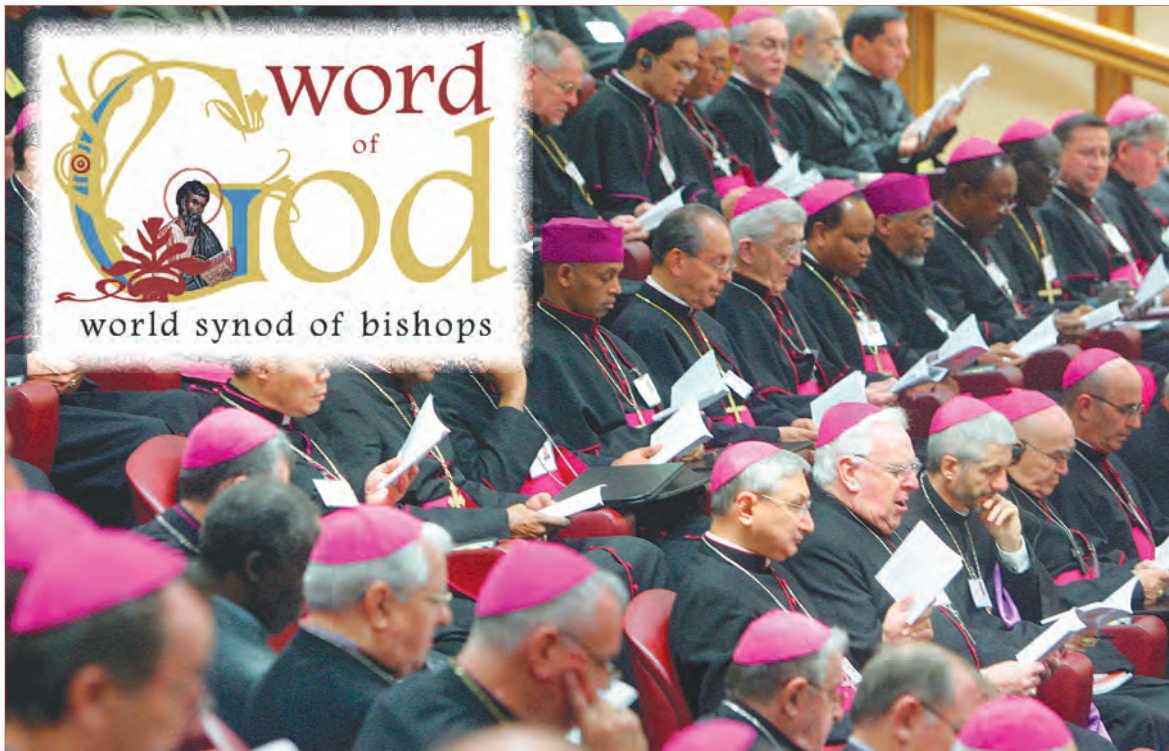


# North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth

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Bishops listen to Pope Benedict XVI during the opening meeting of the world Synod of Bishops on the Bible at the Vatican Oct. 6. (CNS PHOTO/ALESSIA GIULIANI, CATHOLIC PRESS PHOTO)

*World Synod of Bishops on the Bible seeks to bring the life shaping message of Scripture into the everyday lives of Catholics — Page 22 & 23*

## Bishops create ad hoc committee to promote, protect marriage

By Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON — A new ad hoc committee of the U.S. Conference of Catholic Bishops will work to raise awareness of the “unique beauty of the vocation of marriage” and the many threats it faces today, according to its chairman.

Archbishop Joseph E. Kurtz of Louisville, Kentucky, said Cardinal Francis E. George of Chicago, USCCB president, asked him to chair the committee, whose work is being funded by the Knights of Columbus.

In addition to its educational component, the committee’s work will involve public policy advocacy efforts against moves to redefine marriage through legislatures or the courts.

In a telephone interview from Chicago Oct. 14, Arch-

bishop Kurtz said precise details about the committee’s strategies, whether its membership will be expanded and how long its work will continue remain to be determined by its members, who have only held one conference call thus far.

“Cardinal George felt it was important to begin with a small group that can move quickly,” said the archbishop, who also chairs the USCCB Subcommittee on Marriage and Family Life.

Other ad hoc committee members are Bishop William E. Lori of Bridgeport, Conn., chairman of the bishops’ Committee on Doctrine, and Auxiliary Bishop Gabino Zavala of Los Angeles, chairman of the USCCB task force on strengthening marriage. Carl A. Anderson, supreme knight of the Knights of Columbus, will  
**SEE BISHOPS’, P. 18**

## Bishops’ spokesperson McQuade outlines thinking of Faithful Citizenship in two sessions Oct. 16

by Joan Kurkowski-Gillen  
Correspondent

It’s always challenging, especially during an election year, to explore, discuss and make decisions concerning the emotional, hot button issues affecting American society. Fortunately, U.S. Catholics have a resource to help them make sound moral judgments about public choices.

The document, *Forming Consciences for Faithful Citizenship: A Call to Political Responsibility* from the Catholic Bishops of the United States, encourages everyday Catholics to use the values of faith to shape their participation in political life. Published in 2007, the bishops’ statement explains and reaffirms Church teaching on several areas of special concern for Catholics participating in the electoral process: defending human life, promoting family life, pursuing social justice, and practicing global solidarity.

“It’s about living out our baptism in the public square,” Deirdre McQuade told a gathering of priests, religious, and parish staff members who attended an October 16 seminar at Most Blessed Sacrament Church in Arlington. “The bishops’ document comes out of a calling we have as baptized Christians to transform the world — to give it hope. It’s not simply



Pro-life advocate and USCCB spokeswoman Deirdre McQuade addresses listeners at the Oct. 16 seminar held at Most Blessed Sacrament Church in Arlington. (Photo by Joan Kurkowski-Gillen)

about making a just society but a culture, a civilization of love where society exists to serve the human person.”

McQuade, assistant director for policy and communication for the Secretariat of

Pro-Life Activities for the U.S. Conference of Catholic Bishops, clarified the intent of *Faithful Citizenship* and also discussed misunderstandings about the publication during two seminars sponsored by

the Catholic Pro-Life Committee, the Diocese of Fort Worth’s offices of Adult Catechesis and Respect Life, and the Respect Life Ministry of the Diocese of Dallas. Her appearance came in the wake of a joint pastoral letter from the bishops of Fort Worth and Dallas which offered guidance to local Catholic voters on the proper formation of conscience as they weigh sanctity of life issues against other concerns confronting society.

While the Church cannot support or endorse any candidate, it can take a stance on issues.

“It’s the Church’s distinct responsibility, through its bishops, to teach the principles that allow us to make the best judgments in regard to voting and the political arena,” McQuade pointed out. “Our cause is the defense of human life and the dignity and protection of the weak and the vulnerable. Our cause is not to have any particular party or candidate succeed. But that doesn’t mean we can’t make distinctions among them.”

Catholics should be guided more by moral convictions than by an attachment to a political party, she said, adding, “Who do we fundamentally belong to? The person of Jesus Christ.”

**SEE FAITHFUL, P. 18**

# As we approach the feasts of All Souls and All Saints, we are encouraged by those who have gone before us

Dear Brothers and Sisters in the Lord,

As we are moving rapidly "down the road" of the remaining Sundays of Ordinary Time, we find ourselves moving to the end of one liturgical year and approaching a new one.



Bishop Kevin W. Vann

The end of the liturgical year, however, brings us an occasion for some serious reflection on our lives, more than just the "New Year's resolutions" which often evaporate by the end of January! The Liturgical Year, according to the *Catechism of the Catholic Church*, is "the celebration throughout the year of the mysteries of the Lord's birth, life, death, and Resurrection in such a way that the entire year becomes a 'year of the Lord's grace.' Thus the cycle of the liturgical year and the great feasts constitutes the basic rhythm of the Christian's life of prayer, with its focal point at Easter (1168).

The Sundays of the year, more and more now, will turn to the themes of vigilance and being ready to meet the Lord: at the end of time, at the moment of our death, and when He enters our lives unexpectedly in moments of his providential care.

The principal focus of the mysteries of the Lord's life in the last Sundays of Ordinary Time is his coming at the end of time, and our readiness to meet Him. This time

*During the month of November, I would also encourage a visit to St. Patrick's Cathedral to spend some time reflecting on the images of all of the saints in the windows, statues, and images found in the church. They appear to beckon us, and remind us that we can indeed follow the Lord to where they are. They did it, and so can we!*

period invites us to reflect on our own lives and how we have lived our life in Christ this past year. We are invited to reflect on what has been called the "last things." The Gospel for Christ the King Sunday (and one used at funerals) is from Matthew 25, and the *United States Catholic Catechism for Adults* says that the judgment scene depicted here is perhaps the most accessible way to appreciate the Last Judgment. This scene has been depicted in the Sistine Chapel and other works of art over the ages, and is a very stark reminder of the necessity of living our Faith in a very visible and concrete way: "Whatever you did for these least brothers of mine, you did for me. ...If we care for Jesus in these ways, we will receive the Kingdom. If we do not, we will be separated from Him forever (*U.S. Catechism*, p. 157).

In our country, one of the most dramatic representations of this is in the Cathedral Basilica of St. Louis in St. Louis Missouri. It is called the "Arch of Judgment." In this mosaic, those who have rejected Christ by rejecting Him in the least are sent away from Him into eternity into snow and ice, rather than fire. Where there is snow and ice, there is cold, and eternity will be cold for those who have failed to love!

Other liturgical occasions for us to

reflect on eternal life are the upcoming days of All Saints Day and All Souls Day. Both days have long histories, going back to the early centuries of the Church. All Saints Day was once called the Feast of All Martyrs, celebrated in May. It was later transferred to Nov. 1 to help counteract pagan superstitious practices about eternity.

All Saints Day is a reminder of how we have heroes and heroines in the faith, who, just like us, struggled with the call to sanctity and living courageous lives of Faith. All Souls day was established in the 800s by a monk whose name was St. Odilo of Cluny, who believed it was important to have a day dedicated to the faithful departed and as a spiritual work of mercy to pray for them.

This year, because All Souls Day falls on a Sunday, we will be able to celebrate this day on a much wider basis, because the readings for All Souls Day take precedence over the regular Sunday readings. All Souls Day teaches us that "Purgatory" is a doctrine of the Faith, and is, according to the *Catechism*, "A state of final purification after death and before entrance into heaven for those who died in God's friendship, but were only imperfectly purified; a final cleansing of human imperfection before one is able to enter

the joy of heaven."

Since November begins with two days dedicated to the mysteries of Eternal Life, it is an appropriate month to pray for our loved ones who have "gone before us marked with the Sign of Faith." Somehow in this month our beloved faithful departed can seem closer to us in thought and prayer. Since the entire month of November is dedicated to the Faithful departed, it is therefore an appropriate month to visit the cemeteries and spend a moment in prayer there if possible. This is a custom very much a part of the life of the Latin (Hispanic and Italian) culture...even today.

During the month of November, I would also encourage a visit to St. Patrick's Cathedral to spend some time reflecting on the images of all of the saints in the windows, statues, and images found in the church. They appear to beckon us, and remind us that we can indeed follow the Lord to where they are. They did it, and so can we!

A special thanks as well to Catholic Charities and the Societies of St. Vincent de Paul here in Fort Worth, whose staff members and volunteers work each day to help us live the commands of the Lord in Matthew 25.

On a final note, it is important to remember that the last Sunday in October (this year October 26) is Priesthood Sunday, dedicated to the priests who serve in this country in the parishes and educational, and other institutions of the Church. Please take time to thank them, by word or note, for their dedication and their vocations, to pray for them and support them. This also gives me an occasion to report that we have 25 seminarians studying for our diocese in various seminaries in our country, and the indications are that that number will be increasing.

*Kevin W. Vann*

Most Reverend Kevin W. Vann  
Bishop of Fort Worth

## Pope John Paul's former secretary prays he will become saint in his lifetime

By Carol Glatz  
Catholic News Service

VATICAN CITY — On the eve of the 30th anniversary of the election of Pope John Paul II, the late pope's longtime secretary prayed the pope would be made a saint in his lifetime.

Polish Cardinal Stanislaw Dziwisz of Krakow told reporters Oct. 15 that the world, but especially his city, was "still waiting for a saint."

"This is our great desire, and for that we pray and we hope it will happen during our lifetime," the 69-year-old cardinal said.

The cardinal spoke during a Vatican press conference presenting a new film, "Testimony," that premiered Oct. 16, the anniversary of Pope John Paul's election. The film is based on the cardinal's book, *A Life With Karol*, about Pope John Paul and the cardinal's 39 years as his

personal secretary.

Cardinal Dziwisz recalled that day in 1978 when he was standing among the throngs of pilgrims in St. Peter's Square near one of the fountains and the name of the new pope was announced.

"When I heard his name, certainly my heart started beating faster, all my nerves" were pulsating during this "psychologically intense moment," he said.

After serving the pope for

12 years when Cardinal Karol Wojtyla was head of the Krakow Archdiocese and then for all 27 years of his papacy, Cardinal Dziwisz said Pope John Paul was like a father to him.

"I helped him for many years," the cardinal said, noting that he now awaits help every time he prays to the late pope for encouragement.

He said he hopes and believes Pope John Paul's sainthood "will

happen at the right moment."

"Canonization doesn't create a saint, it is only recognition" that he is a saint, he said.

Msgr. Slawomir Oder, the priest in charge of promoting Pope John Paul's cause, told reporters in Rome Oct. 13 that the cause was proceeding "with seriousness and rigor."

He said Pope Benedict XVI told him many times to "do it quickly, but well, without irregularities."

# Use Catechism to teach community, says Archbishop Wuerl

By Cindy Wooden  
Catholic News Service

VATICAN CITY — Homilists should use the *Catechism of the Catholic Church* to help their congregations see the relevance of the day's Scripture readings and recognize the fact that Catholics read them as part of a church community, said Archbishop Donald W. Wuerl of Washington.

Archbishop Wuerl spoke during the Oct. 8 evening session of the world Synod of Bishops on the Bible.

In a "secular and materialistic" world where people see themselves more as isolated individuals than as members of a community, Archbishop Wuerl said, they need help in seeing that the word of God is speaking to them, but that it does so in the context of the church community and its 2,000-year history.

"The task before us is to help our faithful understand that they are part of the church, a visible community that is also a spiritual communion," the archbishop told the synod.

"The liturgical homily provides the best occasion for our faithful to encounter the living person of Christ from within an authentic ecclesial and communal setting," he said.

By using the *Catechism* to help explain the Scriptures, the archbishop said, preachers help

**"The task before us is to help our faithful understand that they are part of the church, a visible community that is also a spiritual communion."**

— Washington  
Archbishop Donald  
Wuerl to world Synod of  
Bishops on the Bible

Catholics grow closer to the word of God and at the same time demonstrate how the church has developed its teaching over the centuries.

"Given the opportunities we have in each homily and every religious education instruction, we should look to the *Catechism of the Catholic Church* as a rich resource," he said.

"That compendium of faith is a fruitful tool for every preacher and catechist to present the word of God in the richness and depth of its ecclesial context," he said.

*Responding  
to God's Call*

## Escaping the trap of the false ideal — Focus on Women

**T**he same commerce that has created a bogus version of the "ideal woman," which I spoke about in my last column, treats women like a commodity and is the world's ultimate exploitation of women.

In contrast, Jesus would be one who stands up against today's marketing gimmicks that are more concerned with selling their own products than the effect it has on women and society.

Through Christ, the Catholic Church gives women real options! Yes, options! Not just an alternative, because the Catholic Church provides women with real options, some of which are just now being explored. I believe that Christian women must choose to see the world and themselves through a new lens. With this new lens, they need to have a godly vision of their importance, their dignity, and their contribution to society.

Jesus raised the dignity of every woman who came to him. Even more, he is as present to women today as he was 2,000 years ago. And Mary is still most blessed among women. She is the ideal model for women, showing women the way to holiness and happiness. But because our culture of commercialism has attached itself to the vulnerable hearts of so many women, it will take the support of devout Christian women grouped together to help those women who are vulnerable to overcome their feelings of unworthiness or failure or shame or loneliness or depression, etc... Why? Because, if a



Father Kyle Walterscheid, director of the Office of Vocations, is shown walking out of Sacred Heart Parish in Muenster following his ordination to the priesthood in May 2002. Even then, he appeared to be inviting people to ask if they were being called to a vocation.

**J**esus raised the dignity of every woman who came to him. Even more, he is as present to women today as he was 2,000 years ago. And Mary is still most blessed among women.

woman buys into the commercialism of this false "ideal woman" then she will attract men who will want them for their body but will not respect them, long term, as equals.

On the other hand, if women choose to ignore the culture of the perfect body, then they may worry that no man will really want a meaningful relationship with them.

It is the task, then, of Christian women, along with Mary and the many women saints throughout the centuries, to draw these vulnerable women to Christ. In so doing, Christ will place his healing hand upon them. His loving Spirit will overpower the darkness, the division, the isolation, and the disease that attack women, their bodies, and their spirits through commercialism.

To have real options in life, women must first choose to be like Mary. You may ask: How can I do that when I am such a sinner or feel that I am unworthy of God's love? Jesus gave us his Church to be in union with him and communion with all his followers.

The sacraments provide us with all the spiritual blessings from God that we need. Baptism makes women his true adopted daughters. Confirmation makes women courageous in faith in the sight of a

relentless world. Confession and absolution bring about reconciliation and purity.

And, what about the Holy Eucharist? The sacred Body and Blood of Jesus is poured out for women to receive, so that they may become one in body and spirit in Christ, united in purity and holiness and love.

The first woman, Eve, was made in the image and likeness of God to complete that which was lacking in the happiness of Adam (marry him for life). Today, despite the fall, and because of the redemption of humanity made in the ultimate sacrifice of Jesus on the cross, women are raised in dignity to the state of Eve before the fall. That means, most especially in the Catholic Church, that Christian women have the dignity of being called daughters of Christ, have an inner beauty that this world can never strip away, have an outward dignity that is called to reject the degradation caused by commercialism of women's bodies, have a mission to labor in the community and in the family to build up all women through Christ, especially in Mary, and women saints.

As we say about the priesthood, without priests there is no Eucharist, so we should say about women. Without women there is no community. Without women bringing life into this world, commerce would cease to exist. Plus women now make up half of all commerce! Real options for women: It all starts with an inner beauty that is made to flower over a lifetime with Christ, as the Holy Spirit sanctifies women most assuredly through the Catholic Church to the dignity and holiness of Mary, our Most Blessed Mother.

Father Kyle Walterscheid is the director of Vocations for the Diocese of Fort Worth. He can be reached by e-mail to [kwalterscheid@fwdioc.org](mailto:kwalterscheid@fwdioc.org).

North  
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## Seminar on abortion and 'Sidewalk Counseling Training' to be held Nov. 8

Catholics United for Life of North Texas will conduct an information seminar on abortion and a sidewalk counseling training session Saturday, Nov. 8. The session will be held from 9 a.m. to 12 p.m. in the parish hall of St. Peter the Apostle Church, 1201 S. Cherry Lane in White Settlement. A special Mass will be celebrated before the seminar at 8 a.m. in the church. Coffee and donuts will be available.

Catholics United For Life is the oldest organized Sidewalk Counseling Group in the country. The North Texas Chapter began its work locally in 1985. Chuck Pelletier, founder and co-director of Catholics United for Life of North Texas, will conduct the information seminar and training. Pelletier has been involved full-time in the Pro-Life apostolate since early 1984, and has put on seminars throughout Texas and the United States since 1985.

The program will include discussion on the history and current status of abortion locally and nationally as well as the Church's stance on abortion. The session will also show compassionate methods of dissuading women from abortion.

Attending the seminar does not obligate anybody to sidewalk counsel, nor does it certify anybody to sidewalk counsel without further on-site training at the abortion centers. Information on what is available to help abortion seekers will also be given.

For more information contact Chuck or Pat at (817) 738-1086 or John Bezner at (940) 634-1434.

## Bishop's Annual Catholic Pro-Life Banquet to be held Nov. 1

The Bishop's Annual Catholic Pro-Life Banquet will be held Nov. 1 from 5 p.m. to 10 p.m. at the Hilton Hotel, 815 Main St. in Fort Worth. The event is co-sponsored by the diocesan Respect Life Office and the Catholics Respect Life pro-life ministry. Proceeds from the banquet will assist the ministries of both sponsoring organizations.

Father Mitch Pacwa, SJ, a nationally recognized Scripture scholar, author, and pro-life advocate, will serve as keynote speaker at the banquet. Fr. Pacwa is the founder and president of Ignatius Productions, a Catholic media production apostolate which produces pro-life documentaries with the mission of teaching Scripture and educating Catholics about their faith.

Fr. Pacwa, a frequent host on the Eternal Word Television Network (EWTN), is fluent in 12 languages and has expertise in understanding the people and cultures of the Middle East. He has led over 50 pilgrimages to the Middle East, Europe, and the Holy Land and is "bi-ritual," meaning that he also celebrates the Maronite Mass of the Eastern Catholic Church.

For more information on respect life issues, visit the Catholics Respect Life Web site at [www.catholicsrespectlife.org](http://www.catholicsrespectlife.org) or call (817) 623-2430.

## Ministry with Families Leadership Formation Workshop to be held Nov. 14-15

The National Association of Catholic Family Life Ministers (NACFLM) will present Ministry With Families 101 at Holy Family of Nazareth Parish in Irving. This two-day course, directed by Judy and George Clark, will be held Nov. 14-15 from 8:30 a.m. to 4 p.m. and is open to all clergy, religious, and lay ministers in schools and parishes in the Dallas and Fort Worth dioceses.

The course will provide solid ecclesial formation, drawing from Scripture, theology, systems theory, and practical models for ministry. It will equip ministers with a theological vision and will offer practical tools and techniques for comprehensive and creative ministry with families, according to promotional material.

The cost of the leadership workshop is \$70 per person or \$100 per couple. The fee includes the two-day training, a training manual, continental breakfast, and lunch on both days. Participants will receive some preparation materials in advance of the workshop and a certificate of completion at the end of the course. Both Dioceses of Dallas and Fort Worth are offering credit hours in Methodology and Continuing Formation from the Offices of Catechetical Services for participants.

For registration information, contact Sister Mary Louise Swift, CSFN, at [Smlswift@yahoo.com](mailto:Smlswift@yahoo.com) or call (817) 451-9395 at St. Rita's Parish, or contact Linda Moses at [lmoses@holymfamilychurch.net](mailto:lmoses@holymfamilychurch.net) or call (972) 252-5521. Holy Family of Nazareth Parish is located at 2323 Cheyenne St., Irving.

## Couple to Couple League offers Natural Family Planning course

The Couple to Couple League is introducing an updated course in the sympto-thermal method of Natural Family Planning with completely revised materials and classes.

The course consists of three classes spaced at monthly intervals, with individual follow-up as needed. Engaged couples are encouraged to attend a course that begins at least four months before their wedding.

To register for a class starting Sunday, Nov. 9, at 2 p.m. at Sacred Heart Church at 714 N. Main St. in Muenster, contact Scott and Vickie Green at (940) 759-4475.

The Couple to Couple League finds NFP to be "safe, healthy, and effective."

## Courage group meets twice monthly

Courage D/FW, a spiritual support group for Catholics striving to live chaste lives according to the Catholic Church's teachings on homosexuality, meets the second and fourth Friday evenings of each month.

For more information, e-mail to [CourageDFW@Catholic.org](mailto:CourageDFW@Catholic.org) or call (972) 938-5433.



**WINSTON SCIENCE COMPETITION** — The engineering classes at Nolan Catholic High School recently competed and won first place in the Winston Science Competition's Cardboard Boat Race. The engineering students built three full-size boats made exclusively from cardboard, duct tape, and hot glue. Each of the three boats was piloted by two students using conventional paddles. "Two of our three boats capsized at the start of the race, but the third boat won the high school division with a time of 2 minutes and 25 seconds," said engineering teacher Dr. Robert Scheer. The races took place at the Dallas Fair Park Lagoon. Seniors Allison Prochaska and Catherine Hunter are shown piloting the winning boat in the Winston Science competition. Senior Scott Frankovich served as team captain, and all students in the engineering class played a role in the design and manufacture of the cardboard boats. For more information on Winston Science, visit [www.winstonscience.org/wsci](http://www.winstonscience.org/wsci)

## NTC deadlines for submission

The *North Texas Catholic* is published twice monthly, except during the months of June, July, and August when it is published monthly. The deadline to submit information is noon on the Wednesday of the week before the paper is published.

Items for the Nov. 7 issue must be received by noon on Wednesday, Oct. 29. Items for the Nov. 21 issue must be received by noon on Wednesday, Nov. 12.

## Calix support group meets monthly at Holy Family

Calix, a monthly support meeting for Catholics who are alcoholic and others who are struggling with addiction and seeking recovery, is offered the first Saturday of each month at 10 a.m. in the chapel of Holy Family Church, 6150 Pershing Ave. in West Fort Worth.

Calix meetings focus on enhancing spiritual growth through sharing Eucharist, discussion, and fellowship.

For more information, call Deacon Joe Milligan at (817) 737-6768 ext. 105.

## Monthly vocational discernment program to be held Nov. 10

All men and women ages 18 to 50 are invited to attend a monthly discernment program at St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. The Men and Women's Monthly Discernment Program includes a holy hour of eucharistic adoration, an hour discussion on vocational discernment, and an evening meal provided by the Serra Club.

The women's group is led by the religious sisters serving in Fort Worth, and the men's group is led by

the priests of the Vocation Office and various religious men who serve the Fort Worth Diocese. This program also welcomes anyone who is at least a sophomore in high school and at least 15 years of age.

The next discernment program will be held Monday, Nov. 10, from 6 p.m. to 9 p.m. No registration is required.

For more information, contact Father Kyle Walterscheid at [kwalterscheid@fwdioc.org](mailto:kwalterscheid@fwdioc.org) or at (817) 560-3300 ext. 110.

## Rachel's Vineyard retreat, Nov. 21-23, to offer post-abortion healing

A Rachel's Vineyard retreat, designed to offer healing for women and men struggling with the psychological and spiritual pain of abortion, will be held Nov. 21-23 in Fort Worth.

Rachel's Vineyard retreats offer a safe, non-judgmental, and supportive environment to those struggling with abortion's aftermath. The retreat team provides the confidential support needed to help participants work through feelings of anger, shame, guilt, and grief, so that they may be open to experiencing the healing love and mercy of God.

Mothers, fathers, grandparents, and former participants in the abortion industry — anyone who has been hurt by abortion — are welcome to attend.

For more information or to register for a retreat, call the confidential help line at (817) 923-4757 or e-mail to [forgiven@racheltx.org](mailto:forgiven@racheltx.org). More information on Rachel's Vineyard may be found on the Web site [www.rachelsvineyard.org](http://www.rachelsvineyard.org)

## Deaf Ministry program seeking Court Reporter for CART Services

The Deaf Ministry Program is in need of a court reporter who can help with CART (Computer Assisted Real-Time Translation) Services.

The Deaf Community celebrates a special Deaf Community Mass on the first Sunday of each month at 1:45 p.m. at San Mateo Church on the near South Side of Fort Worth.

The ministry would like to provide CART services for deaf persons who do not sign, so they can read the simultaneous transcriptions and be a part of the special liturgy.

To help with this service, contact Mary Cinatl, director of the Deaf Ministry Program, at (817) 284-3019 (Voice or TDD) or e-mail to [mcinatl@fwdioc.org](mailto:mcinatl@fwdioc.org).

## Knights to host 'A Night of Listening with Bishop Vann' Nov. 22

The Knights of Columbus Bishop Dunne Council #2813 will host "A Night of Listening With Bishop Kevin Vann" Saturday, Nov. 22, at the Knights of Columbus Hall, 4500 Columbus Trail, Fort Worth. The listening session will be held from 6:30 p.m. to 8:30 p.m., and will offer participants the opportunity to "grow, embrace, and love the Catholic faith," according to promotional material.

There is no charge for admission. A free-will offering will be accepted which will be given to Bishop Vann for the needs of the diocese. Refreshments will be provided.

For more information and to make reservations, contact Charlie Valdez at (817) 921-2576, (817) 247-1809 (cell) or Drew Armentrout at (817) 244-9595.

## Rachel Ministries announces plans to expand services in Spanish

Rachel Ministries is excited to announce plans to expand its outreach to include programs and services in Spanish. Rachel Ministries, a compassionate, faith-based abortion recovery ministry offers a safe, non-judgmental, and supportive environment to those struggling with abortion's aftermath. The expanded outreach program is in the beginning stages, and is currently seeking volunteers who can read and speak Spanish to help build the Spanish program.

The ministry is also seeking Spanish-speaking licensed counselors to volunteer during the Rachel's Vineyard weekend retreats. The retreat team, which includes a priest, a licensed counselor, and several helpers, provides the confidential support required to work through the spiritual, psychological, and emotional pain of abortion, and experience the healing love and mercy of our Lord.

There are also opportunities for volunteers to be included on the referral list. Training will be provided to all volunteers.

Anyone who is bilingual and has a compassionate heart to help those hurting after an abortion is asked to contact Betsy Kopor at (817) 923-4757 or by e-mail to [forgiven@racheltx.org](mailto:forgiven@racheltx.org).

## Bishops' Letter Inspires Pro-Life Talk at St. Mark Church in Denton

The Young Adult Ministry of St. Mark Church in Denton will sponsor its second lecture "Catholic Boot Camp" Nov. 3 from 7 p.m. to 8:30 p.m. The speaker series explores how to live out Catholic beliefs every day.

This will be the series' second lecture known as "Called to Life." Steve Kellmeyer, a nationally known author and lecturer, will lead the discussion. The topic of pro-life issues will invite discussion of Bishops Kevin Vann's and Kevin Farrell's letter as well as the Archdiocese of Denver's "On the Separation of Sense and State."

St. Mark Parish is located at 2800 Pennsylvania Dr., Denton. For more information, contact Michele Gilmore at (940) 387-6223 ext. 35.

## Lay Carmelites invite others to join prayer gatherings

"Would you like to deepen your relationship with Jesus and Mary?" ask the Third Order of the Blessed Virgin Mary of Mount Carmel (Lay Carmelites). The Lay Carmelites invite those in search of this deeper relationship to join them on the second and fourth Sundays of the month for a time of prayer and fellowship.

Those interested in participating are asked to gather at 2 p.m. in the chapel of The College of St. Thomas More, 3017 Lubbock in Fort Worth. Formation will take place in the college library from 2:30 p.m. to 4:30 p.m. For more information, call Phyllis Poth at (817) 457-1746.

## People and Events

### The College of St. Thomas More to offer second Fall Benefit Lecture

The College of St. Thomas More will sponsor its second Fall Benefit Lecture in Dallas Nov. 15. The C. S. Lewis/J. R. R. Tolkien Lecture will present *The Good Life and the Great Books* by Dr. Christopher Mitchell and will be held at Highland Park Presbyterian Church, 3821 University Blvd. in Dallas. Dr. Mitchell, director of the Marion E. Wade Center at Wheaton College, is an associate professor of theological studies, and a Marion E. Wade professor of Christian Thought at Wheaton College, Wheaton, Illinois.

The College of St. Thomas More is a non-profit classical liberal arts college in the TCU area of Fort Worth offering a bachelors degree in classical studies.

The cost of the lecture is \$65. Registration deadline is Nov. 10. For tickets and to reserve seats, call (817) 923-8459 or (800) 583-6489.

### St. Francis Village, Crowley, to host fall festival Nov. 1

St. Francis Village in Crowley will hold its fall festival Saturday, Nov. 1, from 8 a.m. to 2 p.m. at 4070 St. Francis Village Rd.

The festival will include a large garage sale, resale shop bargains, art show, crafts, and ceramics. The Village quilting league will display and sell homemade quilts and the Secular Franciscan Order will sponsor a bake sale.

For more information, contact Deana Harris at (817) 292-5786.

### Fr. Tom Stabile, TOR, installed as new pastor of St. Andrew Parish



**NEW PASTOR** — Participating in a ceremony he said brought memories of being named a new pastor himself, Bishop Kevin Vann applauds Father Tom Stabile, TOR, at his Sept. 21 installation as pastor of St. Andrew Parish. Bishop Vann confirmed Fr. Tom's qualifications, then the parish's clergy, pastoral staff, and advisory councils stood for presentation to the new pastor. The whole community gave Fr. Tom a standing ovation, after which he recited and signed his oath of office. St. Andrew's new pastor assumed duties from Father Warren Murphy, TOR, who led the parish for 20 years, retired as pastor, but remains active at St. Andrew's. In his homily, Bishop Vann spoke of his own pastoral history. "If I hadn't served in the parish for nine years, I wouldn't have learned how to be a pastor," he said, "and much of what I learned there I have brought to Fort Worth. God sees the bigger picture of things. We are taught through the love of Christ why we have to live a certain way and do certain things. "It often depends on the pastor," Bishop Vann said, "to point out the ways of God and remind the people of how God is working in their lives." (Photo by Kathy Cribari Hamer)

### Subiaco Academy to host Discovery Weekend Oct. 31-Nov. 2

Subiaco Academy, a Catholic college preparatory residential and day high school for young men, will host a Discovery Weekend and Open House Sunday for prospective students and their parents Oct. 31-Nov. 2. Visiting students will have the opportunity to experience dorm life and join in activities with current students. The academy's placement exam will be offered as well. Activities for parents include information sessions with faculty and current parents, and tours of the campus. Families have the option of visiting for the weekend or on Sunday only.

Established in 1887 by the Benedictine priests and brothers of Subiaco Abbey, the academy offers a challenging college preparatory curriculum for young men in grades 8 through 12 with an emphasis on honors and Advanced Placement courses. Students are encouraged to develop their abilities in art, music, and drama. Athletic teams in football, basketball, track and field, soccer, baseball, tennis, cross country, and golf compete with other schools statewide. Along with developing a strong mind and body, the academy also addresses spiritual growth as well.

Subiaco Academy is located on Highway 22 in Northwest Central Arkansas, 45 miles east of Fort Smith. The weekend, open to young men in grades 7 through 10, is free of charge. For more information about the Discovery Weekend or to reserve a place, contact the admission office at (800) 364-7824 or e-mail to admissions@subi.org.

### Our Mother of Mercy Parish to mark 80th anniversary with Gospelfest

As part of its 80th anniversary celebrations, Our Mother of Mercy Church will present Gospelfest 2008 at 7 p.m. Saturday, Nov. 8. Our Mother of Mercy, the only historical African-American Catholic Church in Tarrant County, is located at 1007 East Terrell St. in Fort Worth.

Gospelfest is a multi-denominational effort intended to "praise God in worship through song and dance," says coordinator Joi Bernard. "The whole point is to be united."

"It is bringing together all God's children under one concept, and that is to love God with your whole body, your whole mind, and your whole self," Bernard said.

Bernard said performers will include Our Mother of Mercy's Mass choir, a praise dancer, a Spanish praise and worship singer, among many others.

Admission is free, but those attending are asked to bring a can of food to help feed the poor. For more information, contact Joi Bernard at joibernard@yahoo.com.

### Good Shepherd Parish to host Artistic Creations Weekend Nov. 15, 16

Artists, craftspeople, chefs, and musicians from the local Fort Worth area and around the world will share their God-given talents at Good Shepherd Catholic Community's Second Annual Taste and See Artistic Creations Weekend. The weekend event is scheduled from 4 p.m. to 9 p.m. Saturday, Nov. 15, and 10 a.m. to 2 p.m. Sunday, Nov. 16, at Good Shepherd Parish, 1000 Tinker Rd. in Colleyville.

"More than 40 exhibitors will display their creations in a festive environment with live music, delicious food, and wine tasting," said Barbara McGee, a Good Shepherd parishioner and the organizer of the event.

The weekend event is free and open to the public. For more information, visit the Good Shepherd Web site at www.gsc.net or call the parish office at (817) 421-1387.

### Icon-Painting workshop to be held at St. Basil the Great Church, Irving

An ecumenical Icon-Painting Workshop will be held Saturday and Sunday, Nov. 8-9, at St. Basil the Great Byzantine Catholic Church, 1118 East Union Bower Rd. in Irving.

Byzantine Father Elias Rafaj, pastor of St. John Chrysostom Church in Houston and noted iconographer, will present the workshop. Fr. Elias has painted icons for more than 20 years and teaches the theology and painting of icons all over North America.

Those participating in the workshop will paint an icon of Christ the Emmanuel (the child Jesus) or of St. Nicholas of Myra, both appropriate subjects for the approaching Advent-



**ST. PHILIP GARDEN** — Father John Stasiowski, pastor of St. Philip the Apostle Parish in Lewisville, presided at the blessing of the newly constructed prayer garden Sunday, Oct. 12. It was the culmination of over a year of planning and building, and consists of a labyrinth in the center, with Stations of the Cross around the perimeter. Benches are dispersed through the circle with an arbor on the east side. Parishioners were given the opportunity to purchase items as a donation to be placed in the garden. Benches, Stations of the Cross, a water feature, and memorial bricks were made available and dedicated as memorials to loved ones. Several parishioners were involved in the construction. Robert Edwards moved the dirt, added the required sand for the labyrinth, and supervised the installation of the walkways, the brick entry, and memorial garden; Steve Youngblood designed the arbor and supervised a crew of builders; Fred Chanslor and Brian Friesenhahn designed the station bases and installed the lighting with Richard Lubke; Mark Haiducek designed and installed the water feature. Cyndi Dwyer, Mary Strickland, and Neavis Bryant chose the shrubbery to enhance the religious nature of the garden.

### Nolan Catholic High School to host the first of two open houses Nov. 9

Nolan Catholic High School will host an Open House Sunday, Nov. 9, from noon to 3 p.m. Faculty and staff will be available to answer questions about academics, athletics, co-curricular activities, fine arts, financial aid, and more. Student ambassadors will be conducting tours of the campus during the open house.

More information on Nolan Catholic admissions may be obtained by visiting the school Web site at www.nolancatholic.org, or contacting Maureen Barisonek, director of admissions at (817) 457-2920, ext 1551.

Nolan Catholic High School is located at 4501 Bridge St., Fort Worth.

### St. George Harvest Dance to be held Nov. 1

The altar society of St. George Parish in Fort Worth will sponsor a Harvest Dance Saturday, Nov. 1, from 8 p.m. to midnight. The event will be held at the National Hall, 3316 Roberts Cut-off Road in Fort Worth.

"Come join the fun," suggest organizers. Music will be provided by the Czech and Then Some Band. Activities will include a harvest fruit pull and cakewalk, and door prizes will be distributed. Klobase sandwiches, kolache pastries, and nachos will be available for purchase.

The cost is \$12.50 per person. For a reservation, call Joan at (817) 838-3106, Janet at (817) 232-8844, or Mary at (817) 838-8120.

### St. Augustine Men's Purity Group meets at three locations

The St. Augustine Men's Purity Group, a support group for men who struggle with sources of sexual impurity such as those found on the Internet, meets regularly at three locations within the Diocese of Fort Worth. The group offers meetings at St. Elizabeth Ann Seton School, 2016 Willis Lane in Keller, in Room 213; at the Padre Pio House, 1301 Paxton Ave. in Arlington; and at Immaculate Conception Parish, 2255 North Bonnie Brae St. in Denton. Those men interested in attending one of the upcoming sessions are asked to consult the group's Web site, www.sampg.com, for specific meeting dates and times.

For more information, e-mail to Markatseasmenspurity@yahoo.com or call the St. Elizabeth Ann Seton Parish office at (817) 431-3857.

### Nolan Catholic High School to host Homecoming Oct. 31

Nolan Catholic High School will host its Happy Hallowed Homecoming Friday, Oct. 31. All alumni and their families are invited to a free barbecue dinner from 5:30 p.m. to 7:30 p.m. in Hartnett Arena. The kids will be treated to Viking tattoos and special Halloween activities.

Campus tours with student ambassadors as guides will be offered from 6 p.m. to 7:30 p.m. Afterwards, the Vikings will play the John Paul II High School Cardinals at Daskocil Stadium at 7:30 p.m.

RSVP to the alumni office at (817) 457-2920, ext. 1670 or alumni@nolancatholic.org. Nolan Catholic High School is located at 4501 Bridge St., Fort Worth.

### Sacred Heart Parish to celebrate Polka Mass Nov. 9

The Catholic Community of Seymour will celebrate with neighbors Sunday, Nov. 9, beginning with a special 10 a.m. Polka Mass at Sacred Heart Church on North Cedar Street in Seymour. Following the Mass, a Czech Olde World dinner with Bohemian sausage, turkey, and dressing with all the trimmings, and kolaches will be served at Sacred Heart Mosler Hall until 1:30 p.m.

Asilent auction will be held during the meal. A country store of baked goods, kolaches, and Bohemian sausage will also be a highlight of the event.

Sacred Heart Church is located two-and-one-half hours from the Fort Worth area into the country going 199 West to Jacksboro and then 114 West to Seymour.

*St. Bartholomew Parish honors their pastoral administrator*

## Franciscan Friar Paul McMullen celebrates Golden Jubilee Oct. 5

On Oct. 5, Brother Paul McMullen, pastoral administrator of St. Bartholomew Church in Fort Worth, celebrated his 50th anniversary of life as a Third Order Regular Franciscan Brother within the Province of the Most Sacred Heart of Jesus. Br. McMullen first made his religious vows Oct. 4, 1958, in Loretto, Pennsylvania.

Br. McMullen, who has ministered in various parishes within the Diocese of Fort Worth since 1979, celebrated this year's anniversary on July 16 in Loretto at the friars' provincial gathering. A celebration was also held at St. Bartholomew Church Sunday, Oct. 5, during which Br. McMullen renewed his vows in the presence of Bishop Kevin Vann and the gathered community, in the context of an evening prayer service. A reception followed in the parish hall.

"I am so thankful for my vocation as a Franciscan Brother, and the many opportunities I have had," Br. McMullen said, in remarks made before renewing



Brother Paul McMullen, TOR

his vows. "...Where would the Church be without the prayer and ministry of the dedicated men and women who have answered, and still answer, God's call to religious life?" Br. McMullen encouraged his listeners to support religious vocations, saying, "We need to increase our awareness of this vital part of Church life."

## Father Carmen Mele heads office of Hispanic Adult Catechesis

Any of the things in the office could belong to him. Bookcases laden with multiple copies of catechisms, Vatican II documents, devotionals, textbooks—in both English and Spanish—surround the desk along with file folders, catalogues, and periodicals.

Some of them stand at attention on shelves, titles proudly displayed. Others are stacked neatly or precariously in tidy piles or unruly slides of what used to be towers of papers. Yet standing guard over this sacred disorder are two items that most definitely belong to Father Carmen Mele, OP: a portrait of Martin Luther King, Jr. and a piece of colorful artwork that reads, simply, "If you want peace, work for justice."

"My order was founded by St. Dominic in 1216 as the Order of Preachers — that's the OP," Fr. Carmen explains. "The most illustrious of the Dominicans, Thomas Aquinas, redirected the order into philosophy and theology, teaching and writing.

The thrust of the order is scholarly, but that's not to say that everyone is scholarly. As a matter of fact, of all the Dominican saints, the most popular is certainly St. Martin de Porres



Father Carmen Mele, OP

who was not known for his scholarship but his great humanity, his great compassion upon the poor, and his great humility."

Hence the artwork overseeing Fr. Carmen as he begins his work in adult formation for the Diocese of Fort Worth.

"The principle part of my ministry is director of Lay Ministry Formation—which is bilingual," Fr. Carmen said. "It's called Hispanic Adult Catechesis to reassure people that we are taking care of the Spanish speakers. I

will be doing the work in Spanish in adult catechesis, but the work of this office is not only Spanish ministry. My work will be lay ministry formation and assisting Lucas Pollice in adult catechesis. I'll also be preaching on request, in Spanish and in English."

Preaching remains Fr. Carmen's deepest passion. Even as he joins the diocesan staff, the Dominican priest holds fast to his call to preach the Good News. Whether serving as chaplain for the Sisters of St. Mary of Namur, visiting prisons or substituting in parishes to celebrate Mass, he is ever mindful of the "OP" that follows his name.

"One of the most important things to me in my ministry are two blog sites that I've run for about a year and a half now. One is weekday reflections on the daily Mass readings ([www.cbmdominicanpreacher.blogspot.com](http://www.cbmdominicanpreacher.blogspot.com)). That one's in English. The other one is a Sunday homily in Spanish ([www.padrecarmelo.blogspot.com](http://www.padrecarmelo.blogspot.com))." Though he describes the response to his blogs as "modest," Father Carmen is encouraged by the Internet's reach.

"You know, in cyberspace there are millions of people," he says with a satisfied smile.

## Our Mother of Mercy School to hold first Homecoming Weekend Oct. 31-Nov. 2

Our Mother of Mercy School will hold its first Homecoming Weekend/Open House Celebration Oct. 31-Nov. 2. Weekend activities will begin with Mass celebrated by Bishop Kevin Vann at 11 a.m. Other activities will include a Friends and Family Luncheon from noon to 1:30 p.m., school tours, and "Back Down Memory Lane" reception from 4:30 p.m. to 6 p.m. at Shamblee Library, 1062 Evans Ave., Fort Worth.

On Saturday a prayer breakfast will be held at 9 a.m. followed by an alumni/student basketball game at 11 a.m. "Famous Mercy Burgers" will be available during the game. More school tours will be held from noon to 3 p.m.

A Homecoming Praise Celebration Mass will be held at Our Mother Mercy Church Sunday at 10 a.m. with a reception following at noon in the school and additional tours.

"Our Mother of Mercy School has been offering quality education to students in Fort Worth for more than 78 years. OMM proudly moved into its new 17,000 square foot facility March


1. The new facility dedicated by Bishop Vann May 21, includes building-wide Internet access, a 23-station computer lab; a science laboratory; a state of the art library media center, cafeteria, art room; and music center," accord-

ing to promotional material.

Our Mother of Mercy School is located at 1007 East Terrell in Fort Worth. For more information and to make reservations for the Homecoming weekend, call the school office at (817) 923-0058.

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## Diocesan

### Why Catholic? Information Sessions Oct. 26-30

"Why Catholic?" is based on the four pillars of the *Catechism of the Catholic Church* and offers in-depth information and insight into core beliefs, the sacraments, morality, and prayer. Developed by RENEW International, a Newark, New Jersey-based Catholic ministry organiza-

tion, the four-year program includes workshops, retreats, and prayerful small group discussions that help parishioners relate Catholic teaching to their everyday lives. Information sessions detailing specifics of the program and its implementation are set for Oct. 26-30 throughout

the diocese. Pastors, deacons, parish ministers, staff, and volunteers are invited to attend the gatherings, which will review training and other steps necessary to launch the program in parishes. Evening and Spanish sessions are also planned to encourage as many to participate as possible.

Parish and deanery presentations are open to everyone. For more information, contact Father Carmen Mele OP, coordinator for WHY CATHOLIC? (817) 560-3300, ext. 262.

DATE	TIME	CITY	PLACE	LANGUAGE
Sunday, Oct. 26 *	8 p.m.	Fort Worth	Our Lady of Guadalupe	Spanish
	10 a.m.	Fort Worth	Immaculate Heart of Mary	English/Spanish
	Noon	Fort Worth	Holy Name	Spanish
	3:15 p.m.	Arlington	St. Matthew	Spanish
	6 p.m.	Fort Worth	All Saints	Spanish
Monday, Oct. 27 *	10:30 a.m.	Granbury	St. Frances Cabrini	English
	9:30 a.m.	Fort Worth	St. Rita	English
	11 a.m.	Fort Worth	St. Rita	Spanish
	3 p.m.	Wichita Falls	Our Lady Queen of Peace	English
	7 p.m.	Wichita Falls	Our Lady Queen of Peace	English
Tuesday, Oct. 28 *	10 a.m.	Arlington	St. Joseph	English
	3 p.m.	Fort Worth	Catholic Center Staff	English
	7 p.m.	Mineral Wells	Our Lady of Lourdes	Spanish
	7 p.m.	Hillsboro	Our Lady of Mercy	English
	7 p.m.	Hillsboro	Our Lady of Mercy	Spanish
Wednesday, Oct. 29	10 a.m.	Grapevine, NE Deanery	St. Francis of Assisi	English
	10:30 a.m.	Fort Worth, WC Deanery	Holy Family	English
	3 p.m.	Mansfield	St. Jude	English
	3 p.m.	Mansfield	St. Jude	Spanish
	7 p.m.	Fort Worth	Holy Family	English
Thursday, Oct. 30	7 p.m.	Denton	Immaculate Conception	Spanish
	10:30 a.m.	Denton, N Deanery	Immaculate Conception	English
	1:30 p.m.	North Arlington, Deanery	Most Blessed Sacrament	English
	7 p.m.	Keller	St. Elizabeth Ann Seton	English

• **EDITOR'S NOTE:** Due to a number of delays in the production process for this issue of the *North Texas Catholic*, some of the dates in this chart will have passed when the paper arrives in households in the diocese. All information sessions are printed here as a matter of public record and were all published in the Oct. 10 issue of the paper, as well.

Procession to lead from abortion referral center to Huntsville Prison's Death Row

## Cardinal DiNardo to lead Pilgrimage for Life Nov. 24

Cardinal Daniel DiNardo, archbishop of Galveston-Houston, will lead the Pilgrimage for Life in Huntsville, Texas, Nov. 24. According to information provided by the Texas Catholic Conference (TCC), Catholics from around the state are invited to participate in the event, which begins at 9 a.m. Nov. 24 with the celebration of Mass at St. Thomas Church, 1323 16th St. in Huntsville.

At 10:30 a.m., pilgrims will participate in a mile-long prayerful procession, led by the cardinal. Members of the procession will gather at an abortion referral center — the Huntsville Health Center at 2405 Ave. I in Huntsville — and will process to the site of the Texas Death Row, at the Huntsville Prison, 815 12th St. in Huntsville. The pilgrimage will conclude at the prison at noon.

Pilgrims may also choose to stay at St. Thomas Church for adoration and guided reflection on the Stations of the Cross and on Catholic Social Teaching.

According to press materials, the pilgrimage hosted by the TCC is designed to promote reflection, prayer, and hope for fullness of Church teaching on the life and dignity of the human person, from conception to natural death.

"As Catholics we embrace and recognize human dignity in



Cardinal Daniel N. DiNardo of Galveston-Houston greets Massgoers after celebrating the first Mass after Hurricane Ike at St. Patrick Church on Galveston Island, Texas, Sept. 28. (CNS photo/Erik Noriega, Texas Catholic Herald)

people at all stages of life," said TCC executive director Andrew Rivas. "This pilgrimage embodies the Catholic teaching that all life is sacred, and encourages us to remember and pray for a Culture of Life."

The Texas Catholic Conference is the official public policy voice of the Catholic Bishops of Texas. The primary purpose of the conference is to encourage and foster cooperation and communication among the dioceses and the ministries of the Catholic Church in Texas. For more information on the Pilgrimage for Life, visit [www.txatholic.org](http://www.txatholic.org) and click on "Pilgrimage for Life" on the events page.

## National Bioethics Center speakers to address End-of-Life Conference, Oct. 31-Nov. 1

The second annual End-of-Life Conference will be held Oct. 31-Nov. 1 at the University of the Incarnate Word, in the Rosenberg Sky Room 847 E. Hildebrand Avenue in San Antonio. The conference is co-sponsored by the Archdiocese of San Antonio, the University of the Incarnate Word, CHRISTUS Santa Rosa Health Care, and the Texas Catholic Conference.

The conference will begin at 9 a.m. Friday, Oct. 31 with Mass celebrated by Archbishop José Gomez of San Antonio, and will conclude at 5:30 p.m. on Saturday, Nov. 1.

Presenters at the two-day event will include Dr. John Hass, president of The National Catholic Bioethics Center; Father Tadeusz Pacholczyk, director of education for the bioethics center; Christina McClean, RN, director of CHRISTUS VNA Hospice and Palliative

Care; and Andrew Rivas, executive director of the Texas Catholic Conference. Legal experts and members of the Sisters of Charity of the Incarnate Word will also offer presentations at conference break-out sessions.

Topics to be presented at the conference include "An Overview of Catholic Health Care and Bioethical Principles"; "What Constitutes Ordinary/Extraordinary Means for End-of-Life Decisions?"; "The Moral and Ethical Considerations Surrounding Brain Death"; "Pain Management and Palliative Care"; and "The Verdict: Are Your Religious Freedoms Protected if You Are a Pro-Life American?"

Registration for the conference is available online through Basilica Press, publisher of Archbishop Gomez's 2007 booklet, *A Will to Live: Clear Answers on End-of-Life Issues*.

Archbishop Gomez has said that his focus on Catholic teaching in end-of-life issues grew from his mother's decade-long battle with Alzheimer's disease. Terri Schindler Schiavo's death in March of 2005 led to his decision to consult with medical and theological experts and to offer further educational opportunities on the issue.

Continuing education credits are available to counselors, social work and medical professionals wishing to attend the conference. The registration fee is \$80 for one day of the seminar, or \$155 for both days. Registration fees include two luncheons and the Friday evening cocktail reception.

For more information about the conference or to register, visit the Basilica Press Web site at [www.basilicapress.com](http://www.basilicapress.com) or call the publishing company at (888) 570-5182.



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S. Addie Lorraine Walker, SSND  
Provincial Leader

# Conference recognizes those in prison ministry, encourages others to serve

By John English  
Correspondent  
Photos by Stephen English

The importance of helping those who've served time in prison readjust to society was addressed by Bishop Kevin Vann and a number of guest speakers at the Texas Catholic Correctional Ministries' third annual Criminal Justice Conference Oct. 3-4 at the Radisson South Hotel in Fort Worth.

Richard Lopez, director of Chaplaincy Support for the Texas Department of Criminal Justice (TDCJ), said the most important service people can provide for individuals exiting the correctional system is something that's not always easy to do.

"The biggest thing the average person can do is help them get a job," Lopez said. "It's hard, but to help these people

find a job is so important. Helping them to reintegrate with family is great, as well as helping them to come back to society and their own communities, but the job is most important.

"If they can't find a job," he said, "how are they going to pay parole fees and everything else they already owe with bills?" The reason many return to prison, he said, is because they cannot find jobs, and get discouraged. Then, he said, "they go back to their old habits, and eventually end up back in prison."

According to the TDCJ in 2007, the rate of recidivism for inmates involved in therapy or counseling programs is nearly 15 percent lower than for those who are not involved in such programs.

Lopez said counseling programs and support groups are integral in helping ex-convicts become productive members of society.

"The purpose of this conference is to make the people in the Catholic Church aware of the needs within TDCJ and to thank those who are already involved and let them know of the effect and impact that they are having by coming in and visiting the incarcerated," Lopez said.

The two-day conference featured workshops, lectures, guest speakers from the TDCJ and the Texas House of Representatives Corrections Com-

mittee, and culminated with a Mass at St. Bartholomew Church in Southwest Fort Worth.

Bishop Vann spoke on the first day of the conference about the needs of inmates, both former and those currently serving sentences, and the importance of remembering that their spiritual needs must be fulfilled, too.

"My first experience with the prison ministry was doing a Mass on Christmas Eve," Bishop Vann said. "This must have been around 1988. I celebrated Mass for the prisoners on Christmas Eve, and the thought that struck me was, 'I'm free to go, but they're not.'

"Since I have been here, I have tried to get around as best as I can to the different prisons in the diocese. I've been to the Federal Prison in Fort Worth a number of times, and what struck me ... was that one of the men that comes to Mass all the time came to me and said, 'thanks for not forgetting us.' That made a real impression on me."

The bishop said he has had that kind of response over and over again when he visits different prisons.

"Our faith can never be a private matter," Bishop Vann said. "Especially for those who are hidden."

Milton Lutz, a prison ministry volunteer within the Archdiocese of Galveston-Houston, provides a Communion service to three prison units on a weekly basis and said he finds the work very rewarding.

Lutz said he made the trip to the Fort Worth conference for a several reasons.

"The Lord has got me work-



**ABOVE:** Bishop Kevin Vann, left, speaks at the Texas Catholic Correctional Ministries' third annual statewide criminal justice conference as Deacon Doots Dufour, director of Criminal Justice Ministry for the Diocese of Austin, looks on.

ing in this area, and I thought it would be good to meet other people who were doing this kind of volunteer work, and learn a little more about the TDCJ," Lutz said. "I go into three different units four times a week ... and I think an impediment to a lot of people is that they feel it is dangerous. My worry was that I am not a Bible-quoting Christian, and I wasn't sure that I would be able to do it," Lutz recalled. "The reality is that the Bible is the basis of the ministry, but I don't use it as a tool for services.

"I don't find it to be dangerous at all. The prisoners that are attending any type of Christian service typically watch out for the people that give them. Most of them are really trying to change," he said.

For more information on the Diocesan Ministry to the Incarcerated and Their Families, contact Deacon Len Sanchez at (817) 560-2452 or [lsanchez@fwdioc.org](mailto:lsanchez@fwdioc.org).

**BELOW:** Deacon Len Sanchez, diocesan director of Prison Ministry, speaks at the Catholic Correctional Ministries.



Bishop Kevin Vann and Deacon Len Sanchez speak with Sr. Nancy Hansen, SSSF (front), and Sr. St. John Begnaud, SSMN, at the conference on Texas Catholic Correctional Ministries. Sr. Hansen is the head of the Jail Ministry Committee for the Diocese of El Paso, and Sr. Begnaud is the coordinator of Prison Ministry at the Federal Medical Center at Carswell in West Fort Worth.



More than 100 people attended the Texas Catholic Correctional Ministries third annual conference in Fort Worth on Oct. 3-4.



## Diocesan / State

Volunteers from 12 parishes come together as Catholics to help local Habitat

**Build on Faith**By Nicki Prevou  
Editorial Assistant

**E**ddie Monroe, a computer engineer and an active parishioner at Holy Family Church in Fort Worth, is what he calls a 'hands on' kind of person. "When I get involved in something, I want to see things happening," he says. "I want to make a difference, and I want to see that difference."

Because of that need, Monroe, a member of the parish Peace and Justice committee for the past five years, says that he is "delighted" to see the fruits of several months of concentrated efforts. Monroe, along with Deacon Len Sanchez, diocesan director of Community and Pastoral Services, and key parish leaders, has worked to mobilize hundreds of volunteers from 12 parishes within the Diocese of Fort Worth to work on the first Habitat for Humanity home to be sponsored by the diocese.

With the strong support of Brother Paul McMullen, TOR, pastoral administrator of St. Bartholomew Church in Fort Worth, Father Joseph Pemberton, pastor of Holy Family Church in Fort Worth, and Father Tom Craig, pastor of St. Vincent de Paul Church in Arlington, Trinity Habitat for Humanity in Fort Worth began working with the diocese last November. The local Habitat chapter, an affiliate of the international Habitat nonprofit organization, which builds quality, affordable homes with volunteer labor and donations of money and materials, approached diocesan officials to invite participation in their organization's 2008 Building on Faith celebration.

The Building on Faith campaign, in which Presbyterians, Lutherans, and United Meth-



St. Patrick Cathedral parishioner Charlie Carpenter, who serves as the Habitat build team leader for the cathedral (left), is shown at the Catholic build site with new home owner Brodrick Walker. Habitat home-owners must invest 300 hours of sweat equity in the construction of their homes, working side by side with volunteers and buying their homes with a no-interest mortgage held by Habitat. (Photo Courtesy of Trinity Habitat for Humanity)

odist church members are also building Habitat homes sponsored by their congregations, is a way of celebrating Trinity Habitat for Humanity's 20 years of work, building nearly 350 homes in Tarrant, Johnson, Parker, and Wise counties, said Trinity Habitat officials.

After several months of fundraising, countless phone calls, meetings, and planning sessions, the all-Catholic built home was finally a "go" this summer, said Monroe. Participating parishes contributed funds to raise the \$54,500 needed to sponsor the home.

The first scheduled day of building on the modest three-bedroom, one bathroom home in the Como neighborhood of West Fort Worth, was Oct. 7, said Monroe. Now that the initial week of daily building has been completed, volunteers come in shifts each Saturday for approximately three months to work on the house. The home is scheduled to be completed in mid-January.

Volunteers from churches in Fort Worth — including St. Patrick Cathedral, Holy Family, Immaculate Heart of Mary, St. Bartholomew, St. Andrew, and San Mateo — are working side-by-side with Catholics from Arlington parishes St. Vincent de Paul and Most Blessed Sacrament, St. Michael in Bedford, St. Elizabeth Ann

Seton in Keller, Good Shepherd in Colleyville, and St. Francis of Assisi in Grapevine.

"I've worked on Habitat builds before," said Monroe. "It's great for team-building. We're all in it together, and it gives us a sense of being not just from our own parish, but part of a bigger picture in the diocese."

"What's exciting is that, while we have all the volunteers we need already signed up to complete this particular home, people are excited to get to work on the next all-Catholic home in the future," said Karen Derrick, development officer for Trinity Habitat for Humanity.

Gage Yager, executive director for Trinity Habitat for Humanity, stressed the importance of the parishioners' work in a recent statement, "... every life touched by Habitat home building — the home buyer's, the volunteer's, and the donors' — is changed in the course of our work, even in as little time as it takes to build a single home," said Yager. "In nearly 20 years of building here, we've seen scores of lives changed, rebuilt on the rock of faith in action. It's a powerful experience."

Eddie Monroe agrees with both Habitat officials. "It's good to know that by working with Habitat, we're not just

giving food, a temporary fix, to someone who needs help," he said. "We're really and truly helping to change their lives."

**"W**hat's exciting is that, while we have all the volunteers we need already signed up to complete this particular home, people are excited to get to work on the next all-Catholic home in the future."

— Karen Derrick,  
development officer for  
Trinity Habitat

As for beginning work on the next all-Catholic build in the future, Monroe would welcome the challenge, he said. "Everybody who has been involved this year wants to do more," he said. "This has been an incredible experience."

For more information about participating in a home-building project, contact Trinity Habitat for Humanity at (817) 926-9219 or e-mail to [www.TrinityHabitat.org](http://www.TrinityHabitat.org).



**ABOVE:** Bishop Kevin Vann presented Trinity Habitat for Humanity officials with a \$54,500 check on Oct. 9. This amount was raised by 12 parishes within the diocese to provide funding for the first Catholic-sponsored Habitat home in Tarrant County. Shown with Bishop Vann are (left to right) Karen Derrick, Habitat development officer; Habitat Executive Director Gage Yager; Eddie Monroe, project coordinator and parishioner at Holy Family Church in Fort Worth; and Ann Marie Brannan, build team leader for St. Elizabeth Ann Seton Church in Keller. (Photo by Chris Kastner)

**BELOW:** Volunteers from St. Patrick gather during the first week of October to work on the first all-Catholic built Habitat home in the Diocese of Fort Worth. (Photo Courtesy of Trinity Habitat for Humanity)



# Diocese expands campus ministry resources

By Tony Gutierrez  
Associate Editor

Even as the Diocese of Fort Worth carries out its annual "Sharing in Ministry" campaign, it has strengthened its support for campus ministries across the diocese. This year's increased emphasis has included the addition of several full-time campus ministers in Arlington and Denton, a full-time chaplain in Denton, and other resources.

Kevin Prevou, director of Youth, Young Adult, and Campus Ministry for the diocese, said part of this emphasis is a result of the diocesan Synod in 2002 being put into practice. The pastoral plan issued by then-Bishop Joseph Delaney states, "A task force, convened by the Office of Young Adult Ministry, will prepare a detailed study of the needs of students at all of the college campuses in our diocese and present an integrated, achievable plan to develop a visible Catholic presence there."

Prevou said after meeting with the campus ministers, he told them to come up with a three-year strategic plan based on *Empowered by the Spirit*, a document issued by the United States Conference of Catholic Bishops in 1985.

"First thing is to have them write a strategic plan," he said. "Rather than us telling them, they do some assessing of their present reality."

For example, Prevou said, Janet Wolf, campus minister at UNT and TWU, developed the

goal to double the number of students attending the student-organized Sunday Mass.

Father Kyle Walterscheid, director of Vocations for the diocese and former chaplain for UTA, UNT, and TWU, (he also celebrated Mass for Texas Wesleyan University students) and a UTA alumnus himself, attributes part of the energy directed toward campus ministry to local parish involvement.

Fr. Walterscheid said Catholics generally and college students in particular, are coming to a new awareness about campus ministry. "It's a realization that our Catholic college students need to continue on in adult catechesis. Now that they have the freedom to choose and explore in their faith, we need to have Catholic centers that are strong that provide a place where a Catholic college student feels at home."

Fr. Walterscheid said ministers and chaplains are needed to bring faith alive for students. He also noted the connection between campus ministry and vocations.

"We do know at many other universities, both secular and private, that where they have Newman Centers, and the students have a sense of support, there are a significant number of vocations to the religious life being cultivated," Fr. Walterscheid said.

Prevou said he hopes the diocese will continue to strengthen the campus ministries through comprehensive growth and expansion.

## Campus Ministries in the Diocese of Fort Worth

City	Institutions served	Chaplains/Ministers
Arlington	University of Texas at Arlington	Lisa Campbell
Denton	University of North Texas Texas Woman's University	* Fr. Victor Cruz, HGN/ Janet Wolf
Fort Worth	Texas Christian University	Fr. Charles Calabrese
Hillsboro	Hill College	** Deacon Jim Poole
Stephenville	*** Tarleton State University	Fr. Philip McNamara, SAC
Wichita Falls	Midwestern State University	Debra Neely

\* Fr. Victor Cruz, HGN, and Janet Wolf serve both UNT and TWU as a joint ministry.

\*\* Deacon Jim Poole is a volunteer campus minister. The ministry at Hill College also serves students from other denominations

\*\*\* Tarleton State University is served through the local parish, St. Brendan, rather than through the Diocese of Fort Worth.



Diocesan campus ministers (left to right) Lisa Campbell from UTA, Janet Wolf from UNT and TWU, Debbie Neely from MSU, and Fr. Charlie Calabrese from TCU.

"Bishop Vann has made a commitment to develop this, and so I'm very grateful to his vision because he sees

this as a priority," Prevou said. "He wants to expand outreach to young adults and that started with campus

ministries this year."

*\*Editors' Note: This is the first in a series of stories that will focus on campus ministries in the diocese.*

## Chance visit leads woman to new 'vocation' as seminary chef

By Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON (CNS) — A chance visit to a new Catholic church for Saturday evening Mass and a priest's homily about vocations took Anita Gardella's life in a different direction.

After Father Charles S. Szivos preached about vocations to the priesthood at the Church of St. Philip Neri in the Bronx borough of New York last year, Gardella approached the priest and asked "what they had for women." He inquired about her interests and found out she was a student in the hospitality management and culinary arts program at Monroe College in New Rochelle.

The only reason Gardella was at St. Philip Neri that day was that her regular parish, the Church of Our Lady of Refuge, also in the Bronx, did not have a Saturday vigil Mass and her studies required her to go that

Sunday to the Fancy Food Show in Manhattan.

Father Szivos, spiritual director at St. John Neumann Residence and Hall, an alternate seminary formation program at St. Joseph's Seminary in Yonkers, knew the chef at St. John Neumann was planning to retire. He told Gardella about the upcoming opening and now the mother of five spends her weekdays cooking lunch and dinner for 27 seminarians from a wide range of countries.

"The first couple of weeks it was a little scary," Gardella told Catholic News Service in a telephone interview. But as she came to know the seminarians from Venezuela, Myanmar, Mexico and other countries, she also learned their food likes and dislikes and came up with some new recipes.

"They'd tell me what they like, and I'd look it up on the Internet,"

Gardella said. Or she would call chef Daniel Hinder, her mentor at Monroe College, for advice or information on a particular cooking method.

She also bakes a special cake each time one of the seminarians has a birthday.

In December Gardella, 48, will complete the journey toward a bachelor's degree that began more than two decades ago. She earned an associate's degree in secretarial science from Monroe when her children — now ages 21 through 29 — were young, but set her studies aside to raise her children with her husband, Tom.

Her schedule is daunting. She works from 8:30 a.m. to 6 p.m. Mondays through Thursdays at the seminary, then attends classes from 6:30 to 9:30 p.m. Tuesdays and Thursdays. Weekends are spent "looking for recipes and doing homework," she said.

Her children, four of whom still

live at home, are "proud of me," Gardella said, although they are "sometimes a little upset that I don't cook at home." Those duties fall mostly to her husband, who has taken some culinary classes, she said.

Their mother's dedication to learning has inspired some of her children to return to school — one daughter is taking up business management, while a son is studying criminal justice.

"It's motivating them to continue their education and get better jobs," Gardella said.

Although she is "definitely taking a semester off" after earning her bachelor's degree, Gardella thinks she probably has not completed her education.

"I'm thinking about a master's degree, but I haven't decided what to study," she said. "Maybe something in pastoral ministry."

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# Viewpoints

## While experience of suffering is evil, it unites us to Christ and allows us to share his love

By Lucas Pollice

One of the greatest mysteries that face us as Catholics is the mystery of evil and suffering in our lives. How can a God who is all good and all-powerful allow suffering to exist in the world? While this is one of the great mysteries of our faith, we still find the answer in the redemption of Jesus Christ who brings light to all things.

As the *Catechism of the Catholic Church* states: "There is not a single aspect of the Christian message that is not in part an answer to the question of evil" (309). Therefore, suffering can also take on new meaning in light of the redemption of Christ. In fact, we can say that suffering can be redemptive, that is, brings us closer to and into communion with God. This again is a great paradox of Christianity: How can suffering be redemptive?

### WHAT IS SUFFERING?

First, we must define exactly what suffering is. Many people would say that suffering is evil, and if it is evil, then how can it be redemptive? Suffering is the *experience of evil*, but not necessarily evil in itself. For example, having a finger cut off is evil, for the body is deprived of the good of having 10 fingers.

The suffering one experiences is the experience of evil, but not evil in itself. In fact, not only is suffering not evil in itself, but it is always in relation to a good, as it is in response to a good that is lacking. In fact, it could be possible for suffering to be good and the lack of suffering to be evil.

For example, if I put my hand on a stove, I ought to feel pain so that I remove my hand before I am severely burned. The suffering I am experiencing is the experience of evil, but the suffering in itself is good and appropriate in that my hand was prevented from being more damaged. Further, *it would be evil if that suffering of pain was not present*, as it would be wrong or lacking if I were not to experience the suffering of pain to respond appropriately to the situation.

This can also be applied to the moral realm. The suffering one experiences, for

**H**ow profound it is that suffering, the very experience of evil, seems to give birth to a new world of love and mercy? The most evil event imaginable, the apparent "death of God" at Calvary would in turn be the wellspring of divine mercy and love.

example, in remorse for committing a sin is also appropriate and good. Suffering remorse allows us to realize we have sinned and to respond through repentance and conversion.

To not suffer remorse after committing a wrong would be said to be evil; something is missing that ought to be there. Therefore if suffering can be good in the physical and moral realm, then it is possible that in the light of the Cross of Jesus Christ, suffering can not only be good, but it can also become *redemptive*.

### SUFFERING LEADS US TO GOD

First, the very experience of *suffering in a certain way leads man to God*. It is to God that man puts his question concerning the purpose and meaning of suffering, and it is the God-man, Jesus Christ, who fully reveals to man the answer through his suffering and death on the cross.

"For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but have eternal life" (*John 3:16*). The redemption of the world was accomplished through suffering; a *suffering intimately united with love*.

Christ suffers innocently and voluntarily *for the love of man*. Thus, suffering is transformed from being man's experience of evil, into his experience of love, and a love that is redemptive. This is the new meaning of human suffering.

Pope John Paul II states that in Christ, "suffering "has entered into a completely new dimension and new order: *It has been linked to love*, to that love which creates good, drawing it out by means of suffering, just as the supreme good of the Redemption of the world was drawn from the cross of Christ" (*Salvifici Doloris, The Christian Meaning Of Suffering*, 18).

The cross of Christ reveals that suffering, when intimately united with love, is the source of hope, goodness, and salvation, which strikes at the very roots of evil.

### OUR SUFFERING IS TRANSFORMED BY CHRIST

Therefore, all human suffering takes on new meaning in light of the cross of Christ. This is an important point for Pope John Paul and follows from a main theme in his pontificate. In his

first encyclical *Redemptor Hominis*, John Paul states that "by His Incarnation, He, the Son of God, *in a certain way united Himself with each and every man*" (*Redemptor Hominis, On the Mystery of Redemption and the Dignity of Man*, 8).

If Christ is like us in all ways but sin, then Christ also suffered like us. He shared in our sufferings, and in an intimate way *united his sufferings with ours through love*. In turn this relationship is reciprocal. Suffering becomes salvific when man unites his suffering in love to Christ's.

The redemptive quality of suffering did not only apply to Christ's sufferings, but also to the sufferings of each and every believer, for their sufferings are now intimately united with Christ's. As John Paul II states, "In bringing about the Redemption through suffering, Christ *has also raised human suffering to the level of the redemption*. Thus, each man, in his suffering, can also become a sharer in the redemptive suffering of Christ" (*SD*, 19).

John Paul is demonstrating that each and every instance of suffering, by uniting it with the love of Christ, is now impregnated with salvific meaning and purpose. Suffering is a source of hope and salvation in the life of the Christian.

More profoundly, suffering becomes a means to conversion and deeper communion with Christ. John Paul sees conversion as the fruit of suffering. It is through suffering that one realizes his dependence upon God, his own weakness and humility, and brings about a desire for union with God.

For the question of suffering is a transcendent one. Suffering *leads man to God*, and it is in this sense that suffering is particularly salvific. Suffering opens the heart of man in a profound way to God. As John Paul contemplates, "To suffer means to become particularly susceptible, particularly open to the salvific powers of God, offered to humanity through Christ" (*SD*, 23).

Suffering also fosters virtue and perseverance in the Christian walk, for suffering, in view of the passion and crucifixion of Christ, is seen in the light of the resurrection and is a source of hope and strength.

### SUFFERING CALLS US TO GREATER LOVE

The redemptive meaning of human suffering is also an occasion to fulfill the

vocation of love. Suffering is salvific in that it allows the human heart to show mercy and love to those who suffer. Suffering calls man outside of himself and moves him to make a gift of himself to another.

Pope John Paul uses the parable of the Good Samaritan to illustrate his point. In the parable, the man who is to be loved is not any ordinary person, *but is suffering*. This suffering of the man on the roadside requires the response of love, in particular, merciful love. It is through suffering that Christ reveals to man his merciful love, and it is through the suffering of others that all followers of Christ, in a particularly profound way, are to show that same merciful love of Christ to others.

For John Paul, suffering calls the human person to love, and that merciful love is the appropriate response to suffering. He states, "The world of human suffering unceasingly calls for, so to speak, another world: The world of human love, and in a certain sense, man owes to suffering that unselfish love which stirs in his heart and actions" (*SD*, 29).

This apparent paradox is at the heart of the redemptive meaning of human suffering. How profound it is that suffering, the very experience of evil, seems to give birth to a new world of love and mercy? The most evil event imaginable, the apparent "death of God" at Calvary would in turn be the wellspring of divine mercy and love.

John Paul sees this paradox as the heart of the redemptive meaning of human suffering: "Suffering is present in the world in order to release love, in order to give birth to works of love toward neighbor, in order to transform the whole of human civilization into a 'civilization of love'" (*SD*, 30).

May we also embrace our own sufferings and unlock within them the power of love and truly become sharers with Christ in the mystery of the redemption. As St. Paul powerfully witnesses: "Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church (*Colossians 1:24*).



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

# Fatalism Can Be fatal

By Susan E. Wills

Some Catholics have lately entered the abortion debate, and with the gloomy pessimism of Winnie the Pooh's friend Eeyore, they grumble about the failure to overturn *Roe v. Wade*. "Why should we even try to overturn *Roe*?" they ask. "Nothing we do makes a difference."

They say we're supposed to accept the reality of abortion, the permanence of *Roe*, and try to reduce abortions by lifting people out of poverty. But poverty is only one of many factors influencing abortion decisions. And these pessimists seem unaware of notable gains already achieved. Through pro-life laws, education, and pregnancy services, abortions have declined over 31 percent in the U.S. since their peak of 1.6 million in 1990.

The abortion rate has dropped by more than one-third — to under 20 abortions per 1,000 women — mainly because there have been fewer unintended pregnancies. (I'll explain why later.) And more women who are pregnant are choosing life.

How does the public regard abortion? An October 2008 Marist poll finds that 60 percent of Americans would ban all but 2-3 percent of abortions (some making exceptions only for risk to the life of the mother, rape, and incest). Remarkably, the abortion regime under *Roe*, which allows for abortion on demand for any reason throughout pregnancy, is favored by only 8 percent of Americans.

Within the narrow range of regulations permitted by *Roe*, Congress and the states have enacted hundreds of laws that have been shown to reduce

*Let's keep doing what works, fighting on all fronts, and vigorously opposing the Freedom of Choice Act (FOCA) which could erase these important gains. FOCA allows for taxpayer funding of abortions and would strike down virtually every regulation that has been shown to reduce abortions, especially among teens.*

abortions, for example, laws providing for parental involvement, informed consent, restrictions on taxpayer funding, and a ban on the barbaric partial-birth abortion procedure.

Although some mistakenly attribute declining abortions to increased contraceptive use, the facts tell a different story. Between 1984 and 2004, the abortion rate for girls under 18 plummeted more than 60 percent. Rates for 18- and 19-year-olds dropped 48 percent. The decline tapers off for women in their 20s and rates actually increase among women over 30. Are teens using more and better contraception than older women? Ridiculous. Teen use of oral contraceptives has not changed in over 12 years: only one in six teen couples relies on the pill, and miniscule percentages use the more effective implants or shots. Furthermore, as used by teens, pills have a high failure (pregnancy) rate of 13 percent (over 12 months), rising to a 48 percent failure rate among cohabiting teens.

So what is driving the decline in abortions among teens? Since the early 1990s, the number of sexually active teens has

declined 15 percent. One study finds abstinence responsible for two-thirds of the decline in teen pregnancy from 1991-1995. Whereas one in three sexually active teen girls will become pregnant (regardless of contraceptive use), no abstinent girls will face that challenge.

Let's keep doing what works, fighting on all fronts, and vigorously opposing the Freedom of Choice Act (FOCA) which could erase these important gains. FOCA allows for taxpayer funding of abortions and would strike down virtually every regulation that has been shown to reduce abortions, especially among teens. Let's support expanded services for women in need and not the contraceptive approach that dehumanizes sexuality and increases abortions.



Susan E. Wills is assistant director of education and outreach, Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. Go to [www.usccb.org/prolife](http://www.usccb.org/prolife) to learn more about the bishops' pro-life activities.

Sometimes the 'signs' of the times Aren't Very Clear

But at others...

By Kathy Cribari Hamer

For the past 40 or 50 years I have been thinking that the traffic signs in Fort Worth's Hulen Mall parking lot are useless, because they are all shaped the same, but they all say different things.

When you approach them from the front, you can read whether they are telling you to stop, turn only, or go slow. From the other side, though, you don't know if they are reminders of sales in the Disney store, directions toward the nearest lemonade stand, or a request for applause. It's just not clear.

The signs say one thing on one side and nothing on the other.

About 70 or 80 years ago when I was learning to drive, the driving school (Daddy) and the driver's license bureau's study guide, reminded us that all traffic signs have different shapes because they mean different things.

Like a lot of other important documents of those days, we were required to memorize the important data in the driving manual. That paperback book was about the same size and shape as the Catholic school book that relentlessly asked the questions: "Who made you?" "God made me." "Why did God make you?" "God made me to know Him, love Him, and serve Him in this world, and to be happy with Him in the next."

As fine as that demonstration of memorization skills seems, my knowledge of the *Baltimore Catechism* can't hold a flashlight (you don't want to hold a candle near antique paper products) to a recitation of my mother's first Real Estate Manual.

When Big Kate was studying for her license, I would hold her study guide and read her real estate questions, in much the same way as she always quizzed me on spelling words. Together, my mother re-learned spelling, and I memorized the definitions of terms she would need to pass her first real estate test: "Agency: That relationship between principle and agent, which arises out of a contract, either expressed or implied, written or oral, wherein the agent is employed by the principle to do certain acts in dealing with a third party."

Clearly, I still remember everything I learned 80 to 100 years ago when I was 10 and Big Kate was, well, almost a realtor.

Like you, I still remember the shapes of most signs I studied to gain my first license to drive. The "cross-buck" is easy — it marks every "railroad crossing." A down-pointing equilateral triangle means "yield." And a penant — unless it is waving at a football game—signifies "no passing." There are lots more.

But the absolute easiest sign to recognize is a stop sign.

SEE HAMER, P. 30

## With 60 years of service, two Sisters of St. Mary of Namur realize the Joy of Jubilee

Story and photos by  
Kathy Cibrari Hamer  
Correspondent

**F**or a community known for its strength, intelligence, and works, and also for their creativity, the prelude to a recent jubilee Mass was both appropriate and beautiful.

Two members of the Sisters of St. Mary of Namur religious congregation, Sister Mary Venard Fulbright and Sister Mary Fran Serafino, celebrated their 60-year anniversaries of vowed religious life Aug. 9 at St. Andrew Parish in Southwest Fort Worth. The liturgy was introduced by a sacred dance, prayed to the accompaniment of the hymn, "Holy Is His Name."

Sisters Gloria Cabrera and Ginny Vissing, SSMN, used large, flowing scarves, prayerfully interpreting the music in a way that has long been an important element of worship for the sisters of this religious order.

"It was a very moving celebration," said Sr. Mary Venard, explaining that because liturgical dance is not customarily performed in parishes, Bishop Kevin Vann had given special permission for its inclusion prior to the Mass.

Msgr. Philip Johnson celebrated the anniversary Mass for the two sisters, who started their novitiates one year apart. Franciscan Fathers Warren Murphy, Thomas Stabile, and Gerald Gordon, all of St. Andrew Parish, and Father Robert Wilson served as concelebrants.

In his homily, Msgr. Johnson spoke of the Gospel reading, Luke 1:39-56, which contains the familiar canticle, The Magnificat. He spoke of the magnificence of the poetry, adding that the words, originally from a Jewish hymn, were "a real testimony to the Jewishness of that early church.

"Those who lived with a tradition used the language of that tradition to weave a rich new tapestry. The threads of the tapestry in use before, only add to the luster of the tapestry," he said, drawing a correlation with the Sisters of St. Mary.

"...The witness of our religious communities, as well as the church over the last 50 years, have seen the struggle between the individual and unity and how that struggle is lived out by the desire and fidelity of all those who have continued to keep their trust in the Lord," said Msgr. Johnson.

According to their many friends and family members who gathered to honor them at their anniversary celebration, the two sisters have contributed their own unique weavings to what Msgr. Johnson referred to as a tapestry of tradition.

Sr. Mary Venard was an educator and a principal in several Catholic schools; she served as a leader with the Cursillo Movement in Wichita Falls, Houston, and in Dallas, and later was appointed to serve as

the associate superintendent of Catholic schools for the Diocese of Fort Worth. She was the first woman to serve in that position, and, after two years, went on to serve as superintendent of Catholic schools for approximately 10 years.

In 1975, she and Sister Mary Bonaventure Mangan, SHSp, co-founded Cassata Learning Center, now Cassata High School, an alternative school for youth in need of personalized assistance to complete their high school education. In 1982, Sr. Mary Venard was hired by the University of Texas at Arlington's (UTA) Community Service Development Center in the School of Social Work in 1982, where she worked for 15 years.

"I've had so many blessings in my life," said Sr. Mary Venard. "Among those blessings is the fact that, while I was at UTA, I was one of the very first [social work professionals] to get a grant and to begin directing the AmeriCorps program in this country. It was just a fabulous experience. I had those AmeriCorps members working all over Fort Worth and in Dallas, helping in all of these community organizations."

The service she offered as a leader in the AmeriCorps and Head Start early childhood programs, and in co-founding Cassata High School, are the efforts that are "engraved upon my heart," said Sr. Mary Venard.

Sr. Mary Venard's fellow honoree, Sister Mary Fran, has lived in Virginia for the past 25 years, working in Virginia Beach and Norfolk as the founder of a spiritual resource center. She also taught at St. Leo University in the Virginia Tidewater area. A certified spiritual director, Sr. Mary Fran has continued on in her work as a spiritual advisor since her return to Fort Worth earlier this year.

"It is wonderful to be back here with the sisters again after not being part of a community," she said. "I'm very involved with the leadership council for our province. I want to focus on the province and the community, since I was not here for so many years.

"I was so deeply moved by the Jubilee celebration, and by being joined by people I have known for 60 years in the Sisters of St. Mary. In Virginia, people didn't know the [Sisters

of St. Mary of Namur] — I was the only one who was doing the SSMN work.

"Here people's lives have been touched by the sisters since 1909. It's powerful and humbling at the same time."

In his homily, Msgr. Johnson emphasized the importance of generational influences in

the tapestry of society, and the statement that made about God and his people.

"Today we continue to celebrate the presence of God acting in our lives," he said. "God who has lifted us up in the past does so now and will certainly continue to do so for our future."



**ABOVE:** Sisters Mary Fran Serafino (left) and Mary Venard Fulbright, SSMN, stand together during the Mass during which both women celebrated their 60th year of vowed religious life.

**BELOW:** Sisters Gloria Cabrera and Ginny Vissing, SSMN, choreographed and offered prayerful movement to music prior to the anniversary Mass.

**TOP LEFT:** The two honorees — who entered their novitiate years just one year apart — embrace during the sign of peace at the liturgy.

**MIDDLE LEFT:** Sr. Mary Venard hugs her nephew, Drew Pleat, at the reception following the anniversary celebration.

**BOTTOM LEFT:** Sr. Mary Fran greets well-wishers at the reception following the anniversary Mass.



# White Mass challenges health care workers to live out faith

By Tony Gutierrez  
Associate Editor  
Photos by Wendy Pandolfo

Health care professionals and students remembered St. Luke, their patron, Oct. 16 as they gathered for the Diocese of Fort Worth's fourth annual White Mass at St. Patrick Cathedral with Bishop Kevin Vann.

Bishop Vann recounted his years as a medical technologist before he entered the seminary. "Somehow I began to have a sense, this is where God is in all of this," he said. "In all of this technology, there still had to be suffering."

The White Mass is gener-

ally celebrated on the feast of St. Luke, Oct. 18, but was moved this year, so it wouldn't conflict with Sunday Mass. The white of the White Mass represents both the attire worn by healthcare workers and the Church's use of white as a symbol of hope and comfort to the ill and hospitalized.

The Gospel reading from Matthew 9 recounted the woman who was healed by touching Jesus' cloak.

"There are responsibilities that must come from our faith," Bishop Vann said, speaking to the calling of those in the healing professions. "We find the presence of Christ in the healing and the plans and the response of Christ: 'Your faith has saved you.'"

The Mass was organized by the Medical Association of Catholic Students (MACS), of the University of North Texas Health Science Center in Fort Worth, and the St. Luke Physicians' Guild.

"We wanted to help our students understand their faith,

**"T**here are responsibilities that must come from our faith. We find the presence of Christ in the healing and the plans and the response of Christ: 'Your faith has saved you.'"

— Bishop Kevin Vann

create fellowship to support each other, and we want other students to understand what Catholics are about," said Katie White, president of MACS.

Denika Means, former vice-president of MACS and St. Patrick parishioner, said attending the Mass helped remind her that her future role as a physician is a calling, not just a job.

"It's always meant a lot to me that Bishop Vann was in the medical field. I think it's great that he understands it's a vocation; it's not just an occupation. We're called to serve God," Means said.

The St. Luke's Guild was re-established in the diocese a few years ago, with the goal of eventually opening a health

care clinic through Catholic Charities, said retired pediatrician Dr. John Richardson of St. Andrew Church in Fort Worth.

At the guild-sponsored reception after the Mass, its members spoke about medical needs in the community. "We have a need right here in Fort Worth," said Dr. Bill Lorimer, a family physician. "We have people in our city who can't get medical care," he said, noting that undocumented aliens can't receive ongoing care from some facilities. He also spoke of a need for people in the field of medical Spanish.

Dr. Michael Parker of St. Patrick's, responding to the presentations said, "I think it's fantastic that the healthcare workers in Tarrant County get

together under the umbrella of the Church to plan projects to be of greater assistance to the community at large."

In his homily, Bishop Vann recalled that while there were many blessings that come from new technology, there also was an unexpected increase in depersonalization and a lack of respect for human life. He challenged those in the congregation to not only live out their faith on Sunday, but every day in their work environment.

"Your call is to make the words of these pages in St. Matthew come to life for the people that come to you. May St. Luke intercede to help us be messengers of the Lord," Bishop Vann said. "Your presence, your faith, brings the presence of Christ to those in need," he said, also calling attention to the need for Catholics in the medical field to bring medical ethics and the respect for life at all stages into dialogues with their colleagues and patients.



#### CLOCKWISE FROM TOP:

- Dr. Bill Lorimer, speaks on behalf of Catholic Charities about the medical needs in the community.

- Rijo Philip, vice president of the Medical Association of Catholic Students, based out of the UNT Health Science Center, reads during the White Mass. Philip coordinated the liturgy.

- MACS treasurer Caitlin Seykora reads during Mass.
- Bishop Kevin Vann celebrates the White Mass with Deacon Len Sanchez, Fr. Luke Robertson, TOR, and Fr. Michael Kmiotek, CFR (Fr. Richard Flores, rector of St. Patrick Cathedral is not pictured).

- Medical students Tate Rubley and Meghan Schott bring the gifts to the altar.



# Young Adults broaden ministry throughout diocese

Photos Courtesy of Young Adult Council

**T**wenty-four year-old Bryan Baines' life has undergone a dramatic change in the past 18 months.

Since graduating from college in May of 2007, the young aerospace engineer has moved from his childhood home of Columbus, Ohio, to Fort Worth, lived in his own apartment for the first time, and, instead of finding friends and companion-



Fr. Tom Kennedy and diocesan council co-coordinator Chris Kastner participate at the September council meeting.

ship through involvement in school activities, he has had to seek new relationships to combat the loneliness and boredom that initially accompanied his new, independent lifestyle.

Baines, at a co-worker's urging, visited the diocesan Web site to seek a young adult-friendly parish. After sending an e-mail to the contact for the young adult group at St. Elizabeth Ann Seton Church in Keller, he soon found himself regularly attending Sunday Mass and eating lunch with a group of young adults from the parish.

His new friends told him about a recently-formed diocesan young adult council, and he attended his first meeting in February of this year. He now serves as treasurer for the council and participates in its monthly meetings and other sponsored events as frequently as he can.

"Normally I'm a very shy person," says Baines. "By getting involved with the parish group and with the diocesan council, I'm meeting so many people from different churches, introducing myself to new people, and I'm building my Catholic faith with people who share my values. It turns out that this was exactly what I was looking for."

Kevin Prevou, diocesan director of Youth, Young Adult, and Campus Ministry, says that Baines' story is not unusual. "Young adults are hungry for community, for connection, to receive ongoing faith formation as adult Catholics, and to feel both challenged and mentored as they make important decisions

at a critical time in their lives," says Prevou. "Fortunately, here in the Diocese of Fort Worth, we have many exceptional young adults with impressive leadership skills and the desire to bring other young Catholics together in a variety of ways. They have worked very hard to create the diocesan Young Adult Council, which has now been in existence for one year."

Prevou is an ex-officio member of the council's core team, which is comprised of two co-coordinators, a secretary, a treasurer, and Father Tom Kennedy, who serves as the group's spiritual advisor. All council members participated in a discernment process in order to select team leaders for several areas of outreach. The leaders, representing a variety of parishes, take responsibility for athletic events, vocations, publicity, retreats, training and leadership development, peer community activities, service and justice, and Theology on Tap programs in both the Fort Worth and Denton areas.

Representatives from all diocesan Catholic Campus Ministries, the diocesan Single Adults Ministry, and the *Jóvenes* diocesan ministry for Spanish-speaking young adults are also members of the council, allowing them to network, exchange resources, and keep each other informed about opportunities for building support for Catholic young adults across the diocese.

"By working together, we share information about events and ideas," says Sister Elvira Mata, MCDP, diocesan director of

Hispanic Youth and Young Adult Ministry. "There is an enormous need to include young people in the life of the church and to respond to their needs, regardless of their culture."

It is encouraging to see the diocesan Web site's Young Adult Ministry page increasingly filled with information about various liturgies, athletic events, social gatherings, and service opportunities at the parish and diocesan level, says Prevou. "However, we are not starting from scratch in young adult ministry in this diocese," he adds. "A great deal of work has already been done to build parish-based young adult ministries, and important training has also been offered for the past 11 years."

Paul Combest, now on staff at Nolan Catholic High School, served as diocesan director of Young Adult and Campus Ministry from 1996 to 2007. Combest was instrumental in starting the popular Theology on Tap (TOT) program in the diocese, notes Prevou. Each spring and fall, approximately 100 young adults gather for four consecutive weeks to hear dynamic speakers address topical faith issues in a relaxed atmosphere. "Many of our council members first became active after attending TOT," says Prevou.

Marion Short Cannon, a 25 year-old consultant for a national accounting firm, is one young adult who heard about the council at an October 2007 TOT event, and became one of two co-coordinators for the council in February of this year.

Cannon and her husband, Cary, are registered parishioners at St. George Parish on the near Northeast Side of Fort Worth and also attend Mass and parish events at her home church, St. Rita Parish in East Fort Worth, where Cannon was active in youth ministry as a teenager. Her extensive involvement as a leader in campus ministry activities at the University of Texas in Austin also shaped her strong commitment to service within the church.

She is pleased with the continuing movement and growth in young adult ministries across the diocese, says Cannon. "And, on the council, we have really committed people in every single leadership role. We feel we are on the right track, we are growing, and we have new people at every monthly meeting, young adults who want to get involved, to grow in their faith, and to make new friends."

Fr. Kennedy attends most council meetings, Young Adult Ministry trainings, and as many young adult activities as he can. "The level of commitment I've seen among council members is incredible," he says. "The growth that has come about has been amazing. The most exciting aspect of the council is the service, the ministry, as young adults help out at the Food Bank, lead clothing drives, and participate in Habitat builds. Their service speaks to their desire to reach out to the church and to the world."

Fr. Kennedy's interest in supporting Young Adult Ministry



Professional musician Vince Lujan offers a presentation, "Following your dreams by Faith," at the April 15 Theology on Tap at Los Vaqueros restaurant in the Stockyards area of Fort Worth.



LEFT: Members of the diocesan young adult council vote on a proposal at the September council meeting. Shown (left to right), are council members Laura De Larranaga from the UTA; Lisa Campbell, director of campus ministry at UTA; and Marion Cannon, council co-coordinator. RIGHT: Rosa Flores from St. Bartholomew Church sells t-shirts at Los Vaqueros during Theology on Tap.



"comes from a time in my life when I felt most abandoned by the church," he admits. "There was so little for us. That's one of the reasons why I think this ministry is so important, because our young adults walk away from the network created for teens, and we haven't had any structure in place to support them as they grow older."

The diocesan Young Adult

Council is on the right track in trying to offer that kind of support, since all young adults are invited to attend its monthly meetings, says Fr. Kennedy. "In this first year, it has been exciting to see new people come to a meeting for the first time and to quickly realize that the council is a safe place, a loving place, and everybody is accepted for who they are. They are truly appreci-

ated for the gifts they have to share."

For more information about the Young Adult Council, visit the Young Adult Ministry page on the diocesan Web site at [www.fwdioc.org](http://www.fwdioc.org), or e-mail to [kprevou@fwdioc.org](mailto:kprevou@fwdioc.org) or call (817) 560-2452 ext. 261.



ABOVE: Young adults from Immaculate Heart of Mary Church in Fort Worth wait for a session to begin at the regional young adult ministry conference, "God's Love: Written on Our Hearts." Approximately 40 young adults from the Diocese of Fort Worth traveled to Austin in December 2007 to participate in the conference. RIGHT: Young adults from the Diocese of Fort Worth pose at the Renaissance Austin Hotel in Austin at the 2007 young adult conference.

## YAM growing in Denton and Wichita Falls



Fr. James Flynn, associate pastor of St. John the Apostle Church in North Richland Hills, speaks at the Wing Pit during Denton's Theology on Tap while he was associate pastor of Immaculate Conception Church in Denton. (Photo Courtesy of Denton TOT)

The U.S. bishops' 1996 document, *Sons and Daughters of the Light: A Pastoral Plan for Ministry with Young Adults*, defines young adults as individuals in their late teens, twenties, and thirties. While opportunities for parish and diocesan-level involvement are available for members of this age group within the Tarrant County area, ministry leaders in other areas of the diocese are also working to reach out to this age group, the younger members of "Generation X" — individuals ages 25 to 45 — and "Millennials," ages 18 to 24.

"We have a core group [of young adults] that is involved in volunteer outreach and service in the community and participating in social events together," said Monica Frazier, director of adult formation at Our Lady Queen of Peace Church in Wichita Falls. "This is the stage when members of this age group are most in need of support, in terms of the decisions they are making in their lives. I feel we are building momentum, providing different opportunities for singles and also for young couples, many of whom are just starting their families."

Young adults from other parishes in the Northwest Deanery, as well as students at Midwestern State University (MSU), now gather to plan events together, said Frazier. "I'm excited about the growth I'm seeing," she added.

Abigail Caperton, a 24 year-old parishioner at Immaculate Conception Church in Denton, said that young adults from parishes in the North Deanery, including members of the Denton-area *Jóvenes* young adult Hispanic group, together with Catholic students from Texas Woman's University and from the University of North Texas in Denton, get together on the second Tuesday of each month at a local restaurant to listen to speakers discuss matters of faith, at Denton's "edition" of Theology on Tap.

Area young adults also participate together in pro-life events, volunteer work, monthly social hours, and cultural events, said Caperton. "I definitely see things moving forward," she said. "More and more people are coming up to me after Mass to ask for more information, and they are e-mailing and asking about what is happening. We're growing and growing."



A group of young adults cut loose following a kickball tournament in March at St. Michael Church in Bedford.



Young adults play flag football in the tournament last November at St. Michael Church in Bedford.



Young adults from various parishes gather at the Trinity Habitat for Humanity all-Catholic built home site in October. An all-young adult, Catholic build team goes to local Habitat sites on the fourth Saturday of each month to offer volunteer service.



## Faithful Citizenship talk clarifies Bishops' teaching, sparks discussion

FROM PAGE 1

Insights and information contained in the bishops' document will help voters sort through the issue "soup" that defines the election process, McQuade explained. Health care, education, crime, and affordable housing are all worthy concerns, but not all issues have the same moral equivalence.

"There are certain acts that are intrinsically evil," she said, employing the philosophical term for something that is never justified and must always be opposed.

A prime example of that is the taking of innocent human life by abortion or euthanasia. Even the argument that suggests terminating a pregnancy prevents suffering for a deformed or sick unborn child is wrong.

"Life is a fundamental good," the speaker insisted. "If we know someone is going to suffer, we don't take it out on the sufferer. We care for that person. It's hard. It's challenging."

The destruction of human life has grave moral consequences and is not just a matter of individual choice, McQuade said, quoting paragraph 22 from the document. And a legal system that violates the basic right to life is flawed.

"There's a line drawn in the sand," she stated, referring to the Church's commitment to complete legal protection under the law of all human life from conception until natural death. "We cannot go beyond it ... condoning and endorsing intrinsically evil acts. They bind everybody



**LEFT:** Angela Walters, director of Catholics Respect Life, speaks with Deirdre McQuade following her presentation.

**RIGHT:** Bishop Kevin Vann shares a light moment with McQuade at the conclusion of the Oct. 16 seminar. The bishop has strongly encouraged the careful reading of the *Faithful Citizenship* document.

**BELOW:** Several priests of the diocese attended the seminar, including (left to right) Fr. Luis Runde, OFM; Fr. Tom Kennedy; Fr. Kyle Walterscheid; and Fr. David Bristow. (Photos by Joan Kurkowski-Gillen)



in conscience."

And despite *Roe v. Wade* — the 1973 Supreme Court decision that legalized abortion — legislative strides have made an impact by requiring parental notification for minors and informed consent for women. Bans on state funding helps reduce the number of procedures performed.

"These are all very valuable laws," the speaker added. "They've been incremental, but they've made a difference."

McQuade's evening presentation to the general public used the Gospel story of Jesus' encounter

with a woman at Jacob's Well to offer tips on persuasive and civil discourse.

"It's always challenging to discuss emotional, life issues especially during an election season," the USCCB spokesperson told the *North Texas Catholic*. "The bishops call us to a rich engagement in the public square and voting is just one part of that."

Learning about the issues, the candidates, and discussing the issues with others is also part of the decision-making process. According to McQuade, the narrative of Jacob's Well offers



five teachable moments on how to change the hearts and minds of people.

"We're called more broadly and fundamentally not just to vote and vote well but to transform the culture," McQuade said. "We need a just society where the weak, the voiceless, the most oppressed, and the most at-risk are held up and their good is promoted. When we serve the weakest among us we build up the true common good."

Shay Forson, a secretary at St. Mary the Virgin Church in Arlington, said the seminar provided talking points she can use while discussing issues with children and other family members.

"I sometimes get phone calls, and the information I learned here will help me explain the Church's position," she said.

The U.S. Conference of Catholic Bishops issues a document on Catholic teaching and its connection to "political responsibility"

or "faithful citizenship" every four years. As of late September, more than 1.7 million copies of *Forming Consciences for Faithful Citizenship* were sold in both English and Spanish. In 2004, 1.3 million copies of the bishops' publication were sold, according to Theresa Brown, associate director for marketing, sales and services at USCCB Publishing.

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## Bishops' committee to promote, protect marriage

FROM PAGE 1

serve as a consultant.

Initial plans include the redistribution of the 2003 USCCB statement *Between Man and Woman: Questions and Answers About Marriage and Same-Sex Unions* to dioceses, parishes, and schools around the country and the development of a brief video on marriage that will be available on the Internet and through social networking sites.

In a letter to his fellow bishops announcing the initiative, Archbishop Kurtz said the conference wants to "make known the uniqueness and beauty of the institution of marriage," while at the same time addressing "inadequacies in the ongoing public debate on the nature of marriage through education and public advocacy."

"The direct attempt to restructure the institution of marriage places the family, society, and the institution of marriage itself in a

**"The direct attempt to restructure the institution of marriage places the family, society, and the institution of marriage itself in a precipitous position."**

—Archbishop Joseph Kurtz,

precipitous position," he said in the letter. "It may also bring serious consequences to the church as she seeks to carry out her sacred mission in our society."

Within the first month of the ad hoc committee's establishment, Connecticut was expected to begin issuing marriage licenses

to same-sex couples to comply with an Oct. 10 decision of the state Supreme Court. In addition, voters in California, Arizona, and Florida are to vote Nov. 4 on proposed constitutional amendments that would define marriage as the union of one man and one woman.

"There has been an erosion of institutional and cultural support for the time-honored understanding of the institution of marriage," Archbishop Kurtz said in the interview with Catholic News Service. One of the committee's goals is to find "the best ways to be effective advocates" for traditional marriage, he added.

The archbishop said much of the committee's work will parallel the National Pastoral Initiative for Marriage, a multiyear effort launched by the bishops in 2005 to communicate "the meaning and value of married life for the church and for society."

## FOR YOUR MARRIAGE

ForYourMarriage, an engaging Web site created by the United States Conference of Bishops in the summer of 2007, offers a Web-savvy interactive look at various aspects of married life from preparation for the wedding to leaning into each other in the later years of life.

Currently nine people offer insights into how they keep their marriages alive, by answering the banner-displayed question, "What have you done for your marriage today?" By clicking one of the nine engaging pictures, the visitor to the site gets to hear what other everyday folks of varying ages and ethnicities have to say about making their marriages work.

A set of topics at the left of the

screen offers topics: "For Every Couple"; "Preparing for Your Marriage"; "Caring for Your Marriage"; and "About Catholic Marriage."

Another feature allows viewers to follow along with "Sarah's Blog" as she prepares for her wedding and lifetime commitment.

"Marriage Rx" according to the site, "looks at common challenges — finances, in-laws, sexuality — and offers a helpful 'prescription.'"

For Your Marriage is worth spending some time with. The Web address is [www.foryourmarriage.org](http://www.foryourmarriage.org).

It's a good example of how the USCCB's Catholic Communications Campaign money is put to good use.

# U.S. bishops from New York to San Antonio urge Catholics to study candidates' views on life issues

WASHINGTON (CNS) — In the weeks leading up to the elections, several U.S. bishops have been writing pastoral letters, columns in diocesan newspapers, letters to the editor, and blog entries urging Catholics to look closely at where candidates stand on life issues.

"The right to life is the right through which all others flow. To the extent candidates reject this fundamental right by supporting an objective evil, such as legal abortion, euthanasia, or embryonic stem-cell research, Catholics should consider them less acceptable for public office," said a statement released Oct. 2 by the New York bishops.

The statement, *Our Cherished Right, Our Solemn Duty*, signed by New York Cardinal Edward M. Egan and the state's other Catholic bishops, said it is "the rare candidate who will agree with the church on every issue." But they also noted, citing the U.S. bishops' 2007 document, *Forming Consciences for Faithful Citizenship*, that "not every issue is of equal moral gravity."

"The inalienable right to life of every innocent human person outweighs other concerns where Catholics may use prudential judgment, such as how best to meet the needs of the poor or to increase access to health care for all," said the statement, issued by the New York Catholic Conference, the public policy arm of the state's bishops.

The bishops stressed the importance of casting votes informed by faith and conscience not only in the national election but also in state and local elections. The full statement can be found online at [www.nyscatholic.org](http://www.nyscatholic.org).

In a pastoral letter read at all Masses in the Diocese of Scranton, Pennsylvania, during the weekend of Oct. 4-5, Bishop Joseph F. Martino stressed that a candidate's views on abortion outweighed all other issues.

"Being right on taxes, education, health care, immigration, and the economy fails to make up for the error of disregarding the value of a human life," the bishop's letter said. It added that the "finest health and education systems, the fairest immigration laws, and the soundest economy do nothing for the child who never sees the light of day."

The bishop said it was "incumbent upon bishops to correct Catholics who are in error regarding these matters." He also said Catholic public officials who "persist in public support

for abortion and other intrinsic evils should not partake in or be admitted to the sacrament of Holy Communion."

"I will be vigilant on this subject," he added in the letter distributed at all diocesan parishes as part of Respect Life Weekend in the diocese.

In the U.S. Catholic Church, October is observed as Respect Life Month and the first Sunday in October, Oct. 5 this year, was designated as Respect Life Sunday.

A statement from Chicago Cardinal Francis E. George and the other Illinois Catholic bishops stressed the need for Catholics to strongly consider the sanctity of human life when voting and to also recognize "a hierarchy" among these issues.

The statement *Our Conscience and Our Vote* was issued Sept. 22 through the Illinois Catholic Conference and is available online at [www.catholicconferenceofillinois.org](http://www.catholicconferenceofillinois.org).

"The direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong," the statement said. "It is not just one issue among many and must always be opposed."

The Illinois bishops said other life issues should not be ignored. "Issues such as racism, the use of the death penalty, unjust war, the use of torture, war crimes, failure to attend to the needs of the poor, and unjust immigration policy also must be addressed because of our belief in the sanctity of human life," they said.

The bishops urged Catholics to pray for guidance before voting and to familiarize themselves with church teachings "that affect political choices."

"Voting is not a small matter to be dealt with casually or carelessly," they added. "It calls upon all to reflect seriously and prayerfully on moral issues that reflect God's design for the common good."

In a column for the Sept. 26 issue of *Today's Catholic*, newspaper of the San Antonio Archdiocese, Archbishop José H. Gómez reiterated what the bishops said in *Faithful Citizenship*. The statement, he said, stresses that "all issues do not carry the same moral weight and that the moral obligation to oppose intrinsically evil acts has a special claim on our consciences and our actions."

"Our No. 1 priority," Archbishop Gómez wrote, "must always be to promote the sanctity of human life and the right to life

— especially for the unborn, the aged, and the sick. Unless the right to life is protected, all other rights in our society are at risk."

Bishop William E. Lori of Bridgeport, Connecticut, chairman of the U.S. bishops' doctrine committee, also quoted *Faithful Citizenship* in his Oct. 2 blog at [www.bishoploriblog.org](http://www.bishoploriblog.org), stressing the point it makes that there are "intrinsically evil actions" which "must always be rejected and opposed and must never be supported or condoned."

"In our nation," he wrote, "abortion is at the forefront of these intrinsically evil actions."

He pointed out that "while

*Faithful Citizenship* acknowledges that one may only vote for a politician who supports policies supporting legalized abortion for truly grave moral reasons, a conscientious voter must question what grave moral issue rises to the level of nearly 49 million lives lost to the evil of abortion."

He also said a politician "who opposes abortion should not go unchallenged, if he or she adopts positions that undermine human dignity in other ways."

Two New York bishops wrote to *The New York Times* disputing a Sept. 17 article in the newspaper that described a "running debate" among Catholics about

how to cast their vote in light of church teaching on abortion.

The letter, signed by Brooklyn Bishop Nicholas DiMarzio and Bishop William F. Murphy of Rockville Centre, who chairs the U.S. bishops' Committee on Domestic Justice and Human Development, said how to vote is "not a dilemma for the bishops."

The bishops emphasized that Catholics need to "look at the whole teaching of the church on justice and peace, serving the poor and advancing the common good — beginning with a fundamental priority on protecting innocent human life from direct attack as in abortion."

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Radical abortion rights groups and their allies in Congress are promoting the extreme pro-abortion agenda of the so-called "Freedom of Choice Act" (FOCA). If they have their way, reasonable, widely supported and constitutionally sound abortion regulations will be knocked down nationwide. Unlimited abortion-on-demand will become our national policy.

**And the abortion rate will go up, not down.**

INTERNATIONAL  
NEWSBRIEFS**Pope canonizes four saints, calls for end to violence in Orissa state**

VATICAN CITY (CNS) — Pope Benedict XVI canonized four new saints, including the first native-born saint from India, where Christians recently have come under attack from Hindu gangs. After the two-hour liturgy in St. Peter's Square Oct. 12, the pope made a pointed appeal for an end to violence against India's Christian minority. He spoke after declaring sainthood for St. Alphonsa Muttathupandathu, a nun from southwestern India who was known for her holiness during a lifetime of suffering. The other new saints included an Italian priest, a Swiss missionary sister and an Ecuadorean laywoman. The pope said their lives of faith and sacrifice should inspire contemporary Christians in all walks of life. As he pronounced the canonization decree, enthusiastic pilgrims waved flags and held up pictures of the new saints. After the liturgy, the pope called for an end to violence against Indian Christians, in the wake of attacks on church personnel and institutions. "As the Christian faithful of India give thanks to God for their first native daughter to be presented for public veneration, I wish to assure them of my prayers during this difficult time," he said.

**Trust enables young people to discover God, Taizé leader tells synod**

VATICAN CITY (CNS) — Despite the many difficulties associated with evangelizing and catechizing young people, today's youths are still thirsty for spiritual sustenance, said the head of an ecumenical community. Brother Alois Leser, prior of the ecumenical monastic community of Taizé, France, told participants at the world Synod of Bishops on the Bible that the community has several concrete suggestions for helping young people rediscover God and his word. "It is essential to welcome (young people) in an atmosphere of trust that will enable them to discover God already lives in them," even for those who start out having very little faith, he said in his Oct. 11 address. He said the community's founder, Brother Roger Schutz, sought to make the way the Liturgy of the Hours is celebrated in the monastic community more accessible to young people by simplifying the service and aiding prayer in a way that helps lead people to experience "a personal encounter with God."

**Global food crisis caused by selfishness, speculation, says pope**

VATICAN CITY (CNS) — Pope Benedict XVI denounced the continuing shortages of food around the world and said the causes included selfishness and "unbridled speculation." At the root of global hunger is a prevailing materialist culture among developed countries, in which the needs of the poor are routinely forgotten, the pope said. His comments came in a written message Oct. 16, World Food Day. The text was addressed to Jacques Diouf, director-general of the U.N. Food and Agriculture Organization. The pope said it was clear, even during recent months of food scarcity in places around the globe, that the international community has the resources to feed all the world's people. Instead, poverty coexists with abundance, he said, and he gave several reasons. First, he pointed to the "race for consumption" that has not slowed even during the recent food shortages and that hurts the nutritional capacity of poorer countries. Second, he said international negotiations have failed to "curb the selfishness of states or groups of countries or to put an end to the unbridled speculation that is affecting the mechanisms of pricing and consumption."

**Persecuted Orissa Christians find solace at Missionaries of Charity-run compound**

By Anto Akkara  
Catholic News Service

JANLA, India— Christians who fled sectarian violence in India's Orissa state said they have been comforted by the Missionaries of Charity nuns sheltering them at a local compound.

"I am very happy here. It helps me overcome the trauma of recent weeks," said Samuel Nayak, who is from a village in Orissa's Kandhamal district, the scene of Hindu attacks on Christians since late August.

"We had heard of Mother Teresa's love for the poor. Now we are lucky to experience it," said Nayak, a Catholic camping at the compound in Janla. Blessed Mother Teresa of Calcutta founded the Missionaries of Charity.

Nayak spoke to Catholic News Service while cooking food for the displaced people in Janla, nearly 20 miles from Bhubaneswar, Orissa's capital. As of Oct. 9, more than 400 Christians were camping at the compound.

"The atmosphere here, the love and attention we get, makes us forget our sorrows," said Nayak, who ran a grocery store in his village and lost his life savings when Hindu fundamentalists burned all 13 Christian houses in his village.

Father Udainath Bishoyi has been living at the compound and teaching a dozen high school students there.

"Here all of us are equal in sorrows," said Fr. Bishoyi, former vice rector at St. Paul's minor seminary in Balliguda. The priest has been on the run like thousands of other Christians from Kandhamal.

"They (the students) are very sad, but are very happy that the sisters have arranged books for them to continue their studies," he added.

Half a dozen tents have been pitched at the compound to run special classes for the children. Several Missionaries of Charity nuns — among those displaced — are working with the students.

Although they have been working to accommodate the increasing number of Christians reaching the center daily, nuns could still be seen sitting in



Sister Nirmala Joshi, superior general of the Missionaries of Charity, right, visits a camp for displaced people Oct. 4. The camp, operated by the Missionaries of Charity, is located in Janla in the eastern Indian state of Orissa. At least 52 people have been killed in anti-Christian violence in Orissa. The violence has led to more than 20,000 mainly poor villagers taking refuge in camps and shelters. (CNS photo/Anto Akkara)

small groups, listening to the ordeals the displaced have experienced.

Sister Nirmala Joshi, superior general of the Missionaries of Charity and Mother Teresa's successor, said: "Please do not call them refugees. They are our family members."

"It is a joy to watch them. They do everything voluntarily, and we do not have to tell them anything," said Sr. Nirmala, who had been camping with the displaced Christians for a week.

She said what impressed her most was the faith of the Christians.

"They may have lost everything. But the way they pour out

their hearts in prayer inspires us," she said.

Violence in Orissa began Aug. 24, the day after a prominent Hindu leader was killed. Even though a Maoist group claimed responsibility, Hindu radical groups blamed the murder on Christians. At least 52 people have died as Hindu fanatics burned down 4,500 houses and 100 churches.

Prime Minister Manmohan Singh has decided to visit Kandhamal, the Asian church news agency UCA News reported Oct. 9.

UCA News reported the same day that Hindu extremists continue to attack Christians and burn their houses in Orissa.

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## Archbishop Gómez hopes to see real work on immigration after election

JEFFERSON CITY, Mo. (CNS) — Archbishop José H. Gómez of San Antonio said he would like to see a moratorium on new state and local immigration legislation and echoed an earlier call by the body of U.S. bishops for an end to federal enforcement raids.

"We need to find a way to stop lashing out at the problem and to start making sensible policy," the archbishop told Catholic public policy officials during a rally at the Missouri Capitol in Jefferson City.

"This is a national crisis and it calls for national leadership," added the prelate, who is the nation's only active Hispanic Catholic archbishop and one of 26 active Hispanic bishops in the U.S. church.

"I understand that the presidential candidates don't want to touch this issue before the election. Nor does Congress after the bitter failure of the 2007 immigration bill," he said.

"But this is the hard work of democracy," he continued. "As soon as this election is over and a new government sworn in, we need to insist that our leaders roll up their sleeves and get to work on comprehensive immigration reform."

According to the National Conference of State Legislatures, some 200 new laws related to immigrants and immigration have been passed in 40 states so far this year. In 2007, the number was comparable, with some 240 new laws passed in 46 states.

In a keynote address to the annual assembly of the Missouri Catholic Conference, Archbishop Gómez questioned the effectiveness and the intentions behind



Archbishop José H. Gómez of San Antonio (CNS photo courtesy of TODAY'S CATHOLIC)

many of these measures.

"The law should not be used to scare people, to invade their homes and work sites, to break up families," he said. "From a practical standpoint, I don't see how these measures are solving any problems. Instead, they're creating new ones."

In a wide-ranging, 35-minute address on Catholic principles and teaching on immigration, Archbishop Gómez also called for halting the deportations of illegal immigrants. Those found to be in the country illegally should be sentenced instead to "intensive, long-term community service."

"What's most troubling to me as a pastor is that these deportations are breaking up families," Archbishop Gómez said. "Leaving wives without husbands, children without parents. ... As we all know, a policy that breaks families apart can only lead to greater sufferings and social problems."

"We have to insist that those who come to our country respect our laws," the archbishop added. "If they are here illegally, they can't expect to escape punishment."

But he suggested that "intensive, long-term community service would be a far more constructive solution than deportation."

"This would build communities rather than tear them apart," the archbishop said. "And it would serve to better integrate the immigrants into the social and moral fabric of America."

He noted that "the church's interest in immigration is not a recent development."

"It doesn't grow out of any political or partisan agenda," he said. "No. It is a part of our original religious identity as Catholics, as Christians. We must defend the immigrant if we are to be worthy of the name Catholic."

He said that as someone who is "a pastor of souls," not a politician, he believes the current immigration situation "is bad for the soul of America."

"And it's bad for the souls of Americans. There is too much anger. Too much resentment. Too much fear. Too much hate. It's eating people up," he said. "And it's just no good for people to be consumed by fear and hate. It's no good for their souls. And it's no good for our country, my friends."

Archbishop Gómez, who is the head of the U.S. bishops' Committee on Cultural Diversity in the Church and a member of the Pontifical Commission for Latin America, called immigration "the greatest civil rights test of our generation."

## Pope praises Retrouvaille for helping couples overcome difficulties

CASTEL GANDOLFO, Italy (CNS) — Pope Benedict XVI praised the Catholic program Retrouvaille for its dedication to helping couples overcome serious marital difficulties.

He said the people guiding the program are like "custodians of a greater hope" that troubled couples need and have lost along the way.

The pope spoke Sept. 26 to some 300 people participating in a Retrouvaille international council meeting who traveled from Rome to meet with him at the papal villa in Castel Gandolfo.

Created by a Canadian couple in 1977, Retrouvaille — French for "rediscovery" — is a program

that works to help heal marriages in crisis by bringing together troubled couples and couples who have overcome serious difficulties.

Pope Benedict said a troubled marriage can seem like a failure, "proof that the dream is over or that it has turned into a nightmare" and nothing can be done to save it.

When a relationship deteriorates, he said, the man and woman often "sink into solitude" and lose a sense of having any communion with God, the church, and other people.

He said those who help these troubled couples through Retrouvaille represent solid, positive points of reference and offer "a

foothold" for others so they can gradually regain trust and hope after experiencing dark, desperate times.

Every Christian marriage, "even the most miserable and faltering" of unions, is a sacrament of Christ's new alliance with humanity, the pope said. All that is needed is "to find, in humility, the courage to ask the Lord for help," he said.

A marital crisis can be overcome with the help of the Lord, he said.

The pope said that, together with the help of other couples in Retrouvaille, a troubled couple can "rediscover the hidden treasure of their marriage, the fire left buried beneath the ashes."

## NATIONAL NEWSBRIEFS

### Bishop Holley calls for end to targeting of black women for abortions

WASHINGTON (CNS) — A leading black Catholic bishop called on African-Americans to "defend our community" against an abortion industry that he said is performing abortions on minority women at a disproportionate rate. Auxiliary Bishop Martin D. Holley of Washington, who chairs the U.S. bishops' Subcommittee on African-American Affairs and serves on their Committee on Pro-Life Activities, was commenting on a report by the New York-based Guttmacher Institute on abortion trends between 1974 and 2004. The report found that although abortion rates for all racial and ethnic groups had declined between 1989 and 2004, the rates now range from 11 per 1,000 non-Hispanic women to 28 per 1,000 Hispanic women and 50 per 1,000 black women. In 2004, 37 percent of all abortions performed in the United States were obtained by black women, 34 percent by non-Hispanic white women, 22 percent by Hispanic women and 8 percent by women of races other than white or black, the report said. "As an African-American I am saddened by evidence that black women continue to be targeted by the abortion industry," Bishop Holley said in an Oct. 15 statement. "The loss of any child from abortion is a tragedy, but we must ask: Why are minority children being aborted at such disproportionate rates?"

### Women of the Bible held wide range of roles throughout history

WASHINGTON (CNS) — Benedictine Sister Ruth Fox likes to tell stories about women. Not just any women, but women of the Bible. She talks about Shiphrah and Puah in Exodus, two women who put their lives at risk by defying the pharaoh's law of death in order to uphold God's law of life. Then there's the prophet Huldah — one of few women or men called a prophet — who made history, as told in Chapter 22 of the Second Book of Kings, by verifying the authenticity of an ancient scroll discovered in the Temple. And there's Phoebe, whom Paul refers to by the Greek word for deacon in his Letter to the Romans because of her service to the church of Cenchræe. (The New American Bible uses the word "minister" in place of the Greek "diakonis" because the concept of deacon had yet to evolve in the young church.) Sr. Ruth, 72, said she tells these stories — and many others — because they are important for the faithful to hear, and especially because they are not included in the Lectionary used at Sunday Masses.

### CCHD ends funding to ACORN over financial irregularities

WASHINGTON (CNS) — The Catholic Campaign for Human Development suspended funding a nationwide community organizing group after it was disclosed June 2 that nearly \$1 million had been embezzled. Funding was suspended for the Association of Community Organizations for Reform Now, popularly known as ACORN, because of the financial irregularities, said Ralph McCloud, executive director of CCHD, the U.S. bishops' domestic anti-poverty and social justice program. "We're not funding them at any level," McCloud told Catholic News Service Oct. 15. The suspension covers all 40 ACORN affiliates nationwide that had been approved for \$1.13 million in grants for the funding cycle that started July 1, 2008. McCloud said the suspension came soon after his office learned that ACORN disclosed that Dale Rathke, the brother of ACORN founder Wade Rathke, had embezzled nearly \$1 million from the organization and its affiliates in 1999 and 2000. Dale Rathke stepped down from his position with the organization in June when the matter became public; no charges were filed against him. Wade Rathke stepped down as the group's lead organizer at the same time but remains chief organizer for ACORN International LLC. CCHD has hired specialists in forensic accounting to investigate whether any of its grant funding has been misappropriated, McCloud added.

# Word of God

world synod of bishops

## Here's the word: Catholics must know Bible to know Jesus, say bishops

By Cindy Wooden  
Catholic News Service

VATICANCITY—The Catholic Church wants people to know and love the word of God — the Bible — so that they will come to know and love the Word of God — Jesus Christ.

While the world Synod of Bishops is focusing on ways to educate Catholics in the importance of reading, understanding and praying with the Bible, several participants addressing the synod Oct. 6-7 insisted that people understand that for Christians the Word of God is Jesus.

"When asked what 'the word of God' is, many believers respond, 'the Bible.' The response is not wrong, but it is incomplete,"

said Italian Archbishop Salvatore Fisichella, rector of Rome's Pontifical Lateran University and president of the Pontifical Academy for Life.

Because the word of God is more than the Bible, he told the synod Oct. 7, Christianity is not so much a "religion of the book" as a "religion of the Word," who is Jesus.

Brazilian Bishop Filippo Santoro of Petropolis said it is through reading and hearing the written word that Christians can come into contact with Jesus, the Word made flesh.

Canadian Cardinal Marc Ouellet of Quebec, introducing the synod's work Oct. 6, said, "to begin, we must start from the mystery of a God who speaks,

a God who is himself the Word and gives himself to be known by humanity in many ways."

Through creation, through his covenant with the Israelites, through the prophets and the Scriptures, God reveals himself, said the cardinal, the synod's recording secretary. His revelation becomes complete in Jesus Christ.

The Bible contains the essential account of how God has spoken to humanity, he said.

"Thanks to the Bible, humanity knows it has been called by God; the Spirit helps humanity listen and welcome the word of God, thus becoming the 'ecclesia' (church), the community assembled by the Word," Cardinal Ouellet said.

### Books of the New Testament



Gospel means "good news"; these books tell the story of Jesus Christ, the Son of God, from different perspectives.

#### Gospels

Matthew  
Mark  
Luke  
John



The sequel to Luke's Gospel, Acts traces the beginnings of Christianity, mainly in the ministry of Peter and Paul.

#### Acts of the Apostles



Written by Paul or his followers, these letters focus on the apostle's teachings, advice and personal witness.

#### Letters of St. Paul

Romans  
1 Corinthians  
2 Corinthians  
Galatians  
Ephesians  
Philippians  
Colossians  
1 Thessalonians  
2 Thessalonians  
1 Timothy  
2 Timothy  
Titus  
Philemon  
Hebrews



These letters, testifying to apostolic beliefs, are "Catholic" because they mainly address the church at large.

#### Catholic Letters

James  
1 Peter  
2 Peter  
1 John  
2 John  
3 John  
Jude



Also called the Apocalypse, this highly symbolic work was written to meet the crisis of Roman persecution.

#### Revelation

## Preaching should change lives Bishop Kicanas tells synod

By Cindy Wooden  
Catholic News Service

VATICANCITY — After the current church year dedicated to St. Paul, the Catholic Church should dedicate a year to the art of preaching, Bishop Gerald F. Kicanas of Tucson, Arizona, told the world Synod of Bishops on the Bible.

"Unfortunately, preaching in our day can lose its savor, become formulaic and uninspired, leaving the hearer empty," Bishop Kicanas, vice president of the U.S. Conference of Catholic Bishops, told synod members meeting to discuss "The Word of God in the Life and Mission of the Church."

Bishop Kicanas and Cardinal Francis E. George of Chicago, USCCB president, were among the 23 synod members to address the assembly Oct. 7.

Pointing to an account in Chapter 20 of the Acts of the Apostles, Bishop Kicanas told the synod members that even St. Paul "on occasion was known to talk on and on."

"We are told that Paul was preaching in Troas on the first day of the week and one of his listeners — the young lad Eutychus — was sitting on the windowsill listening. He became drowsier and drowsier and finally fell asleep," the bishop said.

"He fell from the third-story window to his death," he said. "God, through Paul, brought the young boy back to life."

The bishop said that while people still tend to nod off during a boring homily no one usually dies.

But the liturgy is supposed to build people up, he said. Preaching is supposed to comfort, heal, bring hope, inspire, challenge, teach, and confront.

"Through grace, it changes lives," he said.

Bishop Kicanas said preaching in the Catholic Church must improve, and he asked what would happen if the church dedicated a year to improve preaching.

Bishops and priests, working together, should study what makes a homily effective in "this distracted world," he said. They should ask laypeople what matters to them and what they would suggest to improve homilies.

With a global, concerted effort to improve preaching, "the new springtime for Christianity, about which the Holy Father speaks, could burst forth and bloom throughout our church," Bishop Kicanas said.

Cardinal George spoke to the synod

about the importance of pastors working to ensure that biblical texts become part of the lives of believers, something that is more difficult today when biblical language and imagery are disappearing from popular culture.

People are losing an understanding of the world as the place where the Holy Spirit is active, where angels and demons are present, where people must seek to do God's will.

By proclaiming and explaining the word of God, pastors must help people come to a "conversion of the imagination, the intellect, and the will," the cardinal said.

"Too often the contemporary imagination has lost the image of God as an actor in history," his summary said. "The contemporary intellect finds little consistency in the books of the Bible and is not informed by the *regula fidei* (rule of faith). The contemporary heart has not been shaped by worship and the submission to God's word in the liturgical year."

Cardinal George urged synod members and all Catholic pastoral workers to teach people the art of *lectio divina*, a prayerful, meditative way of reading the Bible in groups as well as individually.

## Bishop says Vietnamese Catholics live out Bible in pro-life movement

By Cindy Wooden  
Catholic News Service

VATICANCITY — Decades of persecution have made Catholics in Vietnam fiercely committed to living out what they read in the Bible, and one of the results has been an active pro-life movement, said Bishop Joseph Nguyen Chi Linh of Thanh Hoa, Vietnam.

Addressing the world Synod of Bishops on the Bible Oct. 14, the bishop said, "Unfortunately, Vietnam currently holds first place for the number of abortions performed."

International organizations have estimated that between one-quarter and one-third of all pregnancies end in abortion in the country. In 2006, there were more abortions than live births in Ho Chi Minh City.

Bishop Linh told the synod: "Paradoxically, this catastrophe has given rise to the pro-life movement among Catholics, a movement that particularly is involved in going to hospitals, recovering aborted babies, baptizing them if there is even the smallest sign of life, and creating cemeteries to bury them.

"Initially, this practice was considered a crime by the civil authorities and hospital directors," he said.

Now, while the practice is not authorized, it is tolerated, the bishop said, and documentary filmmakers and journalists have written about it.

"Why this progress? The response is that the witness of Christians — those who live from the word and in light of the word, (who) respect life — is increasingly recognized," Bishop Linh said.

The word of God, he said, "has never ceased to be a moral and spiritual sup-

port" for Vietnamese Catholics, who have endured decades of oppression.

In the midst of "hatred, ideological wars, and discriminatory limitations, our Christians increasingly have been convinced that only the word of God can preserve them in love, joy, peace, communion, and tolerance," he said.

Canadian Basilian Father Thomas Rosica, the synod's English-language briefing officer, told reporters the synod members applauded Bishop Linh's talk.

## Synod of Bishops on the Bible

# Pope emphasizes that theology, Scripture must go hand in hand

By Carol Glatz  
Catholic News Service

VATICAN CITY — In his first address to the world Synod of Bishops on the Bible, Pope Benedict XVI underlined that theology and Scriptures must go hand in hand with exegetical studies.

When exegesis — critical analysis or interpretation — does not appeal to theology or when Scripture is not the soul of theology or theology is not rooted in the Scriptures, then there is a problem with the way sacred writings are being interpreted, the pope said during the synod's morning session Oct. 14.

Canadian Basilian Father Thomas Rosica, the synod's English-language briefing officer, told reporters Oct. 14 that in the pope's seven-minute speech on the exegesis of the Bible "he spoke about the three methodological elements of interpretation, the unity of all Scriptures and the living tradition of the church that's present as we read the

Scriptures."

Reading from a simple notebook and speaking in Italian, the pope said he would like his talk to be treated as one of the final propositions the synod members would be formulating, Father Rosica said.

The Vatican newspaper, *L'Osservatore Romano*, said the pope's talk echoed the 1993 document, *The Interpretation of the Bible in the Church*, issued by the Pontifical Biblical Commission which was headed by then-Cardinal Joseph Ratzinger, now the pope.

That document commented on the strengths and potential weaknesses of a variety of approaches currently found in biblical scholarship.

In his synod talk, the pope said the historical-critical method of interpretation of Scriptures has helped people understand that sacred texts are not myths, but true history, and the method helps scholars understand the

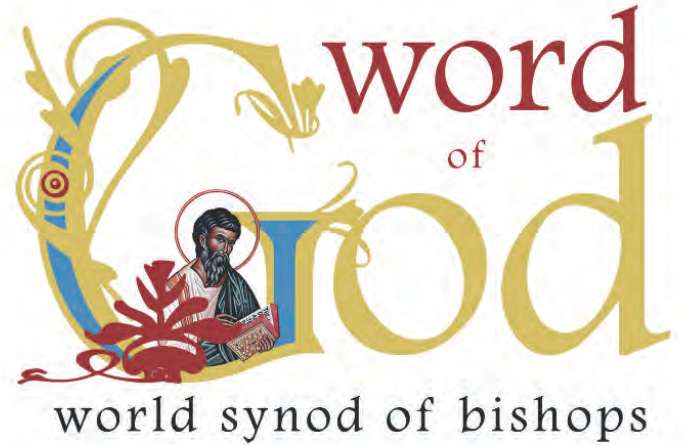
"deep unity of all of Scripture," the newspaper said in its Oct. 15 edition.

However, an exegesis that exclusively uses a historical-critical method carries with it great risks, he said. *L'Osservatore Romano* reported the pope said such an interpretation could lead people to believe the Bible is only a book about the past.

He said if the hermeneutics of faith disappears and is replaced by a positivistic or secular hermeneutics, then the divine does not appear in history and, as is happening in the work of some biblical scholars in Germany, the resurrection of Christ is refuted.

Pope Benedict sees no reason for theology and exegesis to be separated, *L'Osservatore Romano* said.

Future biblical scholars and exegetes must receive a broader and more complete formation that will complement the current emphasis on the historical-critical approach, he said.



### Books of the Old Testament



The first five books are known as the Torah to Jews and the Pentateuch to Christians; they form "the law."

#### Pentateuch

Genesis  
Exodus  
Leviticus

Numbers  
Deuteronomy



These books do not provide a chronological history, but look at certain important times and leaders.

#### Historical Books

Joshua  
Judges  
Ruth  
1 Samuel  
2 Samuel  
1 Kings  
2 Kings  
1 Chronicles  
2 Chronicles

Ezra  
Nehemiah  
Tobit  
Judith  
Esther  
1 Maccabees  
2 Maccabees



Using the balanced and symmetrical phrases unique to Hebrew poetry, these books' main purpose is instruction.

#### Wisdom Books

Job  
Psalms  
Proverbs  
Ecclesiastes

Songs  
Wisdom  
Sirach  
(Ecclesiasticus)



The prophets were chosen by God to receive divine communications and transmit them to the Jewish people.

#### Prophetic Books

Isaiah  
Jeremiah  
Lamentations  
Baruch  
Ezekiel  
Daniel  
Hosea  
Joel  
Amos

Obadiah  
Jonah  
Micah  
Nahum  
Habakkuk  
Zephaniah  
Haggai  
Zechariah  
Malachi

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## Cardinal DiNardo describes Bible Belt as 'frame of mind'

VATICAN CITY (CNS) — The Bible Belt refers geographically to parts of the Southern United States, but it is also "a frame of mind" in which Bible passages and images are alive and relevant to life, said Cardinal Daniel N. DiNardo archbishop of Galveston-Houston.

The cardinal addressed the world Synod of Bishops on the Bible Oct. 11, sharing stories of faith from his region, suggesting the Catholic Church draw up a "compendium for the reading and sharing of sacred Scripture."

Cardinal DiNardo said the document should be addressed to the faithful, not experts, and should "highlight the rich and useful methods and approaches in the church, past and present, for reading, interpreting, praying, and living the word of God."

The compendium would provide guidance to Catholics who read the Bible alone or in groups and would give them an

understanding of the church's approach to the Scriptures, which is important especially for Catholics who "deal regularly with non-Catholic Bible study groups and individuals," he said.

Cardinal DiNardo told the synod he was speaking on "behalf of Catholics who live in the famous Bible Belt of the Southern United States. But, though a location, the Bible Belt is a frame of mind also."

"There are surely issues and problems with this mindset," he said, "but it has kept alive a biblical imagination and vocabulary" as well as a sense of God still at work in the world.

Cardinal DiNardo told the synod about a Catholic woman whose home was destroyed by Hurricane Ike and a non-Catholic woman whose home was flooded to the second floor.

He met the Catholic when he went to the cathedral to assess the damage. She noted that the statue of Mary was still on

top of the cathedral and, quoting from the Gospel of Luke, said, "'Blessed is she among women.' We will be okay."

An hour later he met the other woman who talked about the damage to her home, saying, "but 'the Lord drew me out of the miry clay,'" a line from Psalm 40.

"Both responses were deeply biblical and touching," the cardinal told the synod.

While some Americans would ridicule their faith and Bible quoting, he said, "they both displayed intelligence and humility. Their attitude reflected openness to the Holy Spirit and their quotations of the biblical texts were wise and prayerful."

Cardinal DiNardo said he hoped the synod would keep such people in mind in its deliberations, helping the faithful, correcting them when necessary, but especially supporting "their hope and their lived knowledge that God is active in the world."

## Chilean bishop describes diocesan program of prayerful Bible reading

By Cindy Wooden  
Catholic News Service

VATICAN CITY — Members of the world Synod of Bishops on the Bible, who repeatedly called for prayerful reading of the Scriptures, asked a Chilean bishop to describe in detail his diocese's Bible-reading program.

Auxiliary Bishop Santiago Silva Retamales of Valparaiso, Chile, spoke about his diocese's "Encounters with the Word"

program. Addressing the synod Oct. 14, he said people must remember that *lectio divina*, the monastic tradition of prayerful Scripture reading, is meant to be a dialogue; people hear God speaking to them through the word, and they respond with prayer and action.

First, he said, the room must be prepared with attention to creating an atmosphere of prayer and giving a special place to the Bible.

Then, hearts and minds must be prepared by inviting people to sit, relax, and be calm. When people are quiet, someone leads a prayer for the gift of the Holy Spirit, who inspired the sacred writings and continues to make them living words, he said.

Each person should look at the chosen Bible passage, the bishop said.

Then it should be read out loud, but followed by periods of silence.

Bishop Silva said each person should

have his or her own copy of the text and a pen or pencil. As they follow the text, they should put a question mark next to or underline the things they do not understand. They should put an exclamation mark next to the words that call them to some sort of action and an asterisk next to the words that evoke things they want to pray about. People then consider each category separately, then share their reflections with the group, he said.



November 2, The Commemoration  
of All the Faithful Departed (All Souls).

Cycle A. Readings:

- 1) Wisdom 3:1-9  
Psalm 23:1-6
- 2) Romans 5:5-11  
Gospel) John 6:37-40

By Jeff Hedglen

In 22 years of professional ministry, I've learned there is one truth that people consistently find hard to believe: God loves them in the midst of their sin. This is true even for me.

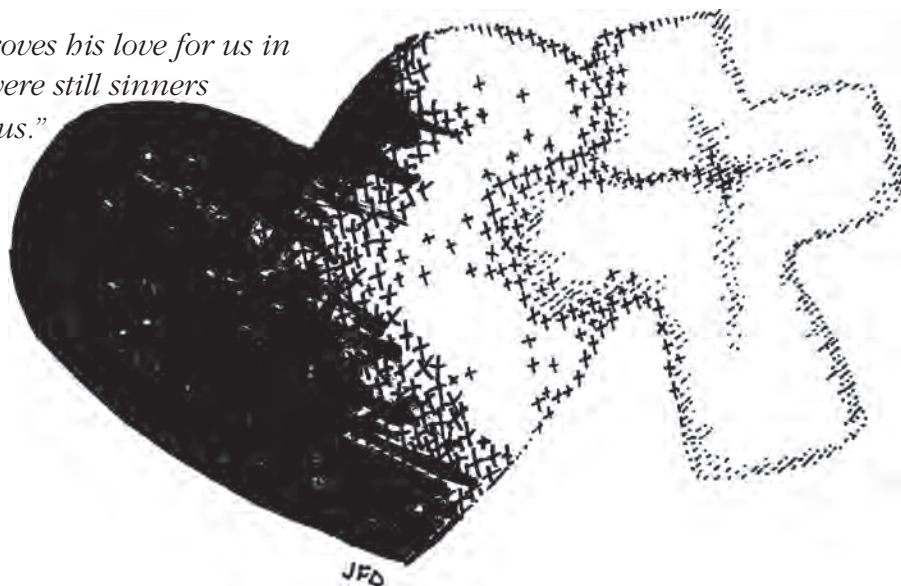
Events in my life sent me seeking counseling in the early 1990s. One evening, partly as a result of the counseling, I had what I'd describe as a fight with myself. It was a battle of two thoughts. In one corner was my long-held belief that my sin made me a bad person. In the other corner was the up-and-coming challenger that said it is my actions that are bad, not me.

This radical new idea rocked my world. Every time I took a swing at this new thought, it would land a punch to my midsection in the form of Scripture verses that popped into my head.

One verse was Genesis 1:31: "God looked at everything he had made, and he found it very good." This told me that everything that God

**"But God proves his love for us in that while we were still sinners Christ died for us."**

— Romans 5:8



made is not just OK, but very good. Since I am a creation of God, I too must be very good.

To that I countered that sin changes things. Sin takes away the good and brings in the bad. If I am bad and God is good, how can God love me? After much more sparring came the knockout punch, which is found in this Sunday's second reading: "But God proves his love for us in that while we were still sinners Christ died for us."

Through this verse I began to understand that my sinful actions are bad, but God always sees

me as good and worthy of his love. This revelation changed everything for me.

After many ensuing years of reflection on this truth, it has finally sunk in that even in the midst of the worst sin I may ever commit, God loves me the same as when I walk down the aisle to receive Communion. When I share this revelation with others it usually draws skepticism, but this is why the message of Jesus is good news!

God doesn't wait for us to stop sinning before he loves us. God's love is always there. All we have to do is open our hearts and let his love in.

## QUESTIONS:

How have you experienced the love of God in the midst of your sin?

What do you think it means to hate the sin and love the sinner?

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## Pope says God, not people, created the living body of the church

VATICAN CITY (CNS)—The church is not a club founded by people with a common interest; it is a living body convoked and created by God, Pope Benedict XVI said.

It is through the proclamation of the living Christ that "God comes to all peoples and reunites them as one people of God," the pope said Oct. 15 at his weekly general audience.

The pope focused on St. Paul's teachings on the church and its meaning during the audience with 25,000 people gathered in St. Peter's Square.

The Greek word "ekklesia," which is translated as assembly and church in English, was used in the Old Testament to mean an assembly of the people of Israel summoned or called upon by God, the pope said.

In his writings, St. Paul used the term to mean "the new community of believers in Christ" and "the new convocation of all peoples by God and before God," the pope said.

St. Paul realized "the God of Israel, through Christ, came to the people... and became the God of all peoples," the pope said.



Pope Benedict XVI kisses a baby at the end of his weekly general audience in St. Peter's Square at the Vatican Oct. 8. (CNS PHOTO/MAX ROSSI, REUTERS)

Different languages and cultures could not separate the people of God; "everyone was called in their diversity to become part of the one people of God, in the church of God, in Christ," said the pope.

This was the essence of St. Paul's evangelical mission — to "embed the community of believers in Christ," he said.

For St. Paul, the pope said, church meant both an assembly of God's people in a particular place, city, or home, and it also meant "all the church in its entirety."

The church is not just "a sum of different local churches," he said. Each local church is in itself a reflection or "realization of God's one church," Pope Benedict said.

St. Paul presents this one church of God as "the bride of Christ" that forms, "in love, one body, one spirit with Christ himself," said the pope.

St. Paul also formulated the concept of the church as the body of Christ, said the pope.

Each individual Christian, no matter how small and seem-

ingly insignificant, is an integral part that is necessary for the life and functioning of the body as a whole. And the church is not just a gathering of individuals but "truly becomes the body of Christ in the sacrament of the Eucharist where everyone receives his body, and we truly become his body," he said.

He said in this way St. Paul shows people that the church does not belong to a particular person or group but is precisely the body of Christ, "the church of God, God's field, God's building."

God is no longer confined to sacred places, the pope said. "God does not live in buildings made of stone; rather God's presence in the world is in the living community of believers," he said.

St. Paul also referred to the church as the "house of God," thus adding to it an original sense of community, familiarity, and warm personal relationships, said the pope.

Pope Benedict called on Christians to remember "we are temples of God in the world, places where God truly lives, and we are at the same time a community, a family of God."

## Scripture Readings



November 9, Dedication of Lateran Basilica in Rome.  
Cycle A. Readings:

- 1) Ezekiel 47:1-2, 8-9, 12  
Psalm 46:2-3, 5-6, 8-9
- 2) 1 Corinthians 3:9c-11, 16-17  
Gospel) John 2:13-22

By Jean Denton

A couple of weeks before the presidential election, I attended a lecture at a local college given by the acclaimed Catholic theologian and author Father Richard John Neuhaus in which he said it is imperative for Christians to bring Gospel values into the “public square.”

Politics is the deliberation of how we as a society should order our lives, he explained, and morality — our understanding of right and wrong — necessarily is part of such deliberation and so should be part of the public conversation. In the United States, a democratic society in which the culture holds the will of the people to be sovereign, he added, Christians contribute a deep sense of morality through their faith in the life and message of Jesus.

“You can’t exclude people’s convictions just because they are religious in nature,” contended Father Neuhaus, who has written extensively on the role of religion in the contemporary world.

**“You are God’s ... building. ... But each one must be careful how he builds upon it, for no one can lay a foundation other than the one that is there, namely, Jesus Christ.”**

— 1 Corinthians 3:9, 10-11

“We are bearers of the undisputed sovereignty of Jesus Christ,” he stressed, urging Christians to bring their beliefs to the political arena.

This weekend’s Scriptures speak about human temptation to submit to worldly principles and Jesus’ presence among us for the sake of saving the world from the powers of darkness. In writing to the Corinthians, Paul reminded them, as Father Neuhaus reminded us, that we are bearers of Christ in our world. The foundation of the world was Jesus, Paul said, and so people must “be careful” how they build on that foundation. We are called to infuse human society with the life in which it is founded.

In the Gospel, Jesus makes it clear that this does not work conversely. There is no place in the house of God for the tainted temporal values of the marketplace. He promises that if we choose those values over him, society won’t stand, and he will rebuild it according to his plan of love,



justice, and peace.

“The truth of Jesus Christ will be vindicated,” Father Neuhaus said, reminding his audience of the minuscule part any one of us has in God’s plan. “We can only hope that in our little moment we are faithful in keeping the truth.”

### QUESTIONS:

What values of our popular culture compete with Jesus’ message in your own decision making? How can you personally bring the Gospel into the public square?

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## The **Body of Christ** includes all who have gone before us

By Jeff Hedglen

The scene is set. All the graves are newly ornamented with fresh wreaths and neatly groomed by family members to weather the upcoming winter. Each grave has a candle lit on it, and friends and family are gathered in solemn silence. It is Nov. 1 in my wife’s hometown in Germany, and All Saints Day Mass is just beginning.

My wife grew up in Dahn, Germany, a village of 6,000 people in the southwest part of the country near the French border. Their All Saints tradition is full of sign and symbol to help the faithful celebrate the lives of the saints and commemorate the passing of their loved ones.

As the town’s people stand at the gravesites, the Liturgy of the Word is celebrated, songs are sung, Scriptures are read, and prayers are prayed. After the Gospel reading, the names of people who have died in the last year are read. Then there is silence. It is a time to reflect on

After the Gospel reading, the names of people who have died in the last year are read. Then there is silence. It is a time to reflect on the lives of these people and to pray for their souls. The silence is broken every year by the words: “Who will be on this list next year?”

the lives of these people and to pray for their souls.

The silence is broken every year by the words: “Who will be on this list next year?” It is at once a challenge to live an upright life and a reminder of our ultimate end. After another period of silence the worshippers process to the church to continue Mass in the Liturgy of the Eucharist.

When I first heard about this tradition, I was in awe of the symbolism and the personal connection that this ceremony offers. I wondered what it would be like to stand at my mother’s grave and listen to the

All Saints readings and ponder my own mortality. Of course processing to the church would not be as easy as it is in a town of 6,000.

The celebrations of All Saints and All Souls are a very important part of the liturgical calendar; but they are too easily overshadowed by the ghosts, goblins, candy, and jack-o-lanterns of Halloween. These are the holy days that remind us that life on earth is not our destiny.

All Saints calls to mind the giants of the faith; these canonized saints are those who have followed Christ par-excellence.

They are there to pray for us but also to encourage us to strive for the highest goals. On All Souls Day we recall those of our loved ones who have gone before us. They too pray for us and call us to look ahead to the time when we will share with them the fullness of the presence of God.

Another reason these days are important in our faith journey is that the concept of heaven is often very hard to comprehend. We may, in our hearts, know that this is our destiny, but the reality of what it is and what it will be like or how we will get there — if we will get there — is just too much to wrap our minds around.

Whether we are attending Mass, visiting the grave of a loved one, or asking for the intercession of the saints, these holidays are ways the church brings to the forefront the implications of the sacrifice of Jesus on the cross and the formation of the mystical Body of Christ.

The reason the graveside service in Germany, the Rite of Christian Burial, and the Com-

munion of the Saints are so powerful is that we are incorporated into Christ as a part of his Body. Death does not separate us; it connects us in a new way.

This brings to mind a friend who was losing her husband to Alzheimer’s. He had progressed to the point that he did not remember she was his wife. I remember a conversation I had with her when she said: “In some ways I cannot wait for him to die, so I can have my husband back.” She knew that heaven would restore him to full health and restore the connection they had lost here on earth.

The universality of the church goes beyond the confines of small town Germany and big city Texas; it stretches all the way to the afterlife, where we are headed and the saints await us.

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



# Al aproximarnos al Día de los muertos y al Día de todos los santos, nos dan ánimo los que se han ido antes de nosotros

Estimados hermanos y hermanas en el Señor,

Al momento rápido-mente a los últimos domingos del tiempo ordinario, nos encontramos finalizando un año litúrgico y acercándonos a uno nuevo.



Monseñor Kevin W. Vann

El final del año litúrgico, sin embargo, nos ofrece una oportunidad para reflexionar seriamente sobre nuestras vidas. Esto es mucho más importante que estar solo pensando en las "resoluciones de Año Nuevo", ¡resoluciones que usualmente se evaporan para fines del mes de enero! El año litúrgico, según el *Catecismo de la iglesia católica*, es la celebración del "tiempo nuevo de la Resurrección... De esta fuente, por todas partes, el año entero queda transfigurado por la liturgia. Es realmente 'año de gracia del Señor' (cf *Lc 4,19*)". "Así el ciclo del año litúrgico y de las grandes fiestas constituyen el ritmo básico de la vida de oración del cristiano, con su punto focal en la Pascua" (cf *CIC 1168*).

Los domingos del año, cada vez más ahora, irán a los temas de la vigilancia y de estar listos para encontrar al Señor: al fin del tiempo en el momento de nuestra muerte; y cuando Él entra a nuestras vidas de manera inesperada en momentos de su cuidado providencial.

El foco principal de los misterios de la vida del Señor en los últimos domingos del tiempo ordinario es su venida al final de los tiempos y cuan preparados estamos para encontrarlo. Esta época nos invita a reflexionar sobre nuestras vidas y sobre la manera en que hemos vivido

**D**urante el mes de noviembre, también los animaría a visitar la catedral de St. Patrick y que pasaran una hora reflexionando sobre las diversas imágenes de santos en los vitrales y las estatuas encontradas en la Iglesia. Parecen invitarnos y recordarnos de que podemos seguir al Señor hasta el lugar donde están ellos. ¡Ellos lo hicieron, y así podemos también hacerlo nosotros!

nuestra vida en Cristo durante este último año.

Se nos invita a reflexionar sobre lo que ha sido llamado las postrimerías o los novísimos. El Evangelio del domingo de Cristo Rey, el cual es también usado en los entierros, es el de Mateo 25, y el *Catecismo católico de adultos para los Estados Unidos* nos dice que la escena del juicio representado en esta cita bíblica es quizás la manera más accesible para apreciar el juicio final. Esta escena se ha representado en la Capilla Sixtina y en otras obras de arte a través de los tiempos, y es un fuerte recordatorio de la necesidad de vivir nuestra fe de una manera visible y concreta: "En verdad les digo que, cuanto hicieron con alguno de los más pequeños de estos mis hermanos, me lo hicieron a mí". Si cuidamos de Jesús de esta manera, recibiremos el Reino. Si no lo hacemos, estaremos separados de Él para siempre.

En nuestro país, una de las representaciones más dramáticas de esto está en la basílica Catedral de San Luis en St. Louis, Missouri. Se llama el Arco del juicio. En este mosaico, aquellos que han rechazado a Cristo por haberlo rechazado entre los más pequeños son expulsados lejos de Él a la eternidad de nieve y hielo en vez de fuego. ¡Donde hay nieve y hielo hay frío, y la eternidad será fría para los que no han podido amar!

Otras ocasiones litúrgicas para que reflexionemos en la vida eterna son el Día de todos los santos y el Día de todas las almas, también conocido

como el Día de los muertos o Fieles difuntos o el Día de las benditas almas. Ambos días tienen largas historias, volviendo a los primeros siglos de la Iglesia. El Día de todos los santos fue llamado en una ocasión la Fiesta de todos los mártires, celebrada en mayo. Fue transferida al 1 de noviembre para contraponerse a las prácticas supersticiosas y paganas sobre la eternidad.

El Día de todos los santos es un recordatorio de cómo tenemos héroes y heroínas en la fe, que igual que nosotros, han luchado con el llamado a la santidad y vivieron vidas valerosas de fe. El Día de todas las almas fue establecido en el siglo IX por un monje cuyo nombre era St. Odilo de Cluny, que creyó que era importante tener un día dedicado a los fieles difuntos y ofrecer como obra de misericordia oraciones por ellos.

Este año, porque cae en domingo la celebración de los Fieles difuntos, podremos celebrar este día sobre una base mucho más amplia, porque las lecturas para este día toman prioridad sobre las lecturas regulares del domingo. Este día nos enseña que el "purgatorio" es una doctrina de la fe, y que según el catecismo es un estado de "purificación final de los elegidos que es completamente distinta del castigo de los condenados... habla de un fuego purificador". Es una purificación final después de la muerte y antes de la entrada en el cielo para los que murieron en la amistad con Dios, pero cuya purificación fue imperfecta; es una purificación final de toda im-

perfección humana antes de que uno pueda incorporarse a la alegría del cielo".

Ya que noviembre comienza con dos días dedicados a los misterios de la vida eterna, es un mes apropiado para orar por nuestros seres amados que murieron marcados con el signo de la fe. De alguna manera durante este mes nuestros fieles difuntos pueden parecer estar más cercanos a nosotros en nuestros pensamientos y oraciones. Ya que el mes de noviembre se dedica a fieles difuntos, es por tanto un mes apropiado para visitar los cementerios y para pasar un momento en oración allí si es posible. Esto es una costumbre que es mucho más parte de la vida latina (hispanica e italiana)... incluso hoy.

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Unas gracias especiales a *Cariidades católicas* y a la *Sociedad de San Vicente de Paúl* aquí en Fort Worth, cuyos miembros trabajan cada día para ayudarnos a vivir los mandatos del Señor en Mateo 25.

En una nota final, es importante recordar que el último domingo en octubre (este año el 26 de octubre) es el Domingo del sacerdocio, dedicado a los sacerdotes que desempeñan servicios en este país en las parroquias y la educación, y en otras instituciones de la Iglesia. Tomen por favor tiempo para agradecerles, por palabra o carta, por su esmero y sus vocaciones; oremos por ellos y démosle apoyo. Esto también me da una ocasión para divulgar que tenemos 25 seminaristas estudiando para nuestra diócesis en varios seminarios en nuestro país, y las indicaciones son que ese número aumentará.

Que Dios los bendiga siempre.

+Monseñor Kevin W. Vann  
Obispo de Fort Worth

## El Papa dice que Dios, no el hombre, creó la Iglesia

CIUDAD DEL VATICANO (CNS) — La iglesia no es un club fundado por personas que tienen un interés común; es un cuerpo vivo convocado y creado por Dios, dijo el Papa Benedicto XVI.

Es mediante la proclamación del Cristo vivo que "Dios viene a todos los pueblos y los reúne como un pueblo de Dios", dijo el Papa el 15 de octubre en su audiencia general semanal.

Durante la audiencia con 25,000 personas reunidas en la plaza de San Pedro, el Papa se enfocó en las enseñanzas de San Pablo sobre la iglesia y su significado.

San Pablo se dio cuenta que "el Dios de Israel, mediante Cristo, vino a la gente... y se hizo Dios en todos los pueblos", dijo el Papa. Los diversos idiomas y culturas no podrían separar el pueblo

de Dios; "todos fueron llamados en su diversidad a convertirse en parte del único pueblo de Dios, en la iglesia de Dios, en Cristo", dijo el Papa.

Esta era la esencia de la misión evangélica de San Pablo, "incrustar la comunidad de creyentes en Cristo", dijo.

Para San Pablo, dijo el Papa, la Iglesia significaba ambos — una asamblea

del pueblo de Dios en un lugar, una ciudad o un hogar en particular, y también significaba "toda la iglesia en su totalidad".

La iglesia no es sólo "una suma de diversas iglesias locales", dijo. Cada iglesia local es en sí misma un reflejo o una "realización de la única Iglesia de Dios", dijo el Papa Benedicto.

## El padre Allan Figueroa Deck dice que la creatividad es la clave para satisfacer las necesidades de los católicos hispanos

Por Patricia Zapor  
Catholic News Service

WASHINGTON — Enfoques creativos que no quedan en la forma usual de operaciones de la Iglesia deben de ser la clave para satisfacer las necesidades pastorales de los hispanos, que forman el segmento de más rápido crecimiento en la Iglesia, dijo el orador principal y los miembros reunidos en un simposio, llevado a cabo en la Universidad de Georgetown.

Se necesita que el entrenamiento de dirigentes laicos y ungidos de la Iglesia sea revaluado a pensar, dijo el padre jesuita Allan Figueroa Deck, director del *Secretariado de Diversidad cultural en la Iglesia* en la *Conferencia de obispos católicos de los Estados Unidos*.

Una iglesia americana empapada en tradiciones europeas necesita abrirse a formas de operación que podrían parecer poco familiares para sus actuales dirigentes, pero que tienen mejor resonancia con personas cuyas raíces están en México, Centro- o Sudamérica, dijo en el discurso principal del simposio.

El *Centro de investigación aplicada al apostolado* de Georgetown ofreció sus instalaciones para que se llevara a cabo el simposio los días 6 y 7 de octubre sobre el tema de católicos hispanos o latinos en los Estados Unidos.

El padre Deck dijo que los latinos deben considerarse como “el indicador dominante del futuro del catolicismo de los Estados Unidos”, citando recomendaciones de los sociólogos de religión Robert Putnam y David Campbell, para un libro que el padre Deck está escribiendo.

En la actualidad, el 29 por ciento de los católicos de los Estados Unidos es de origen latino, informó Luis Lugo, director del *Foro Pew sobre religión y vida pública*, en otra sesión concurrente

al simposio. Los latinos también cuentan en un 45 por ciento de católicos cuya edad fluctúa entre los 18 a 29 años de edad, y en un 44 por ciento de las personas que se encuentran entre los 30 a 39 años de edad. Por comparación, los latinos representan una cuarta parte o menos de todos los grupos de católicos de edad más avanzada.

El padre Deck dijo que en algunas partes de los Estados Unidos, como Carolina Norte y Carolina Sur, el flujo de hispanos ha hecho que se doble o triplique el número de católicos de esos estados.

El padre comparó este momento de la iglesia con vehículos que transitan por un hongo o pista circular, diciendo: “Lo que caracteriza a estos viaductos es el número aturridor de decisiones que deben de tomarse y la rapidez con la que se deben hacer. A veces uno comete algún error y se encuentra literalmente dando vueltas y vueltas”.

La Iglesia católica de los Estados Unidos se acerca a tal pista circular con muchas decisiones que tomar, dijo, y esas decisiones “quizá no sean lo suficientemente claras u obvias como uno quisiera”.

Por ejemplo, a pesar de “una cifra de aumento persistente” de hispanos católicos, “estamos muy lejos de contar con el desarrollo apropiado de lo que yo llamaría una infraestructura de ministerio hispano”, dijo. “Las instituciones de hispanos, para hispanos y dirigidas por hispanos que se enfocan en la educación, formación, desarrollo de dirigencia en el ministerio, como también en visión para el futuro, han sido inadecuadas”.

Las instituciones como el *Mexican-American cultural center*, el *Southeast pastoral institute*, el *Northeast hispanic catholic pastoral center*, el *Midwest cultural institute*

for leadership, el *Tepeyac institute* y organizaciones de ministros hispanos “han soportado el calor del día en ... entrenamiento, planeación, programación y visión para el ministerio hispano”, dijo el padre Deck.

Pero todas esas instituciones han batallado con un apoyo económico y moral inadecuado, añadió.

“Mi punto es que precisamente en momentos en los que la presencia hispana está alcanzando aún mayores cifras masivas, las estructuras necesarias para sostener y desarrollar la respuesta de la iglesia ante estas demandas y oportunidades son relativamente débiles e incluso se debilitan más”, dijo el padre Deck.

El padre señaló específicamente que:

— Los hispanos constituyen ahora el 15 por ciento de todos los seminaristas; y el número de sacerdotes latinoamericanos que trabajan en los Estados Unidos continúa en aumento.

— En más de 4,000 templos de los Estados Unidos se ofrecen, de alguna manera, servicios en lengua española.

— La renovación carismática y otros movimientos laicos han tenido profunda influencia en la espiritualidad de los latinos de los Estados Unidos; “y sin embargo los dirigentes pastorales de la iglesia simplemente se rehúsan a aceptarlo. ... Es una realidad mayor que ignoramos a nuestro propio riesgo”.

“Parte del problema aquí es el choque del modelo latinoamericano de participación en la iglesia, que es casi voluntario por entero, con el modelo de la iglesia en Estados Unidos que se ha hecho más y más profesional y con remuneración”, dijo. “Parecería que se necesita una enorme cantidad de flexibilidad para poder moderar nuestra fascinación euroamericana por la uniformidad y las normas”.

## Arzobispo Gómez tiene esperanza de ver comenzar verdadero trabajo sobre inmigración después de elecciones

JEFFERSON, CITY, Missouri (CNS) — El arzobispo José H. Gómez, de San Antonio, dijo que él quisiera ver una moratoria en nuevas legislaciones de inmigración estatales y locales e hizo eco de un llamado previo hecho por el cuerpo de los obispos estadounidenses a terminar las redadas federales de aplicación de ley.

“Necesitamos encontrar una manera de detener los azotes contra el problema y comenzar a hacer políticas sensibles”, dijo el arzobispo a funcionarios católicos de política pública durante una concentración en el capitolio de Missouri en Jefferson City.

“Esto es una crisis nacional y requiere liderazgo nacional”, añadió el prelado, quien es el único arzobispo católico hispano activo en la nación y uno de 26 obispos hispanos activos en la iglesia estadounidense.

“Entiendo que los candidatos presidenciales no quieren tocar este asunto antes de las elecciones. Tampoco lo quiere el Congreso después del amargo fracaso del proyecto de ley de inmigración del 2007”, dijo.

“Pero este es el trabajo arduo de la democracia”, continuó. “Tan pronto como estas elecciones terminen y un nuevo gobierno sea juramentado necesitamos insistir que nuestros líderes se enrolen las mangas y comiencen a trabajar en la reforma abarcadora de inmigración”.

Según la *Conferencia nacional de legislaturas estatales*, 200 leyes relacionadas con los inmigrantes y la inmigración han sido aprobadas en 40 estados este año. En el 2007, 240 nuevas leyes fueron aprobadas en 46 estados.

En un discurso principal durante la asamblea anual de la *Conferencia católica de Missouri* el arzobispo Gómez cuestionó la eficacia y las intenciones detrás de muchas de las medidas.

“La ley no debe ser usada para asustar a la gente, para invadir sus hogares ni lugares de trabajo, para separar familias”, dijo. “Desde un punto de vista práctico no veo cómo estas medidas estén solucionando ningún problema. En vez, están creando nuevos”.

En un discurso de gran amplitud de 35 minutos sobre los principios y enseñanzas católicas sobre la inmigración, el arzobispo Gómez también hizo un llamado a detener las deportaciones de inmigrantes ilegales. Aquellos que sean encontrados estando en el país ilegalmente, en vez

“Lo que es más preocupante para mí como pastor es que estas deportaciones están separando familias”.

— el arzobispo José H. Gómez



El arzobispo José H. Gómez de San Antonio (CNS foto por TODAY'S CATHOLIC)

deben ser sentenciados a “servicio comunitario intensivo a largo plazo”.

“Lo que es más preocupante para mí como pastor es que estas deportaciones están separando familias”, dijo el arzobispo Gómez. “Dejando esposas sin esposos, hijos sin padres. ... Como todos sabemos, una política que separa familias puede llevar solamente a mayores sufrimientos y a problemas sociales”.

“Tenemos que insistir que aquellos que vengan a nuestro país respeten nuestras leyes”, añadió el arzobispo. “Si están aquí ilegalmente no pueden esperar escaparse del castigo”.

Pero sugirió que “el servicio comunitario intensivo a largo plazo sería una solución mucho más constructiva que la deportación”.

El arzobispo Gómez, quien es director del *Comité sobre diversidad cultural en la Iglesia*, de los obispos estadounidenses, y miembro de la *Pontificia comisión para América Latina*, llamó la inmigración “la mayor prueba de los derechos civiles de nuestra generación”.

### La Vida despues de esta vida

Un día de retiro, mixto, para adultos

En el Centro de cursillos, 2221 NW 26th St., Fort Worth  
domingo, nov. 16, 8:30 a.m. — 5 p.m.

Misa, confesión, reflexión, pláticas, diálogo y oración en silencio

Venga e invite a sus amistades a un día de crecimiento en la fe, basado en la enseñanza de la Biblia sobre el más allá: i.e. la vida después de la muerte, ahora que estamos en el mes de los difuntos.

Donación por persona es \$25. No hace falta matrícula previa. Inscripción el mismo día, de 7:30 - 8:30 a.m. Ayudaremos a los que no puedan dar toda la donación. Para más información, llame a Martha Galván (817) 922-9514, o al Centro de cursillos (817) 624-9411.

# Comentarios del capitolio: Una carta a los feligreses con respecto a la ciudadanía de los fieles

Por Andrew Rivas  
Director ejecutivo, Conferencia de Texas Catholic

## Queridas hermanas y hermanos en Cristo:

Al acercarse las elecciones de noviembre, los *Obispos católicos de Texas* animan a todos los católicos a ejercer el privilegio importante y la responsabilidad como ciudadanos de votar. La Iglesia católica no apoya a ningún candidato específico ni ningún partido político. Sin embargo, sí apoya principios importantes mencionados por la *Conferencia de obispos de EEUU* en el documento: *Ciudadanía fiel*. En este documento se incluyen los siguientes temas que se deben considerar:

### 1. PROTECCIÓN DE LA VIDA HUMANA.

Nuestra declaración de 1998: *Vivir el evangelio de la vida* declara: "El aborto y la eutanasia han llegado a ser una amenaza preeminente a la vida y dignidad humanas porque atacan directamente la vida misma, el bien más fundamental y la condición para todos los demás" (núm. 5). El aborto, el matar deliberadamente a un ser humano antes de nacer, nunca es moralmente aceptable y siempre se le debe oponer. El clonar y el destruir embriones humanos para la investigación o aún para posibles curaciones es siempre malo. El quitar a propósito la vida humana por medio de la cooperación voluntaria al suicidio y la eutanasia no es una obra de misericordia, sino un asalto injustificable a la vida humana. El genocidio, la tortura, y el atentar directa e indirectamente contra personas no combatientes en la Guerra ni en actos

terroristas son siempre malos.

### 2. PROMOCIÓN DE LA VIDA HUMANA.

La familia es la célula básica de la sociedad humana. La función, responsabilidades y necesidades de las familias deberían ser el centro de las prioridades nacionales. El matrimonio debe definirse, reconocerse, y protegerse como un compromiso de por vida entre un hombre y una mujer y como la fuente de la siguiente generación y el asilo protector de los niños. Las normas para los impuestos, el trabajo, el divorcio, la inmigración y el bienestar deberían ayudar a las familias a mantenerse unidas y recompensar la responsabilidad y el sacrificio por los hijos. Los salarios deberían permitirles a los trabajadores mantener a su familia y debería ofrecerse ayuda pública a familias pobres para que vivan con dignidad. Tal ayuda debe ofrecerse de tal manera que promueva eventualmente la autonomía financiera.

### 3. EL BUSCAR LA JUSTICIA SOCIAL.

Las decisiones e instituciones económicas deberían evaluarse según protegen o debilitan la dignidad humana de la persona. Las políticas sociales y económicas deberían promover para todos los que puedan trabajar, la creación de trabajos en condiciones decentes y con salarios justos. Las barreras que impiden la igualdad en el trabajo y en el salario, para las mujeres y para quienes enfrentan injustamente la discriminación, deben abolirse. La doctrina social católica apoya el derecho de los trabajadores para decidir si quieren organizarse, pertenecer a una unión y hacer tratos colectivos, y ejercer estos derechos sin represalias. También afirma

la libertad económica, la iniciativa y el derecho a la propiedad privada. Los trabajadores, propietarios, patrones y uniones deben trabajar unidos para crear trabajos decentes, construir una economía más justa y avanzar el bien común.

### 4. EL PRACTICAR LA SOLIDARIDAD GLOBAL.

Un mundo más justo será probablemente un mundo más pacífico, un mundo menos vulnerable al terrorismo y a otras violencias. Estados Unidos tiene la responsabilidad de tomar el liderazgo para enfrentar el escándalo de la pobreza y del subdesarrollo. Nuestra nación debería ayudar a humanizar la globalización respondiendo a sus consecuencias negativas y repartiendo sus beneficios, especialmente entre los pobres del mundo. Estados Unidos también tiene la oportunidad singular de usar su poder junto con otros países para construir un mundo más justo y más pacífico.

Les pedimos que usen los principios cristianos para evaluar a los diferentes candidatos y lo que cada uno aportará en servicio de nuestro gobierno. También les pedimos que consideren los siguientes derechos y deberes como parte de la formación para su buena conciencia.

### EL DERECHO Y EL DEBER DE VOTAR.

Los católicos tienen los mismos derechos y deberes que los demás ciudadanos, pero están llamados a cumplirlos a la luz de la verdad de la fe y de la razón como lo enseña la Iglesia católica. Por ejemplo, están llamados a respetar la autoridad humana y a obedecer a aquellos que gobiernan la so-

ciudad "por la causa del Señor" (1 Peter 2, 13-17).

### EL DEBER DE FORMAR Y SEGUIR LA PROPIA CONCIENCIA.

Nosotros, los obispos, no pensamos decirles a los católicos por quién o contra quién votar. Nuestro propósito es ayudar a los católicos a formar su conciencia según la verdad de Dios. Reconocemos que la responsabilidad de tomar decisiones en la vida política depende de cada persona a la luz de una conciencia bien formada, y que la participación va más allá de emitir un voto en una elección particular.

### EVITAR EL MAL.

Hay algunas cosas que nunca debemos hacer, como individuos o como sociedad, porque siempre son incompatibles con el amor de Dios y del prójimo. Tales acciones son tan profundamente erróneas que siempre se oponen al bien auténtico de las personas. Se les llama acciones "intrínsecamente malas". Siempre deben rechazarse y oponerse y nunca deben apoyarse ni condonarse. Un buen ejemplo es el quitar intencionalmente la vida humana inocente, como en el aborto y la eutanasia. En nuestra nación, "el aborto y la eutanasia han llegado a ser amenazas preeminentes a la dignidad humana porque atacan directamente la vida misma, el bien humano más fundamental y la condición para todos los demás" (*Vivir el evangelio de la vida*, núm. 5). Es un error con consecuencias morales graves el considerar la destrucción de la vida humana inocente simplemente como un asunto de decisión personal.

Un sistema jurídico que viola el derecho fundamental a la vida por razones de preferencia es fundamentalmente defectuoso.

### JUICIO PRUDENTE.

Las decisiones sobre la vida política son complejas y requieren el ejercicio de una conciencia bien formada ayudada por la prudencia. Este ejercicio de conciencia empieza con la oposición total a leyes y a otras normas que violen la vida humana o debiliten su protección. Aquellos que apoyen directamente, deliberadamente y de buena gana, las políticas públicas o legislaciones que socavan los principios morales básicos cooperan con el mal... Al tomar estas decisiones, es esencial para los católicos guiarse por una conciencia bien formada que reconoce que no todos los asuntos tienen el mismo peso moral y que la obligación moral de oponerse intrínsecamente a actos malos tiene una importancia especial para nuestra conciencia y acciones. Estas decisiones deberían tener en cuenta los compromisos de cada candidato/a, su carácter, integridad, y habilidad para influir en un punto dado. Al final, ésta es una decisión que cada católico/a debe tomar guiado por una conciencia formada por la doctrina moral católica.

Al prepararse usted para ejercer su libertad de votar, los obispos le animan a orar y reflexionar sobre estos temas y deberes presentados en *Ciudadanía fiel*. Para más información, visite la página web de la *Conferencia de obispos católicos de Estados Unidos* sobre *Ciudadanía fiel* en [www.FaithfulCitizenship.org](http://www.FaithfulCitizenship.org).

## Obispos establecen nuevo comité ad hoc para promover, proteger matrimonio

WASHINGTON (CNS) — Un nuevo comité ad hoc de la *Conferencia Estadounidense de obispos católicos* (USCCB) trabajará para aumentar conciencia de la "belleza única de la vocación del matrimonio" y de las muchas amenazas que éste enfrenta hoy día, según su director.

El arzobispo Joseph E. Kurtz, de Louisville, Kentucky, dijo que el cardenal Francis E. George, de Chicago, presidente de la USCCB, le pidió dirigir el comité, cuyo trabajo está siendo financiado por los Caballeros de Colón.

Además de su componente educativo, el trabajo del comité

implicará esfuerzos en defensa de políticas públicas en contra de movimientos para redefinir el matrimonio mediante las legislaturas o los tribunales.

En entrevista telefónica desde Chicago el 14 de octubre, el arzobispo Kurtz dijo que los detalles exactos sobre las estrategias del comité, si su cuerpo de miembros será ampliado y cuánto tiempo continuará su trabajo, han de ser determinados por sus miembros, quienes han realizado solamente una llamada de conferencia hasta el momento.

"El cardenal George consideró importante comenzar con

un grupo pequeño que pueda moverse rápidamente", dijo el arzobispo, quien también dirige el *Subcomité sobre matrimonio y vida familiar* de la USCCB.

Otros miembros del comité ad hoc son el obispo William E. Lori, de Bridgeport, Connecticut, director del *Comité sobre doctrina de los obispos*, y el obispo auxiliar Gabino Zavala, de Los Ángeles, director del grupo de trabajo de la USCCB sobre el fortalecimiento del matrimonio. Carl A. Anderson, caballero supremo de los Caballeros de Colón, servirá como consultor.

Los planes iniciales incluyen la redistribución de la declaración

del 2003 de la USCCB "Entre hombre y mujer: Preguntas y respuestas sobre el matrimonio y las uniones del mismo sexo" a las diócesis, a las parroquias y a las escuelas de todo el país, y el desarrollo de un vídeo breve sobre el matrimonio que estará disponible en la Internet y a través de sedes de redes sociales.

En una carta a sus compañeros obispos anunciando la iniciativa, el arzobispo Kurtz dijo que la conferencia quiere "dar a conocer la unicidad y belleza de la institución del matrimonio", mientras a la misma vez trata "lo inadecuado en el debate público que

está en curso sobre la naturaleza del matrimonio mediante la educación y la defensa pública".

Se esperaba que dentro del primer mes del establecimiento del comité ad hoc, Connecticut comenzara a emitir licencias de matrimonio a parejas de personas del mismo sexo para cumplir con una decisión del 10 de octubre del Tribunal Supremo del estado. Además, los votantes de California, Arizona y Florida han de votar el 4 de noviembre sobre enmiendas constitucionales propuestas que definirían el matrimonio como la unión entre un hombre y una mujer.

## El Cardenal diNardo describe franja bíblica como 'marco mental'

CIUDAD DEL VATICANO (CNS) — La franja bíblica se refiere geográficamente a partes de los Estados Unidos sureños, pero es también "un marco mental" en el cual pasajes e imágenes bíblicos están vivos y son relevantes en la vida, dijo el cardenal Daniel N. DiNardo, de Galveston-Houston.

El cardenal se dirigió al *Sínodo mundial de obispos sobre la Biblia* el 11 de octubre, compartiendo historias de fe de su región y sugiriendo que la Iglesia católica redacte un "compendio para compartir la lectura de las Sagradas Escrituras".

El cardenal DiNardo dijo que el documento debe estar dirigido a los fieles, no a los expertos, y debe "destacar los métodos ricos y útiles y los enfoques de la Iglesia, pasado y presente, para leer, interpretar, orar y vivir la palabra de Dios".

El compendio proveerá dirección a los católicos que leen la Biblia solos o en grupos y les daría una comprensión del enfoque de la Iglesia sobre las Escrituras, lo cual es importante especialmente para los católicos que "tratan regularmente con grupos de



El Cardinal Daniel N. DiNardo de Galveston-Houston saluda a los feligreses después de celebrar la primera misa después del huracán Ike en la Iglesia de St. Patrick en la isla de Galveston, Texas, el 28 de septiembre. (CNS Photo/Erik Noriega, Texas Catholic Herald)

estudio bíblico e individuos no católicos", dijo.

El cardenal DiNardo dijo al sínodo que hablaba "a nombre de los católicos que viven en la famosa franja bíblica de los Estados Unidos sureños. Pero, aunque es una localidad, la franja bíblica también es un marco mental".

"Hay seguramente asuntos y problemas con este estado mental", dijo, "pero éste ha mantenido vivo una imaginación y un vocabulario bíblicos".

## Cardenal hondureño dice que la educación cristiana debe conducir al conocimiento de Cristo

CIUDAD DEL VATICANO (CNS) — Una verdadera educación cristiana debe conducir a las personas a una relación con Cristo, a una conversión, al servicio y a la misión, dijo el cardenal hondureño Óscar Rodríguez Maradiaga de Tegucigalpa.

"Para una sólida formación cristiana, hay la necesidad de un encuentro de diálogo con el Dios del verbo, que puede cambiar, modificar conductas y hacerlo cristiano", dijo el cardenal ante el sínodo mundial de obispos, que tiene como tema central la Biblia.

El cardenal Rodríguez dirigió la palabra ante el sínodo, el 6 de octubre, y presentó una vista general del conocimiento y uso de la Biblia de los católicos latinoamericanos. Su texto se dio a conocer el 9 de octubre.

El cardenal dijo que a pesar de que la globalización y el Internet le dan a las personas más acceso que nunca a la información, incluyendo información sobre la Biblia, el Internet también informa del comportamiento escandaloso de algunos políticos y otras figuras públicas.

"Lamentamos el hecho de que muchos de los actores de esta



El cardenal hondureño Oscar Rodríguez Maradiaga de Tegucigalpa se dirige al público durante una sesión para hispanos el 9 de junio durante el duodécimo congreso eucarístico anual, llevado a cabo en el centro de convenciones internacionales de Georgia, en Atlanta, el 8 y 9 de junio. (CNS Photo/Michael Alexander, Georgia Bulletin)

escena social y política pasen a través de nuestros centros de formación" en programas de catequesis, escuelas, grupos juveniles y colegios, dijo.

Aunque se han hecho muchos adelantos en la distribución de la Biblia y en el establecimiento de comunidades cristianas dedicadas a la lectura y aplicación de la Biblia a la vida diaria, especialmente en Latinoamérica, se debe

hacer todavía mucho más, dijo.

"Necesitamos reconsiderar la manera en la que enseñamos la fe bíblica para la vida de los cristianos", dijo.

Una verdadera inspiración bíblica se debe ver en todos los aspectos de una vida cristiana, que abarque "la totalidad de las acciones de uno y no solamente la vida de uno dentro de los templos", dijo el cardenal.

## Oración, homilías, entendimiento emergen como primeros temas en sínodo bíblico

Por Cindy Wooden  
Catholic News Service

CIUDAD DEL VATICANO — Aprender a orar con las Escrituras, mejorar las homilías y asegurar una interpretación precisa de los pasajes de la Biblia fueron los temas principales de presentaciones formales, de discusiones abiertas y del trabajo en pequeños grupos los días 7 y 8 de octubre en el *Sínodo mundial de obispos sobre la Biblia*.

El padre basilio canadiense Thomas Rosica, funcionario de informes en inglés del sínodo, dijo que las tres preocupaciones surgieron repetidamente durante la discusión de micrófono abierto del 7 de octubre en el salón del sínodo y en los grupos pequeños el 8 de octubre.

El Papa Benedicto XVI no estuvo presente en la sesión nocturna del 7 de octubre y él no participa en las discusiones de grupos pequeños.

Padre Rosica dijo que muchos participantes en el sínodo pidieron no sólo una explicación de "lectio divina" (lectura divina



— una forma de meditación en oración sobre las Escrituras), sino que también pidieron que alguien dirigiera el sínodo en el ejercicio para que los miembros pudieran experimentarlo por sí mismos.

"Una de las cosas que está emergiendo por todas partes es no sólo la necesidad de 'lectio divina', sino que muchos de

los obispos dicen: 'No sabemos qué es: ¿podría usted modelar esto?' Hubo dos peticiones muy fuertes" para ofrecer la experiencia a los miembros del sínodo, dijo padre Rosica.

El sínodo tiene tres grupos trabajando en cada uno de los idiomas francés, inglés y español, dos grupos trabajando en italiano

y uno en alemán.

Otro tema mencionado repetidamente por los participantes del sínodo, dijo, es la necesidad de mejorar las homilías.

Varias personas mencionaron que "la homilética tiene una prioridad muy baja en los seminarios" y un participante dijo a los miembros del sínodo: "Tomé un

Obispos escuchan al Papa Benedicto XVI durante la inauguración del Sínodo mundial de obispos sobre la Biblia, en el Vaticano el 6 de octubre. (CNS Photo/Alessia Giuliani, Catholic Press Photo)

curso de homilética durante un semestre, una hora a la semana, y eso fue todo lo que recibí".

El obispo Desiderius Rwoma, de Singida, Tanzania, habló de la importancia de las homilías durante una presentación de cinco minutos ante la asamblea antes que comenzara la discusión libre de una hora el 7 de octubre. Diez otros miembros del sínodo también ofrecieron tales presentaciones.

"Si hablamos de personas que son tibias en cuanto a los asuntos de nuestra fe y del fenómeno de las sectas religiosas, las cuales se están diseminando a una velocidad alarmante en muchas partes del mundo, las causas de esto pueden ser trazadas en retroceso hasta la carencia de predicación buena y apropiada", dijo.

El arzobispo Laurent Monsengwo Pasinya, de Kinshasa, Congo, secretario especial del sínodo, también habló sobre la extensión de las sectas y cómo éstas desafían a la iglesia a explicar que una lectura fundamentalista de la Biblia viola lo que la propia Biblia dice sobre la interpretación.

## Diocesan / National / International

# Something's brewing in Wyoming: Coffee made by Carmelite monks

WASHINGTON (CNS) — Something's brewing in the Wyoming hamlet of Clark.

There, a small but growing community of cloistered Carmelite monks has launched a coffee business. Some monks make fruit-cake; these monks make coffee.

Wyoming's climate isn't made for growing coffee, but the monks import coffee beans from many of the world's coffee-growing regions. Mystic Monk Coffee now comes in 20 varieties. Not bad for a four-year-old monastery, and a one-year-old business.

"We monks like good coffee," said Brother Elias, who at 29 years and having been with the monastery for three years, is one of its longer-tenured members.

In an Oct. 10 phone interview with CNS from Clark, where coffee-roasting machines whirred

away behind him, Br. Elias explained the monks' activities: "We needed an industry that would not only be good work but would support us and pay the bills.

Br. Elias said, "I did not drink coffee" before joining the monastery. "I am now a daily drinker. I've had some lessons from a brother on how to enjoy the finer coffees." Br. Elias is also the operation's floor manager.

The monastery's 13 monks fill about 1,000 orders a month, and, like the monastery's population, sales are growing. "We also wholesale for stores and for churches for fundraising," Br. Elias said. "Some of them get 400-500 bags a shot." One group, he added, buys 1,000 pounds of coffee at a time at a discounted price to ship to U.S. troops overseas.

Br. Elias has his own favorite coffee: Hermit's Bold Blend. "It's one of our newest. It's medium-dark roast and the two top beans are Sumatran—just a really good coffee at that temperature—and we've added Guatemalan. Guatemalan adds a certain spiciness. Bring the two together and you get a smooth, dark, full-bodied coffee and you get some spicy notes."

Coffee beans take a circuitous path to get to the Wyoming monastery. So too did Br. Elias.

Born in Israel as Ishai Bar-Shimon to an American mother and Israeli father, he said, "I grew up in a kibbutz," a collective farm. "When I was 11, my family decided to move to the United States. For the most part I lived in Florida. ... I went to college in Daytona Beach. That's when my

conversion started.

"When I was backpacking in Europe, that's when I started to believe in God. I joined the Air Force, and that's when I joined the church," he added.

Upon leaving the Air Force, Br. Elias said, "I wanted to explore the religious life and visited sev-

eral communities. When I came here I knew this was where I wanted to stay." He also hopes to begin priesthood studies soon. The coffee is available on the community's Web site, [www.mysticmonkcoffee.com](http://www.mysticmonkcoffee.com), or by calling the toll-free number (877) 751-6377.

## Vatican bank official says assets not threatened by global crisis

VATICAN CITY (CNS) — The Vatican bank's assets have not been threatened by the global financial crisis, largely because it has avoided speculative investments, said a top official of the bank.

"Our goal of not allowing a loss of capital to the religious institutions that entrust us with their resources remains fully achieved today," said Angelo Caloia.

Caloia is president of a supervisory council of the Vatican bank, known officially as the Institute for the Works of Religion. He spoke in an interview published Oct. 13 by the Italian magazine *Famiglia Cristiana*.

He pointed out that the bank's exposure is limited because it does not operate as a lending institution, and its investments have always been conservative.

In particular, he said, the bank has avoided investing in "derivatives," a type of higher-risk investment that is blamed for causing much of the current crisis.

Instead, Caloia said, the Vatican bank has made "clear, simple and ethically based" investments, avoiding speculation and staying away from companies tied to things like exploitation of children or the arms trade.

"Our patrimony is solid and we don't have a shortage of liquidity. We've always been very prudent, I would dare to say conservative, in managing our resources. We've always invested defensively," he said.

Caloia said the current financial crisis, which has hit major banks especially hard, has been caused primarily by "behavior that has been improper to the point of fraudulency." The solution, he said, will require more controlled regulation of the financial industry.

Unfortunately, he said, the savings of ordinary people have been endangered by excessive risk-taking by major institutions and an excessive desire for profit.

The financial collapse has generated widespread insecurity inside and outside the banking industry, he said.

"Today, in world finance, no one trusts anyone else," he said.

The Vatican bank was established in 1942 and is used by Vatican agencies, church organizations, bishops and religious orders around the world. It offers currency exchange services and interest-bearing accounts. Like all banks, it has an investment portfolio, which is not public.

## Hamer...

FROM PAGE 13

"What is the name of a polygon with eight sides and eight angles?" Sister Mary Declan would ask, in Room 211 of Pueblo Catholic High School. The answer was "octagon." She also would ask, "Can you divide by zero?" And a class full of memorization geniuses would reply, "You may never, ever, ever, ever divide by zero."

Clearly, Sr. Mary Declan knew how to fill young minds. That was about 75 years ago.

In Hulen Mall, many of the signs are printed "stop" but they are not octagonal, so if you are at an intersection, the shape will not tell you who has to stop and who doesn't. Every traffic sign in the mall is rectangular, which means, in sign-speak, that it is regulatory in nature, provides a guide or a warning. "Oh-oh, this corner has four-way regulatory guide signs. Whose turn is it to heed their warnings?"

When everyone neglects to heed the warnings at the same time, I reckon the cars collide.

Our lives are like that too, and at those times I am grateful for the people like Sr. Mary Declan who warned us never to

divide by zero. I am convinced her students have repeatedly saved the world from black-hole-spontaneous-combustion or financial-disaster incidents not seen since the Great Depression, because everyone knows the life rule of not dividing by zero.

The great thing about the Catholic Church is that, if you believe in it, like we learned to believe the *Baltimore Catechism*, you know where you stand. That faith along with knowledge of right and wrong, good and evil, are the reasons, for some of us, that our lives can rise above the agony everyone's life contains, because we can focus on Jesus Christ, who taught us, actually and figuratively, how to live.

During presidential elections, people spend more time studying the polls and predicting the outcome than Big Kate spent earning every one of her real estate titles, from agent to broker. But I think she understood the nuances of her profession better than we see the hidden meanings in our multiple choices.

The process gets ugly, and that makes choices about as clear as traffic signs in the mall. Fortunately, the Catholic Church gives us signs that are

printed more clearly, and if your eyes are open, those are easy to see, acknowledge, and follow.

In the Catholic Bishops of the United States' document *Forming Consciences for Faithful Citizenship*, they gave clear direction for the confusion of times like these. Our Bishop Kevin Vann has also emphasized it: "The direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong and is not just one issue among many. It must always be opposed."

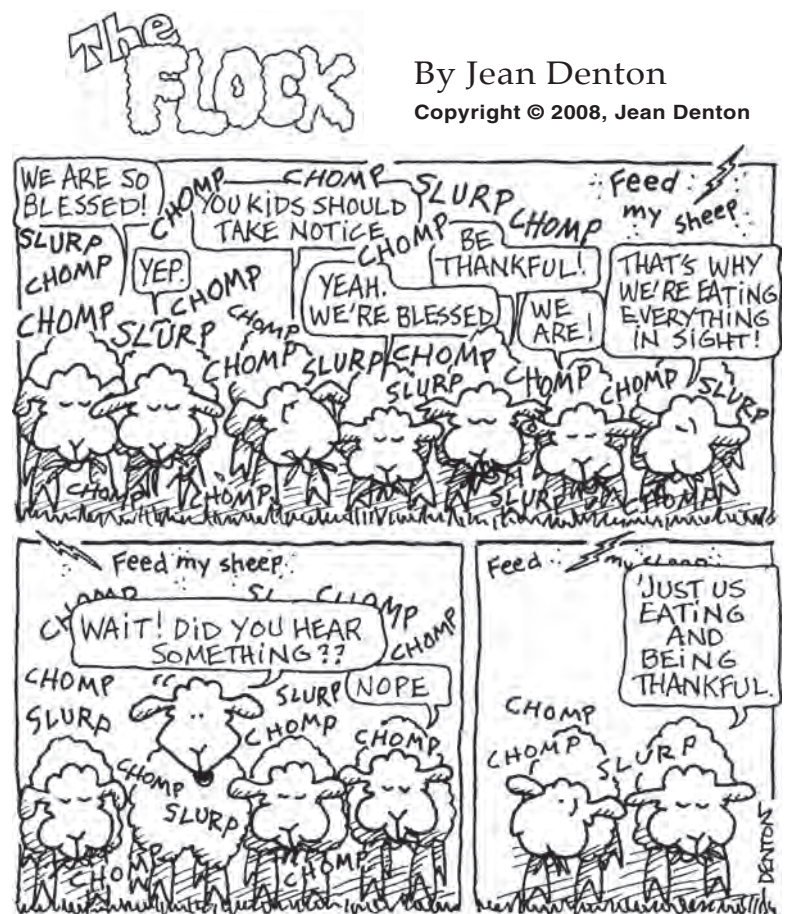
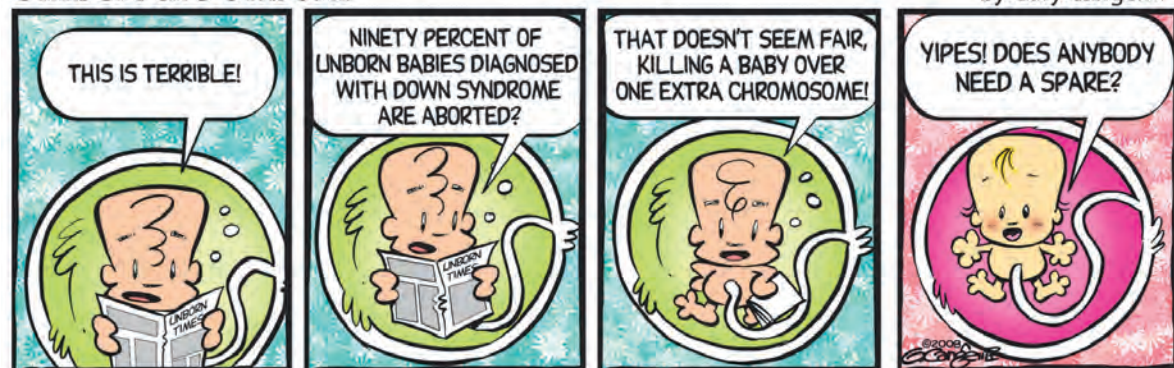
I was paying attention when I learned the rules of the road, Catholic style. I know the greatest common denominator of our Catholic faith came from a rule in the little book I memorized 150 years ago, in second grade: "God Made Us."



Kathy Cribari Hamer, a member of St. Andrew Parish, has five children, Meredith, John, Julie, Andrew, and Abby. In May, her column received the second place award for best family life column by the Catholic Press Association of the U.S. and Canada at the Catholic Media Convention in Toronto. In 2005, Kathy's column was recognized with the first place award in the same category.

## Umbert the Unborn

by Gary Cangemi



# Calendar

## SIDEWALK COUNSELING

Catholics United for Life of North Texas will offer an information seminar on abortion and a sidewalk counseling training session Nov. 8. The seminar, presented by Chuck Pelletier, founder and co-director of Catholics United for Life of North Texas, will be held at St. Peter the Apostle Church in White Settlement Nov. 8 from 9 a.m. to noon. The morning event will begin with a special Mass celebrated at 8 a.m. in the church, followed by the seminar and training in the parish hall. Coffee and donuts will be available. For more information, contact Chuck or Pat Pelletier at (817) 738-1086 or John Bezner at (940) 634-1434.

## RACHEL MINISTRIES

Rachel Ministries, a program that offers a safe, non-judgmental, and supportive environment to those struggling with abortion's aftermath, is expanding its outreach to include programs and services in Spanish. The expanded outreach program is currently seeking volunteers who can read and speak Spanish to help build the Spanish program. The ministry is also seeking Spanish-speaking licensed counselors to volunteer during the Rachel's Vineyard weekend retreats. There are also opportunities for volunteers to be included on the referral list. Training will be provided to all volunteers. Anyone who is bilingual and is interested in this ministry is asked to contact Betsy Kopor at (817) 923-4757 or by e-mail to [forgiven@racheltx.org](mailto:forgiven@racheltx.org).

## NATURAL FAMILY PLANNING

The Couple to Couple League, which offers classes in the sympto-thermal method of Natural Family Planning, finds NFP to be "safe, healthy, and effective." The Couple to Couple League is introducing an updated course in the sympto-thermal method with completely revised materials and classes. The course consists of three classes spaced at monthly intervals, with individual follow-up as needed. Engaged couples are encouraged to attend a course that begins at least four months before their wedding. To register for a class starting Nov. 9 at 2 p.m. at Sacred Heart Church, 714 N. Main St., Muenster, contact Scott and Vickie Green at (940) 759-4475.

## RACHEL'S VINEYARD RETREAT

Rachel Ministries will host a weekend retreat for healing following an abortion Nov. 21-23. This program helps those who struggle with grief, guilt, and pain after abortion to find hope and healing. The retreats are open to all who feel the pain of post-abortion trauma. Come and experience the mercy, forgiveness and healing love of God on a Rachel's Vineyard weekend retreat. For more information or registration call the confidential help line at (817) 923-4757, or e-mail to [forgiven@racheltx.org](mailto:forgiven@racheltx.org).

## DEAF MINISTRY

The Deaf Ministry Program is in need of a court reporter to help with CART (Computer Assisted Real-Time Translation) services. The Deaf Community celebrates a special Deaf Community Mass on the first Sunday of each month at 1:45 p.m. at San Mateo Church near downtown Fort Worth. The ministry would like to provide CART services for deaf persons who do not sign so they can read the simultaneous transcriptions and be a part of the special liturgy. To help with this service, contact Mary Cinatl, director of the Deaf Ministry Program, at (817) 284-3019 (Voice and TDD) or [mcinatl@fwdioc.org](mailto:mcinatl@fwdioc.org).

## ST. AUGUSTINE GROUP

The St. Augustine Men's Purity Group, a support group for men who struggle with sources of sexual impurity such as those found on the Internet, meets regularly in Room 213 at St. Elizabeth Ann Seton School, located at 2016 Willis Lane, Keller; at 1301 Paxton Ave. (Padre Pio House) in Arlington; and at Immaculate Conception Parish in Denton at 2255 Bonnie Brae St. For additional information, visit the Web site at [www.sampg.com](http://www.sampg.com), or e-mail to [Mark at seasmenspurity@yahoo.com](mailto:Mark at seasmenspurity@yahoo.com).

## To Report Misconduct

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

- **Call Judy Locke, victim assistance coordinator,** (817) 560-2452 ext. 101 or e-mail her at [jlocke@fwdioc.org](mailto:jlocke@fwdioc.org)
- **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 chancellor/moderator of the curia, Father James Hart

## To Report Abuse

Call the Texas Department of Family Protective Services (Child Protective Services) at (800) 252-5400

## CATECHESIS WORKSHOP

The diocesan office of Adult Catechesis and RCIA will present a workshop for RCIA directors, teams, and catechists entitled "I Came That They Might Have Life" Nov. 9, from 9 a.m. to 3 p.m. at St. John the Apostle Church, 7341 Glenview Dr. in North Richland Hills. The day will include a keynote presentation entitled "This is the Faith of the Church: Dynamic and Essential Catechesis in the Catechumenate" by Lucas Pollice, director of Catechesis for the Diocese of Fort Worth. There will also be three rounds of breakout sessions offering catechist and team formation topics. There is no cost for the workshop, but lunch will be provided for \$5 per person, payable at the workshop. To RSVP, contact Josie Castillo at (817) 560-3300, ext. 255 or at [jcastillo@fwdioc.org](mailto:jcastillo@fwdioc.org). For more information and a schedule for the day, visit the diocesan Web site at [www.fwdioc.org](http://www.fwdioc.org) and click on Faith Formation and Adult Catechesis/RCIA.

## CARMELITE AUXILIARY MASS

The Auxiliary to the Discalced Carmelite Nuns invites all to join them in commemorating their 25th anniversary Oct. 29. Mass will be celebrated by Bishop Kevin Vann, followed by a membership meeting and box lunch. The celebration will be held at noon at the Catholic Center, 800 West Loop 820 South in Fort Worth. Reservations are \$10 per person. Checks may be mailed to Nancy Dalton, 3613 Lands End, Fort Worth 76109. For more information, call Cathy Lancaster at (817) 714-8231.

## THOMAS MORE CONFERENCE

The Center for Thomas More Studies at the University of Dallas will host an international conference titled "Thomas More on Trial: Law and Conscience in More's Last Letters and Trial Accounts" Nov. 7-8 at 1845 E. Northgate Dr. in Irving. The conference will provide participants an opportunity to study and discuss the last works and trial of St. Thomas More, especially as they relate to the many issues of literature, history, philosophy, law, and statesmanship. The conference will conclude with a retrial and assessment of More's trial from 1535. A complete schedule of lectures and presenters for this annual conference can be found at [www.thomasmorestudies.org](http://www.thomasmorestudies.org). Attorneys participating in the conference may earn up to 10.5 continuing legal education credits. For more information or to register, go to [www.thomasmorestudies.org/conference.html](http://www.thomasmorestudies.org/conference.html) or call (972) 265-5741.

## 'A NIGHT WITH THE BISHOP'

The Knights of Columbus Bishop Dunne Council #2813 will host "A Night of Listening with Bishop Vann" Nov. 22 from 6:30 p.m. to 8:30 p.m. at the Knights of Columbus Hall, 4500 Columbus Trail, Fort Worth. The evening will offer participants the opportunity to "grow, embrace, and love the Catholic faith," according to promotional material. A free-will offering will be accepted which will be given to Bishop Vann for the needs of the diocese. Refreshments will be provided. For more information and to make reservations, contact Charlie Valdez at (817) 921-2576, (817) 247-1809 (cell) or Drew Armentrout at (817) 244-9595.

## MINISTRY WITH FAMILIES

Ministry With Families, a two-day leadership formation training program, will be held Nov. 14 and 15 at Holy Family Church, 2330 Cheyenne St., Irving. The program, co-hosted by parishes in the Dioceses of Dallas and Fort Worth and presented by the National Association of Catholic Family Life Ministers, is designed for clergy, religious, parish staff, lay leaders, teachers, and volunteers. The sessions will begin with a continental breakfast from 8:30 a.m. to 9 a.m. with training being held from 9 a.m. to 4:30 p.m. both days. The registration fee is \$70 per person or \$100 per couple and includes training manual and lunch. For more information, call Linda Moses at (972) 252-5521 or e-mail to [Imoses@holyfamilychurch.net](mailto:Imoses@holyfamilychurch.net).

## 'CATHOLIC BOOT CAMP'

The Young Adult Ministry of St. Mark Church, 2800 Pennsylvania Dr., Denton, will sponsor "Catholic Boot Camp" Nov. 3 from 7 p.m. to 8:30 p.m. The speaker series will explore how to live out Catholic beliefs every day. This will be the series' second "tour," known as "Called to Life." Steve Kellmeyer, a nationally known author and lecturer, will lead the tour. The topic of pro-life issues will invite discussion of Bishops Kevin Vann's and Kevin Farrell's letter as well as "On the Separation of Sense and State" from the Archdiocese of Denver. For more information, contact Michele Gilmore at (940) 387-6223 ext. 35.

## NTC deadlines for submission

The *North Texas Catholic* is published twice monthly, except during the months of June, July, and August when it is published monthly. The deadline to submit information is noon on the Wednesday of the week before the paper is published. Items for the Nov. 7 issue must be received by noon on Wednesday, Oct. 29. Items for the Nov. 21 issue must be received by noon on Wednesday, Nov. 12.

## 'COME AND SEE' RETREAT

Women interested in knowing about religious life are invited to attend a "come and see" retreat Nov. 22 from 8 a.m. to 6 p.m. The retreat will be held at Jesus the Good Shepherd Nazareth of the Sisters of the Holy Family of Nazareth at 1814 Egyptian Way in Grand Prairie. For more information or to register, call Sister Mary Paul, CSFN, by Nov. 19 at (972) 642-5191 or (972) 262-5137 ext. 24.

## POLKA MASS AND DINNER

The Catholic Community of Seymour will celebrate with neighbors Nov. 9 beginning with a special 10 a.m. Polka Mass at Sacred Heart Church on North Cedar Street in Seymour. Following the Mass, a Czech Olde World dinner with Bohemian sausage, turkey and dressing with all the trimmings, and kolaches, will be served at Sacred Heart Mosler Hall until 1:30 p.m. A silent auction will be held during the meal. A country store of baked goods, kolaches, and Bohemian sausage will also be a highlight of the event. Sacred Heart Church is located two-and-one-half hours from the Fort Worth area into the country going 199 West to Jacksboro and then 114 West to Seymour.

## HOLY LAND PILGRIMAGE

Father Raphael Eagle, TOR, chaplain of Cook Children's Hospital and priest in residence at St. Bartholomew Church, will lead a Holy Land 10-day pilgrimage beginning June 9, 2009. Call Charles Gappa at (817) 294-1013 or (682) 552-1875 for a free brochure and early discounts.

## NOLAN HOMECOMING

Happy Hallowed Homecoming will happen at Nolan Catholic High School Oct. 31. All alumni and their families are invited to a free barbecue dinner from 5:30 p.m. to 7:30 p.m. in Hartnett Arena, 4501 Bridge St., Fort Worth. The kids will be treated to Viking tattoos and special Halloween activities. There will be campus tours with student ambassadors as guides from 6 p.m. to 7:30 p.m. Then, the Vikings will play John Paul II at Duskocil Stadium at 7:30 p.m. RSVP to the alumni office at (817) 457-2920 ext. 1670 or via e-mail to [alumni@nolancatholic.org](mailto:alumni@nolancatholic.org).

## 'TASTE AND SEE'

Good Shepherd Parish, 1000 Tinker Rd., Colleyville, will host its second annual "Taste and See Artistic Creations Weekend" Nov. 15 from 4 p.m. to 9 p.m. and Nov. 16 from 10 a.m. to 2 p.m. The weekend event will host over 40 exhibitors, including a sculptor from Nepal, a Peruvian jeweler, a fine arts photographer and a local beekeeper, as well as craftspeople, chefs, and musicians from the local Fort Worth area. The event is free and open to the public. For more information, visit the Good Shepherd Web site at [www.gsc.net](http://www.gsc.net) or call the parish office at (817) 421-1387.

## LAY CARMELITES

The Lay Carmelites invite those in search of this deeper relationship to join them on the second and fourth Sundays of the month for a time of prayer and fellowship. Those interested in participating are asked to gather at 2 p.m. in the chapel of The College of St. Thomas More, 3017 Lubbock in Fort Worth. Formation will take place in the college library from 2:30 p.m. to 4:30 p.m. For more information, call Phyllis Poth at (817) 457-1746.

## COURAGE GROUP

Courage D/FW, a spiritual support group for those striving to live chaste lives according to the Catholic Church's teachings on homosexuality, meets every second and fourth Friday evening. For information, e-mail to [CourageDFW@Catholic.org](mailto:CourageDFW@Catholic.org) or call (972) 938-5433.

## BENEFIT DANCE

HALOS (Hispanic Association Lending Others Support) Fort Worth will host its fifth annual dance Nov. 29 from 7 p.m. to 12:30 a.m. at Our Lady of Guadalupe Hall at 4100 Blue Mound Rd., Fort Worth. Tickets are available for \$30 per person. Tables may be reserved with the purchase of eight tickets. Tickets will also be available at the door for \$35 per person. The dance will feature Little Joe and his band La Familia. The auction of a bicycle will also be held during the dance. Ice, sodas, and food will be available for purchase during the function. The proceeds from the dance will benefit Catholic Charities' children emergency shelter. All donations are tax deductible. To purchase tickets, call Mary Hernandez at (817) 923-5261, Flores Insurance at (817) 724-7673, or Lopez Plumbing (817) 923-9869.

## ST. GEORGE HARVEST DANCE

The St. George Altar Society will host its annual Harvest Dance Nov. 1 from 8 p.m. to midnight at National Hall located at 3316 Roberts Cut-off Rd., Fort Worth. Czech and Then Some Band will provide music for the dance. The evening will also feature the harvest fruit pull and a cakewalk. Klobase sandwiches, kolache pastries, and nachos will be sold as well. For more information, call the parish office at (817) 831-4404.

## FR. KOCH FUNDRAISER

The Fourth Degree Knights of Columbus will host the 12th annual Father Ivor Koch Charity Fundraiser Nov. 1 at Sacred Heart Parish, 1504 10th St., Wichita Falls. A free spaghetti dinner will be served beginning at 6 p.m. Activities will include a live auction. Proceeds from this event support the Knights of Columbus charitable activities. For more information, contact the parish office at (940) 723-5288.

## ST. FRANCIS VILLAGE FESTIVAL

St. Francis Village in Crowley will hold its Fall Festival Saturday, Nov. 1 from 8 a.m. to 2 p.m. at 4070 St. Francis Village Rd. The festival will include a large garage sale, resale shop bargains, art show, crafts and ceramics. The Village quilting league will sell homemade quilts. The Secular Franciscan Order will sponsor a bake sale. For more information, contact Deana Harris at (817) 292-5786.

## FAMILY STYLE LUNCH

Holy Family of Nazareth Parish in Vernon will host a Family Style Lunch Nov. 2 from 11 a.m. to 2 p.m. at the parish hall located at 2200 Roberts St. in Vernon. The all-you-can-eat lunch will include sausage, sauerkraut, German potato salad, green beans, chicken noodle soup, bread, and dessert. Tickets for the lunch are \$10 for adults and \$5 for children 10 and under. For more information, contact the parish office at (940) 552-5895.

## ICON PAINTING WORKSHOP

An ecumenical Icon-Painting Workshop will be held Nov. 8-9, at St. Basil the Great Byzantine Catholic Church, 1118 East Union Bower Rd. in Irving. Byzantine Father Elias Rafaj, pastor of St. John Chrysostom Church in Houston and noted iconographer, will present the workshop. Fr. Elias has painted icons for more than 20 years and teaches the theology and painting of icons all over North America. Those participating in the workshop will paint an icon of Christ the Emmanuel (the child Jesus) or of St. Nicholas of Myra, both appropriate subjects for the approaching Advent-Christmas season, on an 8 inch by 10 inch gessoed board. Using a prepared prototype, participants will learn techniques for faces, garments, gilding, and background. The theology of both icons will be explained during the class time. The workshop will meet Saturday from 9:30 a.m. to 6:30 p.m. and Sunday from 12:30 p.m. to 6:30 p.m. The workshop is for adults and accompanied children over 10. For more information, e-mail [dallasbenedictine@yahoo.com](mailto:dallasbenedictine@yahoo.com) or call (214) 339-8483.

# Classified Section

## ACCOMPANIST

Accompanist with experience at three-manual pipe organ needed for three weekend Masses at Holy Family Church in Fort Worth. Responsibilities include rehearsals with up to two choirs weekly, holy day Masses; availability for parish funerals, weddings, and major parish celebrations throughout the year is preferred. Applicant must be familiar with post-Vatican II Catholic liturgy. Send a resumé to Holy Family Church; Attn: Diane Kain, 6150 Pershing Ave., Fort Worth 76107 or e-mail to [dkain@holyfamilyfw.org](mailto:dkain@holyfamilyfw.org). For more information, call (817) 737-6768 ext. 104

## MAINTENANCE WORKER

Local Catholic retirement facility is seeking a maintenance worker. Applicant must have a/c and electrical experience. Send resumé to [deanah@saintfrancisvillage.com](mailto:deanah@saintfrancisvillage.com)

## SERVICES AVAILABLE

Topsoil, sand, gravel, washed materials, driveways, concrete, backhoe, and tractor services. Custom mowing lots and acres. Call (817) 732-4083.

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# 'TENTS OF HOPE'

*promotes awareness, action to end genocide in Darfur*

By Cori Fugere Urban  
Catholic News Service

The artwork of students from St. Mary's School in Middlebury, Vermont will join a display of about 400 decorated tents assembled on the National Mall Nov. 7-9 to draw attention to the crisis in the Darfur region of Sudan.

The weekend event, "Tents of Hope," is a national community-based project involving groups that have purchased and decorated canvas tents that will be put on display in Washington and then sent to a refugee camp in Chad to be used as classrooms.

Eileen Gombosi, St. Mary's art teacher, said the project went along with the school's tradition of integrity for life.

"That means reaching out to others in our world when they need help. Because our planet is so small, when fellow souls need help, we reach out," she told the *Vermont Catholic Tribune*, newspaper of the Burlington Diocese.

The St. Mary's students painted one wall of a canvas tent Sept. 13 during a weekend when the Middlebury College Chaplain's Office and the Middlebury Area Clergy Association sponsored the event at a local farmers' market.

One of the organizers, the Rev. Tim Franklin, pastor of Bridport Congregational Church in Middlebury, said the groups chose to take part in the



Students in Middlebury, Vermont, decorate a tent that may make its way to Sudanese refugees in Chad. Middlebury was among the communities participating in the nationwide "Tent of Hope" project, which will culminate with an interfaith prayer and rally in Washington Nov. 7-9. The project aims to draw attention to the more than 2 million people displaced by the violent conflict in the Darfur region of Sudan. (CNS photo/Cori Fugere Urban, VERMONT CATHOLIC TRIBUNE)

project because of their belief that "it is important for all people, and especially people of faith, to speak and act for justice in behalf of the powerless and oppressed."

"The situation in Darfur is immoral and horrific. We wanted to do what we can to bring this crisis before our government and insist that they act by supporting the U.N. mission, getting peacekeepers and much-needed supplies on the ground in Darfur," he said.

Kathy Boe attended the event with her family, including daughters Sara, a St. Mary's graduate, and Andrea, a third-grader there. "We came to sup-

port St. Mary's (effort) and as a way to plant a seed of political awareness and awareness of the plight of people in other countries," she said.

Rev. Franklin said that although the local community has great faith diversity and political diversity there are some things on which all can agree.

"We can agree that genocide is evil. We can agree that the powerless must be protected. We can agree that the hungry must be fed and the homeless sheltered," he said. "When we as people of faith come together to work for peace and justice, we show that we take our faith

seriously and that we truly love our neighbors as ourselves."

"The refugee tent is a symbol of loss (reminding refugees) of what they used to have, what was taken from them, and their longing to return home. Yet, even though the tent represents loss, they immediately humanize their situation by creating a new life," said Jerry Fowler, director of the Committee on Conscience at the United States Holocaust Memorial Museum.

"In the (refugee) camps in Chad, this is most obvious from the fences and screens they build around their tents with sticks and grass and the little plots they scratch out next to

their tents to grow vegetables," he said.

"Our ability to create and sustain hope in the presence of loss — even enormous loss — is one of humanity's most exalted characteristics," he added.

Human rights abuses and other atrocities have been rampant in Sudan's Darfur region since February 2003 when fighting escalated between rebel groups and government troops and the Janjaweed, or Arab militias.

The conflict has forced more than 2 million people to flee their homes and left more than 200,000 people dead, causing a humanitarian crisis that the United States has described as genocide.

## Inside... This issue of the NTC

Our fourth annual White Mass Oct. 16 celebrated Catholic medical personnel in the diocese, those in the field and those still working toward their medical vocational calling. **15**

Young Adult Ministry is becoming more multi-faceted, reaching more Catholics at this critical time of life in more places in our diocese, and young adults are fueling the effort. **16-17**

OK, we don't do this often, but Jeff Hedglen wrote two really good pieces this issue, one his Word To Life reflection, and the other, his column. You'll find them here: **24-25**

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