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Cardinal Newman beatified



(CNS photo/Andrew Winning, Reuters)



Left: A table with a photo of Cardinal Newman, programs for the graduation Mass for the Newman Institute's first graduates, and historical information on Cardinal Newman in the Christ the Teacher Chapel of the College of St. Thomas More in Southwest Fort Worth.

(Photo by Joan Kurkowski-Gillen)

Feast Day, graduation coincide for Newman Institute

By Joan Kurkowski-Gillen ■ Correspondent

The first two graduates of the Cardinal Newman

Institute at the College of St. Thomas More were honored during a Mass of Thanksgiving held Oct. 9 at the school's Christ the Teacher Chapel.

Dr. James Patrick, chancellor of the college, presented a level one catechetical certificate to Diane Houston and a certificate of achievement to Christine Upton on the Institute's fifth anniversary. Founded in 2005, the Institute provides Catholic laity with an opportunity for ongoing study and formation in the faith. Courses give students a solid foundation in Scripture, liturgy, catechism, and the Catholic theological tradition.

Fort Worth Bishop Kevin Vann celebrated the afternoon liturgy on the first feast day of the institute's namesake, Blessed John Henry Newman. A 19th-century British theologian and prolific writer on spiritual topics, the late Cardinal Newman left the Anglican Church at the age of 44 and converted to Catholicism. Pope Benedict XVI beatified him in September during a

papal visit to England. Blessed Newman's feast day marks the date of his conversion in 1845.

Stephen Matuszak, director and founder of the institute, called Cardinal Newman a great example and model for catechists.

"He is someone teachers of the faith can look to for guidance in our work," he said, addressing the small congregation. "If Thomas More is a man for all seasons, then John Henry Cardinal Newman is specifically chosen for this season to help us, as laity, foster evangelization of our faith."

In his homily, Bishop Vann asked the congregation to follow in the footsteps of Cardinal Newman.

"When we hear the word of God, we reflect on it with our intellect and bring

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Photo Above: Pope Benedict XVI leads Mass and the beatification of Cardinal John Henry Newman at Cofton Park in Birmingham, England, Sept. 19. Blessed Newman, a 19th-century theologian, left the Anglican Church and embraced Catholicism at the age of 44.

Pope beatifies Cardinal Newman, calls him a model

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Pope names Bishop Garcia-Siller new Archbishop of San Antonio

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Our Shepherd Speaks

Dear Brothers and Sisters in Christ,

The month of November in the Church's calendar is dedicated to the faithful departed, to those who, as the liturgy tells us, "have gone before us marked with the sign of faith." This is made clear on the first two days of the month when we celebrate the feast of All Saints followed by the feast of All Souls. The feast of All Saints is when we recall all of the saints, those who have been officially canonized by the Church, as well as the many souls who now share in heavenly glory and are included in the Communion of Saints. We honor and venerate these holy souls for the heroic virtue they displayed in loving and following Christ while here on earth and now live forever in his glory in heaven. This "cloud of witnesses" (Hebrews 12:1) is not only an example for all of us to follow, but the saints in heaven are also constantly praying for us and interceding for us before the throne of God. The feast of All Saints has been a part of the Church's liturgical year since 373 A.D. when it was first celebrated the Sunday after Pentecost. In the eighth century Pope Gregory III moved the feast to November 1 where it remains to this day. The feast of All Saints is a reminder that we are all called to holiness and recalls the many saints from so many backgrounds, cultures, occupations, and circumstances of life that prove that holiness is certainly real and attainable no matter our state and vocation in life. In fact, the universal call to holiness in the Church is one of the great themes and teachings of Vatican II that pertains to us all.

The feast of All Saints is followed by the feast of All Souls in which we remember all of the souls who have died in the friendship of Christ but are being purified of sin in purgatory. Purgatory has always been a part of the Church's teaching and was defined at the Councils of Florence (1431) and Trent (1545). As the *Catechism of the Catholic Church* teaches us, "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven" (1030).

Thus, purgatory is the last great act of God's mercy in which He purifies us of any remaining venial sin, any attachment to sin, or temporal punishment due to sin. Purgatory is our final place of preparation for heaven so that we can enter the joy of eternal life with Christ and the Communion



Bishop Kevin Vann

of Saints. We remember the Holy Souls in purgatory on the feast of All Souls because they rely on our prayers and daily sacrifices to bring about their purification and entrance into heaven. Thus, prayer and sacrifice for the Holy Souls should be a part of our daily life of faith as we remember our brothers and sisters in Christ who are being prepared for heavenly glory.

Christians have been praying for the souls of the dead from the earliest days of the Church as evidenced in the liturgical prayers that are inscribed on the walls of the ancient Christian catacombs. The feast of All Souls became a universal feast in the Church around 998 A.D. when St. Odilo of Cluny ordered its celebration in all the Benedictine houses of his congregation.

Above all, it would be important, if possible, to go to Mass on All Souls Day, and remember your loved ones and all who "have gone to their rest in the peace of Christ," and make a visit to the cemetery. If this is not possible, remember that, in fact, the entire month of November is dedicated to the faithful departed and the days of November 1 and 2 can then be occasions of reflection and meditation for us on how we are living our lives, and our destiny in the eternal life of Christ.

There are also many customs associated with All Souls Day that vary from culture to culture. When I was a graduate student in Rome, I noticed how the Italian people visited the cemetery on All Souls Day, and the cemeteries being filled with flowers of all kinds, candles which remained lit all day and into the night, and Mass and processions from the parish churches to the cemeteries. In fact, I celebrated Mass on two different occasions at the mausoleum of the North American College in the great

Roman cemetery *Campo Verano*, next to the Basilica of the early Roman martyr St. Lawrence. The Mexican people also have a similar custom on *El Día de Los Muertos* in which it is customary to visit the graves of loved ones and have a picnic, or to leave food out for their dead relatives. No matter how it is celebrated, like the feast of All Saints, All Souls reminds us of our call to holiness and that we as a Pilgrim Church are not yet home until we reach the eternal glory of heaven.

Certainly related to all of this, we recently had the joy of celebrating the beatification of Blessed John Cardinal Newman by Pope Benedict XVI in England. Cardinal Newman was originally a clergyman of the Church of England and a gifted scholar and writer. Through his research and study, Newman recognized the fullness of truth contained within the Catholic Church and began the Oxford Movement which was an influential group of Anglicans who wished to return the Church of England to many Roman Catholic beliefs and worship. Finally, and not without difficulty, Newman became a Roman Catholic on October 9, 1845. Cardinal Newman wrote many very influential writings such as *The Grammar of Ascent* and his own autobiography entitled *Apologia Pro Vita Sua* that defended and upheld the teachings and truths of the Catholic Church. In 1879, Pope Leo XIII recognized Newman's work and influence and named him a cardinal even though he was never a bishop, which is very rare in the history of the Church.

Cardinal Newman is an important figure for us all because through his holiness and faith he reminds us that the Church is, as St. Paul teaches us, the "pillar and foundation of the truth" (1 Timothy 3:15). Cardinal Newman testifies to this in his own autobiography when he speaks about his reception into the Catholic Church:

From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no variations to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment; I never have had one doubt. I was not conscious to myself, on my conversion, of any change, intellectual or moral, wrought in my mind. I was not conscious of firmer faith in the fundamental truths of Revelation, or of more self-command; I had not more fervour; but it was like

coming into port after a rough sea; and my happiness on that score remains to this day without interruption.

— *Apologia Pro Vita Sua*, Chapt. 5

It is also very much due to Cardinal Newman's work and influence through the Oxford Movement that began a rich history of Catholic-Anglican dialogue that has led to the recent influx of Anglicans expressing interest in becoming Roman Catholic and was a great impetus for Pope Benedict XVI to establish the Anglican Ordinariate to allow Anglicans to more efficiently and appropriately enter the Catholic Church. Blessed John Cardinal Newman, pray for us!

Finally, on another important note, the month of November in our country also means another Election Day and election season. It is important to remember that as Catholics we are called to bring our beliefs and moral convictions to the public square. Many of the issues that face our modern culture and our country such as abortion, euthanasia, stem cell research, immigration, marriage and family issues, and other important social issues are not just Catholic issues, but are issues that affect our society as a whole. It is very important, then, that we are educated and up to date on these issues and are also informed on how our state and national leaders and legislatures are dealing with these critical issues.

We are blessed here in Texas with the work of the Texas Catholic Conference, which is the official policy voice of the Catholic Bishops of Texas. Under the leadership of Andrew Rivas, the Texas Catholic Conference works directly with the State Legislature, the Governor, and other state leaders to make the Catholic position clear and known, as legislation and other policies are being drafted and debated.

Last month, all the Texas Bishops and their key diocesan staff met in Austin to discuss the important issues that are coming up in the new legislative session in Austin. It is my desire, along with my other brother Bishops in Texas, to help the lay faithful become better engaged in the public square here in Texas. One important opportunity is to participate in the Texas Bishops' Advocacy Day at the Capital in Austin on April 6, 2011. This is a perfect venue for us as Catholics to bring our faith and moral beliefs to bear on many of the above issues and have a major influence on legislation and public policy decisions in the State of Texas. I have directed key members of our diocesan staff to explore ways of more effectively updating Catholics on the important issues being addressed in the state legislature, the

Bishop Garcia-Siller named archbishop of San Antonio

Chicago auxiliary bishop to head provincial see that includes Fort Worth as a suffragan diocese

WASHINGTON (CNS) — Pope Benedict XVI has named Auxiliary Bishop Gustavo Garcia-Siller of Chicago to head the Archdiocese of San Antonio.

His appointment was announced in Washington Oct. 14 by Archbishop Pietro Sambi, apostolic nuncio to the United States.

Archbishop Garcia-Siller succeeds Archbishop José H. Gomez, who was named coadjutor archbishop of Los Angeles in April.

A native of Mexico, the new archbishop is one of 26 active Hispanic Catholic bishops in the United States. He has been an auxiliary bishop for Chicago since 2003.

A member of the Congregation of the Missionaries of the Holy Spirit, he was, for four years superior of his order's Christ the Priest Province, which covers the United States and Canada.

As Chicago auxiliary bishop, he served as Cardinal George's liaison to the Hispanic community, and was assigned to Vicariate V, which includes the South Side of Chicago and its southwest suburbs. This area includes 79 culturally diverse parishes. Archbishop Garcia-Siller can celebrate Mass and preach in English, Spanish, and Polish.

When he was told he would be appointed to San Antonio, he said, he "felt a sense of gratitude for the opportunity to serve the people of the archdiocese."

"I felt real happiness and joy tempered by a deep awareness of the great responsibility I had been asked to embrace," he said in a statement. "From the moment I said yes, I felt, in faith, a deep affection for the people of the Archdiocese of San Antonio."

Recognizing that he has spent little time in Texas, Archbishop Garcia-Siller said, "I plan to do a lot of listening, dialoguing, and to be personally involved with the people as a way to connect with them and understand the needs of the archdiocese."

He talked of looking forward to getting to know the broader community and its leaders, and pledged his support to work with all for a higher quality of life and for the common good of all people.

Bishop Oscar Cantú, a San Antonio auxiliary bishop who has been serving as apostolic administrator, introduced the



Pope Benedict XVI has named Chicago Auxiliary Bishop Gustavo Garcia-Siller to head the Archdiocese of San Antonio. Archbishop Garcia-Siller is pictured giving the homily at Our Lady of Guadalupe Shrine in Des Plaines, Illinois, in 2008.

archbishop at a news conference at the San Antonio archdiocesan pastoral center Oct. 14.

"I am delighted that the Holy Father sends us a shepherd who knows deeply the Good Shepherd; one who is passionate about his love for Jesus Christ, about his love for the Church and about his love for his sheep," Bishop Cantú said.

Archbishop Gomez called his successor "a wonderful bishop, priest, and friend, and the people of the archdiocese will soon discover that they have a new shepherd who is a man of great faith and extraordinary pastoral sensitivity."

The Los Angeles coadjutor said in a statement that the appointment was noteworthy for his own archdiocese because Archbishop Garcia-Siller received his theological training at St. John's Seminary in the Archdiocese of Los Angeles. He also lived in the archdiocese for several years as rector of the house of studies for the Missionaries of the Holy Spirit.

Gustavo Garcia-Siller was born Dec. 21, 1956, in the Mexican state of San Luis Potosí to Gustavo Garcia Suarez and Maria Cristina Siller de Garcia. He is the oldest of 15 children. His brother Eugene is also a priest.

Young Gustavo entered the Missionaries of the Holy Spirit in 1973 in Mexico City, where the order's general headquarters are located. He was ordained in Guadalajara, Mexico, June 22, 1984, after his studies at St. John's Seminary in Camarillo, California.

After serving at St. Joseph Parish in Selma, California, 1984-88, he did graduate studies at Western Jesuit University in Guadalajara and the Pontifical Gregorian University in Rome. He has degrees in divinity and psychology.

From 1994 to 1999, he served as rector of houses of studies operated by his order in Lynwood and Long Beach, California, and in Portland, Oregon. From 1999 to 2002, he was rector of the order's theologate in Oxnard, California, and served in three parishes of the Los Angeles Archdiocese. In 2002, he was named provincial superior for his religious congregation.

Jordan McMurrugh, editor of TODAY'S CATHOLIC, the newspaper of the Archdiocese of San Antonio contributed to this article. Check the NORTH TEXAS CATHOLIC website for continuing coverage of this story at www.fwdioc.org/mtc.

Bishop Vann welcomes new San Antonio archbishop

Bishop Kevin Vann, when asked for his response to the news of the San Antonio archbishop's appointment wrote this message.

As a part of the Province of San Antonio we rejoice in the appointment of Archbishop-Elect Garcia-Siller. He will be a great shepherd for the Archdiocese. He is a Bishop of great faith and heart. His Hispanic heritage and his ministry here in the United States is a providential combination for all of us in the Province of San Antonio and beyond.

In my personal letter to him of October 14, I said,

"It is with great joy in my heart that I welcome you to San Antonio and to the ministry of not only Archbishop, but Metropolitan of our Province as well.

"I have always appreciated the times we have had the chance to visit, both at the Bishops' meetings and the 'Good Leaders-Good Shepherd' sessions. Thank you for these times of fraternal support and conversation.

"I look forward to greeting you personally soon.... The five years here in Fort Worth, and especially in the Province of San Antonio have been the source of many blessings for me, and I very much look forward to sharing these with you and working together with you for the Kingdom of God. I know that you will find much life and vigor in the Church in Texas.

"If I can help you in any way possible, please be sure and let me know. In the meantime, please know of my prayer for you in these days. May Our Lady of Guadalupe pray for you, and guide us all to her Son in these important days."

being addressed in the State Legislature, the Catholic position on these issues, and how Catholics can take appropriate action. I also encourage our parishes to participate as much as possible in the Advocacy Day in Austin in April. Much more information on the Advocacy Day will be coming soon to assist parishes in participating. I also encourage you to visit the Texas Catholic Conference website at www.txcatholic.org

for more information on Advocacy Day and for continuous updates on many of the important issues and how our Catholic voice can make a difference in Texas and beyond.

Finally, in this month of Thanksgiving, may we always be mindful of the many blessings of God in our lives, the gift of the redemption, and the gift of our faith and life and offer our true thanksgiving to God, especially in the Eucharist which itself

means "thanksgiving." This is all the more reason why it would be a great custom for families to also attend Mass together on Thanksgiving Day and participate also in the feast of the Lamb of God. May God bless you!

+ Kevin W. Vann

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



Book-length interview with pope to be released Nov. 23

VATICAN CITY (CNS) — *Light of the World*, a book-length interview with Pope Benedict XVI will be released Nov. 23 in the world's major languages, including English, the head of the Vatican publishing house said. Addressing journalists Oct. 7 at the Frankfurt Book Fair, Salesian Father Giuseppe Costa, the director of the Vatican publishing house, said the text of the book based on interviews conducted in July by the journalist Peter Seewald had already been consigned to 12 publishing houses from around the world.

In the United States, the book will be published by Ignatius Press, which also published the two book-length interviews Seewald conducted with then-Cardinal Joseph Ratzinger before he became pope.

The Vatican publishing house, LEV, said it was expecting to sign publishing agreements with other companies before the Frankfurt fair ended Oct. 11. The book is based on conversations Seewald and the pope had the week of July 26-31 at the papal summer villa in Castel Gandolfo, south of Rome. The Vatican spokesman, Jesuit Father Federico Lombardi, said the conversation covered a variety of topics, such as Seewald's earlier book-interviews, *Salt of the Earth* (1996) and *God and the World* (2002).

During the news conference, LEV also announced that it had already signed contracts with 24 publishing houses to print and distribute the second volume of Pope Benedict's work on the life of Jesus. *Jesus of Nazareth: From the Entrance in Jerusalem to the Resurrection* is scheduled to be released in 2011. Thirty-two different editions of the first volume, which covered Jesus' life from his baptism to the transfiguration, were published and almost 3 million copies were sold, LEV said in a press communique.

U.S. ambassador says migration policies are ethical issue

ROME (CNS) — U.S. Ambassador to the Vatican Miguel Diaz said migration policies represent a growing ethical issue for the international community, requiring an examination of root causes and promotion of just laws. Speaking at a church-run conference in Barcelona, Spain, Oct. 5, Diaz, a migrant from Cuba, addressed more than 350 political and religious leaders from around the world about the tragic situation of migrants and the responsibility of the international community as a whole to address its ethical dimension. A copy of his speech was made available in Rome. Diaz identified some of the problems facing migrants as economic, social, and environmental, and said they tend to impact displaced women and children the most. He said the current economic

crisis has increased the vulnerability of migrants to human trafficking and labor exploitation. "Beyond our current economic crisis, there is also plenty of evidence that points to the link that exists between climate changes (ongoing desertification, land degradation and drought) and migration. In short, there is plenty of evidence to support that the protection of our planet is inextricably linked to the protection of our human family, especially to the survival of migrants," Diaz stated. Today, Diaz said, "one out of every 35 persons who live on this earth is a migrant," but there is still a largely negative attitude toward migrants, and a lack of solutions for them.

WYD organizers preparing for Madrid 2011 with Facebook, YouTube

VATICAN CITY (CNS) — World Youth Day organizers, who are expecting more than 2 million participants, are preparing for the 2011 event in Madrid with Facebook, YouTube, Twitter, and fundraisers using text messages. Social networking sites have been key outlets "for raising awareness, mobilizing, communicating, and financing World Youth Day," said Auxiliary Bishop Cesar Franco Martinez of Madrid, who is the general coordinator of the Aug. 16-21 international event. Bishop Franco and others spoke Oct. 5 at a Vatican news conference on the preparations involved in next year's gathering. Maria de Jaureguizar, vice director of communications for World Youth Day 2011, said, "It will be a WYD that is fully immersed in the Internet, the place where young people today meet. All information and all promotional materials can be found on the official website," www.madrid11.com, interested participants can plan and "interact" on special pages and accounts organizers have set up on a variety of social networking sites, she said. As of Oct. 5, there were more than 165,000 fans of World Youth Day on Facebook, she said. WYD organizers set up 19 separate Facebook accounts in different languages, including Chinese and Arabic.

True happiness is found in close friendship with Christ, pope says

VATICAN CITY (CNS) — True happiness can be found by strengthening one's friendship with God through a love for sacred Scripture and the sacraments, Pope Benedict XVI said. Christians today can find many role models in the saintly men and women who lived throughout history, he said during his weekly general audience in St. Peter's Square Oct. 6. In his catechesis, the pope described the life of the 13th-century Benedictine mystic, St. Gertrude the Great. Far from being

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(CNS photo/L'OSSERVATORE ROMANO)

Pope Benedict XVI greets Helen Osman, secretary of communications for the USCCB, during an audience with Catholic journalists and communications professionals from around the world at the Vatican Oct. 7.

The printed word: Meeting looks at challenges for Catholic press

VATICAN CITY (CNS) — The Catholic Church obviously believes it has an important message to share with the world. And with relatively easy access to the printing press, the airwaves, and the Internet, it would seem that communicating the Gospel would be easier than ever today. In North America and Europe, especially, the church has relied for decades on the Catholic press to provide the faithful with news, information, and the perspective they need to understand the church's position on a variety of current political, social, and ethical issues. Church officials, though, recognize that even as opportunities to communicate expand, its message is often muffled.

a historical figure stuck in the past, this "exceptional woman" remains for today's faithful "a school of Christian life, a principled life, and she shows us that at the heart of a happy and real life is friendship with Jesus," he said. St. Gertrude entered the monastery at a very young age and was an extremely talented student, the pope said. She loved literature and music and was diligently devoted to her studies, he said. However, when she was 24, she grew disgusted with her secular pursuits, he said. She said the sense of turmoil and anxiety she felt was a gift from God, who was giving her a sign that she needed to "tear down that tower of vanity and curiosity." While her ardent love of learning helped bring her to religious life, the saint said it had gone too far and it was driven by pride, the pope said.

Pope Benedict XVI, meeting Catholic journalists and communications professionals Oct. 7, said that despite the "multiplication of antennas, dishes, and satellites," the printed word is still essential for communication, especially for a church community that draws its inspiration from Scripture. "The search for truth must be pursued by Catholic journalists with passionate minds and hearts, but also with the professionalism of competent workers with sufficient and effective instruments," he said. The Pontifical Council for Social Communications hosted journalists and communications experts from 85 countries Oct. 4-7 for a congress on the Catholic press.

Catholic agency says caregivers of oil spill victims need attention too

CONVENT, La. (CNS) — The haunting lyrics of the spiritual made famous by Louis Armstrong — "Nobody knows the trouble I've seen/Nobody knows but Jesus" — might be an apt job description for crisis counselors and case managers who daily commiserate with the south Louisiana fishing families harmed by the massive BP oil spill. Catholic Charities of the Archdiocese of New Orleans and its counselors and managers have made a concerted effort to provide mental health counseling to these families and individuals at five church sites. But the agency also has learned from catastrophes such as the 9/11 terrorist attacks and Hurricane Katrina that "you have to care for the caregiver," said Dr. Elmore Rigamer,

medical director of Catholic Charities. That commitment to the caregiver was on display Sept. 20-22 at the Jesuit-run Manresa House of Retreats, which defrayed the cost of a three-day retreat for 28 Catholic Charities counselors and case managers who, since April, have been giving assistance to and consoling families whose livelihoods have been threatened by the spill. If nothing else, the days of strolling on Manresa's lush grounds and sitting beneath the shade of expansive, centuries-old oak trees — mostly in silence — allowed the retreatants to relieve the stress of carrying so many others' burdens. At one group session, during which the retreatants could respond to questions, one case manager told Rigamer, a psychiatrist: "I used to have a flame or a spark within me to help people, and that spark has burned out. I'm burned out."

Money, staff in short supply to meet health needs in Holy Land

KARAK, Jordan (CNS) — Comboni Sister Alessandra, the administrator of the Italian Hospital in Karak, knows what she'd do if she had a couple of million dollars. The Italian-born nun would build a 15-chair dialysis clinic that could be used 10 hours a day, seven days a week. She also would beef up the maternity ward and infant care areas at the hospital. "The water here is bad. People's kidneys work hard" to cleanse the impurities in the water, she said. If the kidneys work too hard, dialysis becomes necessary. A new birthing center and an expanded neonatal intensive care unit could help poorer mothers and their children get the care they need, Sister Alessandra said. Currently, the hospital averages about three births a day. The needs, according to Sister Alessandra, are acute. Meeting the needs in Karak and elsewhere in the Middle East is problematic. There seems to be a perpetual shortage of money, and the number of sisters available for health ministry keeps shrinking. The Comboni order had established hospitals throughout the Middle East — all with the name "Italian Hospital," given the order's roots — but a decrease in vocations has forced the order to close hospitals throughout the region. Egypt once had 13 Italian Hospitals, said Sister Clara, a short and stocky 70-ish Comboni nun now stationed in Karak; now there is just one. Sister Alessandra is one of seven Comboni Sisters at the 38-bed hospital.

Evangelization is not a competition with other religions, pope says

VATICAN CITY (CNS) — As Catholics pursue their missionary duty, they must understand the church is not in competition with other religious groups or ideologies trying to win over believers but is working to make the Gospel accessible to everyone, Pope

Benedict XVI said. Evangelization is not an attack on religious freedom because it fully respects the freedom to believe and does not impose anything on another person's conscience, he said. The pope made his remarks Oct. 4 as he met with bishops from the heart of Brazil's Amazon region, an area that covers about 770,000 square miles. The pope noted the difficulty of evangelizing such vast and at times inaccessible areas. "Sometimes we find this objection: to impose a truth, even if it is the truth of the Gospel, to impose a way, even if it's the way to salvation, can be nothing but an assault on religious liberty," the pope said. To answer that objection, the pope quoted Pope Paul VI's 1974 apostolic exhortation on evangelization, *Evangelii Nuntiandi*, which stated: "It would certainly be an error to impose something on the consciences of our brethren. But to propose to their consciences the truth of the Gospel and salvation in Jesus Christ, with complete clarity and with a total respect for the free options which it presents — without coercion, or dishonorable or unworthy pressure — far from being an attack on religious liberty is fully to respect that liberty."

Peruvian birthing clinic drops maternal mortality to zero, but much work remains

LIMA, Peru (CNS) — Around the corner from the health center in Quiquijana, a village in the southern Peruvian Andes, a scenic wall painting depicting a woman in colorful local dress announces the location of the "Mama Wasi," or "mother's house." Inside a traditional colonial house built around a cobbled courtyard, pregnant women, some of whom have walked for six hours or more to reach the village, live in simple rooms while they await their babies' births. They tend older children, hang laundry in the sun, and cook over traditional wood stoves like the ones in their distant homes. Women can stay at the house for days or weeks before delivery, if necessary. When labor begins, they are attended by Quechua-speaking nurses and obstetricians and can choose to give birth kneeling or squatting, the traditional birthing position in that area, with their husbands or other relatives nearby to provide support. The Quiquijana health center used to have a conventional delivery room and a non-Quechua-speaking staff. The changes, which make the center more welcoming to Andean women, mark an effort by Peruvian health authorities to reduce Peru's high maternal mortality rate. Maternal mortality in Quiquijana has dropped to zero, but the national rate is still high — 185 mothers die per 100,000 live births, according to the Health Ministry, and 240 per 100,000 live births according to the United Nations.

Briefly

Locally Significant Events

Co-founder of CFRs addresses 630 at Bishop's sixth annual Pro-Life Dinner

Quoting the words of Pope John Paul II, Mother Teresa of Calcutta, and Archbishop Fulton J. Sheen, keynote speaker Father Andrew Apostoli CFR made a case for preserving Judeo-Christian values in a secularized society during the Bishop's sixth annual Catholic Pro-Life Banquet held Sept. 25 inside Fort Worth's Hilton Hotel.

Addressing an enthusiastic crowd of 630, the co-founder of the Franciscan Friars of the Renewal, reminded his listeners that "America's freedoms and liberty came from a Judeo-Christian culture. The struggle today with secularism to remove God is threatening those rights."

Sponsored by the Catholics Respect Life Office, the annual dinner benefits three important pro-life ministries in the diocese — The Gabriel Project, Rachel Ministries, and Youth for Life. A silent auction, which featured a bas-relief of the Nativity by local artist John Collier, netted \$17,000 for the organizations.

Reminding the audience that Pope John Paul encouraged Catholics to embrace the Gospel of Life, Fr. Apostoli spoke of abortion, euthanasia, and a growing anti-Church movement and the effect they have on society.

"There are people who think life is only important if it's useful," he suggested. "They stress not the sanctity of life but the quality."

That thinking is contrary to Christian beliefs.

"Why?" he asked rhetorically. "Because every life is sacred. We don't get our dignity from a politician. We're children of God."

The prolific author was a personal friend of Mother Teresa known for her work with the poor in India.

"She saw in every life, every person, the face of Jesus," Fr. Apostoli said, remembering her visits with his Franciscan community.

A reporter once asked why she took care of the lepers, the homeless, and abandoned babies. Her answer was simple, he continued, telling the story in her words.



(Photo by Joan Kurkowski-Gillen)

Fr. Andrew Apostoli, CFR addresses the Bishop's Pro-Life Banquet.

"I start the day by going to Mass where I receive Jesus in a little form of bread, and then I go out into the streets with the dying, and I see the same Jesus there."

Calling him "a prophet of our time," Fr. Apostoli also evoked the memory of another strong pro-life advocate, the late Archbishop Fulton J. Sheen. Fr. Apostoli, a Franciscan friar who was ordained by the former Bishop of Rochester, now serves as vice-postulator for the canonization cause for Sheen. In 1952, Archbishop Sheen predicted that if artificial contraception were accepted by society, then abortion, euthanasia, and violence would follow.

"Tragically we have all of them now," the speaker said. "People have gotten used to life without responsibility. That has led to a rejection of the sacredness of life."

Closing the evening, Fort Worth Bishop Kevin Vann presented the Service to Life Award to Tamita Pasteur and, her husband, the late Bill Pasteur, a familiar face in the state Capitol where he lobbied for pro-life legislation.

"It was a wonderful opportunity to honor a beautiful couple for more than 30 years of pro-life work," said Chanacee Ruth-Killgore, director of Catholics Respect Life. "They are a blessing to our diocese."

For the full story go to www.fwdioc.org/ntc.



(Photo by Joan Kurkowski-Gillen)

University of Dallas President Thomas Keefe poses with Bishop Kevin Vann, following his formal installation as the eighth president of UD. President Keefe received the presidential medallion as part of the ceremony.

Thomas Keefe installed as eighth UD president; shares vision for excellence

Thomas W. Keefe, was formally installed as the eighth president of the University of Dallas Sept. 10 as more than 500 UD supporters took part in the Mass of the Holy Spirit, celebrated by Dallas Bishop Kevin Farrell and concelebrants Bishop Kevin Vann and Father Donald Dvorak, in the Church of the Incarnation on the UD campus. Keefe replaced retiring UD President Frank Lazarus last March. UD's main campus is in Irving.

Before presenting Keefe with the university's presidential medallion during the investiture ceremony, Dallas Bishop Kevin Farrell, UD's chancellor, prayed that the Holy Spirit would give the school administrator, "the gift of wisdom, prudence, and fortitude as he leads us into this new chapter of our history."

A 20-year veteran of higher education, Keefe comes to UD from St. Louis University where he served as vice president of Advancement. Keefe explained that his vision for UD includes making the school a nationally

recognized, distinguished liberal arts university. "I believe that a liberal arts education is integral to humanity and human culture and is vitally important to the survival and flourishing of American and Western civilization," he said.

Recognized for its strong Catholic identity and excellent academics, the school is sponsored by the Diocese of Dallas and owned by its Board of Trustees.

Bishop Vann, who serves on the UD Board of Trustees, congratulated the new president, his wife, Suzanne and the couple's children, Margaret and Morgan.

"I believe that he brings a dynamic spirit... and a renewed commitment to the Catholic identity of the university," Bishop Vann said praising Keefe. "These important qualities, along with his leadership ability, should bring the profile of the University of Dallas to an even more prominent level in North Texas and beyond."

For the full story by Joan Kurkoski-Gillen, go to www.fwdioc.org/ntc.

Bishop Vann blesses stained-glass window, 6,500 square foot classroom building at St. John the Apostle School, North Richland Hills

St. Paul, who helped lay the foundation of faith for Christianity, and Catholic education, which continues that Christ-centered mission, were celebrated Sept. 24 at St. John the Apostle Church in North Richland Hills.

During St. John School's morning Mass, Bishop Kevin Vann dedicated a new stained-glass window installed in the sanctuary six months ago to honor the Apostle to the Gentiles. Created by H. Carl Trimble, III, of Trimble Studios in Dallas, the vibrant glass panel depicts the conversion of St. Paul on the road to Damascus. It replaces an image of Judas with a bag of coins and noose which was original to the church. The decision to make the change comes on the heels of the Jubilee Year of St. Paul observed from June 2008 to June 2009 to commemorate the bi-millennium of the saint's birth.

"St. Paul teaches us about salvation, grace, and having a strong relationship with the Lord," Bishop Vann told the assembly of students and parishioners. "It's fitting and wonderful that you now have a window of St. Paul in your church, so the light of God will come through him and light your lives with grace."

St. John's pastor, Father Karl Schilken called the new window, "beautiful" and said the craftsmanship outshines its predecessor.

The liturgy was followed by the dedication and blessing of the school's new 6,585-square-foot classroom building. Standing outside the addition, the students watched as the bishop offered prayers and sprinkled holy water on the brick edifice. The leader of the diocese petitioned God to let the new classrooms serve as a place where youngsters hear the Gospel message.

"We also ask that the students find in their teachers the image of Christ, so enriched by both human and divine learning, they will be able to enlighten and assist others," he prayed, before entering the building to bless individual classrooms.

The new building replaces two portable units that have been part of St. John's campus since the school opened in



(Photo by Joan Kurkowski-Gillen)

New stained-glass window depicting St. Paul's conversion on the road to Damascus at St. John the Apostle Parish.

1965. Designed by Southwest Architects, Inc., the addition houses six classrooms for students in kindergarten through second grade and cost about \$772,000. Each homeroom has its own restroom, water fountain, and built-in Internet access.

Geraldine Syler, the school's new principal, says the permanent structure and its spacious, cheerful interior should help attract new students to the school.

Honored as a Blue Ribbon School by the U.S. Department of Education in 2008, St. John has a school population of 301 from pre-kindergarten through eighth grade.

Deeply committed to Catholic school ministry for many years, St. John Parish can look at its latest achievement with pride, said diocesan School Superintendent Don Miller.

"The youngest children will use the building, and that's a wonderful environment to begin their years in Catholic school," he continued.

According to Fr. Schilken, parishioners greeted the improvements to the church and school with enthusiasm.

"It's definitely a mood lifter," the pastor explained. "In these tough times, people need something good to happen. I think they're encouraged."

For the full story by Joan Kurkoski-Gillen, go to www.fwdioc.org/ntc.



Father Juan Rivero, Deacon Craig McAllister, building committee members, and parishioners break ground for the St. Frances Cabrini Family Center, at St. Frances Cabrini Parish in Granbury.

St. Frances Cabrini Parish, Granbury breaks ground for 18,000 square foot Family Center

St. Frances Cabrini Parish, Granbury, broke ground for its multi-purpose Family Center Sunday, Sept. 26. Preceding the ceremony, an outdoor, bi-lingual Mass was celebrated by Fr. Juan Rivero, pastor, assisted by Deacon Craig McAllister. Following the groundbreaking, a pot-luck luncheon was held. The 18,000 sq. ft. building will be built on a large parcel of land located behind the church. The project, which has been more than three years in the planning, will consist of classrooms, conference rooms, offices, youth room, gym/auditorium, and a commercial kitchen. Construction was scheduled to begin during the month of October.

Bishop Vann encourages legal community to live their faith in their work at Red Mass, Sept. 29

In his homily for the annual Red Mass, Bishop Kevin Vann, addressing a group of about 50 attorneys, judges, advocates, and their family members at St. Patrick Cathedral Sept. 29, motioned to the stained-glass likeness of St. Michael to explain the significance of this observance falling on the feast of St. Michael.

"He is always pictured, as he is here, conquering evil — the serpent," Bishop Vann said. "Chaos, in the Judeo-Christian tradition, is also a sign of the work of evil. In our lives, if we are not careful, we can be drawn into the chaos," that surrounds us.

"Therefore, each day that we go, or are sent forth..." he said, "however we live our faith, we have to pray for protection from evil for ourselves."

The close connection between St.

Michael and the Red Mass — offered for attorneys, judges, and other public officials and their spouses to appeal for God's guidance for the coming legal year — explains why it is sometimes referred to as the "Michaelmass."

Bishop Vann also explained the significance of the color Red for the Eucharistic celebration.

"[It] is not only the color for attorneys in the history of this Mass, but the color of the Holy Spirit has something to say to us, on this feast day, as well," the bishop added.

Bishop Vann quoted Pope Benedict XVI, who on a recent visit to Westminster Hall in England, the same hall where St. Thomas More was tried in 1535, stressed the importance of divine guidance in

carrying out the rules of the court.

"There Pope Benedict said that, 'religion, in other words, is not a problem for legislators to solve, but a vital contributor to the national conversation,'" the bishop said. "In this light, I cannot but voice my concern at the increasing marginalization of religions, particularly of Christianity, that is taking place in some quarters, even in nations which place a great emphasis on tolerance..." Bishop Vann said, continuing to quote the pope's remarks, "I would invite all of you, therefore, within your respective spheres of influence, to seek ways of promoting and encouraging dialogue between faith and reason at every level of national life."

Bob Gieb, a Fort Worth attorney,

chairman of the Red Mass Committee, and a parishioner at St. Patrick Cathedral, said he helped revive the celebration of this Mass five years ago for two reasons.

"On a very practical level, it brings lawyers and judges together in a setting other than a courtroom," Gieb said. "Most of us profess some type of divine belief, so we can come together and ask for guidance and wisdom."

"The other reason," he said is to provide a place for the meeting of faith and reason, echoing what the bishop said. "...The pope said that society has to operate on an ethical foundation... I think this is one way that faith and reason come together."

For the full story by John English go to www.fwdioc.org/ntc.

Respect for Life

At all stages

Pro-Life supporters help form prayerful Life Chain across the country, including 14 locations in diocese

By Joan Kurkowski-Gillen
Correspondent

Mary Swofford stood on a sidewalk of Highway 377 carrying the best pro-life statement she could make — her three-month-old son, Ben. “It’s not just a talking point. Abortion hurts people,” said the St. Elizabeth Ann Seton parishioner who was one of the participants in this year’s National Life Chain.

Looking down at her infant she added, “This is better than any other sign I could hold. Babies are people.”

Parishioners gathered at 14 locations throughout the diocese on Respect Life Sunday, Oct. 3, to remind motorists and shoppers to “Pray to End Abortion.” In Keller, more than 200 protesters, many of them members of St. Elizabeth Ann Seton Church, stood along Hwy. 377 praying the Rosary and carrying signs that read, “Abortion Hurts Women,” and “Adoption: The Loving Option” during the hour-long vigil.

Similar peaceful and prayerful demonstrations were held in 1,740 locations across the United States and Canada.

Frank Helwig and Charles Parr, both members of Knights of Columbus Council 10930, were the only two Life Chain participants holding signs outside the Chick-fil-A on Rufe Snow Drive. The small turnout didn’t discourage the men who received curious glances from passing traffic.

“It’s important to make this visual statement once a year,” Parr said. “Abortion really speaks to the conscience of our nation and affects so many other values.”



1) Mary Swofford holds her three-month-old son Ben on the sidewalk of Highway 377 during the annual Life Chain Oct. 3. (Photo by Joan Kurkowski-Gillen) **2)** Frankie Mfleg from Boy Scout Troop 615 based out of St. Maria Goretti Parish in Arlington holds a sign at the annual Life Chain. (Photo by Donna Ryckaert) **3)** Dale Starook, of First Baptist Church in Mansfield, participates in the St. Ann Life Chain. This was his first time to come out to a Life Chain and said he saw several supportive gestures from passers-by. (Photo by Juan Guajardo) **4)** The Life Chain, intended to be a prayerful protest, included participants in Burleson praying the Rosary. (Juan Guajardo) **5)** Fr. James Hart, pastoral administrator for St. Elizabeth Ann Seton Parish in Keller, stands with parishioners Adria Metcalf and Rhea Charlton. (Joan Kurkowski-Gillen) **6)** About 40 people lined up on Alsbury Blvd. in front of St. Ann Church in Burleson, participating in the Life Chain Oct. 3. The group included youth and even members from other churches. (Juan Guajardo) **7)** Life Chain participants line up Highway 377 in Keller. (Joan Kurkowski-Gillen) **8)** St. Maria Goretti parishioners (from left to right) Victor T.D. Nguyen, Michael Schlinkert, Exequiel Espejo, and Duy Nguyen hold up signs along Pioneer Parkway and Fielder Road for Arlington’s Life Chain. (Donna Ryckaert) **9)** Pro-Life supporters from Arlington line up outside Fielder Road Baptist Church as part of the annual Life Chain held throughout the country. (Donna Ryckaert)

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We're still making changes

It may be obvious, but we're still a work in progress in this second issue in the new format. We've moved Father Kyle Walterscheid to page 15, where he faces Lucas Pollice. Now Catechesis and Vocations share a relationship on the page just as they do in the real world.

And you'll have noticed that a big event, the appointment of Bishop Gustavo Garcia-Siller as archbishop of San Antonio, our province, was announced Oct. 14, our last day of production on this issue. Texas has had two provinces since 2003 when the Province of Galveston-Houston was created by the Vatican, recognition that the Catholic population of Texas has increased dramatically in recent decades.

Also in this issue is our second and final installment of our look at homelessness. Writer and photographer Juan Guajardo spent two weeks going out with the Catholic Charities SOS teams to the places where the "unsheltered" homeless live, and he offers us a look at their camps and insight into how they came to live on

the streets. On the same pages, Juan writes about Catholic Charities' growing services to help those with low incomes make their families prosper. One helps them with their income taxes, another helps them gain financial management skills. For those of us who are concerned about an economy that allows people to work hard, often at two jobs, but still not be able to provide properly for their families, this offers a way to help address the problem. And Catholic Charities needs volunteers aplenty to get training from the IRS beginning in December so they can serve an additional 1,000 families next tax season.

And please notice that the local Briefs page encourages you to read the full versions of the stories that appear there in the Online News version of the *North Texas Catholic* (www.fwdioc.org/ntc).

Jeff Hensley
Editor

San Antonio Archbishop-designate Gustavo García-Siller received warmly by archdiocesan staff

San Antonio Archbishop-designate Gustavo García-Siller receive a standing ovation from archdiocesan employees at the beginning of a news conference held in the archdiocesan Pastoral Center Oct. 14 announcing his appointment to San Antonio. (Photo by Miguel Ramos, TODAY'S CATHOLIC)



Diocese

Bishop Vann named member of USCCB committee guiding Anglican groups into U.S. Catholic Church

Bishop Kevin Vann has been named a member of a U.S. Conference of Catholic Bishops ad hoc committee which will assist Archbishop Donald Wuerl of Washington, D.C., in his role as the delegate of the Vatican Congregation for the Doctrine of the Faith (CDF) to guide the incorporation of Anglican groups into the Catholic Church in the United States.

The Vatican Congregation for the Doctrine of the Faith announced Sept. 23 that Archbishop Wuerl has been selected as its delegate, and the head of an ad hoc committee of U.S. bishops, to lead the U.S. effort to incorporate Anglican groups into the Catholic Church. Bishop Vann and Worcester, Massachusetts, Bishop Robert McManus have been selected as members of the ad hoc committee.

The ad hoc committee has two tasks:

1. To facilitate the implementation of *Angelicorum coetibus* in the United States.
2. To assess the level of interest in such an ordinariate in the United States.

Bishop Vann expressed gratitude for being selected to the ad hoc committee. "Given the history and heritage of our faith in North Texas and of Catholicism in the United States, it is great to be part of implementation of this doctrine which, undoubtedly, will be a historic moment in the history of our Church."

Pope Benedict XVI issued in November 2009 the apostolic constitution *Angelicorum coetibus*, the papal document that provides for establishing personal ordinariates for Anglican groups who seek to enter corporately into full communion with the Catholic Church.

The personal ordinariates are a part of the Catholic Church structure, as set out in Canon Law, which are similar to a diocese that covers the area of a bishops' conference, in this case the U.S. Catholic Bishops Conference.

Under the structure set out in Pope Benedict's document, incoming Anglicans are permitted to be a part of the Catholic Church while maintaining aspects of their Anglican heritage and liturgical practices.

The work of Archbishop Wuerl and Bishops Vann and McManus on behalf of the Vatican Congregation for the Doctrine of the Faith will guide implementation of the *Angelicorum coetibus* on a national basis in the U.S.

Given the history and heritage of our faith in North Texas and of Catholicism in the United States, it is great to be part of implementation of this doctrine which, undoubtedly, will be a historic moment in the history of our Church.

— Bishop Kevin Vann

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least of these brothers of mine, you did for me.

— Matthew 25:40



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Diocese

The Gift of Priesthood

Priests of the Northeast Deanery share their experiences



Monsignor Phil Johnson

Parish: St. Michael, Bedford

Other: Dean of the Northeast Deanery

Ordination: May 30, 1964

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

A. A sense of belonging.

Q. How do you nourish your relationship with God?

A. The nourishment comes from acknowledging God's presence in other people.

Q. How do you find Christ in others?

A. By acknowledging their gifts and talents. Everything they have comes from God. If you recognize that in yourself, you have to recognize that in others.

Editor's Note:

This is the sixth 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



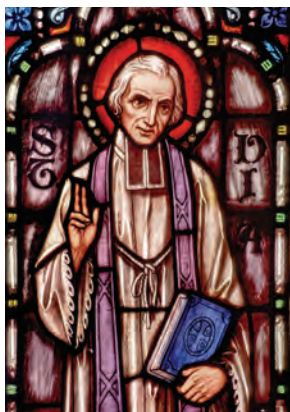
Father Anh Tran

Parish: St. Francis of Assisi, Grapevine

Ordination: May 26, 1990

Q. How have you experienced the gift of priesthood?

A. Jesus Christ gives his gift of priesthood to me, and I experience it through the parishioners and the sacraments. I share with the people of God their joys and their sorrows. I see parents smile with pride when they see their child being baptized or receiving his or her first Communion. I hear the shaking voices and the silent sobs of penitents when they come for confession. I hold the hands of patients in the hospitals as we say the "Our Father" after the Anointing of the Sick with their loved ones standing around as their eyes are streaming with tears. There are many more wonderful experiences involving weddings, funerals, visiting the parishioners at their homes, blessing their houses, at nursing homes, etc.... I experience Jesus in the people sharing with them the love of God in the sacraments.



St. John Vianney, patron saint of priests, is pictured in a stained-glass window.



Father Dennis Smith

Parish: St. Elizabeth Ann Seton, Keller

Ordination: February 1, 1975

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

A. At the top of the list among the many things I desire to pass on to parishioners and others is an increase in their faith, hope, love, and joy. Faith, because without it, it is impossible to please God; hope, because human beings can meet, endure, and overcome any hardship if they have hope; love, because it is the most perfect reflection of who and what God is to his people; and joy because, of all the fruits of the Holy Spirit, joy is the most infectious. A joyless Christian is a contradiction in terms.



Father Karl Schilken

Parish: St. John the Apostle, North Richland Hills

Ordination: March 29, 1980

Q. How have you experienced the gift of priesthood?

A. Basically, it's been an invitation to continued conversion. It's an unfolding conversion of on-going change. Nothing is ever the same; it's always different.

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

A. It's the most important thing I do as a priest. It's central to the life of the priest and Church. Priesthood is intended to be service to the entire Church, and the greatest service to the Church is to celebrate Mass.



Very Rev. E. James Hart

Parish: St. Elizabeth Ann Seton, Keller

Other: Episcopal Vicar for Special Projects

Ordained: September 25, 1996

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

A. I think it is very rewarding in those moments when I am able to administer the sacraments to God's people, and as He is giving graces to them, He also gives graces to me that underscore my priesthood. The task of proclamation, or preaching the Word, is very important for the same reasons.



Father Luis Runde, TOR

Parish: St. Michael, Bedford

Ordination: January 17, 1965

Q. How have you experienced the gift of priesthood?

A. It's a circus of joy every day. I'd say that every succeeding year has been a little bit better. I guess I'd say I'm hopelessly optimistic. It's a sacrifice, but it brings many, many rewards.



Father José Alfredo Barba

Parish: St. John the Apostle, North Richland Hills

Ordination: September 8, 2009

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

A. I have seen the Holy Spirit working in persons when sharing our faith. Nine out of ten persons come to me with troubles and sorrows, and only one is unable to share good experiences about life. I see this fact as an opportunity to make God's mercy really present among my neighbors.



Father Richard Eldredge, TOR

Parish: Good Shepherd, Colleyville

Ordained: November 25, 1978

Q. How do you find Christ in others?

A. Mainly through serving them. What I feel very strongly about is everyone is created in the image and likeness of God, and I must find the goodness of God in every person I serve. The Church is not a building — it's the people. They are a gift to me, the parish, and our church.

Diocese



Father James "Jim" McGhee
Parish: St. Elizabeth Ann Seton, Keller

Ordination: April 1, 1995

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

A. I would love to be able, like a good papa, to see all the capabilities of my spiritual children to be actualized. If a father has some children with disabilities and some without, he still wants each one of them to achieve their potential. In the 1,001 activities of the family, even hanging out together, you help them on their way. They become so unself-centered — ego wise — that they become free to receive the intensity and joy that God wants to pour into the lives of each one of us. And in the process of being that, and doing that, the priest is helped on his way too. There is no food any sweeter than that — to see that beginning to happen — to see the lights come on. This is one of the hungers of a number of priests I have known over the years both back in the Episcopal Church and the Catholic Church. When you see this joy and delight come on, all the possibilities come onto the radar. People become curious and really get to know the Catholic Faith. And I'm talking about the word "know" in the Biblical, Hebrew sense like in Genesis where it says that Adam "knew" Eve. Adam "knew" Eve, not just in the intellectual sense that most people use that word, but it says that Adam "knew" Eve and she conceived and bore a child. Life comes from it. It's that kind of a knowing relationship that faith becomes real. It becomes powerful. It becomes tangible. We, as priests, hunger and thirst for that for the people God is calling us to serve.



Father John Stasiowski
Parish: St. Philip the Apostle, Lewisville

Ordination: May 22, 1965
Incardination: October 11, 1994

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

A. I want to see them happy in the vocation they've chosen — happy, content, and energized in their family. And as their families grow, I want them to see they are supported by the Church both by the lay ministry and the priests. Hopefully, they will be eager to give their children to the ministry of the Church or the lay ministry. Giving their child is an act of thanksgiving of what the Church has done for them.



Father Mathew Kavipurayidam, TOR

Parish: St. Catherine of Siena, Carrollton

Ordination: October 18, 1975

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

A. The Eucharist plays a major role in my life. I celebrate the Eucharist every day. What I celebrate is the sacrifice of Jesus — his way of giving himself to the world. I have to see that in my own life as well. I am giving myself to others. As a priest, I live that out every day when I celebrate the Mass. It is a reality beyond the ritual. It's Jesus dying for us all over again.



"The Lord hath sworn, and he will not repent: Thou art a priest forever according to the order of Melchizedek."

Psalm 110:4



Father Mark Hoa Tien Le, CMC

Parish: Christ The King, Fort Worth

Ordination: 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 Louis Pham Ha, CMC

Parish: Christ the King, Fort Worth

Ordained: June 4, 1994

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

A. I witness the sacrifices of my parishioners. Their deep relationship with God through attending daily Mass and receiving the sacraments. Also, their time, labor, and money serves the parish in many aspects. Their sacrifices become lessons for me to learn and imitate.



Editor's Note: Fathers Mark Hoa Tien Le and Louis Pham Ha minister in the East Central Deanery. They were incorrectly identified in the last issue of the *North Texas Catholic*. We apologize for any confusion this may have caused.



Father Jacob Alvares, SAC

Parish: St. Francis Assisi, Grapevine

Ordination: April 29, 1997

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

A. Mother Teresa of Calcutta would admonish the priest by saying, "Priest of God, celebrate this Mass as if it is your first Mass, your last Mass, and your only Mass." So for me, celebrating [the] Holy Eucharist is one of the best and most satisfying spiritual exercises by thinking that it is the first, last, and the only Mass. Moreover, the Eucharist gives me the strength to develop a deeper dimension of my ministry and spirituality. It enables me to have a deep and direct Communion with Christ. Therefore, as priest, I am truly grateful to God for my priestly and religious vocation.



Father Tom Kennedy

Parishes: Holy Angels, Clifton and Our Lady of Guadalupe, Morgan

Ordination: July 7, 2007

Q. How do you nourish your relationship with God?

A. Part of the nourishment comes from service of God's people in the parish either in times of crises or in times of joy. In the priesthood, we enter with the people into those moments of life and death. It continues to show that God loves me because He trusts me with these moments. A deep and fervent prayer life is also necessary.

Editor's Note: Fr. Kennedy is included in this section because he was assigned at St. Michael Church in Bedford in the Northeast Deanery when the *North Texas Catholic* featured the South Deanery several months ago, where he currently serves.



Relics of St. John Vianney, patron of priests, were present at the opening Mass of the 127th Supreme Convention of the Knights of Columbus, celebrated in Phoenix Aug. 4, 2009. The Mass took place on the 150th anniversary of Vianney's death and highlighted the Year for Priests. (CNS photo/courtesy Knights of Columbus)

VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

May you never forget what is worth remembering ♦♦♦

By Mary Regina Morrell

Throughout the years living with an Irish father, I had the chance to hear many an Irish blessing. He was fond of using them for little lessons, and would often repeat, over a cup of hot tea and a warm piece of apple pie, “May you never forget what is worth remembering, nor ever remember what is best forgotten.”

For a storyteller like my father, even the simplest memories, like finding a robin’s nest in a plastic Chinese lantern, were worth storing for the future. Life, after all, was beautiful and worth remembering.

Over time, this particular Irish blessing began to take on new meaning for me, especially when I began to visit patients who were spending their dying days in a nursing home.

It was here that I learned the often repeated lesson that life can be as difficult as it is beautiful.

We learn, during our earthly journey, that there exist many crosses of various sizes, some heavier than others, and any one or more of them could be, will be, ours.

But there is one cross that is certainly among the heaviest of all — believing that we are forgotten.

As a catechist, I sometimes saw the fear of that belief in the faces of students waiting for parents who were late picking them up. Often a young child would cry inconsolably, believing their parent had left them behind. But I experienced it most profoundly with a homebound friend — aged, infirm, fearful, lonely; a beautiful child of God left behind by family and friends.

On a particularly bad day she called to talk, and her words will never leave my heart: “This is not living,” she said. “And if it is, I would rather die.”

She was living a forgotten life; one that was acutely empty and painful. For her, as for anyone who suffers from such loneliness, the pain is made worse, not simply by the absence of human love but more so by what that represents.

When we have been forgotten by family and friends alike, it is not hard to believe that God has forgotten us, too.

Rabbi Abraham Joshua Heschel wrote powerfully of that experience: “*There is no human misery more strongly felt than the state of being forsaken by God. Nothing is so terrible as rejection by Him. It is a horror to live deserted by God and effaced from his mind.*” His words bring to mind the pleading, pain-filled words of Christ as he hung dying on



He would often repeat, over a cup of hot tea and a warm piece of apple pie, “May you never forget what is worth remembering, nor ever remember what is best forgotten.”

the cross, “My God, my God, why have you forsaken me?”

How often have we felt the need to speak the same words? How often and how deeply does the wound of loneliness rupture our hearts? In these moments of pain, it is easy to believe that God has lost sight of what we believe to be our insignificant lives, but Heschel would not agree.

This deeply spiritual and prayerful man of God wrote of “Divine pathos,” the grief and suffering of God with God’s children and God’s creation when they are in pain. Anyone who has ever loved knows that this kind of suffering can only flow from love, for without love there can be no grief. The deeper the love, the more profound the grief.

It is comforting to believe that God knows our pain, feels our pain and holds our hearts and souls in the passionate embrace of divine love. It is from such an embrace that we are able to renew our strength and overcome our loneliness, if only long enough to be God “with flesh on” for people like my dear, lonely friend.

Even in the midst of our own pain, and sometimes because of it, we are all called to put God’s love into life because every life is worth remembering.

How well we do that is up to us, but “forgotten” should never be the last feeling to fill anyone’s heart.

Mary Regina Morrell and her husband are the parents of six adult sons and live in Colonia, New Jersey. To read more about her work, her blog is available at wellspringcommunications.typepad.com/god-talk-and-tea.

Some experts can't read

They say Christianity is what WE say it is

By David Mills

You can’t always believe the experts, especially when they’re on television testifying to the latest discovery that proves Christianity isn’t what we think it is. I thought of this while flipping through my files and coming across an interview with the scholar Elaine Pagels, titled *Gospel According to Judas*.

That story is dead, as far as the major media are concerned, but I bring it up in anticipation of the next such story. And there will be a next one. There will be a next one because the real meaning of “Christianity isn’t what we think it is” is “And so it ought to be something else, something we like a lot better.”

Pagels is a professor at Princeton, famous for a book called *The Gnostic Gospels*, which claimed that a bunch of very odd books the Church had rejected at the beginning and ignored ever since gave us the real inside story of how Christianity got started and what it really meant. The Gnostic version is a lot looser than the official version in every way, so you can see why it appeals to so many people. It’s the “something else” they think Christianity ought to be.

As I say, you can’t always trust the experts, especially when they show you they can’t read. Pagels explains that Judas “has become the symbol of treachery and betrayal.” Well, yeah, you and I think. You betray the Son of God, history is probably going to think badly of you.

But, she says, “once you start to look at the gospels one by one, you realize that followers of Jesus were trying to understand what had happened after he was arrested and killed.” She explains this: “The earliest gospel, Mark, says Judas handed him over, but it doesn’t give any motive at all. The people who wrote after Mark — Matthew’s and Luke’s Gospels — apparently felt that what was wrong with the Gospel of Mark was that there was no motive.

Notice, by the way, how many doubtful assertions she slips in with that little word “apparently.” We have, as it happens, absolutely no reason to believe that the apostles felt any such thing.

Professor Pagels continues: “So Matthew adds a motive. Matthew says Judas went to the chief priests who were Jesus’ enemies, and said, ‘What will you give me if I hand him over to you?’ And they agree on a certain sum of money. So in Matthew’s view, the motive was greed. In Luke’s gospel,

The Gnostic version is a lot looser than the official version in every way, so you can see why it appeals to so many people. It’s the “something else” they think Christianity ought to be.

it’s entirely different. It says the power of evil took over Judas. Satan entered into him.”

The point, I think, is to undermine the traditional story by showing that the sources themselves disagree. If Matthew, Mark, and Luke disagree, they can’t be trusted to give us the real story about Judas. One of them has to be wrong, and if at least one Gospel is wrong, perhaps the *Gospel of Judas* or some other ancient writing actually gives us the true story.

This is really very dim. Remarkably dim. Dim beyond belief.

Dim, I mean, simply as a reading of the story the Gospels tell us. A man betrays a close friend and sends him to an excruciatingly painful death, for money. He does what the crudest morality of the playground (“No squealing!”) treats almost as the unforgivable sin. It’s devilish.

To say of someone like Judas that “he was a greedy swine” and “he did the devil’s work” are just two different ways of describing the same event. Matthew chose one, Luke chose the other.

You might do the same thing. You might say of a man who left a loving wife and family for a younger woman that he wanted to get Miss Lollipop into bed. A friend might say that he lost his mind. You’d both be describing the same action, and you’d both be right.

But Pagels decides that these descriptions are “entirely different.” Entirely different. And then she claims that this difference proves the Gospel writers made up the story and each chose the one he liked best. Which frees us to choose the story we like best.

And all this based upon the dimmest misreading of a fairly simple story. As I say, you can’t always believe the experts.

David Mills is deputy editor of FIRST THINGS and author of DISCOVERING MARY. He can be reached at catholicsense@gmail.com. For more on Pagels, see Fr. Paul Mankowski’s “The Pagels Imposture” (<http://www.catholicculture.org/news/features/index.cfm?recnum=43736>).

VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

If all the world is a stage wouldn't it be nice if programs listed the characters

By Kathy Cribari Hamer

It was his night to vacuum our floors at work, and the man, whose name I do not know, was busy in the hallway. My role was to simply acknowledge him and pass by, but that night he called out to me, "I won't be here next week."

"Oh, why?" I smiled, hesitating, getting ready to pass him by — (that was my role) — and he said, "It's my birthday." So I stopped and faced him. "Great! Happy birthday!"

He was a simple guy, one who was solely committed to tasks at hand. That night those included vacuuming scheduled floors, moving the cord out of the path of hallway passers-by, and greeting me.

He propped both hands on the vacuum cleaner handle, leaned forward, and announced, "I am 55 years old!" He said this with pure happiness, and a firm, childlike belief that every advancing year was cause for a party.

"You don't look 55," I said, and he continued smiling, as though he had not heard my comment.

This man, whose name I did not know, seemed not to share our universal wish to be younger, or at least appear younger, so he was oblivious to my observation. "I am 55 years old," he gleamed, "and I won't be here next week, because it's my birthday!"

In spite of our distinctly different views on aging, we apparently shared the universal wish for time off.

I was fascinated with this man, whose name I did not know, because he was innocent, and so happy with little, even though most of us are not even completely happy with lots.

Some of my students are uncomfortable when they encounter this individual, but I am not. Although I do not know his name, I recognize his spirit completely. He is an angel, perhaps even a saint; most certainly a child of God, whose presence here is a privilege — to us, not to him.

In life, I wish we were furnished with a program and a cast of characters. If that custom were in place, my students and I would already have known this man's name, and perhaps have befriended him.

With a cast of characters there would be benefits that range from simplistic to sublime.

When we meet people in grocery store parking lots, we would already know where their characters entered our story and what other characters, like children or mutual friends, they brought with them.

When encountered, we would remember those characters, including how we knew them, whom were they connected to. We could find out, "Do they work where

In life, I wish we were furnished with a program and a cast of characters. If that custom were in place, my students and I would already have known this man's name, and perhaps have befriended him.

we work? Do they pray where we pray?"

Even better, we could read and understand a complex explanation of everyone. Concerning the man whose name I do not know, I would be able to understand what he brings to our lives. Is he a saint? Is he an angel? Or just a man, unnamed, with the capability of enriching us during his vacuuming visits?

A cast of characters would be invaluable as we shuffle through life and its extraordinarily uplifting, sometimes heart-breaking times.

I met my friend Rose randomly by seeing her at diocesan events where she took dozens of photographs. My camera and I were always working, but my new friend Rose (whose name I did not yet know) brought a camera everywhere too, and she had no real reason for doing so — she just liked to make people happy.

Once in awhile I would receive an envelope of photos, mailed from Rosie, and by occasional, random interactions I went on to learn more and more about her.

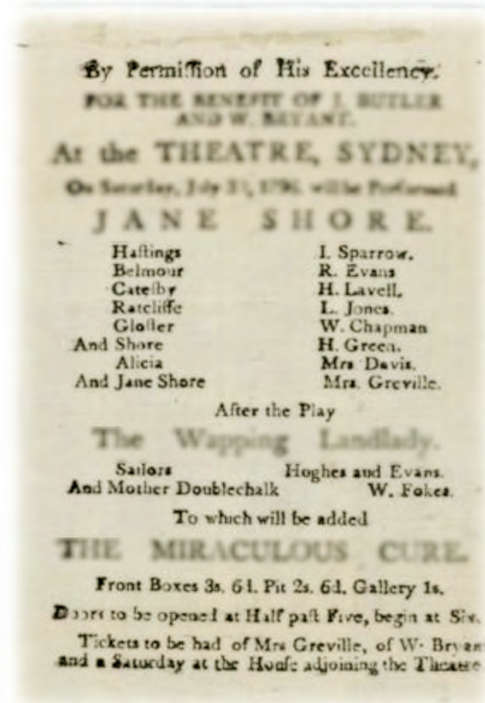
With a cast of characters I might have earlier read of Rose's good nature, her Northside Fort Worth roots, and our mutual friends, one of whom was my hero, mother figure, and role-model, Kathleen Thompson.

It was because of that connection that I recently found myself standing next to Rose at something I had dreaded — Kathleen's funeral. Rose was snapping photos; while I filmed the last event in the life of someone I had dearly loved.

On my tape you can hear the quiet of the cemetery, where the slow breeze is the only sound under whispers, and then you hear the voice of Father Tim Thompson, Kathleen's son.

And this part fascinates me.

At his mother's and father's funeral Masses, celebrated five weeks apart, Fr. Tim



prayed for them by name, during the opening prayer, the Eucharistic prayers, and the prayers of farewell. In each case, he placed his parents in the Lord's hands, as he would have done with any other soul he commended to eternal life.

But these two times were different. For each of his parents, Guy and Kathleen, Fr. Tim used a descriptive phrase he had never used before and never would use again. "Father all powerful God, we pray for my father, Guy..." he said, at his father's funeral Mass.

For his mother, Fr. Tim prayed this: "Your servant, my mother, Kathleen suffered greatly... we beg you to give rest to Mom... and grant her life and peace.

At Kathleen's funeral, every time Fr. Tim used the tiny, endearing word "Mom," I understood the reality of our identifications in the eyes of this world, and the ears of our Lord Jesus Christ.

Whenever he softly incorporated "Mom" into the liturgical prayers, he connected the heaven we reach for with the earth we inhabit, and he reminded us we are all connected with God in ways even a single word can convey.

Most of us are not necessarily saints on earth, and if we were listed in a cast of characters, few of us would ever be known as angels.

But each and every one of us — Rose, Kathleen, and even the vacuum cleaner man, whose name I do not know — is intimately titled and remembered.

We are named and listed on earth, for now. And in heaven, in the heart of God, for always.

Kathy Cribari Hamer is an award winning family life columnist for the NORTH TEXAS CATHOLIC and a number of other Catholic diocesan newspapers.

Justice and self interest converge on immigration

By Jeff Hensley
Editor, North Texas Catholic

All the emphasis on our treatment of immigrants without papers in our country seems to be argued from the point of view of it being "the right thing to do," the just thing to do.

And I have no problem with that being *one* of the arguments, one of the *main* arguments, in favor of some form of legalization process for those among us who lack authorization to be here.

Remove them from Texas and California fields, and the produce rots in place. It's inherently in our interest to have folks here working, and it is in our interest to treat them well, so they will be motivated to continue doing work that no one else really wants to do.

For them, it's a foot on the rung of a ladder. For us, it's goods produced and wages paid into our economy. To a degree, paying folks for sweaty labor and then treating them badly is not just unjust, but bad manners.

But all that aside, we really should be taking good care of our immigrants because we need them to pay into the Social Security system.

And not just temporarily, but for the next few generations. We need for them to do well, for their children to be healthy and well educated.

With the abortion of 50 million unborn children over the last 37 years, we created a huge hole in our ability to pay for the Social Security system and Medicare.

At the same time, medicine was lengthening the lifetimes of the elderly far beyond anything envisioned when Social Security was implemented, we've been reducing the number of young people paying into the system.

That's the unstated part of all the fuss over the survival of Social Security, and it's unstated because the folks who will be wanting — figuratively and literally — to pull the plug on medical and safety net benefits for the elderly, are the same people who brought us abortion. And no one wants to point their fingers at themselves.

Catechesis

Confirmation, our own 'personal Pentecost'

By Lucas Pollice

As we continue our *Why Catholic?* journey through the sacraments, we will now explore the sacrament of Confirmation. Confirmation seals or "confirms" us in the grace and power of the Holy Spirit and commissions us to go out into the world to be the witnesses of Christ to all the nations. It is very closely united to Baptism because it completes and confirms all that we received through Baptism and the power of the Holy Spirit is given to us in superabundance through Confirmation.

Thus, Confirmation is our own "personal Pentecost," in which the Holy Spirit descends upon us, fills us with an overflowing presence of his gifts, and calls us forth to evangelization and service in the building of the Kingdom of God.

SCRIPTURAL FOUNDATION

Confirmation as a separate sacrament of the outpouring of the Holy Spirit is seen clearly in the ministry of the apostles in the Acts of the Apostles:

Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the Holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. Then they laid hands on them and they received the Holy Spirit.

Acts 8:14-17

Notice in this passage that Confirmation is a separate sacrament from Baptism in that those disciples in Samaria had already been baptized. However, the Holy Spirit had not yet fallen upon them, so Peter and John went to them and laid hands upon them so they would receive the Holy Spirit.

Calling down the Holy Spirit upon those who have been baptized is a separate sacramental action. This is why Confirmation is called the "sacrament of the Holy Spirit" because it is through this powerful sacrament that one is sealed with his gifts and power.

In Baptism we are conformed to Christ, and in Confirmation we are marked with the seal of the Holy Spirit. When the Father looks upon us He sees the image of his Son and the seal of the Spirit. *Confirmation completes our union with the life and mystery of the Holy Trinity.* We belong totally and unconditionally to the Triune God!

THE EFFECTS OF CONFIRMATION

As we said earlier, Confirmation completes or confirms baptismal grace. That is, everything that is given to us in Baptism is now given to us in superabundance



A young man receives the sacrament of confirmation from Pope Benedict XVI during the final Mass of World Youth Day July 20, 2008 in Sydney, Australia.

(CNS photo/World Youth Day 2008)

through the outpouring of the Holy Spirit. In Baptism we are filled with the Holy Spirit and become sons and daughters of God by becoming intimately united to Him. In Confirmation, the presence and power of the Holy Spirit is now overflowing within our souls. Thus, our union with Christ is also strengthened, and through the power and grace of the Holy Spirit we are called forth to witness Christ to the world.

Confirmation is our own personal Pentecost in which the Holy Spirit overshadows us with his presence, power, and gifts, so that like the Apostles we may burst out of the upper room and proclaim the Gospel from the rooftops. This is the very heart of this sacrament. We are sealed with the gifts of the Holy Spirit: the gifts of wisdom, knowledge, understanding, counsel, fortitude, piety, and awe so that we may become the witnesses of Christ spreading the Gospel to the very ends of the earth and building up the Kingdom of God.

But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.

Acts 1:8

Through our own Confirmation, each of us is called by the power of that same Spirit to bring the Gospel to the very ends of the earth. For us that may not be another country or a far away land. For us that may be our own families, the workplace, school, the political process, friends and acquaintances, or the person sitting next to us on a flight. We are called to witness the Gospel of Christ in every place we go. Sometimes it is through what we say, sometimes through what we do. Sometimes we witness by just being faithful to our calling. Confirmation calls us out of ourselves, out of our own upper room, to be the apostles in our day and age. Never underestimate the great things God can do through us even in the little ways we are faithful. When we are confirmed, we accept Christ's challenge to be his witness to the

whole world. But we are not to be afraid because we are given the grace and power of the Holy Spirit to guide us and strengthen us as we journey in faith working to consecrate the world to God through Christ.

Like Baptism, Confirmation also imprints a permanent mark or seal upon the soul as forever bearing the presence and power of the Holy Spirit. In Baptism our soul was shaped or conformed to Christ forever, and in Confirmation, our soul forever bears the mark of the power of the Holy Spirit. This mark of the Spirit clothes us with power and enables us to walk forever in the grace and consolation of the divine helper, the Holy Spirit. Thus, Confirmation completes the image of the Trinity within us. Not only is our initiation into the Church completed, but our initiation into the intimate life of the Holy Trinity is also completed. We go forth forever as children of the Father conformed to the Son and sealed with the Spirit.

THE SIGNS OF THE SACRAMENT OF CONFIRMATION

There are two powerful signs of the sacrament of Confirmation, both signifying and communicating the power and presence of the Holy Spirit.

During the celebration of Confirmation the bishop extends his hands over the people that are to be confirmed as he says the prayer (*epiclesis*) calling down the power of the Holy Spirit, specifically calling upon the outpouring of the seven gifts of the Holy Spirit which is at the heart of the sacrament:

All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit you freed Your sons and daughters from sin and gave them new life. Send Your Holy Spirit upon them to be their helper and guide. Give them the Spirit of Wisdom and Understanding, the Spirit of Right Judgment and Courage, the Spirit of Knowledge and Reverence. Fill them with the Spirit of Wonder and Awe in Your presence. We ask this through Christ our Lord.

Amen.

Immediately following the laying on of hands, the essential rite of Confirmation, is the second sign, the anointing, or sealing, with sacred chrism on the forehead. Sacred chrism is one of the three oils used in the sacramental life and it has as its characteristic a consecrating power. That is, the anointing with chrism consecrates or sets aside a person or place as belonging to God forever. Infants who are baptized are anointed with chrism as being united to Christ forever. A man who is ordained a priest or bishop is anointed with chrism as being consecrated and conformed to Christ the High Priest forever. When a new church building is built, the bishop anoints the altar and walls to consecrate it as belonging to God as a place of worship. In Confirmation, one is anointed with the sacred chrism as being consecrated or sealed forever in the power and presence of the Holy Spirit. This anointing literally is the Father clothing his chosen son or daughter with the power of the Holy Spirit and at the same time commissioning him or her to be Christ's witness to the ends of the earth. Thus, the anointing with chrism is both an act of consecration and an act of commissioning. St. Ambrose speaks powerfully of this anointing received in Confirmation:

Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God's presence. Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your hearts.

Therefore, the graces begun in us at Baptism reach their fullness through the sacrament of Confirmation and following the example of the apostles at Pentecost, we are called to go out and be a witness to the world. The fire of the Holy Spirit burning within us is now to shine forth to all so that we may use the gifts God has given us, each in our own way, to build the Kingdom of God.



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

Features

Love is a distance race without a finish line (but there are winners)

By Jeff Hedglen

I am in the middle of a “nine weeks to a 5-K run/walk” program. I started out doing a lot of walking and a little running. As the weeks progress, I will start to run more and walk less. The goal is to be able to run for 3.1 miles by Thanksgiving Day, so I can run the Turkey Trot.

Week one was a breeze. I thought, this is so easy I could probably run the 5K now. Then a terrible thing happened: week two! When the running part became longer than a minute, my confidence crumbled, and I began to wonder if I might need to shift my goal from a 5K to a daily bowl of Special K.

But I am sticking with it! It is often very hard, and I have to push myself to finish some of the training days. So far I have not had too much physical discomfort. A little soreness here and there, but by and large my 18 months of working out with a personal trainer has gotten me ready for this next challenge.

It really is the mental part that is the hardest. My body can handle what I am asking of it, but sometimes my mind is screaming at me: “Dude! Stop! No one is looking; just quit.” I’ll admit there have been times when I have listened. I know when I do this, the only one I am cheating is me. I am the one lacing up the tennis shoes. I am the one who is trying to get healthy. I am the one who wants to run the Turkey Trot.

So why do I sometimes give in and quit? Of the myriad of reasons, one that comes to mind is that this running thing is not as easy as I thought. I watch little kids run around the neighborhood like they are floating on air and think — that doesn’t look too hard. Another reason I sometimes falter in

my conviction is that when “the going gets tough, the weak sit down.” I wish I was the “tough” that gets going in the typical finish of that phrase, but I am so out of practice, it is hard to be the tough one.

All this time on the road walking and running has given me plenty of time to think. When I run or exercise, my mind tends to wander. One day as I was running, I began to contemplate the title of my running program: “nine weeks to a 5K.” For a moment my mind wandered to an old commercial with a kid licking a Tootsie Pop asking how many licks it takes to get to the Tootsie Roll center of the Tootsie Pop? Then my mind settled on another thought: if there are nine weeks to a 5K, how many are there to heaven?

This last thought got me thinking about a study I’ve been doing with a young adult group on Benedict XVI’s first encyclical “God is Love.” Paragraph 17 speaks of our relationship with God in the terms of something that develops

It really is the mental part that is the hardest.

over a lifetime. He says that our love relationship with God “is always open-ended; love is never ‘finished’ and complete; throughout life, it changes and matures”

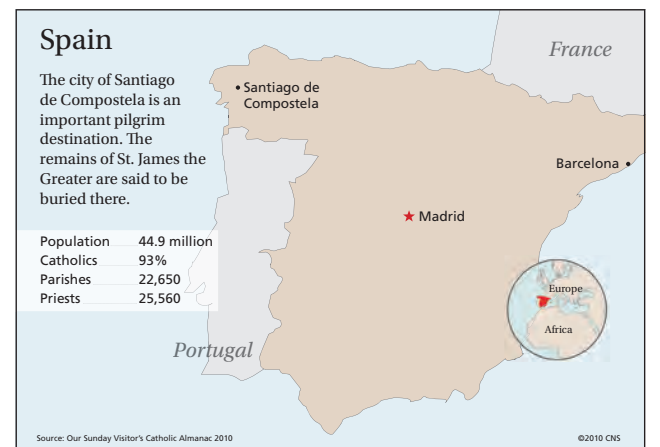
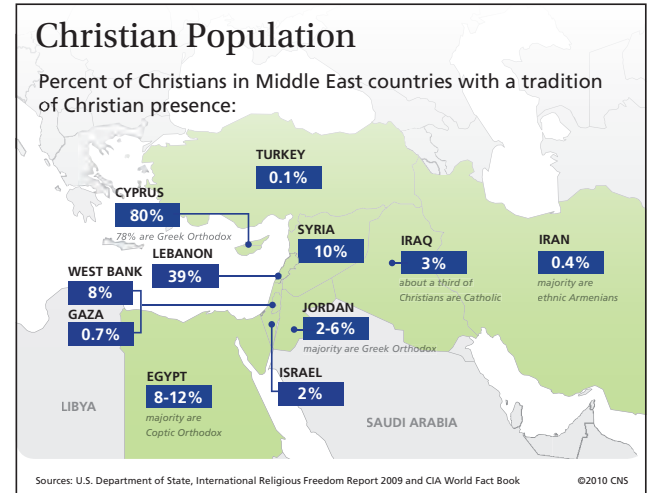
He goes on to say that “In the gradual unfolding of this encounter, it is clearly revealed that love is not merely a sentiment. Sentiments come and go. A sentiment can be a marvelous first spark, but it is not the fullness of love.” Thus our relationship with God is something that unfolds throughout life until we encounter the fullness of God’s love in heaven.

Wherever and whenever we start this journey of love with God, we all have the same destination. There is a long way to go, but each step is a success. Benedict says each of these steps revolves around loving God and our neighbor. Love of God and love of neighbor are like my left and right foot. It is only in putting one foot in front of the other, over and over again, that we will cross the finish line victorious!

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.



(CNS photo/Tom Lorsche) Tom Lorsche, former director of Catholic News Service, captures the last rays of the sun glancing off boats resting in the foreground as a sunset decorates a cove on Maryland’s Eastern Shore at the edge of Chesapeake Bay.



Cross-Words

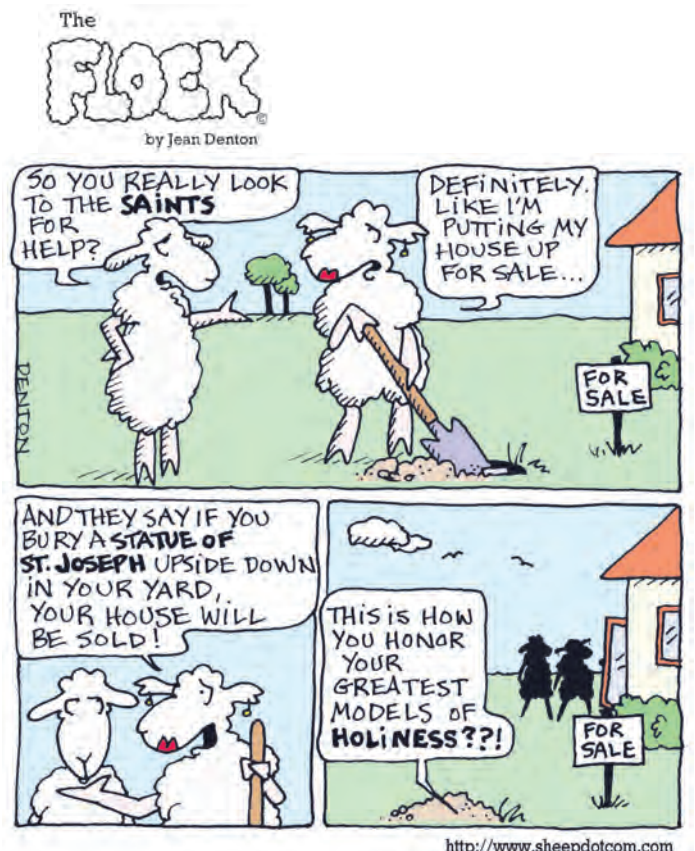
By Mark Simeroth

Across & Down:

1. The Greater or the Less
2. Benefit
3. Sweet red fruit
4. Number of beatitudes
5. Indolence

1	2	3	4	5
2				
3				
4				
5				

Umbert the Unborn by Gary Cangemi



Kimbell acquisition shows Jesus' love reaches



BEYOND BOUNDARIES

By *Nora Hamerman*
Correspondent

BEYOND BOUNDARIES

The Gospel of John tells a story of Christ reaching beyond the limits of social convention and ethnic identity to spread the promise of salvation to all humankind. It is the episode of the Samaritan Woman at the Well, and it is told compellingly by Guercino, a major seventeenth century Italian artist, in a previously unknown picture recently acquired by Fort Worth's Kimbell Art Museum.

The pictorial "sermon" of this lushly painted canvas, dating from around 1619-20, still resonates today. The always-timely challenge was how to live at peace in a world of differing, even antagonistic religious practices and beliefs. Our Lord needs a willing human partner for evangelization — in this case a despised woman from a despised nation.

The Samaritan Woman was the lifelong model for one of the great Church reformers who had lived shortly before Guercino painted the Kimbell's picture, Teresa of Avila (1515-1582). St. Teresa's favorite aid to focus on Christ had been a painting of the Samaritan Woman that hung in her childhood home. She wrote in her autobiography, "I used to pray much to our Lord for that living water; and I had always a picture of it, representing our Lord at the well, with this inscription, 'Lord, give me water.'"

It is no coincidence that Teresa was the only woman among four great reforming saints canonized in 1622 by Pope Gregory XV, who might have been the one who commissioned this picture while he was Cardinal Alessandro Ludovisi, the papal legate and Guercino's major patron in Bologna. Bologna was the northern Italian city considered second only to Rome as a stronghold of the Catholic

Church. When Ludovisi was elected pope in 1621, he invited Guercino to Rome, where the talented 30-year-old played a key role in launching the Baroque style in art.

The Gospel Story

According to John 4:5-42, Jesus needed to get to Galilee from Judea, and the shortest path was through Samaria. Most Jews went far out of their way to skirt Samaria. They considered the Samaritans filthy idolaters, a breakaway sect that shared belief in the Jewish law and hoped for a Messiah, but practiced animal worship and had their own temple far from Jerusalem.

Wearied, Jesus stops at the well of the patriarch Jacob, while the disciples go grocery shopping in the town of Sichar. A woman comes to draw from the well, and Jesus asks her for water.

Normally, a devout Jewish man would not have been seen talking publicly with a woman, even from his own family, let alone a Samaritan. (And to compound things, as we will learn, this was a woman of dubious repute.) No wonder the disciples, returning from town, were dumbfounded.

Psychological close-up

Giovanni Francesco Barbieri, nicknamed Guercino ("squinty-eyed"), was at the peak of his expressive powers when he painted this picture. While other artists had dwelt on the theatrical aspects of the story, Guercino cut his figures to half-length and spotlighted them against a lush landscape, inviting us to listen in — unobserved — on the intimate dialogue.

Jesus is speaking, and his right hand gestures with fingers extended for emphasis, while his left hand points down toward the well: "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water."

The viewer will note that Christ's face is fully lit, while the woman's profile is in shade, for she does not yet understand. "Sir, you do not even have a bucket, and the cistern is deep: where then can you get this living water? Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?"

Jesus is speaking, and his right hand gestures with fingers extended for emphasis, while his left hand points down toward the well: "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water."

Living Water

Her right hand fingers the ropes by which she was about to lower her jug, while her left moves receptively toward the Savior's words. "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life."

In St. John's account, Jesus reveals that he knows all about her — that she has had five husbands, and is living with a man to whom she is not married. The Samaritan will leave behind her water jar and run to the village to tell everyone that she has met someone who might be the Messiah. She persuades the Savior to remain two days in the village, and becomes an instrument for her people's salvation.

Era of Reform

No one understood better than Guercino's patron, Pope Gregory XV, the challenge of neutralizing the adversary, and no one appreciated more the role of heroic Catholic reformers of the sixteenth century in meeting it. He was the first pope to have been educated by the Society of Jesus (Jesuits) founded by one of those reformers, Ignatius of Loyola.

The papacy was shaping a new foreign policy to deal with formerly Catholic portions of Europe that were now Protestant-ruled, including England, the northern Netherlands, and many parts of Germany. Pope Gregory XV negotiated for better treatment of Catholics in England.

But while accepting the diplomatic reality of Protestant rule, the pope did not forget about evangelization. In 1622 he canonized two Jesuits, Ignatius Loyola and Francis Xavier (the greatest missionary since the apostle Paul); the exuberant Philip Neri, who brought the outcasts of Rome into his Oratorio; and the Spanish Carmelite reformer, Teresa of Avila.

St. Teresa said that she had a "poor imagination" and that pictures were crucial to helping her to grasp the Gospel message. In her first new foundation, the Convent of St. Joseph, Teresa built a well named "Fountain of the Samaritan Woman," and paid an artist to make another picture of the episode for her nuns.

The Kimbell Art Museum at 3333 Camp Bowie Boulevard is open Tuesday, Wednesday, Thursday and Saturday 10-5, Friday 12-8, and Sunday 12-5. Admission to the permanent collection is always free.

CREDIT FOR PICTURE:

Guercino (Giovanni Francesco Barbieri)
Italian, 1591–1666

Christ and the Woman of Samaria, c. 1619–20
Oil on canvas, 38 1/4 x 49 1/8 in. (97.2 x 124.8 cm)
Collection of the Kimbell Art Museum, Fort Worth,
acquired in 2010 in memory of Edmund P. Pillsbury,
director of the Kimbell Art Museum, 1980–1998



Courtesy of O'Connor Architecture & Interior Design, Ltd.

An artist's rendition of the aerial view of the planned St. Patrick Cathedral Parish Center. The new design is meant to slow traffic on Throckmorton Street and make the area more pedestrian-friendly.

Doing its part for the revitalization of Downtown Fort Worth, the diocese and St. Patrick Cathedral break ground for a new multi-purpose parish center 14 years in the making, to mark the

Catholic Presence in Downtown

By Kathy Cribari Hamer
Correspondent



Courtesy of O'Connor Architecture & Interior Design, Ltd.

An artist's rendition of where the planned multi-purpose parish center would appear on a map of downtown Fort Worth.

The 118-year-old St. Patrick Cathedral, whose native limestone façade once faced the infamous Hell's Half-Acre, is now a brilliant factor in the revitalization of downtown Fort Worth.

St. Patrick, with its proximity to the city's Sundance Square, as well as the Fort Worth Convention Center and the cultural district, is expanding its downtown footprint, with the construction of a new parish center.

At the groundbreaking July 17, then-Cathedral Rector Father Richard Flores commended the parish's effort to provide the structure, which will be located across 12th Street from the St. Ignatius Academy building. Bishop Kevin Vann expressed the diocese's happy anticipation of the new building and the expanded presence it will provide in the downtown area.

The construction effort dates back to 1996, according to Art Dickerson, who chaired both the capital campaign and building committees. "When we finished our campaign to restore the cathedral at that time, I had to have a master plan," he said. "In order to do that, we put things in order, and next on the list was to be the parish center." The building project is

expected to have a final cost of \$3,850,000, of which the parish raised \$2,562,000. The diocese will finance the difference.

The 28,000-square-foot building will be a true parish center, Dickerson said, with activities located on the main floor and pastoral offices on the second floor. A third floor, not yet planned for finishing, will be used for expansion. The building will have two entrances, one to the south and one to the southwest, he said.

Following the building's completion comes a phase-two project, when the parish, "through the generosity of parishioner Ruth Carter Stevenson and the Carter Foundation, will landscape a three-block area in trees and sidewalk." Dickerson said

(CONTINUED ON NEXT PAGE)

Catholic Presence = Downtown



Kathy Cribari Hamer

Bishop Kevin Vann and then cathedral rector Father Richard Flores break ground with other members of the St. Patrick community on the new parish center to be located across 12th Street.



Kathy Cribari Hamer

Art Dickerson, chair of both the capital campaign to raise funds for the center and the parish's building committee, describes all the work behind the new building. Standing to his right is Bishop Vann.

the plan includes slowing traffic by narrowing 12th Street and also squaring off the corner of 12th and Throckmorton, to line up with the parking garage across the street.

The building will have multiple uses, from routine parish activities that will take place there, to diocesan activities that would surely come. "What we envision is an expansion of our ministries in all directions," Dickerson said.

"I think the bishop will be happy when we ordain a priest in the cathedral and are able to walk to the parish center for a reception. That will be when we know the true value of the building."

"This growth is a symbol," said Kay Fialho, who has been the cathedral historian since the early 1980s. "There were not that many Catholics here in the beginning. We started out as a mission church, and now, 118 years after St. Patrick was dedicated, the way Catholicism has grown, and the way we have merged with the city of Fort Worth, is astounding."

"A few years ago, when Bishop Vann and I were on a trip to the Holy Land," Dickerson recalled, "we had an opportunity to talk about how important the cathedral was to our image in the downtown area."

"Since the Omni Hotel opened, we have an increasing number

of visitors, and we have an opportunity to welcome people and let them know where Catholicism is, and to let them leave with a good feeling, in a Catholic way."

"We recognize that with the revitalization, we are going to be a beauty spot in the downtown area," he said, "No question."

St. Patrick Parish began in 1876, Fialho said, when Bishop Claude Dubois of Galveston assigned Father Thomas Loughrey to Fort Worth as its first resident priest. A small frame parish church, St. Stanislaus, housed the parish until 1884. Then, Fr. Jean Marie Guyot was named pastor, and by 1888 the cornerstone for a new church had been placed, just a few feet north of St. Stanislaus. The Gothic revival structure was renamed St. Patrick by vote of the congregation.

"To look at it today, across from the new Omni Hotel and condos, and to see all of the revitalization," Fialho said, "shows the Catholic Church is really alive, and it's going to continue."

"This dramatic moment will never come again," Dickerson said. "We have to seize the moment. I hope every Catholic and every other religion will take notice — this can be the golden age of the cathedral. At least that's my hope."

"We will be a beauty spot," Dickerson said. "But to be a beauty spot and also a church is going to be quite something to look at."



Kathy Cribari Hamer

Bishop Vann and Ruth Carter Stevenson smile for a picture at the groundbreaking. Stevenson, a long-time parishioner and supporter of the cathedral, offered significant support for the capital campaign.

To look at [the cathedral] today, across from the new Omni Hotel and condos, and to see all of the revitalization shows the Catholic Church is really alive, and it's going to continue.

— Kay Fialho
St. Patrick Cathedral
historian

Courtesy of O'Connor Architecture & Interior Design, Ltd. ▶

RIGHT: An artist's rendition of the front of the planned parish center.



Word = Life

Readings Reflections

“It is my choice to die at the hands of men with the hope God gives of being raised up by him.”

— 2 Maccabees 7:14

November 7, Thirty-second Sunday in Ordinary Time. Cycle C. Readings:

- 1) 2 Maccabees 7:1-2, 9-14
Psalm 17:1, 5-6, 8, 15
- 2) 2 Thessalonians 2:16 to 3:5
Gospel) Luke 20:27-38

By Jeff Hedglen

Sarah was the valedictorian of her high school class and in that role she was to give a speech at graduation. She decided that her speech would center on a challenge to her classmates as they moved into the next phase of their lives to stand up for their convictions. One passage of her speech dealt with her personal conviction to live her life based on her relationship with Jesus Christ.

In preparation for the graduation ceremony, Sarah had to submit her speech to school officials for approval. The principal raised a strenuous objection to her using the name of Jesus in her speech at this public school graduation.

There was much back and forth with the school, the principal, this young woman, her parents, and the school board. The day of graduation came, and I was in the stands waiting to see what would happen.

Sarah gave her speech as she originally wrote it, using the name of Jesus, and as she finished the packed coliseum gave her a standing ovation — everyone, that is, except for the principal of the school.

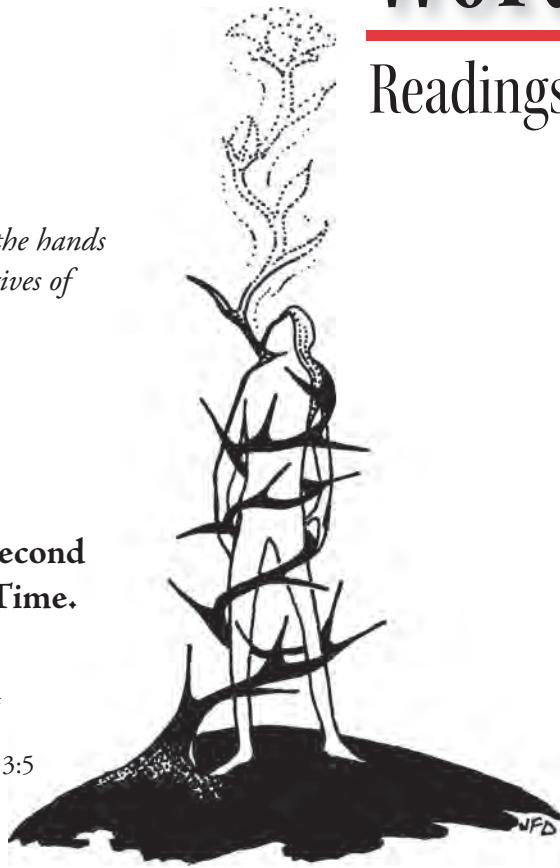
The irony of this story is that the principal actually did exactly what the speech challenged people to do, namely, stand up for their convictions. He thought it was wrong to use the name of Jesus in the public arena, and when everyone else stood to applaud, he remained true to his ideals and stayed seated.

Today's first reading tells part of the story of the Maccabees who lived at a time of great persecution of the Jewish church under the Seleucid empire. The Maccabees, too, stood for their convictions, and many of them died as a result.

In today's pluralistic and relativistic society we can easily fall into the trap described in the adage that if you stand for nothing you will fall for anything. The story from Maccabees and from Sarah's valedictory address calls us to another standard: stand for something, even if it costs you everything. Most of us will not face death as a result of our convictions, but that should not stop us from living them every day.

QUESTIONS:

Have you or someone you know ever had to stand up for their faith amid adverse conditions or persecution? What are some practices or standards in contemporary society that we as Jesus' followers should stand against?



“By your perseverance you will secure your lives.”

— Luke 21:19

November 14, Thirty-third Sunday of Ordinary Time. Cycle C. Readings:

- 1) Malachi 3:19-20a
Psalm 98:5-9
- 2) 2 Thessalonians 3:7-12
Gospel) Luke 21:5-19

By Sharon K. Perkins

“Wars and insurrections ... powerful earthquakes, famines and plagues.” Sound familiar? Jesus' words in this week's Gospel depict a scenario that could just as accurately describe many of the contemporary phenomena portrayed on our television screens and in our newspapers.

The destruction of the World Trade Center towers on Sept. 11, 2001, or the Haitian earthquake in January 2010, are but two examples of these kinds of events. And Hollywood films — I'm thinking of one I saw recently about the total destruction of the earth in 2012 — use fantastic special effects to illustrate these phenomena at their most extreme.

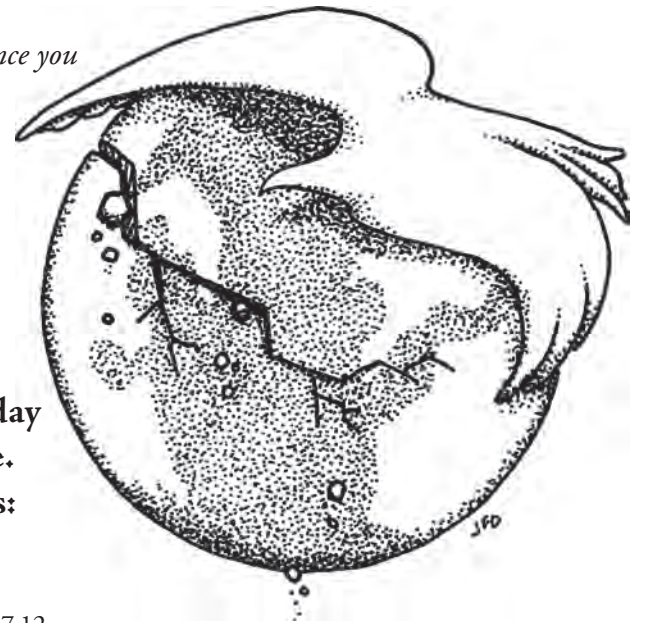
By connecting the Gospel with present-day news reports, some people perceive these events and natural disasters to be a warning that the biblical “day of the Lord” must be very near indeed. They focus on doomsday prophecies with emotions ranging from anticipation to fear to panic, yet overlook the biblical promise of the “sun of justice with its healing rays” to those who fear the name of the Lord. Jesus warns us not to be easily deceived by speculation but to seek the wisdom that comes from trusting in God.

Many Christians in the late first century had a similar problem. They expected the Lord to return any day. Based on this assumption, some even stopped working for their living and instead became “busybodies,” causing unrest in the community and setting a bad example. The second reading reminds them — and us — that followers of Jesus are to persevere in works of justice and peace, even when it is difficult or unpopular to do so.

The practice of peace and justice in our relationships and our daily occupations doesn't lend itself to Hollywood special effects. It's hard, often unglamorous, work that doesn't register on the Richter scale. But this — and not a major earthquake — is the unmistakable sign that the Lord has come.

QUESTIONS:

When disasters and unrest occur in the world, how do you usually respond to these reports? How do you engage in the daily practice of peace and justice?



Word = Life

Readings Reflections

“Jesus, remember me, when you come into your kingdom.”

— Luke 23:42b

November 21, Solemnity of Christ the King. Cycle C. Readings:

- 1) 2 Samuel 5:1-3
Psalm 122:1-5
- 2) Colossians 1:12-20
Gospel) Luke 23:35-43

By Jeff Hensley

In the Colossians reading, the apostle Paul attempts to capture the mystery of Jesus’ redemption. It is nowonder that he weaves a hymn of joy filled with so many seemingly incompatible combinations of the attributes of Jesus that we can hardly get our minds around them.

God the Father sends his beloved Son to us for our redemption. This Son, Jesus, was present before all that is, yet he is the firstborn of all creation. “In him,” Paul says, “were created all things in heaven and on earth, the visible and the invisible.”

From our modern perspective we know that means the entire universe, an uncountable myriad of galaxies of bewilderingly beautiful shape and extent. “He is before all things, and in him all things hold together,” Paul continues. “He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in all things he himself might be preeminent. For in him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of the cross.”

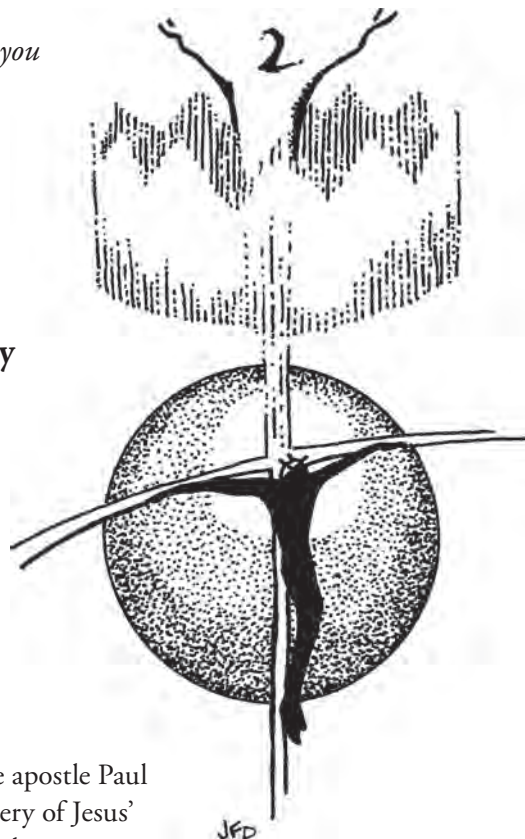
Is it any wonder that we celebrate this solemnity of Christ the King? That a book for writers of fiction made the bold statement that all good fiction has at its center a Christ-figure, someone who sacrifices himself for others or the greater good? That we honor saints and martyrs who imitate this creative sacrifice for us and for all?

Christ the creator, Christ the redeemer, Christ the king.

Yet how did humanity treat him when he was among us? Unlike David who, in the Samuel passage for this weekend, was made king of Israel (literally, “the God ruled”), we crucified him that he might in time become our ruler because God established him, through one more aspect of the mystery that is our redemption, as the head of the body, the church.

QUESTIONS:

In what specific ways can you respond to the love of God in Christ by serving others?



“Stay awake! For you do not know on which day your Lord will come.”

— Matthew 24:42

November 28, First Sunday of Advent. Cycle A. Readings:

- 1) Isaiah 2:1-5
Psalm 122:1-9
- 2) Romans 13:11-14
Gospel: Matthew 24:37-44

By Jean Denton

I wasn’t ready. Jesus passed right in front of me and I knew it. I knew it and I looked away.

This was the moment for which the Gospel for the first Sunday of Advent cautions us when it says, “Be prepared, for at an hour you do not expect, the Son of Man will come.”

It happened recently when I was on a subway. I heard a voice chanting. As it came closer I could make out the words repeated rhythmically and with a decided speech impediment: “Please help me. Won’t someone help me in any way? ... Please help me. Won’t someone help me in anyway?” The request came from the mouth of a black youth who slowly limped from one end of the subway car to the other, never pausing in his mantra. Without menace, he beseeched all 50 or so passengers for help. I silently wished he’d stop asking.

Among us was an older man in a clerical collar. But along with the rest of us, he stared at the floor. The car became quiet except for the youth’s repeated plea. Finally one rider looked at him and began answering his request in what became a lilting call and response: “Please help me — God will -- Won’t someone help me in any way? Please help me — God will...”

On the youth’s second pass through the car, the clergyman put a bill in his hand without looking up. The boy quieted and left the train at the next stop, quickly passing from sight in the crowd.

I am blessed to have studied the Scripture that asks when did we see Jesus hungry, a stranger or ill and to understand we encounter him in the broken and least among us. So I recognized him.

But in my self-consciousness and fear I retreated to what Paul described as “provision for the desires of the flesh” and failed to respond.

It was an unnerving recognition of my weakness and certainly a call to greater watchfulness. So I’m thankful for the season of Advent and its call to strengthen our faith and resolve to be ready at every coming of Christ.

QUESTIONS:

When have you realized you were unprepared for Christ’s appearance in your life? This Advent, how can you strengthen your faith to respond to needs that come before you?



A Call for compassion

How innovative, proactive solutions are helping solve the complex issue of homelessness

Story and Photos by Juan Guajardo / Correspondent



Patrick Murphy poses for a picture at Catholic Charities. Murphy was homeless for about 30 years until Rosa Dominguez helped him get into housing recently. He had just signed his first lease for an apartment.

As they were proceeding on their journey someone said to him, "I will follow you wherever you go." Jesus answered him, "Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head."

— Luke 9:57-58

Upon returning to the U.S. in 1975 after serving in the Vietnam War as part of a special operations unit, Patrick Murphy was met by a difficult reality: he had nowhere to go. Thus, he began his first of many years living on the streets.

"It wasn't a career I picked," Murphy says.

Murphy, with his deep blue eyes, can cast a penetrating gaze, which most of the time lays hidden underneath a baseball cap and above a grizzly beard that looks better suited for a Franciscan friar. He is a hard-working man, having started working steadily for pay at age 10 and even doing jobs here and there while homeless. He's serious-looking, but can tell jokes with enthusiasm or re-tell entertaining stories of his youth, like the time he placed a live boa constrictor in a box under a teacher's desk scaring the daylights out of the high school instructor. Murphy is also affable, well-spoken, and can knowledgeably discuss serious subjects like the drug war in Mexico or share bits of trivia. He knows the Bible well, often referring to Scripture during conversation. While homeless, his reputation for honesty made him the night watchman at local businesses and earned him the respect of store managers and owners.

(CONTINUED AT TOP OF NEXT PAGE)

Catholic Charities wins grants to help residents file tax returns, gain financial skills

By Juan Guajardo

Need your taxes done? Then head over to Catholic Charities.

Beginning January 2011, the organization will be providing free income tax filing help to Tarrant County residents earning under \$50,000 yearly per household, as part of a recently formed grant-based partnership with United Way of Tarrant County. Through another United Way grant, Catholic Charities will also expand its financial education program, allowing more individuals to learn ways to manage their finances wisely.

According to Sara Ramirez, vice president of public relations and development for Catholic Charities, the grants came about when United Way refocused its Financial Stability Initiative, developing a plan to help 16,000 low-income families become

more financially stable by 2013 through four initiatives. Responsibility for two of those initiatives, Volunteer Income Tax Assistance (VITA), and financial education, was handed off to Catholic Charities.

With a grant of \$235,000, Catholic Charities hopes to provide free tax preparation through the IRS's Volunteer Income Tax Assistance (VITA) program to at least 2,200 people, said Lauren King, associate director of Financial Stability for Catholic Charities. Families and individuals will be able to come for assistance at 11 sites throughout Fort Worth, Northeast Tarrant County, and Arlington from January 15 to April 14, 2011.

King added that because VITA is free, it saves individuals and families from paying \$300-\$600 to get their taxes prepared elsewhere.

"It's just not necessary," King said. "We would like to see them keep that \$300 to \$600 for themselves and utilize it the way they need to utilize it."

VITA will also help families maximize tax credits beneficial to them, specifically the Earned Income Tax Credit (EITC) and child and educational tax credits. The assistance can be a big step toward financial stability, King explained, because it often brings families the "largest sum of money they'll get at one time throughout the year" and give them the opportunity to pay off debts or invest.

Saying this is going to be a great asset to this community, Ramirez outlined the bigger economic picture for the local community: "Last year almost \$90 million was left up at the federal level for Tarrant County residents who did not claim the Earned Income Tax

Credit (EITC). That was \$90 million that was left up in Washington that could have been" used by local people to pay down their debt, save, invest, and spend in the local economy.

Through VITA, individuals will also be able to get taxpayer identification numbers for free, year-round, King said, adding that the numbers are vital for undocumented families and individuals looking to file a tax return and someday obtain citizenship.

While the tax-preparation and ITIN service will be free and provided by volunteers, King and Ramirez explained that all the locations, staff and volunteers are IRS certified, and all the volunteers preparing the tax returns will have received at least 16 hours of training by the IRS. As an added assurance of accuracy, completed tax return

SEE FINANCES, P. 23

A Call for Compassion

(CONTINUED FROM PREVIOUS PAGE)

"To me, my Bible says that God will supply our needs, and it also says that to rely on God not on man," Murphy explains. "If I need something, He'll see that I get it. If I don't get it, I don't need it."

There seems to be nothing that would explain why he ended up on the streets. Honest. Smart. Hard-working. People like that don't end up homeless. Yet they do. Murphy was homeless for 30 years.

A Complex and much misunderstood issue

Murphy's case points to a critical but not so obvious truth about homelessness: it's a highly complex situation riddled with a myriad of factors, issues, and causes, both internal and external, all inextricably tied to a person. How Murphy ended up on the streets shows that the road to homelessness isn't a clear and simple path, and is often influenced by unfortunate events or even broader external factors with major consequences such as lack of affordable housing and healthcare.

Born in Austin, Murphy came from what he called a dysfunctional family. He moved out of the house at 13, worked throughout his teen years, and then dropped out of high school two months before graduation to work at a restaurant job that paid pretty well. Murphy, regretting that move, soon volunteered to serve in Vietnam and was diagnosed with post-traumatic stress disorder (PTSD, a serious chronic anxiety disorder) after witnessing some "extremely nasty" things on the Ho Chi Minh Trail. With no evidence that he was stationed in Vietnam, Murphy, upon return to the U.S., wasn't eligible for many services available to veterans, and he began to treat his condition himself while living in homelessness for years. Hidden away in the woods, he set up his small camp. His companions were his dogs, Mama Dog and Junior. He would make a little income through occasional jobs, but not enough to get on his feet — the streets don't let you escape easily, as Murphy's case management file, which is as thick as a phonebook, shows.

Ignorance, misconceptions, and a fear of the unknown further cloud the complexity of homelessness, said Father Luke Robertson, TOR, the leader of Catholic Charities' four-person Street Outreach Services team (SOS), which works directly with unsheltered homeless people living under bridges, in cars, or in camps. Though he worked in another homeless program at Catholic Charities, Fr. Robertson says that before joining SOS, he knew about one percent of what there is to know about working with homelessness.



Case manager Kim Trickett speaks with a man living out of a tent during one of the SOS Team's visits to a homeless camp in the area.

Paige Hines, an ordained deacon of the United Methodist Church, started working with the homeless five years ago at First Street Methodist Mission. With the help of a small staff and almost 100 volunteers, she provides homeless individuals with everything from clothing to sack lunches and IDs. She works closely with SOS and has talked and worked with hundreds of homeless people, many of whom she knows by name.

"I think that some of the biggest misconceptions are that the homeless are homeless because they want to be, or because they're lazy; they're not willing to get a job," she said. "I think those are some of the biggest ones. I think that the majority of the folks who are homeless have huge obstacles."

"Fish," the leader of a homeless camp near the East Lancaster area, agrees.

"We are trying," he said. "We try all the time."

But the challenges are many. The SOS team has seen that close-up through their one-on-one work with the homeless.

They've met with Francisco, a homeless young Hispanic man who is staying legally in the U.S. but faces discrimination,

(CONTINUED AT TOP OF PAGE 24)

I think that some of the biggest misconceptions are that the homeless are homeless because they want to be, or because they're lazy; they're not willing to get a job. I think those are some of the biggest ones. I think that the majority of the folks who are homeless have huge obstacles.

— Paige Hines
First Street Methodist Mission

Finances...

(CONTINUED FROM PAGE 22)

forms will be checked by other IRS-trained volunteers reviewing them to make sure there are no errors.

Through the second United Way grant, Catholic Charities' financial education program, which has existed for almost three years, was also given a boost. The grant, totaling \$308,795, will allow Catholic Charities to increase the number of class locations and staff. Beginning this month, the number of financial education classes will increase from four to nine and will take place at various community centers, churches, and colleges in Tarrant County, Ramirez said.

Before the grant, the classes were mainly filled by Catholic Charities clients needing financial assistance, but now, the five-session program will be available to people all over the county with the goal of serving at least

1,600 individuals. Furthermore, Catholic Charities is developing an additional program called financial coaching, which will allow participants to receive one-on-one help reaching long-term financial goals like buying a house, or saving for a child's college career. The new additions make Catholic Charities, in essence, a one-stop shop for help on all things financial. (The agency also has a credit counselor and a career counselor available, positions also funded by federal grants.)

"It's quite a bit of expansion for us," King said.

Financial education classes cover a variety of topics like budgeting, taxes, record keeping, credit, saving, investing, and insurance, King said. Volunteers with backgrounds in finance, such as bankers, businesspeople, accountants, and insurance agents teach most of the classes along with five financial educators from Catholic Charities.

The classes have made a difference. Andrieka Lockett, lead financial counselor for Catholic Charities, said via e-mail that one client was given a much deeper understanding of her finances.

"Thank you for giving me a new outlook on the financial things I didn't understand," the client told Lockett. "I don't care if you're 25 or 50, it was helpful on how to get your life in order... God bless you all, it was worth every minute of it."

Both VITA and financial education should be meaningful services especially for low-income working families, people who find they must work two jobs in order to get by, or people who were forced to take a job in an unrelated field after being laid off, King said. She added that Catholic Charities has recently seen families who had never had to come to the organization before, until the economic downturn. Indeed, recent surveys show sobering statistics.

According to the 2009 American

Community Survey (ACS) released by the U.S. Census Bureau, Texas had the nation's highest statewide uninsured rate, with almost one in four Texans going without health insurance. The survey also showed that Texas' total poverty rate ranks eighth in the nation with almost 4.2 million people, or 17.2 percent of the population, living in poverty. And the Austin-based Center for Public Policy Priorities' budget calculator estimated that for the Fort Worth-Arlington area, a family of two adults and two children needs about \$45,769 a year just to get by, if they have employer-sponsored insurance and have no debts or savings, making the Metroplex one of the most expensive places to live in Texas. The budget calculator aims at showing the true cost of living by giving amounts of what different size households need to earn in order to afford necessities like food, utilities, transportation, taxes, and housing.

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A Call for Compassion



SOS peer mentor Don Jones, himself formerly homeless, and case manager Rosa Dominguez, grab supplies from their car.



Don Jones and Rosa Dominguez walk through a wooded area on their way to find a homeless camp nearby.



Don and Rosa found an abandoned homeless camp when they arrived on a Monday afternoon.

(CONTINUED FROM PAGE 23)

language obstacles, has no family nearby, and is struggling to find steady work. When he can afford it, he spends a night or two in a motel. When he can't, he stays on the streets.

They've met Paul, who is living in a homeless camp and is an IT technician skilled in 3D animation and Microsoft Office certified. He lost his job and home and ended up on the streets a few months ago. His family stays at a shelter while he tries to find a job, despite a herniated disk that keeps him from accepting many jobs requiring manual labor.

And they've worked with Karen Morrison, a woman who fell into homelessness after leaving an abusive relationship and who suffers from medical issues that kept her from holding a job.

They're just a few of the more than 2,180 homeless individuals the Tarrant County Homeless Coalition counted in its 2009 census, and they're proof that homelessness, and the causes for it, vary from person to person.

"You can't just look at one or two things and say, 'Why

are people homeless?'" Fr. Robertson said. "It's not just one or two reasons. It's a lot of reasons. Why are people homeless? Well, there's a substance abuse issue, could be a mental health issue, could be a domestic violence issue, certainly it's probably an education issue, employment issue, transportation issue, criminal history issue. There are seven off the bat, right off the top of my head. And people have one or two — some people have three or four of these."

A promising solution

Fr. Robertson suggests that the solution begins with recognizing homeless individuals as people who *happen to be* homeless, and treating them with respect and understanding, forming a relationship with them and then working *with* them to find a solution. That's the approach Catholic Charities' homeless programs take.

"We start with the human person and then we look at their system, their environment, their relationships," Fr.

Robertson explained. "But you start with the person first."

Indeed, the success the City of Fort Worth's 10-year plan, *Directions Home*, has had in making homelessness rare, non-recurring, and short-term has hinged on a series of proactive approaches supporting that principle of relationship and compassion.

Otis Thornton, Fort Worth's homelessness program director, said those proactive initiatives include SOS, but also an approach called the Housing First model, a plan being used by several local agencies and by Catholic Charities' housing programs, HOMES 1 and 2.

Ed Mahan, homeless program director for Catholic Charities, describes the Housing First model as a faith-based method he's found quite effective.

"The old models of servicing and housing homeless went like this," he explained. "Okay, you're addicted to alcohol. So if you'll first go into detox, then go into rehab, spend 30 days in rehab, stay clean and sober for six months, then you'll

(CONTINUED AT TOP OF NEXT PAGE)



ABOVE: A homeless man who agreed to have his picture taken for the *North Texas Catholic* and SOS case manager Kim Trickett share a laugh at the First Street Methodist Mission, where SOS does outreach on Mondays and Wednesdays.

LEFT: A homeless person sits outside First Street Methodist Mission.

Finances...

CONTINUED FROM PAGE 23

Of the 111,000 people Catholic Charities served last year, the great majority made less than \$35,000, Ramirez said.

These statistics paint a picture that shows the need for services like VITA and financial education, and the financial coaching, credit counseling, and career counseling components that fall under it.

"And another thing that's good about these programs is they are for people who make less than \$50,000," King said. "Even

though to some people that may sound like a lot, \$50,000" doesn't allow people to live a posh life.

"I like that this program allows us to assist those families that tend to fall between the cracks," King said of Catholic Charities' financial stability programs. "They're not at the poverty level, but they're also not able to save and invest" in concrete assets. "They're just kind of stuck there in the middle of making more than poverty but not making enough to really move their families forward."

And the programs, because they are "future oriented" may also benefit the

community at large, King and Ramirez said, explaining that helping people become more productive and able to save and invest and reach goals, like obtaining a higher-paying career or buying a home, will only help the local economy.

The success of the programs depends on the involvement of volunteers though. Ramirez said that for VITA, they need 350 volunteers immediately, so they can receive training and be ready to go, by January as greeters, intake specialists, tax preparers, and reviewers. All VITA volunteers will receive training, and tax preparers will be given 16 hours of IRS-required training that

is eligible for continuing education credits. For the financial education classes, Catholic Charities aims to have 75 financial educators, 20 site coordinators, and 20 financial coaches or mentors. Volunteers for the classes will also receive training.

For more information on volunteering in VITA, contact Cindy Casey at (817) 289-3865 or ccasey@ccdofw.org. For information on volunteering in Financial Education, contact Brandi Dalton at (817) 413-3936 or bdalton@ccdofw.org. People looking to enroll in Financial Education can call Catholic Charities at (817) 289-2804 or e-mail financialeducation@ccdofw.org.

A Call for Compassion



(CONTINUED FROM PREVIOUS PAGE)

have the opportunity to have an apartment. That was the old model.

“The Housing First model is: You have an addiction, we understand that. We’re going to put you into housing now. We’re going to help you get out of the ‘survival mode’ because we believe you can work on your problem better not being in a survival mode, and not having all the stress of being homeless,” he said.

Fr. Robertson said that instead of worrying about their basic needs and where their next meal is coming from, a homeless individual can more fully focus and work on, for instance, a substance abuse problem or mental health issue.

According to Mahan and Thornton, it’s worked better than the more traditional linear methods, which were more punitive and rigid. Indeed, according to an evaluation report on *Directions Home* by the University of Texas at Arlington School of Social Work, Catholic Charities had a 97 percent housing retention rate among their clients during the first program year (April 2009-April 2010).

“We take them where they are just as Christ takes us where we are, and we show that faith in them, just as Christ shows faith in us that we will, over time, turn our lives around,” Mahan said.

According to Thornton, the latest figures showed that through the many agencies operating under *Directions Home*, 200 medically vulnerable homeless people have been housed in the last five quarters and an additional 78 have been linked to housing through shelter-based case managers and the SOS team.

Thornton added that housing sets the stage for homeless individuals to become more self-sufficient, a big factor in improving quality of life.

“Another thing that I’m really proud of is that we are monitoring self-sufficiency and measuring that,” Thornton said. “And one of the things that we found is that for the folks who have been in apartments for a full year, their self-sufficiency has improved on the average 43 percent. If you were to ask me if in the last 12 months my life had improved by almost half, I would think that the last year was pretty darned good.”

It’s just more evidence pointing to how proactive approaches are more effective and probably less expensive than reactive services when it comes to solving the issue, Thornton said.

“It is certainly our hypothesis that the cost to the community to leave someone on the street, or in an emergency shelter, is higher than it would be to provide them with rental assistance and the supportive services they need to live a flourishing life,” Thornton said.

In theory, proactive initiatives are a no-brainer. Being proactive is like diagnosing a medical condition early and then assertively treating it and curing it. The reactive approach is like taking an aspirin: It may temporarily relieve the pain, but it’s not going to cure the condition, and it may require a lot of aspirin just to manage it.

That’s similar to what was going on a few years ago. In 2007, Fort Worth’s public and private sectors spent almost \$30 million responding to homelessness through reactive services like detox, rehab, emergency shelter and emergency hospitalization. Only a third of that money went into proactive services like case management, housing, and job training,



ABOVE: The tent pictured above contained book titles such as *12 factors of Business Success*, *Writing Effective Resume Cover Letters*, and *Selling Online 2.0*. Many homeless people have valuable skill sets, yet have trouble finding work in the current economy.

RIGHT: Fr. Luke Robertson, TOR, director of the SOS team, meets with members of his staff and interns.

Thornton said. The figure indicates how costly managing homelessness can be. By comparison, *Directions Home*, using many proactive initiatives and a \$2.9 million budget last program year provided a more permanent — and life-changing — solution by helping end homelessness for 278 people.

Many hands make light work

Thornton and Fr. Robertson say the success has only been possible through the cooperation of agencies, public and private, secular and faith-based, and the sense of shared mission between directors, case managers, volunteers, and city officials. It’s a manifestation of the old saying, “Many hands make light work.”

Fr. Robertson noted that SOS works closely with various groups and agencies to link clients to the service that can best impact their situation.

“I think we’re one part of a continuum of services and all of us have something to contribute and all of us are necessary,” Fr. Robertson said. “We would be far less effective in doing what we do without Paige Hines at First Street Methodist or Dan [Freemyer] at Broadway Baptist Church because we count on them for services and resources that we can’t provide.”

That web of services is vital to solving homelessness, he added.

“I don’t think any program is *the* key, it’s *a* key,” Fr. Robertson said. “It’s a whole bunch, we’re very horizontal when you look at this. [There are] probably 10 or 12 or more agencies that are all working together under *Directions Home* to provide a different piece of the puzzle.”

The downside of that mutual web of support is that even with a smaller than expected budget cut of 8.76 percent to *Directions Home* funding, according to Thornton, there will be repercussions across several agencies and programs, although it’s too early to tell what those consequences may be.

“While we certainly were pleased to have the cut reduced, there’s still some really big challenges we’ve got to face as a city,” Thornton said. He said that individuals could make a big influence by giving, becoming informed about



homelessness, advocating for the homeless, and volunteering.

Mahan says helping the poor, by its very nature, is a faith-based duty, and he hopes that churches and parishioners will step up since government and public funding, because of deficits at the local and state levels, will only go so far.

“I just can’t help but look at the Church by its very mission and goal and founder,” Mahan said. If people would really look at Jesus, he said, they would see that He, “seemed to be in those places and with those people who were most desperate, and I can’t think of anyone more desperate than homeless people.”

An early birthday present

It took plenty of people working together to get Patrick Murphy off the streets. Through a combination of programs, help from a local church, a solid effort from Murphy and a lot of guidance and help from SOS case manager Rosa Dominguez, he got accepted into housing.

When he got cleared for housing in late July, he called up Dominguez and asked her to come help him sign his apartment lease. He told her there were some details on the contract he wasn’t sure about.

“But the real reason was, I wouldn’t have had the apartment if it wasn’t for her,” Murphy said. “And I wanted her there when I signed it. And she took her little camera, so now she’s got something to put on her dartboard,” he said, joking.

He stopped eating his lunch from Wendy’s — a gift from Dominguez — and paused to reflect on his long journey into housing.

“Like I said, it was something I needed, and I don’t think I’d have found it myself because I didn’t know,” he said.

Murphy moved into his apartment just a few days before his 57th birthday.

Nuestro Pastor Habla

Todos los santos y Todas las almas nos llaman a la santidad

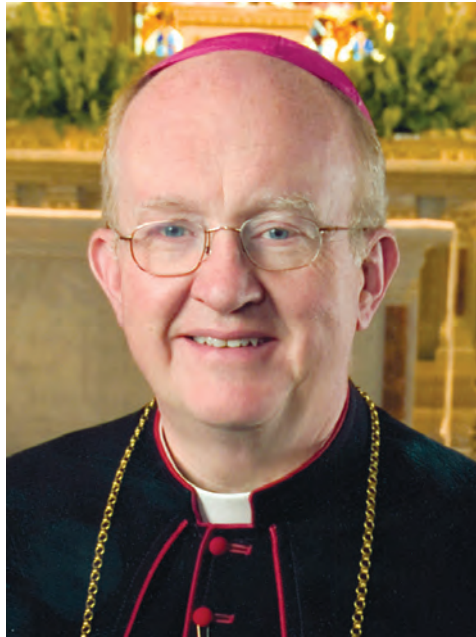
Queridos Hermanos y Hermanas en Cristo de la Diócesis de Fort Worth,

En el calendario de la Iglesia, el mes de noviembre está dedicado a los fieles difuntos; como la liturgia nos dice, “Han ido antes que nosotros, marcados por el signo de la fe”. Esto se hizo claro en los dos primeros días del mes cuando celebramos la *Solemnidad de todos los santos*, seguida de la conmemoración de *Todos los fieles difuntos*.

En la *Solemnidad de todos los santos*, recordamos a todos los santos, tanto quienes han sido oficialmente canonizados por la Iglesia, así como las almas de muchos que ahora comparten la gloria celestial y se incluyen en la *Comunión de los santos*. Honramos y veneramos a estas almas santas por la virtud heroica que mostraron en su amor y seguimiento de Cristo aquí en la tierra, y que ahora viven por siempre en su gloria celestial. Esta “nube de testigos” (*Hebreos 12: 1*) no es sólo un ejemplo para seguir, sino que los santos en el cielo también están constantemente orando e intercediendo por nosotros ante el trono de Dios. La *Solemnidad de todos los santos* ha sido parte del año litúrgico de la Iglesia desde 373 a. c., cuando se celebró por primera vez el domingo después de Pentecostés. En el siglo VIII, el Papa Gregorio III trasladó la solemnidad para el 1 de noviembre, donde permanece hasta el día de hoy. La *Solemnidad de todos los santos* es un recordatorio que todos estamos llamados a la santidad. Nos recuerda que los santos nos llegan de diversos trasfondos, culturas, profesiones y circunstancias de la vida que demuestran que la santidad es — sin duda — algo real y alcanzable, independientemente de nuestro estado y vocación en la vida. De hecho, la vocación universal a la santidad en la Iglesia es uno de los grandes temas y enseñanzas del *Concilio Vaticano II* que atañe a todos nosotros.

La *Solemnidad de todos los santos* es seguida por la conmemoración de *Todos los fieles difuntos*, en el que recordamos a todas las almas que han muerto en la amistad de Cristo, pero son purificadas de sus pecados veniales en el purgatorio. Purgatorio siempre ha sido parte de la enseñanza de la Iglesia y se definió en los *Concilios de Florencia* (1431) y de *Trento* (1545). Como nos enseña el *Catecismo de la Iglesia Católica*, “Los que mueren en la gracia y en la amistad de Dios, pero estén imperfectamente purificados — aunque estén seguros de su eterna salvación, sufren después de su muerte una purificación, a fin de obtener la santidad necesaria para entrar en la alegría del cielo” (1030).

Por lo tanto, el purgatorio es el último gran acto de la misericordia de Dios en el que somos purificados de cualquier pecado



Monseñor Kevin Vann

venial restante, nuestro apego al pecado, o castigo temporal debido a nuestros pecados. Purgatorio es nuestro último lugar de preparación para después entrar a la alegría de la vida eterna con Cristo y la *Comunión de los santos* en el cielo. Recordamos a las *Benditas animas* en el purgatorio en la conmemoración de *Todos los fieles difuntos* porque ellas confían en nuestras oraciones y sacrificios diarios para lograr su purificación y entrada al cielo. Por lo tanto, oración y sacrificio por la *Benditas animas* deben ser una parte de nuestra vida cotidiana de fe al recordar a nuestros hermanos y hermanas en Cristo, que se están preparando para la gloria celestial.

Los cristianos han estado rezando por las almas de los difuntos desde los primeros días de la Iglesia, como pone de manifiesto en las oraciones litúrgicas que están inscritas en las paredes de las antiguas catacumbas cristianas. La conmemoración de *Todos los fieles difuntos* pasó a ser una conmemoración universal en la Iglesia alrededor de 998 d.c., cuando San Odilo de Cluny ordenó su celebración en todas las casas de los benedictinos de su congregación.

Por encima de todo, sería importante, si fuera posible, ir a Misa en la conmemoración de *Todos los fieles difuntos* y recordar a sus seres queridos y todos los que “han ido a su descanso eterno en la paz de Cristo” y realizar una visita al cementerio. Si esto no fuera posible, recuerde que, de hecho, todo el mes de noviembre está dedicado a los fieles difuntos, y los días 1 y 2 de noviembre pueden ser ocasiones de reflexión y meditación para nosotros sobre cómo vivimos nuestras vidas y nuestro destino en la vida eterna de Cristo.

También hay muchas costumbres asociadas con el día de *Todos los fieles difuntos* que varían de una cultura a otra. Cuando fui estudiante de estudios graduados en Roma,

me di cuenta de cómo el pueblo italiano visitaba el cementerio el día de *Todos los fieles difuntos* y los cementerios estaban llenos de flores de todo tipo, velas que permanecían encendidas todo el día y la noche y la gran cantidad de misas y procesiones de las iglesias parroquiales a los cementerios. De hecho, celebré la Misa en dos ocasiones diferentes en el mausoleo del *Colegio norteamericano* en el gran cementerio romano *Campo verano*, junto a la basílica romana de uno de los primeros mártires, San Lorenzo. El pueblo de México también tiene una costumbre similar, durante el *Día de los muertos*, en la que se acostumbra visitar las tumbas de los seres queridos y tener un picnic, o dejar alimentos para sus parientes difuntos. No importa cual es la manera en que se celebra, como la *Solemnidad de todos los santos* o *Todos los fieles difuntos*. En vez nos recuerda nuestra llamada a la santidad a nosotros — como una Iglesia peregrina — no hemos llegado todavía a nuestro destino final hasta llegar a la gloria eterna del cielo.

Sin duda en relación con todo esto, recientemente tuvimos la alegría de celebrar en Inglaterra la beatificación por el Papa Benedicto XVI del Beato Juan Cardenal Newman. El cardenal Newman fue originalmente un clérigo de la Iglesia de Inglaterra y un talentoso erudito y escritor. A través de su investigación y estudio, Newman reconoció la plenitud de la verdad dentro de la Iglesia Católica y comenzó el movimiento de Oxford, que incluye un influyente grupo de anglicanos que deseaban el regreso de la Iglesia de Inglaterra a las creencias y culto de la Iglesia Católica Romana. Por último, y no sin dificultad, Newman se convirtió en católico el 9 de octubre de 1845. El cardenal Newman escribió muchos escritos muy influyentes como la *Gramática del asentimiento* y su propia autobiografía titulada *Apología Pro Vita Sua* donde defendió y confirmó las enseñanzas y verdades de la Iglesia Católica. En 1879, el Papa León XIII reconoció la labor e influencia de Newman y lo nombró cardenal — a pesar de nunca ser obispo — lo cual es algo muy raro en la historia de la Iglesia.

El cardenal Newman es una figura importante para todos nosotros, porque a través de su santidad y la fe, nos recuerda que es la Iglesia — como San Pablo nos enseña — el “pilar y Fundación de la verdad” (*1 Timoteo 3: 15*). El cardenal Newman demuestra esto en su propia autobiografía cuando habla de su recepción en la Iglesia Católica:

Desde el momento en que me convertí en católico, por supuesto no tengo más antecedentes de mis opiniones religiosas para narrar. Al decir esto, no quiero decir que mi mente ha estado inactiva, o que he renunciado a pensar sobre

temas teológicos; pero que no he tenido variaciones para mencionar y no he tenido ninguna ansiedad de corazón sea cual sea. He estado en perfecta paz y alegría; Nunca he tenido una duda. No me consta — sobre mi conversión intelectual o moral cambio alguno forjado en mi mente. No me consta haber tenido alguna vez una fe más firme en las verdades fundamentales de la revelación, o de mayor auto-dominio; no he tenido mayor fervor. Es como arribar al puerto, después de un mar agitado; mi felicidad, en este sentido, sigue siendo hasta el día de hoy una sin interrupción.

— *Apología Pro Vita Sua*, Ch.5

También debido a la intensa labor del cardenal Newman y su influencia a través del movimiento de Oxford, comenzó una rica historia de diálogo Católico-Anglicano que ha culminado en la reciente llegada de anglicanos expresando interés en convertirse a la Iglesia Católica Romana. Este sirvió como un gran impulso para el establecimiento por el Papa Benedicto XVI, de un *Ordinariato Anglicano* para permitirle a los anglicanos una entrada a la Iglesia Católica más eficiente y conveniente. Beato Juan Cardenal Newman ¡rueda por nosotros!

En otra nota importante, el mes de noviembre en nuestro país también significa otro día de las elecciones y la temporada de elecciones. Es importante recordar que, como católicos, estamos llamados a llevar nuestras creencias y convicciones morales a la plaza pública. Muchos de los problemas que enfrenta nuestra cultura moderna y nuestro país — como el aborto, la eutanasia, la investigación de células madre, la inmigración, la matrimonio y asuntos sobre la familia y otras importantes cuestiones sociales — no son cuestiones sólo católicas, pero si son asuntos que afectan a nuestra sociedad. Es muy importante, pues, que nos mantengamos al día sobre estos asuntos y también informados sobre cómo nuestro dirigentes estatales y líderes nacionales y legislaturas tratan estos asuntos tan críticos.

En Texas, tenemos la bendición del trabajo arduo de la *Conferencia católica de Texas*, que es la voz oficial de los obispos católicos de Texas en cuanto a la política pública. Bajo la dirección de Andrew Rivas, la *Conferencia católica de Texas* trabaja directamente con la legislatura del Estado, el gobernador y otros líderes de Estado para lograr que la posición católica sea conocida de manera clara, al ser debatidos y redactados nueva legislación y proyectos de ley.

El mes pasado, todos los obispos de Texas, y miembros claves de su personal diocesano, se reunieron en Austin para discutir los asuntos importantes que se

CONTINUADA A LA DERECHA

En la víspera de su reciente retiro de liderazgo en la Parroquia de Todos los santos, Alejandro Aguilera-Titus responde a nuestras preguntas sobre el tema

Por Pedro A. Moreno, OPL, MRE
Director de RICA,
Parroquia de San Pedro Apóstol

Alejandro Aguilera-Titus es director asistente del SECRETARIADO PARA LA DIVERSIDAD CULTURAL en la CONFERENCIA DE OBISPOS CATÓLICOS DE LOS ESTADOS UNIDOS.

NTC: Alejandro, llegas como servidor y líder católico nacional para dar un retiro de liderazgo. ¿Como nació tu propia vocación al servicio y liderazgo dentro de la Iglesia?

Aguilera-Titus: Realmente mi vocación de servicio dentro de la Iglesia fue inspirada por el padre Jasso quien conocí cuando tenía 14 años. El era el párroco de la Parroquia Divina Providencia y era quien apoyaba el Centro de juventud católica en la Ciudad de México, Colonia del Valle.

En la Parroquia de la Divina Providencia el padre Jasso — con su dedicación y carisma para con los muchachos — nos juntó y nos formó por años. Nos dio muchas oportunidades de crecimiento, de servicio y de madurar en la fe. Yo, por esa experiencia tan positiva de la pastoral juvenil apoyada por el padre Jasso, decidí hacer trabajo de misionero.

NTC: ¿Cual será tu enfoque para el retiro de liderazgo de este sábado?

Aguilera-Titus: Voy a dar un retiro sobre liderazgo parroquial con un enfoque en el discipulado y la misión, donde enfatizaremos la dimensión misionera de la vida de la Iglesia. Discípulos en misión, también es el gran llamado de la Quinta Conferencia del Episcopado Latinoamericano — Aparecida. Estoy también tomando la temática de *Ecclesia in America*, que nos mueve a través del encuentro con Jesucristo vivo, que nos lleva a la conversión, y la conversión nos lleva a la comunión, la comunión a la solidaridad y la solidaridad nos devuelve otra vez a la misión.

Esta temática del discipulado tiene elementos catequéticos, tiene elementos de espiritualidad y también enfatiza ciertos aspectos de lo que es un líder cristiano, un líder católico. Este es el enfoque del retiro.



Alejandro Aguilera-Titus

NTC: ¿Quien ha sido el mejor ejemplo de líder para ti?

Aguilera-Titus: Ciertamente el padre Esteban Jasso.... El liderazgo del padre Jasso tiene tres elementos claves...

- Su apoyo incondicional
- Inversión en nuestra formación
- El libertad en siempre dejarnos hacer

NTC: ¿Cual es la característica numero uno del líder católico?

Aguilera-Titus: Yo diría que es una característica doble. Yo diría que es la fidelidad. Por un lado al mensaje de Jesucristo, y por otro lado al pueblo con el que trabajas. De tal manera que seas testigo fiel... pero que lo hagas con un profundo amor... Esa doble fidelidad es la que suscita la conversión en las personas.

De tal manera que mi objetivo no es darte mi fe ni mi experiencia de fe, sino compartir contigo lo que conozco de la fe, compartir contigo mi experiencia de la fe para que tengas tu propia experiencia de fe. Así es como se llega a la madurez.

NTC: ¿Cual es el reto más grande de los líderes hoy día?

la política pública en el estado de Texas. He dirigido a miembros claves de nuestro personal diocesano en la exploración maneras de más eficazmente actualizar a los católicos sobre los importantes asuntos que abordan la legislatura estatal, la católica posición sobre estos asuntos, y cómo los católicos pueden adoptar medidas apropiadas. También he animado a nuestras parroquias a participar tanto como sea posible en el Día de abogacía de los obispos de Texas en Austin en abril. Mucha más información sobre este día llegará pronto para ayudar

Aguilera-Titus: Yo digo que el quedarnos sentados. Ponernos cómodos, quedarnos contentos con lo que ya existe y dejar de ser creativos, dejar de ser misioneros y empezar nada más a mantener lo que se ha logrado.

La imagen que digo yo son las sillas, sillas peligrosas que nos invitan a parar...

La Iglesia existe para la santificación del mundo... para transformar el mundo y no para ser un refugio de fin de semana.

NTC: Hablas de la santificación del mundo. ¿Qué relación hay entre la santidad y el liderazgo?

Aguilera-Titus: Claro, la vocación fundamental de todo bautizado es la santidad.... Santidad entendida como hacer la voluntad de Dios en su vida y encontrar en eso deleite.

Una definición de santo que siempre me ha gustado mucho es una persona que hace de lo bueno algo atractivo, como la Madre Teresa, San Francisco... (la Santidad....)

Es señal de liderazgo, pero un liderazgo profundamente cristiano.

NTC: ¿Cual ha sido tu secreto para perseverar como líder en la Iglesia?

Aguilera-Titus: Yo he tenido una gracia. La invitación de Dios a trabajar dentro de la Iglesia siempre ha sido muy directa y llena de cariño.... A veces me he tardado dos o tres veces en responder, sin embargo aquí estoy... respondo y de alguna manera Dios me da la gracia para ejercer ese ministerio.

(También)... soy una persona que trabaja en base a objetivos y trabaja en base a estrategias. Tiendo a tener una visión clara de lo que se quiere lograr. Tener una visión clara de lo que se quiere lograr es algo que te alimenta y te entusiasma, te da un quehacer.... Estar muy empapado en el proyecto....

NTC: ¿Qué te ha ayudado a crecer como líder?

Aguilera-Titus: Digo que es muy importante tener una vida de oración... (También) La formación. Una persona que deja de formarse esta negándose el ser creativo.... Quien deja de aprender, se estanca.

Es como el que deja de servir, se oxida. El que deja de preguntarse y buscar a Dios en su vida personal, o en su vida matrimonial en mi caso, o en la misma vida de la Iglesia.... Cuand dejas de buscar a Dios en esas realidades tu espiritualidad empieza a decaer.

NTC: ¿Qué conexión tiene el estar casado, y ser padre de tres, con ser líder en la Iglesia?

Aguilera-Titus: Una conexión muy profunda. El matrimonio es una vocación y la familia es la iglesia domestica. En ese sentido no puede uno estar trabajando sin integrar la realidad de su matrimonio y de su familia...

Gracias a Dios, en todos esos 26 años (de matrimonio), mi esposa María nunca ha dejado de apoyarme, de alentarme y de motivarme a que siga haciendo este trabajo ministerial. Por otro lado, yo nunca he puesto mi ministerio antes de mi matrimonio.

NTC: ¿Qué elementos son importantes en la espiritualidad del líder?

Aguilera-Titus: Digo que la espiritualidad del líder cristiano tiene que ser la espiritualidad de un discípulo. Alguien que va acompañando a Jesús... (y) tiene una relación personal con Jesús y debe ser mística. Uén líder cristiano necesita ser mística...

NTC: Para terminar, ¿Nos enseña algo Nuestra Señora de Guadalupe, sobre el ser líder?

Aguilera-Titus: Claro que si. Vemos en la Virgen, durante la Anunciación, que Dios la quiere para un proyecto especial. María es la primera discípula, es la primera que dice "Si"... El evento Guadalupano es el evento que de una manera más rica presenta las cualidades de María y su relación con el pueblo de Dios.

...En Guadalupe encontramos el signo más perfecto de la inculturación. María de Guadalupe es aquella presencia que se encarna de tal manera en la vida de un pueblo sufriente, que se identifica de tal manera con ese pueblo sufriente, que acompaña ese pueblo... inmediatamente.

celebrarán en la nueva sesión legislativa en Austin. Es mi deseo, junto con mi otros hermanos obispos en Texas, ayudar a los fieles laicos a mejor participar en los asuntos discutidos en la plaza pública en Texas. Una oportunidad importante es participar en el Texas Bishops' Advocacy Day (Día de abogacía de los obispos de Texas), en la capital, Austin, el 6 de abril, 2011. Es un lugar y tiempo ideal para nosotros ejercer influencia como católicos, llevando nuestra fe y creencias morales a muchos de los asuntos antes mencionados, sobre la legislación y

a las parroquias a participar. También les animo a visitar el sitio Web de la Conferencia católica de Texas en www.txcatholic.org para más información sobre el Día de abogacía y para actualizaciones continuas en muchos de los asuntos importantes. Pueden ver cómo nuestra voz católica puede marcar la diferencia en Texas y a nivel nacional.

Por último, en este mes de acción de gracias, que siempre estemos consientes de las muchas bendiciones de Dios en nuestras vidas, el don de la redención y el don de nuestra fe y vida. Ofrezcamos

nuestra verdadera acción de gracias a Dios, especialmente en la Eucaristía, que a su vez significa "acción de gracias". Con mucha más razón sería una gran costumbre para nuestras familias el asistir a Misa todos juntos en el día de acción de gracias, para así participar en el banquete del cordero de Dios. ¡Que Dios los bendiga!

+ Kevin W. Vann

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

Noticias

de la Iglesia

La palabra impresa: En reunión se estudian los obstáculos actuales para la prensa católica

Por **Cindy Wooden**
Catholic News Service

CIUDAD DEL VATICANO (CNS) — Obviamente la Iglesia Católica cree que tiene un importante mensaje que compartir con el mundo. Y con el acceso relativamente fácil a la prensa, las ondas sonoras y el Internet, parecería que comunicar el Evangelio hoy en día sería más fácil que nunca.

En los Estados Unidos y en Europa, especialmente, la iglesia ha contado durante décadas con la prensa católica para diseminarles a los fieles las noticias, la información y la perspectiva que se necesita para entender la postura de la Iglesia con respecto a varios temas actuales de política, ciencia y ética.

Sin embargo, los dirigentes de la Iglesia reconocen que, aunque las oportunidades de comunicación se aumentan, su mensaje se ensordece con frecuencia.

El Papa Benedicto XVI, en una reunión con periodistas católicos y profesionales de la comunicación, el 7 de octubre, dijo que a pesar de “la multiplicación de antenas, platillos receptores y satélites”, la palabra impresa es todavía esencial para la comunicación, especialmente para una iglesia que extrae su inspiración de las *Sagradas Escrituras*.

“La búsqueda de la verdad debe llevarse a cabo por los periodistas católicos con mente y corazón apasionados, pero también con el profesionalismo de trabajadores competentes con instrumentos suficientes y efectivos”, dijo.

El Consejo pontificio de las comunicaciones sociales invitó a periodistas y expertos de comunicaciones de 85 países a visitar el Vaticano para un congreso sobre la prensa católica que duró del 4 al 7 de octubre.

El Papa Benedicto dijo que a pesar que los nuevos medios de comunicación podrían ayudar a diseminar la información, con frecuencia se dirige la atención a

imágenes que atraer la atención y se hace poco o ningún intento de ayudar a la gente entender lo que sucede o qué significado tiene eso para su vida respectiva.

La labor del periodista, dijo, es canalizar la corriente de información, de manera que ayude a la gente obtener algún sentido de ello. Y la labor de un periodista católico es la de ayudar a los lectores a evaluar los eventos a la luz de las enseñanzas de la Iglesia.

El consejo pontificio llenó la mayoría de los lugares con personas que trabajan en los medios de difusión. Los pocos obispos y funcionarios del Vaticano presentes que tomaron la palabra trabajan directamente con personas de los medios de difusión con base regular.

El arzobispo Claudio María Celli, presidente del consejo, dijo que la prensa católica se enfrenta a los mismos obstáculos que la mayoría de los periódicos en cuanto a disminución de suscripciones, caída de ingresos por falta de anuncios y competencia por medio de sitios del Internet; pero también se enfrenta a obstáculos directamente unidos a la identidad y misión de la prensa católica en sí misma.

Los periodistas participantes hicieron eco del llamado de la prensa católica para ver su papel como servicio para la iglesia y para la verdad; pero también insistieron en que no pueden realizar su trabajo sin honestidad y falta de transparencia por parte de los dirigentes de la Iglesia.

El padre jesuita Federico Lombardi, vocero del Vaticano, les dijo a los miembros del congreso que la comunicación puede ser efectiva solamente si el mensajero — sea un individuo o una institución — es creíble; y como lo demostraron las repercusiones del escándalo de abuso sexual por parte de algunos clérigos, el único camino para ser creíble es ser transparente.

Embajador estadounidense dice que políticas de migración son asunto ético

ROMA (CNS) — El embajador estadounidense ante el Vaticano, Miguel Díaz, dijo que las políticas de migración representan un creciente asunto ético para la comunidad internacional, requiriendo un examen de sus causas radicales y la promoción de leyes justas.

Hablando en una conferencia coordinada por la iglesia en Barcelona, España, el 5 de octubre, Díaz — migrante de Cuba — se dirigió a más de 350 líderes políticos y religiosos de todo el mundo acerca de la trágica situación de los migrantes y la responsabilidad de la comunidad internacional, como un todo, de

atender su dimensión ética.

Díaz identificó como económicos, sociales y ambientales algunos de los problemas que enfrentan los migrantes, y dijo que estos tienden a afectar más a las mujeres desplazadas y a los niños. Dijo que la actual crisis económica ha aumentado la vulnerabilidad de los migrantes ante el contrabando humano y la explotación laboral.

“Más allá de la actual crisis económica hay también bastante evidencia que señala el vínculo que existe entre los cambios climáticos (desertificación, degradación de terreno y sequía en curso) y la migración”, dijo Díaz.

Hoy día, dijo Díaz, “una de

cada 35 personas que vive en esta tierra es migrante”, pero todavía hay una actitud grandemente negativa hacia los migrantes y carencia de soluciones para ellos.

Díaz dijo que la migración debe aceptarse como ambos, un deber cristiano de “mantener el valor de la unidad en diversidad” y un deber político de salvaguardar los derechos humanos. Dijo que todos los países comparten la responsabilidad.

Díaz habló durante la 25ta Reunión internacional por la paz, patrocinada por la Comunidad San Egidio y la Arquidiócesis de Barcelona.

Evangelización no es competencia con otras religiones, dice el Papa

CIUDAD DEL VATICANO (CNS) — Mientras los católicos siguen su deber misionero, ellos deben entender que la iglesia no está en competencia con otros grupos o ideologías religiosas que intentan convencer a los creyentes, sino que está trabajando para hacer el Evangelio accesible a todos, dijo el Papa Benedicto XVI.

La evangelización no es un ataque contra la libertad religiosa porque ésta respeta completamente la libertad de creer, y no impone nada en la conciencia de otra persona, dijo.

El Papa hizo sus comentarios el 4 de octubre mientras se reunía con los obispos del corazón de la región amazónica de Brasil, zona que cubre unas 770,000 millas cuadradas.

El Papa nota la dificultad de evangelizar en zonas tan extensas y a veces inaccesibles.

“A veces encontramos esta objeción: imponer una verdad, aunque ésta sea la verdad del Evangelio; imponer un camino, aunque sea el camino de la salvación. Esto no puede ser nada más que una agresión contra la libertad religiosa”, dijo el Papa.

Para contestar esa objeción el Papa citó la exhortación apostólica *Evangelii Nuntianti* de 1974, del Papa Paulo VI, sobre la

evangelización, la cual declaró:

“Sería ciertamente un error imponer algo en las conciencias de nuestros hermanos. Pero proponerle a sus conciencias la verdad del Evangelio y de la salvación en Jesucristo, con completa claridad y con un respeto total por las opciones libres que éste presenta — sin coerción o presión deshonorables o indignas — lejos de ser un ataque contra la libertad religiosa es respetar completamente esa libertad”.

Puesto que todos los católicos bautizados tienen el deber de seguir las actividades misioneras y evangélicas de la iglesia, ellos no deben desarrollar un concepto superficial de la misión, dijo el Papa Benedicto.

La misión “no puede limitarse

a una simple búsqueda de nuevas técnicas, y maneras para hacer la iglesia más atractiva y capaz de ganar la competencia” contra otros grupos religiosos o ideologías relativistas, dijo.

La iglesia no opera ni trabaja por sí misma, dijo. La iglesia está al servicio completo de Cristo y “existe para que las buenas nuevas puedan hacerse accesibles a toda la gente”, dijo.

El celo misionero debilitado no es resultado de limitaciones o falta de recursos; es causado descuidando el hecho que la misión debe ser alimentada y fortalecida con la Eucaristía, dijo.

Si la actividad misionera es ser eficaz, ésta debe comenzar y terminar con la Eucaristía.

Mecanismos para reportar la conducta sexual inapropiada

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

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

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

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

Pope beatifies Cardinal Newman, scholars study his life, writings

When Pope Benedict XVI beatified Cardinal John Henry Newman in the context of a Mass celebrated for more than 50,000 people in Birmingham, England, Sept. 19 he said Newman's vision of religion's vital role in society should serve as a model today.

When he read the decree proclaiming Cardinal Newman "blessed" it was a major step toward official recognition of sainthood, wrote Catholic News Service Rome Bureau chief John Thavis in a CNS copyrighted story.

Blessed Newman, a 19th-century theologian and a prolific writer on spiritual topics, left the Anglican Church and embraced Catholicism at the age of 44. The pope announced that his feast day would be Oct. 9, the day of his entry into the Catholic Church, but he did not mention his conversion or his relationship with the Anglicanism.

In his homily, the pope drew a portrait of Blessed Newman as a man who had profound insight into the Christian call to holiness and the importance of prayer and whose eloquent prose was able to inspire many of his time and

subsequent generations.

In particular, he said, Blessed Newman examined the relationship between faith and reason and "the vital place of revealed religion in civilized society" — themes the German pope had hammered home during his visit to Great Britain.

The pope paid special tribute to Blessed Newman's vision of education, which combined intellectual training, moral discipline, and religious commitment.

He quoted the theologian's appeal for a well-instructed laity and said it should serve as a goal for catechists today: "I want a laity not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it."

Beyond Blessed Newman's intellectual legacy, the pope added, was his service to others as a priest — visiting the sick and poor, comforting the bereaved and caring for those in prison.

"No wonder that on his death so many thousands of people lined

the local streets as his body was taken to its place of burial not half a mile from here," he said.

At the Newman Association of America's annual conference hosted by Pittsburgh's National Institute for Newman Studies earlier this year, the gathered scholars explored the legacy of Cardinal Newman.

According to a Catholic News Service article by C.T. Maier, Pittsburgh Bishop David Zubik, in celebrating the opening Mass of the conference, encouraged those present to look beyond Cardinal Newman's reputation as a scholar to recognize him as a man of profound holiness.

Deacon Jack Sullivan of the Archdiocese of Boston, speaking at the same Mass, provided the first miracle confirmed for the churchman's beatification. Deacon Sullivan experienced an inexplicable recovery from a crippling spinal condition after he prayed for Cardinal Newman's intercession. Generally a second miracle confirmed by the church is necessary for canonization.

"True religion has a beautiful side and a severe side," Deacon Sullivan said, and while we all would prefer to deepen our faith

without painful trials or moments of self-denial, "we cannot enjoy the beautiful side without passing through what is severe."

Cardinal Newman knew severity well, Deacon Sullivan said. Born in 1801 in England and raised an Anglican, the Englishman is an example of humility and perseverance in the face of challenge.

As an Anglican priest and Oxford professor, John Newman was drawn to Catholicism even as he sought to resolve conflicts within the Anglican tradition. Eventually, his Oxford Movement — which he founded to bring the Anglican Church back to its Catholic roots — led him to become a Catholic in 1845. He was ordained a Catholic priest two years later.

But in anti-Catholic England, the idea of such a well-known theologian becoming a Catholic was beyond a scandal.

For the next 20 years, his life was marked by obscurity, disappointment, and turmoil. A few ill-chosen words against an anti-Catholic zealot led to a libel suit, which then-Father Newman lost, narrowly avoiding prison.

Efforts to create a university in Ireland — during which he wrote his classic "The Idea of a University" — ended in failure.

"O how forlorn and dreary has been my course since I have been a Catholic!" he wrote in his journal in 1863. "Since I have been a Catholic, I seem to myself to have had nothing but failure, personally."

But he always persevered in his faith. In 1864, he published *Apologia Pro Vita Sua*, defending his decision to join the Catholic Church. It is considered one of the great spiritual autobiographies of Christian history. His writings on education influenced a generation of U.S. educators, and Newman campus ministry centers at colleges nationwide are named for him.

He was named a cardinal in 1879. He died Aug. 11, 1890, at age 89.

His motto as a cardinal, *cor ad cor loquitur*, translates as "heart speaks to heart." Even as they reflected on the ways that Cardinal Newman's writings continue to influence the church, participants in the Pittsburgh conference readily testified about how he is still speaking to their hearts as well.

FROM PAGE 1

reason and faith. Then we take it to our hearts, so it becomes part of our being and dialogue with all the Lord sends our way," he explained. "(In this way) we live the model of Cardinal Newman."

Reading an excerpt from Cardinal Newman's religious autobiography, *Apologia pro Vita Sua*, the bishop called attention to a line in chapter five where the Church leader wrote of his conversion, "it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption."

Everyone has difficulties, but hearing the word of God gives us a "port" — the security of the presence of Jesus Christ.

"Let's examine our own lives as we celebrate this legacy of Cardinal Newman to see how we integrate heart, intellect, faith, and reason, Bishop Vann added. "How do we hear the word of God and respond to it, so we can experience the security, peace, and strength in the faith that God has given us."

Diane Houston, who works in the hospital chaplaincy program of the Baylor Health Care System, said her studies at the Cardinal Newman Institute provide the continuing education courses she needs and helps her counsel patients.

"What I've learned from these marvelous teachers is "theology

on your knees" — a real quest for holiness, Houston said.

The St. Catherine of Sienna parishioner now has a greater understanding of Cardinal Newman's motto, "heart speaking to heart."

"It helps me with patients," she added. "What I learn goes to them."

Fellow graduate Christine Upton attended a lecture hosted by the institute in 2006 and was hooked.

"It developed my faith tremendously, says Upton, who serves as a liaison between the institute's board of director and students.

She found a recent course on the life of Cardinal Newman particularly enlightening. The course was taught by Dr. Patrick, who covered the religious figure's thoughts on theology, and by Dr. Patrick Foley, a distinguished local Catholic historian, and author of a soon-to-be-published biography of Bishop Jean-Marie Odin, the first bishop of Texas, who offered a perspective on the historical and political ramifications of Cardinal Newman's writings.

"He lived from 1801 to 1890 and the things he spoke out against — modernism and secularism — are things we are still living with today," Upton said. "I found that fascinating."



Above: Bishop Vann incenses the altar of Christ the Teacher Chapel at the College of St. Thomas More before the first Feast Day Mass for Blessed John Newman. (Photo by Joan Kurkowski-Gillen)



Above Right: Dr. James Patrick, chancellor of the College of St. Thomas More, presents a level one catechetical certificate to Diane Houston and a certificate of achievement to Christine Upton on the Institute's fifth anniversary. (Photo by Joan Kurkowski-Gillen)



Right: Stephen Matuszak, director and founder of the Cardinal Newman Institute, passes a gift to Dr. Patrick Foley, during the graduation ceremony in Christ the Teacher Chapel at the College of St. Thomas More, adjacent to the campus of Texas Christian University, to whose library St. Thomas More students have access. (Photo by Joan Kurkowski-Gillen)



ABOVE: Božica Nevjestić prays a Rosary before the Mass starts.

LEFT: Fr. Bristow receives the gifts brought by Danijel Stjepanović (center), and Drago Tomić.



Anto Lajner (right) and Drago Tomić exchange greetings with other parishioners during the Sign of Peace.



(From right to left) Mirjana Hrgota, Verka Tomić, Ivanka Kjučević, Ružica Cerić, and Zjubinka Parlov offer their applause at the end of the first regular Mass in their community's native language.

Croatian Mass...

CONTINUED FROM PAGE 32

and Zoran said there were at least 50 in attendance, most of whom live within St. Bartholomew's parish boundaries, and also attended the first Mass. "At the first Mass people stood out on the porch afterward and talked," he said, but after the second Mass "there was a small reception after Mass for family members and friends."

When Zoran originally asked Fr. Bristow about the possibility of a Croatian Mass at St. Mary Parish, the pastor said an immediate "Yes," because, as he told the assembly a

month ago, "In 36 years I have never told anyone they could not come to my parish."

"Everybody's very happy to come here," Zoran said. "Father [Bristow] is very good for the Mass."

So, at the beginning of the first Croatian liturgy, he welcomed them as he had welcomed innumerable assemblies of God's people before them, except this time it sounded like this:

"Gospodin s vama!" ("The Lord be with you.")

And Fr. Bristow ended with the customary blessing, "May Almighty God bless you, Father, Son and Holy Spirit." But it sounded like this: "Blagoslovio vas svemoguci Bog, Otac I Sin I Duh Svet!"

Diocese embraces use of Internet, technology for catechesis

"Grow your faith in an online world" is a tagline used to promote the basic idea behind the new online programs of *My Catholic Faith Delivered*, but diocesan director of Catechesis Lucas Pollice wasn't so sure. "I was skeptical at first, but once I reviewed the material, I was very inspired and impressed."

Recently Pollice announced a new partnership with My Catholic Faith Delivered (MCFD), which describes itself as "a unique Internet platform that has partnered with Catholic publishers across the country."

"We are thrilled to work with the Diocese of Fort Worth," said Mike Alex, executive director of MCFD, noting that, "Fort Worth, along with six or seven other dioceses are on the cutting edge in using state of the art technology to teach the faith."

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

First and foremost Pollice

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

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

Several parishes are also piloting the MCFD Faith Foundations course specifically for Basic Catechist Certification. Martha Tonn, coordinator of Sacramental Preparation at Immaculate Conception Parish in Denton can't wait to roll out the program. "We have nearly 1,000 students in our CCD classes," said Tonn, "and we have a desperate need for catechists to teach our young people. It's tough for these volunteers with their own busy lives to get the catechetical teaching they

need and desire," she said. "But this program allows for the flexibility to work from wherever [they are], whenever they choose."

Deborah Petasky, director of Religious Education at St. Elizabeth Ann Seton Parish in Keller agreed. In addition to using the Faith Foundations course for catechist training for the Junior High religious education program, SEAS will also be using the online Faith and Life Series for their home study programs for grades 1-8.

To tap into this resource, parishioners in the Diocese of Fort Worth have a customized diocesan site at www.mycatholicfaithdelivered.com/fortworth. As partners with the diocese, Alex said, MCFD has provided special discounted pricing for parishioners. From this site anyone can choose their parish and even other groups they might want to belong to.

"There are tremendous opportunities for users to learn, interact with others, reflect on their faith journey, and engage in some real formation built into our system," concludes Alex. "Blogs, live links, flash video, voiceover of all text, and the upcoming Spanish version have made this a real gift for those involved in teaching and learning the Catholic faith." That's why Pollice has embraced this approach to online catechesis. "I

showed one of the online lessons to 40 or so catechists, and they were so enthusiastic," he recounted. "I am very hopeful that these will be excellent and very helpful and useful

faith formation resources in our Diocese."

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

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Events Calendar

Around the Diocese and region

November Dates

4

PARENTING AND THEOLOGY OF THE BODY WORKSHOP

7 p.m. to 9 p.m.

St. Mark Church, 1800 Pennsylvania Dr., Denton. For information and to RSVP, contact Suzan James at (940) 453-7878 or suzan.james@verizon.net.

5

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

First Friday of each month from 4:30 p.m. to 7:30 p.m.; Single women ages 18-45; Our Lady of Victory Center, 909 W. Shaw, Fort Worth. For information, call Sister Yolanda Cruz at (817) 923-3091.

5-6

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

St. Joseph 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.

6

CALIX SUPPORT GROUP FOR THOSE STRUGGLING WITH ADDICTION

First Saturday of each month at 10 a.m.; Holy Family Church, 6150 Pershing Ave., Fort Worth. For information, call Deacon Joe Milligan at (817) 737-6768, ext. 105

ST. GEORGE ALTAR SOCIETY HARVEST DANCE

8 p.m. to midnight

National Hall, 3316 Roberts Cut-off Rd., Fort Worth. For information and reservations, call Joan at (817) 838-3106, Janet at (817) 232-8844, or Mary at (817) 838-8120.

MAGI'S BAZAAR

8 a.m. to 5 p.m.

Our Lady of the Holy Rosary Church, 1106 Ave. F, Cisco. For information, call Paulette Foster at (254) 725-6204

7

POLKA MASS AND OLDE WORLD DINNER

10 a.m. 1:30 p.m.

Sacred Heart Parish, 201 N. Cedar St., Seymour. For information, contact the parish office at (940) 889-5252.

COUPLE TO COUPLE LEAGUE NATURAL FAMILY PLANNING

The next class will be offered at Sacred Heart Parish, 1501 Ninth St., Wichita Falls. For information, contact Jacob and Lauren Morath at (940) 544-2525.

8

MEN'S MONTHLY DISCERNMENT

Second Monday of each month from 6 p.m. to 9 p.m.; Single men ages 16-50; St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. For information, contact Father Kyle Walterscheid at (817) 560-3300 ext. 110.

9

WOMEN'S MONTHLY DISCERNMENT

Second Tuesday of each month from 6 p.m. to 9 p.m.; Single women ages 16-50; St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. For information, contact Father Kyle Walterscheid at (817) 560-3300 ext. 110.

13

KNIGHTS OF COLUMBUS ANNUAL CHARITY FUNDRAISER SPAGHETTI DINNER HONORING FR. IVOR KOCH

6:30 p.m.

Sacred Heart Parish Hall, 1504 Tenth St., Wichita Falls. For more information, call the parish office at (940) 723-5288.

LECTORS OF ST. PAUL PARISH FUNDRAISER

6:30 p.m. to 10:30 p.m.

St. Paul the Apostle Church, 5508 Black Oak Ln., River Oaks. For information, call Lydia Salas at (817) 565-9197 or Tresa Hilburn at (817) 624-1909.

FATHER MITCH PACWA – 'PROCLAIM DON'T MAINTAIN: PREACHING THE GOSPEL IN THE WORLD TODAY'

11 a.m.

All Saints Church, 5231 Meadowcreek Dr., Dallas. For information, call (972) 778-0326 or visit online at www.allsaintsdallas.org

18

CENTRAL/EAST DEANERY SECOND QUARTERLY MEETING

9:30 a.m. - Registration; 10 a.m. - Meeting

Catholic Charities, 249 West Thornhill Dr., Fort Worth. For reservations, contact Teri Belling at (817) 281-7987, (817) 676-4170 or flowerspurple@msn.com, or Florence Marcucci at (817) 913-1516, (972) 291-6817 or mamarucci@sbcglobal.net.

December Dates

1

AUXILIARY TO THE DISCALCED CARMELITE NUNS' ADVENT QUIET DAY

10 a.m.

Discalced Carmelite Monastery, 5801 Mount Carmel Dr., Arlington. For information, contact Jean Mallick at (817) 738-7123.

9

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

Vespers will begin at 7 p.m. in the chapel at the Catholic Renewal Center, 4503 Bridge St., Fort Worth, followed by a pot-luck dinner. The next regular meeting will be held Jan. 27 at 7 p.m. For information, contact Father Warren Murphy at (817) 919-1122 or Dorene Rose at (817) 329-7370.

Classifieds

Tribunal Judge

The Diocese of Fort Worth is seeking a degreed canon lawyer to work full-time as a Judge in the Marriage Tribunal. Job duties include all aspects of the instruction of marriage cases, including the setting of grounds, instruction of the case, and the writing/drafting of the sentence at First Instance. The qualified candidate, lay, religious or clerical, will possess the JCL degree and have an excellent understanding of the principles of matrimonial jurisprudence as found in the *stylus et praxis curiae* and the jurisprudential literature. The candidate should also be able to use Microsoft word processing software to compose decisions. The position may involve providing canonical advice to the bishop when requested. The ability to communicate in written and spoken Spanish, as well as a good understanding of Hispanic culture in the Southwest, is highly preferred. The Diocese of Fort Worth offers excellent pay and benefits to its employees. If interested in this position, visit www.fwdioc.org for a full job description and online application. Send application, résumé, and cover letter by e-mail, to msimeroth@fwdioc.org. Qualified applicants will be contacted for an interview by Mark Simeroth, director of Human Resources. Application due date is Nov. 15.

Business Manager

St. Maria Goretti Church has an opening for a business manager. Primary responsibilities include financial management, staff supervision, planning, human resources, church asset management, compliance, purchasing, administration, communications, and technology. Basic qualifications include being an active member of a Roman Catholic parish, bachelor's degree in business, accounting or related field, management or supervisory experience and training/education in the other areas critical to the position. Computer skills are a must. A job description and application for employment are available at the parish office or at www.smgparish.org. Send completed applications to: 1200 South Davis Dr., Arlington, TX, 76013; Attention: Search Committee.

Liturgy Coordinator

Holy Family Church, Fort Worth, is accepting résumés for the position of Coordinator of Liturgy. Responsibilities include: coordinating liturgical ministry volunteers; planning funeral, wedding, and parish liturgical celebrations; collaborating with the choir directors and musical ministries. Applicant must be a practicing Catholic and familiar with post Vatican II liturgy. A college degree or equivalent work experience, good communication and organizational skills are required. Send a résumé to the attention of Father Jeff Poirot, Holy Family Church, 6150 Pershing Ave., Fort Worth, TX 76107 or by e-mail to jpoirot@hollyfamilyfw.org



◀ Young people celebrate the beatification of Blessed Chiara Badano, seen in an image at right, during an event in Paul VI hall at the Vatican Sept. 25 after her beatification at the Sanctuary of Divine Love in Rome Sept. 25. Blessed Badano was an Italian teen who witnessed to Christ before dying of cancer in 1990 just before her 19th birthday. (CNS photo/Alessia Giuliani, Catholic Press Photo)

Good Newsmaker

Crossing the language barrier

Father David Bristow has never turned down a community's desire to come to his parish; now he's learned a new language, Hrvatski, to reach out to and celebrate regular monthly Masses for Fort Worth's Croatian community at St. Mary of the Assumption Parish



Father David Bristow, priest-in-charge of St. Mary of the Assumption Parish in Fort Worth, celebrated the first regular Croatian Mass in the diocese Sunday, Sept. 12.

**Story and Photos by
Kathy Cribari Hamer
Correspondent**

T it was an ordinary 3 p.m. Mass at St. Mary of the Assumption Parish, and it began, as all Catholic liturgies do, “In the name of the Father, and of the Son, and of the Holy Spirit.”

As Mass continued, however, it was evident the language's cadence was unfamiliar, and for most Texans would have been unrecognizable. But it was rhythmic, spoken with reverence, and easily recognized as prayer.

The first regular Croatian Mass in the Diocese of Fort Worth took place at St. Mary's on the second Sunday of September, and it was planned to become a monthly celebration, according to Father David Bristow, priest-in-charge. A cooperative effort between Fr. Bristow and Zoran Radan, who is employed by the parish, the original idea came from Radan, after attending a Mass celebrated by a visiting Croatian priest at St. Bartholomew Parish.

Fr. Bristow, who tackled the Hrvatski, a South Slavic language, spoken in Croatia, Bosnia and Herzegovina, Serbia, Montenegro, and neighboring countries, said he had heard and used the Croatian language, although sparingly, because he had visited Croatia on a number of occasions. “The language has words with the longest list of consonants you have ever seen,” he said, “and sounds that don't appear in English, German, or Spanish, which are the only languages I am familiar with.”

Still, said Radan, who is tutoring the pastor, “Fr. Dave has been very happy to learn the language and is getting very good at it.”

“The history of the Croatians is a long struggle for freedom,” Fr. Bristow said. Because the peoples' outward appearance does not distinguish them as immigrants, it is difficult to remember they are not necessarily acclimated to the English language and American culture, he explained. “But all immigrants, Hispanic, Vietnamese, Italian, French — all want to retain their own cultures.

“When the diocese first sent me to Mexico to study Spanish,” Fr. Bristow explained, “I took with me a Spanish version of the Liturgy of the Hours, thinking it would help me. But thankfully, I also brought the English version, because the Spanish translated version was not prayer at all for me, it was study.

“I have a great respect for their desire to hold onto their culture. And praying in the mother tongue is profoundly meaningful to them.”

“When I pray in Croatian,” Zoran said, “it is deeper.”

St. Mary's second Croatian Mass was held Sunday, Oct. 10,



(From left to right) Milica Perić, Ružica Cerić, and Ivanka Kjučević read from specially-prepared Mass programs written in Hrvatski.



(From left to right) Mladen Bradarić, Pavo Hrgota, Drago Tomić participate in the Mass.

Please enclose label with address change or inquiries concerning mail delivery of your North Texas Catholic. Thank you.



Milica Perić reads during the Mass.

SEE CROATIAN MASS, P. 30