcisistas”.

“Era lo que necesitaba escuchar”, dijo el Padre Tran. “La Iglesia no necesita sacerdotes narcisistas, sino sacerdotes que entreguen sus propias vidas”.

“El Santo Padre también ha señalado que el lavado de pies no es puramente simbólico”, dijo el arzobispo. “Un hombre que acepte un ritual litúrgico, se limita al santuario y, siendo claramente definido por rúbricas, no es aceptable en la Iglesia Católica. Los rituales son importantes. Sin embargo, el culto es lo que hacemos, es la impresionante experiencia de la comunidad.

“Es decir, cuando las celebraciones litúrgicas son acompañadas por los ministros que están dispuestos a lavar los pies de los pecadores — en otras palabras, *es un trabajo muy mugriento*, como verdaderos pastores que pasan largas horas en el sol caliente atendiendo a sus ovejas, protegiéndolas de ladrones, nutriéndolas con alimentos y agua — ellos se convierten en buen pastores de la Iglesia, según el corazón de Jesús”.

Al final de la Misa de ordenación, en la enorme, completamente llena *Iglesia de los Mártires de Vietnam*, el Arzobispo García-Siller se arrodilló humildemente en las escaleras del altar para recibir las primeras bendiciones del Padre James Wilcox y el Padre Khoi Tran.

COMPARTIR EN MINISTERIO

2012-13 Informe Anual



Queridos Hermanos y Hermanas en Cristo,

Durante la Campaña Anual del Obispo del 2012, *Compartir en Ministerio*, se invitó a cada uno de ustedes a reflexionar sobre uno de los versos del Salmo 116, "¿Cómo le devolveré al Señor todo el bien que me ha hecho?" Gracias a la generosidad de sus corazones con la campaña, se recibieron \$2,430,000 en apoyo de los ministerios y programas de la Diócesis para el año fiscal que terminó el 30 de junio de 2013. Estoy profundamente agradecido por la gran generosidad de muchos de ustedes que ayudó a aumentar el monto de las donaciones en comparación con el año anterior. Deseo informarles además que \$258,169 de este total fue distribuido entre las parroquias para que lo utilizaran para satisfacer sus necesidades locales.

Tal como se presenta en este informe, no todas las partidas incluidas en el caso pudieron ser financiadas en su totalidad. Contando con su continua generosidad, esperamos poder satisfacer todas las necesidades de la Diócesis el próximo año.

Estoy muy agradecido en todo momento de todos los esfuerzos de nuestras parroquias para promover y participar en la campaña de *Compartir en Ministerio*, y de toda su generosidad y bondad. Estemos agradecidos por las bendiciones derramadas sobre todos nosotros y por las muchas maneras en que nuestra fe sigue enriqueciéndonos.

Atentamente en Cristo,

Reverendo Monseñor Stephen J. Berg
Administrador Diocesano



Bishop's Annual Appeal

Diocese of Fort Worth | 800 West Loop 820 South, Fort Worth TX 76108 • 817-560-3300 • www.fwdioc.org

A través de la Campaña Anual del Obispo de *Compartir en Ministerio* sus oraciones y ofrendas con sacrificio apoyan una amplia gama de ministerios y programas de la Diócesis de Fort Worth. Todo el dinero que se aporta es utilizado exclusivamente para satisfacer las necesidades de nuestra Iglesia local en el norte de Texas. Las parroquias reciben una parte para las necesidades locales equivalente al 10% del dinero donado hasta la meta asignada a la parroquia y el 50% de las donaciones que excedan la meta asignada a la parroquia.

Fin de año de 2012-2013

(Cifras no auditadas al 30/6/2013)

Meta	\$3,000,000
Dinero comprometido (80.98% de la meta)	\$2,429,501
Pagos (76.69% de la meta)	\$2,300,683
Porción de la parroquia (90)	\$258,169
Pagos menos la parte de la parroquia	\$2,042,514

Asignación de los Fondos de 2012-2013

Las donaciones de la Campaña Anual del Obispo de *Compartir en Ministerio* fueron distribuidas para apoyar los ministerios, programas y prioridades del año 2012-2013. La cantidad en dólares identificada refleja una reducción de los fondos debido a que la campaña de apelación se quedó corta por debajo de la meta asignada.

Becas otorgadas a las parroquias y colegios | \$839,880

- Becas para las operaciones de la parroquia
- Becas para establecer parroquias nuevas
- Becas del Fondo de Estudios del Obispo de Asistencia para la Matrícula Grants

Promoción social y ministerios pastorales | \$487,351

- Caridades Católicas
- Capellanía
- Ministerio hispano
- Becas de misiones e Iniciativas

Crecimiento en la fe y evangelización \$465,283

- Instituto para la Formación de Laicos
- Formación de catequistas y catequesis de niños
- Ministerio de jóvenes adultos y universitarios
- Ministerios del matrimonio y vida de familia
- Culto y formación litúrgica

Comunicación, publicaciones y tecnología | \$250,000



INFORME DE REDENCIÓN DEL COMPROMISO POR PARROQUIA

TOTAL DE LA META: \$3,000,000 | TOTAL PAGADO: \$2,300,683

NOMBRE DE LA PARROQUIA	CIUDAD	META	DINERO PAGADO	% DE LA META
All Saints	Fort Worth	\$38,617	\$21,985.24	56.93%
Assumption of the Blessed Virgin Mary	Decatur	\$16,177	\$5,982.00	36.98%
Blessed John Paul II	Denton	\$0	\$525.00	0.00%
Christ the King	Iowa Park	\$2,595	\$3,195.00	123.12%
Christ the King, Fort Worth	Fort Worth	\$23,751	\$31,905.00	134.33%
Good Shepherd	Colleyville	\$169,849	\$196,029.50	115.41%
Holy Angels	Clifton	\$7,607	\$4,945.00	65.01%
Holy Cross	The Colony/Frisco	\$65,706	\$30,084.00	45.79%
Holy Family	Fort Worth	\$130,337	\$93,221.00	71.52%
Holy Family of Nazareth	Vernon	\$10,395	\$5,455.00	52.48%
Holy Name	Fort Worth	\$51,557	\$7,971.50	15.46%
Holy Redeemer	Aledo	\$31,960	\$14,215.00	44.48%
Holy Rosary	Cisco	\$2,457	\$2,150.00	87.51%
Holy Trinity Mission	Azle	\$15,689	\$14,705.00	93.73%
Immaculate Conception	Denton	\$131,101	\$55,642.00	42.44%
Immaculate Conception of Mary	Wichita Falls	\$5,924	\$3,795.00	64.06%
Immaculate Heart of Mary	Abbott	\$5,586	\$7,010.00	125.49%
Immaculate Heart of Mary	Fort Worth	\$50,532	\$13,846.66	27.40%
Jesus of Nazareth	Albany	\$2,079	\$90.00	4.33%
Korean Martyrs	Hurst	\$5,755	\$600.00	10.43%
Most Blessed Sacrament	Arlington	\$108,624	\$107,697.85	99.15%
Nativity of the Blessed Virgin Mary	Penelope	\$3,039	\$2,685.00	88.35%
Our Lady of Fatima	Fort Worth	\$11,819	\$12,499.00	105.75%
Our Lady of Guadalupe	DeLeon	\$2,033	\$90.00	4.43%
Our Lady of Guadalupe	Fort Worth	\$46,766	\$45,896.06	98.14%
Our Lady of Guadalupe	Morgan	\$2,533	\$603.00	23.81%
Our Lady of Guadalupe	Wichita Falls	\$28,639	\$7,739.50	27.02%
Our Lady of Lourdes	Mineral Wells	\$12,964	\$2,865.00	22.10%
Our Lady of Mercy	Hillsboro	\$14,961	\$12,280.50	82.08%
Our Lady Queen of Peace	Wichita Falls	\$59,352	\$55,940.00	94.25%
Our Mother of Mercy	Fort Worth	\$9,646	\$4,299.00	44.57%
Sacred Heart	Comanche	\$3,011	\$1,410.00	46.83%
Sacred Heart	Muenster	\$58,015	\$37,976.00	65.46%
Sacred Heart	Seymour	\$8,478	\$12,260.00	144.61%
Sacred Heart	Wichita Falls	\$61,020	\$52,619.00	86.23%
Sacred Heart of Jesus	Breckenridge	\$4,947	\$1,580.85	31.96%
San Mateo Mission	Fort Worth	\$5,714	\$1,275.00	22.31%
Santa Rosa	Knox City	\$1,977	\$2,204.00	111.48%
St. Andrew	Fort Worth	\$146,176	\$122,868.54	84.06%
St. Ann	Burleson	\$52,487	\$17,548.00	33.43%
St. Bartholomew	Fort Worth	\$87,822	\$45,153.00	51.41%
St. Boniface	Scotland	\$4,136	\$4,345.00	105.05%
St. Catherine of Siena	Carrollton	\$63,528	\$43,965.00	69.21%
St. Elizabeth Ann Seton	Keller	\$180,409	\$78,902.60	43.74%
St. Frances Cabrini	Granbury	\$42,184	\$39,113.00	92.72%

NOMBRE DE LA PARROQUIA	CIUDAD	META	DINERO PAGADO	% DE LA META
St. Francis of Assisi	Graford	\$1,594	\$0.00	0.00%
St. Francis of Assisi	Grapevine	\$107,616	\$62,565.00	58.14%
St. Francis Xavier	Eastland	\$2,127	\$295.00	13.87%
St. George	Fort Worth	\$26,582	\$3,257.00	12.25%
St. Jerome	Bowie	\$3,751	\$1,725.00	45.99%
St. John	Strawn	\$1,619	\$2,100.00	129.71%
St. John the Apostle	Fort Worth	\$99,671	\$62,522.00	62.73%
St. John the Baptizer	Bridgeport	\$9,503	\$6,305.00	66.35%
St. Joseph	Arlington	\$59,078	\$25,984.00	43.98%
St. Joseph	Cleburne	\$15,654	\$12,794.25	81.73%
St. Joseph	Crowell	\$665	\$1,170.00	175.94%
St. Joseph	Nocona	\$3,244	\$2,800.00	86.31%
St. Joseph	Rhineland	\$8,974	\$9,630.00	107.31%
St. Jude	Mansfield	\$63,552	\$11,281.00	17.75%
St. Jude Thaddeus	Burkburnett	\$8,713	\$9,185.00	105.42%
St. Maria Goretti	Arlington	\$107,445	\$113,240.25	105.39%
St. Mark	Denton	\$67,813	\$42,903.00	63.27%
St. Mary	Gainesville	\$32,233	\$11,075.00	34.36%
St. Mary	Graham	\$11,371	\$11,681.00	102.73%
St. Mary	Henrietta	\$3,546	\$3,390.00	95.60%
St. Mary	Jacksboro	\$1,454	\$1,330.00	91.47%
St. Mary	Quanah	\$2,700	\$931.00	34.48%
St. Mary	Windthorst	\$14,608	\$15,500.00	106.11%
St. Mary of the Assumption	Fort Worth	\$32,640	\$22,471.55	68.85%
St. Mary of the Assumption	Megargel	\$1,116	\$1,105.00	99.01%
St. Mary the Virgin	Arlington	\$12,318	\$10,000.00	81.18%
St. Mary/St. Brendan	Dublin/Stephenville	\$11,368	\$7,460.00	65.62%
St. Matthew	Arlington	\$61,162	\$12,160.00	19.88%
St. Michael	Bedford	\$132,083	\$136,916.95	103.66%
St. Patrick Cathedral	Fort Worth	\$76,896	\$116,691.30	151.75%
St. Paul	Electra	\$1,972	\$2,225.00	112.83%
St. Paul the Apostle	Fort Worth	\$19,387	\$5,473.00	28.23%
St. Peter	Lindsay	\$28,471	\$24,158.00	84.85%
St. Peter the Apostle	Fort Worth	\$41,801	\$22,282.00	53.30%
St. Philip the Apostle	Lewisville	\$132,125	\$39,630.83	29.99%
St. Rita	Fort Worth	\$33,056	\$12,332.00	37.31%
St. Rita	Ranger	\$2,188	\$1,595.00	72.90%
St. Rose of Lima	Glen Rose	\$5,263	\$1,425.00	27.08%
St. Stephen	Weatherford	\$40,480	\$10,330.00	25.52%
St. Theresa	Olney	\$2,303	\$3,140.00	136.34%
St. Thomas Aquinas	Pilot Point	\$25,735	\$6,400.00	24.87%
St. Thomas the Apostle	Fort Worth	\$33,756	\$30,695.68	90.93%
St. Vincent de Paul	Arlington	\$114,214	\$65,824.50	57.63%
St. William	Montague	\$4,470	\$1,840.00	41.16%
Vietnamese Martyrs	Arlington	\$45,733	\$26,610.00	58.19%
Direct Gifts			\$101,087.11	
TOTAL		\$3,000,000	\$2,300,683.22	76.69%

Book: *MISSIONARY BISHOP*

Jean-Marie Odin's heroic travels laid the foundation for the Church in Texas

By Jeff Hensley / Editor

ANY IMAGES YOU MAY HOLD OF THE LIFE OF A BISHOP WILL NEVER BE QUITE THE SAME AFTER YOU READ DR. PATRICK FOLEY'S *MISSIONARY BISHOP: JEAN-MARIE ODIN IN GALVESTON AND NEW ORLEANS*. The life of a missionary bishop, which Jean-Marie Odin was the very embodiment of — was a rough and tumble affair in the American frontier he came to from his native France in the 1830s, and where he served until his death as the Archbishop of New Orleans at the end of the 1860s.

Jean-Marie grew up in a farming family in Hauteville, France. Perhaps it was those humble beginnings tending his family's sheep that helped prepare him for the physical rigors of his life in the little-developed west.

After completing his own studies for the priesthood at The Barrens, a seminary in Missouri, he taught seminary classes and theology classes for laymen there, rising to a position of prominence in the small seminary marked by his surpassing all other students in the study of theology.

The young Father Odin was driven by a desire to bring the Gospel especially to local Catholics, but also to the Native American populations of the area, and the largely unchurched Nativists, who were more united by their dislike of Catholics than by their active faith. He and a kindred spirit, seminarian John Timon (later Father Timon), would venture out to find people to minister to, within 15 to 20 miles from their home base. They would gather local settlers for the celebration of Mass and the other sacraments, and Timon, whose heritage was Irish and therefore was more comfortable with his English than Fr. Odin, would do the preaching. Fr. Odin would celebrate the Mass on these occasions.

Frs. Odin and Timon engaged in these

mission trips for quite some time, on occasion making extended forays into mission territory as far distant as Little Rock. In writing of their mission trip, Dr. Foley describes part of their trip as being along a "direct but extremely hazardous path to Little Rock ... the two missionaries were forced to negotiate their way over a dangerous swampy terrain without the guide they had hired. He had determined that the venture appeared too menacing and left the priest and seminarian to return to his home." Little Rock itself, they found to be a "frontier village where violence, drunkenness, and lawlessness abounded as a normal way of life."

By the 1830s, Fr. Odin had become the president of the seminary at The Barrens, and as a friend of the first bishop of St. Louis, Bishop Joseph Rosati, also a Vincentian, he was chosen to accompany him to the second provincial council of the hierarchy of the Catholic Church in America in Baltimore in the fall of 1830. Fr. Odin so distinguished himself in these meetings, he was chosen to carry their decisions to Rome to present to Pope Gregory XVI.

His trip from Baltimore to his home in Hauteville, France, and then on to Rome to present the findings of the council was to become a familiar path for the future bishop of Texas. He continued on from his meetings with the pope to recruit priests and brothers from all over Europe for the Vincentians' American missions.

Later in his career, after he became the Vicar Apostolic of Texas in 1838 and later, after Texas was accepted into the Union and became a full diocese, with Jean-Marie Odin elevated to the rank of bishop, he would repeat many of these same patterns of his early priestly life.

For 20 years in Texas he would brave

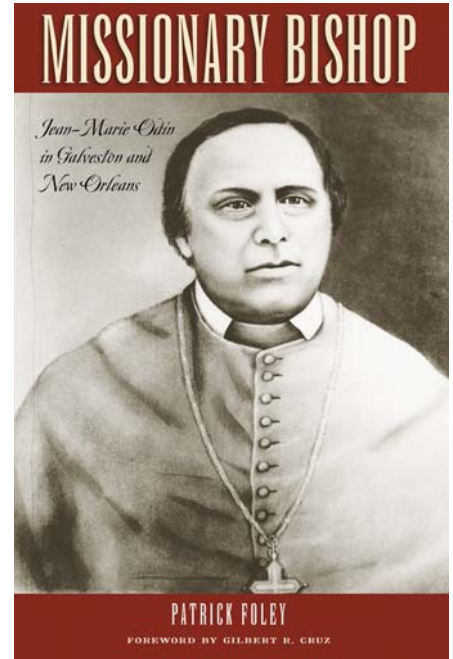


Image courtesy of Texas A&M University Press

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great dangers (including attacks by Comanche raiders, outbreaks of Yellow Fever, and various life-threatening illnesses) to proclaim the Gospel, establish new faith communities, and help them raise money to build the first Catholic churches in their communities. Then he would travel to Europe, ranging from France to Ireland to Poland to Italy, always seeking out seminarians, brothers, and priests to serve settlers from their countries, and questing for a religious order brave enough to establish a community of nuns in Texas. Through his recruitment trips, begun as a young vicar apostolic in his 30s and continuing as he reached into his 50s as the first bishop of Texas, he laid a foundation for the Church of Texas.

The sum total of the missionary activity of Jean-Marie Odin is beyond impressive. Most of us must reach back to the works of the Apostle Paul to find an example of such prolific planting of churches among peoples so diverse in ethnicity and language.

Reading of Jean-Marie Odin's life will change your perception of the hierarchy and the Church, perhaps even your own relationship to the hierarchy and the Church it helps hold together.

Rediscovering the Missionary Bishop

CONTINUED FROM PAGE 56

marriages, threats to religious freedoms, and other issues, he reflects on the first man to serve as bishop in Texas.

“I often think, ‘How would Odin have reacted to that?’”

When asked just what would Odin do today, Foley is quick to respond, “He’d be right there with Cardinal Dolan saying, ‘Let’s stand up and say No!’ I have no doubt about that.”

Foley holds Cardinal Timothy Dolan, archbishop of New York, in high esteem.

“To me, he’s one of the great heroes, because he’s not backing down. He’s another Odin. And we need somebody like that, who is standing up for the faith.”

Foley was deeply honored recently when he received a letter from the archbishop, who requested a copy of the new book and the author’s curriculum vitae.

It was not the first time, however, that Foley has shared his work with highly respected leaders in the Catholic Church.

In 1987, prior to Pope John Paul II’s visit to San Antonio, he received a call from an official with the San Antonio Archdiocesan Papal Visit Office.

“He said, ‘We need an essay written for the pope summarizing the Church in Texas, so he can study it before coming to San Antonio.’”

Foley said he suspected he received the call because he was president of the Texas Catholic Historical Society at the time. “So I said, ‘OK.’ Then I very innocently asked, ‘Who do you want to write it?’ He said, ‘You,’ and I nearly dropped the phone.”

Not one to refuse a request on behalf of the Holy Father, Foley made a priority of completing a comprehensive 30-page booklet titled, *The Birth of Catholicism in Texas: The Era of the Franciscan Missions*. It was written exclusively for the pope. Several months later, Foley received one of the highest honors of his life when the man we now know as Blessed Pope John Paul II sent him a Papal Medallion, honoring him for his work on the booklet.

Foley received another memorable honor when he was knighted by King Juan Carlos I of Spain in 2007. Foley was recognized with knighthood for his exhaustive research and

We are human beings who live in a society in which we are always commanded to seek the truth of history. Because the truth of history is our story. It’s who we are. It’s what we believe.

**— Dr. Patrick Foley
Author, *MISSIONARY BISHOP***

valuable writing about Spanish Catholic history.

The history of Catholic Spain and Texas Catholic history are not the only specialized fields of study for Foley. He is an expert on the history of Catholics in the American Southwest, Catholic Ireland, and the Vincentian Order’s missionary work, as it ranged from Missouri to Texas, to name only some of the areas about which he is noted for his research and writing.

Foley was the first editor of the Texas Catholic Historical Society’s *Catholic Southwest: A Journal of History and Culture* and served in that position for 19 years. In 2006 he was named editor emeritus. Foley also edited and served as consultant for several other Catholic reviews and bulletins. His work has appeared in more than 140 publications.

The historian also has a long history of learning about Catholicism and teaching others.

After earning his bachelor’s degree in 1959 from California State University’s Chico State College, Foley went on to receive a master of art’s degree from Santa Clara University, also in California. In 1983, Foley earned his Ph.D. in history from the University of New Mexico with a well-received dissertation about the Church in Spain.

Since 1965, Foley has taught history at several colleges across the United States. Now professor emeritus at Tarrant County College in Fort Worth, Foley served as a full-time professor of history there from 1975 to 2002. From 1993 to 2010, he also served as visiting fellow at the College of Saint Thomas More (now Fisher-More College) in Fort Worth. In 2010, he was appointed to teach Church history for the diocese’s Pope John Paul II Institute School of Lay Ministry.

Foley’s vitae, which runs to 17 pages, is

full of appointments, honors, awards, and offices held, articles written, as well as books he has authored and for which he has served as contributor. In addition to his native English language, he speaks, reads, and writes in Spanish and German. He is skilled at Church Latin and is studying French, Gaelic, and Italian.

Foley continues to learn and become stronger in his faith by continually reading the writings of St. Thomas More, St. Teresa of Ávila, St. Augustine, Blessed John Paul II, Blessed John Henry Newman, Catholic historian Christopher Dawson, and many others.

The noted historian said the more we learn about the history of the Church, the deeper we grow in faith and trust in God. Foley contends that a stronger grasp of our Church history and our nation’s founding principles would help many people develop a true understanding of issues involving religious freedoms, the sanctity of marriage, and the God-given right to life.

“We are human beings who live in a society in which we are always commanded to seek the truth of history,” Foley said. “Because the truth of history is our story. It’s who we are. It’s what we believe.”

At the heart of the story of our history, Foley said, is Jesus Christ. “To me, the center of civilization is the Holy Eucharist. ... When we go to Mass, we know that the Holy Eucharist we are receiving is the Body and Blood of Christ. And that’s what strengthens us.”

As to why he has used that strength for the majority of his 80 years to teach and write about history, especially that of the Catholic Church, Foley said, “What has come to me, and Odin has reinforced this, is that we were created by God for a purpose in life. And we all have to figure out what that is. I’m a historian and that’s what He wants me to do.”

GOOD NEWSMAKER

Rediscovering the Missionary Bishop

*Renowned Catholic historian Dr. Patrick Foley discusses his dedication to Church history
and his new book about Jean-Marie Odin, Texas' first bishop*

BY JERRY CIRCELLI / CORRESPONDENT

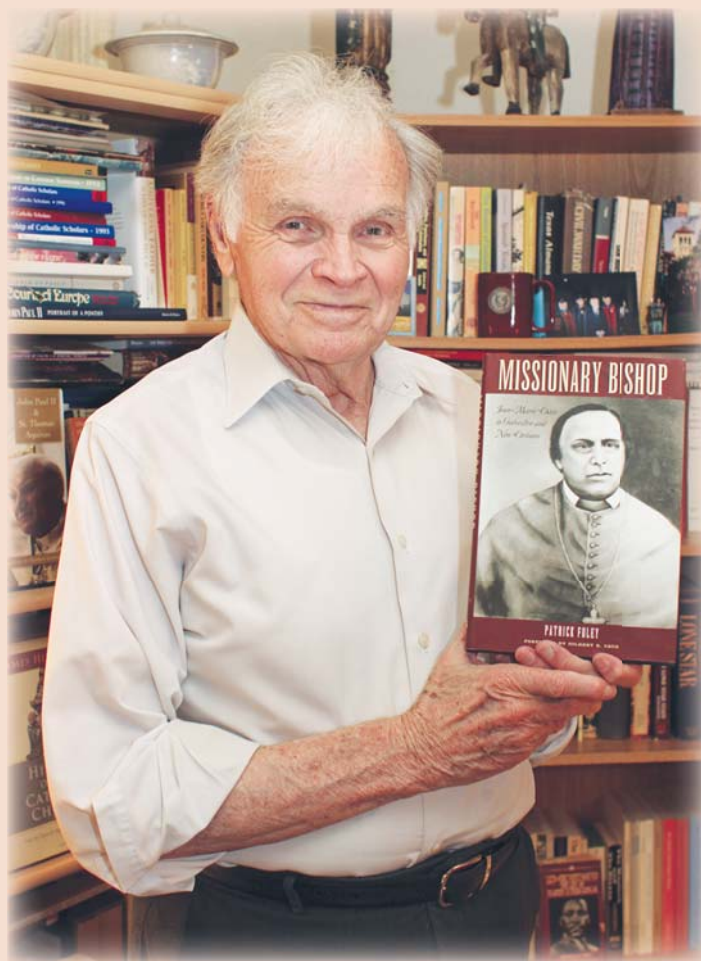
FOR MORE THAN 20 YEARS, DR. PATRICK FOLEY HAS BEEN SOLIDLY FORMED IN HIS FAITH BY ONE OF THE MOST REMARKABLE BISHOPS EVER TO SET FOOT ON THE NORTH AMERICAN CONTINENT. A Catholic historian who has made his home in the Diocese of Fort Worth for 38 years, Foley has spent the past two decades researching and writing about the life of Jean-Marie Odin, the first bishop of the Diocese of Galveston, which once spanned the entire state of Texas.

The result of Foley's work is a fascinating must-read biography entitled, *Missionary Bishop: Jean-Marie Odin in Galveston and New Orleans*. (See "Book Review: Missionary Bishop" on page 54).

Although his work in America spanned nearly 50 years, starting in 1822, Odin has clearly reached across the centuries and connected with us in our modern times through Foley. The historian has been immersed in Odin's diaries, letters, and other writings that have, before now, been tucked away in historical archives.

Of the three books Foley has written, in addition to more than 50 others to which he has contributed his talents, the author's work on Odin is the most gratifying, he said.

"I was just drawn in by this great missionary," said Foley, adding that the more he learned about the first shepherd of the



Texas Catholic flock, the greater his respect grew.

"He is one of my great heroes," Foley said. "It's because of what he stood for."

In the course of his work in Texas during its years as a republic and then a state, Odin literally re-evangelized residents

in the mid-1800s. Catholicism had fallen into decline, along with many of the Church's missions during that time. Odin brought in devout priests to replace those who had fallen away from their faith, legally reclaimed and rebuilt churches whose titles had been acquired by the new government

Dr. Patrick Foley at home in his office with his latest book, *Missionary Bishop: Jean-Marie Odin in Galveston and New Orleans*. French-born Odin first set foot in America in 1822, and in 1847 he became the first bishop of the Diocese of Galveston, encompassing the entire state of Texas. (Photo by Jerry Circelli / NTC)

of Texas, restored Catholic principles, and lit a fire in the spirit of the faithful. And he did it under constant threat from marauding Comanches, yellow fever epidemics, and other challenges faced on the Texas frontier.

"His main concern was that no matter what the history of the country was, and those were difficult times, it was that the priests, the nuns, and brothers be able to carry out their mission," Foley said.

Foley also explained that Odin was a man who stood up for Catholicism and its Christian doctrines.

The historian and author said when he hears about the growing travesty of abortion, the increasing legal sanctions of same-sex

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