



NEWSMAGAZINE North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth

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Catholic Charities Fort Worth hosts CCUSA's first Poverty Summit, kicking off Annual Gathering CCUSA and other charitable groups brainstorm poverty solutions



David Beckman, president of Bread for the World makes a point about efforts to decrease the impact of threatened federal budget cuts during the Poverty Summit hosted by Catholic Charities USA Sept. 18 and 19 at the Omni Hotel in downtown Fort Worth.



More than 600 Catholic Charities staff, supporters, and representatives of other groups gather to learn, cooperate, and discover new solutions

*Story and Photos
by Joan Kurkowski-Gillen*

With the U.S. economic crisis continuing and more American families struggling to make ends meet, an increasing number of households are reaching out — many for the first time — to Catholic Charities for assistance. Faced with an empty pantry, unpaid utility bills, and overdue mortgage notices, a new class of working poor hopes the social service agency can help them avoid hunger and homelessness.

According to the U.S. Census Bureau, 46.2 million Americans now live below the poverty line — the largest figure recorded in 52 years.

Reducing the historic number of impoverished Americans and preventing future generations from following in their footsteps was the focus of the Catholic Charities USA Poverty Summit and Annual Gathering held Sept. 18-21 in Fort Worth. Approximately 600 administrators, caseworkers, and volunteers participated in the event, hosted for the first time by Catholic Charities Fort Worth.

“We repeatedly emphasize that our mission to serve all in need comes from the fact that we are Catholic and since one of the marks of the Church is ‘universal,’ that applies to our call to ministry and mission here,” Fort Worth Bishop Kevin Vann said, greeting conference participants during the Sept. 18 opening liturgy in St. Patrick Cathedral. “We are who we are. We serve all who come our way because we are Catholic. The presence of Father Snyder, the bishops and all of you from Catholic Charities USA is a blessing to our diocese.”

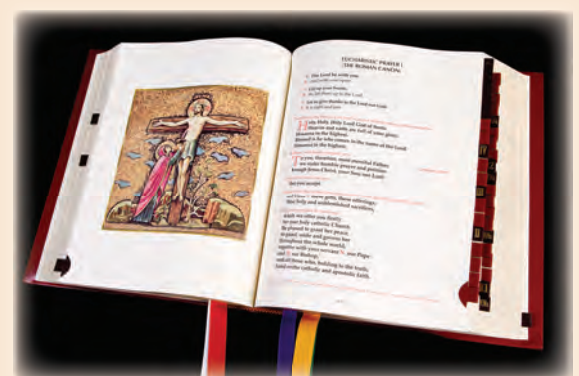
POVERTY, P. 21

We repeatedly emphasize that our mission to serve all in need comes from the fact that we are Catholic, and since one of the marks of the Church is ‘universal,’ that applies to our call to ministry and mission here.

— Bishop Kevin W. Vann
Opening Mass, St. Patrick Cathedral

THE NEW ENGLISH TRANSLATION OF THE *ROMAN MISSAL*

will be introduced during Advent, beginning Nov. 27. To find out more, read Bishop Vann’s Column on Page 2 and articles on pages 16 and 17 of this issue of the *North Texas Catholic*.



Our Shepherd Speaks

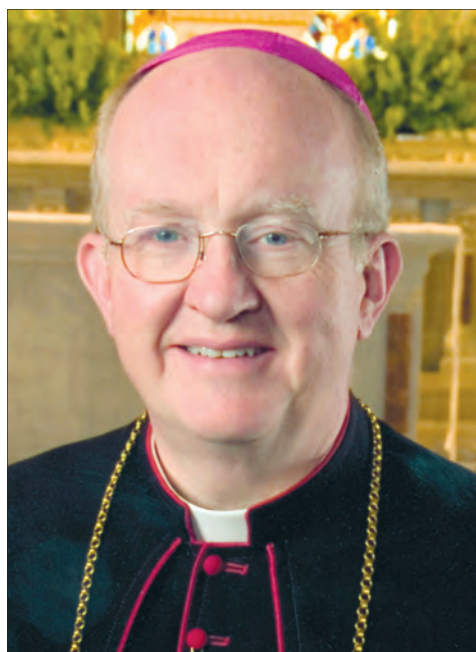
Reflecting on Christ in the Sacred Liturgy and the new translation of the *Roman Missal*

Dear Brothers and Sisters in Christ,

In just a few short weeks, on the First Sunday of Advent, parishes all across the United States of America will begin using the new English translation of the *Third Edition of the Roman Missal*. From that date forward, no other edition of the *Roman Missal* may be used in the dioceses of the United States of America. As we pray with this new translation, it is an opportunity for Catholics, both lay and clergy, to encounter Christ anew in the Sacred Liturgy. The words of the Sacred Liturgy are sacramental signs of Christ, the Word. As we speak, hear, sing, and pray the words of the Mass, we encounter the Word, Jesus Christ. As the Second Vatican Council teaches, "For the liturgy, 'through which the work of our redemption is accomplished,' most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church" (*Sacrosanctum Concilium*, 2).

When the Second Vatican Council provided for wider usage of the vernacular in the Sacred Liturgy, it also envisioned that the initial translations would be reviewed and changed after a time of practical experience using it in the Liturgy. The publication of the *Third Edition of the Roman Missal* in Latin in 2000 was seen by the Church as the time for this review. Also, in March of 2001, the fifth instruction on vernacular translation of the Roman Liturgy, *Liturgiam Authenticam*, was issued by the Congregation for Divine Worship and the Discipline of the Sacraments. This new instruction on translation recognized that various vernacular translations of liturgical texts were in need of improvement through correction or a new draft. This is when the new English translation of the *Roman Missal* began.

Liturgiam Authenticam mandated a method of translation called "formal equivalency." This method of translation requires that the texts be translated without omissions, as close to the original Latin syntax as possible, and doctrinally precise, using language that preserves the dignity and beauty of the original text. This method of translation is very different from the method used by the translators of the current Missal. The translators of the 1970 Missal following the 1969 instruction *Comme le Prevoit* used a method called "dynamic equivalency" for their translation which allowed translators to render the text more freely, in a sense to re-imagine the text in the common language of the people. This method allowed for the



Bishop Kevin Vann

paraphrasing of texts and removing those parts of the text that were considered to be superfluous. In many instances, this method of translation caused much of the richness of the language that is present in the Latin liturgy to be literally lost in translation.

However, using *Liturgiam Authenticam* as the basis for this new translation of the texts we pray in the Mass, we will be praying in English, in some ways for the first time, the ancient texts that the Church has prayed for hundreds of years. This new translation reflects the dignity and noble simplicity of the original Latin. The English used in the translation is not the language of everyday speech, but the elevated language of great poetry and prose, language that is worthy of the worship of Almighty God. The translation, because of its closeness to the original Latin, reflects more precisely the doctrine of the Church, sometimes using words which, while part of the patrimony of the Church, are unfamiliar to our ears. The new translation of the *Roman Missal* will also more closely connect the English used in the *Roman Missal* to what is already being prayed in the majority of European languages, including Spanish.

Over the past 10 years the United States Conference of Catholic Bishops, along with the Episcopal conferences of English-speaking countries throughout the world, has gone through a lengthy process to gain the approval of the Holy See of the English translation of the *Third Edition of the Roman Missal*. The amount of consultation involved in the creation of this new English translation is unprecedented in the history of English translation of liturgical texts.

Many of you may be curious as to what

will be different when we begin using the new English translation. First, there will be no changes in what we do at Mass, as those changes were implemented a number of years ago when the *General Instruction of the Roman Missal* was published. The changes will be in the words we pray. The lay faithful will notice changes in the "Gloria", the "Creed", and in some of the responses they make. The changes are actually much more extensive for the priests who will be celebrating Mass. All of the Eucharistic prayers are newly translated as are the collects (opening prayer), the prayers over the gifts, and the prayers after Communion.

This will certainly be a time of adjustment for all of us, but as we pray with the newly translated texts, they will help us to come to a better understanding of the doctrinal teachings of the Church and how richly and beautifully our faith is expressed in the liturgy. Many of us might be familiar with the Latin phrase *lex orandi, lex credendi* — the way of prayer is the way of belief. The words that we speak, hear, sing, and pray in the Sacred Liturgy express our belief in Christ the Word as well as that faith of the Church that Christ revealed to the Apostles and that has been the lived tradition of the Church through her 2,000 years of history.

As together we make this liturgical transition and adjustment, we need to remember how fortunate we are to be alive in this historic moment in the Church, as the vision of the Fathers of the Second Vatican Council comes to a new maturity with the approval of the English translation of the *Roman Missal*. Rather than a break with the Council, as some have suggested, the new English translation of the *Roman Missal* is actually the fulfillment of the vision of Vatican II in more fully leading the faithful to that fully conscious, and active participation in the liturgy that is presented in the documents of the Council. It is also a new occasion for us to understand the Liturgy as "the source and font of the Christian life." This is truly a blessed time for the English-speaking Church to be transformed by the holy and living sacrifice we celebrate in the liturgy.

Furthermore, the implementation of the English translation of the *Roman Missal* presents the Church in the United States, especially the local Church in the Diocese of Fort Worth, with a unique opportunity to spend some time reacquainting ourselves with the beauty and dignity of the Holy Mass. This past year has been a time of catechesis throughout the Diocese of Fort Worth as we prepare for the new translation. The diocesan Offices of Worship and Adult

Catechesis have sponsored workshops for priests and deacons, lay liturgical and catechetical leaders, and Catholic school principals and teachers. The Fort Worth Chapter of the National Association of Pastoral Musicians has sponsored listening sessions for musicians in various places throughout the diocese. Many parishes have held workshops on the new translation, provided information through bulletin inserts and through homilies. This has been a wonderful opportunity for us as a diocese to work together, in true *communio*, to accomplish this great task.

As we pray with the new translation, there will be continued opportunities to reflect on and deepen our encounter with Christ in the Sacred Liturgy through our own prayer and reflection and by taking advantage of opportunities to deepen our understanding of the Mass. It will not be easy; change never comes easy, but with patience, cooperation, and above all with prayer, together we can accomplish this great work of renewal in the liturgy we celebrate.

When presented with the new English translation of the *Roman Missal*, our Holy Father, Pope Benedict XVI had this to say:

Many will find it hard to adjust to unfamiliar texts after nearly 40 years of continuous use of the previous translation. The change will need to be introduced with due sensitivity, and the opportunity for catechesis that it presents will need to be firmly grasped. I pray that in this way any risk of confusion or bewilderment will be averted, and the change will serve instead as a springboard for a renewal and a deepening of Eucharistic devotion all over the English-speaking world.

I want to thank all of you in advance for your cooperation, patience, and openness as we make this important liturgical transition. It is my sincere hope that, as we begin praying with the new English translation of the *Roman Missal*, we may all come to a deeper love and appreciation for the great gift of the Mass where, in the words of Blessed Pope John Paul II, "the Eucharist is truly a glimpse of heaven appearing on earth" (*Ecclesia de Eucharistia*, 19). During this time of change I am also reminded of this statement from the Constitution on the Sacred Liturgy: "Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in His Church." (*Sacrosanctum Concilium*, 43)

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We have so much to be thankful for

It's impossible to say the word November without thinking about Thanksgiving. Images of turkeys and Pilgrims and tables laden with rich holiday foods flood our minds. And in the current economy, we can't help but think about the needs of those without jobs, who will be making do with less, of those who are underemployed or without health insurance.

Even as we count our blessings, we turn our thoughts to ways we can help others make it through the season with something to be thankful for. The front page article on the recent national convention of Catholic Charities hosted by Catholic Charities Fort Worth tells us that as the number of people needing assistance increases, the resources to help them are shrinking. Surely each of us can do something to advocate for those in need or give to lighten the load.

One self-help program initiated by Catholic Charities Fort Worth markets a line of high fashion scarves, crocheted by women refugees Catholic Charities has resettled here. You can read Michele Baker's story about the WORN project on **Page 23**.

And photographer Wendy Pandolfo's picture story shows Myanmar Bishop Stephen Tjephe celebrating multiple sacraments with members of our growing Burmese Catholic community at Immaculate Heart of Mary Church on **Page 20**.

Another great picture story celebrates the renovation of the beautifully decorated interior of St. Peter the Apostle Church in Lindsay up near the Red River. The heritage of German immigrant families embodied in the church's interior, done

in the Beuronese style popular in Germany in the 1880s, is depicted beautifully in the photographs of Michael McGee.

The diocese's first bilingual men's conference will be taking place in Denton Nov. 12 and will draw on the example of the life of martyred Father Miguel Pro, who gave his life in service to God's people in Mexico during the time of repression of the Church there. Blessed Fr. Pro used disguises to travel undetected from one group of Catholics to another, administering the sacraments. Speakers will draw on his example of manhood as a model for men today. That story by John Henry is in English on **Page 9** and in Spanish on **Page 29**.

If you want to learn a bit more about the upcoming implementation of the new *Roman Missal, Third Edition* in English, beginning Nov. 27, the first Sunday of Advent, there are two articles on **Pages 16 and 17**.

The **Bishop's Blog** at www.fwdioc.org lets us know about a recent mission trip he made to Ghana with Father Philip Brembah, of St. Joseph Parish in Arlington, where he ministers to West Africans living in our area and about the recent reception of 26 Anglicans into the Catholic Church in anticipation of the formation of the Anglican Ordinariate (plus there's a great story by Tony Gutiérrez on their journey on Pages 6 and 7.) Don't forget to take a look at our new video service from Catholic News Service at www.fwdioc.org/ntc.

Jeff Hensley
Editor

O God, who in your wonderful providence decreed that Christ's Kingdom should be extended throughout the earth and that all should become partakers of his saving redemption; grant, we pray that your Church may be the universal sacrament of salvation, and that Christ may be revealed to all as the hope of the nations and their Savior. Who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

— Collect 'For the Church' from the Roman Missal prayed at the end of the presentation of the Missal to Pope Benedict XVI on April 28, 2010

+ Kevin W. Vann

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



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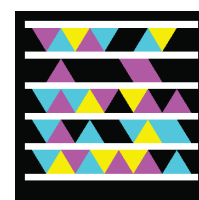
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To access current news and information, find us at www.fwdioc.org/ntc

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19 Years in a Row

Briefly

Church, National, & International

Pope names Archbishop Vigano new nuncio to U.S.

VATICAN CITY (CNS) — Pope Benedict XVI named Archbishop Carlo Maria Vigano, 70, to be the new nuncio to the United States.

In his most recent position, the Italian archbishop had served for two years as secretary general of the commission governing Vatican City. He succeeds the late Archbishop Pietro Sambi in Washington.

Just minutes after his assignment was announced Oct. 19, Archbishop Vigano told Catholic News Service he hoped to get to the United States in time for the U.S. bishops' general assembly Nov. 14-16.

The archbishop said being nuncio in the United States is an "important, vast and delicate" task; he said he was grateful to Pope Benedict for entrusting him with the mission and he felt called to renew his "trust in the Lord, who asks me to set out again" to a new country.

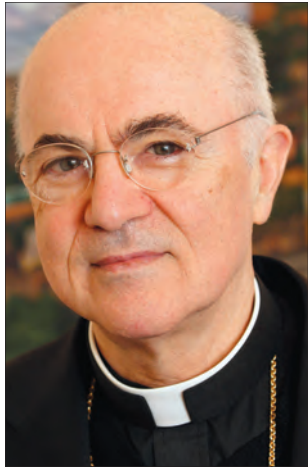
Being a nuncio, he said, is "a call to know this people, this country and come to love them."

"For me to take the place of someone who was so loved, so committed, makes it an even greater challenge," he said.

Archbishop Vigano said he knew a U.S. presidential election is coming up, but before saying anything "I need to hear from the bishops and learn from them. The election is important for the country and for the whole world."

A nuncio is a Vatican diplomat with the rank of ambassador. He is responsible for diplomatic relations with the government, but also serves as the pope's representative to the church in a given country, which includes responsibility for coordinating the search for and vetting of candidates to become bishops.

While at the commission governing Vatican City, Archbishop Vigano earned a reputation as a careful administrator,



Archbishop Carlo Maria Vigano

skilled at cutting costs and improving the efficiency of an office that oversees the care of Vatican buildings, as well as the Vatican post office, police force and the Vatican Museums.

Born in Varese, in Italy's far north, he was ordained a priest in 1968 for the Diocese of Pavia. He entered the Vatican's diplomatic service in 1973 and served at Vatican embassies in Iraq and in Great Britain before working in the Vatican Secretariat of State in 1978-89.

He was the Vatican's permanent observer at the Council of Europe in Strasbourg, France, from 1989 to 1992, when Pope John Paul II named him an archbishop and nuncio to Nigeria. Pope John Paul personally ordained him a bishop.

Archbishop Vigano — who speaks Italian, French, Spanish, and English — was still serving as nuncio to Nigeria in 1997 when Pope John Paul visited the country.

Returning to the Vatican Secretariat of State in 1998, Archbishop Vigano coordinated the appointments of nuncios and papal representatives around the world.

Pope announces 'Year of Faith' to help renew missionary energy

VATICAN CITY (CNS) — Pope Benedict XVI announced a special "Year of Faith" to help Catholics appreciate the gift of faith, deepen their relationship with God and strengthen their commitment to sharing faith with others.

Celebrating Mass Oct. 16 with participants in a Vatican conference on new evangelization, the pope said the Year of Faith would give "renewed energy to the mission of the whole church to lead men and women out of the desert they often are in and toward the place of life: friendship with Christ who gives us fullness of life."

The pope said the observance would begin Oct. 11, 2012 — the 50th anniversary of the opening of the Second Vatican Council — and conclude Nov. 24, 2013 — the feast of Christ the King.

"It will be a moment of grace and commitment to an ever fuller conversion to God, to reinforce our faith in him and to proclaim him with joy to the people of our time," the pope said in his homily.

Pope Benedict explained his intention more fully in *Porta Fidei* (*The Door of Faith*), an apostolic letter released Oct. 17 to formally announce the special year.

"Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy," the pope wrote.

He said the *Catechism of the Catholic Church*, first published in 1992, should serve as the handbook for helping Catholics rediscover the truths of faith and deepen their understanding of church teaching.

The Congregation for the Doctrine of the Faith, he said, will publish a "note" to help people live the year "in the most effective and appropriate ways at the service of belief and evangelization."

Jesuit Father Federico Lombardi, the Vatican spokesman, told reporters the document would be published by the end of the year; its tone will be pastoral, rather than doctrinal, giving bishops and Catholic faithful ideas for implementing the pope's call to deeper faith and greater missionary commitment.

In his apostolic letter, the pope said the year's focus will be on Jesus Christ because "in him, all the anguish and all the longing of the human heart finds fulfillment."

Pope Benedict said that in addition to studying the *Catechism* and gaining a greater understanding of the creed, the Year of Faith also must be accompanied with more acts of charity.

Faith helps people recognize the face of Christ in those who are suffering, and "it is his love that impels us to assist him whenever he becomes our neighbor along the journey of life," the pope wrote.



Pope Benedict XVI stands on a wheeled platform as he arrives for a Mass in St. Peter's Basilica at the Vatican Oct. 16. This was the pope's first use of the mobile platform, which was used by Pope John Paul II during his last years. (CNS photo/Paul Haring)

For processions, pope adopts wheeled platform used by his predecessor

VATICAN CITY (CNS) — Pope Benedict XVI has begun using a wheeled platform to move through crowds at major events, a change the Vatican said was designed to reduce the physical toll on the 84-year-old pontiff.

The pope entered St. Peter's Basilica on the mobile podium Oct. 16, holding onto the bar of the device with one hand as ushers rolled it slowly down the main aisle.

The change did not signal any concern about Pope Benedict's health, but was made "solely to lighten the burden" of processions, said Jesuit Father Federico Lombardi, the Vatican spokesman. During the Mass that followed, the pope moved around the altar as he normally does and navigated

steps without a problem.

The platform was used by Pope John Paul II during his last years, when declining mobility made it impossible for him to walk in processions.

Use of the platform by Pope Benedict meant the pope was unable to stop and greet people on the sides of the basilica aisle. On the other hand, standing on the raised platform made him more visible to the thousands of pilgrims who packed the church.

The pope was celebrating Mass with participants of a major Vatican meeting on "new evangelization." To promote missionary zeal in the church, the pope announced a "Year of Faith" to begin in October 2012.

Catholic organizations, universities place ad objecting to HHS mandate

WASHINGTON (CNS) — An unusual coalition of national Catholic organizations and universities took to the pages of two Capitol Hill publications Oct. 11 to protest the Obama administration's plan to include contraceptives and sterilization among the mandated "preventive services" for women under the new health reform law.

"As written, the rule will force Catholic organizations that play a vital role in providing health care and other needed services either to violate their conscience or severely curtail those services," the groups said in a full-page ad in *Politico* and *The Hill* newspapers. "This would harm both religious freedom and access to health care."

The ad carried the headline, "Support access to health care? Protect conscience rights."

The advertisement appeared less than two weeks after the close of a 60-day comment period on a proposed religious exemption to the Department of Health and Human Services' inclusion of sterilization and all FDA-approved contraceptives among the preventive services required for all health plans.

Many of the signers of the ad had already submitted comments to HHS on the mandate and the religious exemption that they have called too narrow.

Under the HHS proposal, to qualify for a religious exemption, an organization would have to meet four criteria:

"(1) has the inculcation of religious values as its purpose;

(2) primarily employs persons who share its religious tenets;

(3) primarily serves persons who share its religious tenets; and

(4) is a nonprofit organization" under specific sections of the Internal Revenue Code.

"The HHS mandate puts many faith-based organizations and individuals in an untenable position," the ad said. "But it also harms society as a whole by undermining a long American tradition of respect for religious liberty and freedom of conscience."

In addition to the heads of the NCEA, ACCU, CRS, and Catholic Charities, the signers of the ad included the president of the U.S. Conference of Catholic Bishops and the chairman of its Committee on Migration; the presidents of the University of Notre Dame and The Catholic University of America; and the head of the Knights of Columbus.

Others endorsing the advertisement included the leaders of the Catholic Association of Latino Leaders, Knights of Peter Claver and its ladies auxiliary, Alliance of Catholic Health Care, U.S. Society of St. Vincent de Paul, National Catholic Bioethics Center, Catholic Relief Services, Catholic Medical Association, National Council of Catholic Women, Catholic Volunteer Network, National Catholic Partnership on Disability, and Catholic Daughters of the Americas.

Truth about happy priests will aid vocations promotion says vocations group head

WASHINGTON (CNS) — The best advertisement for vocations to the priesthood, it is often said, is a happy priest.

That's why Msgr. Robert Panke, newly elected president of the National Conference of Diocesan Vocation Directors, hopes research showing that priests are happy in their lives gets wide play.

"Vocations directors already know that, but it was great to get some ammunition," Msgr. Panke said at an Oct. 5 symposium highlighting the conclusions in Msgr. Stephen Rossetti's new book, *Why Priests Are Happy: A Study of the Psychological and Spiritual Health of Priests*.

"Now we have to get the news out," he added. "Too many people think the priesthood is a sad, lonely life."

Director of the Office of Priest Formation and Vocations in the Archdiocese of Washington for the past nine years, Msgr. Panke was named last year as rector of the archdiocese's new Blessed John Paul College Seminary, which was formally dedicated Oct. 22.

He was the closing speaker at the daylong symposium, held on the campus of The Catholic University of America in Washington.

Msgr. Panke said one of the biggest obstacles to his vocation work is the opposition of parents.

"They believe the lie that priests are not happy, and they want their children to be happy," he said.

Bishops "would be wise to encourage every one of their priests to look at himself as a recruiter," he said, noting that although 80 percent of seminarians say

a priest's encouragement was a primary factor in their decision to become a priest, only 30 percent of priests say they have given such encouragement.

Msgr. Panke also discussed the state of screening and formation of seminarians, saying that the U.S. Catholic Church is "doing a much better job in a rapidly changing culture."

When Jesus, walking by the Sea of Galilee, recruited Peter, Andrew, James, and John to become "fishers of men," as recounted in the fourth chapter of Matthew's Gospel, there was "no interview, no battery of testing, no psychological interview," Msgr. Panke said.

"Jesus can do that; we need to do a little more work," he added.

But he said vocations directors and bishops also need to know when to turn

down a candidate for the priesthood who is not ready.

"There is a lot of brokenness out there, and we have seen the world of harm that a lack of screening can do," he said.

Msgr. Panke emphasized Msgr. Rossetti's conclusions about the importance of personal prayer in the life of every priest.

"Prayer is key to happy and healthy priests," he said. A priest who prays at least 30 minutes a day "is less likely to be emotionally exhausted because Christ is feeding him," he added.

The Washington priest said he was personally buoyed by Msgr. Rossetti's finding that retired priests are the happiest of all.

"That gives me great hope that it just gets better and better and better," he said.

Bishop Vann agrees to World Series wager with St. Louis Archbishop Robert J. Carlson

ST. LOUIS — Archbishop Robert J. Carlson from the Archdiocese of St. Louis has prompted a World Series wager with former Cardinals fan, Bishop Kevin W. Vann from the Diocese of Fort Worth, official home diocese of the Texas Rangers.

Bishop Vann has strong ties to the St. Louis area. He is a Springfield, Illinois native where he grew up watching the Springfield Cardinals, then farm team for the St. Louis Cardinals. He later studied in St. Louis at Kenrick-Glennon Seminary and graduated in 1981. As a former Cardinals fan, Bishop Vann has agreed to a friendly wager on the series with Archbishop Carlson.

If the Cardinals win, Bishop Vann will send a taste of authentic Texas BBQ along with a Stetson cowboy hat. If the Rangers take the pennant, Archbishop Carlson will send a taste of local St. Louis favorites that include toasted ravioli from The Hill, Gus's pretzels, locally-brewed Schlafly Beer

and Fitz's Root Beer, along with a Cardinals baseball cap to replace the Caps Bishop Vann discarded when he moved to Texas.

Adding to the bet and further supporting the charitable mission of the Catholic Church, the winner will also receive a donation for the local Catholic Charities in the amount of \$10 for every run scored throughout the series.

Archbishop Carlson looks forward to the opportunity to remind Bishop Vann of his strong St. Louis roots and change his allegiance back to the St. Louis Cardinals. Bishop Vann likewise looks forward to demonstrating that one must follow God's will and the blessings that come with conversion, while reminding Archbishop Carlson that North Texas hosted Super Bowl XLV in the diocese in February, the NBA championships in the spring which North Texas' Dallas Mavericks won and now the World Series which he is confident the Texas Rangers will win.

Briefly

Local & State

Nolan alumni from the 1960s reunite at tailgate sponsored by their alma mater



Photo by Joan Kurkowski-Gillen / North Texas Catholic

Nolan Catholic High School Alumni from 1962-1969 reunite at a tailgating event prior to the Oct. 7 football game against school rival Bishop Lynch.

By Joan Kurkowski-Gillen Correspondent

What makes Nolan Catholic High School special? Mary Walsh Blaschke's answer is both spontaneous and sincere.

"The best education I ever received was here at Nolan, and I'm including my college experiences," said the class of 1967 alumna. "You walk into the building and can feel this school is different."

The veteran math teacher and counselor returned to her alma mater Oct. 8 for a pre-football game tailgate party honoring Nolan students who graduated from 1962 to 1969. About 50 former students attended the outdoor barbecue picnic.

Reconnecting with alumni is just one of the ways the Bridge Street campus is celebrating its 50th anniversary. Opened in 1961 under the Our Lady of Victory name and accreditation, the school was renamed Nolan High School the 1964. The following year, the first group of students enrolled all four years on campus, graduated.

In the mid 1960s, the school's football team practiced on a field of rocks and dirt, and the building had no air conditioning, but Nolan was already proving its academic excellence.

"Back in 1965, there was no SAT. It was called the College Entrance Examination Boards," remembered Dave Blaschke of the Class of '65. "And the top three scores in the city of Fort Worth came from this school."

When the school opened, most of the faculty came from the Marianist community or the Sisters of St. Mary of Namur. Academics placed a heavy emphasis on theology, the sciences, and Latin. Today, the school's visionary ecology courses, theater, and music programs, as well as a strong college preparatory curriculum, draw students to the East Fort Worth location.

For Rosemary Hayes, the family-like atmosphere distinguishes Nolan

from other high schools. The 1966 graduate served as the school's admissions director in the 1990s.

"A lot of us have given back to the school because of that feeling of family," Hayes explained. "It's what you remember growing up. We knew everybody in our class, that's for sure."

Class size at Nolan ranged from 100 to 150 students in each grade level during its first decade. The entire student population was much lower than the 1,100 teenagers currently enrolled and so was the tuition rate. Anna Caesar, class of 1968, recalls her mother paying \$22 a month to send her children to Nolan. Eventually all eight of her brothers and sisters graduated from Tarrant County's only Catholic college preparatory school.

Another difference noticed by alumni is the school's improved campus.

"They have incredible facilities from what I remember in 1963," says Bob Galvan, a former Nolan football and baseball letterman who was invited to toss the coin at the beginning of Nolan's football game against Bishop Lynch. "It's really special for me to be here tonight."

Before the football field was constructed, the team played at Handley or Trinity field. Current Nolan athletes enjoy a state-of-the-art softball field, renovated track, stadium, and a multi-purpose activities center that houses locker rooms, training facilities, and an expansive arena.

Alumni director Pat Pierette said the heart and soul of a school lies with its graduates. A high percentage of Nolan grads express their loyalty by sending their youngsters to the school.

"They are examples to the current students and the community at large of the educational and spiritual formation they received during their years at Nolan," she told the *North Texas Catholic*. "It's that formation that makes them good citizens and good Christians."

Bishop's mother honored for years of leadership in Catholic healthcare



Photo courtesy of the Vann family

Bishop Kevin Vann is pictured with his sister, Mary Therese Vann, and his mother, Theresa Vann (seated), at the St. John's College Nursing Alumni Association Annual Alumni Banquet held Oct. 1 in their hometown of Springfield, Illinois. The bishop's mother was honored at the banquet and presented with the 2011 Distinguished Alumni Award for her years of leadership in Catholic healthcare. A 1949 graduate of St. John's, Mrs. Vann also earned master's degrees in education (1985) and in nursing (1990), and served for 53 years as a nurse and clinical instructor at St. John's Hospital in Springfield. Mrs. Vann and her husband, William, celebrated 61 years of marriage in April of this year. Bishop Vann is the oldest of their six children.

Local Eagle Scout completes St. George Trek for Catholics at Philmont Scout Reservation

By John Cuccaro Contributing Writer

Having made the journey to the famous Philmont Scout Reservation in Cimarron, New Mexico, two years ago, Catholic Eagle Scout Caleb Stewart expected that his return trip to the camp's majestic climbs this past July would provide a convenient opportunity to add to his already-rich cache of outdoor Scouting experiences. Instead God blessed him with the adventure of a lifetime.

Caleb's recent visit to Philmont came as part of the 2011 St. George Trek. Developed by The Sacred Military Constantinian Order of St. George, in cooperation with the National Catholic Committee on Scouting, the trek is a high adventure program that teaches leadership skills and nourishes the spiritual life of Catholic Scouts and Venturers.

Caleb, an active member of Colleyville's Good Shepherd Church, was selected as one of only 72 youth from around the nation to attend this biennial event — an 11-day backpacking trip through the wilds of Philmont's mountainous terrain. Upon arriving, he was assigned to a patrol made of 10 young men from around the country.

"Meeting a group of 10 guys you never even knew existed before the trek in the back country requires so much trust in each other and in yourself, only God could have bestowed that amount of faith we had in one another, and in Him," Caleb said.

Making their way along the Sangre de Cristo Range of the Rocky Mountains, and accompanied by devoted priests, religious, and seminarians, Caleb's patrol immersed

themselves in the program's process of integrating morality, values, spirituality, faith, and Scripture into their lives as Christian leaders.

"The St. George Trek had to be the most spiritually challenging event I have ever experienced in my life," Caleb shared.

After completing the hiking portion of the faith journey, participants gathered at the Madonna Retreat House for a closing liturgy and banquet, where the Scouts were asked to commit themselves to sharing the blessings they had experienced with those in their respective home dioceses — encouraging Caleb and his companions to become strong peer leaders and effective role models for their fellow Scouts.

Caleb said that as the young men prepared to head home, they were each filled with love and appreciation for one another, and said he recognized that a truly special, blessed transformation had occurred over the course of the trek. "We started as friends, and by the end, we were true brothers in Christ and will remain that way for eternity," he said.

For accomplished Eagle Scout Caleb Stewart, what began as an enjoyable faith-led activity blossomed into a sacred and eternal gift of spiritual awakening and boundless personal growth. Caleb expressed the undeniable impact of his latest, and best, Philmont experience: "I firmly believe that the St. George Trek was the hardest, funniest, saddest, happiest, most rewarding experience I have ever had 100-fold over anything else. It truly was God's land."

For more information on the St. George Trek and Catholic Scouting visit bsaccs.org

Legal professionals encouraged to seek guidance of the Holy Spirit as 'Advocate' at annual Red Mass

By Michele Baker Correspondent

Bishop Kevin Vann celebrated a Red Mass at St. Patrick Cathedral in downtown Fort Worth Thursday, Sept. 29. This special liturgy for attorneys, judges, law school professors, and other legal professionals is traditionally celebrated on the Feast of the Archangels Michael, Gabriel, and Raphael in anticipation of the opening of the Supreme Court session the first Monday in October. An intimate group of about 100 legal professionals and their spouses gathered for the Mass, now in its sixth year.

Drawing on the references in the readings, Bishop Vann stressed the importance of the guidance of the Holy Spirit, the "Advocate," in the lives and work of those who serve in the legal system.

"Sometimes you may be the only one who can remind people that there is a God," said Bishop Vann. "And so as we are gathered here on the feast of the archangels; we recall God's justice and might in Michael; God's strength in Gabriel; and God's remedy in Raphael. May angels guide you and pray for you to show the love of Christ."

The Mass was followed by a reception at the Fort Worth Convention Center where author, publisher, and educator Father Joseph Fessio, SJ, was the guest speaker. In addition to his extensive work in Catholic media — as founder and editor of Ignatius Press, publisher of *The Catholic World Report*, and founder of the Catholic Radio Network — Fr. Fessio has several academic credits as well, having had a role in the founding of two Catholic institutions of higher learning, Campion College of San Francisco and serving as founding chancellor and later provost



Photo by Donna Ryckaert / North Texas Catholic

Fr. Joseph Fessio, SJ

of Ave Maria University in Ave Maria, Florida. However, perhaps most notable among his academic credentials is the fact that his dissertation director at the University of Regensburg, West Germany where he earned his doctorate in Theology, was Joseph Ratzinger, now Pope Benedict XVI.

Given his connection to the Holy Father and the occasion of the Red Mass, Fr. Fessio shared his thoughts on Pope Benedict's address to the German Parliament only a week earlier.

"Although Pope Benedict is a pope," Fr. Fessio began, "he has tremendous gifts as a teacher. His method is to synthesize material to get to the heart of the matter."

Through a conscientious analysis delivered in a relaxed style, punctuated by a self-effacing sense of humor, Fr. Fessio proved himself an educator at heart as well, breaking the pope's presentation down to essential questions: What is the duty of a politician? What is justice? How does one determine what is right and what is wrong?

"We were very fortunate to have Fr. Fessio with us," said Robert Gieb, chairman of the event. "Besides the innate goodness of coming together as professionals to pray, I'm motivated by a firm belief that the Church should be involved in the public square. That's why the Red Mass is so important."

Community of former Episcopalians forms in anticipation of establishment of ordinariate, welcomed into Catholic Church

By **Tony Gutiérrez**
Associate Editor
Photos by **Juan Guajardo**

When *Anglicanorum Coetibus*, the Apostolic Constitution allowing members of the Anglican Communion to come into the Catholic Church and maintain many of their traditions in the form of personal ordinariates, was announced by Pope Benedict XVI in November of 2009, many local Episcopalians saw it as a calling to come into full communion with Rome.

Timothy Perkins, a former Episcopalian priest who was serving in a parish in Arlington at the time, and some members of his community, had already been studying the *Catechism of the Catholic Church*, and shortly after the announcement, petitioned to be received into the Catholic Church as a part of the new ordinariate. Soon, other small pockets of Episcopalians from throughout the diocese developed an interest in becoming Catholic, and by July 2010, the Catholic Diocese of Fort Worth began providing catechesis for these individuals.

In January of this year, while the Personal Ordinariate of Our Lady of Walsingham was being formed across the globe by former Anglicans in England, locally Perkins found himself the spiritual leader of the community of St. Peter the Rock, made up of former

Episcopalians from Arlington, Cleburne, and Hurst, where they would worship together in the diocesan Catholic Center's chapel on Sunday mornings followed by catechetical lessons in the center's conference rooms.

"When I initially resolved to become Catholic, I believed I would be received very quickly," Perkins recalled. "Bishop Vann knows my wife Jody and I and is aware of our faith development. When people in need of a pastor became known, it was necessary that there be a time of waiting for that fulfillment."

By this summer, Perkins was joined by several other former Episcopalian priests, including Charles Hough III and Louis Tobola, and their community was growing.

Perkins said members of the community had to travel approximately 30 minutes to the Catholic Center, which was centrally located.

"It built a sense of community that was already there in many cases," Perkins said, noting the inconvenience felt by some members of the community, who had been accustomed to attending church in their own neighborhoods. "Many have told me what a blessing it has been to carpool. While they had known each other for many years, they knew each other more intimately. That growing in faith has strengthened our community and the faith we share with one another and our faith in God."

The community is currently divided

into cell groups based on location: St. Peter the Rock in Arlington, St. John Vianney in Cleburne, and Blessed Cardinal Newman in Hurst. With the seeming rapid development of an ordinariate in England, Perkins and his community were hoping for a similar development in the United States, but as time progressed, they realized that the formation of the ordinariate would be a process.

"At times, there's been a temptation to impatience. One of the things we've learned is the holiness of waiting. Even the waiting had an effect on the opening of our hearts to what's in store," Perkins said. "We have newcomers just beginning the catechetical process; they too will be learning patience through waiting."

On Sept. 25 of this year, 26 members of the community, including Perkins and Hough, were received into the Catholic Church at a Mass of Reception at St. Patrick Cathedral. Some of the members, including Hough's wife Marilyn, were raised Catholic and were welcomed back into the Church.

"It was like I'm ready to go back home," said Marilyn Hough after the Mass. "Before I was raised Roman Catholic, it was just a religion; I didn't appreciate it. But now that I've come back, I cherish it. It's much more meaningful to me."

In his homily, Bishop Kevin Vann compared the journey of those being received to pieces of a puzzle that all fit together and



Timothy Perkins, a former Episcopalian priest and one of the spiritual leaders of the St. Peter the Rock community, addresses the congregation shortly after being received into the Catholic Church Sept. 24. Perkins thanked God, those who joined him on his faith journey, and all who supported the community.

hold each other in place.

"I would offer that image to all of you here today, because ... your profession of faith and this step you are taking today, are many aspects that ultimately fit together to form the portrait of this journey of faith that you are on," Bishop Vann said. "It is a portrait put

CONTINUED ON PAGE 7



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I think we're the planters that sowed the plantation: we heard the Holy Father's offer, and responded appropriately. But we're not in this for ourselves. In the next generation is when we'll see growth in the ordinariate.

— Timothy Perkins
St. Peter the Rock Community



Bishop Vann places chrism oil on Kathryn Baker from Cleburne at a Mass Sept. 25. Twenty-six former Episcopalians were received into full communion with the Catholic Church.

CONTINUED FROM PAGE 6

together one piece at a time, each piece being part of the work of God, each piece supporting the other, just as you have supported each other and will continue to do so in the days and weeks ahead."

Bishop Vann concluded his homily by noting that there were still more pieces yet to come to complete this "divine portrait," such as the anticipated personal ordinariate for the United States.

"The next rendering may have a similar theme, but it will be more complete, more beautiful, and we will be more in awe, just as we must be today as we are part of the unfolding of the sacred history of the Body of Christ," he said.

Since coming into the Church, the community of St. Peter the Rock is still meeting at the Catholic Center, but those who have been received are also attending Mass at local Catholic parishes. The members of the St. Peter the Rock cell group are attending St. Maria Goretti Parish in Arlington; members of the St. John Vianney cell group are attending St. Ann Parish in Burleson; and

the members of the Blessed Cardinal Newman cell group are attending St. Michael Parish in Bedford.

Other members of the community are still in formation. Perkins said that Tobola is waiting for those who had been under his pastoral care to complete their formation process so that he can join the Church with them.

"The real growth in this movement is in the next generation," said Perkins, referring to the American Oxford Movement. "I think we're the planters that sowed the plantation: we heard the Holy Father's offer, and responded appropriately. But we're not in this for ourselves. In the next generation is when we'll see growth in the ordinariate."

Perkins compared his own personal journey to the Triduum, when the day before his confirmation, he was in the darkness, then on the next day, he experienced the resurrected Christ in the Eucharist, and now he is called forth to put his faith into action.

"It's one great Paschal Mystery lived over these three days," Perkins said, following his confirmation. "This was a fulfillment of God's plan for the process."

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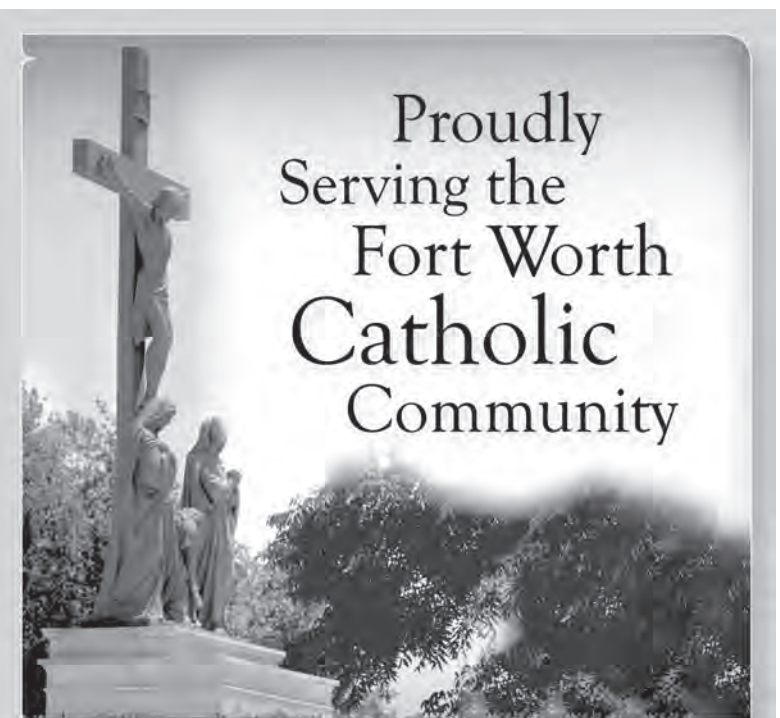
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St. Frances Cabrini Church dedicates multi-purpose Family Center

By Nicki Prevou
Correspondent
Photos Courtesy of
St. Frances Cabrini Parishioners

A long-awaited dream became reality on Sunday, Sept. 18 at St. Frances Cabrini Parish in Granbury, as the 1,200 registered families of the parish celebrated the dedication of a new Family Center. Bishop Kevin Vann presided at the celebration of an outdoor, bilingual Mass and blessing ceremony, accompanied by St. Frances Pastor Father Juan Rivero.

Plans for the new 18,000-square-foot building began over three years ago, and work was completed over the course of the past year, following last year's Sept. 26 groundbreaking. The facility is located behind the church building, at 2301 Acton Highway in Granbury.

Parish staff member Angela Behrens, coordinator of high school youth ministry and of special events, explained that the new facility includes religious education classrooms, conference rooms, staff offices, a gymnasium, fully equipped youth room, and a commercial kitchen.

"The dedication was such a special occasion, because everyone in our community was

so excited about the tremendous blessing that this building will be for all of us," said Behrens. "So many people have worked together for such a long time to see this dream become a reality. We are a growing, extremely multicultural parish, and space has been very tight for our religious education program for a long time. We are looking forward to being able to host larger events of all kinds, and to offer the youth of our community a place to gather and to celebrate their Catholic faith in the religious education classes, at recreation in the gymnasium, and in the youth room."

Throughout the planning process, the building committee was committed to the needs of younger parishioners, noted Behrens. "Our youth room is really the crown jewel of the building," she said. "There is a great sound system and a place for the kids to gather to play games together. Other groups of the parish will be able to use the space as well, but the idea has always been that we want our kids

to have a wonderful place to come together and to enjoy their time at church.

"The wonderful thing about the dedication, and the building project in general, is that all members of the community came together in a spirit of joy and of pride in our common goals," said Behrens. "This is a building that will be very well used."



Bishop Kevin Vann walks into the St. Frances Cabrini's new Family Center with Deacon Craig McAlister holding water so the bishop can bless the new building.



Followed by St. Frances parishioners, Bishop Vann blesses the interior of the new Family Center.



Members of the parish's youth choir sing during the outdoor bilingual Mass.



St. Frances Cabrini parishioners file into the front of the new Family Center.

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Diocese to hold first bilingual men's conference in Denton Nov. 12, featuring Blessed Miguel Pro as conference's patron

By John Henry
Correspondent

When Jared Zimmerer seeks guidance to become a better provider, protector, and spiritual leader of his family, he turns to two men during prayer meditations.

St. Joseph, the foster father of our Lord Jesus Christ, and the Blessed Father Miguel Pro of Mexico.

"St. Joseph shows us what it means to be the head of the household," said Zimmerer, a husband and father to a 3-year-old, a 2-year-old, and a 5-month-old. "Without that leader, without that light in the darkness, it is very difficult in today's world.

"One thing I have noticed is guys tend to think that as you become more devout the less masculine you become. I'm very passionate about waking guys up to the fact that really it's the opposite.

And the life of Fr. Pro, martyred in Mexico almost 85 years ago for standing against the oppression of the Church and free exercise of the faith, exemplifies the life of courage required of a man in today's world, Zimmerer said.

"We are definitely in a time now where any thoughts of virtue or morality or anything of that nature, you're going to be put down, especially if you're a man. But real manliness is standing up for what is right."

The saintly lives of both will no doubt be the foundation of inspiration for men examining their faith and exploring their roles in family and community next month during a men's bilingual conference.

"Long Live Christ the King! A Call to Manhood" will take place at Immaculate Conception Church in Denton from 8 a.m. to 4 p.m. Nov. 12.

Topics related to fatherhood, spiritual and moral discipline, the Theology of the Body, and spiritual warfare will all be covered.

Featured speakers will include Jesse Romero, a Catholic lay evangelist renowned for his Christ-centered preaching and a former kickboxing national champion; Doug Barry, founder of the Catholic apostolate RADIX; and Father Joe Classen, pastor of St. Mary's Parish in Kodiak Island, Alaska, and an avid outdoorsman who hosts a radio program titled, *Faith Adventures*.

The event costs \$30, and tickets are available online through Nov. 10. Walk-ups are welcome the day of the event. The fee includes lunch.

Monsignor Michael Olson, rector of Holy Trinity Seminary, will open the day with a bilingual discussion of the conference's patron, Blessed Miguel Pro. After the talk, Spanish and English speakers will break away so that the meat of the conference will be delivered in native languages.

"His is a story that will touch every man's heart," Zimmerer, an organizer of the conference, said of Blessed Miguel Pro. "No man can read his story and not come away with something. It's part of who we are."

Blessed Miguel Pro, born in Guadalupe, Mexico, in 1891, was ordained in 1925 in Belgium after the Mexican government forced his Jesuit seminary from the country. He returned as a priest in 1926 and began his secret ministry to his oppressed and long-suffering countrymen.

He fulfilled spiritual needs and works of mercy using a trademark sense of humor that manifested itself in the necessity to be in disguise. Blessed Miguel is said to have come dressed as a beggar to baptize infants in the middle of the night, or dressed as a police officer to bring Holy Communion to condemned Catholics in jail.

Blessed Miguel and his brother, Humberto, were arrested on what historians agree were false charges of attempting to assassinate the president. Both were executed by firing squad without a trial in 1927.

"So many aspects of his life are powerful," said Doug Barry, one of the presenters. "He showed courage, perseverance, cleverness, a tenacity, a boldness.

"In the face of such great danger and in the midst of hardships and trials that could have easily torn apart an individual's hope, he persevered."

It is exactly that same courage and perseverance that is demanded today of Catholic men, Barry said.

"We have all around us an attack from the [various forms of] media," Barry said. "It's more subtle. We may not have people locking up the doors of our churches, but we definitely have a serious threat to the teachings of our faith."

Before Blessed Miguel was executed he stood up after prayer, held out his arms in a cruciform with a rosary in one hand and a crucifix in the other and died, said Brother Gerald Muller, CSC, a professor of history at St. Edward's University in Austin who authored *With Life and Laughter: The Life of Father Pro*, a biography about Blessed Miguel.

Br. Gerald said that Blessed Miguel would have wholeheartedly embraced next month's gathering in Denton. Blessed Miguel would laugh, and he would play, Br. Gerald added, with his "most wonderful sense of humor."

And he would bring a message.

"Live your faith, help the poor, pray to the Virgin of Guadalupe," Br. Gerald said. "And be happy."



Photos courtesy of miguelproshine.com

ABOVE: Blessed Miguel Pro, moments before his execution by a Mexican firing squad in 1927, holds his arms in cruciform. • **BELOW:** While the Church was oppressed by the Mexican government, Father Pro would deliver the sacraments to the faithful of Mexico City in disguises such as a mechanic (left), or a landowner (right).



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St. Peter community celebrates restoration, blessing of historic church

By North Texas Catholic Staff
Photos by Michael McGee



1

St. Peter Church in Lindsay completed a two-year restoration of its sanctuary with a Mass and blessing from Bishop Kevin Vann Sept. 14.

St. Peter Pastor Father Raymond McDaniel said what began as a minor cosmetic restoration in 2009 led to a full restoration as previously unnoticed water damage was discovered in parts of the walls.

St. Peter, which is on the National Registry of Historic Places, was built in 1918 with local labor by German immigrants who brought with them an example of hand-painted churches. Fr. McDaniel said much of the original artwork was preserved, including the original stained-glass windows.

"People here have appreciation for the beauty and historical significance of our church building and how suitable it is for the celebration of the sacraments," Fr. McDaniel said. "People here love this church."



2



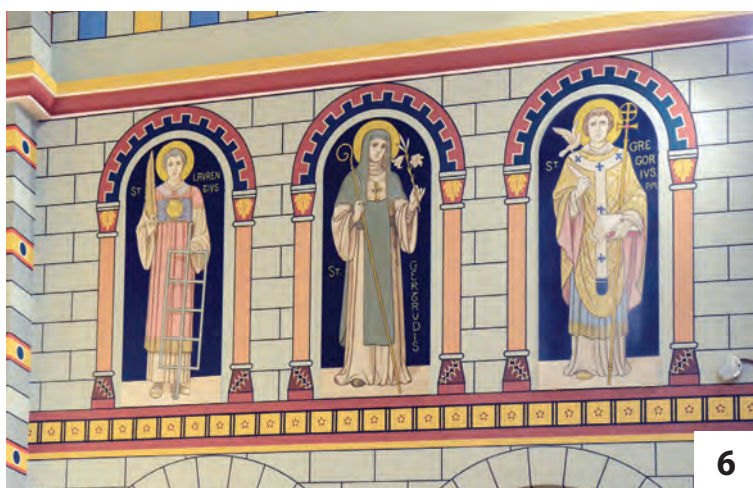
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5



6

1. The front of St. Peter Church in Lindsay. 2. The Holy Spirit in the form of a dove looks down from the canopy above the ambo, on a Marian blue background with fleur-de-lis representing the purity of the Blessed Mother. 3. "Christ in agony", a 1918 window by Emil Frei of St. Louis, above the main door. 4. A square on the ceiling of the interior of the church features an embellished cross. 5. The restored altar and reredos. 6. Three saints look down on the altar: St. Lawrence, St. Gertrude, and Pope St. Gregory the Great. 7. The restored English pipe organ, c. 1880, which is new to St. Peter, was restored by Redman organs of Fort Worth. 8. Members of the Fourth Degree Knights of Columbus serve in an honor guard during the Mass. 9. Bishop Kevin Vann and Fr. Raymond McDaniel prepare to sprinkle the people and walls of the restored church with holy water.



7



8



9

Catechesis

May we all be ambassadors of life and witnesses of the Gospel of Life

By Lucas Pollice

Each October, the Church in the United States celebrates Respect Life Month. This is a time in which the Church calls us to pause and ponder the Gospel of Life, the “good news” that reveals the sacredness and dignity of the human person and of our great responsibility to be witnesses to the immense gift of human life and to build a true culture of life in our society and culture.

This Gospel of Life, the great dignity of the human person, and the sacredness of human life, is revealed from the very beginning, in the book of Genesis, as God completes the wondrous work of his creation:

God created man in his image; in the divine image he created him; male and female he created them. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." (Genesis 1:26-27)

This profound passage reveals that human beings, man and woman, are the pinnacle of God's creation, and as creatures created in the image and likeness of God, possess a dignity that far exceeds the rest of creation. Human beings were created like God, to share in and possess his life. The dignity of the human person as created in the image and likeness of God is at the heart of the commandment, “Thou shall not kill.” While the commandment is itself strongly negative and prohibitive, expressing the absolute moral norm prohibiting the willful killing of innocent life, the commandment in the light of Genesis is far more positive, revealing the absolute dignity of each and every human life, and the responsibility of every person to respect, defend, and promote human life in all stages and circumstances.

As Blessed Pope John Paul II reminds us in his landmark encyclical *Evangelium Vitae*, or *The Gospel of Life*, “In giving life to man, God demands that he love, respect, and promote life. The gift thus becomes a commandment and the commandment itself is a gift” (EV, 52).

Thus, human life is indeed sacred, and life belongs to God and not to man alone. God alone is the Lord and Master of life. He

is the source and creator of life, Who out of love creates new human life and also in his mysterious plan of love calls man and woman to Himself through the sleep of death. This gift and sacredness of human life is entrusted to the human family as a great gift and responsibility to be ministered to, to be welcomed and treasured, something of which to be in awe, for life is indeed sacred. Man is not the arbiter of life, but rather the recipient and treasurer of life. *It does not belong to man to determine when life begins or when it ends, but it belongs to him the grave responsibility of protecting, promoting, and defending the gift of God entrusted to him.* As Blessed John Paul II states:

With regard to things, but even more with regard to life, man is not the absolute master and final judge, but rather — and this is where his incomparable greatness lies — he is the "minister of God's plans". Life is entrusted to man as a treasure which must not be squandered, as a talent which must be used well. Man must render an account of it to his Master. (EV, 52)

Thus, the dignity and sacredness of human life must be respected and defended from its very beginning, from the mysterious and remarkable moment of conception in the mother's womb. In fact, the moment of conception, when the gametes of man and woman meet, in a real and certain way speak profoundly of the miracle and sacredness of life. For at the moment of conception, the divine and the human meet in a marvelous miracle of creation, when the man and the woman cooperate with God as co-creators with Him in the creation of a new life that bears both the image of God and the unique image of the parents. Far from being a mere biological act or phenomenon, the moment of conception is the moment of creation, the very beginning of the journey of life for a unique and separate human being. From that moment on, a new life exists, a new life, though in a very simple cellular form, bears personhood and contains within itself everything that is human, a physical body and a spiritual soul.

Each and every person who ever walked the earth was at one time that new life growing within his or her mother's womb. Particularly through the capabilities of modern science, conception and the very earliest moments and days of human life, reveal in a profound way the mystery and sacredness of life, the miracle of conception,

and the miraculous growth from two cells into the complexity of the human body and spirit. Blessed John Paul II bears witness to this truth:

But in fact, “from the time that the ovum is fertilized, a life is begun which is neither that of the father nor the mother; it is rather the life of a new human being with his own growth. It would never be made human if it were not human already. This has always been clear, and... modern genetic science offers clear confirmation. It has demonstrated that from the first instant there is established the program of what this living being will be: a person, this individual person with his characteristic aspects already well determined. Right from fertilization the adventure of a human life begins, and each of its capacities requires time — a rather lengthy time — to find its place and to be in a position to act.” (EV, 60)

Human life must also be respected until natural death, until the moment when God through his providence calls one from this life into the next. Thus, man can never determine for himself when life ends, or deliberately kill any innocent human life at any stage of his or her existence. The commandment “Thou shall not kill” prohibits the willful taking of another's or one's own life, whether through direct action or acts of omission, to relieve suffering or disease. As Pope John Paul II again states:

Nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying. Furthermore, no one is permitted to ask for this act of killing, either for himself or herself or for another person entrusted to his or her care, nor can he or she consent to it, either explicitly or implicitly. Nor can any authority legitimately recommend or permit such an action. (EV, 57)

Catholic Social Teaching clearly states that of all the basic human rights, the first and most foundational is the right to life. All other rights flow from and are dependent upon this first and basic right:

Above all, the common outcry, which is justly made on behalf of human rights — for example, the right to health, to

home, to work, to family, to culture — is false and illusory if the right to life, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination. (Pope John Paul II, Christifideles Laici, The Role of the Laity, 38)

The crime of abortion undercuts human life in its most innocent and most vulnerable state and results in the killing of well over one million lives each year in the United States alone. *There is no issue that is of graver concern in our society today.* In addition, abortion is intrinsically evil, and there cannot be any circumstances whatsoever that can ever justify the direct killing of an innocent unborn child. *Abortion and other direct attacks on innocent human life, such as euthanasia, embryonic stem cell research, and cloning, must always and everywhere be opposed.* If we as a society cannot uphold the basic human right to life, then all of the other basic rights will always be endangered and subverted as well. The right to life and the protection of all human life from the moment of conception to natural death is at the very heart and essence of Catholic Social Teaching.

Therefore, as Catholics, we are all called to be the witnesses to the Gospel of Life through our own lives, actions, and attitudes. This witness to life begins first and foremost in the family, the “cradle of life” where life is created, nurtured, and loved. We also witness through our actions and attitudes by supporting and defending life in many ways through prayer, education, the various respect life ministries, public witness, and political action and influence. The Catholics Respect Life Office of the Diocese of Fort Worth provides numerous opportunities for us to support and defend life and to help transform our culture and society into a true culture of life that welcomes and embraces human life at all stages and in all circumstances. For more information, you can visit the diocesan website at www.fwdioc.org/ministries/respectlife. May we all be ambassadors of life and witnesses to the truth and beauty of the Gospel of Life!

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.

VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

Working with the elderly, taught me the dignity of all of us

By Denise Bossert

My first encounter with the elderly and dying came when I was 18. I was a nurse's aide for about five months. That's how long it took me to realize I was not meant to be a nurse.

I dropped my plans to go into nursing, but the memories of the people I met in that Nebraska nursing home have stayed with me for nearly three decades.

I remember the stroke victims. The woman who spent each day repeating "Mana, mana, mana." The man who was able to say a handful of words clearly. All expletives.

Another woman reminded me of Edith from *All in the Family*. She would nervously apply red lipstick when her handsome husband visited. I remember how much I disliked him as he stood there with his arm around his girlfriend and urged his adolescent daughters to give their invalid mother a hug.

I remember the woman named Mary who said she'd never had cross words with her husband of 50 years. I wondered if she was being honest. I still wonder.

And there was the man who demanded our immediate attention, saying he was related to William F. Buckley, Jr. I was only 18. I had no idea who William F. Buckley, Jr., was. I asked the other nurses. They hadn't heard of him either.

The residents of that Omaha nursing home fascinated me. I wanted to sit with these people. Talk to them. Find out their stories. Was Mary a saint, or was her husband just easy to get along with? Had the man who swore a blue streak been a swearer before his stroke? Did "Edith" really think her husband would be impressed with her red lipstick? Did it kill her spirit to see him with a mistress, both of them standing near her like they had done their good deed for the year?

Was Mr. Buckley really related to the Mr. Buckley, Jr.?

The first floor of that nursing home was busy, sometimes downright chaotic. There was never a moment to sit and simply be with the patients. There was little dignity in getting old. And something in me said this wasn't right.

I remember one day in particular. Three patients had to be bathed before the evening meal. I gently washed a frail woman, the second of the three patients on my list. I did all the talking while she simply submitted to the process. She weighed almost nothing. I could lift her from the wheelchair to the bath chair and back again by myself. She looked at me quietly as I dressed her, putting on her gown and robe and slippers. If I hurried, I would get the last patient bathed before the floor nurse

I plan to spend my final days in a place where the caretakers know that I am made in the image and likeness of God.

announced that the kitchen was open.

I wheeled the woman to her room and collected my final patient. A few moments later, the head nurse entered the shower room. She asked me if Lydia had seemed okay when I bathed her. "She was quiet, but nothing unusual. Why?"

The nurse told me that Lydia was dead. I was the last person who had touched her body, bathed her, spoken to her.

And I didn't know anything about her, except her name.

In that moment, I knew that the elderly deserve more than the hurried care our society gives them. We are so advanced. And yet, we often forget the dignity of the human person.

The unborn; the man in prison; the cast-off wife with her lipstick-smile.

The one who spends all day saying mana, mana, mana or a string of profanity. The one who thinks about her deceased husband all day, every day.

I have decided that I want to go to a Catholic nursing home when I'm old. I want to spend my final hours and minutes in a place where I can go to Mass, where a nurse can wheel me into an Adoration Chapel, where I will be surrounded by rosaries and crucifixes and images of Our Lady. I want to pass from here to there with the faith and the faithful all around me.

As Catholics, we believe in the dignity of the human person. I plan to spend my final days in a place where the caretakers know that I am made in the image and likeness of God. And maybe, I will share a few words with a young nurse's aide, and perhaps she will remember me with a smile.

Denise Bossert is a convert to Catholicism. Her column appears in diocesan newspapers across the country. She lives in the Archdiocese of St. Louis and is a member of Immaculate Heart of Mary Parish in New Melle, Missouri. You can read more of Denise's writing at www.catholicbygrace.blogspot.com

Non-believers can be good But sans God, the foundation crumbles

By David Mills

"It's just a bit scary to acknowledge the possibility that it all might be built on sand," writes a journalist in the English magazine *The Spectator*, talking about the non-believer's idea of morality. It sounds like something a religious believer might write, but Hugo Rifkind doesn't believe in God. He just wants his fellow non-believers to admit that their moral claims aren't nearly as well-grounded as the religious believers' moral claims.

He's clear about the problem. "It's just quite a lot harder for non-believers to explain what 'good' means. They (we) have to talk about respect and humanity, but both go back to ethics, and without God, ethics goes back to ... what?"

Or as he put it in a short article he wrote last year for the English newspaper *The Times*, "As my philosophy degree taught me in week one, it's only Cherie's lot [he's talking about religious people] that make conceptual sense. There's no such thing as abstract morality. It doesn't even make any sense. If God isn't the ultimate answer, what is?"

He reports that atheist readers sent him angry letters, and I noticed from a quick search that the big atheist websites discussed what an idiot he is. Many of them seem to have thought he had said that atheists can't be good people, which they took personally. In fact, as a non-believer himself, he obviously thinks that non-believers can be good people, but he wants them to admit they don't have nearly as sound a reason to be good as religious people have.

I would have thought this was kind of obvious. You may think belief in God a complete fantasy, but you have to admit that believing in God gives the people who believe in him a great foundation for saying this is right and that's wrong. Believers can say "God said so" or "God made the world this way," and that's that.

But the unbeliever, what does he say? Rifkind proposes "convenience" as the basis of the atheist's morality. He admits that it's "quite a small, mean word" for a whole moral code, but that he can't think of a better word for it.

"Ultimately," he writes, "you just have to make a call. You have to say, 'This is what feels right, and this is the point at which I'm going to decide that, for the sake of convenience.' ... It's convenient for people not to kill each other. It's convenient for them not to rape or burgle. It's convenient to have a notion of humanity that embraces and formalizes all this. Inconvenience, in this respect, would be deeply ugly."

It's not a very stirring moral code, as

Few people are going to sacrifice their lives for others if their only idea of good and evil comes from a morality that's just a matter of figuring out the most convenient way to live. It won't produce a Mother Teresa, for example....

I think Rifkind himself would admit. Few people are going to sacrifice their lives for others if their only idea of good and evil comes from a morality that's just a matter of figuring out the most convenient way to live. It won't produce a Mother Teresa, for example, or a soldier who throws himself on a hand grenade to save his friends. You will find atheists acting heroically, of course, but I'd suggest that they do so because the morality they live by is better than the morality they preach.

The article in which Rifkind lays out his idea of morality begins with the debate in England about abortion. He insists that "abortion is a thing worth fighting for," but he admits that approval of abortion depends on "a system of morality that is coldly utilitarian" — or, as he would say, convenient.

At which point we have to ask: convenient for whom? Certainly not for the child who would otherwise be born. And certainly — though Rifkind would disagree with this — not for the society in which children are easily aborted, which can only become more callous and brutal in accepting the elimination of its most vulnerable members and in violently separating sexual intimacy from motherhood.

How does someone who believes in a "convenient" morality decide who gets included, and how does he know that his decisions will work out conveniently, even from his point of view? He explains that it's convenient for people not to kill each other, and then insists that letting some people kill others is a thing worth fighting for.

If you don't believe in God, you have to make a call, as Rifkind argues. Fair enough. But the problem is that you can never make a good call. You don't know enough.

David Mills is executive editor of FIRST THINGS (www.firstthings.com). Matthew Archbold's blog can be found at www.ncregister.com/blog/matthew-archbold.

VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

OK, the welcome sign is misspelled but everybody gets the message — and we should too...

By Kathy Cribari Hamer

There's a welcome sign in our house and it's printed in Spanish. The problem is it's spelled wrong.

My husband and I bought the plaque in the marketplace in San Antonio, but when we returned home we realized the error.

The plaque is oval-shaped, and elaborately painted in royal blue, gold, and red, with a trellis design and flowers. In the center, in script, the welcome plaque unashamedly proclaims "Bienbenito." We should have noticed.

Now that I think about it, I realize that in Latin, "come" is a form of *venio*, *venire*, *veni*, *venturus*. In French "come" is from the verb *venir*. I never studied Spanish, but I should have figured there was a "v" somewhere in the word *wel-COME*.

My husband and I bought the welcome plaque because it was pretty and I wanted it. When we opened it at home, we realized it was the embodiment of a blazing error, but still, it had the same characteristics it had when I wanted to purchase it.

It is beautiful, it's painted in those seemingly random, yet coordinated colors that distinguish so much Mexican folk art. I love it.

We decided to hang the plaque in a central place in our home. To us, it still means welcome, and we hope that people who come in and see it will know the welcome is there — it's always been there — in our hearts, and now, also in our kitchen near the stove.

Ironically, nobody, in the six months we've owned the plaque, has noticed it's misspelled.

Recently my husband went shopping again. When he returned, he called me into his office, opened the closet door and said, "Look what I bought." He turned the light on and I saw a stack of construction paper that reached nearly to my shoulder. There had to be 100 packages there, and the myriad of colors was not unlike our beautiful Mexican welcome in the kitchen.

"Where did this come from?" I queried, smiling, and he replied, "I bought it at Office Depot."

"Was there any particular reason?"

"Well, it was on sale," he answered, simply. "I offered them \$10 for the stack."

"Oh."

"What are we going to do with it?" I asked.

"We'll put it in Christmas stockings," he said, "or we'll give it to people when they come over."

This would be appropriate, I thought, with affectionate amusement. When people

The plaque is oval-shaped, and elaborately painted in royal blue, gold, and red, with a trellis design and flowers. In the center, in script, the welcome plaque unashamedly proclaims "Bienbenito." We should have noticed.

came in they'd be welcomed — with a misspelled welcome sign — and we'd give them construction paper, which made about as much sense as the misspelled welcome sign.

I have a friend named Marilyn, whose beautiful little boy's name was Justin. He would have been 24 years old now, but he died at age four. Marilyn thinks of him as her angel, and for two decades she has worn an angel pin on her lapel, in his honor.

The other day Marilyn gave me a gift, a red-painted clay pot with orange flowers and a green striped band around the top. The little planter matched my welcome sign, I noticed, in style and brilliance, so I placed it near the previously-purchased Mexican-style, misspelled plaque. In their own ways, both said, "Welcome."

The best part of Marilyn's gift was that it contained a plant. It has three-inch long leaves, veined and puckery, green on top and purple underneath. The plant-care stake, poked into the soil, says the plant is called *Hemigraphis alternata* — "Purple Waffle," for those of us who cannot even spell "welcome."

The plant had been on my counter a few days, when I noticed it had become limp and was laying over the rim of that pretty clay pot, looking like a mother of eight at the end of a rainy Saturday.

"Oh dear. Marilyn would not approve."

I quickly poured a glass of water into the plant, said "I'm sorry," and walked away. Thirty minutes later the plant was healthy, vibrant, leaves outstretched to heaven, in plant talk shouting "praise God."

I looked at the plant care instructions. "Medium light, temperature 65 to 80... water usage high..." Well, duh.

I read further. On the plant-care stake it said the plant's nickname: "Exotic Angel Plant." Ah. It was a Justin plant. I smiled.

Whenever we approach All Saints

Day I think of Justin, because he is what we might call an everyday saint, like any of us can be, if we live in a manner of love, strength of character, nobility, generosity. Justin only lived a few years, so I base his everyday sainthood solely on the effect he had on others — that he made us more loving. More appreciative of each other.

It is something we all can do.

When my husband bought the construction paper I figured he was a little bit wacko. But he said the colored paper would be a great gift for any of our children who are teachers, mothers and fathers, or creative kids. He had a small, loving thought that would have a wide-spread effect.

When I poured the water into my Justin plant, it came to life in minutes. A small effort for a huge reward.

Our life of following Jesus is like that. He loves us as we are, and all it takes is loving behavior, as slight as those few drops of water, to affirm our love in return. Even though our actions are small, like the plant; insignificant, like the construction paper; and imperfect, like the Mexican plaque we bought in San Antonio.

God sees us, he loves us, he understands us, and like my friend Marilyn welcomed little Justin into her arms, the Lord opens his and welcomes us. It doesn't matter how we think it's spelled: *Bienvenito* or *Bienbenito*.

It's all the same, between us and the Lord.

Kathy Cribari Hamer and her husband are members of St. Andrew Parish near TCU in Southwest Fort Worth. In May 2009 her column received the second place award for best family life column from the Catholic Press Association of the U.S. and Canada for the second time in two years. In 2005, Kathy's column received the first place award in the same category.

Thanksgiving is something to smile about

By Jeff Hensley
Editor, *North Texas Catholic*

Even in chaotic times like our own, most of us have more to be thankful for than we know exactly how to express.

I recently heard an interview with an author who had made an extended visit, voluntarily, to Siberia. The book he'd written as a result of his long-term stay and research dealt with, among other things, the forced labor camps of the Gulag there. Thousands of dissidents and those suspected of not supporting the Soviet Union's state regime were sent into Siberia's bitter cold.

But his really interesting revelations came in the comments he received when he would smile on meeting someone new. "What are YOU smiling about?" they would ask, somewhat grimly. It seemed unnatural to them.

Some years back a drama group my daughter was involved with welcomed exchange students taking part in its programs. One student from Israel reported his amazement at the cheerful polite reception he received when he went shopping. "People smile and greet you and treat you so nicely," the teen said in awe.

No, things aren't perfect here.

Politicians seem to have become deaf to the voices of the people, ignoring their desires to build up the economy, protect American jobs, and perhaps more basically, just work together civilly for the common good.

Conscience rights of Catholics and other people of faith are challenged in unconscionable ways by the bureaucracies of the executive branch, forcing the Church to challenge them, to protect our institutions from having to pay for abortions and abortifacients and birth control; to protect physicians, nurses, and pharmacists from having to violate their consciences.

But still and all we have the means under our system of governance to protest, to lodge formal grievances, to take our institutions to court, to address these violations.

We have the right to lobby and insist that our politicians perform, that our bureaucracies are held accountable.

And we live in a society where most people have at least something to smile about, without being suspected of anything more than thankfulness to God, appreciation of the basic decency of their neighbors, and the ability to live another day in freedom made possible by the sacrifices of previous generations.

Features

Forming our consciences prepares us to look into Jesus' face

By Jeff Hedglen

When I was 16 years old I worked at a fast food restaurant. My boss tried very hard to be more than a boss. He wanted to teach us life lessons. I remember a particular time when I had made a mistake. He came up to me and said, "That's one." I looked at him with an "OK, what does that mean" look, and he replied, "This is your first time making that mistake, I will assume you didn't know better, so I'll let you off the hook. If you make the same mistake a second time, I'll assume you forgot. But if it happens a third time, I will figure you're being obstinate and there will be consequences."

I was a little afraid in that moment, but mostly I was relieved — even though I was not quite sure what obstinate meant. I had been given the space to learn from my mistakes with full knowledge that if I did not, there would be a price to pay.

In this third year of the *Why Catholic?* program, we are reading and sharing about the third section of the *Catechism of the Catholic Church*: "Life in Christ." Along the way we will reflect on the Beatitudes, Freedom and Responsibility, the Ten Commandments, and the role of the Conscience. It is this last one that brought to mind the conversation I had with my boss from 30 years ago.

In a particular way, my boss was helping me develop my fast-food conscience. I was new to the job and didn't know the ropes yet, so he gave me room to grow. In the same way, the development of and formation of our consciences helps us live our lives in Christ.

The *Catechism* says, "Conscience must be informed and moral judgment enlightened.... The education of the conscience is a lifelong task.... Prudent education teaches

virtue; it prevents or cures fear, selfishness and pride, resentment arising from guilt, and feelings of complacency, born of human weakness and faults. The education of the conscience guarantees freedom and engenders peace of heart" (CCC 1783-84).

Deep within we know what is right and wrong, but the temptations of the world along with sin and evil sway our conscience, thus we need to work to form it. Just like my 16-year-old self liked to cut corners at work, so too my 46-year old self likes to take the short cut from time to time as I strive to live out my Catholic faith.

But how are we to form our consciences? Surely it cannot be by trial and error like my fast food days. The *Catechism* says the Word of God lights the pathway to a developed conscience. This is especially true when we combine it with faith and prayer and when we put these things into practice. Additionally it encourages us to examine our consciences

The task of forming our consciences is lifelong.

is our personal examination of conscience.

If we are willing to take a critical look at ourselves, admit our shortcomings, and commit to change, we have a much better chance of living a life in Christ. If we can be this honest with ourselves, then our reading of Scripture, our prayer, and our spiritual practices will flow right into our regular examinations, and from this introspection will flow grace and mercy.

From the moment of our Baptism, we began our life in Christ. Every moment from that point forward has a goal of living that life more fully and deeply until the moment when we come, literally, face to face, conscience to conscience, and life to life with our Savior, Jesus.

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@stbartfw.org.



(CNS photo/Paul Haring) Pope Benedict XVI greets babies as he leaves his general audience in St. Peter's Square at the Vatican Oct. 12.



(CNS photo/courtesy University Archives, The Catholic University of America) A nun cares for a wounded soldier in this detail from a larger Civil War-era print featuring the field ministry of Holy Cross Father P.P. Cooney. In Civil War battles, at least 300 Daughters of Charity ministered to soldiers on both sides of the war.



(CNS photo/Paul Haring) Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization, talks with young people after an event with Pope Benedict XVI in Paul VI hall at the Vatican Oct. 15. Some 8,000 people, mainly from Catholic movements, turned out to support the pope's call for a new evangelization.

Cross-Words

By Mark Simeroth

Across & Down:

- 1. Biblical poem
- 2. Binge
- 3. Bouquet
- 4. Auto dud
- 5. Intended

1	2	3	4	5
2				
3				
4				
5				

Umbert the Unborn by Gary Cangemi



The FLOCK by Jean Denton



Diocese's Theology on Tap program in its eighth year providing young adults with opportunities to learn more about their faith

By Juan Guajardo
Correspondent

On a Tuesday night last spring and in a banquet room at Buffalo Wild Wings on Hulen Boulevard in Fort Worth, a group of about 40 young people listen as a speaker tells them, “If you’re really stressed out and mad, just real quick yell at God. God can handle whatever you’ve got to say... You’re not going to offend God, God can handle it.” The speaker, Jeff Hedglen, young adult minister at St. Bartholomew Parish, continues, “Moses yelled at God and he survived. Believe me, I’ve done it a number of times in my life,” and a chorus of laughter rises from the crowd, as he continues listing ways to relieve stress through prayer.

It would seem a fairly odd scene — to an outsider. But to those familiar with Theology on Tap (TOT) — a national catechetical program by RENEW International aimed at bringing young adults (ages 21-30) together to enjoy fellowship with other young Catholics and to listen to a faith-based topic, all in a casual setting where they can have a beer or some wings — it’s just what they come for.

In its eighth year in the Diocese of Fort Worth, TOT is attracting a steady audience of young adults and, more importantly, connecting them with their faith. If audience size is any measure of event success, then TOT has hit a home run, with various nights of standing-room only audiences.

“They like it for a couple of reasons,” said Hedglen, who has been a TOT speaker a handful of times throughout the years. “First of all it’s an opportunity to get together and have fellowship and network with other people, and also because you get to hear a variety of speakers on different topics. Not every [diocesan] young adult ministry has a speaker series...”

TOT is structured around meeting young adults where they feel comfortable, be it a restaurant, coffeehouse, or even a bar, according to RENEW International’s TOT website, www.renewtot.org. Each session includes a speaker who discusses a topic relevant to young adults.

Andrew Pustka, 23, a parishioner at St. Bartholomew Parish in Fort Worth, started to come to Theology on Tap last year when he heard of it through a listserv for St. Bartholomew’s young adult group. A graduate of Texas A&M, he had been to TOT in the College Station area as well.

“When they said come out and do TOT, I knew exactly what they were saying and I was ‘Yeah, I’m going to do that,’” he said.

TOT is held every second Tuesday of the month, from September to May.

Topics presented have included relationships and commitment, beer in the history of the Church, the upcoming *Missal* translation changes, and relieving stress through prayer. Presenters have included

young adult ministers, Holy Family pastor Father Jeff Poirot, and even Bishop Kevin Vann.

“The bishop was really good,” Pustka said. “I didn’t think they’d have the bishop come out to Theology on Tap, but it was really good. He came out and gave a lecture on the new translation of the *Missal* that’s coming this Advent. It was very informative like a lot of Theology on Tap stuff.”

New to the area, Pustka, originally from Belton, said TOT has given him the opportunity to meet other young Catholics.

“There’s always a lot of people that come here... you get to meet a lot of people that you wouldn’t normally meet otherwise.”

Hedglen would agree.

“I know of at least one couple that met at a TOT and ended up getting married. So it’s not a guarantee that you’ll meet your spouse here, but it has happened,” he said.

According to RENEW International, TOT came about in the Archdiocese of Chicago. When a college student came up to Father Jack Wall in 1981 with some burning questions about the Catholic faith and life. Fr. Wall responded and developed a six-week speaker series that summer at his parish, specifically for young adults like that college student. Fr. Wall named the program “Theology on Tap,” and it was a success — so much so that it grew into a diocesan program. In 2003, the Archdiocese of Chicago approached RENEW International and the program went nationwide. It was brought to the Diocese of Fort Worth in 2005 by Paul Combest, the Young Adult Ministry director at the time.

Current Young Adult Ministry Director Kevin Prevou has overseen its continuing development for the past four years with the help of a team of young adults from the diocesan Young Adult Council. Over the years he’s seen attendance ebb and flow, but said this year has been consistent and that he and the TOT team hope to continue building on the current success, which could mean moving to a larger venue next year.

“We had two big nights [last year]: One



ABOVE: Speaker Jeff Hedglen gives suggestions on how to relieve stress through prayer during the last season of Theology on Tap at Buffalo Wild Wings in Fort Worth. Theology on Tap in Fort Worth runs from September through May.

RIGHT: Carl Storrie, of St. Andrew’s Parish, listens to Jeff Hedglen speak during Theology on Tap April 12 of this year.



was when we did relationships, a session on relationships. ... There was standing room only in there,” Prevou said. “And then the night we had Fr. Jeff Poirot come over and do a talk on the history of alcohol in the Church ... They were busting down the doors on that one as well.

He said one of the keys to big turnouts is the topic, that’s why the TOT team chooses the topic before the speaker.

“So we’re going to try and stay with that to make sure the topics aren’t humdrum, that they’ve got a little bit of spice in them, because apparently that’s what young adults want,” he continued.

“They want something that’s going to touch their lives,” he said. It’s got to “be worth it *and* they’re going to deepen their faith in some way, shape, or form.”

Prevou added that the Theology on Tap team is currently looking for new members.

“That’s going to be really critical for the success this year, that we have a good team of people that will plan and then be there to carry out the plan at Theology on Tap,” he said.

For more information on Theology on Tap, go to www.fwdioc.org/yam. Anyone interested in joining the TOT team can contact Kevin Prevou at kprevou@fwdioc.org.

2011-2012 Theology on Tap Schedule

Tuesday November 8, 7-9 p.m.

Saints Behaving Badly

Presenter: Bishop Kevin Vann

Tuesday December 13, 7-9 p.m.

By Whose Authority: Has Sin and Other Moral Questions Changed in the Catholic Church and in the Hearts of the Faithful?

Presenter: Jeff Hedglen

Tuesday January 10, 7-9 p.m.

Total Fitness for the 21st Century: Mind, Body & Spirit

Presenter: Michele Hanson

Tuesday February 14, 7-9 p.m.

Peas & Carrots: Catholics and Non-

Catholics in Relationships

Presenter: To Be Announced

Tuesday March 13, 7-9 p.m.

Designer Babies, Eugenics and Frozen Embryos

Presenter: To Be Announced

Tuesday April 10, 7-9 p.m.

Who Wrote the Bible? Catholic Understanding of Biblical Interpretation and Inspiration

Presenter: To Be Announced

Tuesday May 8, 7-9 p.m.

Lights, Camera, Action: Catholicism in the Media

Presenter: To Be Announced

Roman Missal, Third Edition

New English Translation



Chicago Cardinal Francis E. George blesses copies of the new English translation of the third edition of the *Roman Missal* at Liturgy Training Publications in Chicago Sept. 26. The new English version of the *Roman Missal* will be implemented in the U.S. on the first Sunday of Advent, Nov. 27. (CNS photo/Karen Callaway, CATHOLIC NEW WORLD)

Lifting Up Our Hearts from RENEW: Preparing for the new *Roman Missal* translation in faith-sharing groups

Do you remember singing “Kumbaya” at Mass? If so, perhaps you understand why some Catholics were disillusioned in the 1960s and 1970s when the Mass was first celebrated in English. Out went the Gregorian chant and in came folk songs. Out went “*et cum spiritu tuo*” and in came “and also with you.”

In order to avoid similar difficulty with the new translation of the *Roman Missal*, Bishop Kevin Vann has approved *Lifting Up Our Hearts* to prepare Catholics for the changes in wording. *Lifting Up Our Hearts* has been prepared by RENEW International especially for use in parishes. Its six sessions not only explain the “whats” and “whys” of the new text but also deepens participants’ appreciation of the Mass.

RENEW International, of course, is already working in the diocese. In 2009 it facilitated the first of four years of *Why Catholic?* an adult education program that studies the *Catechism of the Catholic Church*. Most diocesan parishes have opted to postpone the start of the third year of *Why Catholic?* this fall to take advantage of *Lifting Up Our Hearts* in timely fashion.

Like *Why Catholic?*’s format, *Lifting Up Our Hearts* features small community sharing. Participants generally meet in groups of six to 12 in private homes. Each week they discuss a different aspect of the changes from their personal faith perspectives. For example, in the first week they consider the greeting, “The Lord be with you,” and in the second, they reflect on the Penitential Act. A typical question for

discussion is, “How do I sense or experience the work of the Holy Spirit in the liturgy?”

Lifting Up Our Hearts has six sessions covering material from the greeting at the start of Mass to the sending at its end. Of course, not all the changes in wording are touched upon. But a representative amount is treated, so that the new translation may not sound strange when it is heard in church.

Bishop Arthur Serratelli, who chairs the U.S. Conference of Catholic Bishops’ Committee on Divine Worship, has endorsed *Lifting Up Our Hearts*.

“We are now given a special opportunity to deepen our appreciation of the gift of the liturgy itself,” Bishop Serratelli writes of the RENEW program. He goes on, “Here we will gather for prayerful reflection on the new responses, their foundation in Sacred Scripture, and how participation in liturgy impacts our daily lives.”

Although this fall is seen as the ideal time to use *Lifting Up Our Hearts*, the need to consider the changes in wording and, especially, to reflect on the Mass will remain in the future.

According to diocesan *Why Catholic?* coordinator Father Carmen Mele, OP, parishes are encouraged to offer the program to parishioners next year if they are not implementing it now and to reoffer it to those who may not have yet been able to take advantage of it. “The books should be available from RENEW,” Fr. Mele says, “and it is always timely to reflect on the Eucharist.”

HISTORY OF THE ROMAN MISSAL

3RD CENTURY

Latin emerges in worship; widely used by the 10th century

4TH CENTURY

Concern for orthodoxy leads worship to become more standardized

7TH-8TH CENTURIES

Sacramentaries emerge; prayer texts shared

1545-1563

Council of Trent convenes; codifies celebration of Mass and defines various church teachings

1570

Missal of Pius V, the first Roman Missal, implements the Council of Trent’s call for uniformity in liturgy

1604

Pope Clement VIII replaces missal with corrected version

1634

Pope Urban VIII promulgates revised missal

1884

Pope Leo XIII introduces new missal with changes made since 1634

1951-1955

Pope Pius XII introduces changes in Holy Week liturgies

1963

Second Vatican Council issues Constitution on the Sacred Liturgy calling for “full, conscious and active participation” of all people in the liturgy

1969

First edition of the Roman Missal reflecting Vatican II reforms approved; translated into English in 1973

1975

Second edition of the Roman Missal with minor changes promulgated; translated into English in 1985

2001

Third edition of the Roman Missal promulgated by Pope John Paul II; English translation approved in 2009

2011

Implementation of the third edition of the Roman Missal in English-speaking countries



Sources: USCCB, Secretariat for Divine Worship; Vatican documents ©2011 CNS

Mass in English

The English translation of the missal is being introduced in these countries:



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Roman Missal: one month and counting

By **Mar Muñoz-Visoso**
USCCB

On November 27, the First Sunday of Advent, the *Roman Missal, Third Edition*, the ritual text containing prayers and instructions for the celebration of the Mass, will be implemented in the United States of America.

If you have been hearing the buzz but are not completely up to speed on the new *Roman Missal*, here are ten things you need to know:

1. IT IS NOT A NEW MASS, IT IS A NEW TRANSLATION FOR A NEW EDITION OF THE MISSAL

Because a new edition of the *Missale Romanum, the Latin Roman Missal*, was promulgated by Pope John Paul II in 2000, it was necessary for all the countries of the world to translate this *Missal* into the various local languages. The new *Missal* has added features: prayers for the celebration of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the celebration of the Mass. In the case of the English-speaking world, a common translation of the common text was sought through the International Commission for English in the Liturgy (ICEL) to ensure uniformity.

2. VATICAN GUIDELINES FOR TRANSLATION

The translation of the new *Roman Missal* was carried out under the newest Vatican guidelines for translating prayers into modern local (i.e., vernacular) languages. These were given in the instruction *Liturgiam Authenticam*, published in 2001, urging a stronger adherence to the original Latin wording and structure than earlier directives. In the new translation, the unique style of the Roman Rite is closely maintained. The texts are marked by a heightened style of English speech and a grammatical structure that follows closely the Latin text. In addition, many biblical and poetic images — such as “Lord, I am not worthy that you should enter under my roof...” (Communion Rite, taken from Matthew 8:8) and “...from the rising of the sun to its setting” (Eucharistic Prayer III, taken from Psalm 113), that were lost in the 1973 translation — have been restored.

3. PARTICULAR ADAPTATIONS TO THE U.S. ARE INCLUDED

The new English-language *Missal* also includes Vatican-approved adaptations requested by the Bishops

of the United States as well as texts for observances that are proper to the United States (such as the prayers for the Memorial of St. Elizabeth Ann Seton, and prayers for Independence Day and Thanksgiving Day).

4. 'AND WITH YOUR SPIRIT'

The translation of several phrases in the Order of Mass had been previously decided by the Vatican in the instruction *Liturgiam Authenticam*. Among these are “certain expressions that belong to the heritage of the whole or of a great part of the ancient Church, as well as others that have become part of the general human patrimony...” Such is the case of the response “*Et cum spiritu tuo*.” What had originally been translated in 1973 as “And also with you” becomes now “And with your spirit.” This places the English translation in line with the way this has always been translated in most other languages, including Spanish, French, German, and Italian

5. CHANGES IN THE PEOPLE'S PARTS

In addition to the response to the greeting “The Lord be with you”, people are going to find a number of other changes in the translation of common prayers throughout. This includes the various parts of the Penitential Act (“I confess to Almighty God...”), the *Gloria*, the Creed (both in the Nicene Creed and the Apostles’ Creed), the *Sanctus* (Holy, Holy, Holy), the Mystery of Faith, and the invitation to communion. (Samples of comparative texts for the new and old responses can be found at the USCCB *Roman Missal* website. (<http://old.usccb.org/romanmissal/samples-people.shtml>))

6. 'FOR MANY'

One of the points that has generated more discussion is the translation of *qui pro vobis et pro multis effundetur in remissionem peccatorum*, presently translated “which will be shed for you and for all so that sins may be given.” In the new edition of the *Roman Missal*, “for all” will be changed to “for many.” There are several reasons for this change. First, “for many” is a more accurate translation of the Latin phrase *pro multis* than the present translation. This is also the wording used in the Biblical narrative account of the Last Supper found in the Gospels of Matthew and Mark. Even though it is a dogmatic teaching of the Church that Christ died on the Cross for all men and women, the expression “for many” is reflective also of the fact that this salvation is not brought automatically, without one’s own

willing participation, but rather is a gift to be accepted. Also, in the context of the Last Supper, Jesus was speaking to the Twelve, extending the reach of his sacrifice beyond the boundary of his closest disciples. In the context of the celebration of the Eucharist, the phrase “for you and for many” connects the particular gathered assembly with the larger sense of the Church in every time and place, as if to say “not only you gathered here, but many more as well.”

7. GRADUAL IMPLEMENTATION FOR MUSICAL SETTINGS

Though official implementation is set for the First Sunday of Advent 2011, Diocesan bishops may permit the gradual implementation of various musical settings of the people’s parts in the Order of Mass starting in September to allow the congregation time to learn them. This applies only to the Glory to God, the Holy, Holy, Holy, and the Memorial Acclamations. Composers have readjusted previous musical settings and new compositions are also being prepared. New musical settings of the Amen and the Lamb of God, the texts of which are not changing, can be introduced at any time.

8. WHAT'S NOT CHANGING

The structure and rite of the Mass itself is not changing, so the Mass will look and feel the same. Some texts of the Mass are not changing, including the Lord’s Prayer and the Lamb of God. The translation of Scripture readings used at Mass will remain the same, so those who proclaim the readings (lectors and deacons) will not be affected in their ministry by the introduction of the new *Missal*. Much of the hymnody and other chants sung at Mass will not be affected by the changes, although many hymnals and other participation aids are being revised to reflect the changes in the parts of the Mass.

9. Symbolism of posture and gestures

The symbolism of some traditional gestures has been recaptured in the new *missal*. The gestures themselves have always been prescribed, but the introduction of the new *Missal* provides an opportunity to teach about these long-standing customs. One such example is striking oneself over the chest during the Penitential Act (*Confiteor*) while reciting the words “through my fault, through my fault, through my most grievous fault,” (*mea culpa*), as a show of remorse, a tradition that had not always been followed in the U.S. Another example is the

reverent bow during the recitation of the Creed. After the words “For us men and for our salvation he came down from heaven,” at the words that follow up, “and by the Holy Spirit was incarnate of the Virgin Mary, and became man,” all bow as a sign of reverence for the mystery of the Incarnation.

10. PROXIMATE PREPARATION

Parishes and dioceses are now abuzz with preparations for the reception of the new *Missal*. The *Roman Missal* itself is the primary source of training and instruction for the new translation. It displays rubrics, sentences printed in red that instruct a priest on what to say and do, how and when to gesture, and when to sing the common prayers in the Order of Mass. It provides instructions that guide the celebrant in leading the liturgy and the people assembled in ritual response for each occasion. It also dictates the words used by a priest during the Mass. In addition to the homily at Mass, during which many priests will offer instruction about the new text, many parishes are making use of various small- and large-group catechetical sessions to help the people learn the new responses and be aware of upcoming changes. A variety of print and online resources for use in parishes, in group settings, and in homes are available from many publishers.

The introduction of a new translation for the *Roman Missal* gives people an opportunity to pause to think about the words they are saying every time they participate in the Mass. It is an opportunity for the entire Church in the United States to deepen its understanding of the Sacred Liturgy, of its meaning and importance in their lives. It also puts Catholics in contact with the Church’s tradition of prayer and helps create a historical awareness. The new translation and the education Catholics shall receive before it is implemented offer Catholics a chance to “brush up” on their knowledge of the Mass and of the Church’s beliefs. Those leading the efforts to educate the community hope the changes “will invite the faithful to pause and reflect on what, after so many years, we may have taken for granted” and that such meditation will redound in an “enrichment of people’s spiritual life.”

To learn more about the new English translation of the *Roman Missal, Third Edition*, visit the USCCB *Roman Missal* website. (<http://old.usccb.org/romanmissal/>)

Mar Muñoz-Visoso is assistant director of Media Relations at the United States Conference of Catholic Bishops

Respect Life Month

Weigel challenges Pro-Life Banquet attendees to change America's soul

Story and Photo by
Joan Kurkowski-Gillen
Correspondent

According to noted author and Catholic theologian George Weigel, defending life means more than just reversing *Roe v. Wade* — the 1973 landmark Supreme Court ruling that legalized abortion in the U.S.

“Our goal must be an America in which every child is welcomed in life as well as protected in law,” he told 600 people attending The Bishop’s 7th Annual Catholic Pro-Life Banquet held Sept. 24 at the Hyatt Regency DFW. “We must work for an America where the elderly and severely handicapped are regarded not as problems to be solved, but as people of God-given dignity to be cherished.”

The Bishop’s Pro-Life Banquet raises money for ministries that protect, nurture, and sustain human life from conception to natural death. Among the programs supported by the fundraiser are Youth for Life education projects; Gabriel Project, which provides help to women and families experiencing a crisis pregnancy; and Rachel Ministries, an outreach that offers hope and healing to men and women suffering from an abortion in their past.

During the evening, Bishop Kevin Vann presented Julia Vecera with The Service to Life Award for her prayerful example outside local abortion clinics and her volunteer work at a crisis pregnancy center.

The 2011 pro-life banquet was her office’s most successful event to date, according to Ruth-Killgore. A silent auction netted \$15,000.

The highlight of the evening was the keynote address delivered by Weigel who wrote the critically acclaimed *Witness to Hope: The Biography of Pope John Paul II*. During his speech, the author and Vatican analyst described for the audience how *Roe v. Wade* reversed the moral trajectory of America and damaged its soul.

America always had a history of expanding inclusiveness, Weigel said. The circle of common protection, participation, and concern eventually grew to include women, African-Americans, and the handicapped.

“Then came *Roe v. Wade* and the circle was drawn in and closed. An entire class of human beings, the unborn, was declared outside the boundaries of legal protection,” the speaker explained. “America shrank on January 22, 1973, and the shrinking was in our soul as well as demographics.”



Diocesan Catholics Respect Life Director Chanacee Ruth-Killgore (right) presents a Texas Rangers hat to George Weigel (left), world-renowned Catholic scholar and theologian, in gratitude for presenting the keynote address for the Bishop’s 7th Annual Catholic Pro-Life Banquet. The Texas Rangers play in Rangers Ballpark in Arlington, located within the Diocese of Fort Worth, and are currently playing in the World Series.

Weigel reminded the audience of the lesson offered by Pope Benedict XVI in the first homily he delivered after being named Pope John Paul II’s successor.

“We are not some casual and meaningless product of evolution,” he quoted. “Each of us is the result of the thought of God. Each of us is willed. Each of us is loved and each of us is necessary.”

That is why caring for mothers at crisis pregnancy centers and reaching out to people suffering from post-abortion trauma should

complement legal and political efforts to defend life, Weigel said, calling the 3,000 crisis pregnancy centers that have opened since 1973 a great sign of hope.

“It’s converted hearts that will make a difference,” he insisted. “And that will come out of service to others in need.”

The lifelong task of defending the right to life from conception to natural death may become wearisome, Weigel admitted, during moments of fatigue. He asked the audience to think of the last two

months of Pope John Paul II’s life.

“Remember that last teaching moment when he invited the Church and the world into an experience of suffering transformed into nobility — a suffering identified with the cross,” he explained.

Pro-life work isn’t about playing to the galleries of contemporary politics or the media.

“We’re playing to the angels and he who made the angels,” Weigel said in closing.

Thanking the assembly of supporters for their commitment to pro-life causes, Bishop Vann said their work had a rippling effect on other spheres of life.

“Family, justice, healing, mercy, truth, the unborn, the elderly — in so many ways it’s all linked,” he explained. “It all flows out from here and is a great witness of love.”

The Bishop’s Pro-Life dinner gives volunteers and organizers an opportunity to reenergize and reflect.

“We may wonder at times whether we’re making a difference,” the bishop observed. “An evening like this shows us we’re not in this struggle by ourselves. It’s your prayer and example that may bring a conversion of heart.”

Forty Days for Life kicks off its fourth year in Fort Worth, needing volunteers

Story and Photo by
Joan Kurkowski-Gillen
Correspondent

Autumn Abilez volunteered to hand out information packets at the 40 Days for Life Sept. 28 kick-off, but the 16-year-old’s public support for the unborn really began weeks earlier as she sat in front of her home computer.

The St. Patrick parishioner, who is studying for confirmation, became involved in a debate about abortion on a popular social networking website. A pro-choice friend argued that abortion should be legal and readily accessible to rape and incest victims.

“It’s still an innocent child,” Abilez explained, remembering her reply. “I used facts and the science of fetal development to support my position.”

The online exchange of comments lasted several hours before the Facebook conversation ended, but Abilez didn’t waver from her pro-life stance.

“I just think a person is a person



Gail Kleinschmidt, director of the Episcopal Diocese of Fort Worth’s pro-life ministry, signs up volunteers to pray for one hour a week at the 40 Days for Life kick-off rally Sept. 28. Forty Days for Life, an ecumenical pro-life effort, is still needing volunteers. To sign up for an hour, contact 40 Days for Life at 40daysforlifefortworth@gmail.com.

no matter how small,” the teenager continued. “Forty days for Life is something I’ve always wanted to do. I feel strongly about abortion.”

Started in 2004 by students at Texas A&M University, 40 Days for Life draws attention to the evils of abortion and hopes to change pro-choice hearts through prayer and fasting, vigils, and community

outreach. The community-based campaign has mobilized people of faith and conscience in 337 cities in the U.S. as well as Canada, Australia, England, Ireland, Northern Ireland, Spain, Denmark, Georgia (in the former Soviet Union), Armenia, and Belize. Participants remain dedicated to prayer throughout October, Respect

Life Month. The peaceful, Christ-like demonstration ends Nov. 6.

Patty Bransford, director of children’s formation at St. Patrick Cathedral, brought her confirmation students to the prayer vigil hoping they would understand the realities of abortion and see how prayer can make a difference in the world.

“I believe that active participation in pro-life events will strengthen their conviction to make the right choice or help a friend make the right choice, if they are ever confronted with that decision,” she said.

Not knowing about the realities and truth of abortion changed Chris Aubert’s life forever. The father of five and Catholic apologist, talked about his personal experiences with abortion and conversion to the pro-life cause during an impassioned address that launched the annual 40 Days for Life prayer vigil in Fort Worth.

Standing across the street from a South Henderson Street abortion center, Aubert told the rally there were five things people could do

to reverse *Roe v. Wade* — the 1973 landmark Supreme Court decision that legalized abortion.

“We’re going to do it on our feet at this abortion clinic and others across the country. We’re going to do it with our hands as we distribute pamphlets and literature. We’re going to do it with our mouths when we speak the truth about the evils of abortion. We’re going to do it with our wallets when we support pro-life causes. And, most importantly, we’re going to do it with our knees in prayer. We will win,” he said adamantly. “We will change hearts and minds, and, by doing that, we will save all those priceless babies in there.”

Aubert’s address echoed the sentiments Bishop Kevin Vann shared in his opening prayer, who had asked the crowd to “pray for human life and pray for all who are involved in this tragedy.”

“May the light of grace surround them with his love and mercy and show us the way to walk as disciples of the Gospel of Life,” he said.

Media affects how we view human dignity and sexuality, says Tomeo at pro-life series

**Story and Photo by
Joan Kurkowski-Gillen
Correspondent**

A seasoned print and broadcast journalist, Teresa Tomeo had some good news to report as she stood before an audience at Colleyville's Good Shepherd Church Oct. 9. NBC had just announced the cancellation of *The Playboy Club* after a only three episodes. Set in 1960s Chicago, the controversial television series was based on the scantily clad "bunnies" and patrons of the original nightclub.

Tomeo, who addresses the media's objectification and sexualization of women in her recently published book, *Extreme Makeover*, credits complaints from ordinary viewers for shutting down the show's production.

"People got together, spoke up, and contacted advertisers. It's a real testimony of what the ordinary person can do," she told the *North Texas Catholic*. "In terms of the pro-life movement, we look out and it seems so dark and overwhelming. But in the end we still have a voice. We must never give up hope."

Host of the daily Catholic radio program *Catholic Connection*, Tomeo offered her insight into faith, culture, and the media as part of the Catholics Respect Life Speakers series. Her October 9 and 10 presentations were co-sponsored by Good Shepherd Parish and the diocesan Catholics Respect Life Office.

Using statistics and data to underscore

her arguments, the former Detroit news anchor turned Catholic author says the media is inundating society with biased, unhealthy information and messages. And the source isn't just the nightly news. Today's media landscape includes Hollywood, advertising, the Internet, and music.

Constantly bombarding the public with themes and images that are sexual, inappropriate, and unpatriotic, mass media is changing the way people view the world and what is morally acceptable.

Females are the primary target. Women are exploited to sell everything from contraception to clothing.

"There's a reason for that," the speaker pointed out, offering a philosophical theory. "Women are the life bearers."

Drawing from her arsenal of facts drawn from secular research, the pro-life advocate told her listeners that 70 percent of television programs contain sexual content.

"Young people view 14,000 sexual messages a year on television alone," she continued, adding *Desperate Housewives* was the favorite show of nine to 12-year-old girls according to the Nielsen ratings.

Technology adds another dimension to the problem. Twenty-two percent of teens admit "sexting" — sending explicit sexual messages via cell phones or computers, and Internet pornography is mushrooming. Four million websites feature explicit sex, and studies indicate the average age of exposure to pornography is 11.

How do these statistics affect the culture of life?

"Whenever you talk about taking sex out of the proper place taught by God and the Church, it affects the pro-life cause. Why?" Tomeo asked the audience rhetorically. "Because it takes away the dignity of the human person and the person becomes an object."

Tomeo said the association's findings mirror some of the conclusions stated in *Humanae Vitae*, the encyclical issued by Pope Paul VI in 1968.

Simply put, "When you treat people like objects, they are going to have issues," she explained. "Science is beginning to recognize what the Church teaches. Different groups have done the research that backs up everything the Church has been talking about for 2,000 years. It's all revealed in the natural law."

Pop culture and media affects morality but the outlook isn't hopeless, Tomeo asserted. People can't totally ignore television, the Internet, or the information technologies crowding life, but they can learn to judge them soberly and critically.

"We need to know how the media work, so they don't work on us," insisted the veteran journalist, who admitted being drawn into the world of pro-choice, liberal "group think" and the pressures of body image as a young reporter.

Media awareness and activism can make a difference. The speaker encouraged the



Teresa Tomeo, author of *Extreme Makeover*, encourages participants at Good Shepherd's annual pro-life speaker series Oct. 9 and 10 to be aware of how media affects society's perception of human dignity and sexuality.

audience to support Christian, Catholic, and conservative media outlets, establish media guidelines at home, and contribute to crisis pregnancy resource centers. The volunteer organizations compete for unborn souls with taxpayer-funded Planned Parenthood, the largest abortion provider in the U.S.

But Tomeo's number one piece of advice was, "know your faith." Her reversion to Catholicism came after studying Scripture and Church documents.

"Jesus is the true liberator of women," she insisted. "He had serious conversations with women at a time when they had no standing in society."



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Myanmar bishop visits Diocese of Fort Worth to offer sacraments to growing Burmese refugee community

By North Texas Catholic Staff
Photos by Wendy Pandolfo

The Diocese of Fort Worth welcomed Bishop Stephen Tjephe, auxiliary bishop of the Diocese of Loikaw, Myanmar, to celebrate a special Mass Sept. 12 at Immaculate Heart of Mary Parish in Fort Worth. At the special Burmese language Mass, Bishop Stephen witnessed marriages of couples whose ages covered many decades, baptized persons ranging from infants to the advanced elderly, as well as confirmed, and administered first Holy Communion to members of the growing community of Burmese Catholic refugee in the diocese.

Bishop Stephen, along with Father Anastasio Tarsio, a Loikaw priest currently living in New York, was in Fort Worth as part of an extended trip to visit Myanmar Catholic communities throughout the United States. Catholic Charities Fort Worth has

resettled some 1,000 Burmese refugees from war-torn Myanmar, many of whom are Catholic, in the Fort Worth area. Many of them attend Immaculate Heart of Mary Parish in South Fort Worth.

For most of the refugees, the Sept. 12 Mass was a rare opportunity to receive the sacraments and pastoral care in their native language and to grow stronger in their faith.

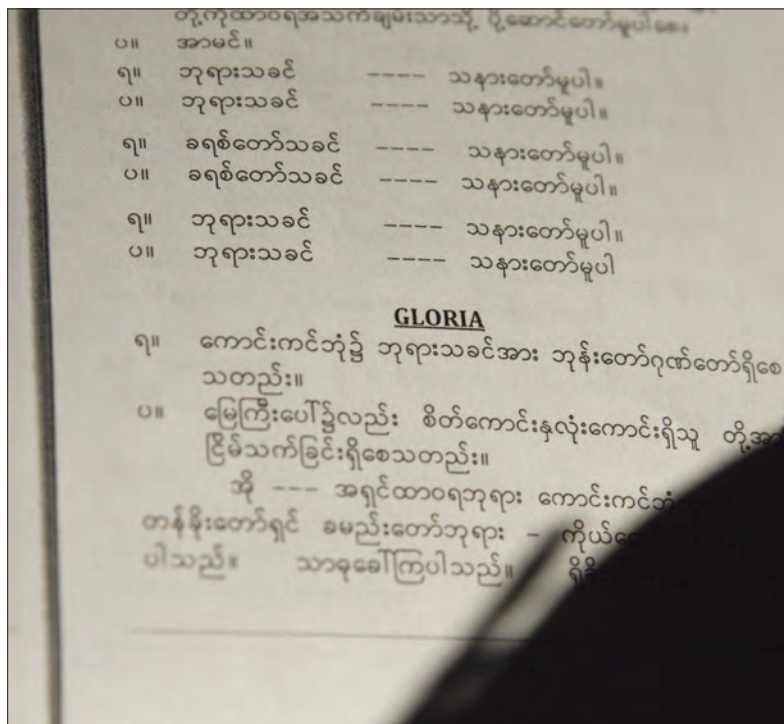
“The appreciation that the Myanmar Catholics demonstrated for the opportunity to receive the sacraments by a priest and bishop from their country is a point of reflection and meditation for all of us who might take our Faith for granted,” wrote Bishop Kevin Vann, in his blog, *Shepherd of Fort Worth*. Bishop Vann was able to attend the initial part of the celebration. “Their mere presence, a reminder of both the damage of war and the grace of perseverance reminds us of the corporal works of mercy to which we are all called and to the active practice of faith here in Fort Worth.”



Bishop Stephen Tjephe elevates the Eucharist during the Sept. 12 celebration.



Bishop Stephen baptizes an infant, pouring water over the child's head.



ABOVE: A woman holds her child during the Mass.

LEFT: A page from a Mass guide shows the "Gloria" written in Burmese characters.

BELOW: Members of the community's choir dressed in traditional garb.



Bishop Stephen places the chrism oil on an elderly man, giving him the sacrament of confirmation. The gentleman was baptized earlier in the Mass.



Numerous couples from the community surrounded to the altar so their marriages could be witnessed.

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♦ Or call the Sexual Abuse Hotline (817) 560-2452 ext. 900
♦ Or call The Catholic Center at (817) 560-2452 ext. 102 and ask for the moderator of the curia, Father Stephen J. Berg

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Catholic Charities

Poverty Summit and
National Gathering

Poverty Summit linked to National Gathering is first such collaborative effort for Catholic Charities USA

FROM PAGE 1

WELCOMING participants to the gathering, Fr. Larry Snyder, president of Catholic Charities USA, reminded the audience that they are the voice of single mothers, homeless veterans, and others who have been pushed to the corners of society. One out of every five American children do not know when they will eat again — a condition known as food insecurity. The effects of poverty are also linked to diabetes, heart disease, and failing grades in school.

“Let us bring our collective creativity, compassion, and energy to search together for solutions that will improve the lives of so many, while creating a more compassionate and just society,” he asked. “If we can do that, our first annual Poverty Summit will be a success.”

Last year, Catholic Charities USA served more than 10 million people who required assistance in nutrition, healthcare, housing, disaster relief, and other areas. But non-profit organizations can only do so much, he pointed out.

Implementing innovative ideas and national reforms to reduce poverty requires the involvement of the nation’s business leaders, leading academics, as well as the local, state, and federal government.

“We live in the richest country in the world, even with our deficit challenges, and yet the vast majority of the country is content to go to bed at night without thought for the one out of every six Americans who are struggling simply to get by,” said the president of Catholic Charities USA. “That has to change. And it’s up to us to change it.”

Co-hosted by Catholic Charities USA, the two-day poverty summit was sponsored by the American Human Development Project, Bread for the World, the Catholic Campaign for Human Development, the Corporation for Enterprise Development, the Coalition on Human Needs, Feeding America,



Ralph McCloud, former director of Peace and Justice Ministries for the diocese and currently director of the U.S. Bishops' Catholic Campaign for Human Development, offers a suggestion during the brainstorm session after a panel discussion by executives of national non-profits dealing with the poor, the homeless, and the vulnerable. McCloud shares close ties with his home parish of Our Mother of Mercy in Southeast Fort Worth. At McCloud's left is long-time social justice advocate Ruth Martin. (NTC photo / Joan Kurkowski-Gillen)



A major highlight of the Poverty Summit was a panel discussion (left to right) moderated by John Bridgeland, CEO of Civic Enterprises and included Rev. David Beckman, president of Bread for the World; Andrea Levere, president of Corporation for Enterprise Development; and Nan Roman, president and CEO of the National Alliance to End Homelessness. Following their discussion, which included questions from the floor, tables of participants were asked to brainstorm possible solutions to the problems of ending poverty in America in the face of an uncertain economy and threatened budget cuts at all levels of government. (NTC photo / Joan Kurkowski-Gillen)

the National Alliance to End Homelessness, Save the Children, and the Society of St. Vincent de Paul. White House Domestic Policy Council Director Melody Barnes opened the Sept. 18 session with a “call to action” followed by a keynote address from Mark

Shriver, senior vice president of US Operations for Save the Children.

The following day, a panel composed of experts who work on the front lines of homelessness, hunger and economic opportunity, engaged in a vigorous dialogue about poverty in America.

Moderated by John Bridgeland, CEO of Civic Enterprises, the panel included Rev. David Beckman, president of Bread for the World; Andrea Levere, president of CFED; and Nan Roman, president and CEO of the National Alliance to End Homelessness.

David Beckman, considered one of the foremost advocates for America’s hungry and poor, addressed the proposed cuts in federal spending. Two-thirds of those cuts, he said, focused on programs like Medicaid, tax credits for the working poor and the Supplemental Nutrition Assistance Program (SNAP) that help the impoverished and homeless.

“If the reduced cuts to SNAP become law, that will take away from poor people three times as much food as all the food charitable organization in the country mobilize for the hungry,” he pointed out.

In April, a group of diverse Christian leaders, including bishops representing the US Conference of Catholic Bishops, and the directors of Catholic Relief Services and Catholic Charities, proposed forming a “circle of protection” around programs focused on the poor.

“We can reduce the deficit and improve the fiscal health of our nation without making hungry people hungrier,” Beckman urged. “If we don’t win this battle, there will be a lot more poor people two, three, and four years from now.”

National Alliance to End Homelessness President Nan Roman agreed that the country’s deficit is an issue, “but we can’t deal with it on the backs of homeless, vulnerable people.”

Creating a large, expanded group of very poor families is not sustainable, she said. There is a cost to homelessness.

“It costs us in the corrections system, immigration, and health care,” Roman asserted. “And it costs us down the line when people aren’t educated or productive and there is no middle class to drive the economy.”

Catholic Charities workers used the two-day conference that followed the Poverty Summit to discuss the growing demand for social services in a climate of reduced state and federal funding. Workshops on children, youth

CONTINUED ON NEXT PAGE

Catholic Charities

Poverty Summit and National Gathering

FROM PREVIOUS PAGE

and family services, immigrant and refugee resettlement, housing and parish social ministry were reinforced during site tours to local programs successfully administered by Catholic Charities Fort Worth, Inc. The Children's Assessment Center, a 24-hour, 40-bed facility that provides a safe, nurturing and temporary home for at risk youngsters placed in the care of Child Protective Services, was one of the venues showcased.

Visitors from other Catholic Charities organizations were particularly interested in how the center was funded. The program is supported by the Texas Department of Family and Protective Services and supplemented by Catholic Charities fundraising.

"They were impressed with our model and raved about the building itself," said Carolyn Hartsell, director of child welfare services. "It shows the diocese and community have a vested interest in providing a healing environment for children as they prepare to transition to foster care or back to their biological families."

Offering advice in the conference's final keynote address, Colleen Barrett, president emerita of Southwest Airlines Co., told Catholic Charities employees that running a successful organization requires three attributes: a warrior spirit, fun attitude, and a servant's heart. Operating an airline and a social service agency is similar, she said, adding, "we're both in the customer service business."

Client needs are different, admitted the former vice president of marketing and communications.

"You're there to serve a purpose and a mission," she added. "You want to make life better."

Serving first and leading second is the best way to accomplish that goal.

"The more you can be part of a collective team effort to accomplish something that is good for the world, the more you accomplish for yourself," Barrett said. "There's a satisfaction that comes from a team victory — whether it's helping someone who is down and out spiritually or giving them the tools to carry on in life."

Heather Reynolds, executive director of Catholic Charities Fort

Worth, said hosting the national organization's annual gathering was an honor and provided an opportunity to publicize some of the innovative projects developed here. In addition to the Assessment Center, participants learned about the local initiative to pay Catholic Charities employees a living wage and efforts to reduce poverty through healthcare partnerships. Guests from the convention also visited the agency's new headquarters to learn about client intake services and successful community relations and development efforts.

"The interactive summit allowed people nationwide to learn more about what makes our agency operate here in Fort Worth, including everything from our front-line homeless services and children's Assessment Center, to our innovative business ventures and mission-centered fundraising," Reynolds said. Working alongside great minds at Catholic Charities' first Poverty Summit was another plus for the local Charities group. The national organization wants to cut the U.S. poverty rate 50 percent by 2012.

"We hope people take what they have learned at this summit back to their own communities to help pull all of our neighbors, family members, and fellow Americans out of poverty," Reynolds added.

Catholic Charities workers who attended the conference's wide range of inspiring talks and informative workshops called the experience "uplifting."

"I worked on the Sunday Mass and the morning liturgies, and it's just been a wonderful experience for everyone. I haven't heard anything negative," said Karen Roach, a member of Catholic Charities Fort Worth, board of trustees. "I think the Poverty Summit raised a lot of awareness about the issue. Everyone is going home with good ideas on how to make a difference in people's lives."

Organizing the national gathering was a daunting task but exciting for Fort Worth Catholic Charities.

"We're proud of the work Catholic Charities does here," says Roach, a 30-year veteran of the organization. "We said if we hosted this event, we would do the best we could and give it 100 percent. It turned out to be a peaceful, invigorating, and inspiring time."

Granddaughter of Maria and Baron von Trapp: Catholic Charities got the von Trapp family singers off Ellis Island, into US

By Joan Kurkowski-Gillen
Correspondent

SPEAKING TO a room full of Catholic Charities workers from across the U.S., Elisabeth von Trapp offered a footnote about one of America's most beloved movies, "The Sound of Music," that was surprising but true.

No one would have ever heard of Maria and Baron von Trapp, their musical children, or the family's escape from the Nazis, if it weren't for Catholic Charities.

"My father always said after the movie ends is when the real miracles began," explained the daughter of Werner von Trapp whose name was changed to Kurt in the film.

An accomplished musician and composer herself, Elisabeth described her family's struggles and how the Catholic community rallied to help them during a luncheon that closed the First Annual Poverty Summit and Annual Gathering of Catholic Charities USA held Sept. 18-21 in Fort Worth.

Between interludes of song, the Vermont native recounted unfamiliar bits and pieces of the von Trapp's history and how it differed with the movie's fictional account. Her family's flight from the Nazis in Austria is one of those details.

In "The Sound of Music's" final scene, the actors are shown carrying suitcases and musical instruments across the Alps to safety. According to Elisabeth, climbing the mountains would have placed the von Trapps in Hitler's Germany — a fact her father always pointed out when he viewed the holiday classic. Their real escape was much less dramatic. Her relatives simply boarded a train for Italy where they were scheduled to give a concert and never returned home. Overnight, the once prominent von Trapps became a displaced family.

"When they arrived in Ellis Island, they were penniless and could barely speak English," explained Elisabeth recalling her family's arrival at the famous U.S. immigration inspection station in New York harbor, gateway to America for millions of immigrants. "They were strangers in a strange land with no one to help them."

Newly impoverished, the musical sojourners held family prayer vigils and trusted in God's provision.

"What most people don't know, unless they've read my grandmother's book, is that Catholic Charities of America is the group that reached



Between songs, Elisabeth von Trapp told the closing luncheon of the CCUSA Annual Gathering the assistance of Catholic Charities and the bishop of Philadelphia helped Maria and Baron von Trapp and their family enter the U.S., after they were detained on Ellis Island. (NTC photo/Joan Kurkowski-Gillen)

out," she added continuing her story. "It was the beginning of doors opening."

The bishop of Philadelphia wrote a letter offering to sponsor the Austrian refugees and American colleges invited them to perform. Elisabeth told the audience she still meets people who attended those concerts and were inspired by her grandparents' story.

"There were so many ways Catholic Charities helped. Catholic communities welcomed them and churches provided a place for some of their first concerts in this country. It's the reason I am standing here today," she said, as applause erupted from the crowd.

During World War II, Elisabeth's father and his brother, Rupert, joined the U.S. Army and fought in Italy. When the conflict ended, they visited their home in Salzburg, Austria and were dismayed to learn the property had become the Nazi headquarters of Heinrich Himmler, architect of the Holocaust. The von Trapps eventually reclaimed their estate but were heartbroken by the devastation the war had unleashed on their homeland.

"My grandfather was so overcome with grief after seeing what the war had done that he was determined to devote the rest of his life to a project he called Austrian Relief Inc.," Elisabeth said.

At each concert, the family collected clothing, canned goods and money for war-scarred Austria.

"Catholic Charities had reached out to them and said, 'it'll be okay,'" she explained. "After years of hard work, they knew they would succeed in America and decided it was time to give back."

In addition to countless packages of food and clothing, the von Trapps sent thousands of dollars to Catholic Charities of Austria.

"I went to the archives and read the letters the bishop sent to my grandmother and her letters to him," the speaker added. "She always asked, 'how can we help?'"

Unlike the stern, disciplinarian portrayed in the movie, Elisabeth described Baron Von Trapp as selfless, quiet, and heroic. Diagnosed with lung cancer in 1947, her grandfather asked the family not to bury him with shoes.

"Send them to the needy in Europe," requested the former Austrian naval officer. "Tell them everything will be okay."

Today, descendants of Maria and Baron von Trapp live in Stowe, Vermont, on the same plot of land the couple purchased in the early 1940s because the mountain vistas reminded them of Austria.

"Every day we're given the chance to do something saintly. You are the saints," she told the audience of social workers. "Catholic Charities gave my relatives a second chance. You might help someone today that, in 50 years time, changes the direction of a family, a country, or history."



Refugee women's WORN scarves, offer hope, income — and a fashion statement of social solidarity

By Michele Baker
Correspondent

IT STARTS with yarn and a hook. Loop, slipknot. Loop, slipknot. On and on until the knots form a chain — in this case, a chain toward freedom.

WORN, a line of hand-knit scarves, is a socially conscious business venture of Catholic Charities Fort Worth. Its mission: to provide refugee women with a source of supplemental income, empowering them to rise above poverty and help provide for their families. The brand's signature design is a circle scarf worn over the heart.

"WORN evokes an emotion," explains Abbi Ice, webmaster for the label. "We all have had the experience of things that wear us down."

In this case, Ice is speaking as much about the brand as the women who make the product. For refugee families resettled in the United States,

the process of becoming acclimated to American culture is intense. Learning dominates their days whether it's English classes, learning the public transportation system, or learning to drive. While Catholic Charities provides basic assistance for a short period of time, the pressure to become self-sufficient, especially financially, is real.

Ye (whose name has been changed to protect her identity) arrives at the interview sleep deprived but smiling after working the night before at her restaurant job and taking care of her infant son.

"Look at the dress she's wearing!" Ice exclaims. "She made that herself!"

Ye lowers her eyes and offers a self-conscious smile. "I made it from a skirt," she says. It's a beautiful, deep red print; fitted but modest. If Ice hadn't pointed it out, no one would ever know that it hadn't always been what it is.

The same could be said of Ye.

She is understandably reticent about her past, having lived a large portion of her life in a refugee camp. Despite a charming modesty, her English is fluent, and Ye readily answers questions about her life in the U.S.

"We arrived in May of 2008," she says. "I came with my parents and my sister." Married in 2009, Ye has an infant son who is at home with his grandparents while Ye's husband works at a local hotel.

Ye crochets for WORN.

"From the beginning this venture has been collaborative," says Ice. "We came up with the idea for scarves because crocheting was a skill that many of the women had already. But the design, the materials, were things we discussed with the women because we wanted something that they could do well to provide the highest quality product."

Interestingly, Ye did not know how to crochet before she came to the United States. That was a skill she picked up from other refugee women.

"As a refugee, you have a lot of time," she explains. "You have classes, but you have lots of time between as well." So she enlisted the help of fellow refugee women to teach her to crochet and instantly became passionate about it.

"I would be awake late at night," Ye says, laughing, "My parents thought I was studying my English, but I was practicing crochet!"

Retailing between \$68 and \$118, WORN scarves definitely represent the high end of the market. But these are not your granny's winter mufflers, either. They are made of superfine alpaca and Peruvian wool blend yarn and high quality acrylic wool nylon blend yarn for the lighter weight products.

"WORN scarves are competitively priced among those products that are considered 'socially conscious,'" says Susan Vinson, Senior Operations Manager for the label. "And most of our competitors' products are not made in the United States."

Vinson knows her market. Having worked in the apparel industry for over a decade, she was drawn to the WORN label because of its unique mission and relationship to Catholic Charities Fort Worth.

"I liked that it was a start-up supporting women and supporting Catholic Charities," Vinson said. "100 percent of the profits from the sale

of the scarves goes back to Catholic Charities Fort Worth to further their work with refugee families. I like to think of it as a global cause that's local."

"Catholic Charities is not just an agency that solves problems creatively," Vinson continues. "Catholic Charities loves their clients. We want sustainable solutions."

For Ye, who makes four scarves a week for the label in addition to working nights at a restaurant and

raising a child, WORN is more than merely a sustainable solution.

"I am so proud," she beams. "I love to crochet. You never get tired when you do something you love."

Worn scarves are available at The Modern Art Museum of Fort Worth Gift Shop, TeeSie's Attic in Arlington, The Varsity on Bluebonnet Circle in Fort Worth, or through the brand's website: www.wornforpeace.com.

Charities and living wage: Walking the walk

By Michele Baker
Correspondent

CATHOLIC Charities Fort Worth, Inc. has made paying its full-time employees a living wage into a top priority. However, as Amy Willard, director of human resources for the local agency, explained in a Catholic Charities USA Annual Gathering and Poverty Summit workshop, "The Catholic Charities Living Wage," creating that reality didn't happen overnight. Buy-in and implementation was a gradual, deliberate process.

"On the one hand," Willard explained in an interview, "We wanted to be good stewards of the money our donors had entrusted to us. On the other hand, our core values of respect and compassion needed to be addressed in-house just as much as we address those issues for the clients we serve. We had to teach people that those values were not in conflict with each other."

That process took time, and the leadership of CCFW used that time to do the important research that would help them address the very legitimate concerns that arose when they decided to move forward. First on the list: defining a living wage.

"We define a living wage as the wage a full-time worker would need to live in a manner consistent with human dignity by allowing the fulfillment of basic needs based on the cost of living in his or her community," said Willard.

Catholic Charities Fort Worth based this definition on four basic premises: First, no one working a full-time job should be living in poverty. Second, an honest day's work deserves a fair and just return. Next, governmental poverty guidelines



Amy Willard, director of human resources for Catholic Charities, Fort Worth, Inc., at the WORN booth at the CCUSA National Gathering in Fort Worth (NTC photo)

"WE DEFINE a living wage as the wage a full-time worker would need to live in a manner consistent with human dignity by allowing the fulfillment of basic needs based on the cost of living in his or her community,"

Amy Willard

do not accurately represent poverty today. Finally, the best way to lift people out of poverty is to pay them a wage that allows for basic necessities. The fact that these concepts harmonize with the core values of CCFW isn't lost on Willard. "Our clients are seeking self-sufficiency," said Willard. "Shouldn't we, then, model what we expect of the outside world within our own agency?"

After all, charity begins at home.

The Bishop Wears WORN



This Christmas, buy a scarf for those on your list and help move a woman out of poverty.



www.wornforpeace.com



Photo courtesy of Archdiocese of Oklahoma City

An aerial shot of Lake Atitlán in the direction of Santiago. The village of Santiago, where Father Stanley Rother had served, sits on the other side of the first small mountain and is not visible.



Photo courtesy of Archdiocese of Oklahoma City

In this undated photograph, Fr. Rother is seen baptizing a child.



Photo courtesy of Archdiocese of Oklahoma City

United States Ambassador to Guatemala Stephen G. McFarland, who was born in Tarrant County, spoke at the church where Fr. Rother served during the Mass commemorating the 30th anniversary of his death.

Fr. Stanley Rother...

FROM PAGE 32

While he did not institute the project, he was a critical driving force in establishing Tz'utujil as a written language, which led to a New Testament in Tz'utujil being published after his death.

But his love for the people could not stop the violence surrounding this peaceful mission. Once Guatemala's civil war found its way to the villages surrounding beautiful Lake Atitlán, many people, like Father Rother's own catechists, began to disappear regularly. For 13 years, Fr. Rother showed people the way of love and peace. He walked the roads looking for the bodies of the dead to bring them home and fed the widows and orphans of those killed or "disappeared."

"It is really something to be living in the midst of all this," he described in a letter dated a year before his death. "There was another priest killed to the North of us in Qui'che while I was gone. That makes three since the first of May. One was kidnapped, presumed dead. And what do we do about all this? What can we do but do our work, keep our heads down, and preach the Gospel of love and nonviolence."

"The people treasure that he was, and is, one of them," said Sister María Victoria, who worked for five years at the parish in Santiago. "Apla's shared everything with the Tz'utujil. In spite of his different background, he embraced our culture and the poor and simple people. He ate with the people and drove out in the trucks to work the fields with them," she added. "He shared everything with them."

Each year, Fr. Rother sent a Christmas letter for publication in the two Oklahoma diocesan newspapers. In his final Christmas letter Fr. Rother pointed out, "This is one of the reasons I have for staying in the face of physical harm. The shepherd cannot run at the first sign of danger. Pray for us that we may be a sign of the love of Christ for our people, that our presence among them will fortify them to endure these sufferings in preparation for the coming of the Kingdom."

A month later, and six months before his death, Fr. Rother and a local priest left Guatemala under threat of death after witnessing the abduction of a parish catechist. Fr. Rother returned to his beloved Guatemala in time to celebrate Holy Week in April of 1981, ignoring the pleas of those who urged him to consider his own safety. On July 12, in a statement read in all the nation's parishes, the Guatemalan bishops denounced



Photo courtesy of Archdiocese of Oklahoma City

Fr. Rother's heart and some blood are entombed in a side altar of Santiago Apostol Church in Santiago Atitlán.



Photo courtesy of Archdiocese of Oklahoma City

Native Tz'utujil women attend the Mass commemorating the 30th anniversary of Fr. Rother's death.

"a carefully studied plan" by the government "to intimidate the Church and silence its prophetic voice."

At 1:30 a.m. on July 28, 1981, three Spanish-speaking Ladino men (non indigenous) sneaked into the rectory of *Santiago Apostol* (St. James) Church in Santiago Atitlán, beating Father Rother and shooting him twice in the head.

When Franz Rother was told about his son's death, he responded: "We are real proud of him. He felt his people needed him and he went back."

The 46-year-old Oklahoma priest was one of 13 priests—and the first American priest — slain during Guatemala's 36-year-guerrilla war, a tragedy that claimed an estimated 140,000 lives. No one has ever been prosecuted for his killing.

Thirty years after his martyrdom, Father Rother is more than remembered by the parish community of Santiago Atitlán. The people's devotion make it clear that Padre Apla's is still witnessing the presence and power of God to his people.

The Archdiocese of Oklahoma City presented Fr. Rother's cause for canonization to the Congregation for the Causes of Saints in Rome earlier this year.

But the people of Santiago Atitlán are not waiting for an official declaration. They already affirm Apla's a saint, their saint, and they come to him daily asking for his help and intercession — much as they did during the 13 years that he served them as their priest. His death, like his life, is one more outward sign of his deep and abiding holy love for them.

"He was a courageous missionary, who in spite of the violence that surrounded him, did not leave his flock. He is a great example for me, someone who gave his life for the People of God," said Sister Ambrosia, a member of the *Hermanas Misioneras de la Eucaristía* (Missionary Sisters of the Eucharist), who remembers and survived the years of violent social unrest in Guatemala.

"I can't tell you how much I admire him. He could have returned to his country, but instead he remained with

CONTINUED ON PAGE 25

Prayer for Father Stanley Rother's cause:

**Heavenly Father,
source of all holiness,
in every generation you raise up
men and women heroic in love and service.**

**You have blessed your Church
with the life of Stanley Rother,
priest, missionary, and martyr.
Through his prayer, his preaching,
his presence, and his pastoral love,
you revealed Your love and Your presence
with us as Shepherd.**

**If it be Your will,
may he be proclaimed
by the universal Church
as martyr and saint,
living now in your presence
and interceding for us all.
We ask this through Christ our Lord. Amen**



Photo courtesy of Archdiocese of Oklahoma City

Villagers from Santiago Atitlán crowd the mission church of Santiago Apostol where Fr. Rother had served during a Mass commemorating the 30th anniversary of his martyrdom.



Photo courtesy of Archdiocese of Oklahoma City

Father Rolando Cúmez, pastor of Santiago Apostol, holds a book for the bishops in attendance to read from. The bishops attending included (from left to right): retired Archbishop Eusebius Beltran of Oklahoma City; Bishop Gonzalo de Villa of Sololá, Guatemala, where Santiago Atitlán is located; Archbishop Paul Coakley of Oklahoma City; and Bishop Anthony Taylor of Little Rock, who serves as the episcopal delegate for Fr. Rother's canonization cause.

CONTINUED FROM PAGE 24

his people here. He represents Jesus," Sr. Ambrosia emphasized, "who gave his life for all of us. All of Guatemala already knows that he is a saint."

In one of his last interviews, Fr. Rother said, "Despite all this [hardship], you see happiness in the people. Their zest for life — to live and enjoy what they have — their friendliness, their spirit of cooperation... They are remarkable. I want to stay as long as I can."

Father Rother's prayer was answered. His body was returned for burial to his hometown of Okarche in western Oklahoma, but his heart and some of his blood are entombed in a side altar at the Santiago Atitlán Church, a request of the Tz'utujil community. A large photo banner hanging on the wall above the altar shows a vista of the lake with Fr. Rother celebrating Mass, along with the words proclaimed by Jesus: "No hay amor mas grade el que da la vida por sus amigos (there is no

greater love than this: to lay down one's life for one's friends)."

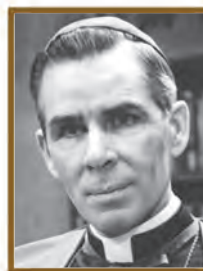
Oklahoma City Archbishop Paul S. Coakley emphasized the importance of Stanley Rother's life, death, and witness not only for the Church in Guatemala and the Church of Oklahoma, but for the Universal Church.

"We need the witness of holy men and women who remind us that we are all called to holiness and that holy men and women come from ordinary places like Okarche, Oklahoma," Archbishop Coakley noted. "His devotion to his parishioners, even to the point of laying down his life, shows how all priests are called to make Christ present daily in their lives and ministry."

María de Lourdes Ruiz Scaperlanda is a journalist and author living in Norman, Oklahoma. She traveled with the Archdiocese of Oklahoma City to Guatemala in July for the 30th Anniversary Commemoration. See: mymaria.net

Steps to Sainthood

The steps to sainthood and some modern causes



1. Servant of God

A candidate for sainthood is declared a servant of God upon the opening of his or her official cause for sainthood.

Archbishop Fulton J. Sheen (1895-1978)
• 2002 cause opened (Diocese of Peoria, Illinois)



2. Venerable

The pope declares a person venerable after church officials conclude from their investigation that the person has led a life of heroic virtue.

Father Solanus Casey, OFM Cap. (1870-1957)
• 1982 cause opened (Archdiocese of Detroit)
• 1995 declared venerable



3. Blessed

The pope declares a person blessed after a miracle attributed to his or her intercession is canonically recognized.*

Carlos Manuel Rodríguez Santiago (1918-1963)
• 1991 cause opened (Diocese of Caguas, Puerto Rico)
• 1997 declared venerable
• 1999 beatified



4. Saint

One is declared a saint in an elaborate ceremony after another miracle is canonically recognized.

Mother Katharine Drexel (1858-1955)
• 1964 cause opened (Archdiocese of Philadelphia)
• 1987 declared venerable
• 1988 beatified
• 2000 declared saint

*A martyr may be declared blessed without a miracle.

Word = Life

Readings Reflections

“For you my flesh
pines and my soul
thirsts like the earth,
parched, lifeless and
without water.”
— Psalm 63:2



**November 6, Thirty-second Sunday Ordinary Time.
Cycle A. Readings:**

- 1) Wisdom 6:12-16
Psalm 63:2-8
- 2) 1 Thessalonians 4:13-18
Gospel) Matthew 25:1-13

By Sharon K. Perkins

This past summer, parts of the Southern United States suffered through an extended period of drought compounded by a record-breaking heat wave, replacing once-green landscapes with waterless lakes and sun-scorched vegetation.

In some places, wildfires raged through acres of both rangeland and populated towns. If not for water reservoirs in the area, the effects of the drought would have been even more dire. After months of praying for relief and anxiously scanning the horizon for dark clouds, I rejoiced — along with many others — to welcome a long-overdue thunderstorm bringing much-needed moisture to the land that had undergone so much stress.

In retrospect, I reflected on the way that prolonged stress in our lives often has the same kinds of effects as the drought had on the land, especially when we're unprepared for it. I can be humming along self-sufficiently, confident in my ability to handle the various challenges of daily life, when something — usually several things at once — comes along and knocks me for a loop.

Before long, my energy is depleted and I find myself prone to fatigue, absent-mindedness and, depression. Even my ability to pray feels “dried up,” and, like those five foolish bridesmaids in the Gospel, I'm left standing in the dark with an empty lamp.

It's times like these that I am reminded of the snare that self-sufficiency can become — when I think I am and always will be enough for whatever comes my way. Unexpected trials come to everyone, but the difference between utter depletion and hopeful endurance usually depends on the reservoir of prayerful trust in God that one nurtures and guards during the more tranquil times in one's life.

Being “knocked for a loop” is a lesson in humility, prompting me to replenish my spiritual lamp often lest it burn out. Those periods of drought encourage me to keep searching the horizon for the Lord's refreshing presence. And when I seek the Lord as one seeks for wisdom, I am not disappointed, for as “wisdom sits by the gate to be found at dawn,” I find the Lord is very near.

QUESTIONS:

How can you avert the self-sufficiency that leads to emptiness? How can you build a spiritual reservoir of hope and trust?

“Let her works praise
her at the city gates.”
— Proverbs 31:31b



**November 13,
Thirty-third Sunday
in Ordinary Time.
Cycle A. Readings:**

- 1) Proverbs 31:10-13, 19-20, 30-31
Psalm 28:1-5
- 2) 1 Thessalonians 5:1-6
Gospel) Matthew 25:14-30

By Jeff Hensley

I know personally the meaning of the words of this week's Scripture from Proverbs: “When one finds a worthy wife, her value is far beyond pearls. Her husband entrusting his heart to her, has an unfailing prize. She brings him good, and not evil, all the days of her life.”

When my wife and I married, she was 20 and I was 21. We'd been going together five years, and, to a certain degree, we knew what we were getting into. But when we married, I was in the middle of a depression that lasted about two years.

She loved me enough, and knew me well enough, to marry me anyway.

Now after nearly 43 years of marriage, I can say that she has continued to pour blessing after blessing into my life.

I see the wisdom and the truth of the Proverbs Scripture again, when the author, after speaking of her productive contributions to the family's economy through her labor, praises the “worthy wife” for reaching out to the poor and needy.

In her first years of teaching, my wife taught remedial reading to children at the poorest middle school in Fort Worth. Then for the next 25 years, she's taught English as a second language to immigrants and refugees from all over the world.

Young people from literally every corner of the globe have benefited from her nurturing and skillful teaching. Now she helps guide other teachers, and she helps make sure students are in the right classes to graduate on time, even after they leave the specialized instruction of the language center.

She's like a physician who doesn't just treat symptoms but takes a personal interest in one's overall health.

She is a godsend to these strangers among us, as they seek to become educated, productive members of our society.

A blessing to me, a blessing to the poor, and a blessing to her friends and fellow teachers, I suspect that if entrusted with five talents, she might have given a return of 11. She didn't bury God's gifts; she used them to his glory and the benefit of others.

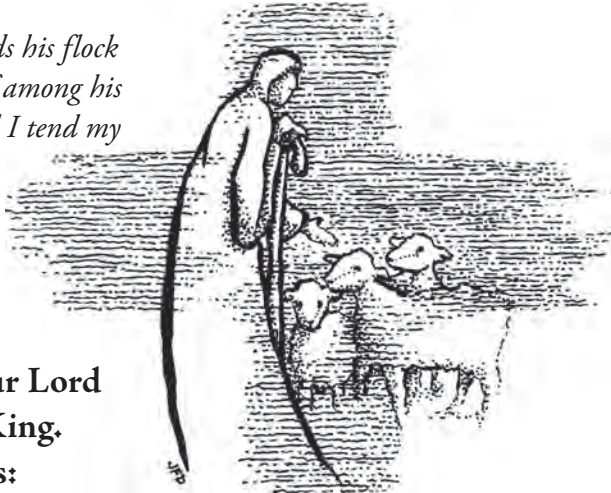
QUESTIONS:

How has your husband or wife been a gift of great worth to you? What might you look for, if not married, in a spouse, so that you might both pour goodness into each other's lives?

Word = Life

Readings Reflections

“As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep.”
— Ezekiel 34:12



November 20, Our Lord Jesus Christ the King.
Cycle A. Readings:

- 1) Ezekiel 34:11-12, 15-17
Psalm 23:1-3, 5-6
- 2) 1 Corinthians 15:20-26, 28
Gospel) Matthew 25:31-46

By Jean Denton

Despite its inherent daunting challenge, I’ve always loved this week’s Gospel reading from Matthew, Chapter 25, describing “the Last Judgment.” It says we ultimately will be judged by whether or not we serve the “least” — the lost and most needy people — among us.

That passage always conjures up in my imagination an occasional chance discovery by me of someone struggling in one of the ways listed. I see myself interrupting my routine to respond to a lonely, hungry or oppressed person’s need. So, according to my imagined scene, I pass judgment. Sometimes, thanks to the calling of this Gospel, I do this in real life.

But I have the nagging feeling that such an approach is minimal. Consider the companion reading from Ezekiel, in which the Lord seeks out the lost, strayed, injured and sick to heal and comfort them.

I’ve witnessed other people who have made seeking out the least the foundation of their lives. For instance, a woman I know has spent her entire adulthood training, creating employment opportunities and advocating for individuals with disabilities. Nancy began as a restaurateur and chef, but once she started hiring people with disabilities to work in her establishments, their welfare became her overriding concern.

Her restaurant business became secondary to training and employing the disabled in meaningful work for which their community would respect them. Besides restaurants, Nancy set up small catering and restaurant support enterprises, always focused on providing handicapped people with marketable skills.

Recently she initiated a program, training and employing persons with disabilities, to contract with certain businesses to develop and maintain databases.

Nancy has made it her occupation to seek out people struggling at the margins of society and help them fulfill their human potential and encourage their independence.

Jesus said, “Whatever you did for one the least brothers of mine, you did for me.” Indeed, we come face to face with our love for God in serving “the least,” even if it’s only when we run across them from time to time. But if we seek out and continue to accompany “the least” among us, we likewise find Christ and remain with him.

QUESTIONS:

How have you experienced Christ among “the least” in your community? What do you gain — or can you expect — from an ongoing relationship with them?

November 27, First Sunday of Advent.

Cycle B. Readings:

- 1) Isaiah 63:16b-17, 19b; 64:2-7
Psalm 80:2-3, 15-16, 18-19
- 2) 1 Corinthians 1:3-9
Gospel) Mark 13:33-37

“Watch, therefore; you do not know when the Lord of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning.”
— Mark 13:35



By Jeff Hedglen

Iwould like to think that when Jesus comes back I will be singing his praise or serving the poor or, even better, walking down the aisle on my way to receive Communion. But I fear that when the Lord returns in his glory, as lightning flashes from the east to the west, I will be in traffic saying not so nice things to the vehicle in front of me. I do not think such a transgression will keep me out of heaven, but I would be pretty embarrassed.

As Advent begins this year, the Sunday readings remind us of our tendency to get off track and the need to stay watchful. Isaiah asks a question I also wonder about: “Why do you let us wander, O Lord, from your ways?” It sure seems like it would be easier if God never let us stray. But, of course, if God were to do that, we would not have free will.

Isaiah goes on to speak to my previously stated fear: “Would that you might meet us doing right, that we were mindful of you in our ways!”

To help us achieve this wish from the prophet, Jesus tells us, “Be watchful! Be alert! You do not know when the time will come.” The New Testament Scriptures remind us often that Jesus is coming again in glory to judge the living and the dead. Yet, in every prediction of his return, the day and time are not revealed. Thus we must always be alert for the advent of our Lord.

How are we to stay alert all the time? This seems to be an impossible task. The Gospel gives us a hint. It says that Jesus has left us in charge, “each with his own work.” I suppose this work can take many forms: participation in the sacraments, prayer, Scripture reading, service to the poor, and even looking for Jesus in everyone we meet.

Another way to look at this “work” is to live each day as if Jesus will return that day. If he doesn’t we get to try again tomorrow, and then if he comes, we won’t be embarrassed, for we will have been watchful and alert.

QUESTIONS:

What are some things you can do to stay alert for the coming of Jesus? What will you do this year to prepare for the celebration of the Incarnation?

Nuestro Pastor Habla

La Tercera edición del Misal Romano en inglés Un acercamiento más claró a los textos oficiales de la Iglesia

NOTA DEL EDITOR: Muchos de los cambios hechos en esta Tercera edición del misal romano en inglés, que se hicieron para ponerla en mayor correspondencia con el texto oficial en latín, ya han estado en vigor en la versión actual del Misal romano en español para los Estados Unidos. Ya está en preparación una Nueva edición del misal romano en español para los Estados Unidos, donde se le añadirá los propios de las principales fiestas patronales de países de habla hispana y otros elementos de la Tercera edición del misal romano en latín. Les mantendremos informados sobre este proceso.



Monseñor Kevin Vann

Queridos Hermanos y Hermanas en Cristo,

En tan sólo unas pocas semanas, el primer domingo de Adviento, todas las parroquias en los Estados Unidos comenzarán a usar la nueva traducción en inglés de la *Tercera edición del misal romano*. A partir de esa fecha, ninguna otra edición del *Misal Romano* se podrá utilizar en las diócesis de los Estados Unidos de América. Al orar con esta nueva traducción, será una oportunidad para los católicos, tanto laicos como clérigos, para encontrar de nuevo a Cristo en la sagrada liturgia. Las palabras de la sagrada liturgia son un signo sacramental de Cristo, la Palabra. Al hablar, escuchar, cantar y rezar las palabras de la Misa, nos encontramos con la Palabra, Jesucristo. Como nos enseña el *Concilio vaticano II*: “En efecto, la liturgia, por cuyo medio “se ejerce la obra de nuestra redención”, sobre todo en el divino sacrificio de la Eucaristía, contribuye en sumo grado a que los fieles expresen en su vida, y manifiesten a los demás, el misterio de Cristo y la naturaleza auténtica de la verdadera Iglesia” (*Sacrosanctum Concilium n.º 2*).

Cuando el *Concilio vaticano II* nos proveyó un uso más amplio de la lengua vernácula en la liturgia, también proveyó que las traducciones iniciales fueran revisadas y cambiadas después de un tiempo de experiencia práctica de uso en la liturgia. La publicación de la tercera edición del *Misal Romano* en latín en el año 2000 fue vista por la Iglesia como el tiempo para esta revisión. Además, en marzo del 2001, la quinta instrucción sobre las traducciones a las lenguas vernáculas de la liturgia romana, *Liturgiam Authenticam*, fue emitida por la *Congregación para el culto divino y la disciplina de los sacramentos*. Esta nueva instrucción sobre las traducciones reconoció que varias traducciones vernáculas de los textos litúrgicos estaban en necesidad de mejora a través de correcciones o de un nuevo proyecto. Este fue el comienzo de

la nueva traducción al inglés del *Misal Romano*.

Liturgiam Authenticam nos dio como mandato un método de traducción llamado “equivalencia formal”. Este método de traducción requiere que los textos se traduzcan, sin omisiones, lo más cercano a la sintaxis latina original como sea posible, y con precisión doctrinal, utilizando un lenguaje que preserve la dignidad y la belleza del texto original. Este método de traducción es muy diferente del método usado por los traductores del *Misal* actual. Los traductores del *Misal de 1970* después de la instrucción *Comme le Prevoit* del 1969 utilizaron un método de traducción llamado “equivalencia dinámica”, que les permitió a los traductores el traducir los textos con mayor libertad; es como re-imaginar el texto en el idioma común de las personas. Este método permitió el parafrasear textos, y la eliminación de aquellas partes que se consideraban superfluas. En muchos casos, este método de traducción fue la causa de la pérdida, literalmente, en la traducción de la mayor parte de la riqueza en la lengua que está presente en la liturgia latina.

Sin embargo, al utilizar *Liturgiam Authenticam* como base para esta nueva traducción de los textos que se rezan en la Misa, estaremos orando en inglés, de alguna manera, por primera vez, los textos antiguos que la Iglesia ha orado por cientos de años. Esta nueva traducción refleja la dignidad y la noble sencillez del original en latín. El inglés utilizado en la traducción no es la lengua del habla cotidiana, sino el lenguaje elevado de la gran poesía y la prosa, un lenguaje que es digno de la adoración del Dios todopoderoso. La traducción, debido a su cercanía con el original en latín, refleja con mayor precisión la doctrina de la Iglesia; pero a veces el uso de palabras, si bien forman parte del patrimonio de la Iglesia, no son familiares para nuestros oídos. La nueva traducción del *Misal Romano* también conectará el inglés utilizado en el *Misal Romano* a lo que

ya se estaba rezando en la mayoría de idiomas europeos, entre ellos el español.

En los últimos 10 años, la *Conferencia de obispos católicos estadounidenses*, junto con las conferencias episcopales de los países de habla Inglés en todo el mundo, ha pasado por un largo proceso para obtener la aprobación de la *Santa Sede* de la traducción al inglés de la tercera edición del *Misal Romano*. La cantidad de consultas que han permitido la creación de esta nueva traducción al inglés no tiene precedentes en la historia de la traducción al inglés de textos litúrgicos.

Muchos de ustedes estarán curiosos en ver las diferencias cuando empezemos a usar la nueva traducción al inglés. En primer lugar, no habrá cambios en lo que hacemos en la Misa, pues esos cambios ya se llevaron a cabo hace varios años, cuando fue publicada la *Instrucción general del misal romano*. Los cambios serán en las palabras que oramos. Los fieles laicos se darán cuenta de los cambios en el *Gloria*, el *Credo*, y en algunas de las respuestas que se hacen. Los cambios son en realidad mucho más amplios para los sacerdotes que celebran la Misa. Todas las plegarias eucarísticas son nuevas traducciones, al igual que las colectas (oración de apertura), las oraciones sobre las ofrendas y las oraciones después de la Comunión.

Esto sin duda será un tiempo de ajuste para todos nosotros, pero al orar con los textos recientemente traducidos, nos ayudará a llegar a una mejor comprensión de las enseñanzas doctrinales de la Iglesia, y cuan rica y hermosa se expresa nuestra fe en la liturgia. Muchos de nosotros podríamos estar familiarizados con la frase en latín *lex orandi, lex credendi* — *el camino de la oración es el camino de la fe*. Las palabras que hablamos, escuchamos, cantamos y oramos en la sagrada liturgia expresa nuestra fe en Cristo, la Palabra, así como la fe de la Iglesia que Cristo reveló a los apóstoles y que ha sido la tradición viva de la Iglesia a través de sus 2,000 años de historia.

Ya que juntos hacemos esta transición y ajuste litúrgico, tenemos que recordar lo afortunados que somos de estar vivos en este momento histórico en la Iglesia, donde la visión de los Padres del *Concilio vaticano II* alcanza una nueva madurez, con la aprobación de la traducción al inglés del *Misal Romano*. Más que una ruptura con el *Concilio*, como han sugerido algunos, la nueva traducción al inglés del *Misal Romano* es en realidad el cumplimiento de la visión del *Concilio vaticano II* al conducir a los fieles más plenamente a aquella participación consciente y activa en la liturgia que se presenta en los documentos del *Concilio*. También es una nueva ocasión para nosotros de entender la liturgia como “cumbre y fuente de la vida eclesial”. Este es verdaderamente un tiempo de bendición para la Iglesia de habla inglés, para ser transformados por el sacrificio vivo y santo

que celebramos en la liturgia.

Por otra parte, la puesta en práctica de la traducción al inglés del *Misal Romano* le presenta a la Iglesia en los Estados Unidos, y sobre todo a la iglesia local en la *Diócesis de Fort Worth*, con una oportunidad única de pasar algún tiempo familiarizándonos de nuevo con la belleza y la dignidad de la santa Misa. Este último año ha sido un momento de catequesis en la *Diócesis de Fort Worth*, mientras nos preparamos para la nueva traducción. Las *Oficinas diocesanas de culto y catequesis de adultos* han patrocinado talleres para sacerdotes, diáconos, líderes laicos de la liturgia y catequesis, directores de escuelas católicas y maestros. El capítulo de Fort Worth de la *Asociación nacional de músicos pastorales* ha patrocinado sesiones de escucha para los músicos en varios lugares de la diócesis. Muchas parroquias han organizado talleres sobre la traducción, ofreciendo información a través del boletín y a través de las homilias. Esta ha sido una oportunidad maravillosa para nosotros como una diócesis de trabajar juntos, en comunión verdadera, para llevar a cabo esta gran tarea.

Al orar con la nueva traducción, habrá continuas oportunidades para reflexionar y profundizar nuestro encuentro con Cristo en la sagrada liturgia a través de la oración o la propia reflexión, y aprovechando las oportunidades para profundizar nuestra comprensión de la Misa. No será fácil, el cambio nunca es fácil, pero con paciencia, cooperación, y sobre todo con la oración, juntos podremos lograr esta gran obra de renovación de la liturgia que celebramos.

Cuando se presentó la traducción inglés del *Misal Romano*, el Santo Padre, el Papa Benedicto XVI dijo lo siguiente: “Muchos tienen dificultades para adaptarse a textos no familiares después de casi 40 años de uso continuo de la traducción anterior. El cambio tendrá que ser introducido con la debida sensibilidad, y la oportunidad para la catequesis que se presenta tendrá que ser sujeta firmemente. Rezo que, de esta manera, cualquier riesgo de confusión o desconcierto se evitara, y el cambio de lugar servirá como trampolín para una renovación y profundización de la devoción eucarística en todo el mundo de habla Inglés”.

Quiero agradecer a todos ustedes de antemano su cooperación, su paciencia, y su franqueza a medida que iniciamos esta importante transición litúrgica. Es mi sincera esperanza que, al comenzar la oración con la nueva traducción en inglés del *Misal Romano*, todos podremos llegar a un amor más profundo y un aprecio por el gran don de la Misa, donde, en palabras del Beato Papa Juan Pablo II, “la Eucaristía es verdaderamente un resquicio del cielo que se abre sobre la tierra” (*Ecclesia de Eucharistia*, 19). Durante este tiempo de cambio también recuerdo esta frase de la Constitución

CONTINUADA A LA DERECHA

La Diócesis llevara a cabo la primera conferencia bilingüe de hombres en Denton el 12 de noviembre; patrón de la conferencia: el bienaventurado Padre Miguel Pro

por John Henry
corresponsal

Cuando Jared Zimmerer busca orientación para ser un mejor proveedor, protector y líder espiritual de su familia, él se apoya en dos hombres durante sus meditaciones en oración.

San José, el padre adoptivo de Nuestro Señor Jesucristo, y el bienaventurado Padre Miguel Pro de México.

“San José nos enseña el significado de ser la cabeza de la familia”, dice Zimmerer, esposo y padre de niños de 3 años, 2 años y 5 meses de edad. “Sin ese líder, sin esa luz en las tinieblas, es bastante difícil sobrevivir en el mundo de hoy”.

“Una cosa que he notado es el que los hombres tienden a pensar que a medida que aumenta tu devoción disminuye tu masculinidad. Yo trato pasionalmente de despertar los hombres al hecho que en realidad es lo opuesto”.

Y la vida del Padre Pro, martirizado en México casi 85 años atrás por resistir la opresión contra la iglesia y la libertad religiosa, ejemplifica el coraje necesario en la vida de un hombre en nuestros días, dice Zimmerer.

“Definitivamente estamos en un tiempo donde si mantienes una posición de virtud o moralidad, o algo parecido, vas a ser menospreciado, especialmente siendo un hombre. Pero la virilidad real es el luchar por lo correcto”.

Sin duda las vidas piadosas

de San José y del Padre Miguel Pro serán fuente de inspiración para hombres examinando su fe y explorando sus roles dentro de la familia y la comunidad el mes próximo durante la conferencia bilingüe de hombres.

“Viva Cristo Rey! Un llamado a la hombría” tendrá lugar en la Iglesia de la Inmaculada Concepción (Immaculate Conception Church) en Denton, el 12 de noviembre, de 8 a.m. a 4 p.m.

Esta conferencia cubrirá tópicos relacionados con la paternidad, disciplina moral y espiritual, la teología del cuerpo y la guerra espiritual.

Conferencistas invitados incluirán a Jesse Romero, un evangelista católico laico conocido por su prédica centrada en Cristo y ex-campeón nacional de boxeo tailandés; Doug Barry, fundador del apostolado católico RADIX; y el padre Joe Classen, párroco de la parroquia Santa María (St. Mary's) en Kodiak Island, Alaska, un ávido defensor del pueblo, anfitrión de un programa radial llamado Aventuras en la Fe (Faith Adventures).

El evento tiene un costo de \$30, y las entradas están disponibles por Internet hasta el 10 de noviembre. También serán bienvenidos participantes el día del evento. El costo incluye un almuerzo.

El monseñor Michael Olson, rector del Seminario de la Santísima Trinidad (Holy Trinity Seminary), abrirá el día con una disertación bilingüe sobre el patrón de la conferencia, el bienaventurado

Miguel Pro. Luego de la plática, hispano- y anglo-parlantes se separarán para continuar la conferencia en sus idiomas nativos.

“Su historia va a llegar al corazón de cada hombre”, dice Zimmerer de Miguel Pro, uno de los organizadores de la conferencia. “Ningún hombre puede leer su historia y no quedarse con algo. Es parte de quienes somos”.

El bienaventurado Miguel Pro, nacido en Guadalupe, México, en 1891, fue ordenado en 1925 en Bélgica luego que el gobierno mexicano obligó a su seminario jesuita a abandonar el país. Regresó en 1926 como sacerdote y comenzó su ministerio secreto con sus sufridos y oprimidos compatriotas.

El satisfizo necesidades espirituales e hizo obras de misericordia utilizando un peculiar sentido del humor, que se manifestaba en la necesidad de mantener su identidad en secreto. Se cuenta que el bienaventurado Miguel llegaba vestido como un mendigo a bautizar niños en medio de la noche, o vestido de policía para llevar la Santa Comunión a católicos condenados en la cárcel.

El bienaventurado Miguel y su hermano, Humberto, fueron arrestados bajo lo que historiadores concuerdan fueron falsos cargos de un intento de asesinato del presidente. Ambos fueron ejecutados por un paredón de fusilamiento en 1927, sin recurso a juicio alguno.

“Tantos aspectos de su vida son potentes”, dice Doug Barry, uno de los conferencistas. “El mostró valentía, perseverancia, astucia, tenacidad, y audacia”.

“Frente a un peligro tan grande y en medio de penurias y pruebas que pudieron haber destrozado la esperanza de un individuo, el perseveró”.

Es exactamente el mismo valor y perseverancia que se demanda hoy en día de hombres católicos, dice Barry.

“Tenemos alrededor de nosotros un ataque de los medios de comunicación [en varias de sus formas]”, dice Barry. “Es más sutil. Podemos no tener gente cerrando las puertas de nuestras iglesias, pero definitivamente tenemos una fuerte amenaza a las enseñanzas de nuestra fe”.

Antes de ser ejecutado, el bienaventurado Miguel se levantó a



Arriba: El bienaventurado Miguel Pro, momentos antes de su ejecución ante un paredón de fusilamiento mexicano en 1927, extiende sus brazos en forma de crucifijo

Abajo: Mientras la Iglesia era oprimida por el gobierno mexicano, el Padre Pro administraba los sacramentos a los feligreses de la ciudad de México en disfraces de propietario (a la izquierda), o mecánico (a la derecha). (Fotos cortesía de miguelproshine.com)



sobre la Sagrada Liturgia: “El celo por promover y reformar la sagrada Liturgia se considera, con razón, como un signo de las disposiciones providenciales de Dios en nuestro tiempo, como el paso del Espíritu Santo por su Iglesia” (*Sacrosanctum Concilium* # 43).

Dios mío, que en tu maravillosa providencia decretaste que el reino de Cristo debe extenderse por toda la tierra y que todos deben ser partícipes de su redención salvadora; concédenos, te rogamos que tu Iglesia sea el sacramento universal de salvación, y que Cristo se revele a todos como la esperanza de las naciones y su Salvador. Que viva y reine contigo en la unidad del Espíritu Santo, un solo Dios, por los siglos de los siglos. Amén.

— *Colecta “por la Iglesia” del Misal Romano ofrecido como oración al final de la presentación del Misal al Papa Benedicto XVI el 28 de abril del 2010*

+ Kevin W. Vann

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



rezar, izando las manos en la señal de la cruz, con rosario en una mano y un crucifijo en la otra, y murió, dice el hermano Gerald Muller, CSC, profesor de historia en St. Edward's University en Austin, autor del libro *Con vida y risas: la vida del padre pro*, una biografía del bienaventurado Miguel.

Dice el hermano Gerald que el bienaventurado Miguel hubiera endosado sin reservas la reunión en Denton el mes próximo. El bienaventurado Miguel hubiera reído y jugado, según el hermano Gerald, con su “maravilloso sentido del humor”.

Y hubiera llevado un mensaje: “Vive tu fe, ayuda a los pobres, rézale a la Virgen de Guadalupe”, dice el hermano Gerald. “Y sé feliz”.

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 Stephen Berg.

Mecanismo para reportar abuso

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

Noticias

de la Iglesia

El Papa anuncia 'Año de fe' para ayudar a renovar energía misionera

Por Cindy Wooden
Catholic News Service

CIUDAD DEL VATICANO — El Papa Benedicto XVI anunció un *Año de la fe* especial para ayudar a los católicos a apreciar el regalo de la fe, a profundizar su relación con Dios y a fortalecer su compromiso con compartir la fe en otros.

Celebrando la Misa el 16 de octubre con los participantes de una conferencia del Vaticano sobre la evangelización, el Papa dijo que el *Año de la fe* daría “energía renovada a la misión de toda la Iglesia para Guiar los hombres y mujeres en salir desde el desierto en el que se encuentre a menudo hasta el lugar de la vida: la amistad con Cristo, quien nos da la amplitud de la vida”.

El Papa dijo que la observancia comenzaría el 11 de octubre de 2012, el 50º aniversario de la apertura del *Segundo concilio vaticano*, y concluiría el 24 de noviembre, la *Fiesta del Cristo Rey*.

“Será un momento de gracia y compromiso, con una conversión a Dios aun más amplia, con reforzar nuestra fe en él y con proclamarlo

con alegría ante la gente de nuestros tiempos”, dijo el Papa en su homilía.

El Papa Benedicto explicó su intención más completamente en “*Porta Fidei*” (“La puerta de la fe”), carta apostólica emitida el 17 de octubre para anunciar formalmente el año especial.

“La fe crece cuando es vivida como experiencia de amor recibido y cuando es comunicada como una experiencia de gracia y alegría”, dijo el Papa.

Dijo que el *Catecismo de la Iglesia Católica*, publicado originalmente en 1992, debe servir como el manual para ayudar a los católicos a redescubrir las verdades de la fe y a profundizar su comprensión de la enseñanza eclesial.

La *Congregación para la doctrina de la fe*, dijo, publicará una “nota” para ayudar a la gente a vivir el año “en las maneras más eficaces y apropiadas al servicio de la creencia y la evangelización”.

En su carta apostólica, el Papa dijo que el enfoque del año será Jesucristo porque “en Él toda la angustia y todo el anhelo del corazón

humano encuentran cumplimiento”.

El Papa Benedicto dijo que además de estudiar el *Catecismo* y obtener una mayor comprensión del credo, el *Año de la fe* también debe ser acompañado con más actos de caridad. También dijo que los católicos no pueden “hacerse perezosos en la fe”.

“Lo que el mundo necesita en particular hoy día es testimonio creíble de personas iluminadas por la palabra del Señor en la mente y el corazón y capaces de abrir los corazones y las mentes de muchos al deseo de Dios de una vida verdadera, una vida sin final”, escribió.

La Misa Papal y el anuncio del *Año de la fe* le siguieron a una conferencia de todo el día el 15 de octubre patrocinada por el *Consejo pontificio para la promoción de la nueva evangelización*.

Los participantes en la conferencia discutieron cómo mejor evangelizar en el área de la cultura, entre los inmigrantes, en la participación política de los católicos, mediante el uso de la prensa, en las familias, mediante



El arzobispo Rino Fisichella, presidente del Consejo pontificio para la promoción de la nueva evangelización, habla con jóvenes después de un evento con el Papa Benedicto XVI en el Salón Pablo VI en el Vaticano el 15 de octubre. Aproximadamente 8000 personas, principalmente de movimientos católicos, apoyaron la llamada del papa para una nueva evangelización (CNS foto/Paúl Haring)

la liturgia y en parroquias activas y animadas.

El enfoque del día con la evangelización continuó durante la noche en la sala de audiencias del Vaticano, donde reinaba un ambiente similar al de reuniones de renacimiento. Los oradores — la fundadora española de una próspera nueva comunidad religiosa

de mujeres, un periodista, un astrofísico y un obispo colombiano — ofrecieron testimonios.

La multitud de unas 8,000 personas, principalmente de nuevos movimientos católicos, erupcionaban en aplauso cada vez que uno de los oradores hablaba acerca del principio básico de la fe católica: la creencia en Jesús como el salvador.

Inmigrantes agarran sustento de mujeres mexicanas en viaje hacia el norte

Por David Agren
Catholic News Service

LA PATRONA, México — El pito suena y la tierra tiembla, causando la carrera de un grupo de mujeres armadas con alimento y bebida para los cientos de inmigrantes que viajan encima de “el tren de las moscas”.

Una vez que llegan a la cercana vía ferroviaria, las mujeres y varios ayudantes asumen posiciones a lo largo de la vía, sosteniendo bolsas conteniendo almuerzos y botellas de refresco, amarradas a largas cuerdas para alcanzar los brazos extendidos de migrantes según el tren pasa como un borrón.

La escena sucede diariamente en La Patrona, donde un grupo de 14 mujeres ha alimentado un siempre creciente número de migrantes centroamericanos durante más de una década, a pesar de los escasos recursos, los problemas con las autoridades y las actitudes negativas locales.

Las mujeres nunca se toman un día libre, “ni siquiera para la Navidad”, dice Norma Romero, coordinadora del grupo conocido como *Las patronas*. El nombre es tomado de su comunidad de agricultores de caña y café en el estado

Veracruz, y se refiere a *Nuestra Señora de Guadalupe*.

Las patronas trabajaron durante años en anonimato, pero han obtenido atención internacional, reflejando una consciencia de los sufrimientos enfrentados por los migrantes que van rumbo al norte transitando por México, quienes han sido secuestrados y hechos presos en altos números durante los últimos cuatro años.

Romero minimiza la atención.

“Los migrantes son la gente famosa. Ellos confrontan obstáculos”, dijo. “Estamos aquí para acompañarlos”.

Las patronas trabajan con el ministerio de movilidad humana de los obispos mexicanos, y a veces acompañan a los migrantes, más que proveyéndoles alimento, como ayudando a aquellos que se caen de los trenes y pierden extremidades.

Ellas también ofrecen charlas en universidades privadas, en las cuales ahora toman colectas para proveer alimentos básicos, tales como arroz, frijoles y aceite de cocina.

Los viajes para charlas en grandes centros, tales como Puebla y la Ciudad de México, son demasiado para algunas de las damas.

“Somos gente simple agrícola”, dijo Romero, pero añadió: “Estamos haciendo a la gente más consciente de la migración”.

Las patronas comenzaron a ayudar a los migrantes en 1995, cuando varias de las hermanas de Romero le proveían leche y pan a migrantes hambrientos que pedían su ayuda.

Ellas habían visto inmigrantes viajando encima de trenes pasando por La Patrona, a 185 millas al sureste de la Ciudad de México. Pero Romero dice que la mayoría de la gente pensaba que se montaban por diversión, subiéndose a los trenes como broma.

“Yo no sabía nada acerca de América Central ni lo que está bajo nosotros”, dijo Romero.

Las patronas pronto aprendieron acerca de los migrantes y comenzaron a preparar almuerzos embolsados para los que viajaban por las vías. Muy pronto se regó la voz. A veces los trenes reducían su velocidad mientras pasaban por La Patrona. Mientras tanto, aquellos que iban antes que estos migrantes, de les decían que estuvieran pendientes a la central azucarera cercana.

Encontrar alimento para los migrantes era difícil a veces, dijo



Larry Omar, un emigrante de Guatemala, reparte refrescos a otros emigrantes pasando por La Patrona, México, en un tren que va hacia el norte. Omar ha estado ayudando a *Las patronas*, un grupo de señoras que alimentan a los inmigrantes que pasan por su pueblo. (foto CNS/David Agren)

Romero. Las damas hasta recogían mangos cuando los recursos escaseaban. Ellas tocaban puertas pidiendo donaciones.

Igualmente difícil eran las autoridades: Romero dice que *Las patronas* comenzaron a trabajar en un tiempo cuando ayudar a los migrantes era un crimen. Ella recordó un médico local que le rehusó servicio a un migrante enfermo diciendo que estaría violando la ley.

Desde entonces, México ha aprobado una nueva ley de inmigración descriminalizando las acciones en apoyo a aquellos que estén en el país

sin documentos legales.

Confrontar las actitudes locales presentaba otro reto. Una vez *Las patronas* tenían casi 25 miembros, pero muchas renunciaron porque sus maridos no lo aprobaban.

“¿Por qué alimentar estos canallas?”, recordó Bernarda Romero, hermana de Norma, decir a algunos locales.

Pero el núcleo de damas persistió, a pesar de la oposición y la falta de recursos.

“Decidimos que vamos a hacer lo que podamos con lo poco que tenemos”, dijo Bernarda Romero.

Events Calendar

Around the Diocese and region

November Dates

4-6

RACHEL'S VINEYARD RETREAT

Healing retreat following an abortion; Friday evening through Sunday - For information, call the confidential helpline at (817) 923-4757 or e-mail forgiven@racheltx.org. Confidentiality is strictly observed.

4

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

4 to 7:30 p.m. - Our Lady of Victory Center, 909 West Shaw St., Fort Worth. For information, contact Sister Yolanda Cruz at (817) 923-3091 or sycruz@sbcglobal.net.

5

THIRD ANNUAL EDUCATE THE CHILDREN GALA 2011

6:30 p.m. to 10 p.m. - Sheraton Arlington Hotel, 1500 Convention Dr., Arlington. For information, contact Patricia Gonzales at (817) 560-2452 ext. 254.

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, contact Susan Horton at (254) 725-7551.

CORRECTION

The next meeting of the Fort Worth Diocesan Ministry with Lesbian and Gay Catholics, other sexual minorities and their families will be a "Harvest Dinner" celebrated on **Thursday, October 27** at 6:30 p.m. in the Catholic Renewal Center. The next regular meeting of the Ministry will be on Thursday, January 26, 2012, at 6:30 p.m. For more information, contact Father Warren Murphy at (817) 927-5383 or Dorene Rose at (817) 329-7370.

The meeting was announced in the last issue of the North Texas Catholic incorrectly for Friday, Oct. 28. We apologize for any inconvenience this may have caused.

Mass For Families With Special Needs

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

Official Assignments

List of Clergy and Other Appointments, by Most Rev. Kevin W. Vann, JCD, DD

Rev. Dominic M. Trung H.N. Nguyen, CMC has been assigned as parochial vicar at Vietnamese Martyrs Parish, Arlington, effective Oct. 17.

5

CALIX SUPPORT GROUP

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

6

SEYMOUR POLKA MASS AND OLDE WORLD DINNER

10 a.m., Mass; 11 a.m. to 1:30 p.m. inner and silent auction - Sacred Heart Church, 201 N. Cedar St., Seymour. For information, contact the parish office at (940) 889-5252.

6

ST. BONIFACE, SCOTLAND, CELEBRATES 100 YEARS

10 a.m., Mass; followed by catered meal and fellowship - St. Boniface Church, Jacksboro Hwy., and 2nd St., Scotland. For information and reservations, contact Joyce Moer at (940) 541-2560 or Priscilla Stallcup at (940) 541-2491.

8

WOMEN'S MONTHLY DISCERNMENT FOR SINGLE WOMEN

7 to 9 p.m. - St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. For information, contact Father Kyle Walterscheid, director of Vocations, at (817) 560-3300 ext. 110 or by e-mail at vocations@fwdioc.org.

11

LOCK-IN FOR LIFE

Teens 7th to 12th grade - St. Maria Goretti Cafetorium, 1200 S. Davis Dr., Arlington. For information, contact Sue Laux at (817) 939-8595.



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11-12

FOURTH ANNUAL TEXAS CATHOLIC CORRECTIONAL MINISTRIES

10 a.m., registration; 1 p.m., opening and prayer - Wyndham Garden Hotel, Woodward Conference Center, 3401 S. IH35, Austin. For information, contact Deacon Bruce Corbett at (817) 294-6360 or bcorbett@fwdioc.org.

12

CATHOLIC MEN'S BILINGUAL CONFERENCE

8 a.m. to 4 p.m. - Immaculate Conception Church, 2255 North Bonnie Brae St., Denton. For information, contact Chris Vaughn at (817) 560-2452, ext. 269.

13

PRAYER AND FELLOWSHIP: THE LAY CARMELITES

2 - 4:30 p.m. - College of St. Thomas More, 3017 Lubbock St., Fort Worth. For information, contact Phyllis Poth at (817) 457-1746.

14

MEN'S MONTHLY DISCERNMENT FOR SINGLE MEN

7 to 9 p.m. - St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. For information, contact Father Kyle Walterscheid, director of Vocations, at (817) 560-3300 ext. 110.

17

DCCW LUNCHEON MEETING

9:30 a.m. - Catholic Charities, 249 Thornhill Dr., Fort Worth. For information and reservations, contact Kathy Thome at (817) 236-8518.

21

HOLY TRINITY CATHOLIC SCHOOL GOLF TOURNAMENT

11:30 a.m. - Timarron Country Club, 1400 Byron Nelson Parkway, Southlake. For information, visit the website www.holytcs.org or contact Dennis Healy at dennishealy@verizon.net.

26

VIGIL FOR ALL NASCENT HUMAN LIFE

6:30 to 8 p.m. - Holy Family Church, 6150 Pershing Ave., Fort Worth. For information, contact Chanacee Ruth-Killgore at (817) 560-2452 ext. 257.

Classifieds

General Construction Services

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

Catholic Schools Office announces free / reduced-price lunch and milk programs

The diocesan Office of Catholic Schools has announced its policy for free and reduced-price meals for children who are unable to pay for meals served under the National School Breakfast, Free Milk, or Commodity School programs.

The following parochial schools will participate in the National School Lunch Program: All Saints, St. George, Our Mother of Mercy, and Our Lady of Victory, all in Fort Worth; Sacred Heart, Muenster; Notre Dame Elementary, Wichita Falls; St. Mary's, Gainesville; and St. Rita, Fort Worth.

St. Maria Goretti School in Arlington will participate in the free and reduced-price milk program.

Under current guidelines, applicants for the free and reduced-price lunch program must list the Social Security numbers of all adults living in the household. All incomes must also be listed by source, such as Social Security, wages, child support, and pension.

Everyone wanting to participate in the program must apply again this year at their respective schools, including children who had tickets for the last school year. A child must be registered in school before an application will be accepted. Participants will be notified within one week after applying if their children qualify for free or reduced-price lunches or milk.

In the operation of child-feeding programs, no child will be discriminated against because of race, color, sex, national origin, age, or handicap.

Good Newsmaker

In 1981, Oklahoma farm boy Father Stanley Rother was killed serving the poor of Guatemala, earning him a

Martyr's Crown

30 years later, the Oklahoma City Archdiocese has presented his cause to the Congregation for the Causes of Saints

By María de Lourdes Ruíz Scaperlanda / Contributing Writer

Born in a farmhouse in the middle of an Oklahoma dust storm during the Great Depression, Stanley Francis Rother was listed in his high school yearbook as president of the Future Farmers of America.

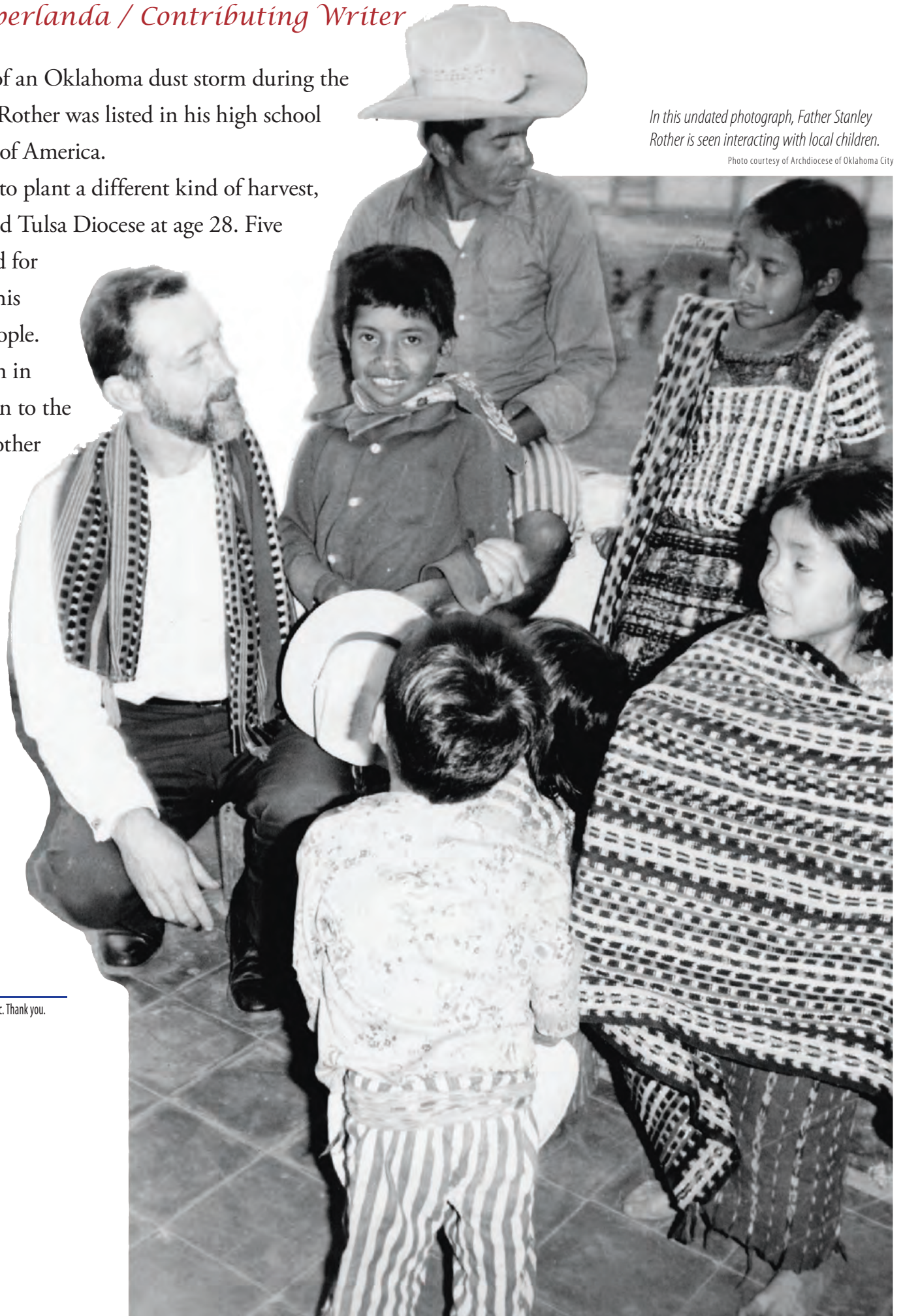
But the farm boy from Okarche decided to plant a different kind of harvest, becoming a priest for the Oklahoma City and Tulsa Diocese at age 28. Five years later, Father Stanley Rother volunteered for Oklahoma's mission in Guatemala, finding his heart's vocation as a priest to the Tz'utujil people.

Martyred on July 28, 1981, at the mission in Santiago Atitlán for his faith and his devotion to the indigenous Mayan people, Father Stanley Rother has been declared by the Universal Church as a Servant of God, which could make him the first male saint born in the United States.

When he arrived to Santiago Atitlán in 1968, Fr. Rother immediately fell in love with the volatile and stunning land of volcanoes and earthquakes, but above all, with its people. Padre Aplá's (Francis in their native Tz'utujil) established the first farmers' co-op, a school, the first hospital clinic, and the first Catholic radio station, which was used for catechesis.

SEE FR. ROTHER, P. 24

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



In this undated photograph, Father Stanley Rother is seen interacting with local children.

Photo courtesy of Archdiocese of Oklahoma City