

# North Texas Catholic

NEWSMAGAZINE

Bringing the Good News to the Diocese of Fort Worth

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October 2010



## Catholic Schools Convocation

*6,000 students and teachers gather to begin new school year, close out 40th Anniversary celebration*

By Joan Kurkowski-Gillen ■ Correspondent

Photo by Donna Ryckaert

**T**raveling from every corner of the diocese, 6,000 Catholic school students gathered inside the Fort Worth Convention Center Arena Sept. 1 for a special Mass with Fort Worth Bishop Kevin Vann that marked both a beginning and an end.

The all-school liturgy kicked-off the new academic year on a high note and also culminated the diocese's year-long 40th anniversary celebration. Conveying the theme "One in the Spirit," the event brought together first through 12th graders from 19 schools with their teachers, principals, parents, and more than 20 members of the clergy.

Standing before a sea of red, green, and blue plaid uniforms, Bishop Vann asked students to use the new school year as an opportunity to make God "at home" in their lives.

"What a blessing it is that we can gather for this Mass — this special Eucharist—to ask the Holy Spirit to come upon us in all our endeavors, plans, hopes, and dreams in the months ahead," the bishop said.

In this time of transition, as youngsters return to class and adjust to new teachers and courses, he reminded them of

God's desire to be a part of their day to day routine.

"God wants to come in our lives and make his home with us," Bishop Vann continued. "He doesn't want to be out there — far distant — but here and now in our lives, in our communities, with our families and each other."

A relationship with God lets us make sense of what we do and allows us to understand "the big picture that only God can see," Bishop Vann explained. "Open the door for Christ so that as you study, pray, and learn (in school) — order, peace, security and, above all love, can be part of the fabric of your lives."

After enjoying a rousing, pre-liturgical musical program delivered by singer/songwriter Jesse Manibusan, the enthusiastic crowd quickly turned reverent as a flurry of

**SEE CONVOCATION, P. 29**

**Homelessness:** Fr. Luke Robertson and his team from Catholic Charities have been making inroads, building trust with people who have been on the streets for decades. Read about their compassion in action on pages **15-18**.

**Respect Life Month:** The Bishop's Respect Life Banquet supports three major programs: Youth for Life, The Gabriel Project, and Rachel Ministries. Details about these and other Respect Life Month events and activities are on pages **22-25**.

**The New Print Edition of the NTC:** contains more features, organized by departments, like Respect Life, Diocesan News, Family Life, and Noticias de la Iglesia. Features like the Good Newsmaker, Word to Life, Newsbriefs, and columns will continue in print.

**The combination of Web and Print editions of the North Texas Catholic:** will offer you more immediate and enhanced coverage of our local Church and the Church in the

world. More current coverage of diocesan, state, national, and international Church news can be found at [www.fwdioc.org](http://www.fwdioc.org), the diocesan Website.

**Videos:** Photo albums and other multimedia visual and auditory features on the Web pages of the *North Texas Catholic* will make for a media rich experience.

**More news:** You'll find a listing of featured articles and departments in this issue on Page 5.

# Our Shepherd Speaks

## New Roman Missal translation presents unique opportunity

Dear Brothers and Sisters in Christ,

On August 20, 2010 (coincidentally the feast of St. Bernard of Clairveaux, a Cistercian monk and a great teacher of the Faith, prayer, and worship), Francis Cardinal George, president of the United States Conference of Catholic Bishops, issued the much anticipated decree of proclamation that,

“The use of the third edition of the Roman Missal enters into use in the dioceses of the United States of America on the First Sunday of Advent, November 27, 2011. From that date forward, no other edition of the Roman Missal may be used in the dioceses of the United States of America.” I wanted to take the opportunity to explain the reasons for this new English translation, the history behind it, and how this translation came about.

When the Roman Missal was translated into English first in 1965, then in 1970, the text was meant to be an interim text, to be reviewed and changed after a time of practical experience using it in the liturgy. In March of 2001, the fifth instruction on vernacular translation of the Roman Liturgy, *Liturgiam Authenticam*, was issued by the Congregation for Divine Worship and the Discipline of the Sacraments. This new instruction on translation recognized that various vernacular translation of liturgical texts were in need of improvement through correction or a new draft. This was when collaboration on the new English translation of the Roman Missal began.

In addition, *Liturgiam Authenticam* mandated a method of translation called “formal equivalency.” This method of translation requires that the texts be translated without omissions, as close to the original Latin syntax as possible and doctrinally precise, using language that preserves the dignity and beauty of the original text. This method of translation is very different from the method used by the



Bishop Kevin Vann

translators of the 1970 Missal, which we still use today. The translators of the 1970 Missal following the 1969 instruction *Comme le Prevoit* used a method called “dynamic equivalency” for their translation, which allowed translators to render the text more freely, in a sense re-imagining the text in the language of the people. This method allowed for the paraphrasing of texts and removing those parts of the text that were considered to be superfluous. In many ways this method of translation watered down the doctrinal content of the prayers of the Missal and much of the richness of the language that is present in the Latin Liturgy. Those things were literally lost in translation.

However, using *Liturgiam Authenticam* as the basis for this new translation of the texts we pray in the Mass, we will be praying in English, in some ways for the first time, the ancient texts that the Church has prayed for hundreds of years. This new translation reflects the dignity and noble simplicity of the original Latin. The English used in the translation is not the language of everyday speech, but the elevated language of great poetry and prose, language that is worthy of the worship of Almighty God. The translation, because of its closeness to the original Latin, reflects more precisely the doctrine of the Church.

Over the past 10 years the United States Conference of Catholic Bishops, along with the episcopal conferences of the English speaking countries throughout the world, have gone through a lengthy process to gain the approval of the Holy See for the English translation of the Third Edition of the Roman Missal. The translation process began with the ICEL (International Committee on English in the Liturgy). As each section of the Missal was translated, it was then presented to the Bishops for

approval. The Bishops, along with various experts from their dioceses, reviewed the text and made recommendations for change. These recommendations from the various episcopal conferences were then sent back to the ICEL and reviewed so that adjustments to the text could be made. The text was then resubmitted to the episcopal conferences for approval. Once approved, the text was then submitted to the Holy See for final approval. Upon reaching the Holy See, consultation on the text continued as it was reviewed by *Vox Clara*, the international commission constituted by Pope John Paul II to work with the Congregation for the Sacraments in reviewing translations, before receiving *recognitio* by the Holy See. *Vox Clara* is chaired by George Cardinal Pell from Sydney and includes Bishops and advisors from around the English-speaking world; including Americans like Justin Cardinal Rigali and Francis Cardinal George; and Archbishop Peter Sarpong, the Archbishop Emeritus of Kumasi in Ghana (who has visited our Diocese and who is a friend of mine). The amount of consultation involved in the creation of this new English translation is unprecedented in the history of English translation of liturgical texts.

Many of you are wondering what will be different as we await that First Sunday of Advent of 2011, when the new English translation will be implemented. First, there will be no changes in what we *do* at Mass, as those changes were implemented a number of years ago when the General Instruction of the Roman Missal was published. The changes will be in the words we *pray*. The lay faithful will notice changes in the Gloria, the Creed, and in some of the responses. The changes are actually much more extensive for the priests who will be presiding. All of the Eucharistic prayers are newly translated as are the collects (opening prayers), the prayers over the gifts, and the prayers after Communion. This will certainly be a time of adjustment for all of us, but as we pray with the newly translated texts, they will help us to come to a better understanding of the doctrinal teachings of the Church and how richly and beautifully our faith is expressed in the liturgy. Many of us might be familiar with the Latin phrase *lex orandi, lex credendi* – the way of prayer is the way of belief.

As we together make this liturgical transition and adjustment, we need to remember how fortunate we are to be alive in this historic moment in the Church as the vision of the Fathers of the Second Vatican Council comes to a new maturity with the approval of the English translation of the Roman Missal. Rather than a break with the

Council, as some have suggested, the new English translation of the Roman Missal is actually the realization of the vision of Vatican II in leading the faithful to that fully conscious, and active participation in the liturgy that is presented in the documents of the Council. It is also a new occasion for us to understand the Liturgy as “the source and font of the Christian life.” There has been and will continue to be the opportunity in the implementation of the third edition of the Roman Missal for consultation, catechesis, and involvement of many individuals in a way that was not the case either in 1965 or 1970. I am old enough to remember the preparation and catechesis (or lack thereof) at both times. The involvement and preparation is a way to create, in the best sense of the word, “ownership.” This is truly a blessed time for the English-speaking Church to be transformed by the holy and living sacrifice we celebrate in the liturgy.

Furthermore, the implementation of the English translation of the Roman Missal presents the Church in the United States, especially the local Church in the Diocese of Fort Worth, with a unique opportunity to spend some time reacquainting ourselves with the beauty and dignity of the Holy Mass. Over the coming year, there will be articles in the *North Texas Catholic* and on the diocesan web page about the Mass and the new translation. The diocesan Office of Worship will sponsor workshops for priests, deacons, lay liturgical and catechetical leaders, and musicians. There will be an emphasis on the Mass in adult and children’s catechesis throughout the diocese. Workshops and classes will also be offered in various regions of the Diocese and in parishes throughout the Diocese. This will be a wonderful opportunity for us as a diocese to work together, in true *communio*, to accomplish this great task. It will not be easy; change never comes easy, but with patience, cooperation, and above all with prayer, together we can accomplish this great work of renewal in the liturgy we celebrate.

I want to thank all of you in advance for your cooperation, patience, and openness as we make this important liturgical transition. It is my sincere hope that, over this next year, we may all come to a deeper love and appreciation for the great gift of the Mass where, in the words of Pope John Paul II, “the Eucharist is truly a glimpse of heaven appearing on earth” (*Ecclesia de Eucharistia*, 19).

*Kevin W. Vann*

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

October 2010

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# Welcome!

In this first edition of the *North Texas Catholic Newsmagazine*, you'll read about Father Luke Robertson's work among the homeless of Fort Worth. Juan Guajardo has captured the feel of the ministry Fr. Luke and his team perform among the homeless who form small communities in the forgotten, hidden places of this city by the Trinity. This is part one of a two part series. Juan's second installment will look at the problems of dealing with homelessness from a broader perspective, and take a look at how efforts are financed. When Associate Editor Tony Gutiérrez and I heard Fr. Luke at the Day of Communion for the ministers of the diocese in April at St. Bartholomew Church, we knew it was a story we had to tell in the pages of the *North Texas Catholic*.

You'll want to look closely at the various pieces that Joan Kurkowski-Gillen has written on the diocese's planned obser-

vances of Respect Life Month in October. She offers three major reasons to attend the Bishop's Respect Life Banquet: to support Youth for Life, Rachel's Vineyard, and the Gabriel Project. You'll read some of the personal stories of women who have benefited from the caring ministry of these three diocesan outreaches. Joan's story on 40 Days for Life will introduce the speaker for this year's Fort Worth kickoff, Abby Johnson, former director of the Planned Parenthood Clinic in Bryan-College Station, and now a pro-life advocate. You'll also meet St. Maria Goretti parishioner Erika Kalina, who, along with her husband Chris, are organizing the local effort. She's been involved with the prayerful movement since her own days at Texas A&M where Catholic students started the organization.

We hope you'll find the new *NTC* an old friend in a slightly spruced up form. With the change to a magazine-styled

format, we're moving a few things like extended descriptions of upcoming events, formerly in the People & Events pages, onto the Online News version of the *North Texas Catholic* ([www.fwdioc.org/ntc](http://www.fwdioc.org/ntc)). We've created an expanded Calendar of events on the next to the last page of the publication, with events listed by dates and the barest of details.

You'll find more background news, more personal profile articles, and in-depth treatment of a few topics each issue in the print edition of the *North Texas Catholic Newsmagazine*. We hope you'll find it easy to use and easy to find your favorite, regular features. Some departments will appear on an occasional basis (like State News), while others (like Respect Life) will appear in each issue of the *NTC*.

**Jeff Hensley**  
Editor

## At 100, Catholic Charities works to find new answers to end poverty

ALEXANDRIA, Va. (CNS) — Catholic Charities USA officials Father Larry Snyder and Candy Hill say they honestly hope the agency never reaches its 200th anniversary in 2110. If there's no celebration marking the second century of the church's nationwide charitable network, it means the agency will have achieved the lofty goal of eradicating poverty in the United States. The goal is no small task, acknowledged Father Snyder, the agency's president, and Hill, senior vice president for public policy and government affairs, in an interview with Catholic News Service amid preparations for Catholic Charities' 100th anniversary convention in Washington opening Sept. 25. But they believe the goal can be met with plenty of hard work and a "sea change" in the country's attitude toward the poor. "What we have to do now is show people it's not only in our moral best interest as a country, it's also in our economic best interest to reduce poverty and have people be contributing citizens rather than be citizens who rely on others for help," Father Snyder said. As Catholic Charities concludes a year of activities for the anniversary with its four-day centennial gathering, the agency is planning new approaches to tackling poverty, an undertaking it considers to be among the most important to the country's future. The effort includes drafting what Hill called "transformational" legislation to address modern-day poverty.

## Jesuit rebuts reasoning behind claim that God didn't create universe

WASHINGTON (CNS) — A Jesuit priest who is former president of Gonzaga University in Spokane, Wash., has taken to YouTube and his blog to rebut arguments raised by British physicist Stephen Hawking, who says in a new book that God had no role in creating the universe. "Though Dr. Hawking is an outstanding physicist, his metaphysical skills are less than honed," said Jesuit Father Robert J. Spitzer, now president of the Magis Center of Reason and Faith in Irvine, Calif., who headed Gonzaga from 1998 to 2009. He made the comments in a seven-

minute YouTube video titled "The Curious Metaphysics of Dr. Stephen Hawking." Hawking, a member of the Pontifical Academy of Sciences since 1986, said in his new book, *The Grand Design*, that "because there is a law such as gravity, the universe can and will create itself from nothing. Spontaneous creation is the reason why there is something rather than nothing, why the universe exists, why we exist," Hawking added. The book, written with physicist Leonard Mlodinow, was published Sept. 7. Father Spitzer, author of the recently published *New Proofs for the Existence of God: Contributions of Contemporary Physics and Philosophy*, said Hawking's "fundamental assumption about the universe" is "that it came from nothing." But the priest said "what many term the first principle of metaphysics" is "From nothing only nothing comes."

## African bishops: Continent has not shared success of poverty reduction

CAPE TOWN, South Africa (CNS) — Although average incomes in Africa have risen, the continent has not shared in the global success in reducing poverty, African bishops said before a visit to Europe to share their concerns over efforts to reduce extreme poverty worldwide. The bishops called for a new approach in Africa, focusing on implementing the Millennium Development Goals in Africa, using the "principles of morals and ethics, economic growth, subsidiarity, common good, and benefits accruing from resources." World leaders will meet for a three-day summit at U.N. headquarters Sept. 21-23 to review the eight goals set in 2000 with a 2015 deadline. Health issues are the backbone of the development goals, which include cutting child mortality rates by two-thirds, halving world hunger, reducing the maternal mortality rate by three-quarters, providing universal access to health care for women, and reversing the spread of HIV and AIDS. The statement from the Symposium of the Episcopal Conferences of Africa and Madagascar, which represents bishops in 54 African countries, was issued just before a Sept. 7-24 bishops' visit to Europe. It said the bishops view the development goals as an opportunity "to restore to the poor their human dignity and to correct the grave injustices done them."

# Briefly

## State, National, Church



(CNS photo/L'Osservatore Romano via Reuters)

Katherine Milby from Abbotsford House in Abbotsford, Scotland looks at two vestments once owned by Cardinal John Henry Newman. They became holy relics after Cardinal Newman's beatification by Pope Benedict XVI Sept. 19.

## Catholic officials to investigate claims of second Newman miracle

LONDON (CNS) — Catholic officials are investigating claims that a severely deformed baby was born in a perfectly normal condition after the child's mother prayed to Cardinal John Henry Newman for a miracle. Andrea Ambrosi, the Vatican lawyer in charge of Cardinal Newman's cause for canonization, has revealed in a BBC program broadcast Sept. 18 that he hopes the inexplicable healing may be the miracle needed to canonize Cardinal Newman as Britain's next saint. Pope Benedict XVI beatified Cardinal Newman at a huge open-air Mass in Birmingham's Cofton Park Sept. 19, the last day of his four-day visit to England and Scotland. However, a second miracle is needed to name the 19th-century cardinal

as a saint. "I am about to leave for Mexico City precisely because that could be the miracle for his canonization," Ambrosi said in the documentary — "Newman: Saint or Sinner?" — excerpts of which were released by the BBC Sept. 9. "We are in a very preliminary phase," he added. "I cannot say anything yet, but this shows how the cardinal answers these prayers." Former British government minister Ann Widdecombe — who, like Cardinal Newman, was Anglican before becoming Catholic — will present the television program. She told Catholic News Service Sept. 13 that the alleged healing occurred after prenatal scans revealed that the unborn baby was "severely deformed."

## Christians need concrete teachings to put faith into action, says pope

CARPINETO ROMANO, Italy (CNS) — Every pope and pastor of the Catholic Church is called to give his flock a concrete message, not abstract truths, that can help people put their faith into action, Pope Benedict XVI said. The pope spoke during a brief Sept. 5 visit to Carpineto Romano, the birthplace of Pope Leo XIII. As part of celebrations marking the 200th anniversary of Pope Leo's birth, the pope celebrated Mass in the town about 35 miles southeast of

Rome. Pope Leo, like many pastors, sought to address the burning questions and problems of his day in a way that was faithful to Catholic tradition and teachings, Pope Benedict said in his homily. Pope Leo's 1891 encyclical, *Rerum Novarum* (on capital and labor), marked the start of modern Catholic social teaching; the document emphasized workers' rights and the responsibility of employers to promote the common good. During Pope Leo's pontificate from 1878 to 1903, poverty and slavery existed hand in hand with a nascent industrial revolution while political movements were often strongly anticlerical, the pope said.

## USCCB leaders denounce acts of intolerance against any religion

WASHINGTON (CNS) — Shortly before the pastor of a small Florida Pentecostal church appeared to back down from plans to burn the Quran on Sept. 11, the chairmen of three committees of the U.S. Conference of Catholic Bishops joined in condemnation of any acts of religious intolerance. "All acts of intolerance aimed at a religious community should find no place in our world, let alone in our nation which is founded on the principle of religious freedom," said a statement issued Sept. 9 by Archbishop Wilton D. Gregory of Atlanta and Bishops William F. Murphy of Rockville Centre, N.Y., and Howard J. Hubbard of Albany, N.Y. The three chair the USCCB committees on Ecumenical and Interreligious Affairs; Domestic Justice and Human Development; and International Justice and Peace, respectively. The USCCB leaders also endorsed a statement on the proposed Quran burning issued Sept. 8 by the Pontifical Council for Interreligious Dialogue at the Vatican and voiced solidarity with a group of interfaith leaders who met in Washington Sept. 7 "to denounce categorically derision, misinformation, and outright bigotry being directed against America's Muslim community."

## All Catholics called to share Christ with others, Archbishop Wuerl says

WASHINGTON (CNS) — All Catholics have an important role to play in sharing their faith with others and when they do that, they can help transform the world, Washington Archbishop Donald W. Wuerl said in an interview about his pastoral letter on the new evangelization, "Disciples of the Lord: Sharing the Vision." He told the *Catholic Standard*, Washington archdiocesan newspaper: "The new evangelization is not a program, it's a way of looking at life through the lens of discipleship, through the lens of being a witness to the faith." The archbishop said that "this is the moment of the new evangelization," to bring Christ's love and hope to a highly secularized world, where many of those raised in the faith don't understand its teachings or have drifted away, and where others are skeptical

of religion and its role in society. "In every age, we're asked to follow Christ, the way, and to invite other people on that path," he said. Opening his pastoral letter with the words, "Christ is the way," the archbishop noted in his interview that "the great gift that we Christians have received is the person of Christ, the revelation that he gives us, of God's love for us, and of our need to love one another. ... With all the options we have ... that this culture, this highly secular world presents, we have to remind ourselves that the true path is Christ and his Gospel." Archbishop Wuerl, who marks his 25th anniversary as a bishop in January, said he sees the new evangelization effort as "the defining pastoral initiative in my ministry as a bishop."

## Son picks rosary over 'soccer stuff' during fire, helps mom 'refocus'

BOULDER, Colo. (CNS) — When Boulder County Sheriff deputies and fire officials appeared on Michelle Murphy-Pauletto's doorstep to tell her family to evacuate their home near Fourmile Canyon, she and her husband made one last request of their three children after most of the rushed packing was done. "We told each of them, 'Go get what's special to you,'" Murphy-Pauletto said, recalling the day she and her husband, Randy, first saw the smoke billowing heavily through the canyon. "I have to tell you, my 9-year-old grabbed his rosary and forgot his soccer stuff." "That ...," said Murphy-Pauletto, trailing off as she was moved to tears, "that really was the clarifying moment of what is so important in life. He forgot his soccer stuff ... and remembered his rosary. It was very sweet." The gesture by her son, Ben, she said, helped her to refocus spiritually in a time of uncertainty, she said. Murphy-Pauletto, a long-term substitute teacher at Sacred Heart of Jesus School in Boulder, and her husband, who works for an agricultural company, moved into a hotel temporarily with their three children and dog in tow. They waited out what would become the worst fire in Colorado's history, destroying at least 166 homes and 6,427 acres. As Colorado families coped with the wildfire, California families in San Bruno, near San Francisco, were fleeing a deadly natural gas explosion and fire late Sept. 9 that killed four people, injured 50 and destroyed several homes.

# Vocations

Responding to God's call

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



By Father Kyle Walterscheid,  
Director of Vocations

## Maintaining our families

**W**hat is attacked more today than the traditional family unit? Traditional values have been under attack throughout the world for more than 50 years. Almost all of our struggles today, such as pre-marital fornication, adultery, unwanted pregnancies, abortion, sterilization or the use of artificial contraception, drugs, excessive use of alcohol, and the use of pornography, stem from the lack of maintaining the traditional family unit provided to us by God (see *Mark 10:1-12*).

So what would be considered some traditional family values that would help a young family, husband and wife with their children (or the same desire by single moms and dads) to regain and keep control of their home and reestablish honor from their children as we begin a new academic year?

Let's look at an example of what happened in Old Testament times when reverence for God and family authority were shunned by Eli, the priest that Samuel would eventually replace. Eli wanted everything for his children, and he bent over backwards to satisfy their every want and desire. Sound familiar, mom and dad? Learn the moral lesson below.

God reveals in *1 Samuel* that Eli is an appalling example of fatherhood, "And why do you honor your sons in preference to me, fattening yourselves with the choicest part

of every offering of my people Israel?" (*1 Samuel 2:29*). Eli was honoring his children rather than honoring God, giving his best to his children instead of giving his best to God. Eli was a misfit father because he did not set the example for his children through humility, prayers, and supplications before the Lord. Therefore, the goodness of God was withdrawn from Eli and his family. They were destroyed with only a few remaining, who were left begging even for a "morsel of bread to eat" from the hands of Samuel, a man of God whom God put in place of Eli as the "faithful priest who shall do what I have in mind and heart."

Yes, throughout the Old Testament God gives a stern warning to his people. If they heed his voice, they are blessed, and if they do not, then the Lord completes his action that He threatened against his own sons

and daughters. Parents, you too must do the same. Set just rules, not too harsh and not too light, and then bind them for everyone in the home. There should be prayer time, chore time, study time, and family time. I see the television, cell phones, and video games all as major contributors to the breakdown of the family as it becomes a roof we live under instead of a home where God and family, love and generosity, are the priority.

Eli committed further crimes against God as his sons became young adults without any regard for God or morality, "though he knew his sons were blaspheming God, he did not reprove them" (*1 Samuel 3:13*). Eli would call on the Lord, but it was too late: All of Israel suffered defeat; his sons were killed in battle; and the Ark of the Covenant was captured by his archenemy, the Philistines. All this happened because Eli was not disciplined himself and refused to discipline his children at a young age. Yes, he tried to discipline his children when they were adults, but it was too late. They had no respect for their father and did not listen to his correction. The same will happen to you and your children unless you renew your commitment to God, to Christ Jesus, set the good example by your own actions, pray fervently, and have your children follow the discipline of being disciples of the Lord instead of showing disregard for God and family.

Fathers, do you require obedience of

your children? Do you give them assigned tasks and make sure they follow through? Do you set the example as the spiritual father of the household, praying every day before your children? Or have you become couch potatoes when you get home from work, just wanting to eat, relax, lie down, and not be bothered?

Samuel, unlike Eli's sons, was disciplined through the dedication and love of his parents. Even though he was separated from them early in life, they continued to have a strong and positive influence on him. Because Samuel was disciplined as a child, following the rules and regulations set down by his parents, he remained faithful to Eli, returning to him repeatedly to be at his service saying, "Here I am, you called me," when it was God who was calling him.

Don't you want teenagers who will choose consistently to come to you first when they are confused, scared, or downtrodden? Even as unfit a father as Eli was, he did point Samuel in the right direction, guiding him back to God to begin his ministry unto the Lord, serving faithfully the people of God. Most teenagers who are considering the religious life do so not only because of the good examples of sisters, brothers, and priests, but because of the singular devotion to God by their father or mother, grandfather or grandmother. Let us rebuild the family unit, a home grounded in the Gospel, safe from the immorality of this world.

## Magnificent piece of art donated to the Bishop's Annual Catholic Pro-Life Banquet for silent auction



Local artist John Collier has donated a beautiful piece called St. Peter Tabernacle, to be auctioned during the Bishop's Annual Catholic Pro-Life Banquet on September 25 at the Historic Hilton in Fort Worth.

This sculpture, valued at \$4,500, measures 25" x 17.5" and is an edition in plaster of the door of the St. Peter Tabernacle (commissioned by St. Peter's Parish, Charlotte, North Carolina). The piece is a bas-relief from the bronze tabernacle door that depicts the Nativity. Someone asked why Collier chose this subject for a tabernacle; after all, the tabernacle holds the one sacrifice of Calvary — not apparently anything to do with our Lord's birth. Collier had already sculpted a crucifix for St. Peter's in the bas-relief on the right side of the sanctuary,

and it seemed redundant to make another. Also, Collier said, "Jesus was born in a town (Bethlehem) whose name translates as 'The House of Bread,' and after He was born, He was laid in a manger or food trough— both a type of tabernacle."

Collier was chosen as the chief sculptor for the Catholic Memorial at Ground Zero. His four sculptures, representing the patron saints of police, firefighters, and workers, along with St. Mary Magdalene, first witness to the Resurrection, received the prestigious *Optimé* Award from *Ministry and Liturgy* and were dedicated by Cardinal Egan, Archbishop of New York, in May of 2005 in memory of those who died on 9/11 and of those who took part in the rescue effort. The works are permanently installed at St.

Joseph's Chapel, adjacent to Ground Zero in New York.

While much of his life has been spent making art for the world's major secular institutions and for private collectors, Collier is now devoting himself to painting and sculpting for the church.

*The Bishop's Annual Pro-Life Banquet is a key fundraiser for Gabriel Project, Rachel Ministries, and Youth for Life, diocesan pro-life ministries.*

*More information on the Diocesan Catholics Respect Life department and its ministries is located in this issue on pages 22-25.*

# Diocese

## Bishop Vann reflects on impact of Guy and Kathleen Thompson's lives and ministry to grieving

Dear Brothers and Sisters  
in Christ in the Diocese  
of Fort Worth,

In the years that I was involved in parochial and priestly ministry in the Diocese of Springfield in Illinois, much of my life and ministry as a parish priest, revolved around death and dying. For all involved in priestly and pastoral ministry, helping people prepare to meet the Lord, to be reconciled and healed, and help journeying with families is a significant and major part of our lives. My own experience taught me that even with the sorrow of death, these were always opportunities to reflect on the paschal mystery and to live the reality of one of the Prefaces for the Mass of the Resurrection that says "life is changed, not ended." The official prayer of the Church, in the Order of Christian Funerals, clearly guides us in this ministry by saying that "The time immediately following death is often one of bewilderment and may involve shock or heartrending grief for the family and close friends. The ministry of the Church at this time is one of gently accompanying the mourners in their initial adjustment to the fact of death and to the sorrow this entails. Through a careful use of the rites contained in this section, the minister helps the mourners to express their sorrow and to find strength and consolation through faith in Christ and his resurrection to eternal life. The members of the Christian community offer support to the mourners, especially by praying that one they have lost may have eternal life" (No. 52).

This general instruction for the Church's Liturgy at the time of death is a source of prayer, encouragement, and example for all of us. When I recently reread these words, I thought of some of the funerals I had celebrated over the years, and many of the good people whom I was privileged to walk with in their journey into eternal life, and to all who helped me and taught me in all aspects of living this part of the Paschal Mystery: priests, religious, parishioners, parish staff, family, and those who were involved in managing funeral homes and assisting the bereaved in

**F**or those of us who knew Kathleen and Guy, who were such a wonderful example of the Sacrament of Marriage, of a married couple who were truly close and loved each other, the fact that one followed the other so closely into the Eternal Life of Christ was probably not a surprise. God bless you Kathleen, and with Guy 'Vaya con Dios.'

my former diocese.

In my first year here in Fort Worth, I truly missed those connections, but gradually the Lord's providential care helped me build another life here with the same "living stones" of Faith.

One of these who helped me to do this was Guy Thompson, who the Lord called to Himself just this summer. The words contained in No. 52 of the General Instruction to the Funeral Rites were certainly reflected in Guy's life.

His love of the Catholic Faith and the community of Fort Worth became part of the building blocks of my new life here. His love of local history was very much connected with his faith. From him, I learned so much of Msgr. Grundy O'Donohue of St. Patrick's Cathedral, that I felt that I personally knew him! I also knew that it was from Guy's knowledge of the Liturgy and the Church's

longstanding tradition of having relics of the Saints in altar stones, that St. Patrick's was able to have a cemetery constructed under the Church, when the permission was first denied. (Guy told me this personally, but a complete account of this can be had in *St. Patrick's Cathedral...the First Hundred Years.*) I also learned about Father Jean Marie Guyot from Guy when he was telling me about Fr. Guyot's reburial at St. Patrick's Cathedral, the church which Father Guyot built in 1888. Just like the times when I rode with the undertakers back in Illinois in all of my assignments, those moments with Guy were also moments to listen and learn!

I believe that Guy was also a bridge between Catholics and non-Catholics in the years when there was still much prejudice and misunderstanding toward the Catholics in our community.

His compassion and love for his profession and all of the people who needed his services were rooted in his relationship with the Lord, and was sensed by all who came to know him, regardless of their profession of faith.

Any one of us who had contact with Guy or worked with him have our own stories and perspective, but our lives and faith were enriched and strengthened by him in ways great and small. One of the concluding prayers for Morning Prayer in the "Office of the Dead" reads "God of loving kindness listen favorably to our prayers: strengthen our belief that your Son has risen from the dead and our hope that your servant \_\_\_\_\_ will also rise again." This official prayer of the Church's Liturgy sounds very much like what Guy said in a more abbreviated way: "Vaya con Dios." ("Go with God")

Our prayers indeed go with Guy and follow him into the Eternal Light of Christ the Lord.

Shortly after finishing this reflection, I learned that Guy's wife, Kathleen Thompson, was called home to the Lord. Just days earlier, at the noon Mass at

the Cathedral, I had the chance to greet her and experience once again her graciousness and kindness. I experienced that kindness early on when I received a wonderful note from Kathleen shortly after my appointment, in which she spoke about the similarities of the cathedrals in Cincinnati, Ohio, and Springfield, Illinois, also telling me that one of her best girlhood friends had had roots in Springfield. I still have the note in one of my volumes of the Liturgy of the Hours.

For those involved in a pastoral ministry, we know that it is not unusual for couples who have been married for many years to follow one soon after the other into eternal life. Such was the case with my own maternal grandparents. For those of us who knew Kathleen and Guy, who were such a wonderful example of the Sacrament of Marriage, of a married couple who were truly close and loved each other, the fact that one followed the other so closely into the Eternal Life of Christ was probably not a surprise. God bless you Kathleen, and with Guy "Vaya con Dios."

+ Kevin W. Vann

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## Kathleen Thompson, 1923-2010, left her mark on her family, Church, and community through her compassionate life of service

By Kathy Cribari Hamer  
Correspondent

In his homily at his mother's Mass of Christian Burial, Father Tim Thompson spoke of the importance of powerful people in history. Some were evil, he said, like Hitler and Stalin; some, like Roosevelt and Eisenhower, used their power to bring good to the world.

"Mom wasn't a powerful person," Fr. Tim said of his mother, Kathleen Simon Thompson, "but she was on the World War II rationing Board, she was a member of many organizations, and she strove to bring justice to the world."

Mrs. Thompson died Aug. 21, 2010, five weeks after the death of her husband of 61 years, Guy Thompson.

"Mom was a room mother, a member of the Diocesan Council of Catholic Women, the Knights and Ladies of the Holy Sepulchre and St. Joseph Hospital volunteers," her son said. "She was a docent at the Amon Carter

Museum, prepared the linens for Holy Family Parish, and taught children with special needs."

"When my mother realized there was no program to prepare special needs children for the sacraments, she created one," her daughter Teacy Bernardy recalled, "and she taught it for more than 20 years." Two children Mrs. Thompson prepared were Terry Winaski and Mary Ann Putzel, now deceased. Terry, who attended Mrs. Thompson's vigil with her sister/caregiver Judy Winaski, said goodbye to her former mentor and placed a hand-drawn picture in her coffin.

"Mrs. Thompson was a saint on earth," said Marcie Putzel Ostrowski, Mary Ann's sister and caregiver. "She taught classes and prepared numerous kids for First Communion, but every week she also picked up Mary Ann and brought her home."

"And after all those years, she continued to bring Christmas presents to Mary Ann and Terry every year. She was very Christ-



*Kathleen Thompson holds hands with her husband, Guy, at a Mass during her birthday. Kathleen died Aug. 21, just more than a month after her husband, Guy, on July 18.*

like."

Kathleen Thompson, who was born March 25, 1923 in Toledo, Ohio, served on the St. Joseph Hospital auxiliary from the late 1950s until the day it closed. She was on the board of directors, serving terms as president and secretary. She was instrumental in first bringing St. Joseph's Hospice, now Community Hospice, to

Fort Worth. She organized the first fiesta for Catholic Charities, and she worked in accounting at the family business, Thompson's Harveson and Cole Funeral Home, creating and managing their pre-need program. "She loved to count money," Fr. Tim joked in his homily.

But it was the little things that created the grandness of Kathleen Thompson's life, according to her daughters and granddaughters.

"She always rubbed our backs," said Madeline Bartolowits, Kathleen's granddaughter. "She always had chocolate and ginger ale in the refrigerator, and when we left her house, she stood by the door and watched until we had driven away."

"She had 14 grandkids and you'd think you were the only one," said Megan Bartolowits, Madeline's sister. "She sent us cards, and handwritten notes. She valued people, and always thought of others first."

"She was constantly caring for everyone," said daughter Martha Thompson, Madeline and Megan's mother. "Before Dad's funeral Mass, when they were going to close his casket. Mom was the last

one to see him, and she unfolded the blanket, brought it up to his chin and tucked him in. The last thing she did for him was to take care of him.

"My sweetest memory of last year," Martha said, "was when I would spend the night with Mom and Dad, we'd have dinner and then they would go to bed. They would struggle to give each other a good night kiss, and then they would fall asleep holding hands."

"She was my best friend," Teacy Bernardy said. "I tried so hard to be like her. She was so good to my dad, preparing his shirts every day, making sure he looked good."

"I think she lived all this time because she thought Dad couldn't live without her. I think they had a race to see who could live the longest."

When Kathleen died, nine people were with her: three daughters, a granddaughter, two nieces, two religious sisters, and a hospice nurse.

"We were all around her and we all had our hands on her," Teacy Bernardy said. "I was near her right leg. When she breathed her last breath, I put my head down and sobbed."

In his homily, Fr. Tim Thompson told of powerful people in history, their ability to affect the world by doing evil or doing good. He first had said his mother, Kathleen, was not, in the historical sense, "a person of power."

But later he spoke of the power of Jesus Christ who, he said, "came to give us a new world, a new life. He restored the hope of the people and empowered them to love others." Concluding his homily, Fr. Tim Thompson reflected back on Kathleen Thompson's life.

"Mom was a powerful person," he said, finally.

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# Diocese

## Msgr. Michael Olson, seminary rector, receives Papal honors at Sept. 5 Mass

By **Juan Guajardo**  
Correspondent

Priests and religious, laypeople, family, seminarians, and even Auxiliary Bishop Oscar Cantu of San Antonio, came to celebrate the conferral of the honor of Chaplain to His Holiness, Pope Benedict XVI, to Father Michael Olson at St. Patrick Cathedral on Sept. 5.

With papal recognition for his service in formation, as a priest, and for his work as the current rector of Holy Trinity Seminary, Fr. Olson earned the title of monsignor. The papal honor is conferred specifically to diocesan priests for their outstanding service and work in their ministry.

More than 100 people attended the Sunday evening, solemn Vespers celebration.

Bishop Kevin Vann, during the homily, spoke of the first time he met Monsignor Olson at Bishop Vann's former parish in Springfield, Illinois. Msgr. Olson was on his way to Chicago and dropped by the parish, then undergoing renovation.

Bishop Vann explained how the inside of Blessed Sacrament was

full of scaffolding and beams and crossbars, all holding the church together.

"All those connections held together the house of God in a time of renewal, of restoration," Bishop Vann said. "Through our faith, in the living out of our commitment, truly we all are connected. And priestly ministry has lots of relations that not only pull together the Body of Christ, but strengthen and restore it and renew it continually."

The bishop explained how all those connections, carried out by the people of God using their gifts, help strengthen the Church but also help build up a future full of hope.

Bishop Vann continued, praising Msgr. Olson's years of priestly ministry in the diocese and especially his recent years of service at Holy Trinity, where, he said, his ministry had brought about and continues to bring about the strengthening and renewal of the life of the Church. "All of us here are connected with you, care about you, and are joined with you in many different ways," said the bishop.

"And so the recognition of the



Photo by Juan Guajardo

Monsignor Michael Olson receives the conferral of the honor of Chaplain to his Holiness from Bishop Kevin Vann during a Mass at St. Patrick Cathedral Sept. 5.

Holy Father is a reflection of your ministry and all of us here who have been a part of that."

Bishop Vann and Bishop Cantu then helped Msgr. Olson put on his new vestments.

Bishop Cantu and Msgr. Olson were in the same seminary class. The two studied theology together in 1989 and became fast friends.

"It's exciting. He's done some wonderful work in the seminary,

in Houston, and some wonderful work here in the Diocese of Fort Worth, and now as the rector of Holy Trinity which is my alma mater," Bishop Cantu said. "So I think it's a nice shot in the arm not only for him, but also for all of the seminarians whose lives he's touched and also the rest of the presbyterate of Fort Worth."

In his closing remarks, Msgr. Olson thanked Pope Benedict XVI,

Bishop Cantu, Bishop Kevin Farrell of the Diocese of Dallas, and his family members, friends, and fellow priests. He gave special thanks to Bishop Vann, acknowledging how much he had learned from the bishop and saying, "Bishop you are very much a priest, first and foremost, and you understand the fullness of the priesthood resonates very clearly in your ministry..."

Msgr. Olson also expressed his gratefulness for the honor and for his priestly ministry, as several Holy Trinity seminarians looked on from the pews.

"This day is a cause of great thanksgiving for me...first and foremost, I am grateful to God who calls me to serve him as a priest," Msgr. Olson said. He then recalled the day of his ordination, saying he had thought at that time it would be impossible to feel as happy and joyful as he did right then. "But most honestly, I have, and throughout this priestly ministry," he said, he had been deeply thankful "for the gift of gratitude God has placed in my heart again and again to serve his people as a priest..."





## University of Dallas announces Cardinal Daniel DiNardo and Fr. Ignacio Larrañaga as keynote speakers at annual Ministry Conference

Cardinal Daniel DiNardo, archbishop of Galveston-Houston, and Father Ignacio Larrañaga, founder of Prayer and Life Workshops, will deliver keynote addresses at the 4th Annual University of Dallas Ministry Conference set for Oct. 22-23 at the Dallas Convention Center.

The 2010 conference, co-sponsored by the Diocese of Fort Worth and the Diocese of Dallas, is expected to bring in 6,000 faithful participants, building on the success of the 2009 conference that brought an attendance of more than 4,500.

Cardinal DiNardo, who will deliver an address in English, was installed into the College of Cardinals in 2007 and is the first cardinal archbishop from a diocese in the Southern United States. Fr. Ignacio Larrañaga, who will deliver an address in Spanish,

was ordained in 1952. After evangelizing in South America, he founded the Prayer and Life Workshops, an ecclesial service approved by the Holy See and active in more than 40 countries. Cardinal DiNardo will speak on Oct. 22 and Fr. Larrañaga will speak on Oct. 23.

In addition to the keynote speakers, the conference will include breakout sessions on relevant topics for Catholic school teachers and principals, directors of religious education programs, deacons and priests, youth ministers, and other professionals. Breakout sessions include Spanish, Vietnamese, and English presentations. Catholic singer-songwriter Matt Maher will perform on the opening evening of the conference.

Individual two-day registration is \$75 in advance and

\$100 on the day of the event. A one-day pass is available for \$65 in advance and \$75 on the day of the event. Group rates for 20 or more for the two days are priced at \$60 per person. The one-day pass for groups of 20 or more is priced at \$50 per person.

To register for the conference or for more information visit [udallas.edu/ministryconference](http://udallas.edu/ministryconference).

The University of Dallas is a Catholic, co-educational university with students enrolled in undergraduate and graduate programs through the Constantin College of Liberal Arts, the College of Business, the Braniff Graduate School of Liberal Arts, and the School of Ministry. The University of Dallas has its main campus in Irving an international campus near Rome, and a learning center in Frisco. For more information, visit [www.udallas.edu](http://www.udallas.edu).

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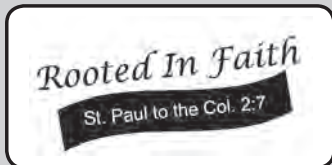


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# Diocese

## The Gift of Priesthood

*Priests of the East Central Deanery share their experiences*



**Father David Bristow**

**Parish:** St. Mary of the Assumption, Fort Worth  
**Other:** Dean of the East Central Deanery

**Ordained:** May 23, 1998

**Q. How does your interaction with God's people make your priesthood more rewarding?**

A. I can't imagine, for me, a solitary priesthood. Being with God's people is the fundamental element of priesthood. I draw joy and energy from being with them.

**Q. What do you believe you are accomplishing through your priestly ministry?**

A. Extending the sacramental life of the Church to others. Offering reconciliation and healing and offering joy and consolation that only the Church and the sacraments can bring to people in trouble and in tragedy.



**Father Antonio Bandrés, OFM Cap.**

**Parish:** Immaculate Heart of Mary, Fort Worth

**Ordained:** October 5, 1975

**Q. What part does the celebration of the Eucharist play in your fulfillment as a priest?**

A. It's the ultimate thing. According to the Vatican, it's the source and summit of our Christian life. It's a very special act in which we see a glimpse of heaven. There are no men or women (during the Mass) — all of us are just family. We get to see something very special — heaven in advance. God is with us. I talk to the parishioners a lot about the Eucharist. The Eucharist is the most important thing, in my opinion, in our Christian life. We have 4,900 people attending Mass on the weekend, and it's important to me that in the liturgy, we take great care in how we celebrate because it educates about our faith.



**Father Joy Joseph, TOR**

**Parish:** St. Patrick Cathedral, Fort Worth

**Ordained:** April 22, 1995

**Q. What do you most want to see happen in the lives of those you serve?**

A. I like to see them growing in faith and falling in love with Jesus. I also like to see beautiful families being born. If you want a better Church and nation, you need a good family life. The parents need to respect their children, and the children need to respect the parents. I wish they would truly discover Jesus in their lives and see the way we should give ourselves in love and reflect that love in their lives — in church or wherever they are.



**Father Joseph Pemberton**

**Parish:** St. Patrick Cathedral, Fort Worth (Rector)

**Ordained:** April 29, 1977

**Q. How do you find Christ in others?**

A. I find Christ in others through the Eucharist. The Eucharist empowers me to understand that when I see other people who have received the Eucharist, I see Christ. The Eucharist is not just about receiving Christ's body and blood — that is fundamental — but also, in the Eucharist, we become the body and blood of Christ here today. The Eucharist helps us to see that Christ is present in others.



**Father Francis Garces, OFM Cap.**

**Parish:** Our Lady of Guadalupe, Fort Worth

**Ordained:** June 29, 1966

**Q. How does your interaction with God's people make your priesthood more rewarding?**

A. I believe I am accomplishing something. I am serving people and explaining to them how to grow closer to God. Remember, God has created us for one purpose — to be with Him in heaven. The Lord wants to help us, but he wants us to ask Him. He wants us to have confidence and trust Him.



**Father Thu Nguyen**

**Parish:** St. George, Fort Worth

**Ordained:** May 9, 1992

**Q. What do you believe you are accomplishing through your priestly ministry?**

A. When I was being called to this vocation, I felt a call to work with the younger generation — the teens. What I have accomplished in the last 18 years is helping provide many activities for the younger generation including Life Teen. I also love the liturgy so my whole experience of teaching about the liturgy especially through the Vatican II Church teachings is also something I've accomplished as a priest.

**Father Gregorio Goicoechea, OFM Cap. (Not Pictured)**

**Parish:** Immaculate Heart of Mary, Fort Worth

**Ordained:** December 22, 1945

**Q. What are you most grateful for as a priest?**

A. My life — my priestly life — before and after my ordination, is surrounded by countless favors and confessions and, of course, I must show the gratitude to our Lord. The ordination to the priesthood was itself

a very special grace. It was a "call," a gift from the Lord among so many favors, the number one — the most significant — is the ordination to the priesthood and along with this the ministry, the celebration of the Holy Mass or the Eucharist are the graces I am most grateful for!

**Editor's Note:**

*This is the fifth in an ongoing series featuring priests from the different deaneries in the diocese sharing about aspects of their ministry. Interviews were compiled by Jenara Kocks Burgess*

# Diocese



**Father Mark Le Tien Hoa, CMC**

**Parish:** Christ The King, Fort Worth

**Ordained:** June 6, 2009

**Q. What do you most desire to convey to your parishioners or others you serve?**

A. There is a saying, “in order to attain happiness, a person needs three things: a religion to follow, a person to love, and a shelter in which to live.” And I think our life cannot lack one of the three. All these three things are interconnected. We need religion because we need love, and only because God is love. Without love, our life will be misery, pain, and despair. After experiencing the love of God, we need to express that love through sharing our love with one another. It might be a person we love or all the human beings in the universe. As we experience love and share our love with others, love will help us to build our lovely shelter while living on earth as in heaven.



**Father Stephen Jasso, TOR**

**Parish:** All Saints, Fort Worth

**Ordained:** February 21, 1965

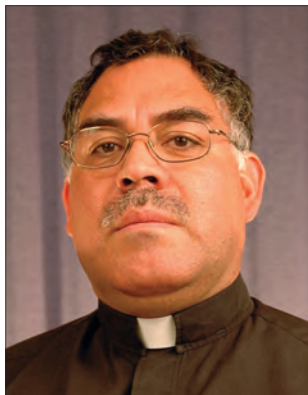
**Q. How can God's people better support their priests?**

A. People can support their priests by not losing faith in us and by being behind us in the good times and bad times, just like in a marriage. I feel like we have wonderful priests in the Church, and some have lost their way. I feel that people can support us by trusting us and helping us with the evangelization of the world today. We are all missionaries by nature. We have wonderful and great numbers of priests who are very holy people. They are sacrificing every day, and it's not about making a salary. I have been a priest for 46 years, and I would never choose another road. I know what it's like to be a priest, and I feel blessed. I think they can support us by trusting, praying, and helping us evangelize.



*“Pray for me that I be given words to speak my mind boldly, in making known the Gospel Revelation for which I am an ambassador in bonds”*

*Ephesians 6:19-20*



**Father Domingo Romero, OFM Cap.**

**Parish:** Our Lady of Guadalupe, Fort Worth

**Ordained:** May 20, 2000

**Q. What part of your priestly duties do you find the most rewarding?**

A. I especially find helping the people to be rewarding. When they come to me and ask me to give them advice because they have these kinds of problems, I try to help them the best I can to find ways that they can resolve their problems. When I work with groups, and they say, “your homily is very good and it helped me understand,” this is where I find my reward. They give me courage to continue to do my best for the people.



**Father Robert L. Strittmatter**

**Parish:** San Mateo Mission, Fort Worth

**Ordained:** May 27, 1966

**Q. How have you experienced the gift of priesthood?**

A. Wonderfully — for me it's been very positive. I've celebrated the sacraments: baptizing babies and sometimes adults, celebrating Mass, hearing lots of confessions, anointing of the sick, quinceañeras, preaching, celebrating funerals, and helping people say goodbye to loved ones as they meet Christ. I was ordained in 1966 — 44 years this year — [and] it's been wonderful.



**Father Rodrigo Serrano**

**Parish:** Holy Name of Jesus, Fort Worth

**Ordained:** May 26, 2001

**Q. How do you find Christ's presence in your parishioners?**

A. I think that Christ is present in those who are most in need. When they need spiritual direction or they need something material or when they are having financial problems or they are going through difficult times or they've lost someone. When they come to me, I see the face of Jesus trying to reach God. As a priest, I am the bridge between them and God. It's like they are asking, “Can you be the bridge to reach what I am looking for?”



**Father Jerome LeDoux, SVD**

**Parish:** Our Mother of Mercy, Fort Worth

**Ordained:** May 11, 1957

**Q. What do you most want to see happen in the lives of those you serve?**

A. The most basic thing that I'd like to see happen, of course, is that we be in lockstep with Jesus. It goes back again to *John 15:5*: “I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit because without me you can do nothing.” I would like to see us thinking, speaking and acting in lockstep with Jesus and one another. Not as robots, of course, but as living members of his mystical body. All this should be reflected in the lives of our family — just giving thanks every day for one another. The Church is our extended family — one step beyond our family. We want to be a family in the sense of *John 15* — in a joyful, powerful way.

**Father Anthony Anala, SVD (Not Pictured)**

**Parish:** St. Rita, Fort Worth

**Ordained:** August 4, 2007

**Q. How have you experienced the gift of priesthood?**

A. I'm from Ghana, and I've only been in this country for two years and two months. I've experienced the gift of priesthood through the love of the people. I know that because I became a priest, the gift of trying to be humble made the people want to love me. Because of their love, I didn't feel like a foreigner. They help me to become a better priest. I am

able to listen to people, and the confidence they have to tell me things — the secrets of their lives, not just in confession, but when they are just talking to me. They expect that I have something to tell them — that the Holy Spirit is going to give me something to tell them. I've also experienced that peace that you share in the priesthood of Christ — in times of difficulty, even when the boat is rocking. That is how God is making me enjoy the priesthood.

**Father Ángel Infante Hernandez, TOR (Not Pictured)**

**Parish:** All Saints Church, Fort Worth

**Ordained:** May 25, 2008

**Q. What part of your priestly duties do you find the most rewarding?**

A. There are two things. First, I greatly enjoy celebrating the Mass because through the Mass I live the priesthood of Christ, and in the Mass I can be very close to Him when my hands touch his Body, the Body of Christ, and my hands lift the chalice which has the Blood of Christ. These are moments

of great intimacy where I can touch and be with Him. These are the moments that I enjoy the most as a priest. And a second way, is when I talk to the people of God. Either through a talk, during a retreat, on a topic that I am invited to share, or through a conference or lecture. I enjoy very much talking about God and what God means to my life, this is what I share with them - in other words I enjoy preaching.

# VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

## Emerging Adults:

*Those who live their faith continue to believe;  
Those who learn to pray have a prayer*

By David Mills

Even those of us who are just middle-aged sometimes feel like saying to some of the twenty-somethings we know, “Soooo, are you thinking of getting on with your life?” We want to tell them the advantages of settling down, warn them about the ticking of the biological clock, explain — as our own joints creak loud enough to be heard across the room — that youth does not last forever. We try not to say all this, because it really frosts them.

“Emerging adults” is a new term for kids from the time they finish high school to the end of their twenties. As the Notre Dame professor Christian Smith explains in his new book *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*, several social changes have greatly lengthened the period of moving from childhood to adulthood. Economic insecurity and the increasing numbers going to graduate school are two.

This “new and particular phase of life,” he writes, is marked by “intense identity exploration, instability, a focus on self, feeling in limbo or in transition or in between, and a sense of possibilities, opportunities, and unparalleled hope.” But also by “large doses of transience, confusion, anxiety, self-obsession, melodrama, conflict, disappointment, and sometimes emotional devastation.”

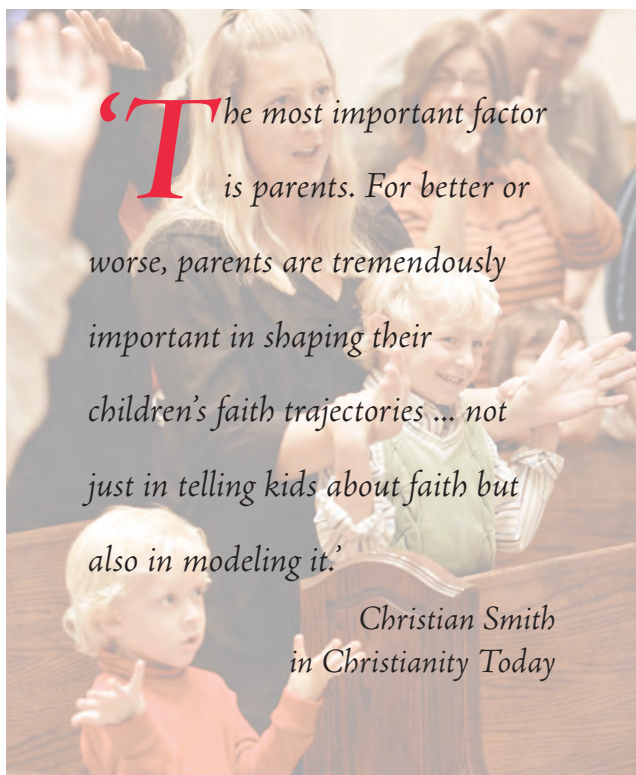
The book studies the younger half of emerging adults, those 18 to 24. They are not “dramatically less religious than former generations,” Smith claims. But only one in five goes to church once a week — the figure is one in six for Catholics — fewer than went that often when he last interviewed the same young people five years ago.

Only 15 percent are what he calls “committed traditionalists” who have “a strong religious faith, whose beliefs they can reasonably well articulate and which they actively practice.” Almost a third are “selective adherents,” whose faith he summarizes as “I do some of what I can.”

The rest live at much more distance from traditional religious commitment. Fifteen percent are spiritually open — the kind of people who are “spiritual but not religious” — while almost a third are either religiously indifferent or religiously disconnected. A tenth are irreligious.

Their religious life, Smith reports, “tends to be an all or nothing proposition.” Some observers have argued that people this age can stop practicing their religion but continue to believe it, but his study shows that this rarely happens, Smith argues. Those who “sustain strong subjective religion in their lives, it turns out, are those who also maintain strong external expressions of faith,” including regular worship. When they stop practicing, they stop believing.

“The most important factor” that helps emerging adults keep a high commitment to their faith, Smith told *Christianity Today* magazine, “is parents. For better or worse, parents are tremendously important in shaping their children’s faith trajectories ... not just in telling kids about



(CNS photo/Gregory A. Shemitz, Long Island Catholic)

*‘The most important factor is parents. For better or worse, parents are tremendously important in shaping their children’s faith trajectories ... not just in telling kids about faith but also in modeling it.’*

*Christian Smith  
in Christianity Today*

faith but also in modeling it.”

Also important, he said, is their “having established devotional lives — that is, praying, reading Scripture — during the teenage years. Those who do so as teenagers are much more likely than those who don’t to continue doing so into emerging adulthood.” Praying frequently is even more important than having a lot of religious friends or joining in ministries.

“In some cases, having other adults in a congregation who you have relationships with, and who are supportive and provide modeling, also matters,” but unfortunately, emerging adults are “structurally disconnected from older adults who could be their mentors. The emerging adult world is self-enclosed .... It’s hard for them to meet somebody who is 39 or 62 to get to know them and say, ‘Here’s what I’ve learned in life.’”

In answering most questions Smith asked, like how much they respected organized religion and the religion in which they were raised, the Catholics answered at about the national average. But some questions they answered in disturbing ways: Fewer think that believers need to be involved in a congregation, for example, and more think that science and religion often conflict with each other. Almost three-quarters believe that religion is a private matter that should not be invoked in public or political matters.

The world in which our emerging adults live makes a faithful life as the Church understands it harder for them than it was for those of us who are older. But not, especially if they have been raised to pray, impossible.

David Mills is author of *Discovering Mary* and deputy editor of *First Things*. He can be reached at [catholicssense@gmail.com](mailto:catholicssense@gmail.com).

## Don’t miss the moment climbing steps to nowhere

By Mary Regina Morrell

One morning many years ago, when my towering youngest son was about a foot shorter and still being driven to elementary school, he asked me an interesting question: “When you were a kid, what did you want to be when you grew up?”

When I thought about it, I realized that, while I always wanted to write, there was one other thing that captivated my imagination — being an archeologist.

I was entranced with things of the past, the older the better. I still am. My father nurtured in my soul a love of the mysterious and of things ancient—the statues of Easter Island, the Cahokia Mounds in Illinois, the ruins of Machu Picchu in Peru, Stonehenge in England. The list is endless.

More realistically, my romance with things old includes furniture, houses, books, stone walls, and most especially stone stairs that end as mysteriously as they begin; steps to nowhere. We may have seen them on the grounds of some historic site or among the renovated buildings of a spiritual retreat center. Perhaps they are stumbled across while walking through the woods or along the banks of a river, remnants of a life that once was and a history that somehow now connects with our own.

It is easy to be enamored of the past, to live in the fantasy of it; the memories lend themselves to crafting by the workings of our minds. Sometimes it’s a creative endeavor, sometimes it’s a coping mechanism for processing our experiences and emotions. But when we become mired in memories, we are prevented from recognizing the gift of the present moment.

The past should not be forgotten. Past moments, past loves, past losses and accomplishments have all shaped us into who we are. They have formed our perspective and our behaviors. But to come to a stand-still in our past is to surrender the potential of the present.

Sadly, there are also those who give up the present to focus solely on the future. My parents, like many, lost much in planning so great a part of their enjoyment for the day when they retired. Ultimately, my mother retired when cancer got the best of her; my father spent his retirement caring for her, rarely leaving the house, and then he died before she did. Neither got to do the things they planned their whole lives to do.

Most sorely missed were those opportunities when we, as a family, could have spent time together and didn’t, because we allowed some seemingly pressing concern to interfere with the “now” of our relationship. My sons, especially, suffered the loss of time spent wrapped in the love of grandparents.

I once received a prayer card with a simple piece of prose that recalled God as “I am.” Not “I was” or “I will be.” I kept it as a reminder of the holiness and preciousness of now. Learning to live in the present was a hard lesson for me; one that came about through a variety of painful losses. Now I try to stay aware of the gift of this moment, so I am not filled with regret over missed blessings or opportunities, especially the opportunity to spend time with loved ones before all the moments are a memory.

Mary Regina Morrell and her husband are parents of six adult sons and live in Colonia, New Jersey.

# VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

## Humanity under attack

What motivates the push for permission — and public funding — to destroy embryos

By Fr. Tad Pacholczyk

**D**iscussions about the morality of stem cell research often focus on the differences between adult stem cells and stem cells derived from embryos. The adult variety, such as those derived from bone marrow or umbilical cords, are already providing an impressive array of treatments and cures for sick people, while the embryonic kind are not. Adult stem cells can be obtained without crossing any moral boundaries, whereas embryonic stem cells cannot, because they are obtained by destroying young human beings who are still in their embryonic stages of growth.

In spite of great progress in identifying ever more powerful adult stem cell sources, scientists still clamor for embryos. Even in the face of impressive new technologies for making “embryonic-like” stem cells without using embryos, the chorus of voices pushing for the sacrifice of embryos seems only to grow louder. Indeed, one of the most common questions I encounter when I give talks about stem cells is why scientists and politicians are so intent on pursuing the destruction of human embryos when so many other non-embryonic sources of stem cells are available that are already helping countless patients with serious diseases. What is behind this incessant drumbeat to go after the human embryo?

One can sense a certain “logic of killing” that hovers in the wings of these discussions. If tiny human embryos were to be safeguarded and protected by law, this would constitute a threat, if not a frontal assault, to legalized abortion-on-demand, which routinely allows us to end the lives of older, almost-born humans more than 3,000 times every day in the United States by surgical means and many more each day through chemical means. This desire to sanction current immoral practices is certainly one reason we see continuing pressure to allow the destruction of human embryos for research.

Pope Benedict XVI, in a recent address, spoke of resisting “...those forms of research that provide for the planned suppression of human beings who already exist, even if they have not yet been born. Research, in such cases, irrespective of efficacious therapeutic results, is not truly at the service of humanity.”

In our society, however, the hype surrounding the harvesting of human embryos as a way to cure nearly every disease, has taken on the form of a popular mythology. A *Washington Post* article summarized it this way a few years ago:

“‘To start with, people need a fairy tale,’ said Ronald D.G. McKay, a stem-cell researcher at the National Institute of Neurological Disorders and Stroke. ‘Maybe that’s unfair, but they need a story line that’s relatively simple to understand.’ Human embryonic stem cells have the capacity to morph into virtually any kind of tissue, leading many scientists to believe they could serve as a ‘universal patch’ for injured organs.”

This idea, though still speculative, is straightforward and easy to sell, especially to desperate patients and patient-advocacy groups. Some scientists are happy to perpetuate the myth, too, believing that this kind of “master cell” from the earliest stages of human life could help unlock some of the most primordial and tantalizing biological powers mankind



Father Tadeusz Pacholczyk will speak Oct. 10 and 11 at Good Shepherd Church in Colleyville. See details on page 24 or at [fwdioc.org/ntc](http://fwdioc.org/ntc) on the diocesan website.

**W**hat is behind this incessant drumbeat to go after the human embryo?

One can sense a certain “logic of killing” that hovers in the wings of these discussions....

has ever seen — almost God-like powers, leading to the “Tree of Life” itself. As some researchers ambitiously seek to wrench control of those life-powers into their own hands, it should perhaps come as no surprise when they yield to the seductive siren call of our day: “One life *can* sometimes be taken for the benefit of another,” and “Good ends *can* sometimes justify evil means.”

In a way, then, embryonic stem cells have become a great modern secular fairy tale, even a kind of surrogate for our yearning for immortality. People are being told that Alzheimer’s can be addressed; Parkinson’s can be overcome; diabetes can be defeated; and MS can be conquered. Who knows? Perhaps we could extend our longevity, defeat aging, and live as if we were always young. Perhaps we could even defeat death itself through these powerful cells! Vanquishing death and achieving immortality through science — the reality-bending power of these myths and fairy tales should not be underestimated.

In the final analysis, the “planned suppression of human beings” cannot be allowed to creep into the practice of modern science and medicine. Our yearnings for various goods and blessings, like healing and new medical therapies, must always be tempered by our duty to pursue responsible and completely ethical science. Only by insisting on the use of upright means to achieve good ends can we steer clear of the Nazi-like drive to subjugate and destroy others in our quest for desirable outcomes. Only then can science be a force for authentic healing and truly stand at the service of humanity.

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

### CAPITOL COMMENTS:

## The death penalty is a Respect Life issue!

By Andrew Rivas

**I**n a 2002 Pew Research-sponsored presentation at the University of Chicago, Supreme Court Justice Antonin Scalia was asked if he thought the use of the death penalty would ever lead to the execution of an innocent person. His answer was “...of course it will. I mean, you cannot have any system of human justice that is going to be perfect.”

Justice Scalia was not speaking in 2002 as a member of the Supreme Court on the legal merits of the death penalty; rather, he was speaking as a Roman Catholic on the question of whether he thought the death penalty was morally acceptable. His reply is contrary to the teaching of Pope John Paul II, who three years earlier stated during his homily at the Papal Mass in St Louis:

“The new evangelization calls for followers of Christ who are unconditionally pro-life: who will proclaim, celebrate, and serve the Gospel of life in every situation. A sign of hope is the increasing recognition that the dignity of human life must never be taken away, even in the case of someone who has done great evil ... I renew the appeal I made .... for a consensus to the end of the death penalty, which is cruel and unnecessary.”

This admission of inherent flaws in the death penalty system by Justice Scalia should greatly trouble those of us who believe that all human lives are precious and must be protected, especially the innocent. As Catholics, we reiterate our belief that the use of the death penalty in our country must be stopped.

The Church’s teaching on the use of the death penalty has evolved over time. The early Church believed that the state had the right, and sometimes the duty, to impose the death penalty. For centuries the death penalty was seen as necessary to the maintenance of law and order. However, after World War II, due in part to the legacy of Nazi, Fascist, and Communist governments, many European countries began to question the state’s right to impose death on its citizens. By 1976, the same year that the U.S. Supreme Court reinstated the death penalty, the Papal Commission on Justice and Peace expressed opposition to its use.

The opening chapters of the Book of Genesis teach that every life is a precious gift from God. We are created in God’s image and redeemed by Jesus Christ, who Himself was executed by the death penalty. Each of us is called to respect the life and dignity of every human being. Even when people deny the dignity of others, we must still recognize that their dignity is a gift from God and is not something that is earned or lost through their behavior. Respect for life applies to all, even the perpetrators of terrible crimes. Punishment, therefore, should be consistent with the demands of justice and with respect for human life and dignity.

You can learn more about the national effort to end the use of the death penalty on the Catholic Mobilizing Network (CMN) website: [www.cataholicsmobilizing.org](http://www.cataholicsmobilizing.org). You can also visit [www.TXcatholic.org](http://www.TXcatholic.org) for Texas-based resources on the death penalty.

Andrew Rivas is the executive director of the Texas Catholic Conference, the lobbying and administrative arm of the Roman Catholic bishops of Texas.

# Features

## God's limits are like fences that protect his flock, namely, us

By Jeff Hedglen

The music group The Eagles once sang of a desperado who spent his time mending fences. Well, recently I was that fence mender. In this particular case, the fence was supposed to be keeping my cat in the yard, but a weather worn slat that was crumbling, and some curiosity got the better of my cat, and she went gallivanting around the neighborhood.

For the typical cat this is not an issue, but Miss Precious Lilly Meringue is a mostly indoor cat, rather pampered, and thus is not too schooled in the ways of the world outside. We were fairly worried when we couldn't find her in the backyard and then discovered the hole she had crawled through.

After the frantic searching and rescue mission was over, it was time for me to do my best impression of that desperado. I decided to inspect the whole fence line and discovered many slats that needed replacing. As I was going about the task I found my mind wandering to a book I had read years ago. It's called *A Shepherd Looks at Psalm 23* by Phillip Keller.

Mr. Keller has a unique perspective on this psalm because at different times in his life he has been a herder of sheep and the pastor of a "flock" at a church. He masterfully goes through each line of the psalm explaining what David, the shepherd-boy turned king, must have meant when writing it.

One of the main points Phillip Keller makes in his reflection on this beloved psalm is that a *good* shepherd does a lot of work to be sure his sheep have green pastures, a place of rest, plenty of food and water: Basically the shepherd works so the sheep are safe and do not want. Shepherds who are

not so good are not as diligent in these endeavors, and their flocks suffer as a result.

As I was mending the fence in our backyard I felt like a good shepherd, making a safe place for Lilly to lie down in green "pastures" protected from her own curiosity — and the hungry looking dogs on the other side of the fence.

The Texas sun danced, with the half-hearted attempt at a rainy day giving me a typical August humid, miserable day to contemplate an even deeper meaning to this project. It occurred to me that Miss Precious Lilly Meringue is not the only one in my family who sneaks beyond the boundaries. I too push the limits and sadly end up just like that fluffy white persnickety kitty, covered in dirt and stickers and guiltily looking for a bed to scurry under.

Years of following Jesus, attending Mass, studying the Scriptures and Church teaching have given me a pretty good idea of the limits that God has set up for us. Yet it seems that not a day goes by that I do not at least attempt to go beyond them. And, all too often, I succeed and end up in need of the nearest confessional.

I often wonder what God thinks of my consistent inability to control my desires. I sometimes wish it was as easy as replacing some slats in the proverbial fence in my soul to render temptation obsolete. But, alas it is not as simple as that.

After we got Lilly back in the house, she was visibly shaken by her ordeal. She hid under the bed for a little while, and then, to our surprise, in about 10 minutes she was at the back door begging to go out. I thought, she was just so frightened that she hid under the bed, and now she's begging for more. How crazy is this cat?

But of course, once again Lilly is simply holding up a mirror. No matter how disgusted I can be at my indiscretions, I always seem to be back at the same trough ready to lap up some more sin. What this whole desperado situation has taught me is that Lilly and I both need to be content with the space we have been given to roam and let the fence do its job.

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



As the sun sets behind the Peace Bridge in Buffalo, N.Y., spanning the Niagara River, it is illuminated in blue and white lights honoring Blessed Teresa of Calcutta on the evening of Aug. 26. The bridge was one of many landmarks around the world illuminated to mark the 100th anniversary of her birth. (CNS photo/Patrick McPartland, WESTERN NEW YORK CATHOLIC)

### Teresa of Calcutta

- 1910** Born Agnes Ganhxe Bojaxhiu Aug. 26 in Skopje, Macedonia.
- 1928** Enters the Sisters of Loretto convent near Dublin, Ireland, takes the name Teresa.
- 1929** Travels to India to join the Loretto novitiate in Darjeeling.
- 1937** Makes final profession as Loretto sister.
- 1946** On Sept. 10, experiences a call from God to serve the poorest of the poor.
- 1950** The Missionaries of Charity are officially established in the Archdiocese of Calcutta, India.
- 1952** Opens Nirmal Hriday (Pure Heart) Home for Dying Destitutes in Calcutta.
- 1965** The Missionaries of Charity are recognized as a religious institute by the Holy See. The order's first house outside India opens in Venezuela.
- 1977** About 4,000 sisters are ministering at 610 foundations in 123 countries.
- 1979** Accepts the Nobel Peace Prize.
- 1997** Dies Sept. 5 at the Missionaries of Charity motherhouse in Calcutta. She was 87.
- 1999** The inquiry into her life and holiness opens July 26 in Calcutta, marking the start of the process for sainthood.
- 2002** She is declared "venerable." The Vatican accepts the healing of an Indian woman as the miracle needed for beatification.
- 2003** Pope John Paul II presides at her beatification in St. Peter's Square Oct. 19.



## Cross-Words

By Mark Simeroth

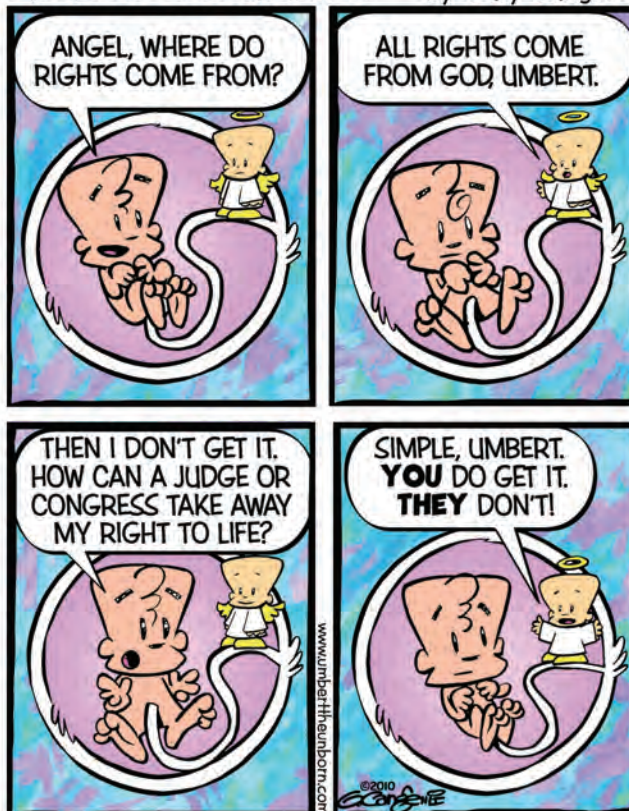
### Across & Down:

- 1. Prince of the Apostles
- 2. Banish
- 3. Terrazzo
- 4. Choose
- 5. Relaxes

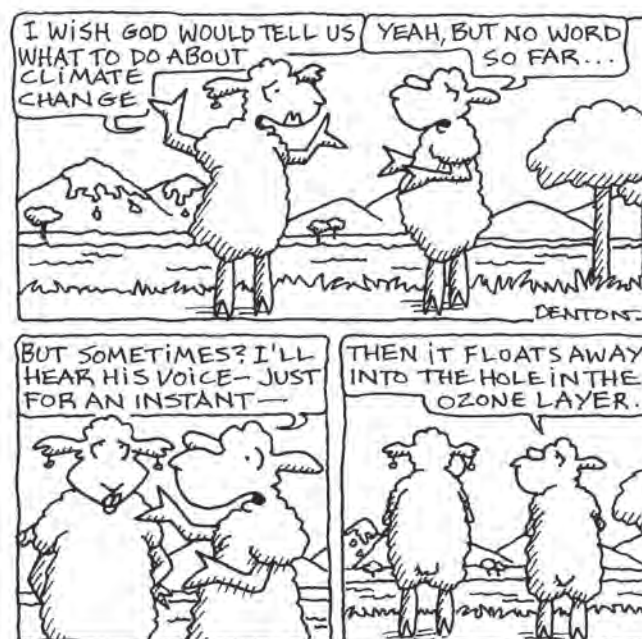
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For solution, see the next NTC or visit us on the Web at [www.fwdioc.org/ntc](http://www.fwdioc.org/ntc)

### Umbert the Unborn by Gary Cangemi



### The FLOCK by Jean Denton



# Offering a Hand Up

*How Catholic Charities' Street Outreach Service (SOS) Team with a heart for the homeless is making a difference*

*Story and Photos by  
Juan Guajardo  
Correspondent*

**I**n the shadow of downtown Fort Worth's glass-sheathed skyscrapers, exclusive condos, and winding Interstates, lives a subpopulation that few have seen, and even fewer understand.

It's a group that often does not access shelters and services and is as diverse as they come. Single men and women, married couples, children, families, old, young, Hispanic, black, white, all make up a part of it. It numbers about 200 strong, according to the latest count from the Tarrant County Homeless Coalition, but that number is very likely underestimated.

They're the unsheltered homeless population of Fort Worth, and these poorest of the poor (often all they have are the backpacks on their backs) are coming off the streets thanks to a small team with a big vision.

*SOS peer mentor Don Jones walks out with a backpack full of water bottles and hygiene kits and other supplies to give to a small homeless camp hidden out of sight behind an abandoned parking lot.*

*(CONTINUED ON NEXT PAGE)*

# Offering a Hand Up

**“I really believe in the theological quality of righteous indignation, in the sense of ‘there are things that are not right and that need to be changed.’ And I believe that God put us on earth to make those changes as best we can.”**

— Fr. Luke Robertson, TOR  
SOS Team leader

Formed in January of this year, the Street Outreach Services team (SOS), a Catholic Charities program, has provided the unsheltered population with basic outreach services (hygiene kits, water, bus passes) and a helping hand back to stable housing. The team was formed specifically to take services to those individuals living in places unfit for human habitation: cars, abandoned buildings, under bridges, in homeless encampments, streets, and alleyways.

Led by Father Luke Robertson, TOR, the four-person team is achieving incredible results, already surpassing the requirements written into its grant paid by federal stimulus money and the state’s Homeless Housing and Services Program (HHSP). In only eight months, the team has already surpassed the 12-month goal of making contact with 150 unduplicated homeless clients, by identifying and serving well over 400 clients. The team is also on track to meet the yearly goal of 36 case-managed clients. The results are making them a welcome addition to the City of Fort Worth’s *Directions Home* program, a 10-year plan aiming at reducing homelessness and making it short-term and non-recurring.

But it’s about more than numbers.

It’s about people, and making a difference.

“I really believe in the theological quality of righteous indignation, in the sense of ‘there are things that are not right and that need to be changed,’” Fr. Robertson said. “And I believe that God put us on earth to make those changes as best we can.”

Fr. Robertson himself was touched by the realities the homeless face when he was working with the disaster response program at Catholic Charities. He was shadowing another employee for the day, and they went down to the Day Resource Center on Lancaster Avenue.

“I stood there looking around and seeing what was going on, and I remember vividly in my mind saying ‘this is what I want to do. This is where I want to be,’” Fr. Robertson said. “But there was no SOS then, nor was there a plan for one,” so he went into Catholic Charities’ HOMES 1 program helping homeless folks get into housing. When the grant appeared for a street outreach team late last year, he was there.

## The Purple Team

The Rev. Ed Mahan, an ordained Baptist minister and the director of Catholic Charities’ homeless programs knew Fr. Robertson well. “I kind of had my eye on Fr. Luke back when he was working with a different program, and he and I had some conversations about justice. Fr. Luke probably has the keenest sense of justice of anybody at Catholic Charities,” Mahan said.

He also had an impressive background, being a Franciscan priest, a social worker for 25 years, a former counselor, and even the former CEO of a small Catholic Charities organization in Pennsylvania.



**ABOVE:** Kim Trickett hands out hygiene supplies to two homeless men outside Broadway Baptist Church where the team provides outreach on Tuesday mornings.

**RIGHT:** A view of an abandoned homeless camp.



And so Fr. Robertson became the leader of a talented team made up of Rosa Dominguez, a bilingual veteran social worker who’s not afraid to speak up (once, she stood up for a homeless man who was being humiliated by a librarian at a public library), Kim Trickett, an energetic case manager with an uncanny ability to connect with folks and a laugh that travels through walls and doors, and Don Jones, the cool-headed, street-savvy peer mentor who with his firsthand knowledge of homelessness smoothly guides the team through the shelters, streets, and camps. They’re joined one day a week by Pam Karnes, a straight-shooting licensed chemical dependency counselor for Recovery Resource Council, who has such a knack for counseling, she’s clearly “in her element,” as RRC development officer Cynthia Cuellar puts it. They’re an eccentric team, with varying professional and cultural backgrounds, but they jell since they’re committed to the same cause: serving the poor.

“I think all of us really, not one of us, make the program,” Dominguez said. “You can’t say it’s because of one. It’s all of us because all of us have different [experiences] and I’m talking like *different*. Not one of us has the same experience.”

But they do have the same purple shirts. And though they’re the new guys in town, the SOS team is already known fondly by many names: the Purple Team, the Purple People Eaters, and the Purple Shirts. But why purple?

Mahan explains they wanted a unique, recognizable color that would not seem threatening. Catholic Charities at first suggested blue and white, but Mahan said no, “that’s police colors.” So he recommended TCU purple to Catholic Charities CEO Heather Reynolds, a TCU alumna. “Heather was ‘Yeah, yeah, I like that,’” and the entire board agreed, Mahan said with a smile. “That purple has just been a great marketing tool for us as an identity.”

He’s right. Almost everywhere the team goes, the homeless recognize them, and they’ve been welcomed into almost 70 encampments, big and small, throughout Fort Worth, from the East Lancaster and East Belknap corridors to the North Side. That they’re well known and held in high esteem around the homeless community is saying something. Mahan explained that one survey on the unsheltered homeless stated on average it would take 99 days or 22 visits to gain the trust of a homeless individual. With the outgoing and respectful nature of the team, Mahan knew the trust would develop more quickly, but then he and Fr. Robertson brought SOS an instant dose of credibility by bringing Don Jones on as

peer mentor.

Mahan said the team believed Jones’ presence would cut that time down to a great extent, and it has. “It takes maybe three visits to an unsheltered individual before they feel comfortable,” says Mahan.

## A New Start

Before Jones became an invaluable member of the team, he was a client of Catholic Charities. He became homeless at 18, but the stage for his landing on the streets was set when he started experimenting with drugs and rebuking authority at 14. He ended up going to prison several times and being on the streets even more.

“In between 1972 and 2008, I’ve been either in penitentiary or homeless, one of the two,” he says. “It should be over 30 years easy.”

Exhausted by life without shelter, he prayed to God for help. And he got it. Jones was at Union Gospel Mission waiting to eat lunch last year when he met Fr. Robertson, who was then with the HOMES program.

“I didn’t even know he was a priest until two months into our relationship,” Jones says with a laugh. “Because it’s just how smooth, how good a guy he is. He doesn’t stress, ‘I’m a priest, this here and that there. I’m just a regular person.’ And I came out of that initial meeting feeling pretty good.”

Fr. Robertson became his case manager, and soon Jones was in housing. But that presented another set of difficulties. Jones had never kept his own place and didn’t know about many essential responsibilities.

“My perspective on life was really, really small,” he says. “I didn’t know about bills. You know I didn’t know how to sign a lease? I didn’t even know what to look for on a lease. I’m serious. I had never had ID, never had insurance; you know what I am saying? Medical insurance. I never had any of that.”

Catholic Charities and Fr. Robertson guided him through it though. And Jones, to show his gratitude and because of his desire to be involved in something good, went to Mahan and asked how he could volunteer. He began helping HOMES program clients move into housing on Thursdays. He never



# Offering a Hand Up

missed a Thursday, Mahan said.

Now, he's closer to his family and kids, coaches little league baseball, and keeps his apartment looking like it belongs in *Better Homes & Gardens Magazine*. He said he wakes up every weekday more than ready for his job with SOS.

"I am truly blessed," he says with a smile.

He's also a big reason for the success SOS is enjoying. He knows the resources available and has a demeanor that would put anyone at ease (one co-worker said he is able to walk into an elevator stuffed with people and start a conversation with them). But he also knows where to find the unsheltered. He knows the protocols and norms; he knows what to say and what not to say. He helps build up the trust level more quickly too, because he can relate, and after many years in the streets, is a familiar face. Trust is big for the homeless too, since some of them have been burned in the past or promised something by someone who didn't carry it out. But seeing a walking, breathing testimony to the effectiveness of Catholic Charities' homeless programs changes minds and inspires.

"Don, when he walks into a camp, he's usually recognized right away," Mahan explained. "And they'll say, 'Don, I haven't seen you. Where you been?' 'Man, I ain't homeless anymore I got an apartment. I got a bank account. I got insurance, I pay child support.' And they say 'How's all that happening?' 'Listen to these guys. They know. You can be there too.' And so it's really kind of opened a lot of doors."

## 'These are angels'

Those doors flew open for James Allen who was at one of the lowest points of his life when SOS found him.

Just a few months ago, Allen was suffering from intense pain as he lay under a bridge just a couple of blocks from downtown Fort Worth. He was contemplating killing himself

— the pain was so great.

He didn't know it at the time, but he had terminal cancer of the liver, colon, and gallbladder. He had no way to know. For homeless individuals like Allen, who had spent 20 years with the streets as the only home he knew, healthcare is out of the question, and medical attention oftentimes only comes through emergency room visits. In the searing summer heat and with enough energy to only walk a couple of blocks, he called on God to help.

"I asked God one day, 'Lord send some help,'" Allen said. "And sure enough, this is my help. These are angels. He sent them too, and I know this."

SOS case manager Rosa Dominguez found him, and Allen put his trust in her and explained his situation. Dominguez got to work on providing Allen identification (a crucial possession for getting services), medical attention, and basic needs. SOS stood by him during every step of the process, often providing transportation as well. When Allen was released from the hospital while awaiting chemotherapy, Dominguez went so far as to get him out of a shelter and into the cleaner and healthier environment of a nursing home.

"These folks never asked me more than my name and Social Security number, and then they asked me what I needed — what kind of way they could help me," Allen said, confirming one of SOS's strengths: treating clients like human beings and advocating for them — not asking them to jump through hoops in order to get something done. "They were there like clockwork," he added.

Now Allen is at Wellington Oaks Retirement home, enjoying every day of his few months to live and receiving chemotherapy at the treatment center two blocks away. He looks forward to spending time with his son and ex-wife and seeing the birth of his first grandbaby soon. He's no longer case-managed by SOS since he's in housing, but Dominguez

still comes by to visit him and bring him mail.

After a week at his new home, Allen relaxes in the shaded outside area when he looks up and sees the familiar purple shirt of Dominguez. "Heeeey!" he says excitedly and then hugs her.

"They just brighten my day every time I see them," Allen said. "They're like a ray of sunshine every morning. It goes with the earth, it makes things happen."

And that's what the SOS team aims to do: provide a hand up (not just a handout) for the homeless men and women who want it.

## A Different Approach

In just eight months, SOS is already becoming known for its approach to helping its clients. People at other organizations and churches that help the homeless have noticed it.

"They're able to operate in a very non-threatening way," said Dan Freemyer, Buckner/Broadway director of community ministries at Broadway Baptist Church. "Sometimes folks that are out in the street, especially those that stay in the camps and don't access the shelter system, are very wary, mistrusting, reserved when it comes to case managers or other helping professionals. It seems like the SOS team has been able to kind of cut through that and make connections with folks that other established programs have had a more difficult time connecting with."

Freemyer, who has seen SOS work with clients at Broadway every Tuesday, attributes it to the team's ability to understand and develop relationships with the homeless. Freemyer explained how for years he tried to help one homeless man who came to Broadway for sack lunches and had gotten nowhere with him. Then the man came in contact with SOS,

(CONTINUED ON NEXT PAGE)



**CLOCKWISE FROM TOP:** Fr. Luke Robertson, TOR, lead manager for SOS, listens to one of his team members. • Social worker Rosa Dominguez, a case manager on the SOS team, looks for a homeless man who usually stays underneath a bridge in Fort Worth's North Side. • (L-R) Pam Karnes, an addiction recovery specialist working with SOS, Don Jones, and Darla Dewar, listen to Donn Freestone and Sharra Dorsett, who have both been homeless for years now and live in a homeless camp hidden away deep in the woods. • Don Jones chats with Patrick Murphy, who remained homeless for about 30 years until Rosa Dominguez (left) helped him get housing. • Fr. Luke Robertson speaks with interns as they helped a client fill out some paperwork. Darla Dewar is the intern on the right. • SOS case manager Kim Trickett helps a client couple choose furniture for the apartment they got placed in after being homeless for months in the woman's case, and years in the man's case. • Peer mentor Don Jones, once homeless himself, walks through a homeless camp that was recently abandoned.



## Offering a Hand Up

developed a relationship with them, and finally got off the streets and into housing through the HOMES program. It's a visible example of how SOS often cooperates with community churches and organizations to help a client, but it also illustrates how difficult it is to gain a homeless person's trust and how intimidating the process of applying for housing or other services can be.

"They weren't willing to go through that process until they had a friend and an advocate from the SOS team," Freemyer said. "There's no special magic they have in getting folks to that point, I think it's just being willing to meet people where they are and not putting conditions upon them."

Not only that, SOS *literally* meets them where they are. They've developed close relationships with First Street Methodist Mission, Broadway Baptist, and the Central Library in downtown Fort Worth and set up regular meeting times at those locations so the numerous homeless that go there can talk to them or meet with them for services.

SOS also practices something called the "strength-based approach," which Mahan says flows from Catholic Charities' faith-based nature. Indeed, the approach is embraced in all of Catholic Charities' homelessness programs.

"What that means is most homeless people have been told for a very long time that they're failures," Mahan said, "that they're no good; they're lazy; they're dirty; they don't want to help themselves. All these negative things. We take the opposite approach.... Well, all you're doing is showing a regard and respect for that person, and they've not seen that for a long time."

The approach focuses on the unique strengths a person possesses to help them get through the often long and tedious processes of receiving housing, benefits, treatment for addictions or disabilities, and eventually becoming contributing members of society. Take an alcoholic for instance, with other approaches, such as the more traditional "disease model," the client would be defined by the problem of alcoholism. A strength-based model doesn't ignore the alcoholism, Fr. Robertson explained, but it also recognizes the strengths of the person and uses them to help the person work from the positive, not the negative.

"We're going to say, what do you do well?" Fr. Robertson said. "What are your strengths? If you can live on the streets for nine years and survive, you can fight an alcohol problem. You can do this. And we can help you do that. We can give you the tools to help you do that."

And this different approach has worked for both Catholic Charities and SOS. Last year, one of Catholic Charities' homeless programs helped a man who was homeless for years get off the streets and into an apartment. He now has a part-time job, is clean and sober, and got married earlier this year in a special ceremony celebrated at the Catholic Charities Fischer Campus chapel.



**ABOVE:** From left to right: Case manager Kim Trickett, peer mentor Don Jones, case manager Rosa Dominguez, and lead case manager and leader, Fr. Luke Robertson, TOR, pose in front of the Fort Worth Public Library in downtown Fort Worth.

**BELOW:** Pam Karnes, Don Jones, and Darla Dewar walk into a homeless camp to provide outreach.

It's simply about recognizing the homeless as children of God, giving them hope, dignity, and respect, and then building relationships with them, Fr. Robertson explains.

"Those are all Gospel values," Fr. Robertson says. "I'm not comparing myself or any of us with Jesus, but I like to think that's what Jesus did; He offered people hope and dignity and respect.... Everything gets built like that. It's like an inverse pyramid, and what's at the bottom of the pyramid is hope and dignity and respect, and everything kind of goes up from there."

### A Bit of Hope, A World of Difference

That Gospel-based method made a crucial difference in the case of "Daniel," a homeless man on the verge of suicide. Daniel was lying on a sidewalk by JPS Hospital when Dominguez came across him and offered him some water. He smelled of alcohol.

"He goes, 'Rosa, I want to die,'" Dominguez recalls. She was planning to take him to JPS when she saw his wristband. Daniel explained he had been sitting six hours in the waiting room to get treatment, and hadn't been attended, so he went back out to the street and just lay there. Dominguez called interventionist Pam Karnes, but while they waited for Karnes, Daniel asked Dominguez a question.

"Rosa, are you Hispanic?"

"Yes sir."

"And you're helping me?"

"Yes, I'm here."

"You know, I'm so wrong. I've been so wrong."

That exchange touched Dominguez — it was obvious the man had probably never had a good experience with a Hispanic. And that perspective was changing right there, and moreover he opened up to her, because of a few kind actions.

"I had this moment that I never had before," Dominguez explained. "I'd had people try to commit suicide before, but this man, he allowed me to help" even though he didn't like her because, "I was Hispanic."

Dominguez and Daniel sat there for two hours, waiting and talking about family, God, forgiveness, and how everyone makes mistakes. Moved by their conversation, Daniel used Dominguez's phone to call his family.

"Well, he made up with his father and his uncle," Dominguez said. "He used my phone and said... 'I want to apologize... I just want to tell you I love you.'"

Daniel received the help he needed and will begin working soon.

"I saw him again," Dominguez said. "He is doing well... he is off of alcohol and drugs and he has also made up with his family... It wasn't just me, because whenever they came, it was Kim, Don, and Pam. And they're like 'Oh there you are Rosa, picking up people.'"

As any SOS member would say, "it's just part of the job."



# Catechesis

## Baptism is the basis of Christian life

**T**he sacrament of Baptism is the first sacrament which we receive. It is the sacrament that brings us out of slavery to sin and spiritual death, and is the beginning of our life with Christ in which we are filled with the Holy Spirit and become members of the Mystical Body of Christ, the Church. As the *Catechism* states:

*Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit, and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water and in the word."*

*Catechism of the Catholic Church, 1213*

### FROM DEATH UNTO LIFE: THE EFFECTS OF BAPTISM

The essential nature and purpose of the sacrament of Baptism is a sharing in the death and Resurrection of Christ. That is, we die with Christ to our old sinful self, and then we rise with Him as a new creation, born again in the Spirit of God. The sacrament is called baptism from the Greek word *baptizein*, which means to "plunge" or "immerse." This plunge into the waters of Baptism symbolizes dying and being buried with Christ from which then we rise up with Him out of the water in new and resurrected life as a new creation in Christ. Baptism makes present in our lives in a real and powerful way the fruits and effects of Christ's Paschal mystery, his death and Resurrection. Thus, Christ's death and Resurrection is not a distant event that we recall and remember in faith, but through this sacrament, the

reality of God's saving power in Christ is actually accomplished in us!

### BAPTISM FREES US FROM ORIGINAL SIN

Through plunging into the waters of Baptism we are washed clean of all sin as well as the punishment for sin. Baptism cleanses us from two types of sin, original and personal. Original sin is the first sin committed by Adam and Eve in the Garden of Eden, recorded in the book of Genesis. Because they represent all of humanity and the choices we must face because we were created with a free will, their first sin represents mankind's sins and resulting separation from God. Thus all of us who come into this world are born with a natural spiritual separation from God and therefore all of us suffer from original sin. Baptism cleanses us and frees us from this. We no longer suffer the eternal consequences of original sin, which is separation from God, but the sacrament once again restores our communion with him and our sharing in his divine life. Baptism is a spiritual resuscitation, the divine defibrillator. We are literally brought back to spiritual life from being dead in sin. This is why Baptism is truly a new birth, being "born again" in Christ.

However, while Baptism frees us from the eternal consequences of sin, we still suffer from the temporal effects of original sin. Original sin causes disorder within us: our passions, desires, emotions, even our intellect and will are wounded by it. These wounds still remain after Baptism, even though we are once again brought into union with God and have access to his Kingdom. Thus, we still have the attachment to sin, or the tendency toward sin, even after receiving this sacrament. This we call concupiscence and it is against this that we must struggle throughout our lives.

### BAPTISM FREES US FROM ALL PERSONAL SIN

Personal or actual sins are the sins that we ourselves commit. Those who are baptized as adults are also freed from and forgiven for all of the sins they have committed up to that point in their lifetime. Baptism is a clean slate, a completely new beginning in their life with Christ. Thus, it is not necessary for those who are baptized as adults to confess the sins they committed before Baptism. However, like original sin, the temporal consequences of our personal sins may still remain with us even after Baptism, and we must cooperate with the grace of the sacrament to turn away from our sinful tendencies and embrace the life of Christ. This ongoing process of conversion and struggle against sin is also aided through

the other sacraments, especially the Eucharist and Penance.

### WE ARE MADE A NEW CREATION IN CHRIST

We have seen that through Baptism we are cleansed of our sinfulness by dying and being buried with Christ, but that is only the very beginning of what He does for us in this wonderful sacrament. It is not just about the forgiveness of sins, but it is even more profoundly a sacrament of re-birth and re-creation through the power of the Resurrection of Christ. Just in the same way that we literally die with Christ, we also literally rise with Christ; we are made a new creation in Him through Baptism.

The fact that we are made a new creation in Christ is not just a mere metaphor, but we are actually transformed, and spiritually become an entirely new and different being. Raised to new life with Christ we are "born again" through the power of the Holy Spirit in the waters of baptism. (*John 3:3-6*)

In addition to literally making us a new creation in Christ, Baptism also imprints upon our soul a permanent or indelible spiritual mark or sacramental character of belonging to Christ forever. This "fingerprint" of Christ given through this sacrament can never be erased or taken away. Thus, Baptism conforms us to Christ and makes us his "chosen race, a royal priesthood, a holy nation, a people of his own" (*1 Peter 2:9*). This spiritual mark consecrates us, or sets us apart, as being members of the household of God and enables us to love and serve God through worship, service, and charity.

This permanent mark of Baptism is given once and for all and cannot be repeated. Thus, the Church recognizes that any Baptism celebrated in the Trinitarian formula ("I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit,") is a real and valid Baptism and cannot be repeated. This is why those who enter the Catholic Church who were baptized in another Christian denomination are never re-baptized.

### BAPTISM INCORPORATES US INTO THE CHURCH

By joining us to Christ and marking us with his seal, Baptism also incorporates us into the Mystical Body of Christ, which is the Church. Through this sacrament we are not only united to Christ, but through Him we are united to each other as brothers and sisters of Christ who make up the People of God. By being made a new creation in Christ through Baptism, we are also brought into a new family of the Church through which we are both nourished and strengthened by Him. We are called to make Christ present

through our words and deeds. Thus, as new members of the Church, the "household of God," we no longer live for our own sake, but live in, through, and for Christ. This provides for us a new and entirely different existence as a member of the Church which entails certain duties, rights, and responsibilities:

*Having become a member of the Church, the person baptized belongs no longer to himself, but to him who died and rose for us. From now on, he is called to be subject to others, to serve them in the communion of the Church, and to 'obey and submit' to the Church's leaders, holding them in respect and affection. Just as Baptism is the source of responsibilities and duties, the baptized person also enjoys rights within the Church: to receive the sacraments, to be nourished with the Word of God and to be sustained by the other spiritual helps of the Church.*

*Catechism of the Catholic Church, 1269*

Therefore, Baptism opens to us the spiritual wealth and graces of the Church, but at the same time calls us to be faithful to the teachings and commands of Christ and to be a responsible and loving member of God's chosen people, rejecting sin and striving for holiness through an ardent love for God and neighbor. We are reminded of this each time we enter a Catholic Church and make the sign of the cross with holy water. This is a reminder of our own Baptism through which we were made a new creation in Christ, but to which we must always be faithful in our daily lives. Each time we sign ourselves with holy water, we are thanking God for the gift of salvation given to us by Christ through our Baptism, and it is always a renewal of the promises we were called to and made at our Baptism: to renounce Satan and sin and to believe in the saving power of the Holy Trinity which we should make present through our witness and holiness.



*Lucas Pollice is director of Catechesis and Adult Faith Formation and RCIA for the diocese. Lucas holds a degree in theology from the Franciscan University of Steubenville and has a master's degree in theological studies from the Institute for Pastoral Theology of Ave Maria University. He is an adjunct professor of theology with the Cardinal Newman Institute in Fort Worth. Lucas and his wife, Mary, have five children, Cecilia, Nicholas, Timothy, Christian, and Julia.*

# Word = Life

## Readings Reflections

*“The vision ... will surely come, it will not be late.”*

—Habakkuk 2:3



### October 3, 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

Brother Bob handed me a flyer. “Rent to Own,” it read. “\$600 per month, \$36,000 to own. Newly renovated 2 bedroom home on 2 city lots, 50 x 150 feet,” etc.

This is not a great time to move property in the city, much less in the town I was visiting, tiny Dungannon, Virginia, population 317. But such a thought hadn’t crossed Brother Bob’s mind. He has faith.

He’s been building, renovating, selling, and renting houses in and around Dungannon for the last eight years. In that time, the enterprise has earned \$100,000, all of it to support development projects in a community on Lake Victoria in Kenya.

Back in 2002, a priest from his Glenmary order had visited the small African town on another matter, but when the people asked for assistance with community development, he brought the request home and put it to Brother Bob.

... Who had faith. He must have. He was 75 at the time but saw no obstacles.

Today’s readings, particularly the Gospel, describe faith like Brother Bob’s: a faith that believes in God’s vision for his people’s care. This faith doesn’t see impediments or countenance doubt. It sees even more than mere possibilities. The prophet Habakkuk spoke of the certainty of God’s vision. It has its time, he said, “and will not disappoint.”

Such faith drives a true servant to work beyond normal expectations in order to see the Lord’s desires fulfilled.

So Brother Bob put his faith to work with his carpentry skills, laboring nine months a year in his Appalachian village and three months in Kenya. He continues still at age 83. So far his efforts have led to construction of four churches, two schools, a pastoral center and 10 water wells in Africa.

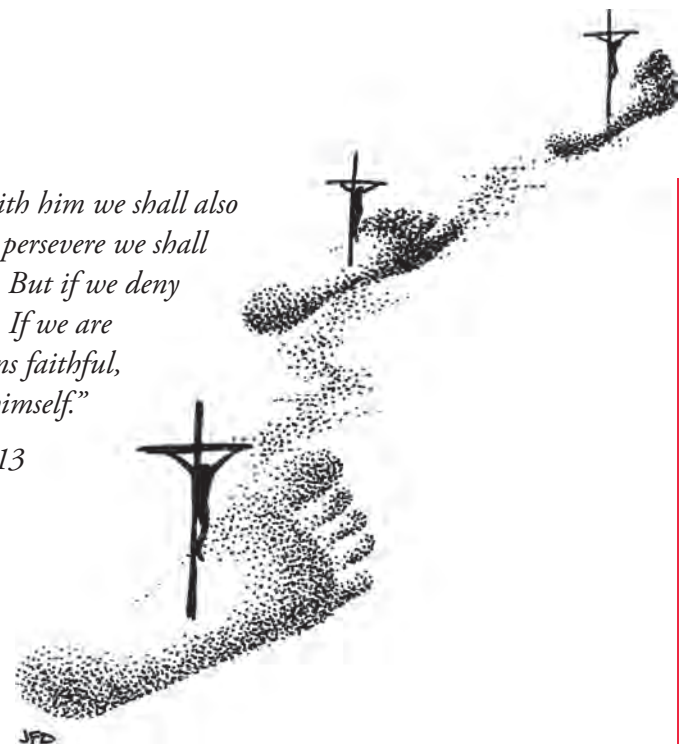
Furthermore, they’ve brought the Kenyan community into the prayers of the 18-member Catholic parish in Dungannon, as the people earnestly support the work of their beloved brother and witness the fruits of faith.

### QUESTIONS:

Who have you witnessed serving others with a diligence motivated by faith in the fulfillment of God’s vision? How can you bolster your own faith?

*“If we have died with him we shall also live with him; if we persevere we shall also reign with him. But if we deny him he will deny us. If we are unfaithful he remains faithful, for he cannot deny himself.”*

— 2 Timothy 2:11-13



### October 10, 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

One hundred and fifty students, hearts lifted in worship, sing the Matt Maher lyric: “This is the first day of the rest of your life, ’cause even in the dark you can still see the light, it’s gonna be all right.” The setting is a summer service camp, and the atmosphere is heavy with change.

While the students have come to this camp mostly on their own, some were cajoled into it by their parents. But on this night all are 100 percent engaged and living the present moment. They have decided to follow Jesus and there is no turning back.

The choices we make each day set the stage for what comes next. A simple choice to come to a service camp, can at the very least strengthen your relationship with God, or it can alter the course of your life profoundly and be the first step to a religious vocation.

Sometimes the choices we make are big ones, such as jobs, relationships, and living arrangements. Other times our choices have more to do with attitudes, free time, and moments of prayer. No matter the size, each choice is like a step forward in our life, with each step bringing healing or pain. Each stride can take us closer or farther from our eternal goal of heaven.

This week’s readings reveal Naaman plunged into the Jordan seven times for healing. Timothy tells us, “If we have died with him we shall also live with him,” and 10 lepers cry out: “Jesus, Master! Have pity on us!” In each reading we are called to make our choices count. For this is the first day of the rest of your life.

I’m sure we can all look back in time and see the choices that have altered our life, relationships, happiness, and faith. Sure, some of the things life throws at us we have no choice in, but it is in how we respond to these events that our choices lie.

When only one of the 10 lepers chooses to come back to thank Jesus for the healing, he says to him: “Stand up and go; your faith has saved you.” May all of our choices have a similar effect.

### QUESTIONS:

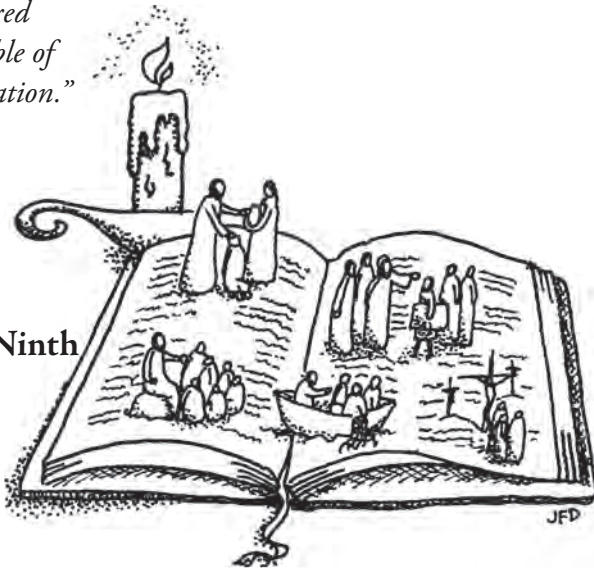
What was a defining moment in your life? What is one choice you would like to make differently?

# Word = Life

## Readings Reflections

*“You have known the sacred Scriptures, which are capable of giving you wisdom for salvation.”*

— 2 Timothy 3:15



**October 17, Twenty-Ninth Sunday of Ordinary Time. Cycle C.**  
**Readings:**

- 1) Exodus 17:8-13  
Psalm 121:1-8
- 2) 2 Timothy 3:14 to 4:2  
Gospel) Luke 18:1-8

**By Sharon K. Perkins**

I was raised a Catholic, and like many Catholic homes in the 1960s, we had a family Bible — the huge coffee table size with the red cover, gold-edged pages and photos of the popes and cardinals in the front.

It was not very portable, and I think we only read from it at Christmastime. Fortunately for me, we also owned a children’s illustrated Bible through which my imagination became absorbed with all the colorful stories of salvation history.

It wasn’t until I met friends in high school who read the Bible regularly that I discovered what I had been missing. The words on the page came alive as the Holy Spirit helped me find comfort, insight, and direction through the text — and the more I read, the more I encountered Jesus, the living Word.

After more than 30 years of reading, studying, and praying with the Bible, I still discover treasures in the words of Scripture. Even so, I admit that I’m not as persistent or consistent as I could be. When I find prayer wearisome or my devotional life drying up, I, like Moses in today’s first reading, require some help and support. That’s when a good prayer partner, spiritual director, or Bible study group “props up” the arms of my resolve so that I can again turn to the Scriptures and become “equipped for every good work.”

By allowing the inspired truths, promises, and even challenges of the Bible to permeate my prayer, I am also better able to “proclaim the word” to others.

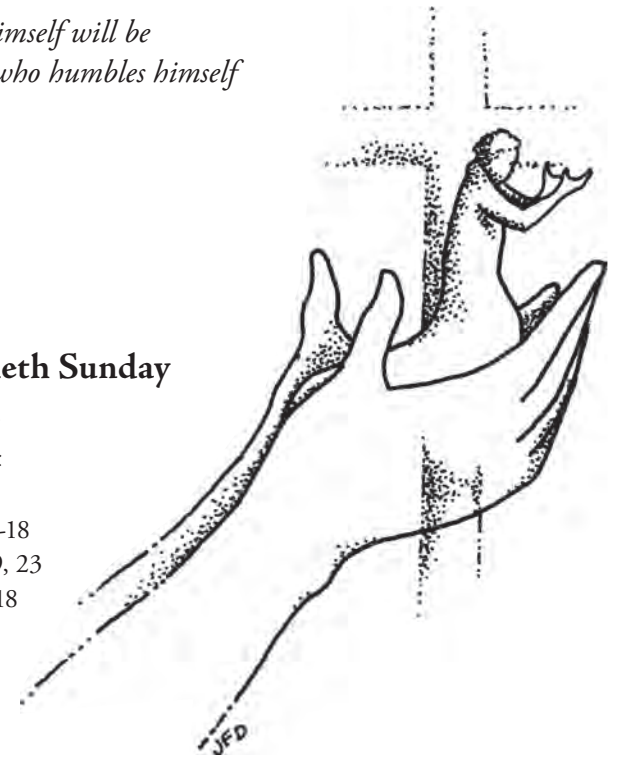
These days, I own several different versions of the Bible, and all of them are quite a bit smaller and more portable than that coffee table volume from my childhood. The most portable version, however, is the one that I carry around in my head and my heart, ever reminding me to “be faithful to what I have learned and believed.”

### QUESTIONS:

When is the last time that the words of the Scriptures came alive for you? What kinds of support do you need to have a better understanding of the Bible and a more fruitful prayer life?

*“For whoever exalts himself will be humbled, and the one who humbles himself will be exalted.”*

— Luke 9:14b



**October 24, Thirtieth Sunday in Ordinary Time. Cycle C. Readings:**

- 1) Sirach 35:12-14, 16-18  
Psalm 34:2-3, 17-19, 23
- 2) Timothy 4:6-8, 16-18  
Gospel) Luke 18:9-14

**By Jeff Hensley**

As he walked to the pulpit, the visiting priest’s gait was slow, consistent with his 80-some years. His voice, once he began telling us about himself, was somewhat high pitched and scratchy with age — and surprisingly appealing. His white hair, grown long and curly, swept back from his high African-American forehead, giving him the look of a patriarch depicted on a holy card.

A priest of the Society of the Divine Word, he had spent 50 years in mission work, after first having been refused entrance to the seminary by his bishop and several seminaries on the basis of his “poor health.” A bad call on their part.

Finally, he applied to the seminary for the Society of the Divine Word, a religious order founded by a sickly priest, he told us. “They had to take me,” he quipped, to laughter.

For 50 years, he had been bringing the Good News, “the Gospel,” he intoned brightly, to add emphasis, to people around the world.

He had, in the procession of the years, been poured out like a libation to the Lord in the service of the Gospel, and like Paul, he could well say he had competed well, he had finished the race.

But instead he read the story of the prodigal son with dramatic emphasis, composed of pauses, changes of pitch and rhythm that communicated nuances one might never have thought of, as though it had just happened, and he was conveying with wonder the forgiveness of the father.

As Jesus’ parable of the self-righteous Pharisee and the tax collector shows us in this week’s readings, this very special visiting priest let us know that Jesus came for sinners, not the self righteous. He told us with such conviction and passion that one couldn’t help but believe that Jesus was the source of compassion for the fallen that we’ve always known him to be.

Then, to make sure we put feet under our own compassion, he appealed to us to help rebuild a new church in Swaziland in such a way that we felt personally connected to their need. He was, after all, making a missionary appeal. And the church is, after all, composed of brothers and sisters of the same Father.

### QUESTIONS:

Have you pondered the forgiveness that God offers to those who believe in Jesus’ life, death, and resurrection? How can you be a means of extending this great love and forgiveness in your own family and community?

# Respect for Life

At all stages

## Building a Culture of Life

**How the annual Bishop's Pro-Life Banquet supports pro-life ministries within the Diocese of Fort Worth**

By Joan Kurkowski-Gillen  
Correspondent



**W**hen Shawna found out she was pregnant with her first baby, the reaction she got from the father was hurtful and demeaning.

“He told me to get rid of it,” she says bluntly. “And I thought about doing what he said.”

An abortion wasn't something the 25-year-old woman wanted, but she feared the threats coming from her boyfriend and his buddies. She made an appointment at a local abortion center and hoped something would happen to change the inevitable. It did. Her rescue came in the form of a soft-spoken guy named John who was standing outside the center handing out brochures. He spoke the first words of comfort and concern Shawna heard since she had become pregnant.

“He told me there were other choices and offered to help,” she says, continuing her story.

The sidewalk counselor put her in touch with the Gabriel Project — an outreach ministry that offers compassionate support for women in crisis pregnancies. Shawna initially considered adoption before deciding to raise the child herself.

“The people I met with Gabriel Project gave me everything I needed for the baby, and I didn't expect them to do that,” says the young mother who gave birth to a healthy girl she now supports without the help of the baby's father. “They were there for me throughout the pregnancy and even after the baby was born. Most of all we became friends — good friends.”

Gabriel Project, Rachel Ministries, and Youth for Life, sponsored by the Diocese of Fort Worth Catholics Respect Life Office, are the trio of ministries supported by the Annual Bishop's Pro-Life Banquet. The 2010 fundraiser is set for Saturday, Sept. 25 at the Historic Hilton Fort Worth, 815 Main St. A silent auction featuring gift baskets, framed religious art, and tickets to local attractions will begin at 5 p.m. followed by dinner at 6:30 p.m.

Father Andrew Apostoli, CFR, a founding member of the Franciscan Friars of the Renewal and vice postulator of the cause for canonization of Archbishop Fulton J. Sheen, will be the guest speaker. Individual tickets are \$75, and table sponsorships are available by calling (817) 560-3300, ext. 257.

“These ministries are not part of the diocesan budget, so the pro-life dinner is a key fundraiser for us,” explains Chanacee Ruth-Kilgore, diocesan director of the Catholics Respect Life Office. “It's a beautiful night out and a wonderful way to support the cause of life in the diocese.”

This year's theme “I praise you for I am wonderfully made (*Psalm 136:14*),” will set a celebratory tone for the evening as pro-life advocates look forward to expanding outreach into the community. Started as a lay apostolate

### Respect for Life at All Stages:

As part of the North Texas Catholic's coverage of Respect Life Month, correspondent Joan Kurkowski-Gillen writes about a variety of pro-life activities in October.

- Building a Culture of Life :How the annual Bishop's Pro-Life Banquet supports pro-life ministries within the Diocese of Fort Worth (Gabriel Project, Youth for Life, and Rachel's Vineyard), **Pages 22-23, 25**
- Area Catholics gear up for Respect Life Month in October (Life Chain, Mass for Children who died before Baptism), **Page 24**
- Fr. Tad Pacholczyk, renowned bioethicist, to offer two days of pro-life workshops in Colleyville, **Page 24**
- 40 Days for Life kickoff rally to feature converted former Planned Parenthood employee, **Page 25**

# Respect for Life

At all stages

by Angela and Bob Walters, Catholics Respect Life (CRL) came under the auspices of the Diocese of Fort Worth in September 2008. Two years later, the department — which promotes the Church's pro-life teachings through education, pastoral care, and advocacy, is moving from The Catholic Center — to a building that once housed Catholic Charities

offices. The location, at 1404 Hemphill St. will give CRL's two full-time and two part-time employees more space for education, training, and individual offices.

"The new location will help us meet the needs of the people we serve more fully," Ruth-Killgore adds. "We're also hoping to expand our programs."

## Gabriel Project — Helping crisis pregnancies

Extra space for storage and counseling at the new Catholics Respect Life Office couldn't come at a better time for Debra Heron. As coordinator of Gabriel Project, she's receiving more calls from women experiencing a crisis pregnancy than ever before.

"We help about 100 women a year, but the need is growing," says Heron, who attributes at least part of the increase to the faltering economy. "Financial stress is the reason given by some abortion-minded women. People are losing jobs, and others do food service work that doesn't pay well."

Referrals from hospitals and churches as well as public and private high schools bring expectant mothers to Gabriel Project. Others

call after seeing outdoor signs and brochures that ask the questions, "Pregnant? Need Help?"

"Some callers want to know if we provide abortions," Heron explains. "Once I have them on the phone, I try to counsel them and explain how we're an alternative to abortion."

Offering spiritual and emotional support are the ministry's main priorities. Trained Gabriel Angels provide care and concern as they guide each mother through her troubled pregnancy. Practical support is need-based.

"We help them find items and resources for the baby," she continues, reciting a list of clothing and equipment that includes a car seat, diapers, and bassinette. "We get a lot of



donations and welcome anything that's safe and gently used."

Heron, who became involved in Gabriel Project after volunteering as a sidewalk counselor, considers her work a life and death ministry. In some situations, the birth of a child is quickly followed by a funeral. A percentage of Gabriel Project recipients seek help after pre-natal testing reveals a fatal health diagnosis for their developing baby.

"The doctor suggests abortion, and the

women come to us because they are Catholic and want our help,' says the Gabriel Project coordinator, who received the Jim Finch Award for her pro-life efforts at the Bishop's Pro-Life banquet last year. "They know the child will not live long after birth."

Volunteers might assist a family in that situation by providing groceries, contacting a priest, arranging rosary vigils, and helping care for the family's other children.

"That's a tough emotional pregnancy requiring a lot of care and concern," she points out. "After the baby is born and pictures are taken, we might help with the funeral."

Afterwards, a Gabriel Angel keeps in touch with the mother to give emotional support.

Grieving with families is one aspect of the ministry, but so are times of rejoicing,

"There's nothing like the joy of walking through a pregnancy with a woman who considered abortion and then seeing her give birth to her first daughter," Heron adds.

Donations make those moments possible.

"Everything we do is dependent on donations, from car seats to paying for the storage unit," insists Heron, who needs more bassinets now that the government expanded its crib recall. "We can't do the work we do without the support of fundraisers like the bishop's annual dinner."

*Gabriel Project: 'We help about 100 women a year, but the need is growing'*



Photo by Joan Kurkowski-Gillen

Maria Graham delivered the keynote speech for the Lock-in for Life held in December of last year. The overnight 12-hour lock-in experience included Mass, several pro-life speakers, sports activities, prayer, and music.



Photo by Donna Ryckaert

A graphic from one of many pro-life T-shirts offered at the Pure Reality Rally last year is pictured. Exhibit booths at the event offered a wide variety of pro-life resources.



Photo by Joan Kurkowski-Gillen

Then-freshman Amanda Doyle at Nolan Catholic High School contemplates the symbolism of the crosses on display at the school during a Respect Life Week sponsored by Nolan's Lifesavers student organization in January of last year.

## Youth for Life — Offering hope for tomorrow

The greatest cause for optimism in the pro-life movement is the growing number of young people who want to end abortion, says Chanacee Ruth-Killgore, diocesan director of Catholics Respect Life (CRL).

According to news reports made during this year's March for Life — held January 22 in Washington D.C. — half of the participants were under the age of 30.

"We want to build on that energy and momentum," adds the CRL director.

Youth for Life, sponsored by the Catholics Respect Life Office, promotes and encourages an understanding of pro-life issues through

programs, activities, and service projects. A recent summer pro-life boot camp brought together more than 100 interested teens at the University of Dallas. During the gathering, participants developed pro-life strategies in small group sessions, attended worship services, and prayed at local abortion clinics. Many of the workshops were framed around Pope John Paul II's "Theology of the Body" and its emphasis on chastity.

"Our main focus is to be a resource to youth groups," says Sue Laux, diocesan coordinator of Youth for Life. "We want to educate and involve teens so they can be leaders

and spread the pro-life message."

Other diocese-wide activities scheduled for young people include a Lock-In for Life in November and Pure Reality Chastity Rally with speaker Jason Evert, Feb. 12 in Arlington. The ministry also hopes to send two groups to the 2011 March for Life event in the nation's capital. Eight youngsters will travel to Washington, D.C., for an in-depth look at the abortion issue. They will be joined by 16 first-time participants at the annual March for Life Mass and march.

Youth for Life also works with school clubs like the Lifesavers group at Nolan Catholic High School to educate teens about issues like suicide and euthanasia and encourage them to promote the sanctity of life at all stages.

To keep the 150 Youth for Life members informed about ongoing events and projects, Laux uses communication tools like e-mail and

Facebook. Youth for Life programs give young people the information and skills they need to deal with situations they encounter in today's high schools, she says.

"Kids can reach kids better than we can," Laux admits. "Teens who become pregnant are more likely to tell a friend than a youth minister or parent. Kids involved in Youth for Life will know how they can help."

Adolescents who learn the truth about abortion can give effective answers when challenged on the issue.

"They'll be stronger pro-life witnesses and can influence their friends," says Laux explaining the impact of Youth for Life involvement. "Peer pressure is so strong for college students. The more kids learn in high school, the better prepared they will be to handle the temptations of campus life."

(CONTINUED ON PAGE 25)

# Respect for Life

At all stages

## Area Catholics gear up for Respect Life Month in October

“The Church . . . is called to proclaim the gift of life, to serve life, and to promote a culture of life. . . . This is the message of hope we are called to proclaim and embody in a world where self-centeredness, greed, violence, and cynicism so often seem to choke the fragile growth of grace in people’s hearts.”

— Pope Benedict XVI in a Homily given at a Mass at St. Patrick Cathedral, New York City, April 19, 2008

Responding to Pope Benedict’s call to defend and promote life from birth until natural death, Catholics in the United States are planning a variety of activities this October during Respect Life Month.

In the Diocese of Fort Worth, parishioners will kick-off the month-long observance on Respect Life Sunday, Oct. 3, by participating in the national Life Chain event at several different locations in North Texas. This is the 23rd year pro-life supporters across the U.S. will line public roadways as a visual statement to others that the Christian community believes abortion kills children, hurts women, and can be stopped through prayer. Last year, Life Chains lined the streets of over 1,450 cities and towns.

Julie Vecera and her husband, Jimmy, have organized a Life Chain group at 3560 Alta Mesa Blvd. in Southwest Fort Worth for the past 17 years.

“We’re working hard to get more people out this year,” says Julie Vecera, a parishioner of St. Patrick Cathedral in Fort Worth. “I’m really reaching out to the youth groups to get them involved.”

Participants will stand along



Photo by Bobbi Burgess  
Fr. Ray McDaniel, pastor of St. Peter Church in Lindsay, leads his parishioners at the annual Life Chain on Respect Life Sunday held Oct. 4 last year.

Alta Mesa near the L.A. Fitness Center from 2 to 3 p.m., and Vecera encourages everyone to bring water and lawn chairs to prevent heat exhaustion.

“It’s not a demonstration, but a prayerful and peaceful exercise,” adds the registered nurse who regularly prays outside a local abortion facility.

Vecera, who volunteers at the Mother and Unborn Baby Care Center, says people don’t realize how many abortions are performed each week in Fort

### LIFE CHAIN LOCATIONS IN THE DIOCESE OF FORT WORTH

**Arlington:** Pioneer Pkwy. at Fielder Rd., 2-3 p.m.

**Azle:** Hwy 199 at Pearson Ln., 2-3:30 p.m.

**Burleson:** Alsbury Blvd. at Renfro St., 2:30-:30 p.m.

**Carrollton:** Frankford at Josey 2-3 p.m.

**Cleburne:** West Henderson St. at Persons St. in front of the stadium 2-3 p.m.

**Denton:** 1200 University Dr. at bank lot, 2:30-3:30 p.m.

**Fort Worth:** Alta Mesa near the L.A. Fitness Center, 2-3 p.m.

**Hurst / Euless / Bedford:** Pipeline Rd. at Interstate-820 northeast corner, 2-3:30 p.m.

**Keller:** Rt. 377 between Tarrant Pkwy. & Watauga Rd., 2-3 p.m.

**Muenster:** U.S. Hwy. 82 at Muenster Park, 2-3:30 p.m.

**North Richland Hills:** Rufe Snow at I-820 (Chick-fil-A), 2-3 p.m.

**Southlake/Grapevine:** Southlake Blvd. (FM 1709) at Kimball Ave. and at Carroll Ave., 2-3 p.m.

**Wichita Falls:** Midwestern Pkwy. at Kemp Blvd., 3-4 p.m.

**Mansfield:** Hwy. 287 at Hwy. 157, 2-3 p.m.

**For more information go to [www.lifechain.net/](http://www.lifechain.net/)**

Worth.

“I see the women coming out of the clinics, but I also know prayer can help change minds,” she adds. “I’ve seen it happen a dozen times.”

A memorial Mass for Children Who Died before Baptism is scheduled for Saturday, Oct. 9 at noon in St. Mary of the Assumption Church, 509 W. Magnolia St., Fort Worth. Fort Worth Bishop Kevin Vann is expected to celebrate the liturgy.

Sponsored by Mother and Unborn Baby Care of North Texas and Catholics United for Life of North Texas, the Mass is offered each year to help parents who have lost children to miscarriage, stillbirth, or abortion. Relatives and friends of the family are also encouraged to attend.

Originally, the Mass was held privately to help Catholic women suffering from the pain of abortion heal spiritually. Today the liturgy service welcomes anyone who has lost an unborn child regardless of how he or she died. During the Mass, participants are invited to place a rose on the church’s Marian altar in memory of their baby.

Most of the families attending the Mass never received the emotional closure that often comes from a funeral.

“This gives them a physical place they can come to in the same way families will return to a cemetery to mourn a loss,” explains Chuck Pelletier, director of the Mother and Unborn Baby Care Center, who organizes the well-attended Mass with wife, Pat. “This is a tangible way to

acknowledge that a life existed and was valued.”

Each year the Pelletiers schedule the Mass for Children Who Died before Baptism as close to the Feast of the Holy Rosary as possible.

“It’s a way of calling on Mary to give solace to these women and men who need comfort,” he says.

Other Respect Life events in the diocese include 40 Days for Life which starts Sept. 22 and continues throughout October and a series of talks by Fr. Tad Pacholczyk at Good Shepherd Church in Colleyville. The expert on bioethics will discuss in vitro fertilization, stem cell research, and end of life issues on Oct. 10-11 in the parish hall, 1000 Tinker Rd. More details on these two events are available below and on the following page.

## Fr. Tad Pacholczyk, renowned bioethicist, to offer pro-life clinic at Good Shepherd



A series of talks by renowned neuroscientist and moral theologian Fr. Tadeusz (Tad) Pacholczyk on in vitro fertilization, the ethics of stem cell

◀ Father Tadeusz Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia and noted expert on stem-cell research, speaks during an Oct. 2 seminar in Catholic bioethics at the John Paul II Center in Denver. Fr. Tad will speak in Colleyville Oct. 10-11.

research, and end of life issues will help the Diocese of Fort Worth observe Respect Life Month this October.

The program, sponsored jointly by the diocesan Catholics Respect Life Office and Good Shepherd Catholic Church, is set for Oct. 10 and 11 at 7 p.m. inside the Parish Hall, 1000 Tinker Rd. Colleyville.

“In Vitro Fertilization and Assisted Reproductive Technologies” is the speaker’s topic

on Oct. 10 at 7 p.m. The following afternoon at 1 p.m. he will address the issue of the science and ethics of stem cells and cloning followed by the “Care and Treatment Decisions for Compromised Patients or Patients at the End of Life” at 7 p.m. Admission is free but donations are appreciated.

Fr. Tad is director of education at the National Catholic Bioethics Center and author of a column called “Making Sense out of Bioethics”

which appears in various diocesan newspapers across the country, including the *North Texas Catholic* (see p. 13). He earned a Ph.D. in Neuroscience from Yale University and did post-doctoral research at Massachusetts General Hospital/Harvard Medical School. Fr. Tad pursued his interest in the Church’s position on major medical and ethical issues in Rome where he did advanced studies in theology and bioethics.



# 40 Days for Life kickoff rally to feature former abortion worker

Abby Johnson was just a college sophomore at Texas A&M University when she began volunteering at the Planned Parenthood abortion facility in Bryan/College Station.

"I thought I was helping women by making sure they weren't dying from an unsafe abortion," explained the former clinic director during a Focus on the Family radio interview broadcast earlier this year.

After working for Planned Parenthood eight years and assuring countless women that the "tissue" in their womb didn't feel pain during an abortion, Johnson abandoned her career as a "reproductive counselor." The decision came after the young mother participated in an ultrasound-guided abortion of a 13-week-old fetus that began kicking and flailing as the probe came near its body.

Johnson will discuss her conversion from abortion center worker to pro-life advocate during a rally marking the beginning of 40 Days for Life in the Diocese of Fort Worth. The kick-off event is set for Sept. 22 at 7 p.m. outside a Fort Worth Planned Parenthood abortion facility located at 301 S. Henderson St.

Though the Diocese of Fort Worth is not an official sponsor



Photo by Juan Guajardo

*Abby Johnson, a former Planned Parenthood employee in College Station, made headlines nationwide last year when she quit her job, and became a pro-life activist.*

for 40 Days for Life, this will be the third year the diocese has participated in the community-based campaign for life, which began at Texas A&M University in 2007. Through prayer and fasting, abortion facility vigils, and community outreach, 40 Days for Life participants hope to draw attention to the evil of abortion and change hearts and minds regarding the issue. The increased dedication to prayer continues throughout October which is Respect Life

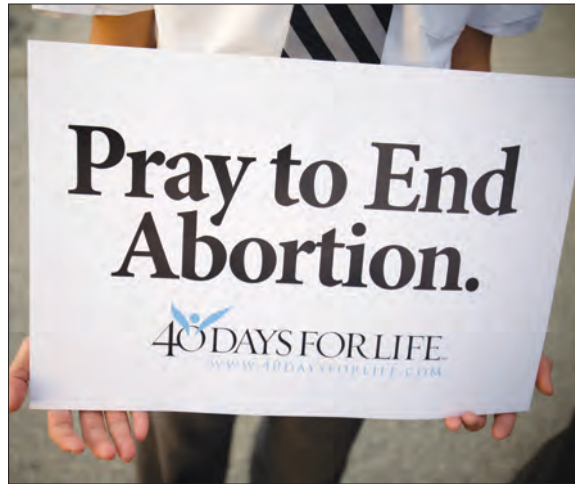


Photo by Juan Guajardo

*A student holds up a sign during last year's 40 Days for Life kickoff rally.*

Month.

Since its quiet start on a university campus in Texas, the prayer crusade has expanded to all 50 states in the U.S., six Canadian provinces and three Australian states, as well as Northern Ireland and Denmark.

"It's spreading all over the world," says Erika Kalina, who along with husband, Chris, is organizing the local effort.

The Respect Life coordinator for St. Maria Goretti Parish in Arlington became acquainted with 40 Days for Life as a member of the Coalition for Life group at Texas A&M. She volunteered as a sidewalk counselor while in school

and wanted to continue her connection to pro-life activities after moving to Fort Worth following graduation.

During her years of participation, Kalina has heard amazing stories of conversion attributed to 40 Days for Life.

"I've seen people who weren't pro-life before, become staunch supporters. And I've watched women walk away from Planned Parenthood after getting information from a sidewalk counselor," she explains. "It's amazing what God can do through people."



Photo by Juan Guajardo

*A couple prays outside Planned Parenthood on Henderson Street during the late hours of the night during last year's 40 Days for Life prayer vigil.*

Praying to end abortion is a simple task, and taking those prayers to the front lines where abortions are happening sends a powerful message.

"We'll never know the full impact of good deeds and lives that are saved," says Kalina who encourages first-time participants to join the 40 Days for Life campaign. "You'll be supported by other people standing and praying with you. Come out and see how God is calling you to change hearts."

CONTINUED FROM PAGE 23

## Rachel Ministries — Healing after abortion

There's a common trait Betsy Kopor recognizes in victims suffering from post-abortion trauma.

"I see a lot of self-destructive behavior," says the director of Rachel Ministries, a compassionate, faith-based abortion recovery ministry. "The emotional and spiritual pain women experience after an abortion comes out in different ways."

One woman refused to have any children with her new husband.

"She thought God would punish her through other children," Kopor says, explaining the irrational fear of punishment some victims feel. "Another woman had six abortions. She (subconsciously) wanted to replace the child she aborted but found herself in the same situation. It became a vicious cycle."

A third sufferer contemplated suicide before calling Rachel Ministries for help.

"She came to one of our retreats and did very well," Kopor remembers. "A year and a half later, she's still doing much better."

Rachel Ministries reaches out to both women and men hurt by abortion through individual or group counseling as well as weekend retreats. The retreats, offered six times a year, provide a supportive, non-judgmental,

and confidential environment where participants can express feelings, release their pain, and begin the recovery process. Open to anyone looking for hope and healing, the Christ-centered weekends allow people to work through their grief guided by others who have walked a similar journey.

"Now that we're under the auspices of the Catholics Respect Life Office, we're hoping to do more," enthuses Kopor, who began offering the retreats in Spanish last year.

Cost for the Friday through Sunday program is \$130, but no one is turned away because of an inability to pay.

"We don't want anyone to miss out on healing because of money," explains Kopor, who gives need-based scholarships to 50 percent of retreat attendees. "Women with abortion trauma want to resolve the issue but will use financial pressure as an excuse to keep that from happening."

For individuals who are unwilling or not ready for the retreat experience, Rachel Ministries provides peer support. Matched with a Rachel companion who may have a similar background or experience, post-abortion victims are given the opportunity to have private conversations with someone "who has

an understanding heart," Kopor says.

In the past, Rachel Ministries volunteers received most of their intake calls from people who were five to 10 years post-abortion.

"Now we're getting more women calling very soon after the abortion when their emotions are still very raw. I think that's because we're more well-known in the community, and they know where to call for help," she surmises.

Kopor would like to increase the ministry's visibility even more with a radio campaign. That's one of the reasons why supporting the bishop's pro-life dinner is so important.

"We're donation-driven and the support of parishioners allows us to reach more people," she explains.

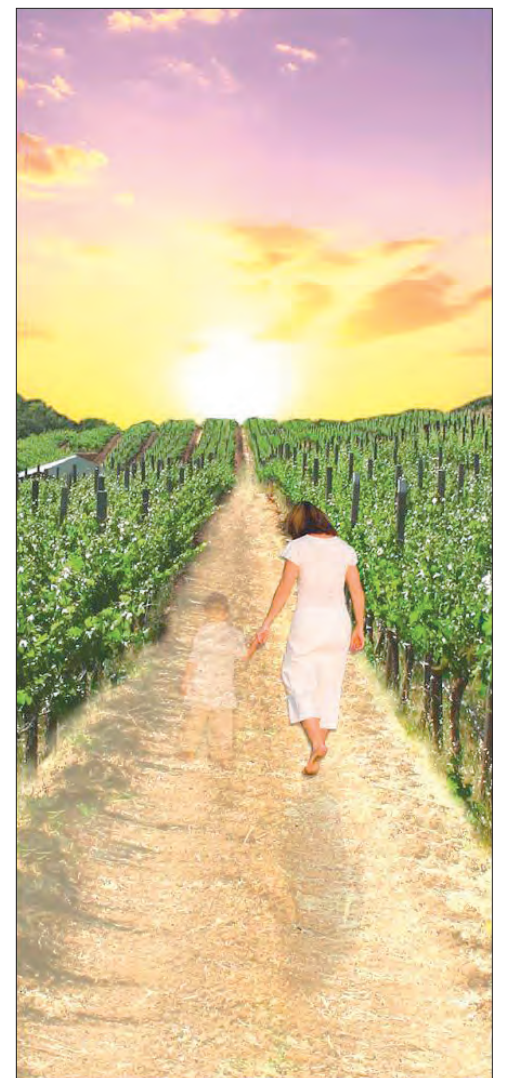
Some of those people are former abortion facility workers. Kopor remembers getting a call from a doctor who used to perform abortions in another state. Haunted by her actions, she wanted healing but was reticent about attending a retreat with women who had undergone the procedure.

"She feared they would verbally attack her, and I understood her nervousness," Kopor recalls.

But, instead of retribution, other retreat participants embraced the doctor and offered reassurance.

"They took responsibility for their actions and told her no one made the decision for them," she continues. "Kindness prevailed with everyone understanding their culpability."

Individuals who attend a Rachel Ministries retreat call it a life-changing



experience.

"Even an abortionist can convert and find mercy in God," Kopor says. "The wonderful healing that happens makes life better."

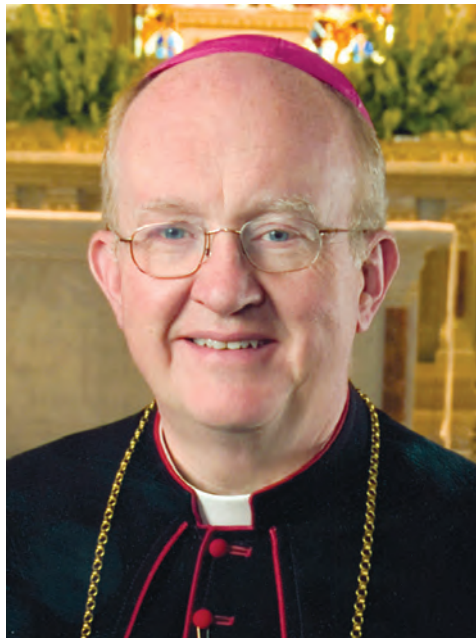
# Nuestro Pastor Habla

## Obispo Vann reflexiona sobre el fallecimiento de Guy y Kathleen Thompson

Queridos Hermanos y Hermanas en Cristo de la Diócesis de Fort Worth,

**E**n los años que estuve involucrado en la pastoral parroquial y sacerdotal en la *Diócesis de Springfield* en Illinois, gran parte de mi vida y ministerio como un sacerdote de parroquia giró en torno a la muerte y los moribundos. Para todos los involucrados en el ministerio sacerdotal y pastoral, ayudando a personas a prepararse para encontrarse con el Señor, para ser reconciliado y sanado y ayudar a las familias que pasan por esta situación es una parte importante y significativa de nuestras vidas.

Mi propia experiencia me enseñó que, incluso con el dolor de la muerte, éstos siempre fueron oportunidades para reflexionar sobre el misterio pascual, y a vivir la realidad de uno de los prefacios para la Misa de la Pascua que dice, “la vida ha cambiado, no ha terminado”. La oración oficial de la Iglesia, para las *Exequia Cristiana*, claramente nos guía en este ministerio, diciendo que “el tiempo inmediatamente después de la muerte es a menudo uno de desconcierto y puede implicar un fuerte shock, o dolor, para la familia y los amigos cercanos. El ministerio de la Iglesia en este momento es uno de acompañar a los dolientes en su ajuste inicial para el hecho de la muerte y el dolor que esto conlleva. A través de un uso cuidadoso de los ritos que figuran en esta sección, el ministro ayuda a los dolientes a expresar su dolor y a encontrar la fuerza y consuelo a través de la fe en Cristo y su Resurrección a la vida eterna. Los miembros de la comunidad cristiana ofrecen apoyo a los dolientes, especialmente con la oración, para que el



Monseñor Kevin Vann

ser que han perdido pueda alcanzar la vida eterna” (no. 52).

Esta instrucción general para la liturgia de la Iglesia en el momento de la muerte es una fuente de oración, estímulo y ejemplo para todos nosotros. Cuando recientemente leí estas palabras, pensé en algunos de los funerales que había celebrado durante los años, y muchas de las buenas personas que tuve el privilegio de guiar cuando ellos caminaban hacia la vida eterna y a todos los que me ayudaron y me educaron en todos los aspectos de la vida sobre esta parte del misterio pascual: sacerdotes, religiosos, feligreses, personal de la parroquia, familia y quienes estuvieron involucrados en la gestión de funerarias, ayudando a los deudos en mi diócesis anterior.

En mi primer año aquí en Fort Worth, realmente me hicieron falta esas conexiones, pero poco a poco la providencia del Señor me ayudó a construir otra vida aquí con las mismas “piedras vivientes” de la fe. Uno de ellos que me ayudaron a lograr ésto fue Guy Thompson, quien el Señor llamó a su lado este verano.

Las palabras contenidas en el no. 52 de la *Instrucción general de los ritos de Exequias Cristianas*, sin duda, se reflejaron en la vida de Guy. Su amor a la fe Católica y la comunidad de Fort Worth se convirtió en parte de los bloques del edificio de mi nueva vida aquí. Su amor por la historia local estaba muy conectado con su fe. ¡De él, aprendí tanto sobre el Monseñor Grundy O’Donohue de la Catedral de *St. Patrick*, que sentí que lo conocía personalmente! También sabía que fue del extenso conocimiento de Guy sobre la liturgia, y la larga tradición — la Iglesia tener

Cualquiera de nosotros que había tenido contacto con Guy o había trabajado con él tienen sus propias historias y perspectiva, pero nuestras vidas y nuestra fe fueron enriquecidos y fortalecidos por él en formas grandes y pequeñas.

reliquias de los Santos en las piedras del altar — que *St. Patrick* recibió permiso de tener un cementerio debajo de la iglesia, aunque originalmente fue negado. (Guy me dijo esto personalmente, pero una relación completa de esto se puede encontrar en el libro *La Catedral de San Patricio... los primeros cien años*). De Guy también aprendí de sobre el padre Jean Marie Guyot; me contó del entierro del Padre Guyot en la Catedral de *St. Patrick*, la iglesia que el mismo había construido en 1888. También me comentaba sobre los tiempos cuando cabalgó con los sepultureros en Illinois. Esos momentos con Guy fueron momentos para escuchar y aprender!

Creo que Guy fue también un puente entre católicos y no católicos en los años cuando todavía había mucho prejuicio e incomprensión hacia los católicos en nuestra comunidad. Su compasión y amor por su profesión, y a todas las personas que necesitaban de sus servicios, fueron arraigados en su relación con el Señor fue reconocido por todos los que vinieron a saber de él, independientemente de su profesión de fe.

Cualquiera de nosotros que había tenido contacto con Guy o había trabajado con él, tiene sus propias historias y perspectiva, sin embargo nuestras vidas y nuestra fe fueron enriquecidas y fortalecidas por él en formas grandes y pequeñas. Una de las oraciones finales para la oración de la mañana en el *Oficio de los Difuntos* lee: “Dios de amorosa bondad escucha con bondad nuestras oraciones: fortalece nuestra fe en la resurrección de tu Hijo, entre los muertos y nuestra esperanza que tu siervo \_\_\_\_\_

también resucitará otra vez más”. Esta oración oficial de la liturgia de la Iglesia suena muy similar a lo que había dicho Guy de una forma más abreviada: “Vaya con Dios”.

De hecho, nuestras oraciones van con Guy y le siguen en la eterna luz de Cristo el Señor.

Poco después de terminar esta reflexión, me enteré que Kathleen Thompson fue llamada a la vida eterna en la casa del Señor. Sólo días antes, en la Misa de medio día en la Catedral, tuve la oportunidad de saludarla y experimentar una vez más su gentileza y amabilidad. Experimenté esa misma bondad desde el principio cuando recibí una nota maravillosa de Kathleen poco después de mi nombramiento, en la que habló sobre las similitudes de las catedrales en Cincinnati, Ohio y Springfield, Illinois; también me dijo que una de sus mejores amigas de la infancia tenía sus raíces en Springfield. Todavía tengo la nota en uno de mis volúmenes de la *Liturgia de las Horas*.

Para los envueltos en un ministerio pastoral, sabemos que no es inusual para las parejas que han estado casadas desde hace muchos años seguirse uno tras otro a la vida eterna. Tal fue el caso con mis propios abuelos maternos. Para aquellos de nosotros que conocimos a Kathleen y a Guy, fueron un magnífico ejemplo del sacramento del matrimonio, de una pareja casada que verdaderamente tenía una relación cercana de amor el uno por el otro. El hecho que uno siguió al otro hacia la vida eterna en Cristo probablemente no fue una sorpresa. Dios te bendiga, Kathleen, y con Guy, “Vayan con Dios”.

# Noticias

## de la Iglesia

### Alejandro Aguilera-Titus ofrecerá un retiro sobre el *Liderazgo católico hispano para el siglo XXI*

El Padre Esteban Jasso, TOR, párroco de la *Iglesia de Todos los Santos* ha anunciado que Alejandro Aguilera-Titus, director asistente de la *Secretaría para la diversidad cultural en la Iglesia de la USCCB* (Conferencia de Obispos Católicos de los Estados Unidos), presentará un retiro de un día sobre *Liderazgo católico hispano para el siglo XXI*, el 9 de octubre. El retiro ofrecido por Aguilera-Titus se ofrecerá en la *Escuela atómica de Todos los Santos*, de 8:30 a.m. a 5:30 p.m. Todos los Santos está ubicado en 214 N.W. 20th St. en Fort Worth.

Según información proporcionada por la parroquia, Alejandro Aguilera-Titus, tiene 25 años de experiencia en el Ministerio con énfasis en el desarrollo de liderazgo, la formación en la fe y la justicia social. Es un orador y escritor conocido a nivel nacional, muy apreciado por su aplicación práctica del pensamiento teológico al ministerio en ambientes culturalmente diversos. Aguilera-Titus posee una maestría en teología de la *Universidad de Portland*, y es un candidato para el grado de doctor de ministerio en la *Universidad de Barry*. Actualmente trabaja en la *Secretaría de la diversidad cultural en la Iglesia*, de la USCCB, Washington DC. Aguilera-Titus es también un miembro de la facultad en el *Seminario de Monte Saint Mary*, en Emmits-



**Alejandro Aguilera-Titus**

burg, Maryland. De acuerdo a la descripción del retiro proporcionado por Aguilera-Titus, “los diez primeros años del siglo XXI han provocado eventos inesperados y difíciles retos por superar, especialmente para la comunidad hispana/Latina. Pero sabemos que para los cristianos siempre hay esperanza, ya que sabemos que nada es imposible para Dios. Venga a descubrir las cualidades que el liderazgo hispano puede ofrecerle a la Iglesia y a la sociedad. Su liderazgo”, concluye, “es muy importante para continuar nuestra misión de construir la civilización del amor en la Iglesia y en nuestra sociedad”.

*El retiro será bilingüe, español e inglés. Para más información, llame al 817-626-3055.*

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(Foto CNS-Luis López, Reuters)

**HOMBRE EMPUJA NIÑO EN Balsa IMPROVISADA DURANTE INUNDACIÓN EN MÉXICO** — Un hombre empuja a un niño cruzando una calle inundada en una balsa improvisada en Villahermosa, México, el 4 de septiembre. Decenas de miles de personas han abandonado sus casas en todo el sur de México para escaparse de la inundación de semanas de lluvia torrencial.

## Caritas trabaja para ayudar guatemaltecos, mexicanos varados por

Por David Agren  
Catholic News Service

CIUDAD DE MÉXICO — La agencia católica de ayuda Caritas ha respondido a la precipitación torrencial en Guatemala con campañas de alimento y ropa para las víctimas de lo que ha sido descrito como la lluvia más fuerte que haya descargado en el país centroamericano en más de 50 años.

Un informe emitido el 7 de septiembre por *Caritas Guatemala* dice que la lluvia había dejado más de 14,000 personas desamparadas y más de 40 muertos. Muchos de los muertos fueron atrapados en deslizos de fango que sepultaron vehículos y un autobús que viajaba por la *Carretera Interamericana*. Deslizos de fango subsiguientes atraparon rescatadores. El informe de Caritas dice que los esfuerzos de rescate reasumirían solamente con maquinaria, debido al riesgo de deslizos de fango adicionales.

La oficina nacional de Caritas trabajaba con sucursales locales en varias partes del país “principalmente para proveer alimento”, dijo Fernanda Armas, portavoz de *Caritas Guatemala*.

Susana López, organizadora en el ministerio de asuntos sociales de la *Diócesis de San Marcos*, dijo que la precipitación actual le siguió la fuerte lluvia traída por la tormenta tropical Agatha anteriormente este año, la cual “dejó el suelo saturado” y estaba

causando daños adicionales.

Un informe diocesano provisto a *Catholic News Service* el 8 de septiembre habla de fuertes daños a cosechas, carencia de agua limpia y de saneamiento, y riesgo persistente de saqueo a los hogares de las víctimas. La situación fue catalogada como desesperada en algunas de las regiones más aisladas de la diócesis.

“Ninguna ayuda ha llegado porque el agua está cubriendo las carreteras”, dijo Paola Orozco, coordinadora de socorro para la *Parroquia La Blanca*, en la comunidad Carrizales. Dijo que muchos residentes locales perdieron sus cosechas de maíz.

Más al norte en México, fuerte lluvia y la tormenta tropical *Hermine* resultaron en inundación a lo largo de la costa del Golfo, mientras depresiones en el Pacífico provocaron inundación en los estados de Oaxaca y Chiapas.

La inundación en México ha afectado a 600,000 personas, informó la *Cruz Roja*.

Voluntarios eclesiales del estado Veracruz comenzaron a convertir parroquias en refugios y a proveer comidas en zonas impactadas por la inundación, según informes noticiosos.

Padre Denis Ochoa Vidal, portavoz para la Diócesis de Tabasco, dijo que algunas parroquias habían comenzado a remover artículos de arte y religiosos debido al riesgo de aun más inundación.

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# Noticias

## de la Iglesia

*El Arzobispo Wuerl dice que el llamado del Papa para una nueva evangelización ofrece*

## Posibilidades

POR MARK ZIMMERMANN  
CATHOLIC NEWS SERVICE

WASHINGTON — El llamado del Papa Benedicto XVI para una nueva evangelización ofrece una oportunidad especial para todos los católicos, dijo el arzobispo Donald W. Wuerl de Washington, en una nueva carta pastoral titulada *Discípulos del Señor: una visión compartida*.

“Lo que llamamos una nueva evangelización se trata completamente de volver a contar la historia; esta vez, despertando el sentido de encontrar a Jesús”, escribió el arzobispo en su carta pastoral, dada a conocer el 9 de septiembre.

El arzobispo animó a los clérigos, religiosos y laicos de la arquidiócesis a que hagan eco al llamado del Papa, para renovar su propio amor por Cristo y después compartir su fe con otras personas que se hayan desviado lejos de la fe, o que nunca hayan escuchado el mensaje del Evangelio.

“Nuestros esfuerzos arquidiocesanos de compartir la buena nueva y de invitar a otras personas a participar del gozo de la nueva vida en Cristo no son simplemente un programa nuevo, uno entre otros muchos”, dijo.

“Espero que todos nosotros veamos la nueva evangelización como lente a través del cual veamos todo lo que hacemos; pero ahora, bajo la luz de nuestra comprensión, lo importante es para cada uno de nosotros contar la historia, compartir el entusiasmo y ver esa levadura donde la fe se ha hecho plana, y la sal donde la fe ha

perdido su sabor”, dijo.

Los católicos pueden ayudar a transformar el mundo si logran reunirse con otras personas para llevarles el mensaje de Cristo, de esperanza y de amor, se decía en la carta pastoral.

“Podemos ayudar a personas que conozcamos, como vecinos, compañeros de trabajo, e incluso, en algunos casos, parientes, a que escuchen de nuevo, esta vez por primera vez, la Buena Nueva”, escribió el arzobispo.

“Estamos llamados a transmitirle fielmente el Evangelio de Nuestro Señor Jesucristo al mundo. La principal misión de la iglesia es la evangelización”, dijo. “La palabra ‘evangelización’ viene de una palabra griega que significa ‘Evangelio’... El mismo Jesús establece la evangelización como la verdadera naturaleza y esencia de la iglesia cuando les da a sus discípulos la misión de evangelizar; esto es, de anunciar la Buena Nueva ‘a todas las naciones’”.

En el *Segundo Concilio Vaticano*, se enfatizó que cada católico, como discípulo de Cristo en el mundo de hoy, está llamado a dedicarse a la misión de evangelizar.

“Fortalecidos por el llamado de Jesús y el amor a nuestro prójimo, nuestra misión es la de reunirnos otra vez, en caridad y en verdad, con nuestros hermanos y hermanas que se han alejado de la práctica de la fe, a fin de que la Iglesia pueda rendir abundante fruto para cada persona, cada parroquia y para nuestra sociedad”, escribió el arzobispo Wuerl.



(CNS photo/David Alexanian, courtesy The Way)

Emilio Estévez directs his father, Martin Sheen, along the Camino de Santiago de Compostela in Spain while filming "The Way." The film will premier at the Toronto International Film Festival Sept. 10.

## Tu papá se lo pidió, y ahora Estévez realiza una película que él ve como metáfora de la vida

Por Michael Swan  
Catholic News Service

TORONTO — El actor y director de cine Emilio Estévez fue a España a regañadientes para, contar una historia de cómo la fe, la esperanza y el peregrinar todo es parte de la manera que los estadounidenses tienen para sobreponerse a tiempos difíciles.

En esta película “no hay nudismo. No hay explosiones. No hay persecuciones en coche”, dijo Estévez. “La película es acerca de la gente. Es acerca de esta comunidad de almas rotas. Y hay una gran dosis de humor”.

Estévez le dijo a *The Catholic Register*, semanario canadiense, que su nueva película “El camino” se trapa de la espiritualidad como en los Estados Unidos. La trama sigue a cuatro personajes que hacen la peregrinación del *Camino de Santiago de Compostela*, al norte de España.

“Los estadounidenses buscan algo. *El camino* sirve como la metáfora final de la vida”, dijo Estévez.

La película se estrena el 10 de septiembre en el *Festival*

*internacional de cine de Toronto*, donde Estévez buscará hacer trato para la distribución de la película en los Estados Unidos.

Fue el papá de Estévez, Martin Sheen, quien propuso primero la realización de la película acerca del *Camino de Santiago* hace siete años. Durante un descanso de la filmación “The West Wing”, Sheen había asistido a una reunión familiar en Irlanda, y después se dirigió a España para recorrer el *Camino de Santiago*; sin embargo, Sheen tenía que regresar a los Estados Unidos y no contaba con seis u ocho semanas pardaría hacer el recorrido de la peregrinación hasta llegar a la *Catedral de Santiago de Compostela*, donde (se cree) reposan los restos de Santo Santiago el Mayor.

Sheen, su nieto y un amigo de la familia recorrieron la ruta en un Mercedes, pero hicieron algo del camino a pie.

El veterano actor de cine regresó e insistió que su hijo hiciera una película sobre el *Camino de Compostela*. Al principio, Estévez dijo que no.

Pero decidió que “uno no le

puede decir que no a su propio papá”.

En la película *El camino*, Sheen representa el papel de un doctor de los Estados Unidos de 70 años de edad, que viaja a España para reclamar el cuerpo de su hijo, quien había muerto a la mitad del peregrinaje. El padre, lleno de pesar, decide que él completará el camino que su hijo había empezado, y se encuentra en medio de un extraño grupo de compañeros de viaje: un irlandés, amargado con la Iglesia; una mujer canadiense, cínica que va en busca de una vaga redención; y un holandés, que parece perdido.

“Ninguno de estos personajes es perfecto de ninguna manera”, dijo Estévez. “De hecho, cada uno tiene sus defectos, rotos y sin ningún atractivo en particular.... Al final, lo que descubren es que existe una comunidad, una comunidad global, y que ellos son emblema de ello. Y no podemos hacerlo solos. No podemos caminar por esta tierra solos. Necesitamos a la comunidad. Necesitamos fe. Finalmente, nos necesitamos unos a otros”.

### Mecanismos para reportar la conducta sexual inapropiada

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

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

- llamar al número de emergencia para el abuso sexual: (817) 560-2452, Ext. 900

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

Mecanismo para reportar abuso

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



Photo by Joan Kurkowski-Gillen



Photo by Joan Kurkowski-Gillen

With Jesse Manibusan's leading worship before the all schools liturgy, these Nolan orchestra members have their hands free to take part.



Photo by Joan Kurkowski-Gillen

These students from Sacred Heart School, Muenster enthusiastically follow Jesse Manibusan leading them in joyful praise of God.

Bishop Vann encouraged the students to allow God to make his home in their lives as the school year begins.

# Manibusan calls assembly to devotion in motion



Photo by Joan Kurkowski-Gillen

Worship leader and composer Jesse Manibusan led worship before the all schools liturgy, using some of his own compositions to help the assembly open their hearts to God.

## FROM PAGE 1

banners carried by students from each school, entered the arena. The colorful standards were placed around a raised, linen-draped altar which served as the focal point for the morning liturgy. Candles, lecterns, greenery, and three large curtains, pieced together by the Discalced Carmelite nuns in Arlington to look like a stained-glass image of the Crucifixion, helped transform the sterile auditorium into a sacred place of worship.

Members of the Nolan High School choir and band led the young congregation in song. Students from different schools in the diocese also served as lectors, altar servers, and ushers.

John Ratliff, who carried in his school's banner, remembers attending the first diocesan all-

school Mass four years ago as an 8th grader at St. Andrew School.

"I think I appreciate the experience more now that I'm older," says the Nolan High School senior. "Watching 6,000 young people with similar beliefs come together is powerful."

Julie Eckelbarger agrees. The high school senior is president of the Ambassadors — a Nolan service organization that ushered school groups into the auditorium for the Mass.

"One thing I loved about the liturgy was the obvious joy shared by everyone who attended," she said.

A graduate of Holy Rosary elementary school, Eckelbarger said the Mass provided her with an opportunity to reflect on her Catholic education.

"Growing up in such a supportive environment fostered my growth as an individual," she added. "I could not have grown up the way I have without the support of the community and the individuals that gathered at the Convention Center today."

One of the high points of the convocation was the presentation of 6,000 lbs. of canned goods collected by the school children for the Tarrant Area Food Bank. Denise Semple and Elvira Reyes, two representatives from the non-profit agency, accepted the donation from Our Lady of Victory second grader Joy Ramirez, Nolan High School senior Hans Ingold, and All Saints student Victoria Frazier.

"I'm honored to be part of the ceremony because I know the food is going to people who don't have any," said Frazier, a fourth grader.

Addressing the crowd of students, School Superintendent Don Miller called the stacks of food-filled boxes, displayed near the altar, a "powerful image."

"Each of our individual contributions makes the body of Christ stronger," he said.

The superintendent told the audience that another Mass, held 12 months ago inside the arena, helped the diocese reflect on past and present achievements as it began a 40th anniversary celebration. Concluding the

milestone year with an all-school Mass was a fitting exercise because, "you, the students of our Catholic schools, are living symbols of all that our local Church will become as we move forward," Miller explained.

Sitting in the back of the arena, Paulette Jensen and Patti Ratliff—both former teachers at St. Andrew School—were impressed by the demeanor of the students during the Mass.

"We were just talking about how quiet and well-behaved they were during Communion," said Ratliff, a product of Catholic schools who gave her two sons the same education. "It was inspiring."

Jensen's children also graduated from Catholic schools, and she now helps her granddaughter attend St. Elizabeth Ann Seton.

Both women said they came to the Mass to show their support for Catholic education.

"Sending children to Catholic school is a financial sacrifice but worth every penny," Ratliff said. "I'd do it again."



Photos above and below by Donna Ryckaert

**Left:** This Our Mother of Mercy student offers a model of decorum.

**Below Left:** This St. Elizabeth Ann Seton student takes a prayerful posture.

These students literally became standard bearers for their schools as they each processed into the Convention Center arena with their schools' banners.

Students helped lead worship, reading Scriptures and offering the prayers of the faithful. Leading the psalm responses below are Sarah Struthers, Sacred Heart School, Muenster and Marcelis Barrett, Nolan Catholic, Fort Worth.



Photo by Joan Kurkowski-Gillen



Photo by Joan Kurkowski-Gillen



Participants in the "Two will Become One" marriage conference kneel in preparation for eucharistic adoration.

# Marriage Conference...

CONTINUED FROM PAGE 32

Julie Alexander said.

Denton ACTS, the Diocese of Fort Worth, and Immaculate Conception and St. Mark parishes, hosted the full-day event that featured two talks by the Alexanders and three by Dr. Scott Hahn, a world-renowned Catholic teacher, speaker, and apologist who has published more than 40 books. The day also included Eucharistic Adoration, a Rosary, Confession, and Mass.

In their second talk, "How can I serve you?" the Alexanders returned to the question of what is God's intent for marriage. They explained how marriage is a promise between man and woman, but also includes God and should be centered on Him and strengthened with a Christ-like sacrifice, service, and surrender.

"The first thing I have to tell you, if you don't learn anything else from today, it's not about you," Julie Alexander said. "Never has been, never will be. It's about God, it's about faith, and it's about dying to yourself for the beloved in order to give life to another."

The Alexanders also shared valuable advice taken from personal experience. They said that for good communication, it's important to listen, to *respond*, not to criticize or defend, adding that it's vital to make time for meaningful conversation — they cited a study that said there are only 45 minutes of meaningful conversation between husband and wife in a week's time. Also important for good communication, is honesty and putting oneself in the place of the other, they said. Meeting each other's emotional needs of affection, appreciation, support,

and respect is also critical, they added.

Matt and Kirstin Kloesel, of St. Elizabeth Ann Seton Parish in Keller, found the talk useful and look forward to integrating the advice into their marriage.

"I have received quite a bit of direction, as in the refocusing of some things that get lost through the years," Kirstin Kloesel said.

Dr. Scott Hahn in his talk "Lord have mercy" emphasized the importance of Confession, and how he came to understand it better on his journey toward becoming a Catholic. He explained how it provides a healing power and grace crucial for strong marriages.

"I've got to tell you, to live out a marriage today it isn't hard, it's just humanly impossible," he said. "God's grace doesn't make it easy, it just makes it possible. We need God's grace more than we realize; God wants to heal us more than we realize. God loves us more than we can imagine, and God loves our loved ones more than we do. But He wants to love them through us in a way that we can't do on our own."

In his second talk, "First Comes Love," he said the Holy Trinity is a family, and the human family is called to be a reflection of the Trinity.

"God in his deepest mystery is not a solitude but a family because God possesses in himself fatherhood, sonship, and the essence of the family which is interpersonal love," Hahn explained. "God is more a family than the Hahns or the Joneses or the Smiths ever will be."

He also said understanding God as a divine family — as who He *is*, not what He *does* — is vital to understanding his love, his mission for us, and the hardships we face. He explained that God's love wants more than to forgive and redeem, but to adopt us into the fullness of the family of God.

"This is why I am convinced that we've got to get beyond what God has done for us, discover who God is, and only then will we discover why we exist, why we were made in the image and likeness of God, why we live for family communion, and why God is so pleased when we are faithful and fruitful in our marriages," he said.

Marriage conference committee member Sharon Hess said the work that went into the event paid off, noting attendance, the number of people going to Confession and how husbands and wives were displaying affection for each other as the day went on.

"You see them grabbing each other's arms and walking out the door; it's amazing," Hess said. "It's what it was all about."

## What did participants think?



Mike and Carmen Ramirez (married 27 years) St. Ann Church, Coppell

"We liked the Alexanders. They gave us a lot of advice. They made us feel like we're not alone in this, like we think 'Well, we're the only ones who have certain problems.' But they let us know that we're all struggling in certain areas. It's really good. — **Carmen**

"These points were outstanding. I got a lot from them, and I think it's going to help me with my marriage also .... So it's good. — **Mike**



Andrew and Lindsay Reinberg (married 1 year) St. Ann Church, Coppell

"It's definitely been an awakening. It's been something that we've both been needing for quite a while. Kind of needed a little refresher course on our marriage. Something to kind of build on." — **Andrew**

"We got married a year and a month ago, and a month after we were married, we found out we were pregnant, so it's kind of been a crazy year and haven't been able to focus on our marriage and on each other as much, so we're excited to be here, and we're learning a lot." — **Lindsay**



Joe and Amy Myrick (married 18 years) St. Peter Church, Lindsay

"I think everything that that first couple, the Alexanders, had was just on point and very real, very tangible. I think we probably identified with everything." — **Joe**

"I just am glad to know that people can get through hard times and then get back and let Jesus in their lives." — **Amy**

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# Events Calendar

Around the Diocese and region

## October Dates

### 1-3

#### IMMACULATE CONCEPTION CHURCH FALL FESTIVAL

Friday 6 p.m. to 9 p.m.; Saturday 8 a.m. to 9 p.m.; Sunday 8 a.m. to 4 p.m.  
Immaculate Conception Church, 2255 North Bonnie Brae St., Denton.  
For information, contact Teresa Meyer at (972) 977-5841 or visit the parish website at [www.iccdenton.org](http://www.iccdenton.org).

#### 15TH ANNUAL LEBANESE FOOD FESTIVAL

Friday, Saturday 11 a.m. to 11 p.m.; Sunday 10:30 a.m. to 4 p.m.  
Our Lady of Lebanon maronite Catholic Church, 719 University Pl., Lewisville.  
For information, call (972) 436-7617 or visit the website at [www.ourladylebanon.com](http://www.ourladylebanon.com), or e-mail [ololfoodfestival@aol.com](mailto:ololfoodfestival@aol.com).

### 2

#### OUR LADY OF VICTORY SCHOOL FALL FESTIVAL

11 a.m. to 5 p.m.  
Our Lady of Victory School, 2230 Hemphill Ave., Fort Worth. For information, contact Rachael Garnett at (817) 751-9164 or [rgarnett@olvfw.com](mailto:rgarnett@olvfw.com).

#### ST. JUDE PARISH FALL FESTIVAL

11 a.m. to 10 p.m.  
St. Jude Parish, 500 E. Dallas, Mansfield. For information, call the parish office at (817) 437-6709.

#### ST. VINCENT DE PAUL FRIENDS OF THE POOR WALK®

7 a.m. to 2 p.m.  
River Legacy Park, 703 N.W. Green Oaks Blvd., Arlington. For information, contact Rozanne Veaser at (817) 675-8984 or [www.svdpusanet/pledgathon/public/index.php](http://www.svdpusanet/pledgathon/public/index.php).

### 3

#### LIFE CHAIN SUNDAY

2 - 3:30 p.m.  
Fort Worth, Arlington, Azle, Burleson Carrollton, Cleburn, Keller, Mansfield, North Richland Hills, Southlake/Grapevine. For information, visit the Life Chain website at [www.lifechain.net](http://www.lifechain.net).

### 3-7

#### PARISH MISSION WITH FATHER BERNIE WEBER, CP

Sunday, 7 p.m.; Monday through Thursday 10 a.m. and 7 p.m.  
St. Paul the Apostle Parish, 5505 Black Oak Ln., River Oaks. For information, contact the parish office at (817) 738-9925.

### 9

#### MEMORIAL MASS FOR CHILDREN WHO HAVE DIED BEFORE BAPTISM

Beginning at noon.  
St. Mary of the Assumption Church, 509 West Magnolia St., Fort Worth. For information, and reservation, call (817) 738-1086 or e-mail [mubcare@gmail.com](mailto:mubcare@gmail.com).

#### ST. RITA PARISH INTERNATIONAL FAIR

11 a.m. to 4 p.m.; Mass at 5 p.m.  
St. Rita Church, 5550 E Lancaster Ave., Fort Worth. For information, call the parish office at (817)451-9383.

#### HISPANIC RETREAT

8:30 a.m. to 5:30 p.m.  
All Saints School, 2006 N. Houston St., Fort Worth. For information, call (817) 626-3055.

### 9-10

#### ST. ANDREW SCHOOL WILDCAT WEEKEND / WALK & FUN RUN AND FALL FESTIVAL

Saturday beginning at 8 a.m., Sunday 11 a.m. to 5 p.m.  
St. Andrew School, 3304 Dryden Rd., Fort Worth. For information, visit the school website at [www.standrewsch.org](http://www.standrewsch.org).

### 15

#### NATURAL FAMILY PLANNING

Classes in the sympto-thermal method of natural family planning.  
The next Couple to Couple League course starts Oct. 15, 7 p.m.  
St. Peter the Apostle Church, 1201 S. Cherry Lane, White Settlement.  
contact Bill and Mary Kouba at (817) 370-9193. Visit [www.ccldfw.org](http://www.ccldfw.org) for more class dates and information.

### 15-17

#### COME & SEE DISCERNMENT WEEKEND

Sisters of St. Benedict Ferdinand, Indiana  
Come & See Weekend for single Women ages 18-40. For information, visit website at [www.thedome.org/vocations](http://www.thedome.org/vocations); or call (800) 734-9999, or e-mail [vocation@thedome.org](mailto:vocation@thedome.org).

### 16

#### HOLY ROSARY SCHOOL ANNUAL FALL FESTIVAL

10 a.m. to 4 p.m.  
Holy Rosary School, 2015 SW Green Oaks Blvd., Arlington. For information, call Karla Reeves at (817) 419-6800.

### 20

#### DCCW CONVENTION

9:30 a.m. to 3 p.m.  
St. Jude Parish, 500 E. Dallas St., Mansfield. For information, contact Kathy Thome at (817) 236-8518.

### 22-24

#### SISTERS OF THE HOLY SPIRIT AND MARY IMMACULATE

#### COME & SEE WEEKEND

Motherhouse, 300 Yucca St., San Antonio. Registration is available online at [www.shsp.or](http://www.shsp.or) or contact Sister Gabriel Hession, SHSp at (210) 533-5149 or [sghession@hotmail.com](mailto:sghession@hotmail.com).

### 23

#### ST. ANN MEN'S CLUB GOLF TOURNAMENT

Lunch at 11:15 a.m.; tee time 1 p.m.  
Hidden Creek Golf Course, 555 E Hidden Creek Pkwy, Burleson. For information, contact Mike Hall at (817) 426-5858 or visit the parish website at [www.stanninburleson.com](http://www.stanninburleson.com).

### 29

#### NOLAN CATHOLIC HIGH SCHOOL HOMECOMING

Alumni invited to join in Nolan Catholic Homecoming events beginning with a free barbecue at 5:30 p.m.  
For more information, contact Annette Kearns at (817) 395-0248 or [akearns@nolancatholic.org](mailto:akearns@nolancatholic.org).

## November Dates

### 5-6

#### CONTEMPLATIVE OUTREACH WORKSHOP ON THE INTERIOR CASTLE, BY ST. TERESA OF AVILA

St. Joseph Catholic Church, 600 S Jupiter Rd, Richardson.  
Registration deadline is Oct. 30. For information, call (972) 722-6029 or visit the website at [www.cellofpeace.com](http://www.cellofpeace.com).

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## Classifieds

### IT Specialist

Catholic marketing firm has an immediate opening for a part-time person to maintain two websites and manage the company's social media presence. Catholic marketing company located in Keller working with Catholic entities all over the country is searching for a highly energetic, detail oriented, self-starter who is proficient in Windows, Word, Excel, with experience in graphics and database management. Must love working with computers, new media and internet. This is a part-time position (four days - 20 hours per week) with a salary of \$16-\$20 per hour, based on experience. Qualified candidates should e-mail a résumé to [anapleton@catholicmarketing.com](mailto:anapleton@catholicmarketing.com).

### Medical Assistant

A pro-life family medical office in Arlington is searching for a Catholic medical assistant. If interested, fax résumés to (817) 496-3783 or e-mail to [poquiz6@gmail.com](mailto:poquiz6@gmail.com).

### General Construction Services

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

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# Good Newsmaker

Well-known Catholic presenters Greg and Julie Alexander and Scott Hahn speak at a marriage conference sponsored by the diocese and Denton ACTS community Aug. 28 and help couples learn how to

## Live the Sacrament

Story and Photos by  
Juan Guajardo  
Correspondent



World-renown Catholic convert apologist and theologian Dr. Scott Hahn spoke about the theology behind marriage and the need for God's love and mercy.

Before a crowd of almost 1,000 married and engaged couples, Greg and Julie Alexander told how their “relentless pursuit” of career, money, and material dreams began unraveling their marriage.

During their first talk at “The Two Will Become One” marriage conference at Immaculate Conception Church in Denton, Aug. 28, the couple explained how as a last resort they went to a priest who asked them to consider a critical, yet simple question: What was God’s intent for marriage and how was it supposed to be lived out?

After the priest’s question, Greg Alexander said he began doing his research, reading the Bible and the *Catechism*, and realized that he and Julie were doing their marriage completely wrong. So he told Julie what he learned and they decided to pray together for the first time in 10 years of marriage.

“I said, ‘Holy Father, we tried living our relationship on things we wanted ... we sincerely invite you into our lives,’” Greg Alexander recalled. They also prayed that if the marriage was saved, and it was God’s will, they would start a ministry dedicated to

strengthening and healing marriages.

Indeed, after they began living the sacrament as God meant it, their marriage was saved and grew much stronger. They kept their promise, and began giving talks, workshops, and doing “marriage coaching” through their non-profit apostolate, The Alexander House, through which they have helped hundreds of couples save their marriages.

“It doesn’t matter how far removed we are from God, all we have to do is wake up” and be restored with God’s grace and mercy,  
(SEE MARRIAGE CONFERENCE, P. 30)



**ABOVE:** Greg and Julie Alexander, founders of the Alexander House marriage ministry, shared their own personal struggles and experiences and stressed that marriage requires three people: husband, wife, and God.

**LEFT:** The “Two will Become One” marriage conference attracted about 1,000 people to Immaculate Conception Parish in Denton.



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