

# NEWSMAGAZINE North Texas Catholic

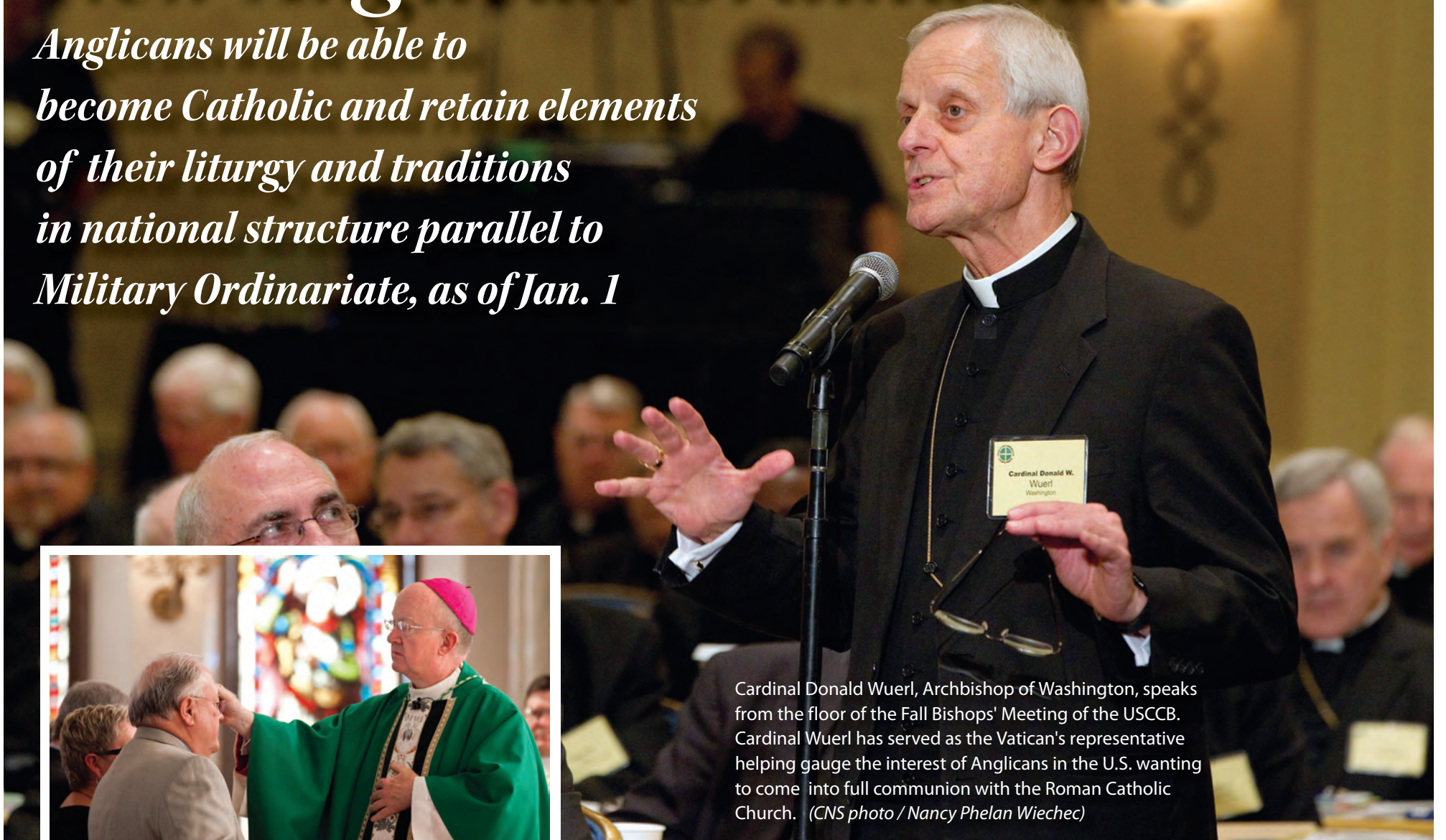
Bringing the Good News to the Diocese of Fort Worth

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## New Anglican Ordinariate

*Anglicans will be able to become Catholic and retain elements of their liturgy and traditions in national structure parallel to Military Ordinariate, as of Jan. 1*



Cardinal Donald Wuerl, Archbishop of Washington, speaks from the floor of the Fall Bishops' Meeting of the USCCB. Cardinal Wuerl has served as the Vatican's representative helping gauge the interest of Anglicans in the U.S. wanting to come into full communion with the Roman Catholic Church. (CNS photo / Nancy Phelan Wiehce)



Bishop Kevin Vann anoints the forehead of one of the catechumens from the St. Peter the Rock community of former Anglicans who were received into the Catholic Church at St. Patrick Cathedral Sept. 25. (NTC Photo / Juan Guajardo)

### Holy See names Fort Worth Bishop Kevin Vann as Ecclesiastical Delegate for Pastoral Provision

**Editor's Note:** The following news release was distributed to local news media outlets Tuesday Nov. 15, after the announcement was made by the United States Conference of Catholic Bishops in Washington, D.C.:

**C**atholic Diocese of Fort Worth Bishop Kevin W. Vann has been appointed the Ecclesiastical Delegate for the Pastoral Provision in the United States by the Holy See, Washington, D.C. Cardinal Donald Wuerl announced Tuesday during the

Fall meeting of the U.S. Conference of Catholic of Bishops in Baltimore.

Bishop Vann is succeeding Newark Archbishop John J. Myers who has been the delegate since 2003. Bishop Vann assumes the office of delegate immediately.

As the Ecclesiastical Delegate for the Pastoral Provision, Bishop Vann will be the Holy See's delegate assisting former Anglican ministers who have been received into the Catholic Church and who wish to be ordained as Catholic priests. The Pastoral Provision has been in effect in the United States since 1980. This appointment is made by the Congregation for the

Doctrine of the Faith.

Among the duties of the Ecclesiastical Delegate is to ensure the former Anglican ministers in formation receive thorough theological, spiritual, and pastoral preparation for ordained ministry in the Catholic Church. Once formation is completed, the former Anglican minister becomes eligible to petition for Sacred Orders, which leads to the diaconate and priesthood.

The Pastoral Provision is under the jurisdiction of the Holy See's Congregation for the Doctrine of the

**BISHOP VANN, P. 20**

### Cardinal Wuerl: Ordinariate for former Anglicans in the U.S. will be created Jan. 1

Bishop Vann responds to his appointment as Ecclesiastical Delegate for Pastoral Provision

**By Patricia Zapor Catholic News Service**

**BALTIMORE** — A new ordinariate — functionally similar to a diocese — will be created Jan. 1 to bring Anglicans into the U.S. Catholic Church, announced Washington Cardinal Donald W. Wuerl during the annual meeting of the U.S. Conference of Catholic Bishops Nov. 15.

Cardinal Wuerl also said 67 Anglican priests have submitted their dossiers seeking ordination in the

Catholic Church, and 35 of those have received initial approval from the Congregation for the Doctrine of the Faith.

That means they can move to the second stage of approval, which includes a criminal background check, psychological evaluation, and recommendations from the Catholic bishop where he lives and from his Anglican ecclesiastical authority, he said.

**ORDINARIATE, P. 21**

# Our Shepherd Speaks

While being grateful for the gift of religious freedom in our country, there is also a need for 'New Evangelization' in our modern world.

Dear Brothers and Sisters in Christ,

The month of November gives us much to reflect upon and prayerfully celebrate not only as Catholics, but also as citizens of this great country of ours. First, the month of November is the month that we remember those who "have gone before us marked with the sign of faith."



Bishop Kevin Vann

We began this month with the great feast of All Saints in which we celebrate the "great cloud of witnesses" (*Hebrews 12:1*) that is the Communion of Saints in heaven and ask for their prayers and intercession for us who are the Church on earth still continuing our pilgrim journey of faith. The feast of All Saints is unique in that it is a celebration of all the saints in heaven, not only the ones who have been officially proclaimed saints by the Church, but all the unnamed saints that are in heaven who fought the good fight and ran the race and now enjoy fullness of life with the Lord in paradise. This feast is a reminder that each of us, no matter our state and vocation in the Church, is called to be holy, to become a saint.

The following day, Nov. 2, we then celebrated the feast of All Souls in which we remember in a special way and pray for the poor souls in Purgatory or the Church Suffering, who are being purified and prepared for everlasting life in heaven. The feast of All Souls reminds us of our brothers and sisters in Christ, who are one with us in the Body of Christ, the Church, who are in need of our prayers and sacrifices to bring about in God's grace their final purification for heaven. In fact, praying for the dead and for the souls in Purgatory should be a regular part of our Catholic life as it is part of our obligation to love our brothers and sisters in Christ, especially those in Purgatory who are solely dependent upon our prayers and sacrifices for their final transformation in Christ. As we so often pray in our Catholic Tradition:

*May the Divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.*

November for us in the United States is also the month of Thanksgiving. I want to take this opportunity to wish all of you a

blessed Thanksgiving, but to especially offer my heartfelt gratitude to so many of you for your dedication and service to the parishes and the work of the Diocese. We should all be very thankful to be in a Diocese that is so vibrant and growing, and all of the good work in our Diocese of building up the Body of Christ would not be possible without your generosity and dedicated work.

We also need to recall that Thanksgiving has been a part of our national heritage from the very beginnings of our history as a nation, and it is a holiday and tradition that is deeply Christian. Thanksgiving, as we all know, dates back to some of the first European settlers who colonized North America. We commemorate their great feast of Thanksgiving offered to God for the blessings of life, freedom, health, and protection as they began their new life in the New World. Thus, Thanksgiving for us today should remain the same — to take some time to thank God for the blessings of our lives, our faith, our country, and our freedom to live our faith without persecution or permission.

This precious gift of religious liberty in our country is also a reminder to all of us that we have an obligation, as members of the Church, to participate in the missionary mandate that Christ gave to the Church — and to each one of us — to make disciples of all the nations. Every member of the Church, by virtue of their Baptism, and by becoming sharers in the prophetic mission of Christ, is called to give witness and testimony to the Gospel of Jesus Christ through both our actions and words. With all this in mind, we have heard much about the call to the New Evangelization in the recent history of the Church, and that the Church, as we head into the Third Millennium of Christianity, is at the dawn of a renewed era of evangelization and dialogue with the modern

world. This, of course, was one of the primary visions of the Second Vatican Council, and the call to a New Evangelization was certainly reinforced and often repeated by Blessed Pope John Paul II and our current Holy Father Pope Benedict XVI. However, there have been two recent events that seem to be hastening the arrival of the New Evangelization and signaling an even more urgent need in our modern world for a new and compelling witness to Christ.

The first event was Pope Benedict XVI creating the new Pontifical Council for Promoting the New Evangelization, (*Ubicumque et Semper*). The creation of this Pontifical Council shows that the New Evangelization is a major priority in the Church and the function of the Council is to provide the guidance, support, and resources to the Church to more fully implement the New Evangelization. In addition, the Holy Father also called for the subject of the next General Assembly of Bishops in October to be the New Evangelization and its implementation. Traditionally, this General Assembly will be followed by an Apostolic Exhortation by Pope Benedict XVI on the New Evangelization.

The second event occurred last month when Pope Benedict XVI called for a Year of Faith to be celebrated throughout the entire Church beginning on Oct. 11, 2012 through the end of November 2013. This Year of Faith corresponds with the 50th Anniversary of the opening of the Second Vatican Council and also the 20th Anniversary of the promulgation of the *Catechism of the Catholic Church*. In this Year of Faith, the Holy Father is calling upon the Church to once again rediscover the gift of our faith, particularly as expressed in the documents of Vatican II and the *Catechism of the Catholic Church*, so that through a profound spiritual renewal, there can be a serious commitment throughout the entire Church for a New Evangelization. The Holy Father states:

*"Caritas Christi urget nos" (2 Cor 5:14): it is the love of Christ that fills our hearts and impels us to evangelize. Today as in the past, he sends us through the highways of the world to proclaim his Gospel to all the peoples of the earth (cf. Mt 28:19). Through his love, Jesus Christ attracts to himself the people of every generation: in every age he convokes the Church, entrusting her with the proclamation of the Gospel by a mandate that is ever new. Today too, there is a need for stronger ecclesial commitment to new evangelization in order to rediscover the joy of believing and the enthusiasm for communicating the faith. In rediscovering his love day by day, the missionary commitment*

*of believers attains force and vigor that can never fade away. Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy. It makes us fruitful, because it expands our hearts in hope and enables us to bear life-giving witness: indeed, it opens the hearts and minds of those who listen to respond to the Lord's invitation to adhere to his word and become his disciples.*

— Apostolic Letter, *Porta Fidei*, 7

Therefore the Year of Faith will not only allow all of us to more deeply learn and know our faith, but to put our faith in action. The Year of Faith will encourage all of us to become more deeply rooted in our Catholic identity and mission so that we can become more effective witnesses to the presence of Christ who is present and working in the world through the Church.

I think it is also very important that we seek to more fully understand what the task and work of the New Evangelization entails. This, of course, will be the work of the new Pontifical Council in Rome and of the General Assembly of Bishops in October, but as we move forward here in the United States and in our own local Church in Fort Worth, we need to seek the guidance of the Holy Spirit to help us discern our work and activities in the New Evangelization.

Recently, Cardinal Wuerl of the Archdiocese of Washington, D.C. gave an excellent address to seminarians at the Seminary of the Immaculate Conception in Huntington, New York that gives us some good insight. In his address, Cardinal Wuerl sees the urgency of the New Evangelization as a response to the growing threat of secularism and the increasing attempts to deny the Christian roots of our country and culture. He also sees the New Evangelization as a re-proposing of the Gospel to a culture that once had, but lost its Christian roots:

*What brings a new urgency to our mission is the recognition of just how widespread and profound is the new secularism... Unlike evangelization efforts that began with the apostles and continued for centuries with missionaries going out to foreign lands where the Gospel had never been heard of, the new evangelization begins right in believers' own backyards, preaching to "those who are convinced they already know the faith and it holds no interest for them."*

In addition, Cardinal Wuerl also noted that several decades of poor catechesis and theological confusion has resulted in a couple of generations of Catholics who are poorly

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## Advent's waiting, watching, begins

The 30-foot Christmas tree was trussed inside orange plastic netting, helping it assume a more aerodynamic shape, as it zoomed past me on a flatbed truck. A Christmas tree moving at 70 miles an hour down the loop in morning rush hour traffic. I can't think of a better image for how the commercial and tinsel-hung aspects of the Season are rushing in on us.

If you're looking for some reflections on the *Advent Season*, this issue abounds with them. Lucas Pollice's column on **Page 11** gives an overview of the entire scope of Advent; across from Lucas's column on **Page 10**, is a piece about repentance and changing one's life, wrapped around the ministry of John the Baptist, and his presaging the coming of Jesus who would bring the power of the Holy Spirit with the baptism he would introduce; three of the four Word to Life

Scripture columns look at the readings for the second through the fourth Sundays of Advent on **Pages 26 and 27**.

Jeff Hedglen discusses how we can choose to respond to the use of the new English language translation of the *Roman Missal* on **Page 14**.

The **Bishop's Blog** at [www.fwdioc.org](http://www.fwdioc.org) gives you his comments at the time of the recent U.S. Bishops' announcement of the formation of the Anglican Ordinariate and a whole lot more. Take a look at our new Vatican/National video clips from Catholic News Service at [www.fwdioc.org/ntc](http://www.fwdioc.org/ntc) or visit us on Facebook: "North Texas Catholic Newspaper" for fresh material.

Jeff Hensley  
Editor

catechized and who need the faith re-proposed to them with solid and clear catechesis that lays out a firm foundation for what the Church teaches and believes. He states that the New Evangelization needs to reach out to "those who have been baptized but never really evangelized...These are the people who were raised in the faith, often received their sacraments, but for whom "the Gospel doesn't mean anything in particular."

Cardinal Wuerl's words are important because they remind us that the mission fields for the New Evangelization are not necessarily in some far away country, or are filled with people who have never known Christ. The mission fields for the New Evangelization are here and now, in our families, parishes, schools, workplaces — the mission fields are in the midst of our ordinary lives and the people we encounter.

We live in a very challenging and exciting time in the Church, and whenever there are great challenges, the Lord always provides us with great graces and gifts. The upcoming Year of Faith is one of those great moments of grace in challenging times and will be a great opportunity for all of us in the Diocese to rediscover the gift of our Catholic faith, not only for our own relationship with Christ, but also so we can grow together in our communion of faith to become more effective witnesses of our Catholic faith and ambassadors of the New Evangelization.

On another note, I wanted to make you aware that I have

begun an "envisioning" process within the Diocese that will help me evaluate the current reality of our Diocese and discern the "signs of the times" to help develop some priorities and vision for moving forward over the next five years. There will be more to come on this after the New Year, but I wanted to ask for your prayers that the Holy Spirit will guide this process and help me as your Bishop, and those who assist me in my office of teaching, sanctifying, and governing, to see the Lord's plan for our Diocese and the work that He wishes to accomplish in our local Church.

In the meantime, I pray that you have a blessed Thanksgiving, and I look forward to celebrating with you the holy season of Advent and also the new translation of the *English Roman Missal*. May this time be a great moment of grace and renewal in our lives and our families.

*Kevin W. Vann*

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



# NORTH TEXAS CATHOLIC

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19 Years in a Row





Pope Benedict XVI waves to participants in a Vatican conference on research using adult stem cells Nov. 14. (CNS photo/L'Osservatore Romano via Catholic Press Photos)

## Pope: Embryos can't be destroyed for any research

VATICAN CITY (CNS) — In rejecting research using embryonic stem cells, the Catholic Church is not trying to impede science or delay treatment that can save lives, Pope Benedict XVI said.

The church's opposition to the use and destruction of embryos flows from the conviction that all human life is sacred and that destroying the most defenseless will never lead to a true benefit for humanity, the pope said Nov. 12 to participants in a Vatican-sponsored conference on research using adult stem cells.

"When the end in view is so eminently desirable as the discovery of a cure for degenerative illnesses, it is tempting for scientists and policy-makers to brush aside ethical objections and to press ahead with whatever research seems to offer the prospect of a breakthrough," the pope said.

However, "the destruction of even one human life can never be justified in terms of the benefit that it might conceivably bring to another," he said.

## Christian volunteers are signs of God's love, says pope

Through volunteer work, Christians become signs of God's love in the world, Pope Benedict XVI said.

Especially at a time of serious economic crisis, moral uncertainty and social tension, Christian volunteers show "that goodness exists and that it is growing in our midst," the pope said Nov. 11 in a speech to participants at a Vatican meeting on Catholic volunteer activity in Europe.

The two-day meeting, sponsored by the Pontifical Council *Cor Unum*, which promotes and coordinates Catholic charity, was held in conjunction with the European Year of Volunteering. It brought together about 160 bishops and representatives of charitable organizations from 25 countries.

The pope thanked the European volunteers and "the millions of Catholic volunteers who contribute, regularly and generously, to the church's charitable mission throughout the world."

As he wrote in his first encyclical, *Deus Caritas Est* (*God Is Love*), the pope said Catholic charitable activity isn't simply philanthropy, it's a reflection of Christian faith and the obligation to love others as Christ loved.

"His grace perfects, strengthens, and elevates" the basic human vocation to love others and "enables us to serve

The Pontifical Council for Culture partnered with NeoStem Inc., a U.S. company researching and marketing adult stem-cell therapies, to sponsor the conference, "Adult Stem Cells: Science and the Future of Man and Culture."

The 30 speakers, along with patients who had been treated with stem cells, looked not only at the scientific progress being made with adult stem cells, but also at the cultural, ethical, and political issues surrounding the research, its use and its availability.

The pope said the church supports research with adult stem cells, which have the possibility of developing into a variety of specialized cells and can alleviate degenerative illnesses by repairing damaged tissues.

By calling for respect for the ethical limits of biomedical research, the pope said, the church does not seek "to impede scientific progress, but on the contrary to guide it in a direction that is truly fruitful and beneficial to humanity."

others without reward, satisfaction, or any recompense," the pope said.

At the same time, through volunteering "we also become visible instruments of his love in a world that still profoundly yearns for that love amid the poverty, loneliness, marginalization, and ignorance that we see all around us," he said.

Pope Benedict also asked the meeting participants to step up efforts to involve young Catholics in volunteer work as "a way to grow in the self-giving love which gives life its deepest meaning."

"We must not be afraid to set before them a radical and life-changing challenge, helping them to learn that our hearts are made to love and be loved. It is in self-giving that we come to live life in all its fullness," he said.

Kristalina Georgieva, the European commissioner for international cooperation, humanitarian aid, and crisis response, was one of the speakers at the meeting. She told Vatican Radio Nov. 10 that volunteering is "extremely strong" in Europe, with about 100 million people formally volunteering on the continent or abroad each year.

While volunteers meet many of the needs a government probably should, volunteers are essential because the needs are overwhelming and emergency situations are increasing, she said.

# Briefly

## Church, National, & International



### CRS 'sand dams' helps Kenyans avoid starvation

Henry Lesokoyu, chief of the Samburu community of Kipsing, Kenya, shows off the successful community farm made possible by the improvement of a sand dam. The dam traps water that would otherwise run off in seasonal rivers. The upgrade was part of a Catholic Relief Services drought emergency relief project. (CNS photo/Jennifer Hardy, Catholic Relief Services) For a brief story from Catholic News Service, go to [www.catholicnews.com](http://www.catholicnews.com) and search on "sand dams"

## Believers must oppose violence to promote true faith, says pope

ASSISI, Italy (CNS) — Taking 300 religious leaders with him on pilgrimage to Assisi, Pope Benedict XVI said people who are suspicious of religion cannot be blamed for questioning God's existence when they see believers use religion to justify violence.

"All their struggling and questioning is, in part, an appeal to believers to purify their faith so that God, the true God, becomes accessible," the pope said Oct. 27 during an interfaith gathering in the Basilica of St. Mary of the Angels.

Marking the 25th anniversary of the first Assisi interfaith gathering for peace, hosted by Blessed Pope John Paul II in 1986, Pope Benedict brought together the religious leaders and — for the first time — four philosophers who describe themselves as humanists or seekers who

do not identify with any single religion.

After a train ride of almost two hours from the Vatican, Pope Benedict and his guests arrived in Assisi and were driven to the Basilica of St. Mary of the Angels for the morning gathering focused on "testimonies for peace."

Entering the basilica before the pope, the delegates created an unusually colorful congregation: They wore white, black, or crimson robes or business suits; on their heads were skullcaps, turbans, scarves, or veils.

The pope condemned the use of religion to excuse violence and the use of violence to impose a religion, as well as the growing violence resulting from "the loss of humanity" that comes from denying the existence of God and of objective moral



Pope Benedict XVI leads an interfaith peace meeting in the Basilica of St. Mary of the Angels in Assisi, Italy, Oct. 27. Pictured from left are: Julia Kristeva, Bulgarian-born philosopher and psychologist; the Rev. Olav Fykse Tveit, general secretary of the World Council of Churches; Archbishop Norvan Zakarian of the Armenian Apostolic Church; Anglican Archbishop Rowan Williams of Canterbury; Ecumenical Patriarch Bartholomew of Constantinople; Pope Benedict; Rabbi David Rosen, representing the chief rabbinate of Israel; Wande Abimbola, president of a Nigerian institute that promotes study of the culture and traditional religion of the Yoruba people; Shrivatsa Goswami, a Hindu delegate; Ja Seung, head of South Korea's Buddhist Jogye order; and Kyai Haji Hasyim Muzadi, a Muslim delegate. (CNS photo/Giampiero Sposito, Reuters)

New York Archbishop Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops, addresses the U.S. bishops Nov. 14 during their annual fall meeting in Baltimore. (CNS photo/Nancy Phelan Wiechec)



## Reclaim truth about Jesus' Church, Archbishop Dolan tells bishops

BALTIMORE (CNS) — Archbishop Timothy M. Dolan of New York called on his fellow bishops Nov. 14 to communicate to the world that the sinfulness of the church's members is not "a reason to dismiss the church or her eternal truths, but to embrace her all the more."

In his first presidential address since election as president of the U.S. Conference of Catholic Bishops last November, Archbishop Dolan opened and closed with the words: "Love for Jesus and his church must be the passion of our lives."

Describing the church as a spiritual family that "to use the talk show vocabulary ... has some 'dysfunction,'" he said the bishops' "most pressing pastoral challenge today is to reclaim that truth,

to restore the luster, the credibility, the beauty of the church."

But he cited "chilling statistics we cannot ignore" that "fewer and fewer of our beloved people — to say nothing about those outside the household of the faith — are convinced that Jesus and his church are one.

"So they drift from her, get mad at the church, grow lax, join another, or just give it all up," Archbishop Dolan said. "If this does not cause us pastors to shudder, I do not know what will."

He also acknowledged the enthusiasm of "young people, new converts, and recent arrivals" as well as "the wonderfully deep and radiant faith of Catholic immigrants who are still a most welcome — while sadly harassed — gift to the church and the land we love."

standards.

"As a Christian, I want to say at this point: Yes, it is true, in the course of history, force has also been used in the name of the Christian faith. We acknowledge it with great shame," Pope Benedict said.

Christian leaders, like all religious leaders, he said, must work constantly to help their followers purify their faith and be "an instrument of God's peace in the world, despite the fallibility of humans."

But a lack of religion isn't the answer to world peace, he said.

The Nazi death camps clearly proved that "the denial of God corrupts man, robs him of his criteria (for judging right and wrong) and leads him to violence," the pope said.

On the other hand, he said, those who have not found faith, but are seeking, also are "pilgrims of truth, pilgrims of peace."

"These people are seeking the truth, they are seeking the true God, whose image is frequently concealed in the religions because of the ways in which they are often practiced. Their inability to find God is partly the responsibility of believers with a limited or even falsified image of God," he said.

"They challenge the followers of religions not to consider God as their own property, as if he belonged to them, in such a way that they feel vindicated in using force against others," the pope said.

Sitting to the pope's right were Orthodox Ecumenical Patriarch Bartholomew of Constantinople and Anglican Archbishop Rowan Williams of Canterbury, and to his left were Rabbi David Rosen, representing the chief rabbinate of Israel, and Wande Abimbola, president of a Nigerian institute that promotes the study of the culture and traditional religion of the Yoruba people. He

chanted a poem, shaking a rattle made of an animal tusk.

Eleven of the pope's guests spoke before Pope Benedict did.

Patriarch Bartholomew said the 25 years since Blessed John Paul II's Assisi gathering have included the 9/11 terrorist attacks in the United States and the Arab Spring democracy movement "which has not put an end to tensions between communities."

"The place of religions in the changes under way remains ambiguous," the patriarch said, echoing the concerns of many Christians that more radical followers of Islam may not protect the rights of Christian minorities in the countries that have thrown off dictatorships.

"We must oppose the deformation of the message and symbols of religion by perpetrators of violence," said the Orthodox spiritual leader.

A Hindu representative from India, Shrivatsa Goswami, said the leaders needed to ask themselves why interreligious dialogue has not had a greater impact on the world situation in the last 25 years.

"Are we missing the inward part of the journey?" he asked. "Dialogue will be a futile exercise unless we undertake it with humility, forbearance, and the desire to respect the 'other,'" whether or not they return that respect, he said.

Hasyim Muzadi, general secretary of the Indonesia-based International Conference of Islamic Scholars, could not attend, but sent a speech. He said people of different faiths must work together to build on something they all share: "a hope for the creation of human harmony, justice, prosperity, and an improved standard of human life."

# Briefly

## Local & State



**AT LEFT:** At a reception following the White Mass at St. Patrick Cathedral Oct. 18, members of the Franciscan Friars of the Renewal community interact with health care professionals and other participants from the evening's liturgy. (Photo by Crystal Brown)

## Health care is a vocation, says Bishop Vann at annual White Mass

By Crystal Brown  
NTC Correspondent

The Liturgy uses the color white as a symbol of hope and comfort, two important mindsets in finding peace for the sick and those who treat them.

Physicians and medical students, many in white coats, gathered inside St. Patrick Cathedral Tuesday, Oct. 18, to celebrate the annual White Mass.

Commonly held near the feast day of St. Luke, patron of physicians and health care workers, the White Mass is a reminder to those professionals of the ministry associated with their vocation.

"Yet on this feast day of St. Luke, as the disciples are sent forth to 'proclaim the Kingdom of God,'" said Bishop Kevin Vann during his homily, "all of you are sent forth to proclaim the Kingdom of God daily in your profession and ministry of health care, . . . to teach and remind those around you of the sacred reality of the human person created in the image and likeness of God, whose lives here and ultimate destiny belong to God, and not to humanity."

A former medical technician, Bishop Vann identified with the medical professionals. It was through his experiences and reflection during his

time in medicine that he was called to the priestly ministry.

"One aspect of this was certainly being 'up close and personal' with suffering and death, but the other was the realization that each of the names on the slips on the test requisitions, the blood counts, CBCs, 'Chem 6s', and other tests at that time (which surely seem ancient now) was a real human person who was either sick, suffering, or dying," he said. "Thus, I could not separate the person and his or her life from the tests that I was doing. The spiritual could not be taken apart from the physical."

Rijo Philip had a similar experience, only the understanding of his calling in life went from priest to medicine.

While still an undergraduate, Philip decided to pursue the priesthood, but after his first year of seminary he felt a stronger calling toward healing.

"My spiritual directors said that kind of ministry wouldn't necessarily have a place in the priesthood, the type of healing I was interested in," he said.

Philip left the seminary and is now a fourth year medical student at the Texas College of Osteopathic Medicine on the West Side of Fort Worth.

"I'm firm in that I'm called to finish medical school and carry out my vocation

in that field," he said. "I would encourage all people in health care to come to a knowledge of the Church's teachings. The Church teaches what is best for humanity, the ways of God, and God wishes all the best for us. If we can come to understand that, to convey that to the public and to our patients," he said, "then ultimately God's will and what's best for our patients are in alignment."

The bishop's homily also reflected this message while elaborating on suffering and the defense of life. While in the midst of these struggles, he reminded those present of St. Paul's words: "the Lord stood by me and gave me strength so that through me the proclamation might be completed."

"Being sent forth these days to proclaim the Kingdom of God as Catholic health care professionals means proclaiming the redemptive value of suffering, the worth of every human person created in the image and likeness of God," Bishop Vann said, "and the absolute necessity of freedom of conscience and religious liberty, which is called into question and under threats and duress. . . . As he did for St. Paul, so He does for us."

It was a time of suffering that ultimately lead Trinity Kilmurray toward

a vocation in medicine.

While she had always wanted to be a nurse, she decided on a different path in college. Then, about a month before she turned 24, she was diagnosed with ovarian cancer and placed on hospice care.

"When I was diagnosed, it gave me a new perspective of what it's like to be a patient," she said. "I think that's why I survived, to be a better person and a better nurse. It gave me empathy."

Kilmurray is now in the process of transitioning her career from nurse to paramedicine.

"I believe in care from the womb to the tomb; that's my ideal," she said, "and I don't think we should be limited in the care we give to people."

"A lot of times I feel like what I do is lost among the paperwork and politics and [the White Mass] just kind of reaffirms that what I do is a calling, not a career or a job."

## Deadline approaches for summer pilgrimage to the shrines of France with Bishop Vann, Father Ciski, TOR

The deadline for the Franciscan University Pilgrimage to the shrines of France June 30 to July 9, 2012 is approaching. The pilgrimage, to be led by Bishop Kevin Vann and Father Michael Ciski, TOR, associate pastor of St. Maria Goretti Church in Arlington, will include Lyon, Ars, Paray-Le-Monial, Chartres, Mont-St.-Michel, Normandy, Lisieux, Paris, and Lourdes. A deposit of \$350 per person for the 10-day pilgrimage must be made by Dec. 23.

According to a letter of invitation from Bishop Vann outlining the tour destinations and details, much of the Catholic history of France and that nation's contributions to the Church and the world will be explored.

"Even during times of secularization, turmoil, and war — great saints, wonderful works of art, and a high level of culture," have been among the gifts the French have offered," writes Bishop Vann. The tour will include the contributions of holy French saints St. John Vianney, the Cure of Ars; St. Vincent de Paul; St. Margaret Mary Aloccoque; St. John Eudes; and St. Catherine Labore, touring their humble childhood homes, celebrating Mass at and visiting the holy sites associated with their lives.

Highlights of the tour include explorations of Medieval Paris and the Louvre, Notre Dame Cathedral, a cruise on the Seine, and a day at the site of the D-Day invasion of June 6, 1944 that

includes the beaches of Normandy and the American Military Cemetery at St. Laurent.

Parts of two days and one full day in Lourdes will offer pilgrims opportunities on two days to take part in the miraculous baths and blessing of the sick, as well as two opportunities to take part in the awe-inspiring evening candlelight procession.

For more information, contact Franciscan University Pilgrimages at 1(800)437-8368 or go to [www.franciscan.edu/pilgrimages](http://www.franciscan.edu/pilgrimages).

Arrangements for the Franciscan University Pilgrimages sponsored journey are made by Peter's Way Tours Inc. of Jericho, New York. They can be reached by phone at (800)225-7662 or (516)605-1551. Their e-mail address is [peter@petersway.com](mailto:peter@petersway.com). Their web site is [www.petersway.com](http://www.petersway.com). Estimated package price per person is listed as \$3,495 plus \$550 departure taxes and fuel surcharges with prices subject to change due to fluctuations in currency rates of exchange, fuel charges, and other associated costs. All admissions and travel and hotel are covered by the tour's price, some meals are not. Pilgrims must provide their own transportation to and from Newark Airport.

According to tour information the initial deposit of \$350 per person must be paid by check or money order by Dec. 23. Balances may be paid by credit card, subject to a \$100 surcharge.

## Eight new members from Diocese of Fort Worth inducted into Equestrian Order of the Holy Sepulchre of Jerusalem at San Antonio meeting

Eight newly inducted members of the Equestrian Order of the Holy Sepulchre of Jerusalem are pictured with Bishop Kevin Vann. *Left to right are:* David and Lisa Fischer, Nic and Janine Stevens, Bishop Vann, Barbara and George Shrewsbury, and Ann and Michael Porter. In addition to the new inductees, 56 other members of the Fort Worth section attended the Annual Meeting of the Southwestern Lieutenancy held this

year in San Antonio October 21-24.

The Order is a world-wide apostolate whose aims are to strengthen in its members the practice of Christian life, to sustain and aid the charitable, cultural, and social works and institutions of the Catholic Church in the Holy Land, and to support the preservation and propagation of the Faith in those lands.



Members from three Catholic Daughters of the Americas campus courts attended a state campus court conference/retreat Oct. 28-30. Delegates from UNT/TWU in Denton included vice-regent Kirsten Bloss, a UNT senior (third row, fourth from right); treasurer Rocio Villegas, a TWU junior (second row, third from right); and recording secretary Myrna Avila, a TWU junior (front row, third from left). Also in attendance were state regent Carolyn Malik (third row, second from left); and state campus court chairman Barbara Britton (second row, third from left). (Photo courtesy of Terrie Vacek)

## CDA campus courts attend state conference/retreat, seek ways to move members toward faith, service

The second Catholic Daughters of the Americas (CDA) Campus Court Biennial Conference/Retreat was held Oct. 28-30, 2011 in San Antonio. Six of the nation's 13 CDA campus courts are located in Texas.

Participating were University of North Texas/Texas Woman's University, Denton; Saint Mary's University, San Antonio; and University of the Incarnate Word, San Antonio. Texas also has campus courts at Baylor University, University of St. Thomas, and Stephen F. Austin University.

"The state officers provided us with

a lot of opportunities to not only feel closer to CDA as a whole, but they also gave us an opportunity to talk about the problems we're having in our own courts and to tackle them together," said Kirsten Bloss, a senior at UNT and vice-regent for the campus court in Denton.

The members in attendance shared the successful results of their various service events stating that their "idea bank" is used for strengths and interests that move members forward in faith with service events.

Bloss said one idea she'd like to bring

to Denton from St. Mary's court is a Rosary walk: Members walk around a park or on campus and pray a Rosary together.

Celebrant Father Skip Stander, Bells of Saint Mary's chaplain, simplified the many options offered in life and in Scripture saying, "How we do what we do for God's glory is shown by how we use our gifts in word and deed. Recognize the need and then move into your motto of unity and charity."

Bloss said she and the other UNT/TWU delegates plan to put that into practice.

# Diocese

## Bishop Vann announces papal honors to be presented to 16 outstanding members of the diocese Dec. 13

*Editor's Note: This is adapted from an Oct. 24 press release.*

Bishop Kevin Vann announced Monday, Oct. 24, that papal honors had been bestowed by His Holiness Pope Benedict XVI to 16 distinguished members of the Diocese of Fort Worth. The honors were announced during a special luncheon ceremony at the diocesan Catholic Center.

The Papal honors will be conferred by Bishop Vann during Vesper Services with Conferral of Pontifical Honors Tuesday, Dec. 13 at 7 p.m. at St. Patrick Cathedral. Even though the honors will not be conferred until then, Bishop Vann allowed those present at the luncheon to hold and examine the certificates and medals to be awarded.

"The Catholic Diocese of Fort Worth is blessed to have many men and women who are dedicated to their Catholic faith, to their communities and to their families," Bishop Vann said. "Because of their exemplary apostolic work and ministry, Pope Benedict has conferred these long-standing honors to members of



**ABOVE:** Bishop Kevin Vann speaks to the honorees and their families at a luncheon ceremony at the diocesan Catholic Center.

**RIGHT:** The PRO ECCLESIA ET PONTIFICE CROSS (LEFT) and BENEMERENTI medal (RIGHT) are displayed during the luncheon. (PHOTOS BY DONNA RYCKAERT / NTC)



our Diocese. These individuals are tireless workers in the vineyard of the local Church who live out their Catholic faith, and, as St. Paul says in Thessalonians, 'work quietly.'

The Papal honors announced by Bishop Vann have been granted by the Holy See for many years and are among some of the important recognitions that can be conferred upon laity and

religious. Bishop Vann said he hopes to be able to have another series of these recognitions in the future.

Those receiving the various Papal honors and their biographies are on the next page.

CONTINUED ON PAGE 7

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CONTINUED FROM PAGE 6

The **PONTIFICAL EQUESTRIAN ORDER OF ST. GREGORY THE GREAT** was established in 1831 by Pope Gregory XVI and is bestowed on men and women in recognition of services to the Holy See and the Church, unusual laborers, and the good example set in their community and country.

**Patricia and Arthur Dickerson**



Pat and Art Dickerson are receiving the St. Gregory Award for their well-known, legendary, and highly appreciated commitment to faith, the diocese, and St. Patrick Cathedral. The Dickersons continue to be actively involved in various aspects of the diocese and St. Patrick. Art is involved in a range of St. Patrick Parish life, including overseeing renovation of the Cathedral and the construction of the pastoral center. Pat also is deeply involved at St. Patrick's. She is a member of the Catholic Daughters, the Altar Society, and works to promote St. Patrick devotional life.

The **PRO-ECCLESIA ET PONTIFICE CROSS** was established in 1888 by Pope Leo XIII and has evolved to recognize distinguished service to the Church by laity and clergy and is the highest award to laity by the Papacy.

**Sister M. Devota Sweeney, SSMN**

Sister M. Devota, a Wichita Falls native, is recognized for a lifetime of work as a member of the Sisters of St. Mary of Namur serving as a school principal in the Diocese as well as in England. She also served as the order's provincial superior and on the order's General Council in Belgium. At 90-years-old, Sister M. Devota is at Our Lady of Victory Center in Fort Worth. Most recently, she was missioned at Notre Dame High School in Wichita Falls.



**Brother Al Kuntemeier, SM**



Brother Al is recognized for his service to Nolan Catholic High School where he has been a faculty member for the last 30 years. Brother Al has served as a role model and touched the lives of thousands of students as a guidance and academic counselor while living out his faith during his 60 years as a religious.

**Brother Paul McMullen, TOR**

Brother Paul McMullen is recognized for his respected work throughout the diocese particularly for his recent service as the pastoral administrator of St. Bartholomew Church, his work on various diocesan boards and sacramental assignments and his work with the Franciscan Friars of the Third Order Regular of Saint Francis in the diocese and as well nationally and internationally. He was a staff minister at St. John Parish in North Richland Hills and served as the vocations director for his province as well as a member of the General Curia staff of the TOR at SS. Cosmas and Damian Church in Rome. He also was parish administrator at St. George Parish.



*Donna Ryckaert took all of these photos except for the photo of Sister Juliana Tran (COURTESY OF THE SISTERS OF THE HOLY FAMILY OF NAZARETH), and the photo of Daniel Shine (COURTESY OF DANIEL SHINE).*

**Sister Juliana Tran, CSFN**

Sister Juliana is recognized for her dedicated work with the diocesan Vietnamese community, from working in the catechetical area in the largest Vietnamese church in the diocese, Vietnamese Martyrs, to assisting the diocesan Tribunal Office. Sister Juliana is well-respected in her religious community whose faith is exemplary. Sister Juliana is currently in graduate school in Philadelphia.



The **BENEMERENTI MEDAL** was created by Pope Pius VI in the late 1700s. In 1832 Pope Gregory XVI instituted the medal to recognize individuals who have exhibited long and exceptional service to the Catholic Church, their families, and community. In 1925, the medal was expanded to recognize persons in service of the Church from both civil and military as well as the laity and the clergy.

**Michael D. Barks**



Barks is recognized for his work as a member of the Our Mother of Mercy School advisory council. Barks not only is a strong proponent of Catholic education to help African-American students to overcome barriers and to advance in life, but he also was instrumental in the construction of a new school. Barks lives out his faith by also serving as a role model for young African-American men as an instructor and mentor for Junior Knights of St. Peter Claver, as a JROTC instructor, and through his many parish works. Barks and his wife Marie are members of Our Mother of Mercy Parish.

**Peter M. Flynn**

Flynn is recognized for 26 years of dedicated work to the Diocese and to Bishops Joseph Delaney and Vann. Flynn began as director of stewardship and development and now is vice chancellor for administrative services and finance director which requires him to be deeply involved in all aspects of one of the fastest growing dioceses in the United States. Flynn is deeply committed to his faith and his family. Flynn and his wife Shirley are members of St. Bartholomew Parish.



**Guadalupe (Lupe) and Deacon Emilio (Popo) Gonzalez**



The Gonzalezes are recognized for being "bridge builders" between Hispanic and Anglo communities at their parish, Immaculate Conception of Denton, as well as mentors to newly arriving seminarians from Mexico. The Gonzalezes live out their faith as well as their commitment to family by welcoming immigrants to the parish and community. Popo is a permanent deacon while Lupe is on staff at Immaculate Conception.

**Lucas Pollice**

Pollice is recognized for dedicated work as director of the diocesan Catechesis Department to ground the Catholic Diocese of Fort Worth's catechetical and formation programs strongly in foundational pastoral and Catholic teaching and ensuring that the tenets of the Catholic faith reach the faithful while maintaining a deep commitment to his family and community. He



has been a very much involved in the planning of the University of Dallas Ministry Conference which is jointly sponsored by the Catholic Dioceses of Fort Worth and Dallas. Pollice, his wife Mary, and their children are members of St. Maria Goretti Parish.

**Heather Reynolds**

Reynolds is recognized for bringing Catholic Charities of Fort Worth, Inc., into closer concert with the Diocese by preserving the Catholic identity of both the board and staff while reaching out to all in need in the Diocese's geographical area regardless of religious affiliation. At the age of 31, Reynolds also is recognized for spearheading a \$16 million capital campaign to relocate and construct a new Catholic Charities center. Heather and her husband John are members of Holy Family Parish.



**Jean Riley**



Riley is recognized for her tireless work as the diocesan representative for persons with special needs. Wheelchair-bound herself, Riley is a respected advocate for the disabled both with the Church and the local Fort Worth community who demonstrates her commitment to her faith through religious painting and her parish life. Riley is a member of St. Rita Parish.

**Ann Ruston Healey**

Healey is recognized for her dedicated and relentless work to form the first Permanent Deacon Formation Program and directed the program for 26 years before retiring. Her tenure and her life are marked by her dedication, pastoral skills, and loyalty to the Church. Healey served the National Association of Diaconate Directors as vice-president, and president. She was the first and remains the only woman elected to the presidency of this national organization. Healey is a member of St. Andrew Parish.



**Daniel Shine**



Shine is recognized for 50 years of dedicated services to Our Lady of Queen Peace Parish and to the Diocese in an array of areas, from chairing the parish building committee that guided construction of its new church, to serving on the diocesan capital campaign committee and various diocesan boards and projects. Shine demonstrates his deep faith by serving as an extraordinary minister of Holy Communion and, as a Knight of Columbus and, leading the annual benefit for the diocesan seminary bursar, as well as other services. Shine and his wife Sue are members of Our Lady of Queen Peace Parish.

**Ann Louise Smith**

Smith is recognized for dedicated pastoral work with young people and college students as a campus minister both in Fort Worth and Wichita Falls as well using her nursing and pastoral skills to serve children and those in hospitals. As an Oblate of the Sisters of St. Mary of Namur, Smith has continually demonstrated her great faith, care, and love for all persons to whom she ministers and particularly the members of her community. She is also on the diocesan Conduct Review Board. Smith is a member of the TCU Catholic community.



# Alumni inducted into Nolan Catholic Hall of Fame during school's Golden Jubilee homecoming

By Joan Kurkowski-Gillen  
Correspondent

Nominating someone you've never met for induction into your alma mater's Hall of Fame is a bit unusual, admits Anna Marie McKendry Chamblee.

The handsome, smiling image of Don Thompson, which hangs in the hallway of Nolan Catholic High School, always intrigued Chamblee, a 1979 graduate.

"He died in Vietnam but I didn't know when or how it happened," she confesses. Chamblee taught religion, speech, and theater at Nolan from 1986 to 1994, giving her even more opportunities to view Thompson's portrait. "Whenever I passed his likeness at school or heard his name, it just touched my heart. I can't explain why."

So when the Hall of Fame committee began soliciting nominations for its 2011 induction ceremony, Chamblee's thoughts returned to the fallen soldier who graduated from Nolan in 1966. While researching his life, she found out the former student council officer and football star was killed in 1970 when the helicopter he was piloting crashed under fire while escorting a medevac mission. He was just 22 years old.

Recognized many times for bravery during his brief military career, Thompson received two final honors—the Bronze Star for Meritorious Service and the Purple Heart—posthumously. Nolan keeps the hero's memory alive with the Don Thompson Memorial Award which is presented annually to the athlete who best exemplifies Chaminade/Marianist characteristics.

This year, Chamblee and members of the class of 1966 petitioned the Hall of Fame committee to include his name on the 2011 list of honorees.

"He learned what service meant at Nolan and was willing to serve his country before he was asked," Chamblee wrote in her letter of nomination. "It is my hope that others will be influenced by this remarkable young man whose life was ended in a supreme act of bravery."

Thompson's father, Charles, and several siblings were present to see their loved one remembered at the Nolan Catholic Hall of Fame induction ceremony Oct. 21 during Homecoming festivities. Recognized along with Thompson were Dr. James E. Davidson, M.D., '68; Rosemary Childress Hayes '66; and the 1978 State Championship Basketball team.

Sponsored by the Nolan Catholic Alumni Association, the Hall of Fame was started three years ago to acknowledge former students and other school supporters who have



Photo by Joan Kurkowski-Gillen / NTC

Members of Nolan's 1978 state championship basketball team were inducted into their alma mater's Hall of Fame at the school's homecoming Oct. 21. The school is celebrating its 50th year.

made noteworthy achievements in their lives and careers. Nominees must also exemplify Marianist characteristics and the school's motto *Esto Dux* — "be a leader."

A war hero, a dedicated medical doctor, a community volunteer, and a history-making sports team are now members of Nolan's growing Hall of Fame.

After finishing first in his class at the University of Texas Medical Branch in Galveston, Dr. Davidson practiced medicine in Fort Worth from 1978 to 2002. Former chief of medicine at St. Joseph Hospital (since closed), the St. Andrew parishioner also supervised the EKG departments at three major Fort Worth hospitals in the 1990s. His many patients included the Marianist Brothers at Nolan and the Sisters of St. Mary of Namur at Our Lady of Victory who appreciated his knowledge, care, compassion, and sense of humor.

Nolan athletes who won the 1978 state championship in basketball were honored for their place in the school's sports history as well as making their mark in the world post-graduation. The team's state title is the only basketball championship ever achieved by the school. Players who beat Central Catholic by four points under the direction of Coach John Dickerson to win the state honors include Keith Hampton, James Bilardi, Ralph Gilmore, Anthony Board, Keith Wilson, Donald McDevitt, Matt McGinnis, Jim Johnson, Paul Robinson, Chuck Lincoln, Lee Friday, and Kevin Angell. Assistant coach Bryan Kincannon, trainer Mike Wallace, statisticians Pat Gilmore Pierret and Sue Mannion Brown and manager David Handler were also acknowledged with applause.

Rosemary Childress Hayes, who organized and continues to coordinate the Lazarus Ministry at St. John the Apostle Church, was recognized for her tireless service to the Fort Worth community, her church, and alma mater. She is the co-founder of Tarrant County Harvest — an organization

that redistributes unused food to missions and agencies in need — and helped organize an auxiliary for the Sisters of St. Mary of Namur.

This year's induction ceremony was part of Nolan's 50th anniversary observance. The Catholic, college preparatory school opened in 1961 and the campus combined Fort Worth's all girls Our Lady of Victory Academy with the all boys Laneri High School.

Alumni celebrated their alma mater's golden anniversary with special mum corsages and a larger than average turnout for the homecoming gridiron contest between the Nolan Vikings and Bishop Dunne Falcons.

Being received into Nolan's Hall of Fame during the school's 50th anniversary celebration is special, said Rosemary Hayes.

"The experience was very sentimental and I felt proud. I've always loved doing things for Nolan," explains Hayes, who serves as a liaison between the alumni office and former students.

She wrote one of the letters nominating her classmate, Don Thompson, to the Hall of Fame.

"I think the kids going to Nolan now will appreciate Don's story when they hear it," Hayes adds. "He was a good person."

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• Or call the **Sexual Abuse Hotline** (817) 560-2452 ext. 900

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

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# Educate the Children gala raises more than \$7,000 for Nuestra Señora del Carmen School

Story and photos by  
Joan Kurkowski-Gillen  
Correspondent

The annual Educate the Children gala ended on a high note thanks to a dinner guest who left the banquet coatless.

After watching people place enthusiastic bids for silent auction items made in Bolivia, an anonymous donor offered her own Bolivian made shawl to the Nov. 5 fundraiser held in the Sheraton Arlington Hotel. The attractive, brown wrap, embellished with a gold-stitched floral design, fetched \$250 in a last minute bidding war encouraged by master of ceremonies turned auctioneer Henry del Castillo.

More than \$7,000 raised from the dinner and auction supports a school in Cabezas, Bolivia started by Father Robert Thames, a missionary priest from the Diocese of Fort Worth. Heritage Family Dentist in Colleyville, owned by Roland Limosnero and his wife, Jennifer, was the event's major sponsor.

Educate the Children, a program of the diocesan Mission Council, provides sponsorships for many of the 450 sixth- through twelfth-graders who leave their impoverished villages for an education. Started in February 2004, the Nuestra Señora Del Carmen School has grown over the years to include adult education courses and technical training for older students.

Fr. Thames, by way of a video, told the audience he is trying to make the school self-sufficient as possible. He hopes new vegetable gardens, planted by students, will supply the school with fresh produce and allow young workers to earn spending money. Woodcarving, pastry making, sewing clothes, and mattress making are among the other trade programs now available.

In asking for continued support, Fr. Thames appealed to each listener's sense of solidarity. "The human family should support one another. It's what God wants," he insisted.

"Hopefully, we'll be very conscious of that," Fr. Thames said, before inviting supporters to witness faith in action at his rural parish and school. "You see the school (in pictures), but you don't know where the kids come from or meet their parents. It would be interesting for you to see the challenges they were brought up with and the advances we're trying to make in the school to better society at large."

Monsignor Philip Johnson, who attended Assumption Seminary in San Antonio with Fr. Thames, praised his classmate's understanding of



**ABOVE:** Master of ceremonies turned auctioneer Henry del Castillo encourages a bidding war for a Bolivian-made shawl, modeled by Karla Badillo.

**RIGHT:** Monsignor Phil Johnson, pastor emeritus of St. Michael Church in Bedford

Bolivian culture and his dedication to a ministry that serves 45 towns and 22,000 Catholics in one of the poorest regions in South America. During his keynote address, the pastor emeritus of St. Michael Church recalled traveling to Bolivia to see his longtime friend. One outing took them to the home of a parishioner for dinner — an experience that left an impression on the visiting Texan.

"The kitchen was a 'lean-to,' and there was a bubbling pot where they were cooking," Msgr. Johnson remembers.

Nearby, a small shelf stored every spoon, dish, and pan belonging to the homeowners.

"Finally, Bob and I sat down to eat with this older gentleman," the speaker said, continuing his story. "Everybody else were in chairs around the room talking."

Noticing that only three people were dining, Msgr. Johnson immediately whispered to his friend, "Bob, I don't think they have enough food."

"They have plenty of food," Fr. Thames answered quickly. "They just don't have enough dishes."

"They don't need more than three plates because there's never more than three people at a meal," Fr. Thames reasoned. "And when they do have more, they just sit around, take turns, and enjoy each other's company."

The simplicity of life in Bolivia gave Msgr. Johnson an appreciation for the two worlds Fr. Thames straddles.

Henry del Castillo, chairman of the Educate the Children committee, met Fr. Thames at St. Michael Church where the priest gave a sermon about Nuestra Señora del Carmen before a special collection was taken for his mission.

"I spoke with him in the vestibule



and before I knew it, I was headed for Bolivia," teased the parishioner, who made the trip twice, staying each time for three weeks.

He's seen firsthand the poverty of the people in the Archdiocese of Santa Cruz. Bolivia is the second poorest country in South America. Two-thirds of its citizens live below the poverty line — an income calculated at \$1,234 a year.

"If you really want to change someone's life, you provide an education. And that's what Educate the Children does."

The Bolivian government mandates schooling for children through the sixth grade. Few high schools exist in the rural areas.

"Educate the Children provides high school and remedial training," the chairman said, noting that 62 graduates of Nuestra Señora del Carmen are now attending the university in Santa Cruz. "In total, ETC is serving 786 students of all ages who otherwise would have no opportunity at all."

Bishop Kevin Vann has traveled to Cabezas twice and celebrated Mass in some of the surrounding villages with Fr. Thames. The school is a testament to its founder, he told the *North Texas Catholic*.

"Fr. Thames lives a life of great prayer and missionary zeal," the bishop said. "He's made a big difference in the Archdiocese of Santa Cruz, and by extension, the Diocese of Fort Worth. It gives the local Church a sense of mission outreach, so this is an important event to support."



## Catholic Charities Spotlight: Refugee Employment Services



Photo by Juan Guajardo / North Texas Catholic

Bhola Dhimal, a client of Catholic Charities, poses for a photo on Nov. 10 at the Omni Hotel in Fort Worth. He started working at the hotel this year.

**Editor's Note:** This is the first article in a continuing series the *NORTH TEXAS CATHOLIC* is running to spotlight the different programs of Catholic Charities.

Bhola Dhimal, a grateful resident of the United States since 2008, may not yet be an American citizen, but the 46-year-old married father of three has shared the recent plight of millions of other adults across the country. After nearly three years of steady employment in a Fort Worth fruit-cutting factory, Bhola, a Nepalese-speaking refugee from Bhutan with still-tentative English language skills, was laid off in February when the factory closed. Determined to regain steady employment, he immediately turned to Catholic Charities Fort Worth (CCFW) for help.

"Bhola and his family members were originally settled here in Fort Worth with the help of another agency," explained Nadine Maalouf, a case manager with CCFW Refugee Employment Services. "When he became unemployed, he knew that Catholic Charities Fort Worth would help him to prepare a résumé and set up job interviews. We offer that kind of assistance — and more — to promote self-sufficiency with all refugees and asylees for up to five years after their arrival in the United States."

Bhola hoped to obtain a job at the Omni Hotel in downtown Fort Worth, said Maalouf, so she assisted him

in filling out the application, coached him in interview techniques, and set up the initial appointment with the human resources manager at the hotel. She accompanied him to the meeting, noting with satisfaction that her client made a positive impression. "He got a job, working in the kitchen, very quickly," she noted. "He just needed a little help, and that's why we're here."

Bhola is thankful for the help he received through CCFW, he said. "The service given by Catholic Charities is very good and it is very useful to people like us, because of the language barrier. I have been working steadily for several months, and I help my family to pay my bills because of my job. So, if I continue my work, my future will be good in the USA!"

*CCFW serves more than 110,000 individuals and families in need each year. More than 90 cents out of every dollar donated goes directly to provide services through over 40 programs, empowering clients to become self-sufficient. In 2010, CCFW resettled 633 refugees and helped 89 percent of them to find employment within six months. For more information about services and opportunities to help, call (817) 534-0814, email to [infocatholiccharities@ccdfw.org](mailto:infocatholiccharities@ccdfw.org), or visit [www.catholiccharitiesfortworth.org](http://www.catholiccharitiesfortworth.org).*

# Advent, a Time of Turning

## John the Baptist's call to repentance is a call for a new beginning

By Father Herbert Weber  
Catholic News Service

I was watching a basketball game between two Catholic high schools when, at halftime, a man approached me and asked if I remembered him.

When I said that I didn't, he gave me his name and noted that he had been my student in freshman religion class 20 years earlier. Then he added that he was in Alcoholics Anonymous and was truly sorry for the hard time that he had given me when I taught him.

Then I did recall that he had been a very big and strong 15-year-old who was always causing trouble in the classroom.

Hearing his apology was not

necessary since I held nothing against him. Even so, I was delighted to know that he was amending his life. The new person that he was becoming was only possible with his acceptance of his previous failure.

His repentance gave him a new beginning. But repentance goes beyond being sorry.

When someone is sorry, there is regret and even sadness. Repentance, however, adds the intention and action of starting anew.

My former student, with the help of a strong 12-step program, was able to begin his life again.

And though he may not have used the word "repentance," his words to me carried that message.

John the Baptist could have

used this man's story as an example of turning a life around. Although John's call for repentance must have been jarring to some who heard him, his message was exceedingly hope-filled.

In John's mind, it was clear that repenting provided a readiness for the "one mightier" than he was who was coming. In this way, John was ushering in the Messiah, who, in turn, would bring about the kingdom of God!

In the movies, John the Baptist is often portrayed as a wild man who shouted at the people to confess their sins.

Admittedly, his appearance must have given the impression of one who did not conform to social norms. Yet, his words were full of possibility. Those who heard him, even Herod, were attracted by what he said.

John's call to repentance, along with his baptism of repentance, ushered in the new age of the Messiah. John did more than tell the people to be sorry; he wanted them to discover an entire new way of living. He even sent his disciples directly to Jesus and then told them to follow him.

Ted was a young man who I met while visiting the local juvenile detention center. He was bright and clearly conscious of the mistakes he had made and that had caused his arrest. Like many other detainees, he continually repeated that he had learned his lesson. Just before being released, he told me emphatically that I would never see him there again.

About six months later, I was saddened to see Ted's name back on the list. When we talked, I reminded him of his declaration that he would not get into any more trouble.

"What happened?" I asked.

With new insight, he said that he had left the center with great intentions. But he returned to the same home in the same neighborhood with the same friends in the same school. Before long, he was back doing the same behavior as before.

What Ted learned was that, for most people, the desire to begin again requires a new setting.



This statue of Jesus and St. John the Baptist seen in the narthex of Our Lady of the Americas Church in Rochester, New York, shows Jesus submitting himself to the baptism of John, out of obedience to his Father. (CNS photo/Mike Crupi, CATHOLIC COURIER)

It is hard to be new while everything around harkens to the old way.

Repentance is most successful when it takes the repentant person into a new world.

That, too, is what John the Baptist intimated in his baptism. Through repentance, people were being made ready for the new era of the Messiah, the one who was baptized by John.

The holy season of Advent sees John the Baptist as a primary witness of what took place. He was the one who called people to look to the coming of Christ. He was the one who reminded people that their old ways have failed. He was the one who offered hope to the people who needed a new shepherd (Isaiah 40:11).

John also contrasted his baptism with that of Jesus.

Using water, a common element for Jewish ablutions, John offered a cleansing to people. But even as he did this, he

acknowledged that his ritual was limited, compared to what Jesus will offer: baptism with the Holy Spirit. That baptism of the Spirit is the very entrance into the new relationship with God!

On the second Sunday of Advent, we hear how the prophet Isaiah (Chapter 40:9) calls the people to prepare the way for the Lord. These lines, in turn, lead to the joyful words: "Here is your God!"

I can't imagine more hope-filled words than those for anyone who is struggling.

John, who called people to repentance, embodied this message of anticipation and excitement. Knowing that God was coming among the people, he wanted them to be ready to live in the new world that would soon be theirs.

Father Herbert Weber is the founding pastor of Blessed John XXIII Parish, Perrysburg, Ohio. Copyright © Catholic News Service, 2011

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# Catechesis

## *The season of Advent is a time of preparation for the coming of Christ*

By Lucas Pollice

Advent is one of the more beautiful seasons in the liturgical calendar. Unfortunately, it can become easy to overlook this season with all of the business and distractions of our lives as we prepare for Christmas. However, Advent is a true blessing that we need to be aware of and take advantage of, as the Church calls us back to a simple child-like faith as we prepare for the coming of Christ.

The season of Advent has a dual focus. During the first two weeks of Advent, the readings at Mass focus on the reality and eventuality of the Second Coming of Christ. It is a time when we pause and look into our hearts and ask: "Am I ready for when the Lord comes again?" This is a very important question that we should constantly be asking ourselves, for we do not know the day nor the hour when the Lord will come to us, whether that be at the actual Second Coming or when the Lord calls us to Himself at the end of our own lives. Either way, we will have to give to Him an account of our lives and how we lived our lives loving God and others around us.

Thus, this first half of Advent calls us to an examination of conscience and to joyful conversion. We know that the Lord is victorious and will come again, but do we share in his victory? Do we live our lives in a way that builds up the Kingdom of God, or hinders it? Are we truly living as salt of the earth, bringing Christ to the ordinary places of everyday life? Advent reminds us that just as Christ became incarnate in the womb of Mary, we must make Christ incarnate in our culture and in our world, so that it may become impregnated with the grace and mercy of Christ. That is our calling as Catholics. *Evangelization and witness is not optional.* What is needed today more than ever is Catholics living lives of holiness that are radiant with the light of Christ, Catholics who are willing to bring about the civilization of love and the culture of life. What is needed today is a simple, yet powerful faith centered on the Person of Jesus Christ.

This is exactly what the last two weeks of Advent call us to do. On the Third Sunday of Advent we are reminded of the words prophesied in Isaiah: "Prepare the way of the

Lord, make straight his paths" (*Isaiah 40:3*). As we prepare to celebrate the first coming of Christ at Christmas, the Church calls us back to a simple child-like faith and to make straight the paths in our own lives to Christ. How can we be an effective witness of Christ if we do not know Him and embrace Him fully? What are the things in our lives that keep us from fully embracing Christ?

The season of Advent provides for us a perfect example of this kind of faith in Mary. It was her simple, yet profound faith that brought about the Incarnation of Christ. Had it not been for her humble surrendering to the will of the Father, our salvation in Christ would not have been possible. Advent calls us to reflect upon the profound words of Mary, "Behold I am the handmaid of the Lord, let it be done unto me according to your word" (*Luke 1:38*). Mary surrendered everything to God, holding nothing back, and through this gift of herself to God she was able to receive the very gift of God Himself. Ultimately, Christ desires nothing of us but our friendship and the gift of ourselves, that He may transform us so that we might receive fullness of life. In a day and age when we can make things so complicated, the season of Advent calls us to this child-like faith and abandonment to Christ.

This kind of faith and friendship in Christ will be the focus of the upcoming Year of Faith that was recently announced by Pope Benedict XVI in his Apostolic Letter *Porta Fidei* or "The Door of Faith" that will begin on October 11, 2012. The Holy Father has called this Year of Faith so that the entire Church may once again rediscover the great gift of our Catholic faith, and also allow our faith to be a light to the entire world. This Year of Faith is particularly unique in that it commemorates the 50th anniversary of the opening of Vatican II as well as the 20th anniversary of the promulgation of the *Catechism of the Catholic Church*, which is one of the great gifts and fruits of the Council. Both of these landmark anniversaries provide all of the faithful to a deeper reflection on not only the content of our faith as expressed in the *Catechism of the Catholic Church*, but also how we are called to become through our own enrichment of faith and spiritual renewal, instruments of the New Evangelization envisioned by Vatican II and Blessed Pope John Paul II. For Benedict XVI, this Year of Faith calls upon the Church at the beginning of the Third Millennium to once again reflect upon the vision and mission of the Second Vatican

Council which Blessed Pope John Paul II has called "the gift of the Holy Spirit to the Church of our day." This vision for the Church and her life of faith expressed by the Council Fathers and particularly by Pope Paul VI in his visionary encyclical *Ecclesiam Suam* is threefold: doctrinal awareness, spiritual renewal, and dialogue and witness:

*We want this Year to arouse in every believer the aspiration to profess the faith in fullness and with renewed conviction, with confidence and hope. It will also be a good opportunity to intensify the celebration of the faith in the liturgy, especially in the Eucharist, which is "the summit towards which the activity of the Church is directed; ... and also the source from which all its power flows." At the same time, we make it our prayer that believers' witness of life may grow in credibility. To rediscover the content of the faith that is professed, celebrated, lived and prayed, and to reflect on the act of faith, is a task that every believer must make his own, especially in the course of this Year.*

—*Porta Fidei*, 9

Through this Year of Faith, the Holy Father is first calling each and every one of us to grow in our knowledge and understanding of the Catholic faith, especially as presented to us in the *Catechism of the Catholic Church*, so that we can be spiritually renewed in our Catholic identity and mission as the People of God, entrusted with the mission of Christ. It is through this doctrinal awareness and authentic spiritual renewal that we are led to our participation in the New Evangelization in which we become authentic and powerful witnesses of Christ and the love and salvation that is offered through his Church. This New Evangelization cannot come to fruition unless we renew our own faith and commitment to living out our Catholic faith with renewed commitment and vigor. As the Holy Father states:

*"Caritas Christi urget nos" (2 Cor 5:14): it is the love of Christ that fills our hearts and impels us to evangelize. Today as in the past, he sends us through the highways of the world to proclaim his Gospel to all the peoples of the earth (cf. Mt 28:19). Through his love, Jesus Christ attracts to himself the people of every generation: in every age he convokes the Church, entrusting her with the proclamation of the Gospel by a mandate that is ever new. Today too, there is a need for*

*stronger ecclesial commitment to new evangelization in order to rediscover the joy of believing and the enthusiasm for communicating the faith. In rediscovering his love day by day, the missionary commitment of believers attains force and vigor that can never fade away. Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy. It makes us fruitful, because it expands our hearts in hope and enables us to bear life-giving witness: indeed, it opens the hearts and minds of those who listen to respond to the Lord's invitation to adhere to his word and become his disciples.*

—*Porta Fidei*, 7

Therefore, this Advent season presents for us the perfect opportunity to begin to reflect upon this vision of the Holy Father and to begin here and now to prepare ourselves for the celebration of the Year of Faith in our families, in our parishes, and in our local Church of Fort Worth. I encourage everyone to take the time to read the Holy Father's Apostolic Letter in order to embrace this providential moment in history and the calling of the Holy Spirit to deepen our knowledge and the living out of our Catholic faith in order to engage our modern world in the New Evangelization:

*Intent on gathering the signs of the times in the present of history, faith commits every one of us to become a living sign of the presence of the Risen Lord in the world. What the world is in particular need of today is the credible witness of people enlightened in mind and heart by the word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end.*

—*Porta Fidei*, 15

The Apostolic Letter *Porta Fidei* of Pope Benedict XVI can be accessed online at [www.vatican.va](http://www.vatican.va).

**Background photo:** Advent Wreath (CNS photo by Lisa A. Johnston)

Lucas Pollice is director of Catechesis and Adult Faith Formation and RCIA for the diocese. Lucas holds a degree in theology from the Franciscan University of Steubenville and has a master's degree in theological studies from the Institute for Pastoral Theology of Ave Maria University.

# VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

## Wisdom comes by listening, But we have to put it into action

By Mary Morrell

*"May the Lord make your love increase  
and overflow for each other."*

—1 Thessalonians 3:12

**H**aving lived in a home with multiple teenagers, I can say unequivocally that they have a unique way of enlightening parents to their own version of the truth. In my house, I very often got the "quote."

A favorite among them, especially when asked to explain some errant behavior, was, "What can I say, I 'walk to the beat of a different drummer.'"

I often wondered if Thoreau would give them a "high-five" or chastise them for using the quote out of context. There is, after all, something to be said for learning the whole lesson.

But I suppose I am as guilty of inspiring the "quotation response" as anyone, because, as many writers would acknowledge of themselves, I have a fondness for quotations, too.

Whether they are little gems of wisdom that give some direction to our day, or are uniquely beautiful ways of expressing a thought that I wish I had written myself, I find I am drawn to these mini-lessons.

Often someone else's words can provoke us to memories, both painful and sweet, and remind us of things we should have learned, but sometimes forget.

That was my experience on the day I signed the contract to sell the home in which I grew up.

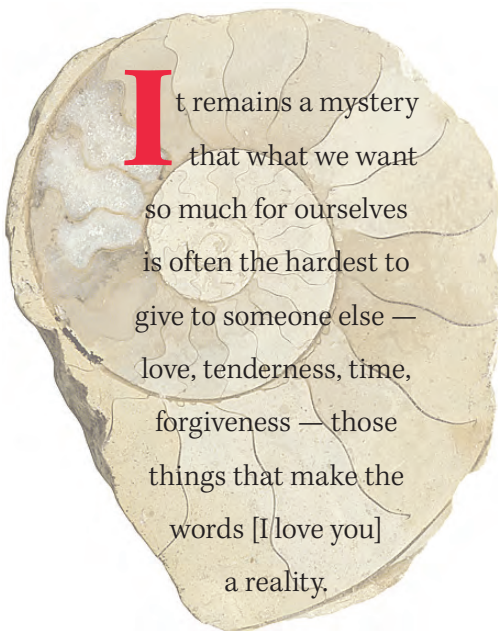
The house had been on the market for more than a year, overdue taxes had been accumulating for nearly three years, and the stress was mounting as I faced another winter worrying about who would shovel the snow or make sure the heat stayed on in this house located in a snow belt of upstate New York.

Still, as I signed my name to the last of three copies of the contract for which I had fervently prayed, tears welled up in my eyes as I thought of all I had lost with the death of my parents.

In that moment I recalled the words of a favorite quotation:

"Looking back, I have this to regret, that too often when I loved, I did not say so."

I remembered once again the image of my father, waving goodbye from his driveway as my family drove away that winter day. It was the last time I would see him alive, and the last opportunity I would have to tell him that I loved him — and I let it slip away as I



**I**t remains a mystery that what we want so much for ourselves is often the hardest to give to someone else — love, tenderness, time, forgiveness — those things that make the words [I love you] a reality.

let so many other opportunities slip away before then.

I don't remember who wrote that quote, but the words increased my resolve to let those I love know how I feel. But sometimes there are no words harder to say than the very three that everyone wants so much to hear. And so I have often faltered, letting days and weeks go by without saying, "I love you," to the very people who mean the most to me.

It remains a mystery that what we want so much for ourselves is often the hardest to give to someone else — love, tenderness, time, forgiveness — those things that make the words a reality.

I believe that is why God gave us Jesus — to lead us in loving — and why he inspires some to write the beautiful words that may move others to love fully and freely; words like those of William Childs: "Do not keep alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness, speak cheering words while their ears can hear, and while their hearts can be thrilled and made happier by them."

Amen to that, William. Amen.

*Mary Morrell is a freelance writer who lives in Colonia, New Jersey. She and her husband are the parents of six adult sons. Mary has worked as a writer for RENEW International, has served as Managing Editor of THE MONITOR, Catholic newspaper of the Diocese of Trenton, New Jersey and maintains a blog at <http://wellspringcommunications.typepad.com/god-talk-and-tea>. Mary has been writing her regular syndicated column, "Things my Father Taught Me" for more than a decade.*

## Eight-year-old creationists; It's an instinctively obvious position...

By David Mills

**T**hey look at you with such trusting eyes, your children when they're little. You explain something to them, and feel a parent's joy in having taught them something about the world. And then they look up at you, with those trusting eyes, and ask "Well, what about ... ?" Their question may be a good one or a bad one, though in my experience it was usually a good one. Good or bad, you realize that they have minds of their own, and they've already formed some ideas on the subjects you think they're learning about for the first time.

It's a bit of a shock, let me tell you.

"Eight year olds are creationists, independent of whether their parents are fundamentalists or atheistic scientists," wrote a Harvard professor of education in a press release I just stumbled across. "Presumably this is because eight-year-olds are interested in origins, and the default assumption is that the world was created at a certain time, with its requisite plants and animals, and has never changed."

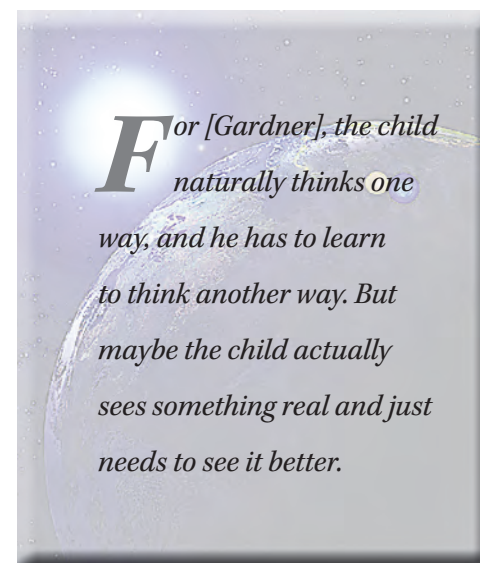
The professor, Howard Gardner, argued that the children make up their own explanations for things, and what he called their "intuitive theories" often contradict the ideas teachers want them to learn. The problem, he insists, is that the children don't think well, because they're children.

"Our scholarly disciplines can only be mastered if we get rid of these faulty explanations and construct, often slowly and painfully, better kinds of explanations. Put sharply, evolutionary theory is not intuitive; creationism is. And that is why eight year olds are invariably creationists, whether their parents are fundamentalists or atheists."

Gardner seems to be right about children being instinctive creationists, judging from the examples I've known, but I think he's wrong about the value of the eight year old's intuitions. For him, the child naturally thinks one way, and he has to learn to think another way. But maybe the child actually sees something real and just needs to see it better.

Take the child's natural fear of the dark. He may think a monster is hiding under the bed. The parent has to convince him that there is no monster hiding under the bed, and that he can turn out the light and go to sleep.

Yet being afraid of the dark is not really unreasonable. What is unreasonable is the way the child explains his fear and his inability to distinguish safe places like his room from dangerous ones. He knows that night is a time when bad people are out, and bad things can happen to you without



**F**or [Gardner], the child naturally thinks one way, and he has to learn to think another way. But maybe the child actually sees something real and just needs to see it better.

warning. That's perfectly reasonable.

Something like this seems true of that instinctive creationism that vexed Professor Gardner. The child sees that the world must have had a beginning and therefore Someone to begin it. That's a perfectly sound philosophy, even if the philosopher happens to be eight years old. He may not know anything about the details of how the world began and developed, and may be utterly ignorant of evolutionary theory, but he knows that the world did not just pop up on its own.

Something like this lies behind the Church's belief in the natural moral law. As the *Catechism* says, quoting Pope Leo XIII, "The natural law is written and engraved in the soul of each and every man." God made us instinctive moralists, to borrow Gardner's term.

We can't get away from it, the *Catechism* insists. "Even when it is rejected in its very principles, it cannot be destroyed or removed from the heart of man. It always rises again in the life of individuals and societies."

We may have trouble working out the details of the moral law, and we will often want to ignore it. This the *Catechism* recognizes. "The precepts of natural law are not perceived by everyone clearly and immediately. In the present situation sinful man needs grace and revelation so moral and religious truths may be known 'by everyone with facility, with firm certainty and with no admixture of error.'" (The quote is from Pope Pius XII.)

Our Lord told us to be like little children. Like the children Gardner studied, we know some things to be true, even if we don't always get the details right. Which is why God gave his children the Church, to help us know better what we do know for sure.

*David Mills is executive editor of FIRST THINGS. He can be reached at [catholicsense@gmail.com](mailto:catholicsense@gmail.com).*

# VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

## The truth about Santa Claus

Many believe, from G.K. Chesterton to Fr. John Dietzen

By Gerald Costello

Former founding editor of two Catholic diocesan newspapers and former president of the *Christophers*, Gerald Costello answers the question:

Where would we be without Santa Claus?

For a surprising number of people, the answer comes easily: a lot better off. That's a disappointing response, to be sure, and most of us would object to it strongly. Even though he springs from a secular background, Santa is now part of the Christmas scene. And viewed in the right light, he can easily draw people into the true meaning of the season, leading us to thoughts of the incomparable Gift that God gave us on that first Christmas day.

That's the way, at any rate, that G.K. Chesterton saw it. The sentiments of that famed British author of a century ago, who wrote on a dizzying array of subjects, were relayed at this time last year by Father John Dietzen, whose question-and-answer column was distributed by Catholic News Service.

Father Dietzen was replying to a writer who was uneasy with her friends because they intended to tell their children that Santa was just a myth, one eagerly embraced by merchants only because it led to more sales at Christmas time. She was right to be upset, Father Dietzen said, turning to Chesterton to help make his point. He wrote of the way Chesterton remembered Christmas mornings, when his stockings were filled with good things that he had not worked for or even been good for. He accepted the explanation that was given: that a being called Santa Claus, someone of "peculiarly fantastic goodwill," was kindly disposed toward him. Father Dietzen went on to quote Chesterton:

"We believed that a certain benevolent person did give us those toys for nothing. And I believe it still. I have merely extended the idea. Then I only wondered who put the toys in the stocking. Now I wonder who put the stockings by the bed, and the bed in the room, and the room in the house, and the house on the planet, and the great planet in the void. Once, I only thanked Santa Claus for a few dollars and crackers. Now, I thank him for stars and street faces, and wine and the great sea..."

Father Dietzen went on to draw the obvious lesson. "Call Santa Claus a myth or what you will," he wrote, "but in his name parents — and all of us who give gifts at this special time of the year — are putting one another in deeper touch with the 'peculiarly fantastic goodwill' which is the

*"We believed that a certain benevolent person did give us those toys for nothing. And I believe it still. I have merely extended the idea. Then I only wondered who put the toys in the stocking. Now I wonder who put the stockings by the bed, and the bed in the room, and the room in the house, and the house on the planet, and the great planet in the void. Once, I only thanked Santa Claus for a few dollars and crackers. Now, I thank him for stars and street faces, and wine and the great sea..."*

G.K. Chesterton



ultimate source of it all...I hope your friends reconsider."

That's one of my favorite Father Dietzen columns, and I suspect it was one of his as well.

It was also one of his last. After 35 years of answering readers' queries in the "Question Corner," Father Dietzen died earlier this year at the age of 83. I counted him as a friend for all of those years and then some, and it occurred to me that the "Santa column" of a year ago would be a fine way to remember him.

John Dietzen was unfailingly conscientious in his priesthood and in his writing, making sure that his readers got the information they sought and that it conformed with Church teaching. I know for a fact that his answers went far beyond those that appeared in the column; everyone with a serious question got a personal reply.

That's one of the things that made

Father Dietzen a credit to this profession and a wonderful priest. When he wrote about "a certain benevolent person" of "fantastic goodwill," he was on perfectly familiar ground.

*Gerald M. Costello is a former president of The Christophers. A 1952 graduate of the University of Notre Dame, he was the founding editor of two Catholic newspapers: THE BEACON in Paterson, New Jersey, and CATHOLIC NEW YORK. Now retired, he holds an honorary doctorate in letters from St. John's University, New York. The Catholic Press Association has presented him with its two highest awards, the St. Francis de Sales Award and the Bishop John England Award.*

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## Just how do we do watchful waiting here?

By Jeff Hensley  
Editor, *North Texas Catholic*

A 30-foot Christmas tree passed me on the freeway this morning, doing 70 miles per hour. I guess that's a little bit how Catholics tend to feel during this season of watchful waiting that we call Advent.

The fact that I was speeding up to merge into freeway traffic made the "being left behind" feeling even more pronounced.

The Holidays of one description or another are on us, as shoppers (ourselves included) start to flock to the stores, trying not to get left too far behind.

So where does the inwardness and the quiet reflection find a place to express itself in our lives? How do we purposefully set aside a bit more time for reflecting on how we are living out, in an incarnational way, our Christian lives?

Maybe we set aside a little time in the mornings. For some of us, that's our best time for thinking about things. The day's worries and schedules haven't taken hold of our brains, and there's a little more energy to think about God and living in a way that shows He's in our lives.

And maybe we take some extended time on a weekend, or on an afternoon off, spent reading Scripture, contemplating what Jesus coming into our world — and our lives — means to us.

To make sure we really do have some evidence that God makes a difference in who we are, perhaps we volunteer a bit more, pick a child's name and Christmas wishes from an Angel Tree of one sort or another, fill a food box for the parish holiday drive, or work a shift putting the boxes and baskets together.

Or maybe we go out of our way to be nice to that neighbor who has been a thorn in our sides, remembering that the Babe in Bethlehem came to bring peace, to teach us to love our enemies, to teach us to take care to treat our neighbors as we would ourselves like to be treated.

If we do some of these things, then perhaps by the time we're ready to catch up to our own evergreen and place it in the family room, the star atop the tree won't just be a sign that we know what you're supposed to put on the topmost branch of the tree, but will truly signify that this is a place where the Prince of Peace can be found, that our homes have become the humble manger, prepared to receive our King.

Then Advent's watchful waiting will have been fulfilled.

# Features

## Change is coming in the liturgy. We can choose our attitude.

By Jeff Hedglen

A number of years ago our youth ministry program met in the church sanctuary, as it was the only space at our church that could hold a group that size. We always set up in the middle with half of the group on each side of the center aisle. I began to feel that the center aisle was separating the group too much, so one Sunday I decided to have us all sit on the left side of the aisle. When one of my adult leaders, Paul, came in and saw the new arrangement, he said, loudly, though reverently, "CHANGE IS BAD!!!"

I hear that a lot when things change, though I never hear it when someone gets a raise at work, or when the rain stops and the sun comes out, or when a new child is born into a family, or when a couple says "I do" in front of their family and friends, or when you put on your winter coat after months of storage and reach in the pocket and find a twenty dollar bill, or in any other of a host of situations when the change that has occurred is something you either like, were hoping for, or are happily surprised to have experienced.

The "bad" changes seem to be the ones that do not, at least in our immediate opinion, make our lives better, or are beyond our control — a control we wish we had in the situation — or things that break up our comfortable routine.

This is not to say that all change is good. There are certainly times when the change that comes to us is far from something we would classify as positive, but like it or not, change is a part of how the world works.

Though in Texas it is not as dramatic as other parts of the country, there are four seasons in a year. The earth naturally goes through a cycle of change to slough off the dead and wounded parts, rest, and then come back with vigor with new growth and abundant fruit. Additionally

we all change every day, a little at a time. As we grow older our bodies change along with our perspective. I remember being young and idealistic with great vision. Now I tend to be pessimistic and have bifocals. Change is constant, so we might as well get on board with it.

By now most of us know there are some changes coming to the Mass. The changes are in no way as extreme as the ones my parents experienced in 1965 as a result of the Second Vatican Council, but that doesn't mean that they will not ruffle some feathers.

Many of the responses we are so used to saying are changing slightly, and this is going to make going to Mass a bit uncomfortable. In this situation we have a choice. We can either be like my friend Paul and scream "CHANGE IS BAD!!" Or we can take a breath and see what God has waiting for us in the changes to the *Roman Missal*.

If you take the first option, you will simply be dragged kicking and screaming into the future of the Church because this change is happening whether we like it or not. But if you choose the second attitude, you might just be amazed at the change that happens in you.

I for one welcome this change. For too long now I have been mindlessly responding at Mass. Try as I might, I cannot seem to be fully engaged with all the responses. Because of the changes I will have to be paying attention to my part of the ancient back and forth dance of words, gestures, music, and ritual, if I am to fully participate.

Yes it will be strange and uncomfortable and frustrating... at first, but before we know it the phrase "And with your spirit" will be second nature, as will all the other new phrases. On a personal note, pay careful attention to the newly worded Gloria, I find it to be simply beautiful! I have one wish for you as you encounter the changes at Mass this Advent: May the Lord be with you!

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



(Karen Callaway/CATHOLIC NEW WORLD)

A mother and son make an Advent wreath at St. Joseph Parish in Libertyville, Ill., in November last year. Advent, a season of joyful expectation before Christmas, begins Nov. 27 this year.



(CNS photo/Theresa Laurence, TENNESSEE REGISTER)

Dominican Sister Mary Diana Dreger talks with patient Augustina McKlean during a follow-up visit at St. Thomas Family Health Center South in Nashville, Tenn., recently. As both a sister and medical doctor, she continues the legacy of Catholic health care firmly rooted in Middle Tennessee since the Daughters of Charity founded St. Thomas Hospital in 1898.



(CNS photo/Giampiero Sposito, Reuters)

Franciscan friars free doves during the interfaith peace meeting at the Basilica of St. Francis in Assisi, Italy, Oct. 27. Led by Pope Benedict XVI the gathering marked the 25th anniversary of the first such meeting in Assisi called by Blessed John Paul II.

## Cross-Words

By Mark Simeroth

Across & Down:

1. Book before Habakkuk
2. Selfless love
3. Sanctuary
4. Topple
5. Patches up

1	2	3	4	5
2				
3				
4				
5				

### Umbert the Unborn by Gary Cangemi



### The FLOCK by Jean Denton





# Five years of 'Walking together in Faith'

Day 1



Photo by Kurkowski-Gillen / North Texas Catholic

Chicago Archbishop Cardinal Francis George, OMI, focused his talk on lay ecclesial ministry.



Photo by Joan Kurkowski-Gillen / North Texas Catholic

Conference participants fill the arena at the Dallas Convention Center Oct. 28 during Cardinal Francis George's opening keynote address.

## Cardinal Francis George opens fifth annual University of Dallas Ministry Conference with keynote address

By Joan Kurkowski Gillen / Correspondent

More stories about the University of Dallas Ministry Conference can be found online at [www.fwdioc.org/ntc](http://www.fwdioc.org/ntc).

Technology was part of the audience as Cardinal Francis George, OMI, delivered the keynote address opening the 2011 University of Dallas Ministry Conference (UDMC) held Oct. 28-29 inside the Dallas Convention Center.

As the Archbishop of Chicago spoke about the growth of lay ecclesial ministry and its importance to the Church, many conference attendees recorded his remarks on smartphones or used computer keypads to note the presentation's highlights. For the first time, participants were able to access the schedule of events and other pertinent conference information on mobile devices thanks to a new application introduced by the University of Dallas. Organizers also revamped the conference's website to make it user friendly.

"More people were using computers and other forms of technology this year than in the past," observed Oscar Carranza, UDMC coordinator. "As a conference we're moving in that direction. We want to provide access to everyone, particularly tech savvy youth ministers."

Sponsored by UD's School of Ministry in

collaboration with the Dioceses of Fort Worth and Dallas, the fifth annual "Walking Together in Faith" ministry conference featured inspiring talks, upbeat musical performances, and informative workshops designed to enrich the faith of both professional lay ministers and the average "person in the pew." This year's gathering also gave North Texans the opportunity to hear

a renowned Catholic scholar discuss how lay ecclesial ministry can help the Church carry out its mission to shape the world.

A Chicago native, Cardinal George served as president of the United States Conference of Catholic Bishops from 2007 to 2010. He is the author of two books on the Catholic faith and received a doctorate of sacred theology in ecclesiology from the Pontifical Urban University in Rome.

"Ministry is what we do, but mission is why we do it," Cardinal George told the assembly of 5,200 Catholic school teachers, parish employees, church volunteers, and clergy who packed the convention center arena. "Since the mission of the Church is to convert the world, you have to look at the relationship between Church and world. That's what the Second Vatican Council set out to do."

After two global wars, class struggles ignited by the Russian Revolution and Nazi racism, the world was a divided place when Pope John XXIII called Catholic bishops to St. Peter's Basilica in 1962. The Church's role, the late pontiff determined, was to unite the human race, promote peace, and stop genocide.

"The purpose of the Second Vatican Council was not to change the Church," the cardinal

clarified, "but to change the Church enough so she could enter into dialogue with the world, so the world would be changed."

The purpose of ministry, he continued, is to introduce the world to its Savior by sharing both the visible and invisible gifts of Christ. Preaching the Gospel, the seven sacraments, and apostolic governance are the outward gifts of Christ. There are also the invisible gifts of grace, faith, and virtue.

"These gifts tell us about Christ," the theologian explained. "Sacraments are acts of the risen Christ that create new relationships. They connect people to Christ so we become his people. By accepting these gifts in his family, we become related to everybody else."

The mission of the Church, he continued, is to share these gifts more universally and widely so the whole world comes to know its Savior in his Body — the Church. Spiritual gifts of evangelization and material gifts offered through stewardship of God's bounty, are shared with the help of ministries, the cardinal pointed out.

Calling the development of lay ecclesial ministry a defining moment in the Church, Cardinal George explained for the audience, what

SEE CARDINAL GEORGE, P. 16

# Five years of 'Walking together in Faith' Day 1

## Marlon De La Torre shares tools for effective catechesis

By Michele Baker  
Correspondent

A capacity crowd of religious education teachers and directors filled all the chairs and lined the walls and back of the meeting room where Marlon De La Torre, Director of Catechist Formation and Children's Catechesis for the Diocese of Fort Worth, gave a workshop titled, "They Said What? How Not To Teach the Catholic Faith." The session was part of the University of Dallas Ministry Conference which took place Oct. 28-29 at the Dallas Convention Center.

De La Torre, a natural born teacher, communicated his ideas with passion and acuity. He holds degrees in education, theology, and counseling from Franciscan University of Steubenville and has 15 years of catechetical experience upon which to draw.

Using the ecclesial method — a process of preparation, proclamation, explanation, application, and celebration — as an ideal framework, De La Torre pointed out common errors that inhibit the successful transmission of the faith in catechetical settings.

"First and foremost," he began, "you must be a living witness of Christ in the way you teach." In order to do this, De La



Photo by Jeff Hensley / NTC

Marlon De La Torre, diocesan director of Catechist Formation gave a presentation on "what not to do" as a catechist on Oct. 28, the first day of the conference.

Torre said, teachers must take their own faith formation and witness seriously, living out the call to holiness to which they will help their students respond.

There are concrete ways to express this witness, according to De La Torre, that gradually lead the student into grasping the lessons being taught. One of the most effective and important ways to witness begins with the learning environment.

"Your classroom is a sacred space," he said "So make sure it has the things that we associate with the sacred in it." A

special place for a crucifix, Bible, candle, and seasonal items is more than a matter of mere decoration. They create a context that helps engage students. Using these tools can build on what De La Torre calls a "natural inclination" to evangelize.

Moving beyond the external, he then discussed matters of technique, citing a number of common errors that can undermine a teacher's efforts. Among these were failing to give the essential points of the lesson up front, trying to cover too much material, putting forth personal beliefs rather than sticking to solid Church teaching, and relying too heavily on textbooks rather than taking cues from the learners.

"The book is a guide," De La Torre explained. "Don't panic if you can't get through every chapter," he said, relating that when he was a Catholic school principal he would tell his teachers to expect to get through only a portion of the material presented in the religion books. "When you rely too much on the book," he said, "the book becomes the teacher rather than you."

After all is said and done, however, De La Torre comes back to the instructor's personal walk. "If you are truly living your faith," he said. "They will learn."



**ABOVE:** Conference attendees hold hands during the Lord's Prayer at the closing Vigil Mass Saturday Oct. 29. In his homily, Dallas Bishop Kevin Farrell emphasized that evangelization was not only the job of priests or Church employees, but all the lay faithful.



Photo by Joan Kurkowski-Gillen / North Texas Catholic

Members of Denton-based bilingual praise band Jesus Team A (Jesus Te Ama), from left to right, Greg Rochford on the bass guitar, Carl Napoli on percussion, Manuel Bravo on guitar and vocals, and Vince Lujan on guitar and vocals perform on a stage in the exhibit hall.



Photo by Joan Kurkowski-Gillen / North Texas Catholic

Father Fernando Preciado, parochial vicar of Sacred Heart Church in Wichita Falls, visits with a conference attendee in the Dallas Convention Center's exhibit hall.



Photo by Joan Kurkowski-Gillen / North Texas Catholic

Members of the Theology of the Body Evangelization Team (TOBET), from left to right, Marcus Nino, Jason Guenther, Executive Director Monica Ashour, and David Cole, chat at their information booth in the Dallas Convention Center's exhibit hall.

## Cardinal George...

FROM PAGE 15

the term means. In Catholic terminology the word "lay" means baptized person and ecclesial pertains to a church. Ministry is the work of sharing God's gifts for the sake of the Church.

"Lay ecclesial ministry therefore means participation in pastoring," he continued.

All lay ministers bring people to Christ, but a lay ecclesial minister discerns a call to do it publicly and in the name of the Church. It's a pastoral relationship that is not based on the sacrament of Holy Orders.

"Lay ecclesial ministers not only need expertise, but recognition from the head of the local church — the bishop — who commissions them," the cardinal added. "It's done in such a way that the parish knows this pastoral associate or director of religious education is not the pastor's hired help. He or she has a status — a relationship to the Church, by reason of being called."

Cardinal George believes lay ecclesial ministers will strengthen the Church, so it can accomplish its renewed mission.

"The development of lay ecclesial ministry in the Church is

a sign of the times," he added with certainty. "It's a sign of how the Holy Spirit is shaping us to be a better Church — a Church more in line with how Christ would want us to be in order to introduce the world to Him."

Asked for her reaction to Cardinal George's address, Laurent Triplett immediately opened her iPad to retrieve her notes. The director of children's and adult formation at St. Catherine of Siena Church in Carrollton appreciated the prelate's explanation of the relationship sacraments have to the world and to the people receiving them.

"I teach baptism preparation class, and I get a lot of puzzled looks from people when I tell them this sacrament is a reality. It truly does change something," she said.

A repeat conference participant, Triplett said the annual event gives her an opportunity to meet others involved in parish ministry.

"It's easy to get secluded in a parish with a small staff who work with parishioners. It's wonderful to come to a place where you can see thousands of people working toward the same goal — leading others to Christ."

Growing in size and stature, the 2011 UD Ministry Conference hosted 67 speakers, 109 exhibitors, and musical performances by 12 Christian musical groups and individual artists. Conference goers were also treated to a sculpture

demonstration by world renowned artist and UD art professor Lyle Novinski and a liturgical art display featuring paintings and pictures from across the country.

UDMC offered insight and information, a plethora of workshops presented in English, Spanish, and Vietnamese, addressed topics ranging from the revised translation of the new *Roman Missal* to scouting as youth ministry. Many sessions offered on Friday were geared toward Catholic school educators.

Dr. Rafael Rondon, principal of Sacred Heart School in Muenster accompanied 35 members of his staff to the two-day conference. He encouraged everyone — from the faculty to the custodial and cafeteria workers — to attend the program.

"The school is not a separate entity. It's part of the ministry of the Church," the principal reasoned. "And so everyone who works there is working toward fulfilling the mission of the Church through that particular ministry."

Earlier in the day, Cardinal George described the post-Vatican II ecclesiology of the Church as a series of relationships of accountability.

"I really like that way of thinking about it," Rondon said, reflecting on the opening address. "It brings to light the Church's teaching that we are all responsible for each other. None of us acts in a vacuum."



## Five years of 'Walking together in Faith' Day 2

### Chris Vaughan offers guidelines for young adult outreach

By Crystal Brown  
Correspondent

The teen years are filled with family, friends, and church organizations helping steer a young mind in the right direction. Once that child grows into a young adult and moves on to college, that safety net is often left behind.

Chris Vaughan touched on the difficulties of living as a young adult "in the world, but not of the world" during a family-oriented lecture at the University of Dallas Ministry Conference, Oct. 29.

Young adult ministry in the Church is relatively new, Vaughan said. In the '40s the norm was to meet in high school, fall in love, get married, have children, and join parish life. Later on the courtship phase moved into the college years. But now young adults stay single longer and often live with roommates who may not share their faith and then fall away from a religious lifestyle.

"Or you're living alone with no one to kick you out of bed to go to church," Vaughan said, "to tell you not to look at that on the Internet."

He reminded the audience, comprised of both young adults and older adults, of how to transcend being part of the world. He included the passion they show for their faith as a way to do that.

Of all the many ways God brings his love into the world, Vaughan said, the main way is



Photo by Crystal Brown / NTC

Chris Vaughan, diocesan director of Family Life, gave a presentation on young adults living "in the world, but not of the world" on Oct. 29, the second day of the conference.

through people.

"You have friends, roommates who will never come to church," he said. "They could give out money, and you would be hard pressed to get them to go. But you have an audience, them, and your witness can be what eventually leads them to a relationship with Jesus Christ."

Another way to live out the love of God is by finding a vocation. Not necessarily the priesthood or religious life, Vaughan said, but the grand calling for an individual's life.

"Part of that vocation is fidelity to God and preaching the Gospel," he said. "God calls each

and every one of us to do something to bring the kingdom of God to the world."

That can be giving of self to others and living as a modern day missionary. Vaughan said young adults are missionaries in a very true sense.

"Traditionally missionaries went to pagan lands to convert people," he said. "What has become of our culture? We have become pagan. Things we would not have talked about 20 years ago are on reality TV for the world to see. That's a call no matter if you are single or married: Be a missionary and proclaim Jesus Christ."

Vaughan also believes young adults need to act as sacramentals in the world, to help direct the hearts and minds of those around them to God.

"Priests and nuns who wear the habit are sacramentals," he said. "We don't need to look like Mother Teresa. There are people in this world who see that and run. We need to be a sacramental presence in the world. We need to be God's visible sign."

David Ringwald, a senior at the University of Dallas, said he left the talk with some new ideas to take back to his own diocese after graduation, to build a young adult program.

"I chose this [lecture] because young adult ministry is lacking back home," he said. "That's why UD has been good for me. All the young adults can get spiritually fed there."



Photos by Juan Guajardo / North Texas Catholic

**LEFT:** Bishop Kevin Vann greets conference attendees outside the arena following the closing liturgy. In closing remarks for the conference and for the Mass, Bishop Vann reflected that the large attendance at this year's conference was a sign of hope for the future of the Church.



Photo by Crystal Brown02 / North Texas Catholic

Conference attendees walk underneath a UDMC display on their way to the arena, where high-profile speakers and musical performances were featured.



Photo by Crystal Brown / North Texas Catholic

A mix of young adults and parish workers and volunteers attend a workshop about young adult ministry given by Chris Vaughan.



Photo by Joan Kurkowski-Gillen / North Texas Catholic

A woman at the conference looks at a picture of a sculpture of a pregnant Blessed Virgin Mary in the art exhibit at the University of Dallas Ministry Conference.

## John Allen...

FROM PAGE 18

basis of class membership rather than as individuals," Allen said.

"... In a moment of conflict or confusion about something happening in the Church... I would invite you to remember this presentation and remember that beneath the surface veneer of uniformity, you are always going to find inevitable diversity of human experience. So try to make sure that when you are engaging issues in the Church," he continued. "Engage not on the basis of assumptions of the whole class, but try as much as you can to engage them on the basis of a realistic, well-informed analysis of what is actually happening. That's not going to magically make all our problems go away, but it will at least ensure that the discussion we're having is rooted in reality, rather than mythology."

Patrick Borders and his wife, Christina, both enjoyed Allen's presentation, although they hadn't heard of him before the conference.

"It definitely gave us the facts to respond to those myths, because we do hear [them] all the time, even from Catholics," Christina Borders said. "People have actually left the Church because of

this, and it was actually because of what we now know is a myth."

It was Patrick Borders' first time to attend, and it was Christina Borders' second time. Both young adults, from Sacred Heart Parish in Dallas, are involved in young adult ministry and volunteer at their parish as Sunday school teachers.

"This is a great place to come get information for your own feeding and your own life," Christina Borders said of the conference.

Scott and Nelda Lawson, parishioners at St. Joseph Parish in Arlington, also attended the conference. The married couple said they always learn something they can apply either to their parish classrooms or use to enrich their parish community.

Nelda Lawson said that as a catechist she finds a lot of what she has learned at the ministry conference helpful to her when she teaches. "It's so hands-on, and I learn what other people are doing, not only here but in other states."

Scott Lawson, who has been a full-time youth minister in the Fort Worth Diocese for 10 years, said that he learns something new every time he attends the conference.

"No matter what your level of expertise or experience, you can always find nuggets here and there that you can use in your ministry; that's what stuff like this does," Scott Lawson said, adding that he recommends the conference to every Catholic.

"Some of these sessions really inspire you as a Catholic because

you're going to go out there and say, 'Wow, there are some really exciting things happening in the Church,'" he said.

The event closed Saturday afternoon with a Mass celebrated by Fort Worth Bishop Kevin Vann and Dallas Bishop Kevin Farrell. In his homily, Bishop Farrell encouraged the large audience to take what they learned from the conference to lead a "new evangelization" — that is, once again bring the Word of God to those Catholics who have received it and heard it, but have "fallen away" from their faith, or ignore their faith. He encouraged the participants to strive to learn more about Scripture and the *Catechism*.

"After 2,000 years are we going to allow our Catholic faith to lie dormant, the Word of God to be forgotten about, to be ineffective in our world?" Bishop Farrell asked. "That doesn't depend only on the priests or on the professional catechists who work in our parishes, it depends on each and every one of us. We must know our faith and we must live out our faith."

Bishop Kevin Vann gave the closing comments and reminded conference-goers that there is a lot of hope for the future of the Catholic Church, as evidenced by the strong attendance at the event.

"This conference, which is the work of so many of the committee of Dallas and Fort Worth and the University of Dallas and everybody who worked together, is a great sign of faith and joy to all of Texas and beyond," Bishop Vann said.



# Five years of 'Walking together in Faith'

Day 2



Photo by Crystal Brown / North Texas Catholic

Work from 27 liturgical artists was featured in the Ballroom A Lobby of the Dallas Convention Center. Mediums included stained glass, bronze, mosaic, and photography.



Photo by Juan Guajardo / North Texas Catholic

Vatican correspondent John Allen gave two presentations on the second day: "Five myths about the Vatican," and "The Pope's PR problem."

## Respected Vatican correspondent John Allen debunks five myths about the Vatican on second day of conference

By Juan Guajardo / Correspondent

For some participants at the University of Dallas Ministry Conference, their experience at this year's event on Oct. 28-29 was like a live *Mythbusters* episode, sans the explosions but with the same mix of wittiness and cold, hard facts.

Through light jokes, personal stories, and clear explanation, John Allen, Jr., an award-winning, long-time correspondent for the *National Catholic Reporter*, a Vatican analyst for CNN, and author of six bestselling books on the Vatican, guided his audience of approximately 60 people through an explanation of popular myths about the Vatican.

He was just one of the dozens of presenters at the UD conference which drew approximately 5,200 people — including laity, clergy, teachers, diocesan workers, and catechists. In its fifth year, the conference, put on by the University of Dallas and co-sponsored by the Dioceses of Fort Worth and Dallas, drew its biggest audience and brought together various prominent Catholic ministers and professionals from near and far to present on topics ranging from adult faith formation and evangelization to social justice and youth ministry.

Allen, who was presenting at the conference for his fourth time, went on a myth-debunking spree with his presentation, "Five Myths about the Vatican." He said that the five myths all

result from misunderstanding, assumptions, and blanket statements.

Among the misconceptions Allen listed was the myth of Vatican secrecy or the notion that "the Vatican is this dark, byzantine, occult environment in which you never know what's going on."

But in fact, the Vatican is very transparent Allen said — the issue is that the Vatican is such a singular and unique institution that it doesn't use the same rules or language of other institutions, and that makes it hard to understand what's going on there. To explain, Allen told the audience of an experience he had while reporting on then-Cardinal Joseph Ratzinger in 2000. Allen had met a *New York Times* reporter who wasn't Catholic

and who had no experience in Catholicism, who was covering the Vatican for his very first time.

"He got the classic deer caught in the headlights look, looking like 'Dear God, what am I going to do with this?'" Allen said of the reporter.

Allen explained that what left the reporter stunned was that he was without an understanding of Italian (the working language of the Vatican), or a basic understanding of the language of the Catholic Church (knowing a little theology, liturgy, Canon law), or an understanding of the organizational language of the Vatican (knowing the differences between a congregation and a council). Without those three, he said, then one won't understand the action.

"If you master those three codes, you can figure out pretty much anything you want to know," Allen said.

He also debunked the myth of Vatican wealth, or the false assumption that the Vatican is an "over-rich environment." Allen presented the crowd with the concrete facts that the Vatican's annual operating budget is approximately \$270 million (pretty efficient for serving 1.2 billion Catholics worldwide) and has property, stocks, investments and patrimony totaling \$1.1 billion — not exactly chump change. But not over-the-top either, as Allen proved by comparing that to other large private institutions like the University of Notre Dame and Harvard, which have \$7 billion and \$31 billion in patrimony, respectively.

More stories about the University of Dallas Ministry Conference can be found online at [www.fwdioc.org/ntc](http://www.fwdioc.org/ntc).

"The Vatican simply ain't that rich," Allen said.

But what about the valuable paintings, the sculptures by Michelangelo, the frescoes, the Pieta?

The art is priceless, but Allen explained that it's the artistic patrimony of humanity and as such "it can never be sold. It can never be bargained for," and that any money collected from the tours and museums is usually put back into restoring that artwork.

Allen said the Vatican can get away with a relatively low operating budget because of the low salaries of the officials there. He told a story about a Dutch priest friend working for the Vatican, who, despite his high ranking, earns only \$13,000 a year.

He also dispelled the myth of Vatican careerism (explaining that most priests and officials there didn't apply for the job, and had no idea how they got there) and ultra-centralization (most Church decisions are made at the diocesan and parish level, not at the Vatican. Only on topics of faith and morals is administration top-down).

But misconceptions are not just limited to the Vatican, Allen explained, adding how there are myths about many other categories in the Church.

"I frankly think in the Catholic Church we have an epidemic of treating people on the

SEE JOHN ALLEN, P. 17

# Area Knights of Columbus donate wheelchairs to Veterans' clinic

By Crystal Brown  
Correspondent

When the Veterans' Administration Outpatient Clinic in Fort Worth moved to a new facility four times the size of its previous one, they realized they had a serious need for their veterans — wheelchairs.

George Webster, district deputy for Knights of Columbus District 20 in East Fort Worth, also saw the shortage the day he came to donate 16 TVs to the clinic situated in Southeast Fort Worth just inside Loop 820. He took word of this inadequacy to the Knights' state leadership meeting in July and came back with 10 wheelchairs for the facility through the Global Wheelchair Mission.

Webster, a 27-year veteran, brought the chairs the same day he, himself, had an appointment at the clinic.

"I saw the wheelchairs rolling around the same day," he said. "Boy did that make me feel good. There was joy in my heart for what the Knights had done."

Area Knights joined together on Friday, Oct. 28, to donate an additional five chairs to the VA clinic.

"Our veterans here have made a lot of sacrifices," Webster said, during a formal presentation of the wheelchairs. "This clinic has done an outstanding job, but they had an additional need."

Operations Manager Teresa Whitley, said the clinic logged about 230,000 patients last year. "Organizations like yours really help us meet some of the needs of our veterans," she told the Knights. "We really were short on wheelchairs. I think we

only had three at the time, for a clinic this size. Like he said the day [Webster] dropped them off, he was seeing them all over because that's how desperately we needed them. We appreciate all you do."

Bimal Chaudhry, Program Manager for Voluntary Services, hopes the Knights will donate an additional five chairs to fulfill their patients' need for mobility. "Thank you so much and we look forward to getting five more and that's it," Chaudhry said, laughing. "We won't bother you for a long time."

The Global Wheelchair Mission purchases \$500 wheelchairs in bulk at a cost of about \$150 each and delivers them by sea containers around the world. Numerous service organizations aid in their distribution including Rotary, Lions, Kiwanis, and the Knights of Columbus.

Knights of Columbus's involvement with the mission started in 2003 with 2,000 wheelchairs distributed in Afghanistan. Since then, about 20,000 chairs have gone out to countries across the globe from councils in the United States and Canada.

Following the January 2010 earthquake in Haiti, Knights personally delivered 1,000 wheelchairs sponsored by the Supreme Council for those injured in the disaster.

"This is a world-wide mission," Webster said, "because the Catholic Church is all over the world." He said the Knights are blessed and honored to be able to help in this way. "We support our veterans. You can't do too much for them."

"If you think you have it bad, all you have to do is look around," he said, motioning to patients in the clinic. "We all are blessed. The more we give, the more God gives us back in return."



**Above:** Members of the Fourth Degree Knights of Columbus carry flags during a presentation of wheelchairs at the veteran's clinic Oct. 28. (Photo by Crystal Brown / NTC) • **Left:** Knights District Deputy George Webster drops off 10 wheelchairs in July. (Photo courtesy of George Webster) • **Below:** Webster speaks at the Oct. 28 gathering where the Knights donated more wheelchairs. (Photo by Crystal Brown / NTC)



## Sonogram Bill regulations cause abortionist at Fort Worth Planned Parenthood to resign at end of 40 Days campaign

By Tony Gutiérrez  
Associate Editor

As a result of new regulations put in place by the Sonogram Bill passed by the Texas Legislature in its last session, the abortionist who performs abortions at Planned Parenthood at 301 S. Henderson St. in Fort Worth resigned his position on Nov. 5 one day before the end of the 40 Days for Life campaign, temporarily ending surgical abortions being performed at that location.

The 75-year-old abortionist traveled from Tyler to perform surgical abortions on Thursdays and Fridays each week, every other Wednesday, and the second and fourth Saturdays of the month. Because the regulations required that women seeking abortions have a face-to-face consultation with the surgeon and ultrasound at least 24 hours prior to the procedure, the abortionist had to travel an extra two days to be able to start doing abortions as soon as he arrived on the designated abortion days, said Chuck Pelletier, director of Mother and Unborn Baby Care in Fort Worth.

"One thing to keep in mind is

that this abortionist did not quit his job due to a change of heart. He quit because of the inconvenience pressed upon him by a change in the law," wrote Jeff Williams, communications director for 40 Days for Life in Fort Worth in an e-mail sent to prayer volunteers, urging continued prayers for the abortionist's conversion.

"When we send out guidelines for praying, we include the abortionist, the nurses, the guards, the administrators, and everyone that's a part of the abortion industry here in Fort Worth, that they'll turn from the evil of abortion and seek out mercy, healing, and forgiveness," Williams said in an interview.

The Planned Parenthood facility is one of three surgical abortion facilities outside of hospitals in Fort Worth. The other two, Whole Woman's Health on South Main Street, and West Side Clinic on Las Vegas Trail, are still performing abortions. Pelletier said before the Planned Parenthood abortionist's resignation, the three facilities were collectively performing up to 200 surgical abortions per week.

Pelletier emphasized the power of prayer and the legislative efforts

working together to bring about change.

"If you try to act without prayer or pray without action, it's not going to happen," he said.


Diocesan Catholics Respect Life Director Chanacee Ruth-Killgore said she was grateful for the temporary victory and encouraged continued prayer.

"It's the fruit of so many people's hard work, and it's a blessing to have these people in our diocese who are willing to commit to contact their representatives and to commit to prayer," she said. "It's important to encourage continued prayer and efforts in advocacy."

Pelletier said he and others would be forming an Every Day for Life campaign to maintain the prayerful presence after the 40 Days campaign ended.

"I told the people at the rally, 'They will be killing babies on day 41; stick with us.'"

For more information, contact Pelletier at mubcare@gmail.com requesting information specifically about sidewalk counseling or Every Day for Life.

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## Bishop Vann will lead Pastoral Provision, work with Ordinariate

FROM PAGE 1

Faith. As the Congregation's delegate, Bishop Vann is responsible for the on-going work and application of the Pastoral Provision in the United States.

Along with announcement of Bishop Vann's appointment, Cardinal Wuerl also announced that the Personal Ordinariate for Anglicans in the United States for entering into full communion with the Catholic Church will be erected on the Solemnity of Mary, Mother of God, January 1, 2012.

Cardinal Wuerl was named as Vatican Congregation for the Doctrine of the Faith's delegate and the head of an ad hoc committee of U.S. bishops to lead efforts in the United States to incorporate Anglican groups into the Catholic Church in September 2010. Bishop Vann and Worcester, Massachusetts Bishop Robert McManus are members of the ad hoc committee.

The ad hoc committee has assisted the Congregation for the Doctrine of the Faith in assessing the level of interest for establishment of a Personal Ordinariate for Anglican groups in the United States.

The U.S. Conference of Catholic Bishops describes the Anglican Ordinariate as follows: As "geographic regions similar to dioceses but typically national in scope. Parishes in these ordinariates are to be Catholic yet retain elements of the Anglican heritage and liturgical practices. They are to be led by an 'Ordinary,' who will have a role similar to a bishop, but who may be either a bishop or a priest."

While Bishop Vann's work as Ecclesiastical Delegate for the Pastoral Provision is distinct from the Personal Ordinariate, Cardinal William Levada, Prefect of the Congregation for the Doctrine of the Faith, communicated to Bishop Vann that it will be important to ensure that effective lines of communications and cooperation exist between the Pastoral Provision Office and the Ordinariate.

Bishop Vann said he is humbled to succeed Archbishop Myers.

"I have known of the important work and blessing of the Pastoral Provision for many years, especially in the Diocese of Fort Worth," Bishop Vann said. "I am grateful for the opportunity to serve in this important capacity for the life of the Church in the United States."

The Ecclesiastical Delegate for the Pastoral Provision administers the process by which married, for-

mer Anglican ministers can become Catholic priests, sponsored by a diocesan bishop. The process includes the gathering of information by the candidate and his sponsoring bishop concerning his suitability for ordination. This information is then submitted to the Holy See. In addition, academic assessment and certification of each candidate is conducted by a theological faculty designated by the Ecclesiastical Delegate.

The Pastoral Provision was created by the Holy See in 1980 in response to requests from Episcopal priests and laity who were seeking full Communion with the Catholic Church. Cardinal Bernard Law served as the first delegate. He was appointed as the Ecclesiastical Delegate in 1981. Archbishop Myers was the second delegate in 2003. Bishop Vann is the third delegate.

Since implementation of the Pastoral Provision, approximately 100 men have been ordained as Catholic priests, seven personal parishes or communities have been established, and a *Book of Divine Worship* has been authorized.

For more information about the Pastoral Provision, go to: <http://www.pastoralprovision.org>.

Twenty-four Fort Worth area Anglicans were received into full communion with the Catholic Church during a Mass of Reception on September 25, 2011 at Fort Worth's St. Patrick Cathedral.

Bishop Kevin W. Vann presided at the Mass of Reception during which the former Episcopalians were received into the Catholic Church. The new Catholics have come from four Anglican parishes in the Greater Fort Worth region. The Anglicans are some of the first to enter the Catholic Church after the Universal Church responded to Anglicans who sought union with Catholics.

Bishop Vann, who has been the bishop of the Catholic Diocese of Fort Worth since July 13, 2005, also is the USCCB Episcopal Liaison to the Catholic Health Association and a member of the USCCB Committee on Migration and the Committee on Canonical Affairs. At the state level, Bishop Vann is a leader at the Texas Conference of Bishops and provides leadership for various initiatives which includes serving as the Texas Bishops' Liaison to the Texas Mission Council and to the Catholic Hospitals of Texas Association and, with Lubbock Bishop Placido Rodriguez, on the Tri-Conference Committee of Bishops, Men and Women Religious of the State.

## Pastoral Provision priests and leaders of Anglican Catholic faith communities, react to news of Anglican Ordinariate and Bishop Vann's appointment

By Tony Gutiérrez  
Associate Editor

Former Episcopalian priests who have been received into the Catholic Church over the years expressed joy following the Nov. 15, announcement of Bishop Kevin Vann's appointment as Ecclesiastical Delegate for the Pastoral Provision in the United States, and that the Personal Ordinariate for former Anglicans in the U.S. would be established Jan 1, 2012.

Bishop Vann succeeds Archbishop John Myers of the Archdiocese of Newark, New Jersey, in this role, and will assist former Protestant ministers, most of whom come from the Anglican tradition, to receive Holy Orders in the Catholic Church. The Ordinariate, under the direction of Pope Benedict XVI's apostolic constitution *Anglicanorum Coetibus*, will allow former Episcopalians in the U.S. to come into the Church and still retain much of their liturgical heritage and patrimony.

"The news that Bishop Vann was appointed Ecclesiastical Delegate, I couldn't think of a better bishop for that job," said Charles Hough, a former Episcopalian priest who was among 24 members of the St. Peter the Rock community who were received into the Catholic Church Sept. 25 of this year. "He's in a diocese with a long history with the Pastoral Provision," Hough continued, "and has an excellent relationship with the Episcopal Diocese of Fort Worth."

Hough is one of three spiritual leaders for the community which had been meeting at the diocesan Catholic Center until recently. The community is divided into three fellowships: St. John Vianney in Cleburne, which Hough leads; St. Peter the Rock in Arlington, led by Timothy Perkins, another former Episcopalian priest; and Blessed John Henry Newman in Keller, led by Louis Tobola, also a former Episcopalian priest who is still in the process of coming into the Catholic Church with the members of his fellowship.

Hough said he hopes the three fellowships will plant the seeds for new parishes in the Ordinariate once it is established.

"We're fully Catholic, but we're bringing with us a heritage the Holy Father thinks is going to be a great value to the Church," Hough said. "It's the culmination of the Oxford Movement. All of us have prepared for full reunion, and this allows this to happen. The Holy Father is reaching out to Anglicans, including myself."



Former Anglican priest Timothy Perkins shares his joy at being received into the Catholic Church with members of St. Peter the Rock community, Sept. 25, in St. Patrick Cathedral. That day 24 members of their community were received into the Roman Catholic Church. (NTC Photo / Juan Guajardo)

Perkins said he has been encouraged by not only the members within his community, but by other Catholics as well.

"People are encouraged, enthused, and inspired by what's going on," he said. "I think they see the fruit of God in this."

Hough said that he, Perkins, and Hough's son, Charles Hough, VI, also a former Episcopalian priest, have all been accepted into St. Mary Seminary in Houston, where they will begin a six- to nine-month program of priestly formation in January.

Though these men are at the beginning of their journey toward ordination as Catholic priests, the Diocese of Fort Worth has several priests who have already received Holy Orders under the Pastoral Provision. In interviews with the *North Texas Catholic*, they expressed their own excitement at the news of the establishment of the new ordinariate and Bishop Vann's appointment as Ecclesiastical Delegate for the Pastoral Provision.

"We're excited. It's simply a time of thanksgiving," said Father Allan Hawkins, pastor of St. Mary the Virgin Parish in Arlington, which is the only Anglican Use parish in the diocese and hosted the national Anglican Use Conference this summer.

"I spent my life working toward this," said Fr. Hawkins, who was ordained under the Pastoral Provision in 1994. "At 14, I realized the need for unity within the Church, and for Anglicans, that meant reunion with Rome."

Father James Hart, pastor of St. Elizabeth Ann Seton Parish in Keller, who was ordained under the Pastoral Provision in 1996, said it was a great honor for Bishop Vann to be appointed Ecclesiastical Delegate.

"It's a big responsibility. He's been so very much involved in the affairs with Episcopalians in this diocese, simply because this area is the area from which most of them come," he said.

Fr. Hart also added that the apostolic constitution was a "very generous, gracious, and truly gospel-oriented outreach of the Holy Father to those in the Anglican Communion... As head of the Congregation for the Doctrine of the Faith, [then-Cardinal Joseph Ratzinger] was very instrumental in overseeing the Pastoral Provision, and it was under his purview that I was received into the Church."

Father David Bristow, pastor of St. Mary of the Assumption Parish on the near South Side of Fort Worth, who was ordained under the Pastoral Provision in 1998, said he was excited just to renew his friendships with other former Episcopalian priests with whom he had served.

"I was an Episcopalian priest for a long time (25 years)," he said. "A lot of men who will be coming in through the Ordinariate are friends of mine, and it will be a very happy day for me to be close to them again the way we were when we were Episcopalian."

# Bishops' Meeting

## Ordinariate will provide a bridge for former Anglicans

FROM PAGE 1

Cardinal Wuerl told reporters after the session with the bishops that Anglican parishes with a total of about 2,000 members have so far asked to become part of the Catholic Church through the process established in 2009 when Pope Benedict XVI issued an apostolic constitution, *Anglicanorum coetibus*. Cardinal Wuerl was named by the Vatican to head an ad hoc committee for the constitution's implementation.

The constitution authorizes the creation of an ordinariate to bring in Anglicans, or Episcopalians as they are known in the United States, who seek to leave their tradition and join the Catholic Church but retain certain elements of the Anglican liturgy and traditions.

The process was established to accommodate whole congregations who choose to join the Catholic Church after they have become disaffected with the Anglican Church over recent changes, such as the ordination of women, the ordination of openly gay priests, and blessing of same-sex marriages and partnerships.

Cardinal Wuerl's announcement in the final hour of the public portion of the annual meeting in Baltimore brought immediate logistical questions, such as the relationship between the ordinariate — which will cover the entire U.S. — and the dioceses in which the former Anglican priests will live.

The physical location of its offices will be determined after the ordinariate is erected. Cardinal Wuerl said he assumed that an ordinary will be named at that time.

"I remain convinced that this ordinariate will be a true expression of the Catholic Church because of your engagement in the steps leading up to the acceptance of the candidates for ordination and for your involvement in the catechetical formation of the members of the congregation seeking membership in the ordinariate," he said. "Your involvement is one of the guarantees of the well-being of the ordinariate as it is established and begins to receive both clergy and congregations."

The U.S. ordinariate will be the second one created under *Anglicanorum coetibus*. The Ordinariate of Our Lady of Walsingham was established for England and Wales in January of this year. It is led by Msgr. Keith Newton, a former Anglican bishop who is married and was ordained a Catholic priest. It includes about 1,000 individuals in 42 communities. Its priests include five former Anglican bishops, according to background information distributed by the USCCB.

The Catholic Church does not allow married priests — whether those in Eastern rites that allow priests to be married, or former clergy from other churches who have become Catholic — to become bishops.

Therefore, the new ordinariate

may be led by a priest, who will have a role similar to a bishop, according to the background material. An ordinary who is not a bishop will not be allowed to ordain priests, however. So, Cardinal Wuerl explained, ordinations for the ordinariate may need to be done by "one of us" until the ordinariate has its own bishop.

Cardinal Wuerl did not say where the Anglican communities seeking to become Catholic are located. Two such parishes have already completed the transition, one in Fort Worth (*For more information on the Fort Worth Anglican community members' reception into the Catholic Church Sept. 24, see www.fwdioc.org/ntcl/Pages/AnglicansReceived.aspx*), and the other in Bladensburg, Maryland, which were accepted in ceremonies in September and October. They will become a part of the new ordinariate when it is established, though for now they come under the jurisdiction of the Diocese of Fort Worth and the Archdiocese of Washington, respectively.

A Vatican-approved pastoral provision has since 1980 provided a way for individual Protestant clergymen to be ordained for U.S. Catholic dioceses. It also allows Anglican parishes to become Catholic parishes. Three have done so and are referred to as "Anglican use" communities, according to the background material.

The *Anglicanorum coetibus* applies to the entire world and allows Anglican communities to be received into the Catholic Church through new ordinariates instead of through existing dioceses.

U.S. Catholics may be familiar with an ordinariate in the form of the Archdiocese for the Military Services, an ordinariate which serves U.S. military chaplaincies around the world. Its offices are in Washington, and it is headed by Archbishop Timothy P. Broglio.

In addition to the approvals by the Vatican, the background checks and psychological evaluations, the candidates for ordination as Catholic priests also will go through a program of priestly formation approved by the Vatican, Cardinal Wuerl said. The program is based at St. Mary's Seminary in Houston, either on-campus or through the university's distance-learning program, he said, and should take six to nine months to complete.

Bishop Kevin Vann of the Diocese of Fort Worth, whose appointment as the Ecclesiastical Delegate for the Pastoral Provision

in the United States by the Holy See, was announced by Cardinal Donald Wuerl Tuesday, will oversee this process of screening and formation in the U.S. Bishop Vann succeeds Newark Archbishop John J. Myers who has served as Ecclesiastical Delegate since 2003, Bishop Vann assumes the office immediately.

Responding to the announcement of his appointment, Bishop Vann said, "I have been blessed to work closely with Archbishop Myers (who is a long-time friend) as the Ecclesiastical Delegate for the Pastoral Provision. I have also had the blessing and experience, as diocesan bishop, of ministering with, and getting to know, our communities and priests of the Pastoral Provision.

A special mention of gratitude needs to be made of Fort Worth Bishop Joseph Delaney and his work with the individuals and priests who made this journey in past years," Bishop Vann continued. "In many ways, they were 'pioneers' in this movement of faith, which certainly has its roots in Cardinal Newman and the Oxford Movement, reflecting the words of the Lord in St. John's Gospel 'that all may be one.' I believe that this practical and pastoral experience," Bishop Vann said, "will be a great assistance to me in the coming years. I would also say that the support and encouragement of Bishops' Conference in this important

and historic matter has been a blessing as well."

Congregations that wish to become a part of the ordinariate. Cardinal Wuerl continued, will go through a program of catechesis based on the *United States Catholic Catechism for Adults*.

A great many details remain to be decided about how the ordinariate will function, he added. Parishes in the ordinariate will have the option of using either *The Book of Divine Worship*, a Vatican-approved liturgical text based upon Anglican liturgies, or the *Roman Missal* used in other Catholic churches.

Questions raised by bishops after Cardinal Wuerl's presentation touched on issues such as whether the newly ordained priests of the Anglican ordinariate might be available to help out in other parishes and vice versa, such as for priests on vacation; and whether parishioners of Catholic churches would be free to participate in the Anglican parishes.

The answer to both questions was yes. Priests working across ordinariate lines, so to speak, would need permission from the bishop or ordinary, as currently is required when priests work in other dioceses, Cardinal Wuerl said.

Contributing to this article was Jeff Hensley, editor of the NORTH TEXAS CATHOLIC.



### Bishop Vann pays off World Series bet

St. Louis Archbishop Robert Carlson tips his hat in gratitude to the camera Nov. 14, the first day of the Fall Bishops' Meeting in Washington. Bishop Kevin Vann, had just handed him the Stetson, part of his payoff on the bet the two had made on October's World Series. Bishop Vann of course bet that the Texas Rangers would defeat the St. Louis Cardinals in the seven-game Series. The good-natured bet also involved "genuine Texas barbecue," and \$10 for every run scored throughout the series to be paid to the winning team's local Catholic Charities. Had the Rangers won the Series, Bishop Vann would have received a sampler of St. Louis local favorites including toasted ravioli, pretzels, beer, and root beer, and a Cardinals' cap. (CNS Photo/Nancy Phelan Wiechec)

### Meeting Highlights

2011 USCCB fall general assembly

#### APPROVED

- Optional memorials for Blessed John Paul II and Blessed Marianne Cope for U.S. liturgical calendar.
- Budget of \$217.4 million for 2012 and 3 percent increase in diocesan assessments for 2013.
- Establishment of Subcommittee on Health Care Issues under Committee on Doctrine.
- New guidelines for administering USCCB national collections in dioceses.

#### HEARD REPORTS ON

- Threats to religious liberty in the U.S.
- Efforts to strengthen marriage.
- Situation in Iraq.
- Expanding the Project Rachel post-abortion healing program.
- New Roman Missal translation.

#### OTHER BUSINESS

- Heard Archbishop Timothy M. Dolan of New York, in his first presidential address, encourage efforts to restore the luster, credibility and beauty of church in eyes of its members and others.
- Chose Archbishop J. Peter Sartain of Seattle as secretary-elect.
- Learned that a new ordinariate will be created Jan. 1 to bring Anglicans into the U.S. Catholic Church.
- Welcomed Archbishop Carlo Maria Vigano as new apostolic nuncio to the United States.



Photo by Michael McGee / North Texas Catholic

A sketch of the original church building.



Photo by Michael McGee / North Texas Catholic

Bishop Vann reflected that the presence of the cemetery adjacent to the parish is a reminder of the communion the faithful share with those who have gone before them.



Photo by Michael McGee / North Texas Catholic

A reception was held in the Knights of Columbus Hall following the Nov. 5 centennial Mass.



Photo courtesy of Jerry Smith

A picture of the front of the church today.

# 100

## St. Boniface Church celebrated its centennial anniversary of serving the people of Scotland, Texas, with a Mass and reception Nov. 6

By Jenara Kocks Burgess  
Correspondent

St. Boniface Church in Scotland, Texas, celebrated 100 years as a church reveling in its identity as the “Jewel of the Prairie” with a Centennial Mass and lunch Nov. 6.

Bishop Kevin Vann — who celebrated the Mass with Father David Kraeger, TOR, pastor of St. Boniface and St. Mary Church in Windthorst, Father Jerome Ward, and Monsignor Tom Weinzapfel — said during his homily that the light that streams through the beautiful stained-glass windows of St. Boniface are a reminder of the church’s nickname, “Jewel of the Prairie.”

“A jewel is something that can reflect light, where maybe, it could not be seen before,” said Bishop Vann in his homily. “That is all of you — the living jewels. This family of faith has reflected the light of Christ to all here for all of these years — in good times and in bad,” he said.

At the end of Mass, Fr. David Kraeger thanked the parish members for all the hard work, which he said they had done on their own, asking only a few questions of him.

The centennial book committee members were among those who helped. They met every Monday night for a year and a half to compile the church’s history, said Mary Baumer, one of the members. Agnes McDonald, Chris Hemmi, Margaret Smith, Jerry Smith, Pat Hemmi, Patsy Stallcup, and Jane Hemmi were the other centennial book committee members.

The books were sold for \$5 at the Knights of Columbus Hall afterward during the anniversary lunch.

Construction on St. Boniface began in 1910 and was completed in 1911 at a cost of \$10,000, according to the *St. Boniface Catholic Church 1911-2011* history book.

“I think it’s important to celebrate it [the centennial] because it reminds everybody of their heritage and all the different changes that have taken place in the church, said Pat Hemmi, who has lived in Scotland with her husband Bill for 41 years. Her husband’s family is from Scotland. “But really, our church, is basically the same. And that’s what I like about it,” she added.

The history book confirms that the church kept its original appearance over the years despite several renovations. The biggest differences in the exterior are the shorter steeple, brick siding, and the rock columns. And the fence, which was originally wooden and separated the church grounds from the



Photo by Michael McGee / North Texas Catholic

St. Boniface was at full capacity at a special centennial Mass held Sunday, Nov. 6. Bishop Kevin Vann celebrated the Mass, and was assisted by current pastor Father David Kraeger, TOR, Father Jerome Ward, and Monsignor Tom Weinzapfel, who was born in Scotland and baptized in the parish.

cemetery was later replaced by a decorative metal fence encompassing the church and cemetery. The fence was replaced in 2005 with its present black iron fencing intersected with rock columns at spaced intervals by Pauline Vieth, the late mother of Margaret Smith in memory of her husband and Smith’s father, Frank Vieth.

The interior of St. Boniface still features the original side altars, stained-glass windows, statues, stations of the cross, pews, altar base, parts of the communion railing, and chandelier.

Jerry Smith, whose wife Margaret is a Scotland native, said during the last renovation in 2009, which was in preparation for the centennial, they tried to restore the interior to its original appearance by replacing plywood in the sanctuary with decorative pressed metal tiles. The body of the church had always been pressed metal, according to the church history. Other improvements in 2009 included new carpet throughout, a fresh coat of paint, and refurbishing of the pews and kneelers.

Bishop Joseph P. Lynch, bishop of what was then the Diocese of Dallas consecrated and dedicated the church on June 11, 1913. Before the church was built, the people of Scotland attended Mass in Windthorst or at the school in Scotland every three months when Father P.H. Kline came from Henrietta. According to the Scotland history, the parish enthusiastically welcomed Father Ferdinand Schiessel, by train from Henrietta on Sept. 22, 1911.

“I feel very blessed that we still have our Catholic church here,” said Patsy Stallcup,

lifetime Scotland resident, expressing her gratitude, “that the Bishop has allowed a priest to come from Windthorst, so that we can have Mass on all the special occasions, funerals, and weddings.

“And we just hope and pray that it will always be here for our children,” she said.

Both the parents of Stallcup and her husband, Harold, can trace their family tree back to Scotland’s first settlers. Patsy’s father Herman Frerich and grandfather J.B. Frerich were both postmasters of the Scotland Post Office.

Patsy Stallcup’s mother, Eleanor Baumhardt Frerich, played the organ for the church for 67 years. She only quit three years ago because of her failing eyesight. And at 90 years of age, Eleanor attended the celebration as the oldest living woman parishioner. “She was at the church constantly. She devoted all that to the Blessed Mother,” Stallcup said. “My mom has a special devotion to the Blessed Mother.”

During his homily, as Bishop Vann thanked everyone who helped with the celebration and attended, including the three priests who concelebrated the Centennial Mass with him, singling out Msgr. Tom Weinzapfel, whom he called a close friend. He noted that Msgr. Weinzapfel was a link to the history of the St. Boniface parish family.

Msgr. Weinzapfel, who has been a priest for 65 years and also attended the fellowship after the Mass, said his mother’s father, J. H. Meurer, sold off the 60,000 acres that became

Scotland. His paternal grandfather’s home, which still stands across from the church, is a landmark, and was the rectory for St. Boniface priests beginning in 1941 for many years.

“And I was born here., my parents were married here in Scotland, and I was baptized here. We moved to Muenster in 1926, but my father kept his business here for many years. He owned a store here. My mother was a school teacher,” he said.

St. Boniface Cemetery, which is behind the church, was established the same year as the church, in 1911, and the first burial took place in 1912. Over the past 100 years, parishioners have been its caretakers, including the oldest living parishioner to attend the centennial celebration, 92-year-old Hugo Teichman, according to the history book.

Bishop Vann took a walk in the cemetery before Mass and noted during his homily that November has been called the month of the faithful departed since at least the ninth century because it begins with All Saints Day and All Souls Day.

“That reflects for us, our communion with all who have gone before us marked with the sign of faith as, the liturgy says. That truly is exemplified here,” he said, “through the care of your cemetery, especially this month, where your loved ones who have built this community of faith await the resurrection on the last day.”

The saints are also memorialized through the church’s many beautiful original statues, which arrived on a train from Henrietta after their long journey from Italy.

Parishioners, including one of the nuns from the Sisters of Charity of the Incarnate Word who taught school and religion at the church until 1952, once witnessed the Blessed Mother in the Pieta statue crying, which is noted in a book on miracles called, *Signs, Wonders, and Response* by Albert J. Hebert, SM. Mary Baumer had a copy of the book on display during the celebration lunch.

“I’m so proud of our ancestors — for the sacrifices they made for this church, and that we are able to be here today,” said Edna Krahl, as she looked at the church memorabilia on display at the Knights of Columbus Hall during fellowship after the Mass.

Four generations of her family have been baptized at St. Boniface, she said. Krahl, who is from Windthorst, and her husband, Robert William, who is from Scotland, met while witnessing a wedding at the church.

“I just love our church. I feel so close to God there,” she said.

# MSU students and alumni celebrate 25 years of campus ministry

By Jenara Kocks Burgess  
Correspondent

On Oct. 22 and 23, Midwestern State University's Catholic Campus Center in Wichita Falls celebrated its 25th year of bringing the Light of Christ to the campus.

"I really have a hard time putting into words how meaningful being here with the students is," said Debbie Neely, who has been the MSU CCC director for the past 11 years. "I could have never imagined the life and the light that come through this building with the students," she said.

The MSU CCC celebrated its 25th anniversary with an open house Saturday afternoon, Oct. 22 and a tailgate party before the MSU Homecoming game the same day. At the anniversary Mass Sunday, Oct. 23 every seat in the center was filled.

Father Hoa Nguyen, who celebrated the anniversary Mass, is pastor of Sacred Heart Church in Wichita Falls, and is frequently involved in activities in support of the Midwestern Catholic Community. In his homily he said that MSU CCC's 25th anniversary celebration was important for one reason:

"To continue to bring the presence of God in the midst of this university and to carry out the mission of Christ when He came here on Earth."

Fr. Nguyen said that in the second reading for that day, St. Paul commends the Thessalonians for imitating the disciples' example and being a light to the world for those who do not yet know God. He said St. Paul is not only talking to the Thessalonians but to the Church today — that all the members must live their lives with the purpose to be that beacon of light for the world.

"We have to ask ourselves, is the existence of the CCC making a difference at this university? If it is only for us to gather together, to have fun and enjoy ourselves, it would have no effect on the university, and I would think we should shut it down because it would not mean anything. But rather, our existence here is to become that beacon, to become a place of hope, to become that space where we are always reaching out to those who are less fortunate so we can connect with them."

According to the book, *Sacred Heart Parish: 100 Years of Growth and Service* edited by Max Kintner, Catholic Campus ministry at MSU began sometime in the early 1970s with the "Newman Club." Masses were sometimes celebrated at the Episcopal School chapel across the street from the university, and meetings were held in the home of one of the club's first presidents, David Wegman, or the Methodist Wesley Foundation adjacent to the campus.

In 1983, the Diocese of Fort Worth hired the first full-time campus minister to serve MSU, Mary Pliska, according to Kintner's book. Since the diocese did not have a building on

campus for the ministry, Pliska kept cardboard file box drawers in her car, met with students in rooms at the MSU student center, taught Bible and theology courses at the Methodists' Wesley Foundation, typed memos at Our Lady Queen of Peace Church's office, and held barbecues for students in public parks and in her back yard.

In January 1986, ground was broken to construct the MSU Catholic Campus Center. Sunday Sept. 28, 1986, the MSU CCC was opened and dedicated by then Bishop Joseph Delaney and former MSU President Dr. Louis Rodriguez.

The building, which cost about \$200,000, was built with funds provided by the Sharing in Ministry diocesan fund, according to an article in the Nov. 7 1986 issue of the *North Texas Catholic*.

Neely, who became the MSU CCC director in 2000, is one of the only three ministers that the facility has had over the last 25 years. Pliska and Mary Rak were the other two.

Neely said the students definitely have "hearts for service" and have helped with the Wichita Falls Area Food Bank, Habitat for Humanity, Texoma Christian Care Center, North Texas State Hospital in Wichita Falls and the ARC, as well as putting on confirmation retreats for rural area Catholic churches.

The students went on two mission trips to Mexico in May 2009 and 2010, and plan to help with the rebuilding of Joplin, Missouri, along with another Catholic Campus Ministry called Team Matthew 25 this summer, Neely said.

And the university has recognized all of that service by awarding the MSU CCC the James L. Stewart service award in 2003, 2005, 2007, 2009, and 2011.

"I think it's nice to have something here for

college students coming and just to know there are other people in the U.S. and throughout the world who are Catholic and to be able to connect and bond with them," said Travis Aponte, a 2007 MSU graduate with a criminal justice degree. Aponte works as a civilian police officer at Sheppard Air Force Base in Wichita Falls. He attended the anniversary with his wife Rachel, a 2006 MSU graduate.

Because many of the students are from other countries and often volunteer for the center's music ministry, the MSU CCC Mass music has an international flavor as songs and instruments native to these international students' countries are beautifully incorporated. A lot of the music at the 25th anniversary Mass was very upbeat with the use of the bele drum and tambourine punctuating the songs.

Over the years, the Wichita Falls community has been an integral part of the Catholic Campus Center. Several parishioners from both Our Lady Queen of Peace Church and Sacred Heart Church attended the 25th anniversary Mass. The priests who celebrate the Masses on Sunday evening are always from surrounding parishes. Three generous men from Our Lady Queen of Peace in Wichita Falls designed and handcrafted the tabernacle. Christ the King Church in Iowa Park donated the altar and ambo in 2006. Sacred Heart Church was the site of the Midwestern State University Catholic Campus Center's first Awakening retreat, an endeavor that involved 37 retreatants and more than 80 student staffers in April of this year, Neely said.

"I think so many little and big moments of grace have happened over the years and to celebrate that and honor the tradition that is being continued is very important," Neely said.



Alumni of Midwestern State University's Catholic Campus Center gathered with Sacred Heart pastor Father Hoa Nguyen, who celebrated the 25th anniversary Mass at the center Oct. 23. Photo by Jenara Kocks Burgess / North Texas Catholic



The late Bishop Joseph Delaney blesses the inside of the Midwestern State University Catholic Campus Center during the new building's dedication in September 1986. Photo courtesy of MSU CCC



MSU CCC students take a day trip to the Wichita Mountains near Lawton, Oklahoma, in Spring 2002. Photo courtesy of MSU CCC



Construction on the Midwestern State University Catholic Campus Center begins in early 1986. Photo courtesy of MSU CCC



Members of the CCC's leadership pose for a photo after earning the MSU John L. Stewart service award in 2005. Photo courtesy of MSU CCC



**Above:** Maryknoll Father Gerald Kelly speaks during the Oct. 30 Mass.

**Below:** Sister Patricia Ridgley, SSMN, director of the Maryknoll Mission Education Center in Dallas, speaks at the reception.



## Maryknoll...

FROM PAGE 32

### Answering the call

The Gehrigs began their journey to mission with a short-term, seven-day mission trip through the Christian Foundation for Children and Aging soon after their marriage in the late 1990s.

"That sealed it for us," said Felicia, who called her husband the catalyst for hearing the call. "We both felt the Holy Spirit calling us to do something, to be with the people."

In Bolivia, where each of the Gehrigs' three children were born, Felicia used her talents to teach in El Alto's public school system, as a high school English teacher and also in an elementary setting.

"We went there with the idea 'what are the needs of the people?' not about what I want to do," Felicia Gehrig said.

The parish pastor pointed out the need for a new library to serve the needs of 15,000 parish youngsters.

"We talked to the neighbors, and

we included them," Felicia said of the new book repository and study center eventually built. "The parishioners helped build it. We (through donations and the like here in the States) provided the financial resources. They provided the labor."

And in doing so, the community claimed ownership to its new gemstone.

Jason Gehrig's water projects had the same Maryknoll mission blueprint, including one in which the villagers were required to contribute financially to the materials.

The projects had dual objectives, of course. They needed to not only be finished, but safeguards were necessary, too, to ensure sustainability. That included educating the people on maintaining the infrastructure. That sustainability is, Jason Gehrig said, "what makes me most proud."

The Gehrigs moved to Fort Worth in 2007, but mission is their way of life. Jason serves as a member of the Water Engineers for the Americas, a small group of engineers who advise Third World countries on water projects.

Felicia has continued her vocation as a teacher, at St. George.

"They're still doing great work,"

Eppes said. "They still see their lives as one of mission."

The work and accomplishments of building in Bolivia were significant, but, Jason said, the ultimate motive was to proclaim and live the Gospel in solidarity with the people.

The most important element — especially with the teenagers they encountered — Jason said, was to "help them realize that someone loves them. Remind them of that relationship with Jesus."

And so it was that way when the Gehrigs found their friend Lydia.

The Gehrigs stood by Lydia, and in doing so extended help to so many others in her predicament.

A child study center in the community now serves 100 children ages 6 months to 4 years old. It provides food and education and is affordable for parents, who can feel good about leaving their children there.

Lydia, too, was able to get a job there.

"For me, mission is about relationship," Felicia Gehrig said. "It's about being a good neighbor.

"Jesus was a good neighbor. Jesus was the ultimate missionary. He walked with people living on the



Jason and Felicia Gehrig pray with their children during the Oct. 30 Mass.

margins, accompanying them in their day-to-day lives.

"We're all called to mission. Some give by going on missions — some of us are called overseas, and others local, and some both. Some give financially.

"But together we can all bring about the Kingdom of God on earth."

Anyone with an interest in learning more about the mission of the Maryknoll Society should contact Alfonso Mirabal, a mission educator at the Maryknoll Mission Education Center of North Texas. He can be reached at (214) 821-4501 or by email at mkldallas@aol.com.

## Maryknoll history traces path of service in diverse locales

By Dennis Sadowski

WASHINGTON (CNS) — Two priests, one common vision of mission to the world.

Father James A. Walsh, a priest from the Archdiocese of Boston who founded the Catholic Foreign Mission Bureau, and Father Thomas F. Price, a diocesan priest from North Carolina, both envisioned a U.S. Catholic mission to people around the world.

Their discussion during the 21st International Eucharistic Congress in Montreal in 1910 led to their founding the Catholic Foreign Mission Society of America — now known as the Maryknoll Fathers and Brothers — a year later with the blessing of Pope Pius X.

Within a year the society expanded to include religious women, the Maryknoll Sisters. Soon the society accepted brothers and then lay missionaries, who today serve in 26 countries.

Maryknoll is observing its centennial and is the U.S. church's official missionary arm.

Fr. Walsh, who was consecrated a bishop in 1933 in Rome, made his first journey to Asia in 1917 to find a mission field in China for priests of the order. He was given the mission of Yeungkong and Loting. Before long Maryknoll had missionary priests and sisters in Japan, Korea, and the Philippines.

In 1918, Fr. Price followed Father Walsh to China and was named superior to three young priests at the mission. He died in Hong Kong in



(CNS photo/courtesy of Maryknoll Mission Archives)

### Father James A. Walsh

1919 at age 59 from a burst appendix.

Bishop Walsh died at Maryknoll headquarters north of New York City in 1936 at age 69, but his vision of American service as missionaries around the world was being carried out by new leaders.

For his work as co-founder of the Maryknoll society and a missionary, he is being promoted for sainthood by the order. A formal presentation of his case is being prepared for the Archdiocese of New York.

Father Michael P. Walsh (no relation), vice postulator of the sainthood cause, described Bishop Walsh as "on fire" for American foreign missions.

"The thing that set him apart was that in a sense he had great ambitions for the American Church," Fr. Walsh explained. "But in another sense there was nothing ambitious about him (outside of mission work). He discovered a remarkable trust that God would provide."

The cause for sainthood is as much to honor the Maryknoll society's co-founder as it is to honor the significance of the American mission outreach, Fr. Walsh added.

"The Church is not fully itself unless it is in mission," he said. "In many ways Maryknoll represents the significant outreach of the American Church."

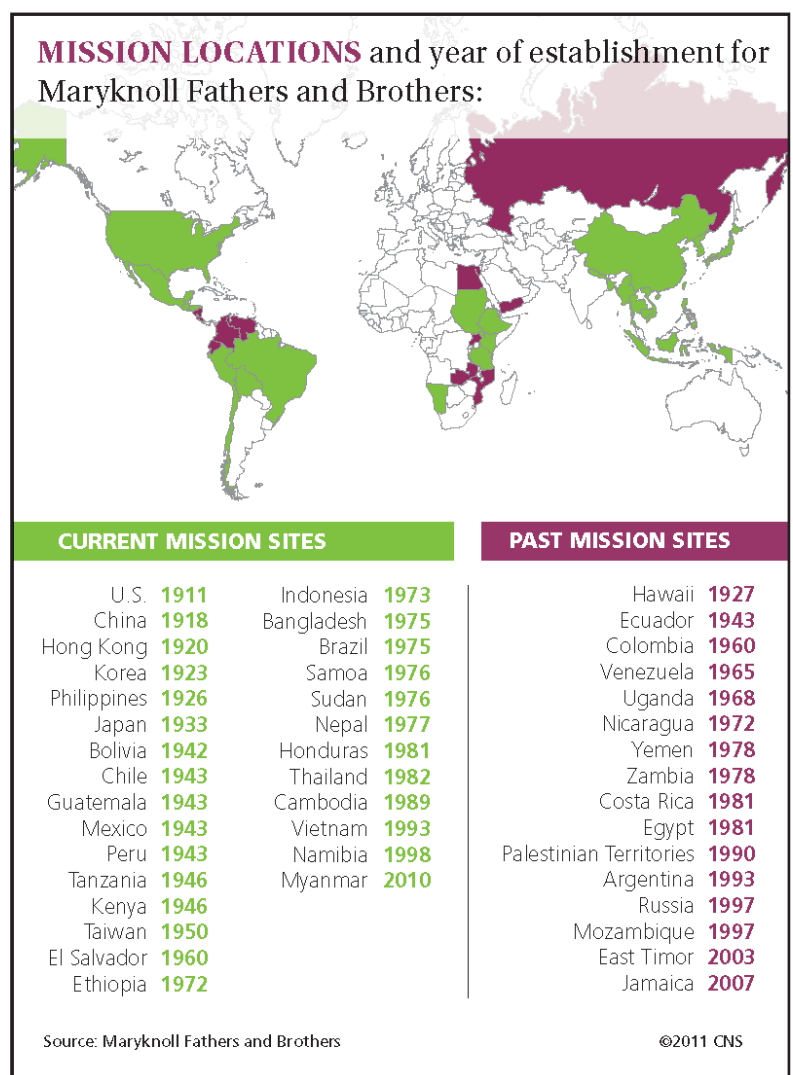
As the Maryknoll presence grew in Asia, priests and sisters helped establish new religious orders for women in China and Korea. In the midst of World War II, Maryknoll priests expanded their ministries to South America with missions in Bolivia, Peru, Chile, and Ecuador.

Maryknoll sisters soon followed and also started ministries in Nicaragua and Panama before the war ended.

Ministry expansion continued along the way. In 1946, the order sent its first missionary priests to East Africa to establish a mission in Tanganyika. Opportunities for ministry continued to grow through the 1990s with new missions opening in Asia, Africa, Latin America, and the Pacific islands.

One of the first missionaries in China, Father James E. Walsh (also no relation), became a bishop for the country in 1927. He originally arrived in China in 1918 with Fr. Price and ministered there until the death of Bishop James A. Walsh, when he returned to New York to head the Maryknoll order.

The Vatican requested that he return to China in 1948 because of his experience and knowledge of the



country. The following year Chinese communists gained control of the government and began harassing Catholic clergy. After a decade of struggle, Bishop James E. Walsh was arrested and sentenced to 20 years in isolation in prison. He was released in 1970, after 12 years of imprisonment and returned to the U.S. He died in 1980 at age 90.

At least two other Maryknollers were targeted for their religious

work. In 1980, Sisters Ita Ford and Maura Clarke were among four churchwomen killed in El Salvador during that country's long, bloody civil war.

Over the decades, lay missionaries have taken on an important role in the Maryknoll community. The first lay missionary, Dr. Harry Blaber, volunteered in 1930. Today dozens of lay missionaries serve the poor in diverse communities around the world.



# U.S. Catholics “Spark A Miracle” — Ultimately Blessing Families On Other Side Of The Globe

In the stifling heat of a Mozambique summer dawn, the shrill cry of a hungry baby startles the young man from his dreamless sleep.

It is still dark outside the flimsy hut, and his body screams for more sleep. But there are hungry children who will soon awaken, and he needs to prepare what little food is available. Suppressing the momentary temptation to escape from the overwhelming responsibility of this new day, he takes the baby a rusty cup half-filled with the last of the milk.

He still grieves the loss of the baby's mother, and wishes she were here to help him. It isn't a selfish wish. At age 14, Camal Tila only wants what any young teenager in Mozambique would crave — a few less responsibilities, more time with his friends in the village and a decent education, the starting point for greater opportunities in his life. He wasn't yet ready for this role of head of household to his younger siblings.

Camal Tila, whose own father, mother and three younger siblings all died of AIDS within the last six years, now cares for 12 younger siblings and child relatives, including his baby sister. Hardly beyond childhood himself, Camal must now struggle to keep the family intact and alive. His dreams of independence and a family of his own fade with each passing day, leaving him to pray for a miracle and some small beacon of hope.

“Tragically, Camal's heartbreaking story is repeated across much of Africa, where AIDS is decimating the population in many countries — and we are determined to help as many of these poor orphans as possible,” explained Jim Cavnar, president of Cross International Catholic Outreach, one of the nation's leading relief ministries to the poor. “Thankfully, it's possible for us to make a difference. Serving as a tool in God's hands, we can help answer the prayers of these children — spark a miracle, if you will, on their behalf.”

As Cavnar explains it, the “miracle” came to the Tila family through the generosity of American Catholics who responded to Cross' plea for help in diocesan newspapers and on Christian radio.

“We explained the plight of the children and the contributions we received enabled us to partner with a Catholic orphan-care ministry in Mozambique called *Reencontro*. Among other things, the support allowed us to build a safe, concrete block house for Camal and his family, and to supply food and medical care to meet their basic human needs,” Cavnar said. “Providing mentoring and building simple houses to keep orphan families together is just one of several creative solutions that *Reencontro* has employed since its inception in 1988, when a devout Catholic woman, Olinda Mugabe, was compelled by a love of Christ to do what she could for the orphans in Mozambique. She and her group are a treasure and a blessing to the poor, and it's our privilege to help them with their outreach.”

Describing the support provided by Cross as “help” is an understatement. When the ministry first encountered *Reencontro*, it served 600 to 700 children. The support from Cross has allowed the group to expand its capacity significantly in a few short years — it now is a lifeline to more than 7,000 children like Camal. For this, Cavnar again credits the many American Catholics who make up the Cross family of benefactors.

“You could say that Cross International Catholic Outreach is one of God's funnels. He pours resources through us to help the poorest and neediest people on earth. The orphan crisis in Africa staggers our imagination and at times almost defies belief. But we remember that this is God's work and we are simply His channel. So we continue to do everything we can with the gifts God gives us,” he says. “Seeing things



Camal (at right) is just one of thousands of orphans who have been helped by Cross. The orphan housing program is particularly effective — it allows entire families of orphans to stay together.

this way also helps us to keep the correct perspective on our work. Helping just one orphan family may not seem like a world-changing accomplishment to a skeptic... but we know Camal Tila and his brother and sisters. We know that the help they received changed their world forever, and we can celebrate that human triumph.”

Ultimately, the goals of Cross International are to further expand its outreach to AIDS orphans through other partnering ministries and to avoid putting these children in institutions if at all possible. As Cavnar explains, “keeping orphans in their own culture and in the homes of relatives or family friends is really the best option, and most Christian ministries are committed to that strategy. That's why we give a priority to supporting organizations that integrate orphaned children into existing families within their own villages or districts.”

The problem is that most poor African families are already struggling under the weight of poverty and find it difficult to add one more mouth to feed, let alone two or three. If they hesitate to accept another child, it isn't because they are unwilling — they are simply unable to make ends meet on their already limited resources.

One director of a program in Zambia described how ministries found a solution: “We have made the care of orphans a partnership in which we all share the responsibility and burden. We assure the families that if they will provide basic shelter, we will provide what they can't give the children: the extra food, the access to health care, additional clothing and fees and supplies needed to provide an education.”

Because the costs are shared, the amount needed to provide food, clothing, health care, education or other services is surprisingly small — just \$68 per child per year!

“It is amazing what can be done for so little. Most people are also shocked to learn how little

it can cost to supply a house and keep a family of orphans together. It's just \$3,500 to \$5,000 to build a multi-room, cement-block house,” Cavnar said. “This is another value to working through partnering African ministries run predominately by volunteers. It allows you to stretch donated dollars and have a bigger impact in the lives of the poor.”

“I hope every American Catholic who has supported us in this outreach will join me today in celebrating Camal's new home and the hope it represents for that family of orphans. I hope they will see it for what it was — an act of God's mercy made possible by God's faithful people. And I hope they will see it as one significant step in a greater, more wide-reaching plan,” he added. “We celebrate one victory, knowing that scores of other children have yet to be helped. And we can do that because we have no doubt that God will touch other hearts to respond generously, answering the prayers of other children like Camal. There is no more compassionate body of believers than the Catholic Church, and I am confident



my Catholic brothers and sisters in the U.S. will continue to respond where the needs are greatest. Jesus came to save the whole world, one lost soul at a time. He is our example, so we will never lose heart.”

## How to Help:

Your help is needed for Cross International Catholic Outreach to bring Christ's mercy to the poorest of the poor. Use the enclosed postage-paid brochure to mail your gift or send it to Cross International Catholic Outreach, Dept. AC00793, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.

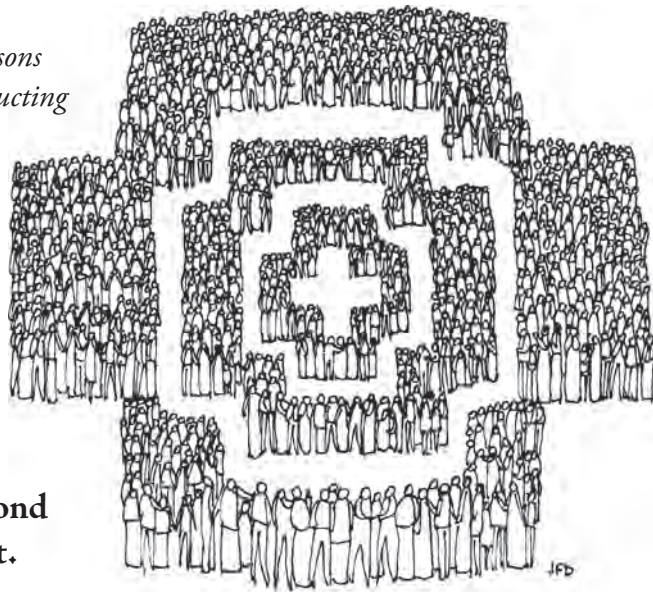


# Word = Life

## Readings Reflections

**“W**hat sort of persons ought you to be, conducting yourselves in holiness and devotion, waiting for and hastening the coming of the day of God.”

— 2 Peter 3:11-12



**December 4, Second Sunday of Advent. Cycle B. Readings:**

- 1) Isaiah 40:1-5, 9-11  
Psalm 85:9-14
- 2) 2 Peter 3:8-14  
Gospel) Mark 1:1-8

**By Sharon K. Perkins**

**T**here is nothing like studying a foreign language to make one learn and appreciate how grammar works. I grew up speaking English as my native language, so I didn't care all that much about English grammar — but when I studied Spanish in high school and Greek in college, I figured out that certain parts of speech functioned differently than I at first thought.

For example, the word “advent” means “coming” — and I always placed that word in the future tense. As in: “He’s coming to the restaurant for dinner,” meaning that he’s not here yet but at some point he will be. With that rationale, “Christ is coming again” could be construed as some event in the future that really doesn’t affect me yet. So for anyone prone to procrastination, understanding Christ’s promise in that way is simply an invitation to postpone the personal change that conversion entails.

But Advent is not simply about preparing for some future occurrence. If I really understand the word “coming” as a present participle (which it is), the “advent,” or “coming” of Christ, means that it is a continuous action. Advent reminds us not only that Christ will come again at the end of time (on a day and hour known only to the Father) but that Christ is breaking into human history — indeed, everyone’s story — all the time. As today’s epistle explains, there is really no “delay” on God’s part — thus, we should always live our lives in expectation, always ready, like John the Baptist, to “prepare the way of the Lord.” Also, as is clear in both the first reading and the Gospel, that preparation, first of all, entails repentance and restoration of right relationship with God.

Unlike human beings, God does not procrastinate or delay. Through the Son, he continually reaches out in love to you and me. According to the grammar of faith, we need Advent as a reminder not to procrastinate in our response to God’s invitation.

### QUESTIONS:

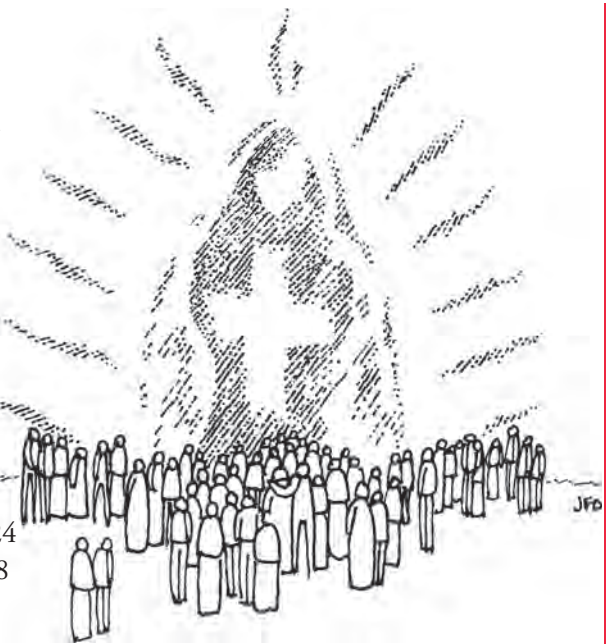
How have you “procrastinated” in your response to God’s invitation to conversion and change? How can this season of Advent strengthen your resolve to prepare the way of the Lord in your life?

**“R**ejoice always. Pray without ceasing.”

— 1 Thessalonians 5:16-17

**December 11, Third Sunday of Advent. Cycle B. Readings:**

- 1) Isaiah 61:1-2a, 10-11  
Luke 1:46-50, 53-54
- 2) 1 Thessalonians 5:16-24  
Gospel) John 1:6-8, 19-28



**By Jeff Hensley**

**W**alking the shore of a local lake at dawn some years ago, I encountered a man in his mid-20s walking in the opposite direction. The sunrise was magnificent: golden yellows, pinks, and blues mingling dramatically in the clouds.

He was amazed. “I didn’t know sunrises like this existed,” he said. “I’d only seen them in paintings.”

It was a gorgeous but very real masterpiece of a sunrise, and he was impelled to tell someone else how magnificent it was, to share that experience with another human being.

That’s what the new evangelization is like: each of us appreciating afresh the wonder that is the incarnation of Jesus, each of us unable to contain our joyful reaction to this great Good News.

The readings for this week’s joyful Gaudete Sunday of Advent are full of excitement at Jesus’ coming birth. Isaiah anticipates the awaited Messiah, the Lord’s anointed, who will be sent “to bring glad tidings to the poor, to heal the brokenhearted, to proclaim liberty to the captives ... to announce a year of favor from the Lord.”

Mary’s canticle, delivered on hearing the news that she would bear God’s son, praises God’s gift of favor on her, his lowly servant.

Then, in John’s Gospel, John the baptizer points toward the coming Savior as one who is already among the people, but whom they do not recognize, one who is so great that John is unworthy to untie his sandal.

How can we not be filled with joyful anticipation, seeing anew how great is the compassion and the salvation that is offered us by our God.

This same enthusiasm for the Gospel spread like wildfire among the native peoples of the Americas in the 16th century after Mary appeared to one of them as a young, pregnant Aztec woman in Aztec clothing. Millions of native people converted to Christianity as a result of that event in which Mary opened the door to the Gospel.

Get ready. Soon we will celebrate Jesus’ first coming, even as we anticipate his second. He is among us even as we await him. Can we recognize him and point him out to others?

### QUESTIONS:

How can you live your life in charity toward others in a way that shows that Jesus is among us? How can you prepare yourself to be ready to share this great Good News, lovingly, when the opportunity presents itself?

# Word = Life

## Readings Reflections

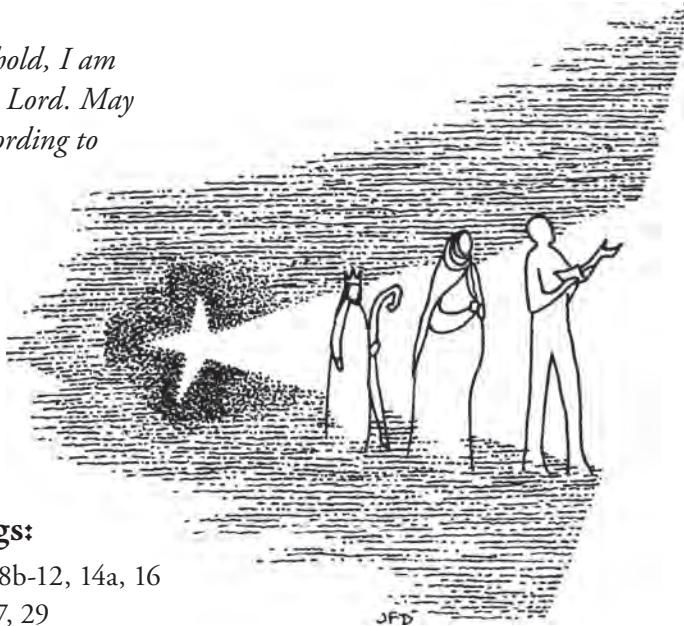
**“Mary** said, ‘Behold, I am the handmaid of the Lord. May it be done to me according to your word.’”

— Luke 1:38

**December 18,**  
Fourth Sunday  
of Advent.

**Cycle B. Readings:**

- 1) 2 Samuel 7:1-5, 8b-12, 14a, 16  
Psalm 89:2-5, 27, 29
- 2) Romans 16:25-27  
Gospel) Luke 1:26-38



**By Jean Denton**

**A**ndy stood at the lectern practicing reading aloud the prayers of the faithful before Mass. His father stood at his side helping with a word here and there. Andy, 30, has several learning disabilities. Reading is no easy task. But as a young man steeped in his faith and very much a part of his church community, he was pleased to be invited to be a lector at Mass on this recent Sunday.

After his informal rehearsal, he appeared to be relaxed and ready. He walked to the back of the sanctuary and took his place with the other lay ministers waiting to start the processional. Someone asked, “Are you all set?”

Andy flashed a smile. “Yes,” he said, and then added, “but I might make a mistake.” Still smiling, he said this with no trace of apprehension, but just as a matter of fact.

It may have seemed unlikely that a man who has difficulty reading could lead the assembly in public prayer. “How can this be?” he might have asked. But Andy fully trusted in his being chosen for his role.

In this weekend’s readings for the last Sunday of Advent, two people chosen by God had questions about their crucial roles in his plan for humankind. David was picked to lead God’s nation. Mary was called upon to bear the Son of the Most High into the world. Neither understood how it could possibly work out. But they trusted in the unfathomable power of God and gave themselves to his purpose.

As we prepare, this season, for Christ to enter our lives, the Scripture encourages us to have this same belief that we have found favor with him and to trust in his purpose and prepare well for the tasks, large and small, that he has for us.

Andy does. It was evident when his time came to read the prayers. His gentle, strong voice spoke out very slowly and with such care that everyone gathered, felt the full intention of each word prayed earnestly for all of us.

### QUESTIONS:

To what role, large or small, do you believe God is calling you at this time? Do you have doubts about it? How can you prepare for the task?

**“[H]e** is the refulgence of his glory, the very imprint of his being.”

— Hebrews 1:3

**December 25, Solemnity**  
of the Nativity of the Lord  
(Christmas).

**Cycle B. Readings:**

- 1) Isaiah 52:7-10  
Psalm 98:1-6
- 2) Hebrews 1:1-6  
Gospel) John 1:1-18

**By Jeff Hedglen**

**I**remember the moment like it was yesterday. It was a realization I had fought against, denied whenever it was mentioned and resisted with every fiber of my being. In that not-as-horrifying-as-I-thought-it-would-be moment, I realized I was just like my dad.

When I was a boy, one of my jobs was to stand by my father while he worked around the house fixing a car, repairing the lawnmower, or building things in the garage. My role in each of these endeavors was to get the tool he needed from the toolbox and then return it when we finished, but I had to wipe the tool off before it was put back.

I silently hated doing this. After all, I had friends to play with and time to waste in the local woods. Why was I being taken away from these important tasks?

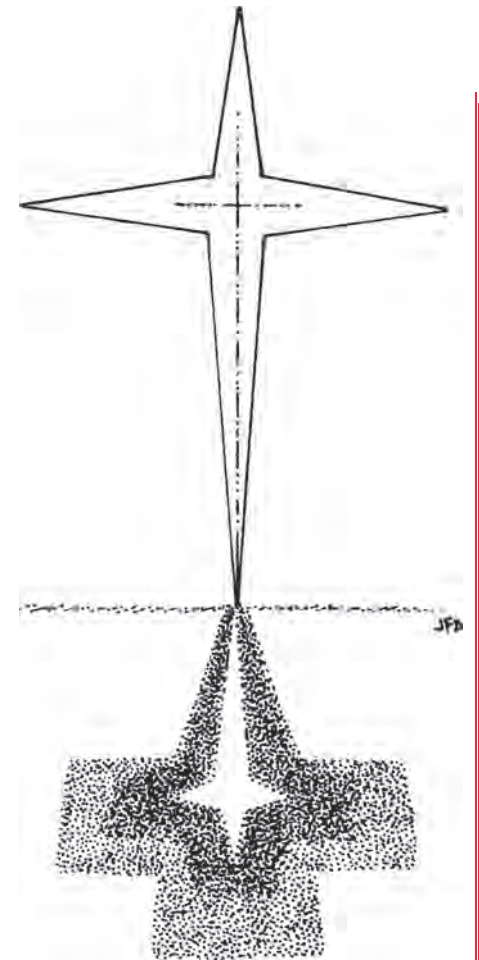
Fast-forward 15 years and find a young adult Jeff working on his car. When I finished I wiped off all my tools as I returned them to the toolbox. As I watched myself doing this task, I froze mid-wipe and was simultaneously mad at myself and a little proud. I simply could not believe that I had taken on the trait from my father that I had hated as a kid. Yet at the same time, I grudgingly admitted that I was glad I was like my dad.

Like it or not, we are a lot like our parents. This is true for all humans, including Jesus. The Letter to the Hebrews informs us, in this Christmas’s second reading, that Jesus is the “very imprint” of his Father’s being. Jesus, too, is just like his dad. This, of course, is the truth of the Incarnation and the impetus for all decking of halls, adorning of trees, and wrapping of presents.

Jesus is the radiance of his Father and the very imprint of the Father’s being. This radiance and imprint are passed along to us through our baptism. So in a very real way, when we celebrate the birth of Jesus we celebrate the imprint of God on our soul. This may just be the best Christmas present of all.

### QUESTIONS:

What are some ways you are just like your parents? Do any of these similarities surprise you? What characteristics do you share with God?



# Nuestro Pastor Habla

## Mientras estamos agradecidos por el regalo de la libertad religiosa que disfrutamos, la Nueva Evangelización se necesita en nuestro mundo moderno

### Queridos Hermanos y Hermanas en Cristo,

El mes de noviembre nos da mucho para reflexionar y celebrar con nuestras oraciones, no sólo como católicos, sino también como ciudadanos de este gran país nuestro. En primer lugar, el mes de noviembre es el mes en que recordamos a aquellos que “nos han precedido en el signo de la fe”. Comenzamos este mes con la gran fiesta de *Todos los Santos* en el que se celebra la “gran nube de testigos” (*Hebreos 12:1*) que es la comunión de los santos en el cielo, y pedimos sus oraciones y su intercesión por nosotros, que somos la Iglesia en la tierra, aún continuando nuestra peregrinación de fe. La fiesta de *Todos los Santos* es única por ser una celebración de todos los santos en el cielo, no sólo los que han sido oficialmente proclamados santos por la Iglesia, sino por todos los santos anónimos que están en el cielo, que pelearon la buena batalla y corrieron la carrera, y ahora disfrutaban de la plenitud de la vida con el Señor en el paraíso. Esta fiesta es un recordatorio para cada uno de nosotros — no importe nuestro estado y vocación en la Iglesia — de nuestro llamado a la santidad para llegar a ser santo.

Al día siguiente, el 2 de noviembre, celebramos la fiesta de *Todos los Santos* en la que recordamos de manera especial y oramos por las almas del Purgatorio o la Iglesia purgante — esas almas que se purifican y se preparan para la vida eterna en el cielo. La fiesta de *Todos los Santos* nos recuerda a nuestros hermanos y hermanas en Cristo, que son uno con nosotros en el Cuerpo de Cristo, la Iglesia, que necesitan de nuestras oraciones y sacrificios para llevar a cabo por la gracia de Dios su purificación final para el cielo. De hecho, orar por los muertos y por las almas del purgatorio debe ser una parte normal de nuestra vida católica, ya que es parte de nuestra obligación de amar a nuestros hermanos y hermanas en Cristo, especialmente aquellos en el purgatorio, que dependen exclusivamente de nuestras oraciones y sacrificios para su transformación final en Cristo. Como tan a menudo rezamos en nuestra tradición católica:

*“Que el auxilio divino permanezca siempre con nosotros. Y que por la Misericordia de Dios, las almas de todos los fieles difuntos descansan en paz. Amén”.*

Noviembre para nosotros en los Estados Unidos es también el mes de *Acción de gracias*. Quiero aprovechar esta oportunidad para deseárselos a todos un *Día de acción de gracias* lleno de bendiciones, pero sobre todo ofrecerles mi más sincero agradecimiento a tantos de ustedes por su dedicación y servicio para las parroquias, y su trabajo para la Diócesis. Todos debemos estar muy agradecidos de estar en una diócesis



Monseñor Kevin Vann

tan vibrante y en crecimiento, y de todo el buen trabajo en nuestra Diócesis para la edificación del Cuerpo de Cristo, que no habría sido posible sin su generosidad y dedicación.

También tenemos que recordar que el *Día de acción de gracias* ha sido una parte de nuestro patrimonio nacional, desde los comienzos de nuestra historia como nación, y es un día de fiesta y tradición profundamente cristiana. El *Día de acción de gracias*, como todos sabemos, se remonta a algunos de los primeros colonos europeos que emigraron a América del Norte. Conmemoramos su gran fiesta de acción de gracias ofrecida a Dios por las bendiciones de vida, libertad, salud, y protección, al ellos comenzar su nueva vida en el Nuevo Mundo. Por lo tanto, el *Día de acción de gracias* debe seguir siendo lo mismo para nosotros hoy — un día donde tomamos tiempo para agradecerle a Dios por las bendiciones de nuestras vidas, nuestra fe, nuestro país y nuestra libertad de vivir nuestra fe sin persecución o permisos.

Ese don precioso de la libertad religiosa en nuestro país es también un recordatorio para todos nosotros que tenemos la obligación, como miembros de la Iglesia, de participar en el mandato misionero que Cristo le dio a la Iglesia — y cada uno de nosotros — de hacer discípulos a todas las naciones. Cada miembro de la Iglesia, en virtud de su bautismo, y al convertirse en partícipes de la misión profética de Cristo, está llamado a dar testimonio y ser testigo del evangelio de Jesucristo a través de nuestras acciones y palabras. Con todo esto en mente, hemos oído mucho acerca de la llamada a la nueva evangelización en la historia reciente de la Iglesia, y que la Iglesia, mientras va entrando en el tercer milenio del cristianismo, está en los albores de una era de renovada evangelización y diálogo con el mundo moderno. Esto, por supuesto, fue una de las visiones principales del *Concilio Vaticano II*, y el llamado a una Nueva Evangelización, que fue repetido por el Beato Papa Juan Pablo II y

sigue siendo reiterado a menudo por nuestro actual Santo Padre Benedicto XVI, que sin duda sigue reforzándolo. Sin embargo, se han producido dos acontecimientos recientes que parecen estar acelerando la llegada de la Nueva Evangelización y señalan una necesidad aún más urgente en nuestro mundo moderno de un nuevo y convincente testimonio de Cristo.

El primer evento fue cuando el Papa Benedicto XVI estableció el nuevo *Consejo pontificio para la promoción de la nueva evangelización (Ubicumque et Semper)*. La creación de este Consejo muestra que la nueva evangelización es una prioridad importante en la Iglesia, y la función del Consejo es proporcionar la orientación, apoyo, y recursos a la Iglesia para promover más cabalmente la nueva evangelización. Además, el Santo Padre pidió también que el tema de la próxima *Asamblea general del sínodo de obispos* en octubre fuera la Nueva Evangelización y su práctica. Tradicionalmente, cada *Sínodo de Obispos* es seguido por un documento del Papa llamado *Exhortación apostólica*. En este caso el Papa Benedicto XVI escribiría sobre la Nueva Evangelización.

El segundo evento ocurrió el mes pasado cuando el Papa Benedicto XVI pidió un *Año de fe* que se celebrará en toda la Iglesia desde el 11 de octubre 2012 hasta finales de noviembre del 2013. Este *Año de fe* corresponde con el 50º aniversario de la apertura del *Concilio Vaticano II* y también el 20º aniversario de la promulgación del *Catecismo de la Iglesia Católica*. En este *Año de fe*, el Santo Padre hace una invocación a la Iglesia a redescubrir una vez más el don de nuestra fe, conforme a lo expresado en los documentos del *Concilio Vaticano II* y el *Catecismo de la Iglesia Católica*, para que a través de una profunda renovación espiritual pueda surgir un serio compromiso a lo largo de toda la Iglesia para una Nueva Evangelización. Afirma el Santo Padre:

*“Caritas Christi urget nos” (2 Co 5, 14): es el amor de Cristo el que llena nuestros corazones y nos impulsa a evangelizar. Hoy como ayer, él nos envía por los caminos del mundo para proclamar su Evangelio a todos los pueblos de la tierra (cf. Mt 28, 19). Con su amor, Jesucristo atrae hacia sí a los hombres de cada generación: en todo tiempo, convoca a la Iglesia y le confía el anuncio del Evangelio, con un mandato que es siempre nuevo. Por eso, también hoy es necesario un compromiso eclesial más convencido en favor de una nueva evangelización para redescubrir la alegría de creer y volver a encontrar el entusiasmo de comunicar la fe. El compromiso misionero de los creyentes saca fuerza y vigor del descubrimiento cotidiano de su amor, que nunca puede faltar. La fe, en efecto, crece cuando se vive como experiencia de un amor que se recibe y se comunica como*

*experiencia de gracia y gozo. Nos hace fecundos, porque ensancha el corazón en la esperanza y permite dar un testimonio fecundo: en efecto, abre el corazón y la mente de los que escuchan para acoger la invitación del Señor a aceptar su Palabra para ser sus discípulos.*

— *Carta Apostólica Fidei Porta*, 7

Por tanto, el *Año de fe* no sólo nos permitirá conocer más a fondo nuestra fe, sino también poder poner nuestra fe en acción. Este *Año de fe* nos animará a ser más profundamente radicados en nuestra identidad católica y la misión, para que podamos ser testigos más eficaces de la presencia de Cristo, que está presente y activo en el mundo a través de la Iglesia.

Creo que también es muy importante que tratemos de mejor comprender cuál es la tarea y el trabajo de la Nueva Evangelización. Esto, por supuesto, será la obra del nuevo Consejo y del *Sínodo de obispos* en octubre, pero a medida que avancemos aquí en los Estados Unidos y en nuestra iglesia local en Fort Worth, tenemos que buscar la guía del Espíritu Santo para que nos ayude a discernir nuestro trabajo y actividades en la Nueva Evangelización.

Recientemente, el Cardenal Wuerl de la Arquidiócesis de Washington, DC dio una excelente conferencia a seminaristas en el Seminario de la Inmaculada Concepción en Huntington, Nueva York, que nos provee una buena percepción. En su discurso, el Cardenal Wuerl ve la urgencia de la nueva evangelización como respuesta a la creciente amenaza del secularismo y los crecientes intentos en negar las raíces cristianas de nuestro país y cultura. También ve la Nueva Evangelización como volver a proponer el Evangelio a una cultura que alguna vez tuvo, pero perdió, sus raíces cristianas:

*Lo que trae nueva urgencia a nuestra misión es el reconocimiento de cuán extendido y profundo es el nuevo secularismo ... A diferencia de los esfuerzos de evangelización que comenzó con los apóstoles y continuó durante siglos con los misioneros saliendo a tierras extranjeras, donde nunca se había oído hablar del Evangelio, la nueva evangelización comienza justo en los propios patios de los creyentes, predicándole a “los que están convencidos de que ya conocen la fe y no tiene ningún interés para ellos”.*

Además, el Cardenal Wuerl también señaló que varias décadas de una pobre catequesis y una confusión teológica se ha traducido en un par de generaciones de católicos que están mal catequizados y que necesitan que se les vuelva a proponer la fe con una catequesis sólida y clara, que establece una base firme de lo que la Iglesia

CONTINUADA A LA DERECHA

## El papel de la Iglesia en ayuda de los inmigrantes es indispensable, dice el obispo de Brownsville

SAN ANTONIO (CNS) — Un obispo católico dijo ante un público reunido en San Antonio que la Iglesia debe trabajar en favor de los inmigrantes, predicar el evangelio y enfocarse en los jóvenes.

Después de trazar el esquema de la cambiante dinámica del fenómeno de la inmigración y la violencia, y de referirse a algunos de sus efectos en las comunidades locales, el obispo Daniel E. Flores de Brownsville ofreció su punto de vista sobre el papel que tiene la Iglesia al percatarse de la realidad de las fronteras.

Y enfatizó la necesidad “de llamar la atención hacia el grito de los inocentes que sufren”, y la tarea de unir la vida de los jóvenes a la de la iglesia.

Lo que llamó una ruina destructiva afecta a ambos lados de la población del Río Grande, dijo, e hizo un llamado tanto dirigido a los Estados Unidos como a México para que se luche en contra de la cultura de violencia y muerte que se ha apoderado de la zona fronteriza.

“Un pueblo justo distingue entre el inocente y el culpable”, dijo, y “un gran pueblo generoso responde a la súplica de la viuda y de los huérfanos, de los que lloran la pérdida de un hermano, sobrino o nieto”.

El obispo Flores habló en la iniciación de un reciente simposio sobre inmigración en la institución llamada *Mexican American Catholic College*.

Y dijo que la Iglesia debe de insistir en “que las leyes actuales de inmigración no son ni lo suficientemente humanas ni lo suficientemente

**“Nunca podemos actuar como si nuestra fe no tuviera nada que ver con el bienestar general de nuestros hermanos y hermanas y la comunidad más amplia”.**

—Obispo Daniel Flores  
Diócesis de Brownsville

realistas”.

Y se refirió a esas leyes como un motivo de vergüenza nacional “pues los funcionarios estatales y federales no pueden llegar a una solución total, cohesiva, humana y realista para la actual crisis”.

El obispo Flores dijo que la tendencia de secularización en los Estados Unidos significa que los esfuerzos hechos por personas religiosamente motivadas que tratan de influir en el discurso nacional con frecuencia no son tomados en cuenta.

Sin embargo, dijo, “nunca podemos actuar como si nuestra fe no tuviera nada que ver con el bienestar general de nuestros hermanos y hermanas y la comunidad más amplia”.

El obispo Flores exhortó a su público a no desesperar, diciendo que ese sentimiento “drena los recursos humanos y espirituales de la gente”; en lugar de eso, los invitó “a que se abrieran a la ancha corriente de gracia que nos nutre a todos, para que podamos revestirnos con

la fuerza y el valor que solamente el Señor puede dar”.

“El remedio más permanente y efectivo que podamos ofrecer en estos tiempos de prueba es lo que siempre hemos hecho, solamente que con mayor sentido de generosidad y urgencia”, dijo el obispo.

“Necesitamos enseñar el Evangelio, preparar a nuestro pueblo para los sacramentos, propiciar una experiencia real en comunión con Cristo y la iglesia, y darles a todas las generaciones que vienen detrás de nosotros el sentido del noble llamado a ser valientes, amables, buenos, generosos y misericordiosos”.

El obispo Flores les suplicó a los padres de familia que pasen tiempo con sus hijos respectivos, diciendo que esos hijos son los que están en mayor riesgo, especialmente entre las edades de los 11 o 12 años, pues a esa edad han venido siendo reclutados por los grupos criminales y de drogas.

Tales adolescentes (o niños) “toman la decisión de ganar dinero en forma rápida y fácil o correr el riesgo de ser golpeados si deciden llevar una vida de adolescente honesto e ir a la iglesia, asistir a clases de educación religiosa”, dijo.

“La violencia de las fronteras”, dijo, “no se relaciona simplemente con la seguridad en la línea de demarcación entre dos naciones soberanas; también se sostienen luchas en las fronteras del alma que señalan la diferencia entre la vida y la muerte, la gracia y el pecado. La conciencia de un individuo de once años es el principal campo de batalla en las actuales guerras fronterizas”.



El cardenal Gianfranco Ravasi, presidente del Consejo pontificio para la cultura, observa mientras Tommy G. Thompson, ex secretario del Departamento de salud y servicios humanos, da una charla en una conferencia de prensa sobre células madres en el Vaticano. (Foto CNS/Robert Duncan)

## Vaticano se asocia con compañía para discutir investigación con células madres

CIUDAD DEL VATICANO (CNS)

— Las nuevas biotecnologías presentan preguntas en los campos de la medicina, la economía, la ética y la filosofía, y el Vaticano planificaba evaluarlas todas durante una conferencia de tres días dedicada a la investigación usando células madres.

El Consejo pontificio para la cultura se asoció con *NeoStem*, Inc., compañía estadounidense que investiga y mercadea terapias de células madres adultas, para patrocinar la conferencia internacional que había de llevarse a cabo del 9 al 11 de noviembre, “Células madres adultas: ciencia y cultura del hombre y la cultura”.

El cardenal Gianfranco Ravasi, presidente del consejo, dijo que en el campo moderno de la investigación se entrelazan todo tipo de intereses potenciales, incluyendo los servicios médicos y los intereses económicos. Buscando un socio para promover la investigación y la discusión acerca de las células madres adultas, el vaticano quería un colaborador cuyas prácticas éticas coincidieran con las

opiniones del Vaticano, dijo.

Padre Tomasz Trafny, quien trabaja con el cardenal en asuntos de religión y ciencia, dijo: “Luchamos para encontrar el socio adecuado” y, aunque *NeoStem* es un negocio, “es uno que tiene una declaración ética muy clara” de que no destruirá embriones humanos para obtener células madres.

Las células madres tienen el potencial de desarrollarse como muchos otros tipos de células y son usadas primordialmente para regenerar tejidos o sistemas dañados en el cuerpo. Ejecutivos de *NeoStem* dijeron que las células madres adultas están siendo usadas para tratar leucemia y otros cánceres, enfermedades cardíacas y desórdenes de autoinmunidad.

Durante una conferencia de prensa en el Vaticano el 8 de noviembre para discutir la reunión sobre las células madres, al cardenal Ravasi y al padre Trafny se les unió el Dr. Robin L. Smith, principal oficial ejecutivo de *NeoStem*, y Tommy G. Thompson, exsecretario del Departamento de salud y servicios humanos de los Estados Unidos y candidato republicano al senado por Wisconsin.

Thompson, católico, dijo a reporteros que el descubrimiento de las células madres, y la capacidad de obtenerlas de embriones, creó “mucho confusión, mucho dolor, algo de promesa y mucha discusión”.

Afortunadamente, dijo, la ciencia ya ha comprobado la utilidad de las células madres adultas, las cuales pueden curar humanos sin tener que destruir embriones humanos.

“Simplemente no creo que el hombre pueda diseñar algo superior a lo que el Buen Señor ya nos ha dado: nuestros cuerpos. Eso es lo que amo de esta ciencia y de esta conferencia; es acerca de células madres adultas”, dijo. La terapia usando células madres depende de “la sabiduría divina dentro de nosotros para supercargar nuestros cuerpos e irnos por ese camino para intentar erradicar la enfermedad”.

enseña y cree. Afirmó el cardenal que la Nueva Evangelización tiene que llegar a “aquellos que han sido bautizados pero no evangelizados de verdad”... Estas son las personas que fueron educadas en la fe, a menudo recibieron sus sacramentos, pero para quien “el Evangelio no quiere decir nada en particular”.

Las palabras del Cardenal Wuerl son importantes porque nos recuerdan que los campos de misión para la Nueva Evangelización no están necesariamente en algún país lejano, ni están llenos de personas que nunca han conocido a Cristo. Los campos de misión para la Nueva Evangelización están aquí y ahora, en nuestras familias, parroquias, escuelas, lugares de trabajo —los campos de misión están en medio

de nuestra vida cotidiana y con la gente que encontramos.

Vivimos en un tiempo muy difícil y emocionante en la Iglesia, y cada vez que hay grandes desafíos, el Señor siempre nos da grandes gracias y dones. El próximo Año de fe es uno de esos grandes momentos de gracia en tiempos difíciles, y será una gran oportunidad para todos nosotros en la diócesis a redescubrir el don de nuestra fe católica, no sólo para nuestra propia relación con Cristo, sino también para que podamos crecer juntos en la comunión de la fe, para ser testigos más eficaces de nuestra fe católica y embajadores de la Nueva Evangelización.

En otra nota, quería hacerles saber que he comenzado un proceso para establecer una “visión” dentro de

la diócesis que me ayudará a evaluar nuestra realidad actual, y discernir los “signos de los tiempos” para ayudar a desarrollar algunas de las prioridades y la visión de avance en los próximos cinco años. Habrá más sobre esto después del Año Nuevo, pero quería pedirle por sus oraciones para que el Espíritu Santo me gué en este proceso, y me ayude como su Obispo, al igual que a los que me ayudan en mi oficio de enseñar, santificar y gobernar. Espero poder ver el plan del Señor para nuestra Diócesis y la obra que desea lograr en nuestra Iglesia local.

Mientras tanto, deseo que ustedes tengan un Día de Acción de gracias lleno de bendiciones, y espero poder celebrar con ustedes el santo tiempo de Adviento y tam-

bién la nueva traducción del *Misal Romano* en inglés. Que este tiempo sea un gran momento de gracia y de renovación en nuestras vidas y en nuestras familias.

+ Kevin W. Vann

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



# Noticias

## de la Iglesia

### En estudio se comprueba que hay más optimismo y menos depresión entre las personas que asisten a la iglesia en base semanal

WASHINGTON (CNS) — En pasados estudios se comprueba que las personas que asisten a servicios religiosos, por lo menos una vez a la semana, tienden a vivir más tiempo y más saludablemente. Ahora, en una nueva investigación, se comprueba que las personas que van con frecuencia a la iglesia también gozan de años adicionales con mayor optimismo y mayor apoyo social que otras personas que no lo hacen.

En un estudio de 92,000 mujeres de edad posterior a la menopausia, se comprueba que de las que informan de asistencia semanal a servicios religiosos, un 56 por ciento tiene más probabilidad de estar arriba del promedio en términos de nivel de optimismo. También tenían menos posibilidades de sentir depresión o de distinguirse por hostilidad cínica.

Con el título en inglés *Psychological and Social Characteristics Associated with Religiosity in Women's Health Initiative Participants* (*Características psicológicas y sociales asociadas con la religiosidad de mujeres participantes en una iniciativa de salud*), el estudio se publicó en el *Journal of Religion and Health*, del

11 de noviembre. La investigación se llevó a cabo por Eliezer Schnall, profesor adjunto de psicología clínica de la *Universidad Yeshiva* en Nueva York.

En una entrevista por teléfono con el *Catholic News Service*, el 10 de noviembre, Schnall dijo que el estudio había sido un segundo paso natural después de la primera investigación en donde se comprobaba que las personas que asisten a servicios religiosos semanalmente habían tenido un menor índice de mortalidad durante el periodo de ocho años durante los cuales se llevó a cabo el estudio, menor al índice de las personas que asisten poco o nada.

El nuevo estudio fue “el primero en donde ver” si había factores negativos o tensiones sociales que se revelarían con la asistencia frecuente a la iglesia, en especial entre las personas de un grupo tan grande, dijo Schnall. Y comparó esos factores con los efectos secundarios negativos que pueden acompañar a veces el uso de medicamentos beneficiosos.

El equipo de investigación asentó que “quizá podría haber algunas tensiones sociales que tuvieran algo

que ver con la identificación religiosa, redes sociales o asociaciones”, dijo. “Por ejemplo, podría servir de sistema de apoyo pero desanimar para la relación con otras personas que no pertenecieran al mismo credo religioso, o ser fuente de rivalidades en relaciones matrimoniales o alimentar desacuerdos” con otros familiares o amigos, añadió.

Pero en lugar de eso, los investigadores encontraron que las mujeres que asistían a los servicios religiosos, sin tomar en cuenta la frecuencia, “tenían mayor posibilidad de informar de más alto apoyo social que el nivel promedio”, se decía en el estudio. Las personas que asistían en base semanal o con mayor frecuencia tenían un 54 por ciento de mayor probabilidad de contar con apoyo social.

“Observamos la práctica religiosa de cerca de 100,000 mujeres y, al quererlo o no, se encontraron lazos más fuertes entre la asistencia a la iglesia o sinagoga o cualquier otro lugar de culto y un punto de vista positivo acerca de la vida”, dijo un boletín de prensa con relación al estudio.

### Asistencia religiosa y optimismo

Los que asistían servicios religiosos semanales eran:

- 56% MÁS DADO a ser optimista
- 27% MENOS DADO a estar deprimido
- 54% MÁS DADO a decir que tienen un fuerte apoyo social

Fuente: *Journal of Religion and Health* ©2011 CNS

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

Schnall le dijo a *CNS* que los investigadores no se fijaron deliberadamente en una religión específica del estudio de estas mujeres.

“Nos dimos cuenta que en tiempos posteriores al 11 de septiembre, comparando y contrastando una religión con otra... en manos de los que tienen hachas que afilar, ese tipo de comparaciones podría crear más

animosidad que luz”, dijo.

El estudio, en el que se utilizaron datos del *Women's Health Initiative Observational Study* (*Estudio de iniciativa de observación de salud de mujeres*) llevado a cabo por mucho tiempo, fue auspiciado por el *National Heart, Lung and Blood Institute of the National Institutes of Health*.

## Las personas cristianas que ofrecen sus servicios voluntarios son señal del amor de Dios, dice el Papa

CIUDAD DEL VATICANO (CNS) — Por medio del trabajo voluntario, los cristianos se convierten en señal del amor de Dios en el mundo, dijo el Papa Benedicto XVI.

Especialmente en tiempos de seria crisis económica, de inseguridad moral y de tensiones sociales, las personas cristianas que ofrecen sus servicios voluntariamente demuestran “que la bondad existe y que crece en medio de nosotros”, dijo el Papa, el 11 de noviembre, en una alocución para los participantes en una reunión del Vaticano para el estudio de la actividad de personas voluntarias católicas en Europa.

La reunión que duró dos días, fue auspiciada por el *Pontifical council cor unum*, que tiene como misión la promoción y coordinación de caridades católicas, y se tuvo en conjunción con el *Año de servicios voluntarios en Europa*. A la reunión

acudieron cerca de 160 obispos y representantes de organizaciones de caridad de 25 países.

El Papa les agradeció a las personas voluntarias de Europa y “a los millones de voluntarios católicos que contribuyen, regular y generosamente, con la misión de caridad de la Iglesia por todo el mundo”.

Tal y como lo había escrito en su primera encíclica que en latín lleva el nombre de *Deus Caritas Est*, el Papa dijo que las actividades de caridad católicas no son solamente filantropía, sino un reflejo de la fe cristiana y la obligación de amar a nuestros semejantes como Cristo los amó.

“Su gracia perfecciona, fortalece y eleva” la vocación humana fundamental de amar a nuestros semejantes y “nos permite que nos pongamos al servicio de otros sin esperar premio, satisfacción ni recompensa”, dijo el Papa.

Al mismo tiempo, a través del voluntariado “nos hacemos instrumentos visibles del amor de Dios en un mundo que todavía añora tal amor en medio de la pobreza, la soledad, la marginalización y la ignorancia que vemos alrededor nuestro”, dijo.

El Papa Benedicto también pidió a los participantes de la reunión aumentar sus esfuerzos para involucrar a jóvenes católicos en el voluntariado como “una forma de crecimiento en el amor, dándose uno mismo a los demás, lo que le da a la vida su más profundo significado”.

“No debemos temer de plantearles un incentivo radical de cambio de vida, ayudándolos a aprender que nuestro corazón está hecho para amar y ser amado. Y es en este darse uno mismo que llegamos a vivir la vida en toda su capacidad”, dijo.

Kristalina Georgieva, *Comisionada europea de cooperación internacional, ayuda humanitaria y respuesta ante crisis*, fue una de las oradoras de la reunión. Y ella dijo por *Radio Vaticana*, el 10 de noviembre, que el servicio voluntario “es extremadamente fuerte” en Europa, con cerca de 100 millones de personas que ofrecen servicios voluntarios formalmente en el continente y en el extranjero, cada año.

Y aunque las personas voluntarias alivian las necesidades que probablemente los gobiernos deberían resolver, los servicios voluntarios son esenciales, pues las necesidades son abrumadoras y las situaciones de emergencia aumentan, dijo.

Por ejemplo, dijo, “en 1975 sucedieron 78 desastres de la naturaleza”, oficialmente reconocidos como tales, en el mundo; sin embargo, en 2010 aumentaron a 385.

### Mecanismos para reportar la conducta sexual inapropiada

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

- Llamar a Judy Locke, Coordinadora de asistencia para víctimas, al número (817) 560-2452, Ext. 201, o, mandarle correo electrónico a [jlocke@fwdioc.org](mailto:jlocke@fwdioc.org)
- Llamar al número de emergencia para el abuso sexual: (817) 560-2452, Ext. 900
- o Llamar al Centro Católico al número: (817) 560-2452, ext. 102 y preguntar por el canciller/moderador de la curia, el padre Stephen Berg.

### Mecanismo para reportar abuso

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

# Events Calendar

Around the Diocese and region

## December Dates

2

### THE THREE-AND-A-HALF STORIES OF CHRISTMAS

7 to 9 p.m. - St. Andrew Parish, 3312 Dryden Rd., Fort Worth. For information, contact the parish office at (817) 927-5383.

3

### CALIX SUPPORT GROUP

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

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### WINDTHORST ANNUAL GERMAN SAUSAGE MEAL

11 a.m. to 2:30 p.m. - St. Mary's Parish Hall, corners of Highway 281, 25, and 174 in Archer County. For information, contact Jerry Horn at (940) 423-6444.

10

### SINGLES SERVICE PROJECT / CHRISTMAS SHOP

10 a.m. to 2 p.m. - 210 W. South St., Arlington. For information, contact Susan Prizzi at smp559@yahoo.com.

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### SINGLES SPIRITUAL / SOCIAL - 'THE LITTELST WISE MAN'

3 p.m. - Scott Theater, 1300 Gendy St., Fort Worth. Reservation deadline is Dec. 1. For information, contact Susan Prizzi at smp559@yahoo.com or call (817) 690-9599.

### A CONCERT OF WORSHIP FOR CHRISTMAS

7 p.m. - Good Shepherd Catholic Community, 1000 Tinker Rd., Colleyville. For information, call the parish office at (817) 421-1287 or visit the parish website at www.gsc.net.

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### OUR LADY OF GUADALUPE CELEBRATION

St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. For information, contact Joe Govea at (817) 292-3819.

18

### MASS FOR AFRICA

3 p.m. - St. Joseph Parish, 1927 SW Green Oaks Blvd., Arlington. For information, call the parish office at (817) 472-5181 or Michelle at (817) 542-6425.

## January Dates

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### ANNUAL RESPECT LIFE MASS

7 to 8:30 p.m. - St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. For information, contact Chanacee Ruth-Killgore at (817) 560-2452 ext. 257.

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### ANNUAL MARTIN LUTHER KING MASS

7 p.m. - St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. For information, contact Patricia Gonzales at (817) 560-3300.

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

7 p.m. - Catholic Renewal Center, 4503 Bridge St., Fort Worth. For information, contact Father Warren Murphy at (817) 927-5383 or Dorene Rose at (817) 329-7370.

27

### FAMILY MEMORIAL SERVICE FOR UNBORN BABIES

6:30 to 9 p.m. - St. Andrew Parish, 3312 Dryden Rd., Fort Worth. For information, contact Alice Curran at (817) 927-5383.

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### DIOCESAN SINGLES MASS

7 p.m. - St. Joseph Church, 1927 SW Green Oaks Blvd., Arlington. For information, contact Tony Scardino at (817) 703-4312 or Peggy Spears at (9817) 507-5350.

#### Mass For Families With Special Needs

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

## Classifieds

### Business Manager

St. Andrew Catholic Church (Fort Worth, TCU area) has an exciting full-time opportunity for experienced financial, HR, IT and front office manager. Successful candidates must have high integrity, possess proven results as a business leader, and have strong collaboration, communication, strategic planning and analytical thinking skills, with the ability to be a pastoral administrator. Qualifications include: bachelor's degree in accounting, finance or related field with a minimum of five years experience in a management/supervisory capacity overseeing the administration and operations of an organization. Nonprofit organization experience and practicing Catholic is preferred. For consideration, submit résumé and cover letter to resume@standrewcc.org. Application deadline is Nov. 20.

### Facility Manager

St. Andrew Catholic Church (Fort Worth, TCU area) has an exciting full-time opportunity for experienced facility manager. Successful candidates must have high integrity, possess proven results as a facility manager, and have strong collaboration and communication skills, and good mechanical aptitude with a working knowledge of all phases of building construction and building and grounds maintenance, with the ability to be a pastoral administrator. Qualifications include: a minimum of five years experience in a higher-level facility management/supervisory capacity overseeing the administration and operations of buildings and grounds for an organization. Bachelor degree or relevant certifications, bilingual (English/Spanish) and practicing Catholic is preferred. For consideration, submit résumé and cover letter to resume@standrewcc.org. Application deadline is Nov. 20.

### Youth Ministry Coordinator

St. Maria Goretti Parish is seeking a part-time youth ministry coordinator for the high school confirmation program. Must be able to work evenings and weekends. Applicants should have at least two years experience in Catechetical Ministry. A bachelor's degree is preferred. Send résumé and cover letter to: jcox@smgparish.org.

### General Construction Services

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

**ADVERTISE IN THE NORTH TEXAS CATHOLIC**  
FOR INFORMATION CALL  
**(817) 560-3300**

## Official Assignments

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

Rev. Edward Salazar, SJ, has been assigned to Montserrat Retreat House, Lake Dallas, effective Sept. 26.

Rev. Louise Runde, OFM, with consent from his religious superiors, is appointed parochial vicar of St. Mary of the Assumption Church, Fort Worth, from parochial vicar of St. Michael Church, Bedford, effective Nov. 27.

Rev. Amado Vallejo Garcia is appointed parochial vicar of St. Jude Church, Mansfield, from parochial vicar of Sacred Heart Church, Wichita Falls, effective Nov. 27.

Rev. Fernando Preciado is appointed parochial vicar of Sacred Heart Church, Wichita Falls, and sacramental ministry to the Hispanic communities in Windthorst and Knox City, from parochial vicar of St. Michael Church, Bedford, effective Nov. 27.

Rev. John Swistovich, is appointed pastor of St. Michael Church, Bedford, from sabbatical at the Institute for Continuing Theological Education at the North American College in Rome, effective Dec. 1.

Rev. Rodrigo Serrano is appointed to leave of absence, effective, Oct. 19.

# Good Newsmaker

## Century of Mission

By John Henry / Correspondent  
Photos by Donna Ryckaert

Lay missionaries reflect on overseas experiences at local celebration for Maryknoll Society's Centennial

The young mother sat in her small home in a mountainous region of Bolivia, knitting a sweater for her young daughter.

Lydia wept, but not from the joy that accompanied the recent birth of her second daughter.

She was consumed with loneliness and despair.

She was not alone, though. She had as friends Felicia and Jason Gehrig, Maryknoll Society lay missionaries working in El Alto, formerly a suburb of the capital city of La Paz now struggling to meet the demands of being one of Bolivia's fastest-growing cities.

"I said 'Lydia, are you OK? This is such a joyous occasion, celebrating the birth of your daughter. She's beautiful and healthy.'"

Lydia had no money to feed her girls, no clothes for them, and no family to watch the children so she could find work.

"I don't know what to do," Lydia cried. "I don't know what to do."

Lydia's walk of life stands out for Felicia and Jason Gehrig, who recently recalled their seven years as missionaries in South America at a diocesan event recognizing the Maryknoll Society's 100th anniversary at St. George Parish in near Northeast Fort Worth Oct. 30.

"We knew she wasn't alone," Felicia Gehrig said. "There were so many other families in her situation."

### Caring for the least among us

The Gehrigs, who met as students at Texas A&M University and married in 1997, brought their talents to Bolivia in 2000 — she as a teacher, and he as an engineer.

Their calling to walk with the indigenous population of El Alto followed in the great tradition of the Maryknoll Society missionaries founded in 1911 by Father James A. Walsh and Father

Thomas F. Price, who led the first group of four newly ordained priests — among them, Father James Edward Walsh — to China in 1918. (The founding priests bought a farm near New York City and named it after the Blessed Virgin Mary.)

The priests were joined in China a few years later by the Maryknoll Sisters of St. Dominic, founded in 1912 by Molly Rogers and recognized as a religious order in 1920. The Maryknoll Lay Missioners were formed in 1975.

The three work as partners today to serve 27 countries all over the world.

Bishop Kevin Vann, celebrant of the 100th anniversary Mass at St. George, said the Maryknolls "captivated" and "inspired" him and his classmates as a boy in Catholic school in Illinois.

In particular were the stories of James Edward Walsh, who was forced to go underground to continue his ministry when the communists took over the Chinese mainland in 1949 and began

harassing and persecuting Catholic clergymen and women.

When then-Bishop Walsh was asked by his Maryknoll superiors about his safety, his faith and courage were on full display.

"To put up with a little inconvenience at my age is nothing," Bishop Walsh, by then in his 60s, is said to have replied, according to an account some years ago in *Our Sunday Visitor*. "Besides, I am sick and tired of being pushed around on account of my religion."

Eventually, he was arrested, and in 1959 he was sentenced to 20 years in prison. He served 12 years before being suddenly released.

Bishop Walsh's experience is a prominent example of the uncertainty and danger sometimes involved in mission.

Perhaps the most notable tragedy was the abduction, rape, and murder of Maryknoll Sisters Ita Ford and Maura Clark, Ursuline Sister

Dorothy Kazel and Maryknoll lay missionary Jean Donovan in El Salvador, in 1980 in the midst of that country's civil war.

The Maryknolls, Bishop Vann said, "still inspire me, and their lives reflect some of Pope John Paul II's writings, especially [in regard] to our task to always proclaim the Gospel."

Ken Eppes, a lay missionary and organizer of the 100th anniversary event here, discovered the Maryknolls while working as a missionary in Peru in the mid-1970s.

"They quickly became my heroes," Eppes said. "I thought to myself, 'They do mission right.'"

Maryknoll Father Gerald Kelly, director of Maryknoll's Southern Region for Mission Education and Promotion, said in his homily at St. George: "We are all missionaries, all called to bring the good news to all ends of the earth."

SEE MARYKNOLL, P. 24



Jason and Felicia Gehrig (second and third from left) and their children, pose with lay missionary Ken Eppes (far left), Maryknoll Father Gerald Kelly (second from right), and Bishop Kevin Vann at a reception following a Mass commemorating the Maryknoll Society's centennial at St. George Parish in Fort Worth Oct. 30. The Gehrigs spent seven years serving as lay missionaries in Bolivia, where all three of their children were born.



This cake commemorates the Maryknoll Fathers and Brothers' 100th anniversary at a reception held at St. George Parish.