

North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth

Vol. 24 No. 15

November 7, 2008

Synod message says each Catholic should own – and use – their own copy of the Bible

By Cindy Wooden
Catholic News Service

VATICAN CITY — Devotion to the word of God must lead Catholics to prayer, concrete acts of charity, unity with other Christians, and dialogue with all people of good will, said the world Synod of Bishops.

In their final message to the world's Catholics, the 253 members of the synod said each Catholic should have a copy of the Bible, read it, and pray with it regularly.

"Every home should have its own Bible and safeguard it in a visible and dignified way, to read it and to pray with it," said the synod's message, released Oct. 24.

And, like Jesus who came to proclaim hope and salvation, "the Christian has the mission to announce this divine word of hope by sharing with the poor and the suffering, through the witness of faith in the kingdom of truth and life, of holiness and grace, of justice, and love and peace," the synod said.

"Authentic hearing is obeying and acting. It means making justice and love blossom in life," the message said.

It is not enough to explain the word of God to others, the bishops said, but people must let others see and experience the goodness of God through the good that they do.

Archbishop Gianfranco Ravasi,



Pope Benedict XVI celebrates Mass as the culmination of the Synod of Bishops on the Bible in St. Peter's Basilica at the Vatican Oct. 26. (CNS photo/L'OSSERVATORE ROMANO, via Reuters)

president of the Pontifical Council for Culture and principal drafter of the message, told reporters that "if the word of God is love, then one who has read and prayed over the word must incarnate love. It must lead to communion, solidarity, and dialogue."

Nearing the end of a synod that featured for the first time a major address by the spiritual leader of the world's Orthodox Christians, Ecumenical Patriarch Bartholomew of Constantinople,

the bishops also insisted that "veneration and love for the word of God" is "the principle and source of a first and real unity" that Catholics share with other Christians.

"This bond must always be reinforced" through joint work on biblical translations, the distribution of Bibles, shared prayer, dialogue, and study about differing approaches to interpretation and "the common witness of the word of God in a secularized

world," the message said.

The bishops said the fact that Christians and Jews both recognize and love the Old Testament calls them to an "intense encounter" with each other. In learning more about Judaism, Christians can learn more about Jesus and his disciples who were Jewish and can enrich their understanding of the Bible by studying Jewish traditions of interpretation, they said.

SEE FOR CATHOLICS, P. 9

MACC evolves into Catholic college

SAN ANTONIO (CNS) — What began in 1972 as the Mexican American Cultural Center has evolved into the Mexican American Catholic College.

The board of directors held a press conference Oct. 24 to announce the unanimous decision to expand the mission of the 36-year-old institute by offering a fully bicultural, bilingual ministry formation program that can lead to a bachelor's or master's degree in Catholic pastoral ministry.

"This is a day to say 'thank you' to Jesus Christ and Our Lady of Guadalupe," said Bishop Michael D. Pfeifer of San Angelo, chairman of the board. "We are going from an institute that offers certificates to a college awarding degrees in pastoral ministry."

By the year 2020, it is expected Hispanics will represent more than 50 percent of U.S. Catholics. This shift has occurred already in Texas and many other states among Catholics under the age of 25.

"This is both a source of hope and a challenge," said Archbishop José H. Gómez of San Antonio. "There are many challenges that we must address if we are to pass on our Catholic faith and our country's core values to future

SEE MACC, P. 21

SIM has raised more than two-thirds of its \$3 million goal

Cassata High School, central city and rural parishes to benefit from gifts

By Joan Kurkowski-Gillen
Correspondent

When Cassata High School President Sal Espino tells supporters the school makes a difference in the lives of students, he's talking about kids like Zane Taylor.

Before enrolling at the Hemphill St. campus, the 17-year-old, who suffers from a chronic stomach ailment, missed more than a month of classes at Nolan Catholic High School.

"The work really piled up," Taylor says, recalling how the stress of completing missed as-

signments added to his physical problems. "I was in desperate need of a place where I could be comfortable and study at my own pace."

Cassata offered the perfect solution. Founded in 1975 as the Cassata Learning Center by Sister Mary Bonaventure Mangan, SHSp and Sister Mary Venard Fulbright, SSMN, the alternative school serves the needs of at-risk students who have trouble succeeding in a traditional classroom setting because of illness, learning disabilities, family problems, or failing grades. By providing

one-on-one attention, small class size, and independent study, Cassata gives young people the opportunity to earn the academic credentials they need to attend college and pursue a career.

After graduation next May, Taylor plans to attend a university in California, Montana, or Australia where he'll study architecture.

"The administrators at Nolan suggested Cassata to me, and I'm glad they did," says the high school senior. "Cassata's flexible morning or afternoon class schedule allows me to work around my illness. The stress is

gone; I'm feeling better and looking forward to college."

Taylor is just one of the 270 students who receive guidance and support each year at Cassata. Located in an historic building that once housed Laneri Catholic High School for boys, Cassata hopes to continue its educational mission in an updated, remodeled building. A \$35,000 capital grant from Sharing in Ministry will pay for an overall assessment of current facilities.

Helping rural and center-city Catholic schools and parishes complete repair work and make

physical improvements is one of the objectives of the annual diocesan appeal. Since its inception 26 years ago, Sharing in Ministry has distributed more than \$12 million in capital and operating grants to worthy recipients. It also provides the financial lifeblood for a broad range of ministries and apostolates in the diocese including Catholic schools, mission outreach, faith formation programs, and Catholic Charities.

Sal Espino says the capital grant Cassata is receiving couldn't come at a better time.

SEE CASSATA, P. 9

Feast of St. John Lateran honors the mother church of all churches in the world, the cathedral of Rome

Dear Brothers and Sisters in the Lord,

Nov. 9, we celebrate the dedication of the Basilica of St. John Lateran in Rome.

It is a major feast and even takes precedence over the Sunday liturgy this year. Many of us might say, "Who is St. John Lateran?" Actually this title refers to the cathedral church of Rome, dedicated to the Most Holy Savior and St. John the Baptist. The site for this basilica was originally the site of the palace of the Lateran family, given to Pope Sylvester by this family for a place of worship, after Christianity was recognized by the Roman Empire as a religion which could be accepted publicly. This day gives us an occasion to reflect on the importance of a cathedral and the relationship of the local and the universal church.

As Bishop of the Catholic Diocese of Fort Worth, I take a special pride in saying that St. Patrick is the cathedral of our diocese.

Every bishop has this sense of pride in his cathedral. Here in Fort Worth, in this beautiful and historic church, you can find one of the symbols of my office as bishop, the bishop's chair, or cathedra. This chair is the reason why this special church is called a cathedral, the primary church in the diocese. From this chair I, as bishop, preside at Mass and other solemn celebrations as the leader of prayer in this diocese. And from this chair, on special occasions, I preach.

Originally, the cathedra was the exclusive place from which a bishop would authoritatively proclaim the Good News of Jesus Christ and the great truths of the faith as the primary preacher, teacher, and catechist of a diocese. Because of this the cathedra also became a symbol of how all believers are united in the truths proclaimed from that chair and united to the teacher who proclaimed these truths. Every bishop enjoys preaching and celebrating the great mysteries of the faith from his cathedral, and cathedrals worldwide are special places of pilgrimage. But reaching back in our church's history, we learn that not every bishop has had an opportunity to enjoy the gift and blessing of a cathedral.

Early Church history speaks of horrible persecutions initiated by the Roman Empire against the followers of Jesus Christ. Many bishops,



Our first popes and bishops never had an opportunity to preach and celebrate the mysteries of the faith in beautiful cathedrals, but they did have the opportunity to offer their lives as a sacrifice for their faith in Jesus Christ.

priests, deacons, and faithful were tortured and killed during the first centuries. Back then believers would meet in secret locations and at times in private homes. If found by the Roman authorities, they would either be killed on the spot or be arrested to be tortured and martyred at a later time. Our first popes and bishops never had an opportunity to preach and celebrate the mysteries of the faith in beautiful cathedrals, but they did have the opportunity to offer their lives as a sacrifice for their faith in Jesus Christ.

These bloody and horrendous persecutions, which brought to an end the lives of tens of thousands of faithful disciples who paved the way for us, finally came to an end with the Edict of Milan in A.D. 313. Soon after, with the help of donations from the Emperor Constantine, the first Catholic Church was finally dedicated and built in the city that saw the blood of Christians flow like a river through its streets. I am speaking of the Basilica of St. John Lateran, the cathedral of Rome.

On Sunday, Nov. 9, Catholics all over the world will celebrate the feast of the Dedication of the Lateran Basilica in Rome, the mother and head of all the churches of the city (Rome) and of the world, *omnium urbis et orbis ecclesiarum mater et caput*.

This is the cathedral of the Bishop of Rome, the Pope, and it symbolizes in a superlative way what every cathedral represents, unity in the faith which is proclaimed from the cathedra and loving union with the shepherd who proclaims this Good News of Jesus Christ. St. John Lateran, built during the peace of Constantine, was consecrated by Pope Sylvester in 324. Many popes lived at this Church for almost a thousand years, and four ecumenical councils also gathered within its walls.

By celebrating this feast of the Dedication of the Lateran Basilica in Rome, we not only remember the blood shed by the first Christians. but we also celebrate our unity in faith in Jesus Christ and our communion with our Holy Father, Pope Benedict XVI, the shepherd and teacher who now sits in the chair of the successor of Saint Peter.

On May 7 2005, less than two weeks after celebrating the Mass of Inauguration for his pontificate, Pope Benedict XVI celebrated the Mass of Possession of the Chair of the Bishop of Rome at the Basilica of St. John Lateran in Rome. In his homily he gives us a glimpse of the significance of the

chair of St. Peter in Rome:

...the Successor of Peter has a special task. It was Peter who, on the Apostles' behalf, made the first profession of faith: "You are the Messiah, the Son of the living God" (Matthew 16:16). This is the task of all Peter's Successors: to be the guide in the profession of faith in Christ, Son of the living God. The Chair of Rome is above all the Seat of this belief. From high up on this Chair the Bishop of Rome is constantly bound to repeat: Dominus Iesus — "Jesus is Lord," as Paul wrote in his Letters to the Romans (10:9) and to the Corinthians (1 Corinthians 12:3). To the Corinthians he stressed: "Even though there are so-called gods in the heavens and on the earth... for us there is one God, the Father... and one Lord Jesus Christ, through whom everything was made and through whom we live" (1 Corinthians 8:5).

Later on in this same homily our Holy Father expands on the symbolism of the Chair of Peter located at the Lateran Basilica in Rome, the mother and head of all churches:

The Chair is — let us say it again — a symbol of the power of teaching, which is a power of obedience and service, so that the Word of God — the truth! — may shine out among us and show us the way of

life... Presiding in doctrine and presiding in love must in the end be one and the same: the whole of the Church's teaching leads ultimately to love. And the Eucharist, as the love of Jesus Christ present, is the criterion for all teaching. On love the whole law is based, and the prophets as well, the Lord says (cf. Matthew 22:40). Love is the fulfilment of the law, St Paul wrote to the Romans (cf. 13:10).

The celebration of this feast of the Dedication of the Lateran Basilica becomes a celebration of our unity in Christ as Roman Catholics, through our unity and love for the Holy Father in Rome.

Pope Benedict brings his homily to a close reminding us all that no matter where we are born, we are all in a special way Romans:

Dear Romans, I am now your Bishop... As Catholics, in some way we are also all Romans. With the words of Psalm 87, a hymn of praise to Zion, mother of all the peoples, Israel sang and the Church sings: "Of Zion they shall say: "One and all were born in her..." (v. 5). We too can likewise say: as Catholics, in a certain way, we are all born in Rome... let us all seek to be more and more Catholic — more and more brothers and sisters in the great family of God, that family where no one is a stranger.

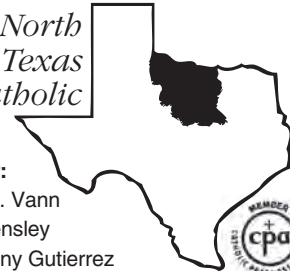
May this celebration strengthen our *communio* in the Church of Fort Worth, and may our celebration strengthen our *communio* with the Holy Father in Rome. God bless you always.

Kevin W. Vann

Most Reverend Kevin W. Vann
Bishop of Fort Worth



North
Texas
Catholic



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NORTH TEXAS CATHOLIC (USPS 751-370) (ISSN 0899-7020) is published semi-monthly, except for the months of June, July, and August when it is published monthly, by the Most Rev. Kevin W. Vann, Bishop of the Diocese of Fort Worth, 800 West Loop 820 South. Subscription rates are \$24 for one year, \$46 for two years, \$68 for three years. Periodical postage paid at Fort Worth, Texas. POSTMASTER: Send address changes to *North Texas Catholic*, 800 West Loop 820 South, Fort Worth, Texas 76108.

Deadline for information for the *North Texas Catholic* is noon of Wednesday of the week before the paper is published. The *NTC* is published two times a month on Friday, except for the months of June, July, and August when it is published one time each month.

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Options for Dismissal

The Vatican has approved three new options for the dismissal at Mass. A presider may choose among these endings:

- 1 "The Mass is ended, go in peace."
- 2 "Go and announce the Gospel of the Lord."
- 3 "Go in peace, glorifying the Lord by your life."
- 4 "Go in peace."

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New dismissal options at Mass meant to help people live the Gospel

By Dennis Sadowski
Catholic News Service

WASHINGTON — The new options for dismissal at Mass are meant to help worshippers connect the liturgy with the missionary call of the rest of their lives, explained a liturgist with the U.S. Conference of Catholic Bishops in Washington.

Chosen by Pope Benedict XVI himself, the closings were created to help the faithful see that the "transformation that takes place in the Eucharist ... ultimately helps to transform us as those who receive the Eucharist," said Father Richard B. Hilgartner, associate director of the Secretariat of Divine Worship.

However, U.S. Catholics are unlikely to hear the new forms of dismissal at Mass until 2012 or later, when the new English translation of the Roman Missal is introduced.

Father Hilgartner said the new options are meant to reflect "several transformations" that occur during the Mass.

"The bread and wine become the body and blood of Jesus, and as the faithful share in the body and blood of Christ the prayer is that we become more the body of Christ, which has to do with how we live," he said.

The options were outlined by Cardinal Francis Arinze of the Congregation for Divine Worship and the Sacraments at the Vatican, in an interview published in the Oct. 17 issue of *L'Osservatore Romano*, the Vatican newspaper. Along with "Ite, missa est," the Latin phrase now translated as "The Mass is ended, go in peace," he said the new options are:

— *Ite ad Evangelium Domini annuntiantum* (Go and announce the Gospel of the Lord).

— *Ite in pace, glorificando vitam vestram Dominum* (Go in peace, glo-

rifying the Lord by your life).

— *Ite in pace* (Go in peace).

"It's our understanding that the Holy Father had a desire to find ways to express more clearly the connection between what's celebrated in the liturgy and how the faithful live their lives beyond liturgy, that movement from the altar to the world," Fr. Hilgartner said in an interview with Catholic News Service.

The closing options will be included in the new English-language translation of the main constant parts of the Mass, which was approved, or given "recognition," by the Vatican in July.

The new dismissals will be part of the revised Roman Missal, which will include modified interpretations of many of the common acclamations and prayers.

The U.S. bishops will take up the second of the 10 sections into which the Roman Missal has been divided at their fall general meeting Nov. 10-13 in Baltimore. The 700-page section failed to receive the necessary two-thirds majority for approval after several long discussions during the bishops' June meeting and a subsequent mail ballot.

The second section governs the translation of proper prayers for Sundays and feast days during the liturgical year.

Father Hilgartner said if the process stays on schedule the bishops are expected to approve all 10 sections by the end of 2010. Each section also must be confirmed by the Vatican.

Once approved, he said, it will likely be another year before the changes make their way into the liturgy in order for the necessary catechesis to take place in dioceses and the revised missals to be printed and distributed.

*Responding
to God's Call*

Adult catechesis offers promise for the future

Catholics have struggled in the workforce for decades trying to defend the teachings of their faith, often with the outcome of feeling ostracized or looked down upon because they can't seem to find the right words to express their faith.

That time is quickly coming to an end. Catholic adults appear to be hitting the books well after college. Now there are more resources, quicker accessibility to Catholic teachings, better answers to support our faith, significantly more Bible studies, and more Catholic media outlets. Suddenly, for the first time in decades, if not centuries, many Catholic adults seem to be turning to an offensive game plan, evangelizing in the workplace, letting others know the profound substance of the Catholic faith while questioning their coworkers about the many misinformed positions held by other Christian denominations. As a priest, this is angelic music to my ears, yet there is still much to overcome.

Our diocese seems to finally have focused on a huge problem and is searching for ways to address it. The problem: Our children are more often than not receiving poor catechesis about our faith when they attend their weekly religion classes.

If I had to sum up in one phrase why so many Catholic adults have left the faith to cling to another denomination, I would say it is because they were, through no fault of

their own, poorly catechized!

Another way of putting it is to ask, "Why hasn't the Catholic faith grown from within?" Again, the answer is poor catechesis! In other words, parents often rely too heavily upon their parish's religious education program to teach their children the Catholic faith.

Here is what they may not be aware of: At the same time, many parishes struggle to have enough volunteers in their community to teach CCD, and often the case occurs that many classroom teaching positions are filled with a CCD teacher who has the best of intentions but is ill-informed of the faith and misrepresents the faith. Instead of bringing excitement to the students about our faith, they leave the students thinking that the Catholic Church is out of touch, incapable of answering tough questions, or unfulfilling. As an immediate result many get turned off, and adults will leave the faith that did not nourish them.

The problem then, is certainly not our children. And the problem of poor catechesis is certainly not to be laid at the feet of the volunteer who was brave enough to step up to the plate and volunteer when everybody else said "no thank you."

The solution will come only with adult catechesis. Let's get back to the basics here. The Catholic Church has long said that the primary educators of the faith are children's parents, not Catholic schools nor the CCD programs. If I had to say which is more important in a parish, the CCD program or adult catechesis, it is becoming obvious to me that adult catechesis is more important, and many pastors are beginning to come to the same conclusion.

But there is much hope on the horizon. Remember, I started this article by say-

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.



ing that Catholic adults are beginning to turn the tide in the workplace by hitting the books, learning about their faith. Now we have Catholic radio on the airwaves on 910 AM in English and 850 AM in Spanish in the Fort Worth Metroplex. Now there are hundreds of CDs available about our faith that one can listen to on the way to work, at work, or at leisure. Many Catholics receive daily podcasts from their favorite teacher or priests, and still others have found their local Catholic bookstore as their primary resource of Catholic information.

This is good news! In addition, the Diocese of Fort Worth will be offering an adult catechesis series for the next four years called *Why Catholic?* which will be held in the majority of parishes throughout our diocese (www.fwdioc.org or www.whycatholic.org).

Through all this excitement of our faith, of the wonderful gift from the Holy Spirit that is leading us to the Father through his Son, I believe that the Catholic Church will be stronger than ever, because the people are the Church and the people of the Church will know their faith and their Lord better than ever.

As many Catholics in the North Texas area come back to the faith or deepen their faith through the various channels of adult catechesis, several great ripple effects will occur: stronger bonds within families, better catechesis for children and teens as more informed adults step into the classroom, and a culture that encourages children, teens, and single adults to consider the religious life as brothers, sisters, and priests.

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.

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. More information on Rachel's Vineyard may be found on the Web site www.rachelsvineyard.org.

Ministry with Families Leadership 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 or call (817) 451-9395 at St. Rita's Parish, or contact Linda Moses at lmoses@holymfamilychurch.net or call (972) 252-5521. Holy Family of Nazareth Parish is located at 2323 Cheyenne St., Irving.

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.

Our Lady of Grace High School to host Development Dinner Dec. 6

Our Lady of Grace High School will hold its annual Development Dinner at 6 p.m., Saturday, Dec. 6, at the Trophy Country Club at 500 Trophy Club Dr. in Roanoke.

The evening will feature guest speaker Patrick Reilly, founder of the Cardinal Newman Society, on the necessity of Catholic education from kindergarten to college. The presentation is geared toward parents considering sending their children to a Catholic university or college. Dave Palmer from Catholic Radio KATH-AM, 910 will serve as emcee.

The Scanlan Foundation has offered a matching grant of \$75,000, and the school's goal is to raise enough funds to match the gift and to build a school "worthy of our students' abilities and bright futures." The event will also honor the school's benefactors and supporters.

Our Lady of Grace school, located in Roanoke, is newly accredited by the Texas Catholic Conference. The school offers a "strong Catholic identity with faith formation integrated into a college preparatory curriculum," along with sports, after-school clubs, and leadership opportunities.

Tickets for the event will be \$50 per person, which includes dinner, entertainment, information, and fellowship. A cash bar will also be available. For more information, or reservations, call (817) 933-6516 or visit us the school's Website, www.olghs.com.

People & Events

of Importance for the Church of Fort Worth



ST. GEORGE CATHOLIC SCHOOL, FORT WORTH — Members of the newly-elected Student Council include (from left to right) president Jordan Baker, vice president Christian Castro, treasurer Quang Phan, historian Theresa Nguyen, and secretary Amy Vu. Standing behind them are principal Olga Ferris, parish pastor Fr. Daniel Kelley, and moderators David Duffy and Jackie Sonntag. All officer positions are held by eighth-graders, but the student council also includes representatives from fifth, sixth, and seventh-grade classes. Candidates campaigned outside classroom doors, handing out candy, and presenting stump speeches in the parish hall. Students voted in their respective classrooms.

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. 21 issue must be received by noon on Wednesday, Nov. 12. Items for the Dec. 5 issue must be received by noon on Wednesday, Nov. 26.

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.

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.

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.

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 or at (817) 560-3300 ext. 110.

Fr. Cedric to lead Advent Mission at St. Joseph in Arlington Dec. 1-3

Father Cedric Piseigna, CP, will lead a three-night mission and Mass at St. Joseph's Catholic Community at 1927 SW Green Oaks Blvd. in Arlington.

Since ordination as a Passionist Priest in 1991, according to information provided by the parish, Fr. Cedric has dedicated his life to God and a desire to make a difference in peoples' lives by bringing them closer to Christ and the Holy Spirit. His messages are about the life-changing Gospel of Jesus Christ and are practical, inspirational, and orthodox Catholicism. His personal surrender to Christ's calling and experiences in Jesus and the Holy Spirit are the core of the real life stories he shares in his mission talks.

Fr. Cedric has produced numerous

CD and DVDs on Christian living. He has also written 12 books including *Living Passionately*, *Glorious Holy Spirit*, *Thy Kingdom Come* and his newest book, *You Can Be Happy: a lifestyle in Well Being!* Many of his books and CD/DVDs will be available for purchase and signing at the narthex each evening.

For more information about Fr. Cedric and to view some of his TV/radio interviews, visit his Web site at www.FrCedric.org. For more information about his three-day visit to St. Joseph, call Anita Favila at (817) 472-5181 or Metro (817) 467-3049. All talks will begin at 7 p.m. sharp in the church. Parking will be available on the west side of the church.



ORDER INVESTS EIGHT NEW MEMBERS FROM DIOCESE — Bishop Kevin Vann is pictured with (front row) Gloria Rihani, Lydia Moore, and Carmen Hildman, (middle row) Akram Rihani, Bill Moore, Patricia Studey, and Gene Hildman, and (top) Curt Studey, the newly invested members of the Fort Worth section of the Equestrian Order of the Holy Sepulchre. The annual meeting of the Southwest Lieutenancy took place in Little Rock, Arkansas. The Order of the Holy Sepulchre is an apostolate of lay men and women and clergy whose mission is to sustain and assist the religious, spiritual, charitable, and social works of the Catholic Church in the Holy Land. They work to preserve and propagate the faith and defend the presence of the Church in the Holy Land, and to live a life of faithful witness.

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. For tickets and to reserve seats, call (817) 923-8459 or (800) 583-6489.

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. Bernard Abbey to hold vocations retreat

St. Bernard Abbey in Cullman, Alabama, will host a "Men in Black" high school vocation retreat with the Benedictine Monks of St. Bernard Abbey, Nov. 14-16.

The Benedictines' invites participants to join them for the weekend and "Learn about life as Benedictines and about the wonderful possibilities that opens to those who follow the Lord in religious life. Students will learn about the Divine Office, the lectio divina, the liturgy, and more. Listen to our own stories of discernment as we will listen to yours. This will be a great weekend with the Lord in which you will be invited to grow educationally and spiritually," according to promotional material.

For more information contact Brother Benedict Dyar, OSB, at (800) 722-0999 ext. 138 or email brbenedi-cosb@yahoo.com. More information about St. Bernard can be found at www.stbernardabbey.com.

Ministry with gay, lesbian Catholics to meet Dec. 2

The regular fourth Thursday of the month meeting of the Fort Worth diocesan Ministry with Lesbian and Gay Catholics, other Sexual Minorities and Their Families will not be held in November and December, due to the holidays.

All, including parents and friends, are invited to attend a 6 p.m. Mass on Tuesday, Dec. 2 in the chapel of the Catholic Renewal Center, 4503 Bridge St. in Fort Worth next to Nolan Catholic High School, followed by a pot-luck dinner.

The next regular meeting of the ministry will be held on Thursday, Jan. 22, 2009, at 7 p.m. at the Catholic Renewal Center. For more information, please contact Father Warren Murphy, TOR, at (817) 927-5383 or Doreen Rose at (817) 329-7370.

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.

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.

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.gscn.net or call the parish office at (817) 421-1387.

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, and 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.

Knights of Columbus to hold Annual Thanksgiving Day Memorial Mass

The Fourth Degree Knights of Columbus General Worth Assembly will celebrate its Annual Memorial Mass at 10 a.m. Thanksgiving Day, Nov. 27 at the Carmelite Convent at 5801 Mt. Carmel Dr. in Arlington. The Mass will honor the Sir Knights who passed away during the past year.

The ciborium on display at the Mass will be engraved with the names of the following Sir Knights: James W. Wright, Milton Ray Townsend, John William Petrelli, Sr., and John J. Nykaza. This ciborium will be presented to Holy Trinity School for their use at Mass services.

Father Anh Tran, Faithful Friar, will celebrate the Mass, and the Carmelite Nuns will provide the choir music.

All Knights, Sir Knights, and the public are welcome to this Memorial Mass.

Corrections

In the last issue of the *Good News*, the Catholic Schools Office supplement, it was erroneously reported that the new St. Andrew School kindergarten building to open for the 2009-2010 school year, would house three classrooms. In fact, the new building will house four kindergarten classrooms. We apologize for any confusion this may have caused.



HOLY FAMILY CATHOLIC SCHOOL, FORT WORTH – Every member of our Holy Family Catholic School's seventh grade class qualified for the Duke Talent Identification Program (TIP). To be eligible, a student must have scored at the 95th percentile or higher on the Stanford Achievement Test. Students qualify in one of the acceptable composite or subtest areas. Each student is invited to complete either the SAT Reasoning Test or the ACT Assessment college entrance examination.

Pictured are (from left to right) Molly McCabe, Sydney Stripling, Mia Pulido, Lourdes Medrano, Samuel Marquardt, and David Vega-Pulido. In honor of October being the month of the Rosary, Holy Family Catholic School students, faculty, staff, and parents prayed the Rosary in Spanish during the school's Monday openings during the month of October.



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.

Courage group meets twice monthly

CourageD/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 or call (972) 938-5433.

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-

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. This ecumenical workshop is open to anyone interested in learning to paint icons and to understand their use in the Christian spiritual life.

The workshop is for adults and accompanied children over 10. For more information, e-mail dallasbenedictine@yahoo.com or call (214) 339-8483.

Cathedral to hold Our Lady of Guadalupe Lecture Dec. 11

St. Patrick Cathedral at 1206 Throckmorton St. in Fort Worth, will offer a lecture and slide presentation on Our Lady of Guadalupe at 7 p.m. Dec. 11 with a potluck dinner at 6 p.m.

Dr. Miguel Leatham, a renowned Catholic expert on our Lady of Guadalupe, will speak on "The Image of Guadalupe in the Light of Science and History." The image of Our Lady of Guadalupe, believed to have been miraculously stamped upon the cloak of St. Juan Diego, has been the subject of various critical examinations over its 475-year history. The talk will take the audience

on an historical tour of the major studies and students of the image from the Spanish colonial era to the infrared study of 1979. Dr. Leatham will compare the findings of these investigations and will comment on their significance for understanding the image of Guadalupe and its history.

Dr. Leatham is a sociocultural anthropologist on the faculty of Texas Christian University, specializing in the study of Latin American and Mexican-American cultures, with a teaching and research focus on religion, religious movements, and ethnic folklore.

Sr. Rita Claire Davis, SSMN, offers assistance to immigrants in the Northwest Deanery

For the last 22 years, Sister Rita Claire Davis, SSMN, has worked in the rural areas within the Northwest Deanery of the Diocese of Fort Worth, offering catechetical and immigration services in communities like Knox City, Mundy, Rhineland, Vernon, Quanah, and Crowell, and now, in Wichita Falls.

Sr. Rita Claire, who, with Sister Mary Michael Dittoe, SSMN, has spent years assisting immigrants achieve citizenship, has a long-standing commitment to the needs of hardworking immigrant families. Her advocacy on their behalf first began in the mid-1980s when she was doing pastoral work at St. Joseph Church in Rhineland and at the primarily-Hispanic Santa Rosa Church in Knox City.

Sr. Rita Claire still recalls the plight of a farm worker who had lived and worked in the Knox City area for nearly 20 years. His employer, delayed by illness, failed to meet a deadline for submitting the documentation for his employee's legal residence, and the worker was immediately deported. Separated from his wife and five small children, the man tried to return to his family, and, along with 14 other immigrants, was drowned as he attempted to cross the border. The situation made a profound impact on her, says Sr. Rita Claire.

"It is sad that a person, who was doing all he possibly could to abide by the law and immigration regulations, who was a hard working and faithful employee and only wanted a better life for his family, had to die in such a way, with so little understanding or compassion," she says.

The experience motivated Sr. Rita Claire to continue her work with the process called "amnesty," which offered legal residency to those who could prove their long-term residency in the United States, their good moral character, and their value to their community.

Sr. Rita Claire and other volunteers also worked to assist agricultural workers to become legal residents under two other government programs. Multiple documents were required for each of these processes, which created a hardship for workers who struggled to read and speak the English language and were often not fully literate in their native Spanish language.

"The process of collecting documents of residency and work, month by month, and

week by week, was tedious, but was helpful to many people," says Sr. Rita Claire. "..... for days, weeks, and months, we had 20 to 25 people at our door each day asking for help... depending on what category an applicant was in, the process could range over a couple of years, or many more, as the government began to receive more applications than the number of people allowed to enter the United States each year."

Sr. Rita Claire patiently continues to navigate ever-evolving, complex immigration regulations as she labors — with the help of one faithful assistant, Guadalupe Navarette — to interview, gather proofs and documentation, and assist individuals and families in their quest to obtain legal residency.

"I have 826 folders on file," she explains. Some folders contain the case of only one person, but many are families, of which each member must have a separate case file. As a rough estimate, we have had about 3,000 or so cases since 1986."

No two cases are alike, she notes. "There are so many different types of cases... the regulations are more complex now. It is extremely confusing to people. I continue to work on new cases, as well as on cases started many years ago. I worked recently with a young man, age 32, whose father applied for him when he



In this 2006 file photo, Sister Rita Claire Davis helps immigrants file papers, assisting in the often complicated task of seeking permanent residency and citizenship.

was 17 years old. The date for availability of visas for his group moved up only two weeks during all of the past year — again, you see the backlog of cases."

Since most of the people are farm or ranch workers in the area, weekends are the most convenient times for them to meet with Sr. Rita Claire to obtain her assistance, she says, adding, "If nothing is done to improve these regulations, a person could be waiting 30 to 45 years to complete his or her case. The hardest part of this work is seeing the suffering of the good, hardworking people who are forced to live in fear and anxiety; they have to 'live in the

shadows' waiting for their papers to be finalized."

The most satisfying aspect of her work, says Sr. Rita Claire, is when she witnesses the results of her work, and sees immigrants, after achieving legal residency, "free from fear, and able to have their rightful share of human rights: better food, housing, work, and good education for their children."

While she longs for more

humane and compassionate immigration laws, she continues to work on the behalf of those who need her help, and feels privileged to accompany them on their long journey to a better life, says Sr. Rita Claire.

"I am inspired by their faith and trust in God," she says. "I am inspired by their patience and longsuffering, and their persistence, though their lives are very difficult."

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Diocesan

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, 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. 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 people at all stages of life," said TCC executive director Andrew Rivas. "This pilgrimage embod-



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

ies 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.txcatholic.org and click on "Pilgrimage for Life" on the events page.

To honor St. Thérèse's feast day, Oct. 1, Carmelites distribute a 'shower of roses'

By Kathy Cribari Hamer
Correspondent

The Little Flower, St. Thérèse of Lisieux, makes her presence known in many ways at the Arlington Carmel of the Most Holy Trinity, where the Carmelite nuns cherish her as not only one of their patron saints, but as a friend.

She visited the monastery in 1999, when her relics traveled through the Metroplex as part of a worldwide pilgrimage. The nuns at Carmel still think fondly about that occasion, and how it changed their lives when they accepted the invitation to host the reliquary and receive St. Thérèse as a guest in their home.

Thérèse dreamed of becoming a missionary, according to Reverend Mother Maria, prioress of the Arlington Carmel, and 100 years after her death, "There she was traveling around the world." In October of 1997, Pope John Paul II had declared her a doctor of the universal church.

St. Thérèse's life was commemorated locally this year on her feast day Oct. 1, with the annual blessing of roses. The chapel of the Arlington Carmel was filled to capacity as the faithful prayed together at a Mass concelebrated by Bishop Kevin Vann, with Father Mel Bessellieu, Father John Hennessy, and Father Robert Strittmatter. After Mass, the bishop blessed dozens of long-stemmed red roses, which were then distributed to those present.

Known for her commitment



Top: Carmelite nuns sing at the feast day Mass, roses in hand.

Middle: Bishop Kevin Vann and Father Mel Bessellieu distribute roses to all.

Left: Fr. Robert Strittmatter hands a woman her rose.

Photos by Kathy Cribari Hamer

to offer to God her daily work and acts of obedience and humility as a manifestation of her love for God, St. Thérèse is known for the "little way" of life.

In her autobiography, *Story*

of a Soul, she used flowers as a simile for the people of God. "Jesus deigned to teach me this mystery. He set before me the book of nature; I understood how all the flowers he has created are beautiful, how the splendor of the rose and the whiteness of the lily do not take away the perfume of the little violet or the delightful simplicity of the daisy. I understood that if all flowers wanted to be roses, nature would lose her spring-time beauty, and the fields would no longer be decked out with little wild flowers."

St. Thérèse died at the age 24, maintaining that her life was just beginning, and promising to spend her time in heaven doing good on earth.

She wrote about those who would sorrow after her death, "Oh! No, you will see... it will be like a shower of roses. After my death, you will go to the mail box, and you will find many consolations."

"Thérèse promised to let fall from heaven a shower of roses," Reverend Mother Maria said. "It's beautiful distributing the roses to the people."



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Couples and families crowd into St. Bartholomew Church to celebrate a special

Golden Anniversary Mass

and tell their stories of love, faith, and perseverance

Story and photos by
Joan Kurkowski-Gillen
Correspondent

Bob Jungers knew it the moment he walked into the dance hall.

"I spotted her across the room and told a high school

classmate, who was in the Air Force with me, "That's the girl I'm going to marry," he boasts, recounting the moment of instant attraction. "It was her beautiful face."

Five months later, the serviceman married the 23-year-old Plattsburg, New York, native inside a beautiful, old-fashioned church in the bride's hometown.

For years, a skeptical JoAnne Jungers dismissed her husband's tale of love at first sight. The story was finally verified at a class reunion 45 years later by Jungers' companion that evening. This November, the couple will celebrate 50 years of wedded bliss during a party hosted by their three children.

There is no secret to staying married, JoAnne Jungers insists.

"Just persevere and don't give up," she advises. "And love one another."

Similar examples of love, commitment, and loyalty filled the pews of St. Bartholomew Church Oct. 12 for the third annual Golden Anniversary Mass celebrated by Bishop Kevin Vann. Hosted by the Diocesan Family Life Office, the liturgy is designed to honor couples married 50 years or longer and reaffirm the value of a Christ-centered marriage.

"In today's society,

the sacrament of marriage is being challenged," said Diocesan Family Life director Suzanna Ordoñez, who helped organize the event. "These couples provide a wonderful example for all of us to follow."

During the Mass, attended by more than 400 people, the jubilarians were invited to hold hands and repeat the matrimonial promises spoken 50 years ago.

"On our wedding day I circled your finger with this ring as a sign of unbroken love and as a promise of care and concern without end," each participant said, before finishing the ritual with a common prayer. The reaffirmation of vows was followed by a nuptial blessing sung by cantors Joan Grabowski and Henry Borbolla during the preparation of the gifts.

Bishop Vann thanked the gathering of husbands and wives for being "an incredible witness to us of the constant power of the love of God in your lives." Much has happened in the world since the couples were married more than 50 years ago.

"When you said yes to each other in the presence of the Church and God, you couldn't imagine the things that would follow in the years after 1958," he said, referring to the turmoils and challenges affecting society and personal relationships. "But your love for each other and your faithful-

ness to each other remained constant and we celebrate that."

The bishop cited his parents, Theresa and William Vann, as an example of a faith-filled marriage that touched the lives of others. Planning his mother's upcoming birthday celebration gave the bishop and his siblings the opportunity to reflect on their shared upbringing.

"Myself, my four brothers and my sister, are who we are because of the faith and love of my mother and father and how that taught us so much and influenced our lives," he said to the gathering. "Their love for each other — rooted in faith — helped make us the people who we are. I'm sure the same thing could be said about all of you by your children."

During a reception in the parish hall following the Mass, couples shared stories of their courtship and young married life with each other. St. Ann parishioners Ed and Fran Borders from Burleson and Rita and Richard Nagy from Most

Blessed Sacrament in Arlington say they met their partners in high school. The Nagys eloped in college and eventually had two wedding ceremonies.

What's kept them together long enough to celebrate a golden anniversary?

"Luck" jests Ed Borders.

"Love and compromise," offers Rita Nagy, before her husband quickly adds, "and compromise and compromise."

Even after 50 years, both couples agree that even in long, successful marriages, give and take is always part of the equation.



Counterclockwise from top left:

- Family Life Coordinator Diane Schwind speaks at the Mass
- Bob and JoAnne Jungers renew their vows at the Mass
- A couple holds hands with their family during the Lord's Prayer
- Jim and Ruth D'Entremont of Immaculate Conception Church in Denton, the longest-married couple at the Mass at 68 years, pose with Bishop Kevin Vann at the reception.
- Ed and Fran Borders of St. Ann Church in Burleson sit with Rita and Richard Nagy of Most Blessed Sacrament Church in Arlington.
- A couple receives a blessing at the Diocesan Golden Anniversary Mass Oct. 12 at St. Bartholomew Church in Fort Worth.
- **Background:** Betty Walterscheid donated cakes for the reception.

For Catholics, the word of God takes many forms

FROM PAGE 1

Because Muslims recognize biblical themes, figures, and symbols and witness to faith "in the one, compassionate and merciful God, the creator of all beings and judge of humanity," Christians also are invited to dialogue with them, the synod said.

Buddhists' "respect for life, contemplation, silence, simplicity (and), renunciation," Hinduism's "sense of the sacred, sacrifice, pilgrimage, fasting, and sacred symbols" and Confucianism's

promotion of "wisdom and family and social values" also are fertile grounds for dialogue, the bishops said.

In their message, the bishops explained the various forms the word of God has taken: the spoken word that created the universe and can still be seen in nature; the Bible, the record of the history of salvation written under the inspiration of the Holy Spirit; and Jesus Christ, the word made flesh.

"Therefore, the word of God precedes and goes beyond the

Bible," the synod members said, so true devotion to the word of God excludes a fundamentalist reading of the Scriptures.

Fundamentalism "does not recognize that this word (of God) expresses itself in the Bible according to a human language that must be decoded, studied, and understood," said the synod message.

Auxiliary Bishop Santiago Silva Retamales of Valparaiso, Chile, vice president of the synod's message-drafting committee, told reporters that the

Bible's importance flows from the fact that it is "a place of encounter with the Word who is Lord."

"A book cannot listen, a book cannot console, a book cannot challenge, but the Lord does," he said.

Documenting the creation of man and woman, their struggles with sin and oppression, God's liberating action, and his gift of salvation in Jesus, "the Bible contains the model for the process of liberation," Bishop Silva said.

In Latin America and many

other parts of the world, he said, the poor come together to read the Bible, and they are touched by Jesus.

"They come aware of their dignity as men and women. They come to understand better and act on their identity as disciples of Jesus Christ," the bishop said. "And, little by little, the conviction and enthusiasm of being Christian leads them to a new commitment in society, bringing to it the leaven of the values of the kingdom of God."

Cassata offers a path to a high school diploma and post-secondary education for students facing obstacles

FROM PAGE 1

"This school is well-worn and well-used," says the administrator, describing the 89-year-old structure. "If we want to continue to provide an option for kids and reduce the high school dropout rate, we have to stay current with technology and physical improvements."

Last renovated in the mid-1990s, the school needs a new roof, air conditioning and ventilation system, landscaping, and retooled classrooms equipped with SMART Boards. Cassata is also looking into an adaptive use of the Catholic Charities offices next door.

"Part of the assessment is finding the best use for that building," Espino explains. "We're doing a cost benefit analysis to see if that space can be used for classrooms, a computer lab, or conference space. We also have to look at better security, gating, and lighting, so there are a whole host of issues that must be addressed."

Next year, the school will participate in a diocesan capital campaign, which will, in part, raise \$1 million for facility improvements at Cassata.

"A capital investment in this building will help us continue what Sr. Bonaventure and Sr. Mary Fulbright started in 1975," Espino continues. "Whenever parishioners or members of the diocese participate in Sharing in Ministry, they're helping fund a valuable outreach to youngsters. Sharing in Ministry is a wonderful tool that provides this school with the resources it needs to change the lives of kids."

Since its September launch, the diocesan appeal has raised approximately \$2.2 million of its targeted \$3 million goal. Parishioners can continue to make contributions through their church office or online at the diocesan



These Cassata students are gathered in the Bonaventure Room at their high school after a career/health fair TCU nursing students offered recently. In addition, the TCU nursing program comes to Cassata several times a year and provides seminars on healthcare, physical fitness, nutrition, and other related issues. In the background at the left of the picture is a photo of Sister Mary Bonaventure Mangan, SHSp, co-founder of Cassata. (Photo courtesy of Cassata High School)

website, www.fwdioc.org.

Twenty-four parishes have already exceeded 100 percent of their goal in pledges. Another 38 percent have raised between 50 and 99 percent of their targeted donation.

Parishes that give more than their share receive a rebate from the diocese. Fifty percent of every dollar contributed over goal is given back to the parish for important in-house projects.

Support for Sharing in Ministry and the work it accomplishes remains steadfast, according to Pat Miller, diocesan director of Stewardship and Development.

"The momentum for Sharing in Ministry giving remains strong," Miller said. "We want to thank the thousands of generous donors, as well as our pastors, pastoral administrators, and parish volunteers and staff for their efforts to promote and organize this annual diocesan appeal at the local parish level."

Fort Worth Bishop Kevin Vann

says he is always heartened by the generous response to Sharing in Ministry, and he encourages everyone to participate. Every contribution, regardless of size, is important.

"When we share our gifts and place them at the service of one another, we serve Christ and enable the Church to fulfill its mission of evangelizing, teaching, healing, and serving those among us," the bishop said. "In that spirit of unity and renewed commitment, I invite you to make your Sharing in Ministry gift for this year."

The bishop is particularly grateful for the sacrifice so many Catholics are making during these difficult economic times.

"Be assured that whatever level of generosity you decide upon, I offer my sincere thanks and my promise to be a prudent steward of the ministry entrusted to my care," he added. "I am extremely proud of our people for the charitable response and

their willingness to share in the Lord's work."

Providing funds to educate children in the faith is one of the ways contributors to Sharing in Ministry participate in the mission of the Church in North Texas. When Sister Maria Eufrocina Garcia, HFIC, arrived at St. John the Baptizer Church in Bridgeport last year, attendance in the parish's religious education program skyrocketed. A grant from Sharing in Ministry helps pay her salary, allowing her to implement faith formation programs at two rural parishes.

"She's been a tremendous help, especially with the Hispanic community," Father Sojan George, HGN, says of the Franciscan nun whose religious order is based in Mexico. "Most of the kids in our faith formation program are Hispanic kids, and she reached out to their parents. Because of that, a lot more youngsters are attending the classes."

In addition to serving as religious education director for St. John the Baptizer and the Assumption of the Blessed Virgin Mary in Decatur, she orders books and other catechist materials for a third parish — St. Mary in Jacksboro. The energetic sister also assists the pastor with Hispanic ministry, English as a Second Language classes, and a Bible study group. Her skill for record keeping and organization have made his job of overseeing three parishes easier.

"In the past, volunteers coordinated everything, and, while that was very helpful, it still meant work for me," Fr. George explained. "Now sister oversees the volunteers, orders the books, and everything is running smoothly."

Sr. Eufrocina, known in the community as Sr. Frossy, takes time after weekend Mass to speak to parents in their native language about the value of religious instruction for youngsters beyond first communion preparation. Mothers and fathers appreciate the guidance and listen to her advice.

"When I came, we had maybe 100 students. Now we have many more," Sr. Frossy explains.

Seeing the enrollment numbers rise in the religious education program is gratifying for the hard working sister.

"I like my job very much because so many more children are receiving the sacraments," she adds.

Giving rural parishes the pastoral support they need to foster the faith in the next generation is one of the missions of Sharing in Ministry.

"There are many priorities and needs facing our diocese that no one parish can address," Pat Miller points out. "But, through our collective efforts and generosity, we can continue to feed the hungry, teach the young, and minister to those in need. A contribution to Sharing in Ministry allows those with fewer resources to live their faith."

Viewpoints

November is a time to remember those who have died and reflect on God's mercy offered through purgatory

By Lucas Pollice

The month of November is traditionally dedicated to remembering those who have died and gone before us marked with the sign of faith. November begins with the solemnity of All Saints in which we recall the "great cloud of witnesses" of all of the saints in heaven who have been crowned with heavenly glory and constantly intercede before the throne of God on our behalf.

Then on Nov. 2, we celebrate the feast of All Souls, in which we remember those who have died and may be being purified in purgatory and offer our prayers for their salvation and sanctification.

Purgatory has from the beginning been a part of the Catholic Tradition, but it is often misunderstood and overly feared. Where do we get the doctrine of purgatory? Why do Catholics pray for the dead? These are great questions we are often asked, and this time in the life of the Church is a perfect time to explore these questions.

WHY WOULD WE NEED PURGATORY?

God's mercy is so great and powerful that he does not desire to merely "cover up" or "forget our sins," but rather wishes to completely heal, cleanse, and purify our souls from the very last speck of sin and corruption. Thus, those who die in friendship with Christ but are still imperfectly purified, undergo a final purification in purgatory to prepare their soul for entrance into heaven. Purgatory is the great final act of God's love and mercy.

The Book of Revelation clearly shows that nothing unclean can enter heaven: "Nothing unclean will enter (heaven), nor anyone who does abominable things or tells lies. Only those will enter whose names are written in the Lamb's book of life" (Revelation 21:27). In other words, a soul with even the tiniest stain of sin or corruption would be unworthy of heaven and being in the presence of God. This is a very sobering verse! But

After all, this is good news! How many of us would love to right now be completely purified of our sins and our inclination toward sin? While no suffering is enjoyable, all of us at some point in our life will subject ourselves to suffering to obtain a certain goal.

thanks be to God and his mercy that He offers us an opportunity to be completely purified of sin after death in purgatory so that we may enter into heavenly glory completely freed from sin.

The reality is that most souls that die in the state of grace, or in friendship with God, are still wounded by the effects of sin. Even though our sins may be forgiven through sacramental confession, at the time of death we may still be somewhat attached to sin or still suffer the temporal effects of our past sins. We call this the temporal punishment or consequence of sin. For example, a drug addict may repent and confess using drugs, and is forgiven his sin and restored to the state of grace. However, the temporal effects of that sin remain: the soul may remain distorted, and the desire for drugs remains, etc.

While the soul is in friendship with God, it remains in need of purification. In other words, through forgiveness of sin, God may free someone from eternal punishment of sin (damnation) and restore grace at the moment they repent (sacramental confession), but the residual effects, or temporal punishment of past or present sins, remain and need to be expiated. This final purification of the effects and wounds of sin occurs in purgatory.

PURGATORY IS GOOD NEWS!

After all, this is good news! How many of us would love to right now be completely purified of our sins and our inclination toward sin? While no suffering is enjoyable, all of us at some point in our life will subject ourselves to suffering to obtain a certain goal. For example, if one desires to lose weight, one may subject themselves to a variety of sufferings, such as less or no food, food that tastes bad, painful and difficult exercise, etc. Yet one wills it and perseveres in it because they desire to be thin.

Now, let's think how a soul in purgatory thinks. In purgatory you are able to see sin for what it truly is and what it has done to you, others, and God. You know where you could be and really deserve to be, if it were not for God's gift of mercy and salvation. The best part is that you see where you are going, (heaven), and want to get there very badly. You are going to want to rid yourself of horrible and disgusting sin. You are praising God for his love and mercy while you suffer. Yes, it may hurt and not be fun, but you are being healed and prepared for heavenly glory!

WHERE IS PURGATORY IN THE BIBLE?

While you will never find the word "purgatory" in the Bible, there are many implicit references to it that make it clear that purgatory has always been a part of the Christian tradition.

1 Matthew 12:32: "And whoever speaks a word against the Son of Man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." Here Jesus is implying that some sins can be forgiven even in the next world. If there were only heaven and hell, this would be impossible. Those in heaven do not need forgiveness, while those in hell cannot be forgiven.

2 1 Peter 4:6: "For this is why the gospel was preached even to the dead that, though condemned in the flesh in human estimation, they might live in the spirit in the estimation of God." Here Peter speaks of the Gospel being preached to the dead in order that they might live. Again this supports the possibility of salvation after death in purgatory.

3 1 Corinthians 3:10-15: Paul speaks of "the Day" (which is the Day of Judgment) which will make its appearance with fire, and fire will test the quality of each man's work." It goes on to say that, "He himself will be saved, but only as one passing through fire."

PRAYING FOR THE DEAD

As members of the Church, we belong to the mystical Body of Christ. However, the Church does not just exist on earth, but also exists in heaven and purgatory. Since we belong to the same family, mysteriously and intimately united in the Holy Spirit, we all remain in relationship with one another even though we may be in different states. When we die, we remain the same person, with the same relationships with others and the Church.

God in his loving plan allows that each of us as members of the Church can merit or obtain graces for others by offering our prayers and daily sufferings for those who are in need of grace. "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). St. Paul is not saying here that Christ's sufferings were somehow insufficient

or incomplete, but that Christ wills that we assist in obtaining and applying the graces of the Redemption for others through our prayers and sufferings.

Thus, the members of the Church in purgatory (the Church Suffering) are aided through grace obtained by the prayers and sufferings of the members of the Church on earth (the Church Militant) and the intercessory prayers of the saints in heaven (the Church Triumphant). This idea of praying and performing practices for the purification of the dead is also seen clearly in Scripture:

1 2 Maccabees 12:44-46: "For if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from this sin."

2 2 Timothy 1:16-18: St. Paul prays for one who has died: "May the Lord grant mercy to the family of Onesiphorus because he often gave me new heart and was not ashamed of my chains.... May the Lord grant him to find mercy from the Lord on that day."

Therefore, everyday sufferings and disappointments can become for those of us on earth, moments of grace and merit for not only ourselves but also for others who are suffering on earth and also for the souls suffering in purgatory. This is the beauty of intercessory prayer and redemptive suffering. Our sufferings can be for us a means to holiness and a powerful aid for others to overcome sin and grow closer to Christ by uniting our suffering with his suffering. It is a powerful opportunity to grow in virtue and love for others.

During this month of November, may we reflect on the great mercy of God that is at work in our own lives and especially in love, pray for those souls who are being purified in purgatory that they may enter into eternal glory.



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.

Making True Choices

of conscience

By Fr. Tad Pacholczyk

One recurrent theme in bioethical discussions is the idea that each of us possesses a basic awareness of the moral law.

This distinctly human faculty, which Western culture has referred to as "conscience," helps us to choose correctly when confronted with basic moral decisions. Even children, when taught about right and wrong, instinctively seem to recognize a law higher than themselves.

Deep within his conscience, man discovers that law which he has not laid upon himself but which he must obey. Conscience has been aptly described as man's most secret core and his sanctuary.

As creatures of conscience, then, we are moved to pursue good and to avoid evil. Yet, in our fallen nature, we are also drawn, mysteriously, towards wrong and harmful choices. The dictates of conscience may become muted or drowned out by other voices around us. As we grow older, we may even acquire a certain finesse in justifying personal choices that are not good, choices strongly contrary to the law of our own being.

The inner sanctuary of conscience is delicate and easily transgressed, requiring great attentiveness on our part, if we are to remain faithful to it.

I recall a powerful story about conscience involving a young couple who cohabitated for many years. Neither of them were thinking much about marriage, and one day the fellow learned that his girlfriend was pregnant.

Being Catholic, he approached his priest. All three of them met one afternoon, had rather lengthy discussions, and finally reached a decision together. They decided that abortion was not an option. They talked about the possibility of marriage at some time in the near future.

Later the same day, the parents of the young woman

It is our moral choices that define who we are and what we become. By acting against an upright conscience, we violate and disfigure who we are, and become less human.

came by the couple's house. They had been fairly open and accepting of this 'live-in' situation. Over dinner it came out that she was pregnant. Things changed as a result of this revelation.

After the meal, the mother pulled her daughter aside saying, "Look, you've got a life to live. You don't want to spend the rest of your life with this guy. C'mon, dear, you've got to get an abortion."

The next day, the young man and the young woman ran into the priest again. The fellow brought up the discussion with the mother and said they were reconsidering the abortion option.

The priest replied, "We reached a decision on that already."

The young man quickly answered, "What do you mean? If I make a decision today, I can change it tomorrow."

The priest responded simply, "For certain kinds of decisions, you can't change your mind. If you go back on your decision now, I won't know who you are anymore..."

The young man was shaken by this answer, but when he reflected on it later, he understood that the priest was right. Certain kinds of personal choices touch us at the very core of our being. Accepting or rejecting a temptation to serious wrongdoing like abortion involves our hearts in a

far deeper way than many of the lesser decisions we have to make each day, so that in the end, it is our moral choices that define who we are and what we become.

By acting against an upright conscience, we violate and disfigure who we are, and become less human. That's why the priest told the young man that he would not know who he was anymore.

I recall another true story about the gentle proddings of conscience that involved a mom with three children.

When she found out she was pregnant yet again, she became fearful and began telling herself she couldn't support the burden of another child. She finally decided it would be necessary to have an abortion. She arrived at her decision just before going in for her next checkup. The doctor, unaware of her plans, began a routine ultrasound to find out how the pregnancy was progressing. She had brought along her three children, and they were busy playing together on the floor of the examination room.

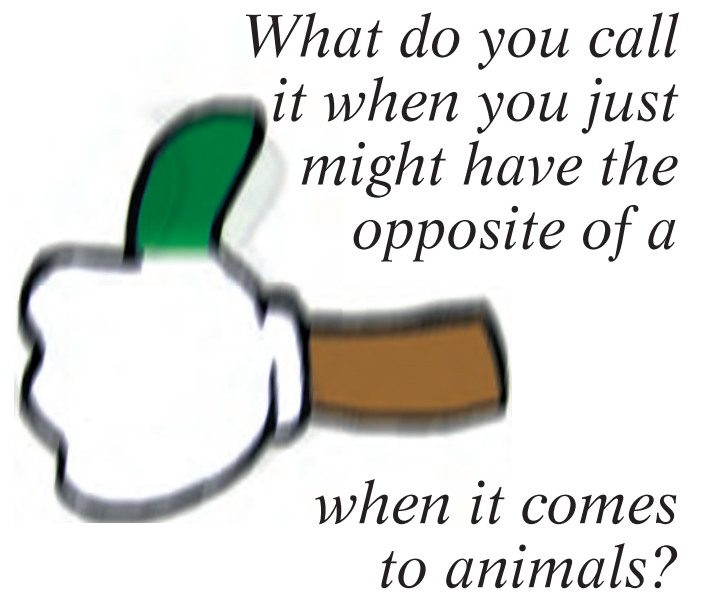
As the doctor ran the scanner over her belly, her little son glanced up from his toy airplanes, pointed to the screen and said, "Look, Mommy — a baby!" She left the doctor's office that afternoon with a new awareness that she couldn't end the growing life within her.

Through the eyes and heart of a child, we are often reminded of what a pure and upright conscience ought to look like.

To form our conscience as adults means to learn virtue, by repetitively and determinately choosing what is good, true, and moral. Doing so brings order to our lives and engenders peace in our hearts.

Ultimately, we discover how to be fully human only to the extent that we faithfully follow that delicate voice of a properly-formed conscience.

Father Tadeusz Pacholczyk earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. A priest of the diocese of Fall River, Massachusetts, he serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org



By Kathy Cribari Hamer

It's just possible that in two days I have accidentally made two animals die, and if I have, I am truly sorry. My son-in-law Dustin advises me to stay away from the zoo. Just in case.

The reason I used the term "accidentally made die" rather than the more commonly used transitive verb "kill" is because I have learned, through 24 months of hearing campaign rhetoric, to choose words that will enhance my future likeability and electability. And, in this case, make me feel less guilty.

The making-animals-accidentally-die thing appears to be a variation of the Midas touch, which gave the mythological King Midas his ability to turn everything he touched into gold. I have long maintained I have a reverse-Midas-touch, because everything of gold I touch disappears.

The point is that in two days, I'm relatively certain I possibly made two animals — probably rats — accidentally die.

The first animal lived around the ceramic studio where I buy all my pottery gifts, Hart Street Pottery on the East Side of Fort Worth.

The pottery shop is in an outdoor-artsy strip of studios, and I had arrived to buy a gift when I saw the artist, my friend Janet Rodriguez, from St. Rita Parish, come out of a large open door, where she was working at the kiln. The front and back doors to her studio were open, and Janet said, "I'm sorry, we think a rat has died somewhere in the building, so we have a lot of candles burning, and we're trying to air out the place."

"No problem," I answered, wandering into the showroom, which, from the viewpoint of a mother of five smelled good rather than bad, in the first place, and was too full of interesting artwork to inhibit my browsing, in the second place. (The gift buying contributed to my Christmas shopping and upheld my financial reverse-Midas-touch, in the third place.)

After wrapping my purchases, Janet apologized again; I left my friend's studio and went home, not thinking much about a rat I couldn't see nor smell.

Until 24 hours later.

The next afternoon I came into my own home and found 50 dead flies on the floor. Another 20 were flying around the house, so I called my son-in-law Matt, who, because he studied ecology and has his own compost

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After 50 years in North Texas, the sisters of Carmel of the Most Holy Trinity continue to

Pray for God's People

By Barbara Griffith Moffett
Correspondent
Photos by Steve Moffett

Mother Maria, prioress of Carmel of the Most Holy Trinity in Arlington, was the first nun to enter and persevere to make her final vows after the Fort Worth monastery was established. That was nearly 50 years ago, and this autumn, that monastery she joined celebrates 50 years of service in the Diocese of Fort Worth.

Carmel of the Most Holy Trinity was established in Fort Worth in 1958. Five nuns came from Oklahoma City to live in a residence in Fort Worth, later moving to a second remodeled residence on Sunset Terrace, just south of downtown.

Mother Maria believes many people think the nuns who were called to Carmel were quiet and passive people in their pre-monastic lives. That's not the case.

"Most of us were very active before we entered Carmel. God is asking for sacrifice. He wanted these people to be totally attentive and consecrated to Him."

On Saturday, Oct. 4, a large and diverse group of friends, neighbors, and extended family gathered at Carmel of the Most Holy Trinity to acknowledge and give thanks for five decades of the Discalced Carmelite community in Tarrant County.

A beautiful commemorative program designed and created by the nuns shared not only the readings and order of the Mass but also featured photographs and important dates in the history of the monastery.

In 1984, the Carmelites planned, designed, and built a new monastery on 50 donated acres in Southwest Arlington. It is a monastery — not a convent — because the nuns never leave.

Though they are cloistered, these women touch the lives of others deeply and meaningfully. Prayer for them is a cottage industry, and they labor unceasingly on behalf of those who ask for their intercession — and those who don't.

"We all believe so deeply about our life that God has called us here to live this life of prayer and sacrifice for Him and his people. We are very intent on offering ourselves and our prayers for others' needs and for the Church," said Mother Maria in an interview after the Golden Jubilee Mass.

The Carmelite Nuns receive prayer requests every day. Most come through the mail,

and some over the telephone. "Sometimes people come through the front door of the monastery," revealed Mother Maria. "And Sister will speak to them at the turnstile. They will ask for special prayers for whatever needs they may have. That, too, is a very special relationship because people find it a great consolation that we are praying for them. They will say 'I will leave it here with you and in the Lord's hands.' And they will often call or write back and report that prayers have been answered."

Mother Maria explained the 13 nuns of Carmel of the Most Holy Trinity are, in many ways, ordinary people who are

living "an ordinary life. We clean, we cook our own meals, and we make our own clothes. We keep the monastery clean and beautiful for God because it is his house."

But they practice sacrifice on a daily basis. They don't eat meat and they regularly fast. They perform most of their duties in silence.

"Solitude is something you develop in the heart, so no matter where you are, that solitude is something you take with you wherever you go," Mother reflected. "In that way, we are free to put all of our attention in God's presence and listen to his word in the silence that blesses our cloister so deeply."

One of their most special missions is to pray for priests, and on the day of the Golden Jubilee Mass, the nuns were so pleased that eight concelebrants joined Bishop Vann.

"As we gather today, we celebrate an important event in the life of North Texas and this Diocese," Bishop Vann said in his homily, in which he carefully wove the readings and responsorial into a tapestry. Just as Moses lifted up his people in their battle against the Amalek, so the Sisters of Carmel are intercessors for us, he told those gathered in the chapel.

"They lift us up in the struggles and the challenges of daily life." "The mercies of the Lord I will sing forever," Bishop Vann noted "Forever I will sing of the goodness of the Lord" is a phrase also associated with St. Teresa of Avila."

St. Teresa of Avila, who is credited with reviving and defining the order, and Tèrese of Lisieux, whose simplicity of faith continues to inspire it, are both honored by the Carmelites during the month of October.

Using the Gospel reading, John 15: 9-17, Bishop Vann said Christ's command to "Love each other as I have loved you" is lived out on a daily basis by the Carmelite sisters and the greater community of the Fort Worth Catholic Diocese.

"Their presence is a testimony of the love of God, it is a testimony of

love for each other and of us," the bishop said. "They help us by praying for us to pray in all moments of our lives, as we in turn pray for the nuns and pray for vocations to the monastery here."

The day of celebration looked to the future even as it honored the past.

After the Mass, those present were accorded the rare privilege of a glimpse into the garden area, as the nuns and their benefactors broke ground for the completion of the monastery, the wing that was not built in 1984. The 12,000 square feet will accommodate a storage area, a laundry room, and a workroom for the sisters' banner ministry.

Mother Maria addressed those gathered in the garden enclosure "Dear bishop, all of you good priests, the Knights of Columbus, family, and friends, we want to reassure you our love and our prayers are always with you and your families. We're always here for you. Acknowledging the large number of guests who ringed the slightly rolling hill above the garden area, Mother Maria poetically added, "Having you here today feels like an embrace. God bless you all."

"We don't have fully what we need yet, and we will have to have enough money to begin, but God will provide," Mother Maria concluded. "He always does."

Next October, she believes, with the completion and dedication of the final construction, there will be yet another reason to celebrate.



Counterclockwise from top far left:

- Stained-glass window above the altar of the chapel of Arlington Mount Carmel
- Mother Maria, prioress of Mount Carmel of the Most Holy Trinity, prepares for the ground-breaking ceremony.
- Through the grate, the nuns of Carmel, pray and sing with those gathered for the Jubilee Mass.
- Mother Maria waves as she is driven through the gardens of Arlington Carmel.
- Bishop Kevin Vann joins the Carmelites for the ground-breaking of their new addition.
- The sisters of Carmel look on as ground is broken.
- Bishop Kevin Vann prepares to break ground for the new addition to Mount Carmel.
- Mother Maria (foreground) is assisted as she walks down to the groundbreaking.
- In the case are artifacts and memorabilia recounting highlights of the first 50 years of Mount Carmel of the Most Holy Trinity history.
- Sisters descend the flower-bordered steps to the site of the groundbreaking.



INTERNATIONAL
NEWSBRIEFS**Pope says world did not emerge out of chaos, 'first being' created it intentionally**

VATICAN CITY (CNS) — The world did not emerge out of chaos; rather it was created intentionally by "the first being," Pope Benedict XVI said. The Creator also is involved not only with the origins of the universe, but continually sustains the development of life and the world, said the pope during an Oct. 31 audience with 80 participants of a Vatican-sponsored conference on evolution. Scientists, philosophers, and theologians from around the world were attending the Oct. 31-Nov. 4 plenary session on "Scientific Insights Into the Evolution of the Universe and of Life" at the Pontifical Academy of Sciences. The pope said the topic was timely and has elicited interest worldwide. "Questions concerning the relationship between science's reading of the world and the reading offered by Christian revelation naturally arise," he said. Popes Pius XII and John Paul II had found there was "no opposition between faith's understanding of creation and the evidence of the empirical sciences," he said.

Unforgettable: Popes remain influential figures after their deaths

VATICAN CITY (CNS) — A confluence of anniversaries this fall has turned the Vatican's attention to deceased popes, who still loom large in the church's living memory. In a seemingly continual procession of conferences, films, liturgies, speeches, books and articles, four late pontiffs in particular — Popes Pius XII, John XXIII, Paul VI, and John Paul II — have been celebrated, praised, defended, and, in some cases, proposed for sainthood. On some days, the Vatican newspaper, *L'Osservatore Romano*, has carried more news about departed popes than on the current occupant of the chair of Peter. Pope Benedict XVI has been in the forefront of the commemorations, giving speeches and celebrating special Masses for his predecessors, and drawing frequent lessons from their teachings. Why does the church keep looking back? "Because tradition is fundamental for the church. We look to the past so that we can look to the future," said Giovanni Maria Vian, director of the Vatican newspaper. For the church, he said, the teachings of previous popes don't merely have historical meaning, but are still alive.

Lack of religious freedom stunts a nation's growth, say priests

ROME (CNS) — A nation that lacks freedom of religion is stunting its own social, economic, and political development, said speakers presenting an annual report on religious freedom around the world. Religious freedom guarantees the establishment and protection of democracy and "without religious liberty, there can be no democracy or peace in the world," said Father Joaquin Alliende Luco, president of Aid to the Church in Need. Aid to the Church in Need, a Catholic organization funding religious projects in 136 countries, released its annual report at a press conference Oct. 23 in Rome. The report compiles information directly from the churches the aid agency assists, news articles, official government documents, and human rights organizations. One of the panelists presenting the 2008 report, Father Bernardo Cervellera, who heads the Rome-based missionary news agency AsiaNews, said violations of religious freedoms impoverish a nation. He said today violence against people professing a particular religion decreasingly stems from "irrational fundamentalism," colonialism, or political ideologies. Instead, such aggression is mostly "simply motivated by power," he said.

As global food crisis hits Guatemalan highlands, farmers limit purchases

By Ezra Fieser
Catholic News Service

TOTONICAPAN, Guatemala — Two years after it began, the global food crisis is pushing millions of Central Americans, including those in Guatemala's highlands, into conditions of poverty.

"The cost of everything has gone up so much. We can't buy the things we used to," said Reina Maribel Osorio, a subsistence farmer living deep in the hills of Guatemala, an area mainly populated by indigenous Mayans. "It used to cost about 5 quetzales (US 67 cents) for a bag of sugar. Now it's 13. I don't buy it anymore."

Cut into a steep hill two hours from the nearest major town, Osorio's small corn farm hardly seems the place to find the effects of a global economic shift. But the 2 million Guatemalans who live on less than \$2 a day, like Osorio, are being pushed to the edge by the soaring prices of food.

In the last two years the price of food has exploded. From July 2006 to July 2008, the price of the basic food basket — which consists of corn, beans, milk, and 23 other products needed to feed a family of five — rose 26 percent, from \$6.92 to \$8.75 per day, according to the Guatemalan National Statistics Institute. The average income in rural Guatemala is only \$6 per day, according to the United Nations.

A recent study by the U.N. World Food Program said 1.2 million Guatemalans are not able to cope with the spiking prices. Half a million of them have been pushed into extreme poverty as a result of the increase. Another 500,000 are now living in impoverished conditions. And an additional 200,000 are barely able to keep up with the rising prices, the study said.

"The people affected are the poorest 20 percent of the population," said Nicholas Virzi, the study's author and director of economics at Guatemala City's Rafael Landivar University. "The poor have limited diets dependent on basic grains, like beans, rice, and corn, and it is precisely these grains that have seen a concentrated inflation in prices."

"The situation is the most serious it has been in years," said Nicola Poncio, who runs a social outreach program in the area for the Archdiocese of Los Altos, Quetzaltenango-Totonicapan. "The combination of the rising costs of fuels and the high cost of basic foods is affecting poor people more seriously than others."

People are eating less food and



Simple food cooks over a wood fire in Guatemala in this undated photo. (CNS photo/James Rodriguez)

less frequently, cutting back to just a cup of watered-down coffee for breakfast or a potato and small tamale for dinner, Poncio said.

"For this reason, malnutrition, which was already a problem, is getting worse," she said.

Parents are pulling their children out of school more frequently to save the money it takes to transport them and feed them at school, she said.

"So, it's affecting various aspects of their lives. It's not just food, it's education, basic health care, clothing, everything," Poncio said.

The church has responded with a number of projects, including one that encourages women in the area to sew huipils, the traditional Mayan blouse. The church sells the clothing and sends the money back to the communities, she said.

The increase in prices — which economists have attributed to the United States' increase in production of corn-based ethanol fuel, droughts, and increased demand — has caused pain throughout the world, inflicting particular pressure on impoverished Central Americans. The U.N. World Food Program says malnourishment in the region, which affects 21 percent of the population, could be worsened by the food crisis.

Central America is particularly vulnerable to global price fluctuations because it is dependent on agricultural imports, a dependency many economists think has led to increased prices at the market. In Nicaragua, food prices rose 33.3 percent from 2007 to 2008.

In Guatemala, the prices of basic grains — staples for most poor families — have increased even faster than other food. Corn, rice, and bean prices have jumped 36 percent, 101 percent and 47 percent, respectively, from 2006 to 2008.

"It's just not possible for (poor Guatemalans) to keep up. They

could barely afford food to start with. How are they supposed to cope with higher prices?" said Mario Chamale, who directs the Guatemalan Food Security Program for the U.N. Food and Agriculture Organization.

The food prices, according to the study, have pushed the country's poverty rate from 51 percent to 56 percent and the rate of extreme poverty from 15 percent to 19 percent.

Encouraged by international lenders, the Guatemalan government has restructured its agricultural sector, resulting in a system that favors medium and large farms, said Susana Gauster, an agriculture specialist with CONGCOOP, a Guatemala City-based nongovernmental organization. Owners of larger farms, she said, can export their goods, have access to markets, and have been able to capitalize on the higher prices, but some small farmers along the country's southern coast have stopped cultivating their land, letting it go to grass for cattle instead.

In the hills of Totonicapan, Osorio, 25, has cut back on nearly all her purchases.

"It's become too expensive to buy broccoli or potatoes, for example," she said, as two of her children played in her earthen-walled home. She used to have enough to feed them meat three days a week; now, it's once a week, if the price is right.

Osorio, who took over the farm last year when her husband began leaving six days a week to find work, had to stop using chemical fertilizer this year. The price has doubled in the last year, and, at \$41 a sack, it was just too expensive. She has tried switching to the waste of the two pigs she's raising, but the corn is not growing like it normally does.

"I don't know what else I can do," she said, glancing at her infant daughter. "We can't keep living like this."



Archbishop Joseph E. Kurtz of Louisville, Kentucky, and Archbishop José H. Gómez of San Antonio, are pictured in a screen grab from a English- and Spanish-language video on YouTube. In the video they talk about the U.S. bishops' concerns about same-sex unions and their support for traditional marriage between a man and a woman. (CNS)

YouTube messages in English, Spanish offer the church's view on marriage

WASHINGTON (CNS) — As U.S. voters from coast to coast prepared to decide ballot questions related to same-sex marriage Nov. 4, the U.S. bishops took their campaign to keep the traditional definition of marriage as the union of a man and woman to a popular video-sharing Web site, YouTube.

A version of the video in English, online at www.youtube.com/watch?v=Lh_81zsW6U8, features Archbishop Joseph E. Kurtz of Louisville, Kentucky, chairman of the U.S. Conference of Catholic Bishops' recently created Ad Hoc Committee for the Defense of Marriage.

Archbishop José H. Gómez of San Antonio, chairman of the USCCB Committee on Cultural Diversity in the Church, presents the same message in Spanish online at www.youtube.com/watch?v=IwCAXQhqd-Q.

Both videos also can be viewed on the USCCB Web site at www.usccb.org/bishops/marriagedefense.shtml.

The videos were posted online just before Election Day, when voters in California, Arizona, and Florida were to face ballot questions that would define marriage as between one woman and one man. Connecticut bishops also have asked Catholics in their state to support a constitutional convention proposal on the ballot, so that a recent state decision permitting same-sex marriage there could be reconsidered.

"Certain groups and individuals are trying to make same-sex unions the equivalent of marriage," the archbishops said in their videos. "This is a false idea being proposed and, in some cases, imposed by a

minority. This is nothing less than the radical redefinition of marriage — denying the truth that it is exclusively the union of a man and a woman."

The messages warn that if successful "this effort of redefining marriage to include same-sex unions will bring confusion to what marriage actually means. This confusion could spread and have enormous legal consequences for the rearing of children, public education, employment, and religious freedom.

"Children would be forced to learn that marriage is merely one kind of loving relationship among many," they said. "Churches would be prevented from witnessing to and teaching about the necessary and singular role of love between a man and a woman.

"Same-sex unions and marriage are completely different realities," they continued. "Reaffirming the traditional understanding of marriage is neither discrimination nor the denial of rights.

"Like all people, homosexual persons have the right to be treated with respect and to live in peace with the support of their loved ones," the archbishops stated. "But it is to the benefit of all members of society that the institution of marriage be preserved as the relationship of a man and a woman that serves the common good in a distinct way. Society needs marriage in order to establish and sustain that basic unit of society in which men and women love each other and transmit life to their children who are the fruit of that love."

The videos are the latest in a series of activities to emerge from

the ad hoc committee; Chicago Cardinal Francis E. George, USCCB president, announced its establishment Oct. 15.

The committee assists the bishops and state Catholic conferences in education, catechesis, public policy advocacy, and communications strategies.

Campaign finance reports in California showed that the USCCB also contributed \$200,000 in support of the state's Proposition 8, which when it passed Nov. 4, defined marriage as the union of a man and a woman.

Mercy Sister Mary Ann Walsh, USCCB director of media relations, said the donation came at the request of the California bishops from a USCCB "contingency fund that had been used before for issues like this," such as assisted suicide.

"It's a very important issue in California and in our country," she said of same-sex marriage.

The USCCB did not donate to the campaigns for traditional marriage in Florida and Arizona this year, but gave \$30,000 to fight moves toward assisted suicide in Washington state, she said.

With a \$1.4 million contribution, the Knights of Columbus was among the major donors in support of the passage of Proposition 8. Various Knights councils in California and across the country also donated small amounts, according to campaign finance records.

In all, Proposition 8 supporters had raised nearly \$31 million — about \$24 million of it from within California — as of Oct. 30, while opponents of the proposal raised more than \$33 million, \$22 million of which came from within the state.

NATIONAL NEWSBRIEFS

New synod council includes two North American cardinals

VATICAN CITY (CNS) — Before the world Synod of Bishops on the Bible ended, 12 members of the assembly were elected and three were appointed to the council that coordinates follow-up to the gathering and helps prepare the next Synod of Bishops. The members of the Council of the General Secretariat of the Synod of Bishops also may assist Pope Benedict XVI in writing his post-synodal document. The Vatican, publishing the names of the council members, did not distinguish between those elected by the 253 members of the Oct. 5-26 synod on the word of God and the three appointed by Pope Benedict. The two members from North America are Cardinals Francis E. George of Chicago and Marc Ouellet of Quebec, who had served as the synod's recording secretary.

White House report aims to keep inner-city Catholic schools open

WASHINGTON (CNS) — In the waning days of the Bush administration, the White House is sounding the alarm on a six-year loss of about 1,200 faith-based schools in the U.S. and has issued a report it believes will help stop the closures. The report — "Preserving a Critical National Asset: America's Disadvantaged Students and the Crisis in Faith-Based Urban Schools" — shows about half of the faith-based schools that have closed since 2002 have been Catholic institutions and most are located in poor urban neighborhoods. "The president is very concerned and upset that these institutions are closing," said Karl Zinsmeister, assistant to President George W. Bush and domestic policy advisor. "Statistics show that students from poor urban neighborhoods who attend faith-based schools perform better academically than those who attend the public schools. We can't afford to lose any more of these schools."

Grandfather an inspiration for Phillies star on and off the field

ARCADIA, Calif. (CNS) — Philadelphia Phillies relief pitcher Brad Lidge, who struck out Eric Hinske of the Tampa Bay Rays to clinch the 2008 World Series Oct. 29, was "a very gutsy guy" in the playoffs, said his grandfather, Gene Detmer of Arcadia. The 85-year-old retired furniture manufacturer was thinking of Lidge's two crucial saves in the Phillies' 4-1 series win, Detmer told *The Tidings*, newspaper of the Los Angeles Archdiocese, in an interview at his suburban home. Detmer recalled visiting his grandson in Denver, where the young man grew up in St. Thomas More Parish and served as an altar boy. For his part, Lidge credits his grandfather for much of his success on the ball field. He said he was inspired by his grandfather's baseball knowledge and treasure trove of memorabilia, but he has had an impact on the player's life overall. "He's been a big role model for me in terms of my beliefs and shaping my values and morals," Lidge said.

Forum examines response to torture by U.S. in interrogating prisoners

NEW YORK (CNS) — A Fordham University forum talked about the response of American political, military, religious, and medical groups to the use of torture in interrogations of prisoners by the United States since the 2001 terrorist attacks. The Oct. 21 event was sponsored by the Fordham Center on Religion and Culture and drew 150 people to two sessions at the Lincoln Center campus of Jesuit-run Fordham University in New York. The first session looked at movies, prime-time television shows, and popular culture to examine public indifference to making a connection between actual violence and its depiction in entertainment venues. "Torture touches on very primal human impulses of violence and the meaning of violence and how it can appear to be a solution to human problems," said moderator Frederick Wertz, professor of psychology at Fordham University.



November 16, Twenty-third Sunday in Ordinary Time.
Cycle A. Readings:

- 1) Proverbs 31:10-13, 19-20, 30-31
Psalm 128:1-5
- 2) 1 Thessalonians 5:1-6
Gospel) Matthew 25:14-30

By Jeff Hensley

What a curious bunch of Scriptures. Each of them would be meat for a session of *lectio divina*, prayerful contemplation and mulling of each line of each passage. But taken together? Hmm.

The obvious praise of the value of a good, no, make that excellent, wife in the Proverbs passage can't be passed up, especially as I approach the 40th anniversary of my marriage to my own excellent wife. She is a blessing to me in every way. The references to industriousness are applicable. She is a hard worker at home and in her job as a teacher of English as a Second Language. And that's only one environment in which "she reaches out her hand to the poor," something she has done her whole life. She is indeed "an unfailing prize."

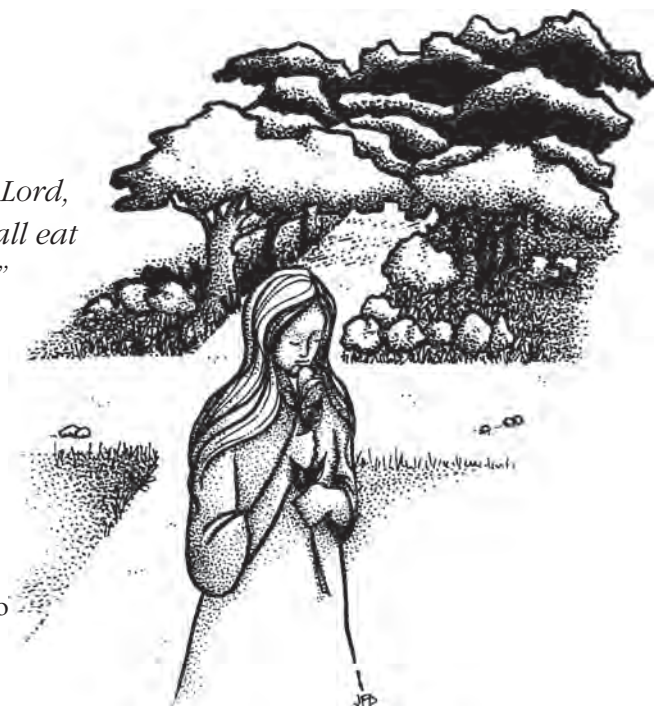
Thessalonians and Matthew point to our need to remain vigilant concerning the Lord's return and his expectations that we will be both faithful and fruitful. Both suggest that any of us who

"Blessed are you who fear the Lord, who walk in his ways! For you shall eat the fruit of your handiwork."

— Psalm 128:1-2a

wants to wail about our situations or lack of resources or hard luck ought to think again. God expects us to do the best we can with what we have.

All these images and admonitions, taken together, bring to mind a close friend of ours who seems to fit those Proverbs 31 descriptions of the excellent wife. But only recently in her long and somewhat tortuous life has she found the counterpart of an excellent husband. The meager resources that life handed her — the equivalent of the one talent — she invested wisely, turning a skill into a successful business that has allowed her to travel widely and support quite generously not only her aging mother, but also many Catholic charities and ministries. Her example



indeed makes all these seemingly disparate Scriptures hang together, telling a story for the rest of us, an edifying one, that would have us turn our eyes to the Lord to confirm the first line of the psalm for this week: "Blessed are you who fear the Lord, who walk in his ways!"

QUESTIONS:

Do you know someone who seems to have persevered and overcome great odds while living a godly life? What can you do to make the most of God's gifts in your own life?

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Jesus' death on the cross expresses the power of God's love, says pope

By Carol Glatz
Catholic News Service

VATICANCITY—God's Son dying on the cross may appear to signal a scandalous victory of pain and death, but, for Christians, the cross expresses "the power of God's limitless love," Pope Benedict XVI said.

During his Oct. 29 general audience in St. Peter's Square, Pope Benedict spoke about St. Paul's teachings on the meaning of the cross.

After St. Paul's conversion, the apostle realized Jesus had died and risen for him and for every person in the world, the pope said. Therefore, the cross revealed the power of God's merciful and saving love that he freely gives to all people, he said.

Once a sinner and persecutor of Christians, St. Paul saw that his new life and salvation were a gift, a grace from God "that stemmed from the death of Christ and not from his own merits" or virtuous acts, the pope said.

Rather than death or failure, the cross signifies "salvation given



Pope Benedict XVI waves at the conclusion of his general audience in St. Peter's Square at the Vatican Oct. 29. The pope spoke about St. Paul's teachings on the meaning of the cross. (CNS photo/Giampiero Sposito, Reuters)

to every creature," he said.

In St. Paul's time, it was difficult for the Greeks and Jews to grasp the full and positive

meaning of the cross, he said.

For the Jews, the cross was "a scandal... a trap, a stumbling block: It seemed to obstruct the

faith of the pious Israelite," he said. For the Greeks and pagans, the cross seemed foolish and "an insult to common sense"

and reason, he said.

With the Greeks' and even the modern world's emphasis on reason, it was inconceivable, even unacceptable, that God would limit himself in time and space and become man, much less end up dead on a cross, said the pope.

Instead, St. Paul showed that the cross "revealed the power of God which is different from human power."

The cross reveals God's love "because the foolishness of God is wiser than men and the weakness of God is stronger than men," he said, quoting St. Paul's First Letter to the Corinthians.

The pope said, "The cross is wisdom because it truly shows who God is, that is, the power of love that would go to the cross in order to save humanity."

What at first sight seems a sign of weakness is instead the strength of love given freely and totally to all people, he said.

Also, he added, "in accepting the weakness of the cross, we experience the power of God's love for us."

Scripture Readings



November 23, Our Lord Jesus Christ the King.
Cycle A. Readings:

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

By Sharon K. Perkins

A popular story describes a man stranded on his rooftop, praying as the floodwaters rise. When a boat with a rescue crew arrives, he refuses their help, saying, "No, God will save me." Later, a helicopter pilot meets with the same response. Eventually the man drowns, and upon reaching heaven he asks God, "Why didn't you save me?" whereupon God replies, "I sent you a boat and a helicopter!"

Obviously, this anecdote is about not recognizing God's saving power when it arrives, usually because it doesn't appear on one's own terms or in the way one imagines it will. This paradox is borne out in the readings for the feast of Christ the King. The compassionate rescue of God's lost sheep, as promised in Ezekiel, goes hand-in-hand with Christ's stern judgment of them in the Gospel of Matthew — giving us a greater insight into both rescue and judgment. For in the Scriptures, God's judgment isn't simply an act of

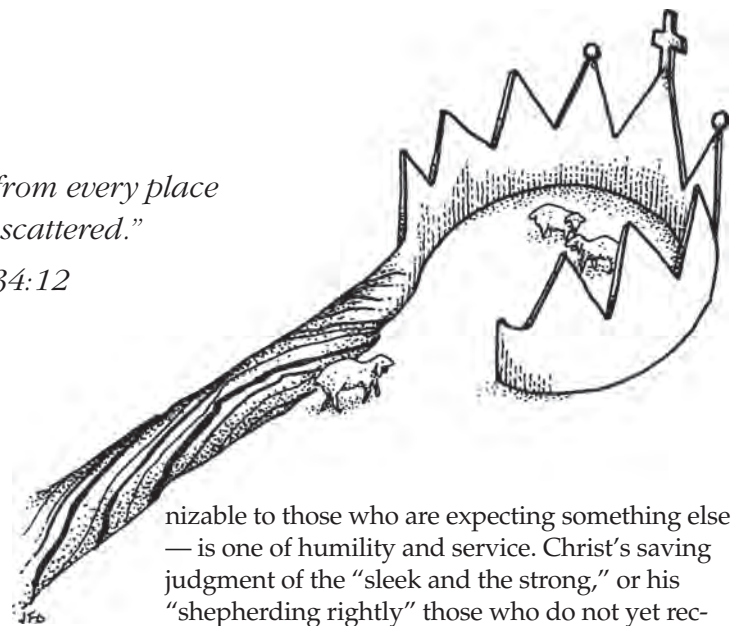
retribution or punishment. When heeded, it can also correct, teach, and heal in a way that rescues and restores.

In 1925, Pope Pius XI instituted this great feast of the church year as an antidote for the secularism of the age that attempted to exclude God from both private and public life, thus placing at risk the defenseless and the weak of society.

Unlike the power-seeking regimes of this world, the kingship of Christ — largely unrecog-

"I will rescue them from every place where they were scattered."

— Ezekiel 34:12



nizable to those who are expecting something else — is one of humility and service. Christ's saving judgment of the "sleek and the strong," or his "shepherding rightly" those who do not yet recognize him in the least of his brothers and sisters, can truly become their "rescue." This judgment applies not merely to individuals, but to the nations of the world who are to be held accountable for the treatment of their weakest members.

Our contemporary world isn't all that different from 1925, the age of Ezekiel, or the age of Matthew: Many human beings still find themselves "scattered" in their rejection of God and their focus on self. But Christ — their judge and their rescuer — still reigns.

QUESTIONS:

In what way have I misunderstood or misread Christ's "rescue" in my life? If I were to examine closely my treatment of the least of Christ's brothers and sisters, how would I be judged?

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The San Damiano Cross hangs in the Basilica of St. Clare in Assisi, Italy. It is the cross St. Francis of Assisi was praying beside at the Church of San Damiano when he received his commission from the Lord. (CNS photo/Octavio Duran)

It's never too early to prepare for **Jesus' Advent**

By Jeff Hedglen

Recently whenever I ask someone how they are doing, their response is something to the effect of "I'm tired." It doesn't matter if the question is posed to a junior high student or a retiree.

When I ask the follow-up question, "What's going on to make you so tired?" The litany of events, projects, clubs, work, sports, homework, and social activities makes me want to take a nap just hearing the list.

Of course this is nothing new. Our society has gotten so busy that this pace of life has become the norm. My brother recently told me that things had gotten so hectic in his home that he has started putting family "down time" on the calendar just to have some non-planned time with his wife and children.

If you're feeling overwhelmed by the schedule you're keeping, take a breath and be thankful for the season of Advent. I know that it is still a few weeks away, but what I

Advent's not about decking the halls with boughs of holly, but preparing our hearts for all that is holy.



am about to propose will take some planning, so I'm giving you a head start.

A few months back my wife, ever the planner, was looking ahead to the December calendar and proclaimed: "I want to slow down this Advent; I do not want another December like last year." Apparently we were so busy last year that the memory of it still burns in her mind.

So we have set in motion a plan to have a quieter Advent. Accomplishing this will take preparation and dedication. It means saying no to some things that we really love to do

and parties we really want to attend. It will mean turning the TV off more and being more introspective.

But as these things usually go, the best laid plans of mice and men often go awry. A few days after we decided to have a quieter Advent, two wedding invitations arrived. We agreed that weddings are important, so we can't miss those. Then the annual Christmas party "save the date" announcements came rolling in. Of course we have to go to "this" one we've been going to for years. Or "It's the office party; we can't miss that one either." When

we started calendaring these things, our Advent was just as busy as last year.

We're not giving up. We have some tough decisions ahead, but we are determined to slow down, quiet down, and get down on our knees more this December. I'm not sure yet what we're going to miss or exactly how we will accomplish this goal, but Advent is a time of watching and waiting, not hustle and bustle. It's not about decking the halls with boughs of holly, but preparing our hearts for all that is holy.

The *Catechism of the Catholic Church* says this about Advent: "When the Church celebrates the liturgy of Advent each year, she makes present the ancient expectancy of the Messiah, for by sharing in the long preparation for the Savior's first coming, the faithful renew their ardent desire for his second coming" (CCC 524).

Advent is first and foremost about us sharing in the ancient expectancy of the Messiah. To adequately do this, we need to have some time to reflect. I

am not suggesting that preparing the home for Christmas, or hosting and attending Christmas parties is wrong, just that if we want to have the full experience of Advent, we have to be intentional about slowing down. To truly encounter the grace of the season, we must take time to reflect on our need for Jesus. This need can be an initial need, a first time surrender to Jesus, or a hidden need, an area of our lives where Jesus has yet to come.

Advent begins Nov. 30; take out your calendar, schedule some time away from the hustle and holly to meditate on your need for a Savior. Jesus is coming in Advent, have your needs ready for him to fill. It is the most important Christmas list you will ever make!

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.

La fiesta de San Juan Letrán honra a la madre de todas las iglesias del mundo, la catedral de Roma

Estimados hermanos y hermanas en el Señor,

En oviembre, celebramos la Dedicación de la Basílica de San



Monseñor Kevin W. Vann

Juan Letrán en Roma.

Es una fiesta mayor y toma precedencia sobre la liturgia dominical este año. Algunos se preguntaran, "¿Quién es San Juan Letrán?" En realidad este título se refiere a la Iglesia Catedral de Roma, dedicada al Santísimo Salvador y a San Juan Bautista. El lugar para esta basílica fue originalmente palacio de la familia Letrán, donada al Papa Silvestre por esta familia para un lugar de culto, después de que el Imperio Romano le diera reconocimiento oficial al cristianismo como religión que podría ser practicada públicamente. Este día nos da una ocasión para reflexionar sobre la importancia de una catedral y la relación entre la iglesia local y la iglesia universal.

Como Obispo de la Diócesis Católica de Fort Worth, siento un orgullo especial al decir que San Patricio es la catedral de nuestra diócesis.

Cada obispo tiene este sentido de orgullo por su catedral. Aquí en Fort Worth, en esta iglesia hermosa e histórica, se puede encontrar uno de los símbolos de mi oficio como obispo, el asiento del obispo, o cátedra. Este asiento es la razón por la que a esta iglesia tan especial se le llama catedral, la iglesia principal en la diócesis. Desde esta silla yo, como obispo, presido la Misa y otras celebraciones solemnes como el líder de la vida de oración en esta diócesis. Y desde este asiento, en ocasiones especiales, predico.

Originalmente, la cátedra era el lugar exclusivo desde el cual un obispo con toda autoridad proclamaría la buena nueva de Jesucristo y las grandes verdades de la fe como el predicador, maestro, y catequista principal de una diócesis. Debido a esto, la cátedra también se convirtió en un símbolo de la unión de todos los creyentes de las verdades proclamadas desde este asiento y de la unidad con el maestro, quien proclamó estas verdades. Cada obispo disfruta el predicar y celebrar de los grandes misterios de la fe en su catedral, y las catedrales de todo el mundo son lugares especiales de peregrinación. Pero mirando los principios

Nuestros primeros papas y obispos nunca tuvieron una oportunidad para predicar y celebrar los misterios de la fe en catedrales hermosas, pero tuvieron la oportunidad de ofrecer sus vidas como sacrificio por su fe en Jesucristo.

de la historia de nuestra Iglesia, nos fijamos en que los primeros obispos no tuvieron una oportunidad para disfrutar del don y la bendición de una catedral.

La historia en los primeros siglos de la iglesia nos habla de persecuciones horribles iniciadas por el imperio romano en contra de los seguidores de Jesucristo. Torturaron y martirizaron a muchos obispos, sacerdotes, diáconos, y fieles durante los primeros siglos. Los creyentes de aquel entonces se reunían en lugares secretos y ocasionalmente en hogares privados. Si eran descubiertos por las autoridades romanas, podrían ser asesinados en el instante o ser arrestados para ser torturados y martirizados después. Nuestros primeros papas y obispos nunca tuvieron una oportunidad para predicar y celebrar los misterios de la fe en catedrales hermosas, pero tuvieron la oportunidad de ofrecer sus vidas como sacrificio por su fe en Jesucristo.

Estas persecuciones sangrientas y horrendas, donde fueron martirizados decenas de miles de fieles discípulos que nos abrieron el paso a la fe, finalmente llegó a su fin con el *Decreto de Milán* en el año 313 A.D. Al poco tiempo, con la ayuda de donativos del emperador Constantino, la primera iglesia católica sería finalmente dedicada y construida en la ciudad que vio la sangre de cristianos fluir como un río a través de sus calles. Estoy hablando de la Basílica de San Juan Letrán, la catedral de Roma.

El domingo 9 de noviembre, los católicos de todo el mundo celebrarán la fiesta de la dedicación de la Basílica de Letrán en Roma, la madre y cabeza de todas las iglesias de la ciudad (Roma) y del mundo, *omnium urbis et orbis ecclesiarum mater et caput*.

Ésta es la catedral del obispo de Roma, el Papa, y simboliza de

manera superlativa lo que cada catedral representa: unidad en la fe que se proclama desde la cátedra, y de la amorosa unión con el pastor que proclama esta buena nueva de Jesucristo. San Juan Letrán, construida durante la paz de Constantino, fue consagrada por el Papa Silvestre en el año 324. Muchos papas vivieron en esta iglesia por cerca de mil años, y cuatro Concilios ecuménicos fueron celebrados dentro de sus paredes.

Al celebrar esta fiesta de la dedicación de la Basílica de Letrán en Roma, no sólo recordamos la sangre vertida por los primeros cristianos, sino también celebramos nuestra unidad en la fe en Jesucristo y nuestra comunión con nuestro Santo Padre el Papa Benedicto XVI, el pastor y maestro que ahora se sienta en la silla del sucesor de San Pedro.

El 7 de mayo del 2005, menos de dos semanas después de celebrar la misa de inauguración de su pontificado, el Papa Benedicto XVI celebró la misa de toma de posesión de su cátedra como obispo de Roma en la Basílica de San Juan Letrán en Roma. En su homilía, el Papa nos da un vistazo al significado de la cátedra de San Pedro en Roma:

...al Sucesor de Pedro le compete una tarea especial. Pedro fue el primero que hizo, en nombre de los Apóstoles, la profesión de fe: "Tú eres el Cristo, el Hijo de Dios vivo" (Mt 16, 16). Esta es la tarea de todos los sucesores de Pedro: ser el guía en la profesión de fe en Cristo, el Hijo de Dios vivo. La cátedra de Roma es, ante todo, cátedra de este credo. Desde lo alto de esta cátedra, el Obispo de Roma debe repetir constantemente: Dominus Iesus, "Jesús es el Señor", como escribió san Pablo en sus cartas a los Romanos (Rm 10, 9) y a los Corintios (1 Co 12, 3). A los Corintios, con particular énfasis, les dijo: "Pues aun cuando se les dé el nombre de dioses, bien en el cielo bien en la tierra, (...) para nosotros no hay

más que un solo Dios, el Padre; (...) y un solo Señor, Jesucristo, por quien son todas las cosas y por el cual somos nosotros" (1 Co 8, 5-6).

Mas tarde en esta misma homilía nuestro Santo Padre desarrolla el simbolismo de la cátedra de Pedro, localizada en la Basílica de Letrán en Roma, la madre y cabeza de todas las iglesias:

La cátedra es —digámoslo una vez más— símbolo de la potestad de enseñanza, que es una potestad de obediencia y de servicio, para que la palabra de Dios, ¡la verdad!, resplandezca entre nosotros, indicándonos el camino de la vida... presidir en la doctrina y presidir en el amor deben ser una sola cosa: toda la doctrina de la Iglesia, en resumidas cuentas, conduce al amor. Y la Eucaristía, como amor presente de Jesucristo, es el criterio de toda doctrina. Del amor dependen toda la Ley y los Profetas, dice el Señor (cf. Mt 22, 40). El amor es la Ley en su plenitud, escribió san Pablo a los Romanos (cf. Rm 13, 10).

La celebración de esta fiesta de la dedicación de la Basílica de Letrán se convierte en una celebración de nuestra unidad en Cristo como católicos romanos, a través de nuestra unidad y amor por el Santo Padre en Roma.

El Papa Benedicto XVI cierra su homilía recordándonos que no importa donde hemos nacido; todos somos en una manera especial, Romanos:

Queridos romanos, ahora soy vuestro Obispo... En cuanto católicos, todos somos, de algún modo, también romanos. Con las palabras del salmo 87, un himno de alabanza a Sión, madre de todos los pueblos, cantaba Israel y canta la Iglesia: "Se dirá de Sión: 'Uno por uno todos han nacido en ella'..." (v. 5). De modo semejante, también nosotros podríamos decir: en cuanto católicos, todos hemos nacido, de algún modo, en Roma... (tratemos) de ser cada vez más católicos, cada vez más hermanos y hermanas en la gran familia de Dios, la familia en la que no hay extranjeros.

Que esta celebración fortalezca nuestra *communio* en la Iglesia de Fort Worth y nuestra *communio* con el Santo Padre en Roma. Que Dios los bendiga siempre.

+ Kevin W. Vann

+Monseñor Kevin W. Vann
Obispo de Fort Worth

Centro cultural méxicoamericano en San Antonio evoluciona a colegio católico

SAN ANTONIO (CNS) — Lo que comenzó en 1972 como el Centro Cultural Méxicoamericano ha evolucionado al *Colegio católico méxicoamericano*.

La junta directiva el 24 de octubre anunció la decisión unánime de ampliar la misión del instituto de 36 años, ofreciendo un programa completamente bicultural y bilingüe de formación para el ministerio, que puede llevar a títulos de licenciatura o maestría en Ministerio Pastoral Católico.

“Este es un día para decir ‘gracias’ a Jesucristo y a nuestra señora de Guadalupe”, dijo el obispo Michael D. Pfeifer, de San Angelo, director de la junta, en conferencia de prensa. “Vamos de un instituto que ofrece certificados a un colegio concediendo títulos en Ministerio Pastoral”.

Para el año 2020 se espera que los hispanos representen más del 50 por ciento de los católicos estadounidenses. Este cambio ya ha ocurrido en Texas y en muchos otros estados entre los católicos menores de 25 años de edad.

“Esto es fuente de ambos esperanza y desafío”, dijo el arzobispo José H. Gómez, de San Antonio. “Hay muchos desafíos



Andrew Rivas (a la izquierda), director ejecutivo de la CONFERENCIA CATÓLICA DE TEXAS; el obispo Michael D. Pfeifer (al centro), de San Angelo; y padre Lawrence J. Christian (a la derecha), rector-presidente de ASSUMPTION SEMINARY, en San Antonio, hablan después de una conferencia de prensa en San Antonio el 24 de octubre, anunciando que el CENTRO CULTURAL MÉXICOAMERICANO en San Antonio se ha convertido en el COLEGIO CATÓLICO MÉXICOAMERICANO. (Foto CNS/John Matthews, TODAY'S CATHOLIC)

que debemos atender si hemos de pasarle nuestra fe católica y nuestros valores fundamentales a las generaciones futuras”.

Señalando que la formación

en la fe está entre las primeras cinco prioridades de los obispos estadounidenses para los próximos 10 años, él dijo que las necesidades sociales y espirituales

urgentes de los hispanos en este momento en la historia requieren maneras innovadoras de asegurar que las generaciones futuras se mantengan católicas y logren una educación más alta.

El Colegio Católico Méxicoamericano, conocido como MACC, “responderá a esta prioridad, proveyendo un lugar excelente para que los hispanos tengan acceso a una educación más alta en la fe en un ambiente acogedor y cultural”, el arzobispo dijo. “El MACC será una solución para algunos de los obstáculos que los hispanos, incluyendo seminaristas, diáconos permanentes, religiosos y fieles laicos, encuentran en la búsqueda de una educación teológica más alta”.

“Puesto que el MACC y Assumption Seminary ya son líderes claves en la iglesia para la formación del ministerio, especialmente en el ministerio hispano y multicultural, estamos preparados para avanzar en la fe una vez más para responder a las prioridades urgentes de nuestra iglesia”, dijo padre Lawrence J. Christian, rector-presidente de Assumption.



El Papa Benedicto XVI sostiene su báculo pastoral mientras celebra la Misa de clausura del sínodo de obispos, centrado en la Biblia. Esta tomó lugar en la basílica de San Pedro en el Vaticano, el 26 de octubre. (CNS Photo/Max Rossi, Reuters)

El Papa dice que ‘el primer sér’ creó el mundo intencionadamente

Por Carol Glatz
Catholic News Service

CIUDAD DEL VATICANO — El mundo no se originó del caos; en lugar de eso, fue creado intencionadamente por “el primer sér”, dijo el Papa Benedicto XVI.

El Creador también está involucrado no solamente con los orígenes del universo, sino que continuamente sostiene el desarrollo de la vida y al mundo, dijo el Papa durante una audiencia, el 31 de octubre, ante un grupo de 80 participantes que participaron en una conferencia sobre la evolución, patrocinada por el Vaticano.

Científicos, filósofos y teólogos de todo el mundo asistieron a la sesión plenaria del 31 de octubre al 4 de noviembre sobre *Penetración científica dentro de la evolución del universo y de la vida en la Academia pontificia de ciencias*.

El Papa dijo que este tema es muy oportuno y que ha atraído interés en todo el mundo.

“Naturalmente, preguntas que se refieren a la relación entre la interpretación científica del mundo y la ofrecida por la revelación cristiana surgen continuamente”, dijo. El Papa Pío XII y el papa Juan Pablo II encontraron que no había “oposición entre el entendimiento de la creación proveniente de la fe y la evidencia de las ciencias empíricas”, dijo.

“Para desarrollarse y evolucionar, el mundo debe existir primero, y así, salir de la nada hacia la existencia. Debe ser creado”, dijo el Papa.

Pero la obra de Dios de crear la materia y la vida de la nada no termina allí, dijo. El Creador fundó el cosmos y su desarrollo y “lo sostiene, los sustenta y los mantiene continuamente”, dijo.

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Economía no es excusa para retraso en solucionar crisis de servicios médicos, dice directora de CHA

WASHINGTON (CNS) — La actual crisis económica de la nación no debe disuadir los esfuerzos de lograr cobertura de servicios médicos para los 47 millones de estadounidenses que no tienen seguro, dijo la presidenta y CEO de la *Asociación médica católica* ante una audiencia en Nueva York el 20 octubre.

La hermana Carol Keehan, de las *Hijas de la caridad*, pronunció la tercera conferencia anual sobre la ética de los servicios médicos católicos en la iglesia *St. Catherine of Siena* en Nueva York. La

conferencia y la misa anual para las profesiones de los servicios médicos que la precedió son patrocinadas por el *Ministerio de servicios médicos* de los *Frailles dominicos* de Nueva York.

“Podemos continuar haciendo rescates, préstamos conectores, recortes de intereses y otros parámetros, pero no tendremos una economía renovada y vibrante sin aprobar la reforma de salud que cubra a todos con un conjunto básico razonable”, dijo.

“No importa si su prioridad es el mercado de valores o los

pobres o cualquier lugar intermedio”, añadió la hermana Carol. “Necesitamos una reforma de salud efectiva y eficaz que nos ayude a todos”.

La líder católica dijo que es “completamente incompatible con nuestra agenda pro vida” que 9 millones de niños estadounidenses estén entre los no asegurados. “¿Qué niño no merece servicios médicos?” preguntó. “¿Qué podría posiblemente justificar no darle servicios médicos a un niño?”

La hermana Carol dijo que

los estadounidenses “han aceptado muchas ideas equivocadas que han incapacitado nuestra voluntad y creatividad para solucionar” la crisis de los servicios médicos. Entre éstas citó las creencias erróneas que:

— Estados Unidos tiene los mejores servicios médicos del mundo, cuando su sistema está rezagado de muchos países menos afluentes.

— Los servicios médicos operados por el gobierno “destruirían la vida estadounidense como la conocemos”, cuando el

programa *Medicare* para ancianos estadounidenses es “el plan de salud más popular y más generoso” en Estados Unidos, con costos administrativos que son la mitad de los planes de salud operados comercialmente.

— La gente carece de servicios médicos porque son demasiado perezosos para trabajar, cuando más del 80 por ciento de los no asegurados viven en hogares donde alguien está trabajando en uno o dos empleos.

Obispo Wenski busca política de inmigración equilibrada, humanitaria en 2008

WASHINGTON (CNS) — Lamentando que la inmigración ilegal ha sido grandemente desatendida durante la campaña presidencial, el obispo Thomas G. Wenski, de Orlando, Florida, dijo que las nuevas administraciones de la Casa Blanca y del Congreso deben enfrentar el asunto y desarrollar una política consistente, eficaz y humanitaria que una las divisiones políticas.

Escribiendo en el *Washington Post* el 20 de octubre, el obispo Wenski, presidente del *Comité Sobre justicia y paz internacionales* de la *Conferencia estadounidense de obispos católicos* y consultor del *Comité sobre migración* de la confer-

encia, dijo que el actual enfoque de sólo aplicación de leyes en cuanto a la inmigración ilegal es ineficaz y contrario a los intereses nacionales.

“En verdad las redadas intermitentes en lugares de trabajo, los aumentos en la participación por parte de agentes locales de aplicación de ley y la creación de un muro a lo largo de partes de nuestra frontera sureña, entre otros esfuerzos, han hecho poco para atender los retos presentados por la inmigración ilegal”, escribió el obispo Wenski en un artículo de opinión en el periódico diario.

Aunque las redadas de alto perfil, que son rápidas como relá-

pagos en lugares de trabajo en todo el país “satisfacen la necesidad política de demostrar las capacidades del gobierno en la aplicación de la ley”, éstas han tenido un impacto mínimo en el número de trabajadores indocumentados que están en el país, dijo.

Tales esfuerzos han hecho poco más que lo que el obispo Wenski llamó “dislocación e interrupción en las comunidades inmigrantes” mientras victimizan residentes permanentes y ciudadanos estadounidenses, incluyendo niños.

Además, dijo, la participación de oficiales locales de aplicación de ley en la aplicación de las leyes de inmigración ha reducido la confian-

za entre la comunidad inmigrante y las autoridades locales.

Con una falta de confianza entre inmigrantes viene el temor y daños a las relaciones a largo plazo, añadió el obispo.

“No sólo se preocupan los inmigrantes legales que un ser amado pueda ser recogido en una redada en lugares de trabajo o después que toquen la puerta de su hogar, sino que también están temerosos por sus propios futuros, y los futuros de sus hijos, en Estados Unidos. Esta no es la manera de fomentar la integración y la ciudadanía responsable”, dijo el obispo Wenski.

Es dudoso que las acciones rigu-

rosas de la aplicación de ley lleven a un éxodo masivo de inmigrantes ilegales y legales, como tienen la esperanza algunas organizaciones que oponen la inmigración, dijo el obispo Wenski.

“Lo que (aquellos que oponen la inmigración) no reconocen es que el 70 por ciento de los indocumentados ha vivido en este país durante cinco años o más y no tiene un hogar a donde regresar”, dijo. “Esta gente se identifica más como estadounidenses que cualquier otra cosa y prefieren vivir aquí en las sombras que llevarse a sus hijos ciudadanos estadounidenses de regreso a un lugar que no conocen”.

Debido a que la crisis global perjudica a la gente del altiplano de Guatemala, los campesinos limitan sus compras

TOTONICAPAN, Guatemala (CNS) — Después de dos años que empezó, la crisis global de alimentos lanza a millones de centroamericanos, como los del altiplano guatemalteco, a la pobreza.

“El precio de todo ha subido tanto. No podemos comprar las cosas que antes comprábamos”, dijo Reina Maribel Osorio, campesina que se dedica a la agricultura de subsistencia, y que vive en lo cerrado de los montes de Guatemala, zona poblada principalmente por indígenas mayas. “Una bolsa de azúcar costaba cerca de 5 quetzales (67 centavos de Estados Unidos). Ahora cuesta 13 quetzales. Yo ya no compro azúcar”.

Tendida en una ladera empinada, localizada a dos horas de la población mayor más cercana, la pequeña granja de Osorio, en donde cultiva maíz, da la impresión que sería un lugar poco apropiado para encontrar los efectos del cambio de la economía mundial. Pero los 2 millones de

guatemaltecos que viven con menos de \$2 por día, como Osorio, se han visto empujados hasta los extremos, debido a los elevados precios de alimentos.

En los dos últimos años el precio de los alimentos ha aumentado increíblemente y sin control. Del mes de julio del año 2006 al mes de julio del año 2008, el precio de los alimentos básicos como maíz, frijol, leche y otros 23 productos necesarios para alimentar a una familia de cinco miembros, subió un 26 por ciento, de \$6.92 a \$8.75 por día, de acuerdo con el *Instituto nacional de estadística guatemalteco*. El promedio de ingresos en el campo guatemalteco es solamente de \$6 por día, de acuerdo a las *Naciones unidas*.

En un reciente estudio del *Programa mundial de alimentos* de las *Naciones unidas*, se decía que 1,2 millón de guatemaltecos no pueden hacerles frente a los precios inflados. Medio millón de personas se han visto lanza-

das a una extrema pobreza como resultado del aumento. Otras 500,000 personas viven ahora en condiciones empobrecidas. Un número adicional de 200,000 personas apenas pueden sostenerse con los precios en aumento, se decía en el estudio.

“Las personas afectadas constituyen el 20 por ciento más pobre de la población”, dijo Nicholas Virzi, autor del estudio y director de economía en la Universidad Rafael Landívar de la Ciudad de Guatemala. “Los pobres viven con dieta limitada que se basa en granos como frijol, arroz y maíz; y precisamente el precio de estos granos es el que ha aumentado más”.

“La situación es la más seria que se haya visto en muchos años”, dijo Nicola Poncio, que dirige un programa de alcance social en la zona de la arquidiócesis de Los Altos, Quetzaltenango-Totonicapan. “La combinación de precios de combustible y el alto precio de alimentos básicos

afecta a la gente pobre mucho más seriamente que a otras”.

La gente come menos ahora y con menor frecuencia, disminuyendo solamente a una taza de café aguado en el desayuno o una papa y un pequeño tamal de comida, dijo Poncio. “La malnutrición, que antes ya era problema, se empeora”.

Los padres de familia sacan a sus hijos de la escuela más frecuentemente para ahorrar dinero de transporte y los alimentan en la escuela, dijo.

“Así que su vida se ve afectada de varias formas. No es solamente la comida, sino también la educación, el cuidado básico de salud, ropa, todo”, dijo Poncio.

La iglesia ha respondido con el desarrollo de proyectos como el de animar a las mujeres a coser huipiles, blusa tradicional maya. La iglesia vende la ropa y envía el dinero de regreso a las comunidades, dijo.

Centroamérica es especialmente vulnerable a la fluctuación

mundial de precios, pues depende de importaciones agrícolas. Muchos economistas creen que esto ha llevado al aumento de precios. En Nicaragua, los precios de alimentos aumentaron un 33.3 por ciento del año 2007 al 2008.

En Guatemala, el precio de granos básicos, que son lo más importante en la dieta de familias pobres, ha aumentado aún más rápidamente que el de otros alimentos. El precio del maíz, arroz y frijol ha subido un 36 por ciento, 101 por ciento y un 47 por ciento, respectivamente, del año 2006 al 2008.

“Simplemente no le es posible que la gente (pobre guatemalteca) continúe así. Apenas pueden comprar comida, para empezar. ¿Cómo le pueden hacer frente a los precios más altos?” dijo Mario Chamale, que dirige el *Programa de seguridad de alimentos guatemalteco* de la *Organización de alimentos y agricultura* de las *Naciones unidas*.

Father Cantalamessa says when we say 'Jesus is Lord' we're on path to salvation

FROM PAGE 24

ment in charismatic renewal began in Milan, when he was a university professor, and a woman acquaintance came back from a retreat and told him of "very strange people who pray clapping hands, raising hands; they even speak about miracles happening among them.

"I said to this lady, 'You never go again!' But as women do, she didn't give up easily," he recounted.

The Franciscan said he attended a prayer meeting with her, but as "a traditional Catholic priest from before the Vatican Council," he was afraid of every novelty. "I was critical."

Then, with characteristic humor, Fr. Cantalamessa said, "The leaders in the room knew that, and they said to the people, 'Don't go to this particular priest. He is an enemy. Be careful.'"

But the people still asked for confessions, and "hearing these confessions was the first stroke in my life. It was as if the ground was shaking me. Because I had never met such deep and true repentance. Sins seemed to fall from the souls of these people like strands of great joy, and I had to say to myself, 'This is the work of the Holy Spirit.'"

The rest of Fr. Cantalamessa's testimony was emotional and exciting, as he told of a trip to America, and a charismatic meeting of 40,000 people in Kansas City in 1976. "I remember one evening a leader took the microphone and started uttering some very strange words. He said 'You bishops, you pastors, you people mourn and weep because the body of my Son is broken,' again and again. 'I started seeing people falling on their knees around me. All this huge crowd was an assembly sobbing and repenting because of the divisions gone from their eyes. And above all this, a phrase was written against the sky: 'Jesus is Lord.'"

Fr. Cantalamessa quoted St. Paul, that "Nobody can say Jesus is Lord unless he or she is under the influence of the Holy Spirit." And in another passage, he says, 'If you proclaim with your lips that Jesus is Lord and in your heart you believe that God raised him from the dead, you are saved.' You have already entered the work of salvation."

Playfully he urged the



Above: Fr. George Foley, spiritual advisor to Magnificat, Grapevine, and pastor of St. Jude Parish, Mansfield, led benediction with the adoration of the Blessed Sacrament, a regular feature of Magnificat breakfast meetings.



Left: Diane Bates, assistant coordinator of the Grapevine chapter of Magnificat group speaks to the gathering.

gathering, in sections, to shout together, following his lead: "If your lips proclaim that, 'Jesus is Lord,' and in your heart you believe that 'God raised him from the dead,' Then you are what? 'Saved!'"

"This is not a joke," he told the audience, smiling, "it is a proclamation of faith."

During Fr. Cantalamessa's hour-long address, he took the audience through his full journey to the religious life, the priesthood, and charismatic renewal. He described his growing fascination with prayer, and his realization that the Bible is the living word of God. He told stories of discoveries in his and others' lives, sharing his enthusiasm with blazing eyes, an infectious smile, and humorous truths.

"We had so many people grateful for this experience," Diane Bates said. "One couple said they were so touched, they went to confession afterward. 'We were getting wayward,' they said, 'it brought us right back.'"

"A 74-year-old lady said, 'I'm not sure where I'm supposed to go, but after father's talk I'm ready for the Lord to

tell me, and I'm going to do something."

"Father talked about the relationship of the Trinity," Gloria Salerno said. "The Father and Son love each other so much, and when they come together, what comes out of that is the Holy Spirit.

"The feeling when you are that much in love, as humans interpret it," she said, "Wow!"

"According to St. Paul," Fr. Cantalamessa told the assembly, "when a person really, from the deepness of his heart, proclaims, 'Jesus is Lord,' this moment divides life into two parts: before and after.

"For St. Paul there was a single event which really divided life into two parts: before knowing Jesus as my personal Lord, and after knowing him."

When Fr. Cantalamessa returned to Italy after his encounters with the Holy Spirit, people were very surprised at him, and the Magnificat audience laughed when the Franciscan priest recalled his friends' observation.

"We have sent to America Saul," they said, "and they have sent back Paul."



Andrew Rivas, (LEFT) executive director of the Texas Catholic Conference, Bishop Michael D. Pfeifer of San Angelo (CENTER), and Father Lawrence J. Christian (RIGHT), rector-president of Assumption Seminary in San Antonio, talk after a press conference in San Antonio Oct. 24. They were on hand for the announcement that the Mexican American Cultural Center in San Antonio is now called the Mexican American Catholic College. (CNS photo/John Matthews, TODAY'S CATHOLIC)

MACC evolves into four-year college

FROM PAGE 1

generations."

Noting that formation in the faith is among the top five priorities set by the U.S. bishops for the next 10 years, he said the urgent social and spiritual needs of Hispanics at this time in history call for innovative ways of ensuring that future generations will remain Catholic and attain higher education.

The Mexican American Catholic College, better known as MACC, "will respond to this priority, providing an excellent setting for Hispanics to access higher education in the faith in a welcoming, cultural environment," the archbishop said. "MACC will be a solution for some of the obstacles that Hispanics, including seminarians, permanent deacons, religious and lay faithful, encounter in pursuing higher theological education."

"Since MACC and Assumption Seminary are already key leaders in the church for ministry formation — especially in Hispanic and

multicultural ministry — we are prepared to step out in faith once again to respond to the urgent priorities of our church," said

"This is a day to say 'thank you' to Jesus Christ and Our Lady of Guadalupe. We are going from an institute that offers certificates to a college awarding degrees in pastoral ministry."

— San Angelo Bishop Michael Pfeifer, chairman of the board

Father Lawrence J. Christian, Assumption rector-president. "But we will not do this alone."

The Mexican American Catholic College has complied with the requirements of the Texas Higher Education Coordinating Board and the Workforce Commission for degree-granting status.

This allows it to develop its bilingual degree plans, transition into a Catholic college, enroll students, begin the program in the fall of 2009, and initiate the process of accreditation through the Southern Association of

Colleges and Schools.

Arturo Chavez, the college's president and CEO, said the program will follow a "staged-learning" approach, designed to increase the proportion of second-language courses as a student progresses through time. By the time a student graduates, at least half the course work would be accomplished in his or her second language.

Pope Benedict says Blessed Pope John always worked for unity, peace

VATICAN CITY (CNS) — Marking the 50th anniversary of the election of Blessed Pope John XXIII, Pope Benedict XVI said his predecessor always worked to increase agreement, hope, unity and peace.

"The pope was a man of peace and a pastor of peace who knew how to open unexpected horizons for fraternity among Christians and dialogue with all in the East and the West," Pope Benedict said after praying at the tomb of Blessed Pope John.

Some 3,000 pilgrims from the Diocese of Bergamo, the home diocese of Blessed Pope John, traveled to the Vatican to mark the anniversary of his Oct. 28, 1958, election.

Cardinal Tarcisio Bertone, Vatican secretary of state, presided at the evening memorial Mass with the pilgrims, while Pope Benedict joined them later for prayers at the pope's tomb and for a brief address.

Bishop Roberto Amadei of Bergamo told Pope Benedict

that his diocese wanted to give thanks to God for the papacy of Blessed Pope John and for "having sustained in him the docility of the Holy Spirit so that he could be a living image of the Good Shepherd."

"He made himself a brother and father on the pathways of the world, in the East and in the West, to tell of the goodness of the Lord, to give hope and to sow that peace that always flows from the merciful heart of God, the father of all," the bishop said.

Pope Benedict told the pilgrims, "A truly special gift offered to the church with John XXIII was the Second Vatican Council," which he called, prepared and opened in 1962.

"We are all committed to accepting that gift in an appropriate way, continuing to meditate on its teachings and translate them" into the daily life of the church, he said.

Pope Benedict also used the occasion to ask the pilgrims from Bergamo to remember the

importance Pope John placed on families and on parishes as the most important place for Catholics to grow in and celebrate their faith.

In a 1932 letter to families, the future Pope John wrote, "The education that leaves its ... deepest mark is always that of the home. I have forgotten much of what I have read in books, but I still recall well what I learned from my parents and elders."

Pope Benedict said that it is in the family that people learn the primacy of love and become peacemakers.

And, he said, Pope John taught that when parishes increased the experience of communion and brotherhood among their members, the experience would spread and would make people see the downside of "the consumerism and individualism of our time, reawakening solidarity and opening the eyes of people's hearts to recognize the Father, who is gratuitous love."

Hamer...

FROM PAGE 11
heap, is my unofficial expert on all things of nature.

"My house is full of flies," I said. Confirming his genius, Matt answered quickly, "A rat probably died somewhere." I wrinkled my brow and paused.

"In Hart Street Pottery?"

The answer came the next day when my house started to smell. It was ironic. Nothing had ever died in my home before, except icemakers and VCRs. I didn't know what dead animals smelled like, until I opened the doors and lit all my scented candles. Then I said, "Oh yeah. Now my house smells like the pottery shop! A cinnamon-apple-pumpkin-bread-vanilla-cookie pottery shop."

Had I killed Janet's rat? And then had I traveled to my own house and killed one there? I don't know. And if I did, I am sorry.

I do love animals. I actually like them better than candles, although until this episode I owned no pets, but had 25 candles in country-styled glass jars. Now I own no candles either.

The best animals I have ever met live with the Carmelite nuns in Arlington. Their names are Muffin and Bosco, and they are cloistered dogs, living in the monastery with full reign of building and grounds. They sleep in whatever hallway is empty, outside whichever room

they choose.

During daily Mass and prayers, the dogs rest on fluffy cushions in the choir with the nuns, and usually can be seen through the grate by friends praying in the chapel. Lovable and protective companions, the dogs live a cloistered life, and are scheduled by the bells.

When I last saw them, they were sitting on the parlor floor, where I had brought my grandson Samuel to visit Reverend Mother Maria and Mother Ann Teresa, in celebration of his first communion.

This had been a tradition for all my children.

Sam was fascinated with the dogs, and the nuns allowed him to feed them doggy treats through the grate. Sam also could ask the nuns any questions, and they answered him happily.

Fixated on their security, Sam had multiple queries about personal safety — did their house have a burglar alarm? Were there cameras outside? What was the grate for?

He asked, "Can anybody come in there?" Reverend Mother told him the grate is symbolic, and joked that he could probably fit through the opening. The nuns chatted and laughed with Sam, until the vespers bell rang; the dogs' ears perked up, and they rose and walked to the door. Time for evening prayer.

Driving home, Sam was uncharacteristically quiet, wrin-

gling his brow in thought, looking at his holy cards. Finally he asked what the sisters do all day. We told him, "They pray." He was surprised to know that was the main focus of their lives, and the reason they live in the cloister.

"They are a gift to us," my daughter Meredith told her redheaded, bright-eyed little boy. "They have lived here for 50 years, and they pray for us all, by name."

"When your daddy was sick, they prayed for him every single day."

At dinner that night Sam's father asked him about the day, and Sam spouted information about the nuns, their lives of prayer, the cameras, and Muffin and Bosco. Then he said, "Can I go and visit them again when I make my confirmation?"

"And can I visit the dogs too?" Sam asked. Dustin thought it over and laughed.

"Sure you can visit the nuns again," Dustin said, wryly. "But if you're going to see the dogs, don't take Grammie."



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.

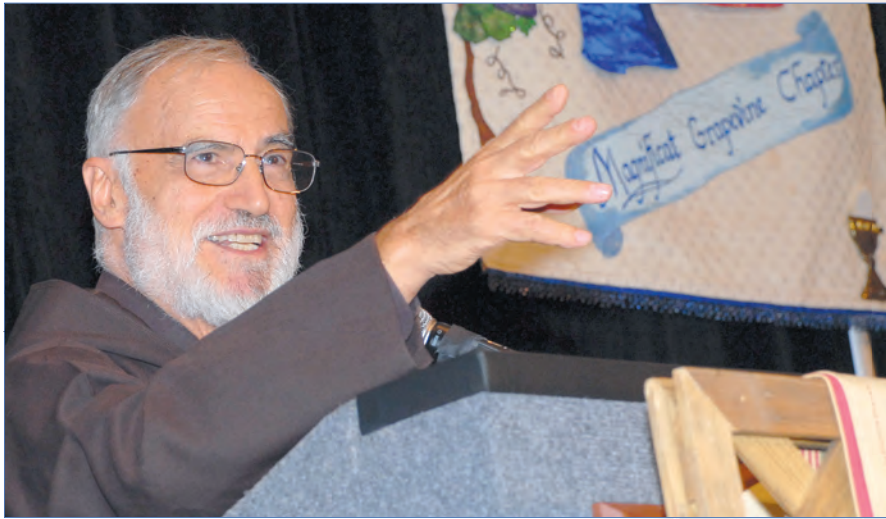
Special Collection: Annual Collection for the Holy Father

Parish Name	Parish Location	Holy Father July 2007	Holy Father July 2008
Immaculate Heart of Mary	Abbott	241.00	207.00
Jesus of Nazareth	Albany	213.00	69.00
Holy Redeemer	Aledo	642.00	977.00
Most Blessed Sacrament	Arlington	3,226.00	3,220.21
St. Joseph	Arlington	2,248.15	2,895.65
St. Maria Goretti	Arlington	4,173.50	3,300.30
St. Mary the Virgin	Arlington	772.60	381.00
St. Matthew	Arlington	205.00	351.50
St. Vincent de Paul	Arlington	1,374.00	2,043.25
Vietnamese Martyrs	Arlington	1,957.00	1,959.00
Holy Trinity	Azle	767.00	546.00
St. Michael	Bedford	2,871.50	2,450.00
St. Jerome	Bowie	55.00	0.00
Sacred Heart of Jesus	Breckenridge	360.48	293.95
St. John the Baptizer	Bridgeport	621.31	491.57
St. Jude Thaddeus	Burkburnett	343.00	274.00
St. Ann	Burleson	1,379.00	1,039.00
St. Catherine of Siena	Carrollton	2,777.00	2,383.00
Holy Rosary	Cisco	149.00	0.00
St. Joseph	Cleburne	785.01	817.43
Holy Angels	Clifton	554.00	389.10
Good Shepherd	Colleyville	1,541.00	2,077.00
Holy Cross	The Colony	358.25	988.75
Sacred Heart	Comanche	0.00	0.00
St. Joseph	Crowell	0.00	33.00
Assumption/Blessed Virgin Mary	Decatur	716.00	645.29
Our Lady of Guadalupe	De Leon	0.00	67.75
Immaculate Conception	Denton	1,285.00	842.00
St. Mark	Denton	2,899.24	3,076.94
St. Mary	Dublin	436.00	381.00
St. Francis Xavier	Eastland	82.00	0.00
St. Paul	Electra	40.00	28.00
All Saints	Fort Worth	1,269.41	1,383.90
Christ the King	Fort Worth	816.00	940.00
Holy Family	Fort Worth	2,761.00	2,778.00
Holy Name of Jesus	Fort Worth	283.00	0.00
Immaculate Heart of Mary	Fort Worth	2,396.52	528.00
Our Lady of Fatima	Fort Worth	764.00	833.00
Our Lady of Guadalupe	Fort Worth	2,298.00	658.00
Our Mother of Mercy	Fort Worth	382.00	278.00
San Mateo	Fort Worth	335.00	0.00
St. Andrew	Fort Worth	5,370.17	4,681.87
St. Bartholomew	Fort Worth	6,039.02	4,920.85
St. George	Fort Worth	796.00	345.00
St. John the Apostle	Fort Worth	1,977.50	2,135.41
St. Mary of the Assumption	Fort Worth	481.00	386.00
St. Patrick Cathedral	Fort Worth	3,871.00	0.00
St. Paul	Fort Worth	623.30	834.70
St. Peter the Apostle	Fort Worth	1,358.50	600.00
St. Rita	Fort Worth	299.00	279.00
St. Thomas the Apostle	Fort Worth	2,151.32	1,937.72
St. Mary	Gainesville	267.00	1,007.00
St. Rose of Lima	Glen Rose	367.62	219.20
St. Francis of Assisi	Graford	0.00	0.00
St. Mary	Graham	708.11	515.00
St. Frances Cabrini	Granbury	1,360.40	2,608.00
St. Francis of Assisi	Grapevine	2,321.20	0.00
St. Mary	Henrietta	110.00	0.00
Our Lady of Mercy	Hillsboro	912.24	960.87
Korean Catholic Community	Hurst	0.00	0.00
Christ the King	Iowa Park	41.00	23.00
St. Mary	Jacksboro	25.00	39.00
St. Elizabeth Ann Seton	Keller	4,684.50	5,886.90
Santa Rosa	Knox City	119.87	0.00
St. Philip the Apostle	Lewisville	2,652.77	2,668.21
St. Peter	Lindsay	2,044.26	1,882.75
St. Jude	Mansfield	1,351.25	1,251.85
St. Mary of the Assumption	Megargel	0.00	125.00
Our Lady of Lourdes	Mineral Wells	150.00	0.00
St. William	Montague	0.00	0.00
Our Lady of Guadalupe	Morgan	123.00	121.45
Sacred Heart	Muenster	2,465.00	1,317.00
St. Joseph	Nocona	0.00	0.00
St. Theresa	Olney	113.00	108.75
Nativity/Blessed Virgin Mary	Penelope	131.05	102.00
St. Thomas Aquinas	Pilot Point	321.00	628.00
St. Mary	Quanah	68.00	254.00
St. Rita	Ranger	44.00	0.00
St. Joseph	Rhineland	347.00	219.00
St. Boniface	Scotland	121.00	102.00
Sacred Heart	Seymour	0.00	164.00
St. Brendan	Stephenville	188.10	365.00
St. John	Strawn	107.23	0.00
Holy Family of Nazareth	Vernon	252.00	272.00
St. Stephen	Weatherford	1,426.00	1,943.00
Immaculate Conception of Mary	Wichita Falls	668.00	975.00
Our Lady of Guadalupe	Wichita Falls	890.42	658.18
Our Lady Queen of Peace	Wichita Falls	1,174.94	883.00
Sacred Heart	Wichita Falls	1,413.00	1,113.00
St. Mary	Windthorst	646.00	406.75

94,957.74 82,566.05

Prepared by the Accounting Dept for the Catholic Diocese of Fort Worth
Please forward all questions and comments to Debbie Lankford

Good Newsmaker

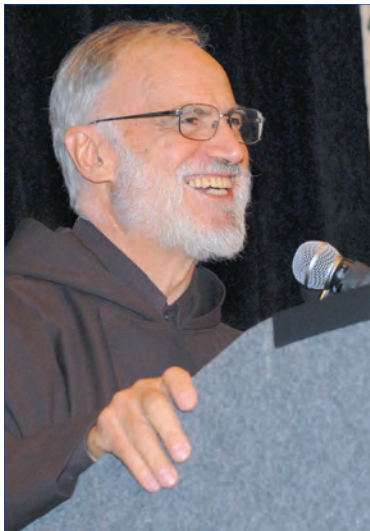


When Father Raniero Cantalamessa, preacher to the papal household, spoke to the Magnificat breakfast in October, it was a day of

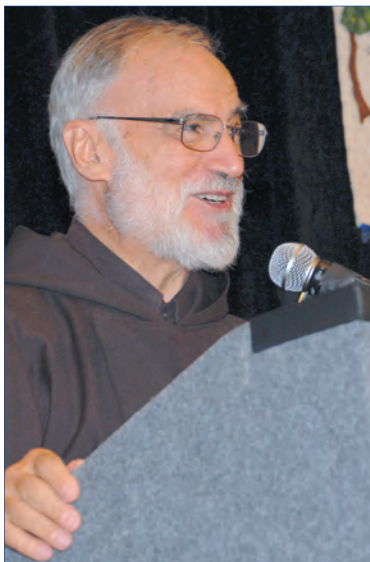
Joyous Jubilee

in more ways than anyone suspected...

Story and Photos by Kathy Cribari Hamer



The spiritual confessor for Pope Benedict and preacher to the papal household addressed a large crowd of local Catholics Oct. 4 in Grapevine, but wearing the humble brown habit of a Franciscan Capuchin friar, the priest was indistinguishable from the other men in the hotel meeting room who were wearing religious garb.



Father Raniero Cantalamessa, OFM Cap, was keynote speaker at a Magnificat Ministry breakfast at the Embassy Suites Hotel, and the day before, on Oct. 3, he had spoken to a retreat of priests from both the Fort Worth and Dallas dioceses. His presence for the two events was requested by Bishop Kevin Vann and facilitated by the women of Magnificat, to usher in the beginning of the diocese's 40th anniversary year.

Fr. Cantalamessa holds doctorates in both divinity and in classical literature. He was formerly an ordinary professor of the history of ancient Christianity and director of the department of religious sciences at the Catholic University of Milan.

He runs a weekly program on Italian state television, discussing the Gospel for the liturgy of the following Sunday.

But as the great spiritual educator was about to address the crowded Magnificat breakfast, he let the assembly of 1,000 people wait a few moments, as he turned to face the crucifix behind him, and spoke to Jesus first. "He looked up at Jesus and smiled," said Diane Bates, assistant coordinator for the Grapevine chapter of Magnificat, who was sitting next to him at the head table, "like a little boy smiles at his father."

Then Fr. Cantalamessa turned to his audience, looked around at them and said, "Well, the audience of the papal household is certainly more

important — but not so beautiful as this."

Magnificat is a woman-to-woman ministry, founded in 1981 in the Archdiocese of New Orleans, to provide a faith-sharing experience in a social setting. Born out of the Catholic Charismatic Renewal, its first function was a prayer

breakfast. The Grapevine group joined the international association in 1998, and now hosts three yearly breakfasts, which include adoration of the Blessed Sacrament, benediction, and a guest speaker. This breakfast had an attendance of about 1,000, representing 77 Metroplex parishes, and Bates said the organization could have sold another 1,000 tickets.

Fr. Cantalamessa introduced himself to the breakfast audience by sharing his personal testimony, which had to do with religious life and charismatic renewal. "I don't intend to convince you to join the charismatic renewal, only that this has been the way the Lord has led me to a new life, a new understanding of my ministry."

He said, "The thing which is important to everybody in the church is the new Pentecost. This is the special grace the Lord sent for this very difficult time in the Church.... (Pope) John XXIII asked God for a new Pentecost, and God has answered this prayer.

"So everyone is invited to enter in," Fr. Cantalamessa told his overflowing audience, who

burst into applause. "Maybe for some of you, today is the day of Pentecost."

Discussing his own religious vocation, the friar said he perceived "with complete clarity that the Lord was calling me to be his disciple full time, full heart in the



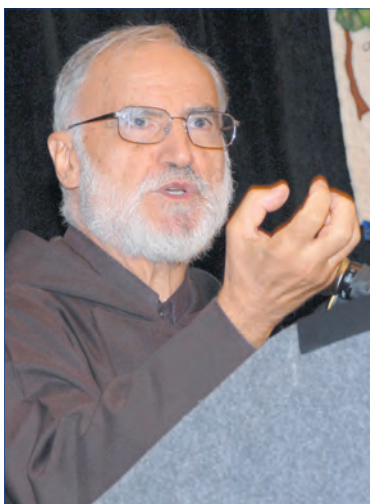
Before beginning his talk, Fr. Cantalamessa turned to the crucifix behind him and addressed Jesus.

Franciscan style." Fr. Cantalamessa explained that his formation had continued to grow throughout his five decades as a priest, then surprised the audience by announcing to them that his ordination had, in fact, taken place exactly 50 years ago — to the day. They exploded in applause.

Becoming a part of the charismatic renewal on a personal level begins with the release of the power of the Holy Spirit conferred at confirmation, most commonly referred to as the "Baptism of the Holy Spirit," which came to Gloria Salerno, Grapevine Magnificat coordinator, when she was going through an especially hard time in her life. "A gentleman prayed over me, and lifted my spirits. I had been at the gates of hell, and he opened me up to the light of the Holy Spirit.

"It was permanent from then on," Salerno said. "I felt like a veil lifted from my eyes. I am never alone. I am truly loved. These are gifts the Holy Spirit has just for me."

Fr. Cantalamessa's involvement — SEE FATHER, P.21



Left: Father Raniero Cantalamessa captivated the approximately 1,000 gathered for the Magnificat breakfast, beaming as he joyfully shared the details of his own vocational story, and his ongoing conversion.

Background at right: People praise God in song (top) and with arms uplifted in prayer (bottom).

Inside... This issue of the NTC

When the diocese celebrated its third Golden Anniversary Mass for couples married 50 years or longer, Joan Kurkowski-Gillen was there, gathering their stories. **8**

Arlington's Mount Carmel of the Most Holy Trinity celebrated the 50th anniversary of its founding with a Jubilee Mass and a groundbreaking Oct. 4. **12-13**

Bishop Kevin Vann concelebrates the Carmelites' Jubilee Mass. (Photo by Steve Moffett)



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