Capitol prayer service calls for end to hatred of immigrants

By Patricia Zapor
Catholic News Service
WASHINGTON (CNS) — Outside the Capitol Sept. 15 bishops of three denominations led a brief prayer service for an end to hate, particularly hatred toward immigrants.

“We must clearly say shame, shame, shame on those who depend on our immigrant brothers and sisters, use them and often abuse them, and then turn against them with their racism and hatred,” said Bishop Minerva Chanacee Ruth-Killgore, director of the diocesan office.

Catholics Respect Life Office

By Dennis Sadowski
Catholic News Service
WASHINGTON — Bishop John C. Wester of Salt Lake City, chairman of the U.S. Conference of Catholic Bishops, has been incorporated into the diocese’s Respect Life Office.

“This current environment dehumanizes our fellow human beings and diminishes us as a nation,” said Bishop John C. Wester of Salt Lake City, chairman of the migration committee of the U.S. Conference of Catholic Bishops.

Meanwhile, elsewhere on Capitol Hill, 47 radio talk show hosts held a two-day broadcast calling a lobbying effort aimed at cracking down on illegal immigration and derailing efforts to approve comprehensive immigration reform.

Aday before the prayer service, speakers from the Southern Poverty Law Center, which monitors hate groups, and others sought to temper news coverage of the lobbying and talk-show event with a teleconference denouncing the "See Immigrants, P. 2" article.

USCCB, CHA officials encouraged about Obama’s address on health care

By Richard Doerflinger
Catholic News Service
WASHINGTON — President Barack Obama’s pledge to continue the ban on the use of federal funds for abortion and to maintain conscience protections for health care workers in any health reform legislation was welcomed by two officials of the U.S. Conference of Catholic Bishops and the president of the Catholic Health Association.

Speaking with Catholic News Service Sept. 10, hours after Obama addressed a joint session of Congress and a nationwide television audience, Kathy Saile, director of domestic social development in the USCCB Department of Justice, Peace and Human Development, said the president’s address offered an encouraging sign that the administration has been listening to concerns raised by the bishops and pro-life organizations about abortion funding in any reform legislation.

Citing the bishops’ long-standing belief that all Americans must have access to quality, affordable health care, Saile said the president’s speech must be followed up with the appropriate changes in legislation currently pending in both houses of Congress.

As currently written, the leading piece of legislation in the House, America’s Affordable Health Choices Act of 2009, known as H.R. 3200, allows for federal funding of abortion. Richard Doerflinger, associate director of the bishops’ Secretariat of Pro-Life Activities, said Sept. 16 that the Senate Finance Committee legislation made public that day by Sen. Max Baucus, D-Mont., has “the same unacceptable language on abortion” as H.R. 3200.

Acknowledging that “serious significant details need to be ironed out,” Saile said Sept. 10 that “we need to look at actual language that fixes provisions to begin to see some health care relief.”

Catholics Respect Life and associated programs have been welcomed into the diocese’s Respect Life Office

By Patricia Zapor
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WASHINGTON (CNS) — Catholics Respect Life and associated programs have been welcomed into the diocese’s Respect Life Office.

The diocese has announced that as of September 15, the very active pro-life apostolate known as Catholics Respect Life (CRL) has been incorporated into the diocese’s Respect Life Office of the Diocese of Fort Worth.

Chanacee Ruth-Killgore serves as director of the diocesan office.

In a letter sent to priests and pastoral administrators of the diocese, Bishop Kevin Vann credited the CRL organization and its leadership — Angela and Bob Walters and the organization’s numerous volunteers — with having developed “an extensive outreach with a wide range of ministries.”

Through the many programs and ministries developed under the Walters’ leadership, the bishop wrote, “Catholics Respect Life has not only generously served our Catholic community, but they have also served the Fort Worth community as a whole.

“I am also pleased to announce that Angela and Bob Walters and the former board of directors of Catholics Respect Life will continue in their ardent efforts to defend life through their integral roles on the Advisory Committee to the Catholics Respect Life [diocesan] Office,” added Bishop Vann.

The numerous pro-life ministries that are already in place will continue as an integrated part of the diocesan office, the bishop said. These ministries, which include the Gabriel Project, Rachel Ministries, Youth for Life, Sidewalk Prayer and Advocacy, 40 Days for Life, and Civic Action, will continue, with Betsy Kopor employed full-time by the diocese in her work with Rachel Ministries.

Rachel Ministries offers an opportunity for healing to women and men suffering the emotional or spiritual pain of abortion.

Debra Heron, who works with Gabriel Project, a parish-based outreach to mothers experiencing crisis pregnancies, will continue in her role, employed part-time by the diocese, and Sue Laux will continue to serve Youth for Life, with her peer-based outreach, pursuing the goal of helping youth become more pro-life, as a part-time employee of the diocese.

With the change, the CRL apostolate, which was formed in 2001 and is based at St. Elizabeth Ann Seton (SEAS) Church in Keller, will cease to exist as a separate non-profit 501(c)3 entity.

The SEAS office will remain open for now, said Ruth Killgore, noting that the diocese is seeking a larger space from which services of education and assistance to women in crisis pregnancies can be provided.

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Cardinal, priests discuss what guides decisions on Catholic funeral

WASHINGTON (CNS)—In his homily at Sen. Edward Kennedy’s funeral Aug. 29, Father Mark Hession explained the pastoral purpose of the funeral Mass: “In the Catholic tradition, the Mass of Christian burial weaves together memory and hope,” said the senator’s Cape Cod, Massachusetts, pastor. “The worship of the church locates us precisely between a past we reverently remember and a future in which we firmly believe.”

As Kennedy’s family mourned, millions of people around the world watched a memorial service Aug. 28 and the next day’s funeral at the Basilica of Our Lady of Perpetual Help in Boston Aug. 29. [Image 226x757 to 593x962]Boston Cardinal Sean P. O’Malley presides over the prayers of final commendation during the funeral Mass for Sen. Edward M. Kennedy at the Basilica of Our Lady of Perpetual Help in Boston Aug. 29. (DWS photo/Brian Snyder, Reuters)

The Catholic Action League of Massachusetts said of the funeral Mass: “This morning’s spectacle is evidence of the corruption which pervades the Catholic Church in the United States.”

Robert Royal, president of the Faith and Reason Institute in Washington, said television coverage of Kennedy’s funeral Mass “has spread the image of the church honoring a well-known Catholic, passionately disrespectful of life. The damage may be irreversible.”

He said he disagrees with those who say Kennedy should have been denied a Catholic funeral. However, he added, “I could the church have commended him to God in a way that paid respect to the 50 million aborted souls who were not here to watch the spectacle? She could have, and million aborted souls who were not here to God in a way that paid respect to the 50 Mass “has spread the image of the church honoring a well-known Catholic, passionately disrespectful of life. The damage may be irreversible.”

He said he disagrees with those who say Kennedy should have been denied a Catholic funeral. However, he added, “I could the church have commended him to God in a way that paid respect to the 50 million aborted souls who were not here to watch the spectacle? She could have, and it’s a tragedy for the church and America that she did not.”

Participating in Kennedy’s funeral rites were two cardinals and priests from at least four dioceses. Cardinal Sean P. O’Malley of Boston presided at the funeral, and Cardinal Theodore E. McCarrick, the retired archbishop of Washington, presided at the burial.

In a Sept. 2 posting on his blog at the archdiocesan Web site, www.bostoncatholic.org, Cardinal O’Malley acknowledged the controversy over Kennedy having a Catholic funeral, but said marginalization of people over even an issue as important as abortion is the wrong path.

“Given the profound effect of Catholic social teaching on so many of the programs and policies espoused by Sen. Kennedy and the millions who benefitted from them, there is a tragic sense of lost opportunity in his lack of support for the unborn,” Cardinal O’Malley wrote.

Nevertheless, Cardinal O’Malley said, he strongly disagrees with those who said the church should not have permitted Kennedy a public Catholic funeral.

He noted that the details of the senator’s correspondence with Pope Benedict XVI in his last weeks revealed an acknowledge-ment of “failing to always be a faithful Catholic, and his request for prayers as he faced the end of his life.”

The Holy Father’s expression of gratitude for the senator’s pledge of prayer for the church, his commendation of the senator and his family to the intercession of the Blessed Mother, and his imparting the apostolic blessing, spoke of His Holiness’ role as the vicar of Christ, the good shepherd who leaves none of the flock behind,” he wrote.

Cardinal O’Malley later said, “At times, even in the church, zeal can lead people to issue harsh judgments and impute the worst motives to one another. These attitudes and practices do irrepairable damage to the communion of the church. If any cause is motivated by judgment, anger or vindictiveness, it will be doomed to marginalization and failure.”

Mgr. Anthony Sherman, executive director of the Secretariat of Divine Worship of the U.S. Conference of Catholic Bishops, said Kennedy’s funeral at the Basilica of Our Lady of Perpetual Help was well within the guidelines of the church’s Order of Christian Funerals.

“It was basically a regular Catholic funeral,” he said. Even the two brief remembrances by Kennedy’s sons and a eulogy by President Barack Obama were appropriate and did not overshadow the liturgical emphasis on prayer for the deceased, he said.

Besides Mgr. Sherman, a canon lawyer at The Catholic University of America in Washington was among those who said having a Catholic funeral Mass for Kennedy was perfectly appropriate under church law.

Canon 1184 provides several conditions under which Catholics must be “deprived of ecclesiastical funerals.” They include: “notorious apostates, heretics, and schismatics; those who chose the cremation of their bodies for reasons contrary to Christ-ian faith”; and “other manifest sinners who cannot be granted ecclesiastical funerals without public scandal of the faithful.”

The commentary accompanying the code text notes that “funerals may not be denied to someone who gave a sign of repentance before death,” such as summoning a priest. It notes that the conditions are rarely met to deny a “manifest sinner” a funeral that would cause public scandal.

Jesuit Father Robert J. Kaslyn, dean of Catholic University’s School of Canon Law, said in an email to National Catholic Reporter that a Catholic funeral under Canon 1184 the church presupposes that the deceased was not a “manifest sinner.”

Canon 213 says that “the Christian faithful have the right to receive assistance” from the church, “especially the word of God and the sacraments.” Father Kaslyn said given that right, when a question of denying a funeral arises, “the value in denying a funeral would have to outweigh the value in granting one.”

He compared the pastoral issue to the question of whether couples seeking a church marriage should be denied the sacrament if it’s not clear that they are sufficiently faithful. In addressing the question, Father Kaslyn said in an interview with Pat Byr-rying that “to judge the presence or absence of sufficient faith is almost impossible, and therefore the church should presuppose that if a couple is willing to go through the preparation, they are sufficiently faithful.”

“Trying to say whether someone is or is not a sinner is just as difficult,” he said. “In dealing with the conscience of an individual, are we to presume that an individual has not received spiritual guidance?”

In the case of Kennedy, Cardinal O’Malley presided over the funeral, with decisions about the liturgy made by the principal celebrant, Jesuit Father J. Donald Monan, chancellor of Boston College, according to a statement from the Archdio-cese of Boston.

“There never was any question that Sen. Kennedy was entitled to a Catholic funeral,” the statement said. “The senator was a regular communicant at parishes in Washington, D.C., and in Massachusetts. The purpose of the funeral liturgy is to pray for the soul of the deceased person. Our prayer is inspired by our hope in God’s mercy and forgiveness. Sen. Kennedy, like any person, was imperfect and in need of God’s mercy.”

Father Kaslyn said the church doesn’t consider a funeral a reward to be withheld based upon what others believe to have been the condition of the deceased’s soul. It instead is an occasion for prayers for the deceased and comfort for the survivors, Father Kaslyn said. “We’re trusting to God’s mercy, leaving the judgment to God.”

While many families have a story of a relative who was denied a funeral in decades past because of divorce or suicide, that’s not the current practice. The commentary in the Code of Canon Law specifically says people in irregular marriages or people who committed suicide are not included among the theoretically denied funerals, “since deprivation of a church funeral not infrequently causes as much if not more scandal than granting it.”

Said the USCCB’s Mgr. Sherman, “The judging game is very dangerous.”

Cardinal O’Malley said in his blog that the way to change abortion law is to change people’s hearts. “We will not change hearts by turning away from people in their time of need and when they are experiencing grief and loss.”

Immigrants... From page 1

sponsors as hate-fostering extremists. Heidi Beirich of the Southern Poverty Law Center noted that her organization lists the Federation for American Immigration Reform, known as FAIR, as a hate group, based in part upon the history of FAIR’s founder and current board member, John Tanton. FAIR organized the lobby days and talk-radio event.

“Over the decades, Tanton has repeat-edly described contemporary immigrants as inferior. He has questioned the ‘edu-cability’ of Latinos and written that ‘for European-American society and culture to persist requires a European-American majority, and a clear one at that,’’’ said an article on FAIR on the law center’s Web site. The center also cites Tanton connections to white supremacist, Ku Klux Klan, and Holocaust denial leaders. Tanton’s own Web site includes a response to some of the law center’s charges, noting that his activism to reduce immigra-tion grew out of environmental concerns that the population is growing too fast. It does not address most of the charges made by the law center.

Frank Sharry, director of the organization’s Voice, which hosted the teleconference, said, “Washington has to stop being bullied by a very small but very vocal minority of people that like to scream and yell, but offer no solutions to some of our country’s most pressing problems.”

“We can fix these problems, including our broken immigration system, by working hard and looking at the facts, not by preying on people’s fears,” he concluded.

At the prayer service, Yvette Schock of the United Methodist Church said the event was organized partly to call attention to the background of FAIR, “because they are often quoted in the mainstream press as if they are mainstream and middle-of-the-road.”

Dale Schwartz, chairman of the public policy committee of the Hebrew Immigrant Aid Society, told of being stuck at another interfaith prayer service by the commonality of teachings to care for one’s neighbors found in Judaism, Christianity, and Islam.

“The theme of being kind to one’s neighbors runs through the great religions of Western society,” he said.
Pope ordains bishops, emphasizes spirit of service to church

By John Thavis

Catholic News Service

VATICAN CITY (CNS) — Ordaining five new bishops, Pope Benedict XVI encouraged a spirit of service and warned against careerism in the church.

“We know how life in society and not infrequently even in the church suffers because many of those called to a position of responsibility work for themselves and not for the community,” the pope said at a Mass in St. Peter’s Basilica Sept. 12.

He said the church is not something that belongs to its highest officials.

“The church is not our church, but (the Lord’s) church, the church of God,” he said. “We do not bind power, prestige, or admiration to ourselves; we do not seek the appearance of God, but (the Lord’s) church, the church of God.”

The pope said being faithful to the ordained ministry should be an experience of self-sacrifice, and therefore “liberating for the minister himself and for those entrusted to him.”

In addition to fidelity, Christ asks prudence and goodness from his ministers, he said. The essential virtue of any priest is to be imprinted by the truth of Christ, which requires an openness to be imprinted by the truth of the apostolic signature of the church, he said. The truth of the church is not something to be taken for granted, he said.

During the two and a half-hour liturgy, the pope ordained five Vatican officials who have recently been promoted to new positions. The group included three relatively young Italian prelates who will serve as the pope’s diplomatic representatives.

For women who choose marriage, it is our duty as a church community to help women embrace God through their vocation of marriage and the motherhood (or the possibility thereof), while helping companies see the invaluable gift of keeping them in the workforce, thereby accommodating their particular needs as mothers.

All three of my sisters and all three of my brothers’ spouses have done remarkably well in finding this balance between career and family while putting God first.

But there is another option that I want to chisel into your minds: the possibility for our young single Catholic women to go for that career while choosing to enter the religious life as sisters in convents who give exceptional witness to Christ’s love in the workforce. For example, Father James Hart, the chancellor of our diocese, has a sister, Sister Edith Hart, who has chosen such a path, having joined the Religious Sisters of Mercy of Alma, Michigan, several years ago and who will soon complete her residency to become a medical doctor.

In this regard some of our young single women may want to reconsider the idea of a career altogether, and simply put God fully front and center by joining a cloister such as the Carmelite cloister of nuns in South Arlington (www.carmelnums.com). For other young women, the idea of a career rings true to their heart, and so we have hundreds of other religious orders to consider (www.vocations.com/womenrel.html).

Locally, we have the Sisters of St. Mary of Namur here in Fort Worth who have been in Texas since 1873 and who have generously laid down their lives for Christ to bring forth the faith that we have so often heard mentioned here in North Texas (www.smsswestern.com). Their ministry extends into education, social justice, pastoral ministry, nursing, and missions. Sister Yvonna Cruz (e-mail: sycruz@sbcglobal.net), their Vocations director and a good friend of mine, is excited about their future as they have three sisters who are in the process of transferring to their order and two young women who have completed their year of aspirancy and are beginning their postulant year.

If we truly desire a regeneration of sisters in our diocese, then you must do your part to pray and to promote a culture of life for young women to consider that God may be calling them to the beautiful life of sacrifice and love for Christ and his Church, a life of service based in the mutual support of a religious community. Now that’s satisfaction, fulfillment, and happiness!

So, to get started, we need 10 women to join the Sisters of St. Mary of Namur by next August. Now who is going to help promote them?

Young discerning women can join them every first Friday from 4:30 to 7:30 p.m., beginning in October. Also, for a number of discerning single women are welcome to join the diocesan women’s monthly discernment the third Monday of each month at St. Patrick Cathedral from 6 to 9 p.m. For more information please see the announcement on the next to the last page of this paper.

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

By Father Kyle Walterscheid

C an we not pre-suppose that young women in college seeking a degree also believe that in some real way their career path will lead to an inner satisfaction, fulfillment, and happiness?

It would be my hope that this, in fact, does happen, but I must add that real fulfillment, satisfaction, and happiness within any career must be put in the context of putting God first. As Jesus has said, the greatest commandement is “to love the Lord your God with all your heart, and with all your soul, with all your mind, and with all your strength” (Mark 12:28-31).

To illustrate the internal conflict that young women are facing today, I give you the example of a young, beautiful, married, and godly woman I met this week. She was so convinced that her career alone would complete her happiness that she was seeking an abortion, even as she fully acknowledged, in answer to my questions, that she was carrying a baby in her womb that was given to her by God and that her husband very much wanted it as an addition to their family.

This is not to single her out for criticism, but rather, I cite this real situation to help you to begin to see the pervasive culture in this country, a culture of death and blindness to the reality of God’s many beautiful gifts to the world. She was completely oblivious to these gifts and was ready to destroy her marriage and the miraculous gift from God growing within her, the gift of a child. When are we going to wake up and come to terms with the fact that we are living in a culture that has been lying to us?

We are all obliged, that is, commanded, to put God first, but culturally speaking, the majority of Catholics are not doing this. The end does not justify the means. A career path that destroys relationships and people is not only unjustifiable, in the end it will not bring the happiness that one seeks.

However, I believe that women can have a joyful career while also putting God first. For women who choose marriage, it is our duty as a church community to help women embrace God through their vocation of marriage and the motherhood (or the possibility thereof), while helping companies see the invaluable gift of keeping them in the workforce, thereby accommodating their particular needs as mothers.

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Red Mass to be celebrated Sept. 28 at St. Patrick Cathedral

Sister Gabriel Hession, SHSp, at online at www.shsp.org, under Oct. 9-11 at their Motherhouse, 1207 Bridge St. in Fort Worth. A reception will be held following the Mass at the Fort Worth Convention Center.

The Red Mass is offered to invoke divine guidance and strength while initiating the legal year. It is celebrated in honor of the Holy Spirit symbolizing wisdom, understanding, counsel, and fortitude, gifts which should be sought preeminently in the dispensing of justice in the courtroom, and in the individual lawyer’s office.

The Red Mass has been traditionally identified with the opening of the Sacred Roman Rota, the supreme judicial body of the Roman Catholic Church. The inauguration of the Red Mass in the United States occurred in New York City on October 6, 1928.

For more information regarding the Red Mass, contact Robert Giub at (817) 336-5681.

ShSp Sisters to host ‘Come and See’ weekend Oct. 9-11

The Sisters of the Holy Spirit and Mary Immaculate ask, “Have you ever wondered what life in a convent is like and how the sisters live, work, and spread the Gospel?” In an effort to increase vocations to the religious life and to the community, the sisters will host a “Come and See” weekend Oct. 9-11 at their Motherhouse, 300 Yucca St., San Antonio.

Women ages 18-45 will have the opportunity to experience life in a convent setting. During the weekend participants will engage in community prayer, small group sharing, discerning personal reflection, Emmaus Walk, recreation, and other activities with the sisters.

Registration for the “Come and See” weekend is available at Sisters@shsp.org, under “What’s New?” or contacting Sister Gabriel Hession, SHSp, at (210) 533-5149 or sgession@ hotmail.com

Respect Life Holy Hour changes to third Monday

The Respect Life Office of the Diocese of Fort Worth will change in October from the first Monday of each month to the third Monday of every month. It will still be held from 7:30 p.m. to 8:30 p.m. at St. Elizabeth Ann Seton Catholic Church, 1206 Throckmorton St., Fort Worth.

The hour will begin with a rosary and be followed by eucharistic adoration All are invited to come and pray for an end to abortion and all offenses to the sanctity and dignity of human life.

For more information, contact Chanae Ruth-Killigore, director of Respect Life for the Diocese of Fort Worth, at (817) 560-3500 ext. 257.

NYC publication deadlines

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

Items for the Oct. 2 issue must be received by noon on Sept. 23.

The Red Mass will be celebrated Friday, Nov. 13, at 7 p.m. at St. Rita School, 737-6368.

Migration Encounter weekend to be held Oct. 9-11 at CRC

A Marriage Encounter weekend will be held Oct. 9-11 at the Catholic Renewal Center, 4503 Bridge St. in East Fort Worth. Marriage Encounter, a marriage enrichment event, is founded on three principles: building communication between husband and wife, nurturing the commitment of marriage vows, and strengthening the couple’s faith. “One year or fifty! No matter how long you’ve been married, a Marriage Encounter Weekend is a great way to breathe new life into your relationship and it’s just for the two of you (no group sharing),” according to Marriage Encounter material.

Reservations are required. To make a reservation, e-mail mnxmgonzalez@sbcglobal.net. More information is also available online at www.ntextasme.org.

Cursillo weekends to be held in October

A Cursillo is a short course in Christianity consisting of a series of talks and meditations examining one’s life in relation to God. Separate Cursillo weekends for men and women will be held this coming October. The men’s Cursillo will held Oct. 8-11, and the women’s Cursillo will be held Oct. 22-25. Both weekends will be held at the Catholic Renewal Center, 2221 N.W. 26th Street in Fort Worth. The weekends will be presented in English.

For more information, contact Florence Marcucci at (972) 291-6817 or e-mail mmarcucci@sbcglobal.net.

Study series on Evangelium Vitae to be offered at St. John’s

The Respect Life Office of the Diocese of Fort Worth will host a four-part study series on Evangelium Vitae, The Gospel of Life, by John Paul II beginning on Oct. 7. The study sessions will take place each Wednesday night from 7 p.m. to 9 p.m. at St. Elizabeth Ann Seton Catholic Church, 2016 Willis Lane, Keller, contact Scott and Amy Rustand at (940) 544-2515. To register for a course starting Sept. 27 at 2 p.m. at Sacred Heart Church, 1501 Ninth Street, Wichita Falls, contact Jacob and Lauren Morath at (940) 544-2515. To register for a course starting Oct. 2 at 6:30 p.m. at St. Elizabeth Ann Seton Catholic Church, 2016 Willis Lane, Keller, contact Scott and Amy Rustand at (940) 544-2515. To register for a course starting Oct. 31 at 6:30 p.m. at St. Thomas Aquinas Church, 6303 Bridge St. in Fort Worth, contact (817) 336-5681. To register for a course starting Nov. 27 at 6:30 p.m. at St. Theresa Catholic Church, 509 W. Magnolia, Fort Worth, contact (817) 336-5681.

Each week will feature a guest speaker, followed by small group discussions and time for fellowship and socializing. Each session will also consist of a viewing of Evangelium Vitae as well as the study guide. The course is open to the study of respect life.

For more information or to register, contact Chanaeuth Ruth-Killigore, director of Respect Life for the Diocese of Fort Worth, at (817) 560-3500 ext. 257 or cruth-killigore@fwdioc.org. Advanced registration is recommended, but not required.
Douglas Bushman, STL, will cover Pope John Paul II’s teachings on a variety of subjects one Tuesday night a month at St. Elizabeth Ann Seton Church’s Formation and Ministry Building, located at 2016 Willis Lane in Keller.

The topics to be covered include John Paul’s teachings on:
- Sept. 29 — “Vatican II and the New Evangelization”
- Nov. 17 — “Man in the Image and Likeness of God”
- Dec. 15 — “God the Father, Rich in Mercy”
- Feb. 16 — “The Vocation to Work”
- March 16 — “The Vocation to Love and Suffering”
- April 20 — “The Faith of the Blessed Virgin Mary”

The format for the evenings will be as follows:
- 6 p.m. Pizza Dinner for $4 per person
- 6:30 p.m. Presentation
- 8:15-9 p.m. Questions and Discussion

“JP II and Pizza Too!” Schedule

Douglas Bushman, STL, will kick off “JP II and Pizza Too!”, a series of monthly presentations that delve into the writings and teachings of the late pontiff, at 6 p.m. on Tuesday, Sept. 29 at St. Elizabeth Ann Seton Church, 2016 Willis Lane in Keller. The series is sponsored by the Catechetical School of the Pope John Paul II Institute of the Diocese of Fort Worth.

Bishop Kevin Vann has invited Bushman, director of the Institute of Pastoral Theology at Ave Maria University in Naples, Florida, and a nationally-known speaker and expert on the writings of Pope John Paul II, to present this series to celebrate the inaugural year of the diocesan Pope John Paul II Institute.

“This is the bishop’s desire that all Catholics in the diocese may come to a greater understanding of the great legacy of teaching, wisdom, and spiritual insight that John Paul II has left the Church and how this can inspire our Catholic faith and our ability to live out our daily lives as Catholics,” said Lucas Pollice, diocesan director of Catechesis.

This series of talks begins with the presentation Sept. 29 and will continue with presentations on the third Tuesday of each month from October through April at St. Elizabeth Ann Seton.

Bushman holds a Licentiate degree in theology granted by the Pontifical Faculty of the University of Fribourg, Switzerland. His work in pastoral theology and the master’s program he directs are recognized nationwide as faithfully developing the teachings of Vatican II, Pope John Paul II, and Pope Benedict XVI. In addition to appearing regularly on Catholic radio and television, he has written numerous articles in Catholic magazines, and is the author of several books, including In His Image: Program of Renewal through Education.

Pollice says that the casual and friendly atmosphere makes this series of presentations perfect for the ongoing formation of young adults and adults of all ages. The series is also perfect for Catholic schoolteachers, catechists, lay ministers, and parish staffs who wish to further their continuing education in the faith, he added.

The schedule for the evening includes a pizza dinner at 6 p.m. Bushman’s presentation will begin at 6:30 p.m. and will be followed by discussion and a Q&A session, with the conclusion of the evening expected at 9 p.m. There is a $4 per person charge for adults who wish to participate in the pizza dinner. For more information, or to RSVP for the event, contact Lucas Pollice, at (817) 560-3300 ext. 260 or at lpollice@fwdioc.org.

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Rev. Josep Valimart-Kongi
One family will learn to make gazebo rice in their home with Fr. Valimart-Kongi

Rev. J. Douglas DeShotel, V.G.
Fr. DeShotel will prepare and serve a Cajun dinner for six in their home kitchen

Rev. Anthony F. Lackland
Mavericks Platinum sports suite package for ten people hosted by Fr. Lackland

Rev. Michael F. Olson
Evening for four at Lackawanna Field with Fr. Olson and the Fr. Worthans – one guest will throw out the ceremonial first pitch

Rev. Tom Cohert
Fr. Coherty hosts dinner for six at Dallas five-star restaurant Aboce

Rev. Kyle Walterscheid
Fr. Walterscheid will host a party of eight: to ride The Grapevine Vintage Railroad, visit the stockyards, and dine at Il Farneto Grano
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Technology has now been incorporated into the Sunday liturgy to welcome and include hearing-impaired parishioners at St. Vincent de Paul Church in Arlington. CART, which stands for “Communication Access Real Time Translation,” is the process whereby spoken words are translated instantaneously into English with the help of specialized computer software and a trained reporter.

“Not all deaf persons choose to sign,” said Mary Cinatl, director of the Diocese of Fort Worth Deaf Ministry Program. “CART allows these persons to have access to the liturgy by reading the spoken word.”

On the last three or four Sundays of each month, a court reporter in Reno, Nevada, dialed into the sound system at St. Vincent’s during the 10:45 a.m. Mass. Ushears secure the connection and other volunteers set up the keyboard and laptop computer that allows hearing-impaired members of the congregation to read the words of the liturgy as soon as they are spoken.

“We can actually ‘hear’ the service, the readings, the announcements, and especially the homily,” said Joan O’Connor, a parishioner who was instrumental in initiating the service at St. Vincent’s. “Father Tom (Craig) and Deacon Charles (Castleberry) often riddle their homilies with jokes, and it’s such a pleasure to ‘hear’ them and laugh along with the rest of the community!” O’Connor said that the service helps her to feel especially welcome in her parish. Coming to weekly Mass “makes me feel like I’ve truly come home,” she added. “I am so encouraged.”

“Fr. Tom Craig was instrumented in getting the ball rolling on this project,” said Cinatl. “He was excited about the new technology and how it would bring some folks, who might otherwise be marginalized, to the parish community.” The staff at St. Vincent’s works with the Deaf Ministry Program and the Utah Captioning Company to make sure that songs, readings, and prayers are coordinated, and that the necessary equipment works flawlessly each week.

“It takes a village,” said Cinatl. “St. Vincent’s is a special place where all are welcomed. With such support services, non-signing, hearing-impaired persons can participate in the Sunday liturgy and then leave, nourished by words from the homilist.”

For more information about services for the deaf and hearing-impaired, contact Cinatl at (817) 284-3019, ext. Voice/TD or (817) 911-0186 (VP) or via e-mail at mcinatl@fwdioc.org.

A peaceful, 40-day international prayer campaign with a focus upon bringing an end to abortion, called “40 Days for Life,” will be held within the Diocese of Fort Worth from Sept. 23 through Nov. 1.

Across North America and other parts of the world, hundreds of thousands of campaign participants will join in taking a peaceful approach to showing local communities the consequences of abortion, called “40 Days for Life,” said Jeff Williams, local director of the campaign. Bishop Kevin Vann and the Franciscan Friars of the Renewal of Fort Worth and several other area clergy representing a variety of religious denominations will be present at the rally, he said.

“The rally will begin promptly at 7 p.m., and will last about an hour,” he added. “People can stay after the rally itself to pray and to sign up for time slots for prayer outside the clinic through Nov. 1.”

Individuals and groups from churches, schools, or other organizations are urged to attend the rally and to participate in the campaign, he said.

GuadalupeRadio, which offers Catholic programming in English at 910 KATH and in Spanish at 850 KJON, both on the AM dial, will broadcast live coverage of the rally, with on-air interviews of participants conducted by Angela Walters, an advisory committee member for the diocesan Catholics Respect Life Office, Williams said.

“Throughout the Bible, God has used 40 days or 40 years to transform his people, and with the help of campaign participants we will pray that He transforms the hearts of his people here in our own community,” said Williams. As part of that life-changing effort, campaign participants are asked to fast and pray, he explained.

“We ask people to pray and to fast throughout the 40 days,” said Williams. “The type of prayer and fasting is left up to the individual and can be done at home. It can be as simple as one short prayer each day, or fasting from something that is important to you, as a sacrifice.”

For more information, to receive regular updates, or to sign up for a vigil time slot, visit the Web site at www.40daysforlifeftw.org.

Participants in the kick-off rally are asked to park along South Adams Street and the surrounding side streets. Participants may not park in Planned Parenthood’s parking lot or along Daggett Street.
Author of angelic-encounter books to speak at St. Mary of the Assumption Church in Fort Worth Sept. 28

The Fort Worth Queen of Peace Center is sponsoring an evening with Joan Wester Anderson — also known as “The Angel Lady.” She will speak at St. Mary of the Assumption Church at 509 W. Magnolia Ave. in Fort Worth at 7 p.m. Sept. 28. Her talk is entitled “An Evening with Angels.”

Anderson is a mother of five and a nationally-recognized author of more than 15 books on angels including her first — Where Angels Walk: True Stories of Heavenly Visitors — that sold over 2 million copies while on the New York Times Bestseller list. She has appeared on numerous television programs, including Mother Angelica Live, Good Morning America, 20/20, NBC Nightly News with Tom Brokaw and hundreds of radio talk shows throughout the country.

Joan will not only talk about her encounter with angels following a dramatic rescue of her son, but also how angels take many forms including healings, miracles, and heavenly visitations — “all events that convey a single, urgent, and loving message,” says event organizers in a press release. “The stories told with warmth and charm will reveal the care of a loving God who touches the most intimate parts of our hearts.”

Some of Anderson’s books will be available for purchase and she will be available to sign books. The evening will begin with a Rosary at 7 p.m. followed immediately by the talk. For more information, contact the Queen of Peace message line at (817) 244-8191 or call (817) 244-7733 or (817) 558-9805, or visit the Queen of Peace Center’s Web site at www.queenofpeacecenterdallas.org.

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Transportation options available for UD Ministry Conference attendees

The Diocese of Fort Worth will provide transportation options for those who wish to attend the University of Dallas Ministry Conference Oct. 23-24.

The ministry conference at the Dallas Convention Center, 650 E. Griffin St. in downtown Dallas, will replace the Ministry Formation Days that have been held in various parts of the diocese in previous years. It is a collaborative effort from the Dioceses of Fort Worth and Dallas and an opportunity to bring in nationally-known speakers and music artists, including Archbishop Donald Wuerl of Washington, D.C., and John Michael Talbot. Transportation options include charter buses on Saturday, Oct. 24, leaving from Our Lady of Lourdes Church in Mineral Wells, and Our Lady Queen of Peace Church in Wichita Falls, and a limited number of school buses leaving from Nolan Catholic High School available on an “as needed” basis. The diocese will also provide two-day Trinity Railway Express passes for the train from Arlington, Fort Worth, North Richland Hills, Hurst, and Irving, among other locations.

Registration for any of these options must be completed by Friday, Oct. 2. For more information, contact your parish coordinator for the ministry conference. All transportation arrangements need to be made through individual parish coordinators. If there is not a parish coordinator available, contact Kevin Prevou at kpouv@fdtdioc.org.
Respect Life Office seeks to expand services to Spanish speakers

FROM PAGE 1

continue to be offered.
“We are very excited to be join-
ing the official diocesan Respect Life office,” said Angela Walters. “Bob and I will continue to work with Catholics Respect Life and with the diocese to expand its min-

istry and its volunteerism.”

The annual Bishop’s Pro-Life Banquet, scheduled this year for Saturday evening, Sept. 26 at the Hilton-Fort Worth, will continue to be one of the principal means of funding the work of the office, said Ruth-Killgore. She will, she said, be consulting with the diocesan Development Office in seeking ways to increase funding for pro-life ministries.

Ruth-Killgore also said the office will actively seek to expand its services to Spanish speakers, especially in sidewalk counsel-
ing in front of abortion clinics. The office is looking for bilingual speakers, Killgore said, because “It’s the easiest wall people can throw up” against counselors’ efforts to educate them about the child they are carrying, saying “they [those seeking abortions] can’t speak English.” The CRL Office is also looking for more Spanish-speaking volunteers for Rachel Ministries, said Ruth-

Killgore, explaining that the heal-
ing ministry relies upon effective one-on-one communication.

“We are also working on

the addition of a ministry for ‘end of life issues,’” she added, “to educate on Church teaching re-
garding end of life decisions and to help people wade through the often confusing and overwhelm-
ing amounts of information and paperwork.”

A large part of all pro-life efforts takes place at the parish level, said Lucas Pollice, director of the Catechesis Department of the diocese, which encompasses the diocesan Catholics Respect Life Office. Accordingly, the bishop has asked pastors and pastoral administrators of each of the parishes of the diocese to convey their parish’s Respect Life coordinator’s contact information to Ruth-Killgore. These individ-

uals will be contacted with updates, events, and helpful information “designed to build a culture of life in our diocese,” wrote Bishop Vann.

“It is my hope that this will be a smooth transition for all those whom this ministry serves,” he concluded in his letter to pastors. “I believe that this will enable Catholics Respect Life to continue to grow as well as enable our diocese to better meet the needs of our community and to build a true culture of life in North Texas.”

The mission of the Catholics Respect Life Office of the Diocese of Fort Worth is, as set forth in the bishop’s letter:

“to serve the parishes and families within the Diocese of Fort Worth through education, pastoral care, prayer and wor-

ship and to work in union with parishes and families to change public policy and legislation in an effort to restore the dignity due to every human life from conception to natural death. Through these acts we hope to stand as a united community and answer the appeal made by John Paul II in his letter to the Gospel of Life, “… in the name of God: respect, protect, love and serve life, every human life’” (The Gospel of Life, no. 5).

For more information or as-
sistance with pro-life ministries, visit www.fwdioc.org or www.
catholicsrespectlife.org. The diocesan office may be reached by calling (817) 560-3300 and the Catholics Respect Life office at St. Elizabeth Ann Seton Church may be reached at (817) 625-2430.

Morrell...

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absorption, where the linear ticking of seconds disappears and our feelings of anxiety are balanced by a sense of peace.

Being mindful of the sacred-

ness of time encourages us to be mindful of God, and nurtures awareness. Engaging in the ritu-

als of our faith, surrounded by sacred symbols drawn from our ordinary lives — bread, wine, water, oil, flame — reassures us that all of life is sacred. The rhythm of the liturgical year reminds us that life must have a meaningful rhythm, as well.

We may turn also, to the wisdom of the saints, like Benedict, whose Rule included a construct of time that al-

lowed for a necessary balance of prayer, work, and leisure. For St. Benedict, the ordinary was so charged with the sacred that he wrote, “Regard all utensils as if they were the sacred vessels of the altar.” Benedict wove within the lives of his monks, times of prayer throughout the day. When hearts and minds are so often turned toward God, an awareness of God at all times and in all places grows.

We might heed the words of St. Teresa of Avila, whose wisdom shines through a poem both simple and profound in its grasp of time: Let nothing upset you, let nothing startle you. All things pass; God never changes.

Mary Regina Morrell is a writer for RENEW International in Newark, New Jersey and a former associate director of religious edu-

cation for the Diocese of Metuchen, New Jersey. She and her husband are the parents of six adult children and live in Colonia, New Jersey.
Life Chain announces prayer locations for Oct. 4 gathering

The 22nd annual Life Chain, a peaceful gathering of people praying for unborn children and publicly displaying pro-life messages, will take place at numerous locations in the Fort Worth area Oct. 4 from 2 to 3:30 p.m. The designated areas and phone numbers for the Life Chain are as follows:

**Azle:** Highway 199 at Pearson Lane, 2 to 3:30 p.m. — Pastor Joe Bruce (817) 594-7994

**Arlington:** Pioneer Parkway at Fielder Road, 2 to 3 p.m. — John Gleason (817) 457-9564

**Burleson:** Alsbury Blvd. at Renfro Street, 2 to 3 p.m. — Gimarie Menchaca (817) 295-8139

**Carrollton:** Frankford at Josey, 2 to 3:30 p.m. — Paul Kramer (972) 492-2029

**Cleburne:** West Henderson Street in front of the stadium, 2 to 3 p.m. — Robert Battle (817) 556-3848

**Comanche:** Central at Austin Street 2 to 3 p.m. — Pastor David Browder (254) 893-3930 or (254) 592-9460

**DeLeon:** Highway 6 at Highway 16, 2 to 3 p.m. — Pastor Ray Seckinger (254) 734-5146

**Denton:** 1200 University Drive at the bank lot, 2:30 to 3:30 p.m. — Cheryl Spooner (940) 594-8870

**Dublin:** Highway 377 at Highway 6, 2 to 3 p.m. — Pastor Ray Seckinger (254) 734-5146

**Flower Mound:** Highway 2499 at Forest Vista, Sunday, Oct. 26, 2:30 to 3:30 p.m. — Myra Jean Myers (972) 539-6770

**Ft. Worth:** 3560 Alta Mesa Blvd., 2 to 3 p.m. — Julie Vecera (817) 297-1557

**Gainesville:** Grand Avenue at Belcher, 2 to 3:30 p.m. — Alana Demna (817) 337-1721

**Lewisville:** Main at Interstate 35, 1:30 to 3:30 p.m. — John Lance (972) 436-2273

**Lindsay:** Highway 82 between Ash and Pecan Streets, 2 to 3 p.m. — Stan and Stephanie Stoefels (940) 727-8663

**Mansfield:** Highway 287 at Highway 157 (Cooper Street), 2 to 3 p.m. — Kathi Miller (817) 335-9258

**Mineral Wells:** Highway 180 at Garrett Morris Parkway, 2 to 3 p.m. — Sharon Walls (940) 325-8920

**Muenster:** Highway 82 at Muenster Park, 2 to 3:30 p.m. — John Bezner (940) 634-1434

**North Richland Hills:** Rupe Street at Interstate 820 (Chick-fil-A), 2 to 3 p.m. — Larry Stevens (817) 847-6376

**Southlake/Grapevine:** Southlake Blvd. (FM 1709) at Kimball and Carroll Avenue, 2 to 3 p.m. — Mary Solis (817) 329-0402

**Wichita Falls:** Midwestern Parkway at Kemp Blvd., 2 to 3 p.m. — Mike Bahr (940) 224-3221

Additional information on the Life Chain can be found on the Web site at www.lifechain.net.

Lost in Time

‘The Catholic Carpenters Club of the Immaculate Heart of Mary Church Ft. Worth’

This undated photograph shared by the Diocese of Dallas historical archives was labeled as “The Catholic Carpenters Club of the Immaculate Heart of Mary Church Ft. Worth.” There is currently no information available about this club. If you or someone you know may have information about this organization or photo, contact Editorial Assistant Nicki Prevou at nprevou@fwdioc.org.
Sister Devota Sweeney, SSMN, has received blessings throughout her life of giving to those around her as an educator and a nun

By Nicki Prevou
Editorial Assistant

The parents of little Mary Ruth Sweeney, born in Wichita Falls on Aug. 27, 1921, decided from her first day of life that she was born for a special purpose.

When her mother’s attending doctor could not find any signs of life in the premature newborn, he turned to his nurse, who happened to be the baby’s aunt. “Stillborn,” he told her. “You know what to do.”

The baby’s aunt, however, was determined to resuscitate the baby. She argued with the doctor until he gave in to her insistence that he clear the baby’s mouth and lungs of fluid. “That’s the way I began,” says Mary Ruth, now known as Sister Devota Sweeney, SSMN. “The doctor said, ‘No, she’s too small, too weak; she’ll never make it.’ And yet here I am, 88 years later!

“It seems that I had a reason for being here,” she said. Her parents were “blessed” with five more healthy children over the next few years, she recalls, but tragedy struck the family when little Mary Ruth was almost 11 and her youngest sister was just 17 months old.

Her father, a successful oil scout, died suddenly of an obstruction in the intestine at the age of 40. “Our priest gave him Holy Communion while he was on the operating table,” says Sr. Devota. “He knew he was going to die, so they brought all of us children to the hospital to see him and so he could speak to each one of us. He told me, ‘Help Mother.’

“My mother was a very courageous woman,” Sr. Devota muses. “It was the Depression at that time in this country, and times were hard. She was so strong for us.”

As the little girl, in obedience to her father’s dying wish, worked alongside her mother for the next several years — caring for the younger children, and assisting at the family’s home parish of Sacred Heart Church in Wichita Falls — her mother’s devout Catholic faith and the example of her school teachers, the Sisters of St. Mary of Namur, helped to form Sr. Devota’s religious vocation.

“I thought, as a very young child, ‘I want to give my whole life to God,’” she recalls. “When we children would play together, I was always the teacher, and I would dress up like a sister with my five younger siblings. I wanted to become a sister of St. Mary of Namur, to be a teacher like the sisters who had taught me and my family.”

Mary Ruth entered the Our Lady of Victory Convent in Fort Worth during her senior year of high school, in February of 1939, and took final vows and received her habit after six months of postulancy. Named Sr. Mary Devota Sweeney after a paternal aunt, she became a beloved teacher of first- and second-grade students, and later, a principal, at Catholic schools in Beaumont, Fort Worth, Sherman, Dallas, Houston, and Hollister, California. She received her degree in elementary education at Our Lady of the Lake University in 1947 by attending classes during the summers.

Considered a gentle but effective leader by her sisters within her congregation, Sr. Devota eventually served in leadership positions at the international level at the congregation’s motherhouse in Belgium, and as the provincial within her own province (the Western Province of the United States, whose motherhouse is in South Fort Worth), for six years, as well. “During that time, I worked with the architect to plan Notre Dame High School [in Wichita Falls],” she says. “That was fun!”

Her success in innovative building design at Notre Dame led to assignments from Bishop Thomas K. Gorman all across the Diocese of Dallas-Fort Worth, she explains, laughing as she recalls years of intensive work with architects to design Bishop Lynch, Bishop Dunne, and Nolan Catholic High Schools in the 1950s and 1960s. “I loved the work and the bishop kept me at it for several years,” she says.

Later, the tiny, energetic nun spent several years in Houston and in Corpus Christi, serving as a principal, a parish educator, and retreat center administrator.

Eventually returning to her hometown of Wichita Falls in the late 1990s, she joined the sisters there in ministry at Our Lady Queen of Peace Church and at Notre Dame School. She now assists in the religion department as a volunteer at the school, she says.

“I talk with the school children, and I concentrate on helping them to grow in a personal relationship with Jesus, and I help to prepare them for Mass,” she explains. “The students and teachers are so good. I ask God every day to bless the teachers who are working so hard to help our children!”

Having celebrated 70 years of religious life at anniversary celebrations held in Fort Worth and in Wichita Falls in August, Sr. Devota says that a “special blessing” is the opportunity to share that milestone with her own sister, Sr. Amata Sweeney, who also joined religious life in 1939 as a Sister of the Holy Family of Nazareth.

“There have been so many, many of those kinds of blessings over these past many years,” she reflects. “Even today, I often meet some of my [former] pupils. It’s wonderful to meet those children, all grown up now. Five of the boys I taught became priests, and several became nuns.

“I guess they were right,” she says, laughing, “I guess I was meant to be here. It’s good to be able to celebrate these 70 years of life as a sister.”
God allows evil to happen so that a greater good can come from it

By Lucas Pollice

The other night I was watching a National Geographic special on the horrific terrorist attacks of September 11, 2001. As I once again watched in shock the events of that day unfold, I found myself asking a question most of us have asked at some time in our lives: How can God allow such an evil to take place in our world?

One of the greatest and strongest arguments against the existence of God is the problem of evil and suffering in the world. If God is all-powerful, and all-good, then how can there be evil in the world? This is a question that every person of faith faces and must come to grips with, therefore, this is probably one of the most universal and difficult of all the questions in the area of evangelization and apologetics.

“There is not a single aspect of the Christian message which is not in part an answer to the question of evil,” (Catechism of the Catholic Church, 309). This is one of the most profound and sweeping statements in all the Catechism. It is also the complete sentence that is highlighted in the entire Catechism. While evil seems to be the greatest argument against Christianity, there is not a single aspect of the Christian message that in some way does not shed light on the question of evil and suffering.

After all, Christ came into the world to destroy evil, and he accomplished it by suffering through the greatest of evils, the death of the Son of God. Hence, we come across the greatest of all paradoxes: From the greatest evil, the death of Christ, blossoms the greatest good, the redemption of humanity from sin and death.

Here is one of the most common arguments: “If God is the Creator of all things and evil is a thing that exists, then God is responsible for its existence. Therefore the all-good God of Christianity cannot exist.” First, we need to define exactly what is evil. Evil is not a being, or an entity, or a thing. God does not create evil. But that does not make evil any less real. Rather, evil is the presence of a due good, and suffering is our experience of evil. In addition, there are two types of evil:

Moral evil: Moral evil is the voluntary choice of a creature created with free will that is against God who alone is good. Moral evil is sin. Only angels and human beings are capable of committing moral evil because both are created with free will, so they will be able to freely love God and share in his divine life. By choosing against God, angels and human beings are deprived of Good itself: God. Sin is the greatest of all evils because it is the rejection, and therefore the privation of the greatest good. Moral evil results in the loss of communion with God. The Catechism states:

Angels and men, as intelligent and free creatures, have to journey toward their ultimate destinations by their free choice and preferential love. They can therefore go astray. Indeed, they have sinned. Thus has moral evil, incommensurably more harmful than physical evil, entered the world. God is in no way, directly or indirectly, the cause of moral evil. He permits it, however, because he respects the freedom of his creatures and, mysteriously, knows how to derive good from it. (311)

Physical evil: We also experience physical evil in this world, such as sickness, storms, accidents, etc. Again, these evils are not created by God, but are in our world because God in his infinite wisdom chose to create a world that is good, but one that has not yet reached perfection. God does not create or will physical evil. However, in his providence, he does tolerate and allow physical evil. As the Catechism explains:

But why did God not create a world so perfect that no evil could exist in it? With infinite power God could always create something better. But with infinite wisdom and goodness God freely willed to create a world “in a state of journeying” toward its ultimate perfection. In God’s plan this process of becoming involves the appearance of certain beings and the disappearance of others, the existence of the more perfect alongside the less perfect, both constructive and destructive forces of nature. With physical good there exists also physical evil as long as creation has not reached perfection. (310)

Thus, evil, as a privation of a good and not a created reality, is not created by God. Therefore we can dismiss the thought that God is the source of evil. However, this leads to another problem of evil as related to an all-good, omniscient, and all-powerful God. Granted that God is not the origin and cause of evil, how could an all-powerful and omniscient God allow evil to happen and tolerate it when he could prevent it or even eradicate it? This is one of the great mysteries of our faith, but it is also enlightened by faith.

The answer lies in God’s providence and his eternal and wise plan. This is where it is so evidently true that God’s ways are not man’s ways and man’s ways are not God’s ways. Why does God not prevent or eradicate evil? Who says that that is the best thing? God in his wise providence tolerates and allows (not wills or creates) evil to happen, but only that good may come from it. This is where faith and trust kick in. We can ponder and philosophize this for the rest of our lives, but at some point, faith and trust must kick in and embrace the belief that God in his wisdom and providence would never allow or tolerate evil unless He is able to bring good from it. We may never know why we experience evil in our lives until we reach heaven and finally see things clearly and see the good that came from evil in our lives. As the Catechism again states:

We firmly believe that God is master of the world and its history. But the ways of his providence are often unknown to us. Only at the end, when our partial knowledge ceases, will we see how God “faces to face,” will we fully know the ways by which — even through the dramas of evil and sin — God has guided his creation to that definitive Sabbath rest for which he created heaven and earth. (314)

Ultimately, the Cross of Jesus Christ is God’s answer to evil! God’s plan and providence concerning evil is answered in the death and Resurrection of Christ.

“Oh felix culpa! Oh what happy fault that gained us so great a Redeemer!” From the greatest of all evils, the death of the Son of God, emerged the greatest of all goods, the redemption of the human race. Evil and suffering are a part of reality brought about by sin. But Christ is the definitive answer to the question of evil. Jesus shows us that evil and suffering do not have the last word, but that there is a good that is greater and beyond any evil or suffering: the love of Jesus Christ! The Catechism beautifully states:

In time we can discover that God in his almighty providence can bring a good from the consequences of an evil, even a moral evil, caused by his creatures … From the greatest moral evil ever committed — the rejection and murder of God’s Son, caused by sin of all men — God, by his grace that “abounded all the more,” brought the greatest of goods: the glorification of Christ and our redemption. But for all that, evil never becomes a good. (312)

Therefore, as we remember the horrific events of 9/11 and continue to experience evil in our world and in our own lives, we must ever more earnestly strive for holiness and conversion from sin and continue to trust the providence of God and know that in the end, despite the evil and suffering we may experience, the Lord will always ultimately lead us to goodness and love. As St. Paul so powerfully states:

What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

— Romans 8:35; 38-39

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 Newman Center in Fort Worth. Lucas and his wife, Mary, have five children, Cecilia, Nicholas, Timothy, Christian, and Julia.
It seems I’m constantly at the eye doctor monitoring my poor eyesight. This life-long condition has caused me to reflect on other ways I have been short-sighted or blind. As I struggle to have clear vision in my life, I have to contend not only with my own faults, but also with false cultural messages that promise easy answers to all our desires:

“Want sexual freedom? Use contraception.”

“Want a relationship without the hassle of commitment? Live together.”

“Want a baby with your own genes even though you are 45? Pay a surrogate-mother to do it for you.”

“Don’t want to be pregnant right now? Get an abortion.”

False cultural messages are repeated so much that eventually they take up residence in our interior homes, causing us to think that they are okay. One of the more insidious things false messages can do is to masquerade as necessary parts of basically good things, for example, that “women’s healthcare includes access to abortion.” Let’s talk about this last point.

Civil law is the great educator of a person. If something is legal, many of us presume it must also be good. When the U.S. Supreme Court ruled in 1973 that abortion was a constitutional right, it taught that the human being in the womb is of no value. The pre-born person was, in fact, “dispensable.” Roe v. Wade led many people to miss the humanity of children who are aborted. The horror that abortion initially signaled to the majority of people in 1973 slowly eroded over time. Today, some people can’t understand why there is a fuss over abortion’s legality. A type of social blindness has occurred. A similar phenomenon is poised to happen with regard to health care. In the public debate over much-needed health care reform, the lie that abortion is a “needed medical procedure” and “part of woman’s reproductive health care” is being promoted by many legislators. However, abortion is not health care. It is the intentional killing of a pre-born person, of someone who deserves to be seen as a patient and not a disease.

The health care profession exists to care for people—everyone matters no matter their size, social status, economic bracket, race, ethnicity, or level of physical or mental capacity. Abortion advocates sometimes complain that abortion practice is stigmatized and practitioners are shunned by other physicians. There’s a reason for that: killing is not health care. If American law enshrines abortion as a standard practice in health care, it will forever change the identity of that healing profession and further blind Americans to the humanity of the preborn person.

By Theresa Notare

Abortion advocates sometimes complain that abortion practice is stigmatized and practitioners are shunned by other physicians. There’s a reason for that: killing is not health care. If American law enshrines abortion as a standard practice in health care, it will forever change the identity of that healing profession and further blind Americans to the humanity of the preborn person.

As followers of Jesus we should see as Jesus sees, recognizing God’s image in our brothers and sisters. Since we have been given this clear vision, we must take action—protect the vulnerable, support health care professionals, and hold them true to their noble call to heal when possible and always to provide care. We must also make our voices heard. Learn more about health care reform at www.usccb.org/healthcare.

Visit www.usccb.org/pro-life and choose “Action Alert! Health Care Reform” to send an e-mail to Congress. Call the U.S. Capitol switchboard at (202) 224-3121, or call the local offices of your representative and senators. Contact information can be found on Members’ web sites at www.house.gov and www.senate.gov. Act now, urging our elected representatives to promote life-affirming health care, not abortion. Let’s not be blind to the good we can do!

Theresa Notare, PhD, is the Assistant Director of the Natural Family Planning Program of the United States Conference of Catholic Bishops, Washington, DC.

By Mary Morrell

At times relax outdoors where you can walk and see the sky; your prayer will suffer no loss because of this; it’s necessary that we hear our weakness and not try to constrain our nature. Everything amounts to seeking God, since it is for him that we search out every kind of means, and the soul must be led gently.

—St. Teresa of Avila

It has always been my habit to stay up late at night, beyond the time when everyone else has gone to bed. It stemmed from having lots of little children in the house and very little quiet time, except when 12 little feet were tucked under the blankets.

So it is not unusual to find me at the piano, practicing a choral piece at 3 a.m. What I still find amazing is that I can sit down at the piano at midnight, and, in what seems like only an hour, will get up to make some tea and discover it is almost daybreak.

Absorbed in something I love, there is often no sense of time.

Yet, earlier in the day, when I was trying to meet a deadline at work, with a dozen other responsibilities hanging over me, time seemed to be mocking me, an ever-present reminder that I may never accomplish all that needs to be done.

Time is a funny thing. It seems to move faster as we get older. And as it pulls us along, often at a pace that seems out of control, we struggle to be masters of those precious moments, sensing that, in addition to life and faith, time is one of the greatest gifts we have.

Time embraces life and nudges it to fullness; the flower from seed to petals; the butterfly from larva to graceful wings; the child from embryo to adulthood. And within the womb of time rest the experiences, the formative encounters, which make us unique individuals.

Perhaps, most profoundly, time provides the opportunity for forgiveness, for do-overs, for loving better; for surely, one of the deepest losses we face is the loss of time with a loved one. And when that loss is spurred by death, our lives are never the same.

Still, in the face of our mortality and heavily engaged in the temporal affairs of our lives, we often find the moments of our days slipping away, unnoticed and unfulfilled because we are caught up in too many things.

It seems our lives are no longer organic, integrated with the world created by our God. In a world ruled by human technology, goals and objectives, our rhythms are no longer aligned with the rhythm of the seasons. We have become foreigners in a land created for our well-being, yet we wonder how our days have gotten so out of control.

How, then, can we reclaim time as a good?

There is a lesson in all the religions of the world.

Sacred time. Sacred time has the feel of those experiences of

SEE MORRELL, P. 9
On Sept. 26, 32 men will fill the role of Christ the earth, and to serve his people.

When Jesus gathered his first group of friends, he got mostly fishermen. This time he got a farmer, oilman, butcher, painter, pilot, and musician. He found executives, maintenance specialists, financial wizards, computer geniuses, a physician’s assistant, and a man who drives an 18-wheeler.

They are a diverse, creative, and unselﬁsh group with a commonality of desire: to represent Jesus on earth, and to serve his people. This month, 32 men will be ordained at St. Elizabeth Ann Seton Parish in Keller, to the Holy Order of Deacon for the Diocese of Fort Worth. At their Sept. 26 ordination, they will have completed seven years in preparation, and unlike the apostles, they will not drop everything, but maintain full-time professions, adding the dimension of an expanded life in Christ’s service.

Eldon Gray, from St. John the Baptist Parish in Bridgeport, was an active RCIA team leader, but felt called to learn more about his faith. He attended the Light of Christ Institute (now the John Paul II Institute School of Lay Ministry), then entered the Deacon Formation Program.

"As I went along, I kept praying to decide whether to keep going," he said. "Every day I prayed, ‘If you want me to do this, I will do it; if not, I won’t.’"

"Finally the answer came, very clearly. I was praying and reading the Scripture passage where Jesus was talking to Peter. Jesus asked, ‘Peter do you love me?’ I realized, ‘Yes, I will do it; if not, I won’t.’"

Confirmation of an expanded life in Christ’s service.

Father Tim Thompson, pastor of St. Mark Parish in Denton, and candidate Walter Stone discuss guidelines for Stone’s parish internship program at St. Mark’s. Deacon candidates gathered in November 2008 to meet with their prospective supervisors before entering into their parish internships for the first six months of 2009. (Photo by Jeff Hensley)
said.  

But the relationships couples built were anything but casual. Meeting twice monthly they became like extended families. “It was loving,” Laura said. “Something happens in the second year. You open up to everyone, trusting them with your innermost feelings.”

“A lot of us have heavy burdens,” said Pam Gray, Eldon’s wife. “We believe the Lord allows us to go through these hard times so we, as deacons and wives, can learn to recognize burdens in our families and neighbors, and just listen to them.”

“If we could take what we get from those weekends and spread it to the world, it would be great,” Laura said. “I think that’s what we’re supposed to do.”

“I see myself as having so much farther to go,” Barry Sweeden said. “We’re each on a journey, our own spot. As much as I know I’m being called to the diaconate, I also know I’m just a tool for God.

“I look forward to serving the people of Immaculate Conception and being involved in some ministries,” Barry said. “Deacon Poppo’s (Gonzalez) example of Christ the Servant has given me inspiration, and Monsignor (Charles) King has been a special mentor, as he lives and loves his vocation.”

“It’s hard to tell if you are doing something you want to do, or God wants you to do,” said Bruce Corbett, from St. John the Apostle Parish in North Richland Hills, who will be assigned at St. Vincent de Paul Parish in Arlington. “But as I started the program, I kept getting affirmation — like an old friend said, ‘You are not the same person we knew.’ The Lord was changing me and preparing me to go forward.”

“I feel most of all humbled,” said José Aragón, of St. Joseph Parish in Arlington, who will be assigned at St. Jude Parish in Mansfield. “When I graduated from college or passed my CPA test, I felt pride. With this, what I feel is a call from God. Taking that responsibility to help people is humbling. ‘God is using me to do something for him.’

“To be a deacon requires the heart of a servant and the disposition to serve, said Healey. “No one can teach you to serve — we can make you a better servant.”

“It is like a three-legged stool,” said Judy Locke, associate director of Permanent Deacon Formation, “including ministry of the Word, the sacraments, and charity. If God calls you to the permanent diaconate, you have an attraction to all three.”

“I cannot explain,” said Sangote Ulupano, who moved to the United States from Tonga in 1980, “but it is a calling inside me. God has different ways of asking you to be his servant. It was the way I was raised… It seems to me I was ‘forced’ to my faith when I was a kid. I was lucky to be brought up like that.”

“Ulupano has 10 family members who are members of religious orders, and his daughter Lola is a candidate here with the Sisters of St. Mary of Namur. His family members sang in the Tongan choir at the diocese’s 40th anniversary liturgy.

Gelasio García, is a longtime facilities manager at St. Mary’s School in Gainesville. He lives across the street from the parish, and wants nothing more than to live and serve right where he is. But while a candidate, he faced one of the toughest obstacles of his life.

“One night I was trying to cross the street. It was raining, and a Honda was driving by with the lights out. He hit me; I hit the windshield and rolled over the car, off the back and rolled down the street several times. I thought, ‘This is it for me.’

“But I woke up in the hospital, and said, ‘God’s not finished with me yet!’

“I broke my left knee, nearly lost my left eye, had 12 stitches on one side of my head and 11 stitches on the other. I missed eight classes and did not know if I would be able to catch up. But a retired priest, Father Don Brennan, OSB, a theology teacher, offered to tutor me, and I caught up.

“People asked me, ‘How come you had to go through that?’ I said, ‘Jesus didn’t have to die on the cross, but he did — out of love for us.’

“When I was going through this I was thinking, ‘My Lord, is there something I’m not doing right? Do you want me to wake up to something I have done, or do you want others to see the strong faith you have put in my heart?’

“A lot of things happened because of the accident, but I never felt a response from God. I think he wants me to serve as a deacon here at St. Mary’s, so I’m gonna do it!

“I’ve got my alb, I’ve got my stole, and I’ve got my dalmatic,” said Gelasio, who is about to make history.

“I am the first deacon of the whole Cooke County. And I’m ready to be ordained.”
William Archer was born in Newport News, Virginia, and raised primarily in Wichita Falls where he has lived since 1958. He works as a sales manager for Beacon Lighthouse, Inc., and belongs to the Sacred Heart Church in Wichita Falls where he has completed his internship. His parish and community activities have included adult Bible study, RCIA, working with mentally challenged people with the Association for Retarded Citizens (ARC), teaching confirmation classes, and assisting with baptisms, marriage preparation, and needlecraft. The most significant aspect of deacon formation for Tom is being deeper in his relationship with his wife and with the Lord. Diane says that learning and growing with other couples in formation has been particularly meaningful for her. After Tom’s ordination, they look forward to serving their parish community.

Vincent Blake was born in Windthorst, and raised in Wichita Falls. He moved to Charlie, Texas in 1970 and has lived there ever since, working as a cattle rancher. He and his wife, Pat, are parishioners of Our Lady Queen of Peace Parish in Wichita Falls. Pat has completed her internship at Our Lady Queen of Peace Church and her parish and community activities have included RCIA, altar server, eucharistic minister, and lector. One of the most significant aspects of the formation process for Vincent has been that although the candidates come from diverse backgrounds and cultures, they have a common bond. Pat has found that participating in the formation program along with her husband has been especially meaningful for her. After Vincent’s ordination, the couple looks forward to serving God through his people and his church.

Marcelino Carranza was born in Michoacan, Mexico, y ha vivido en Fort Worth desde 1970. Trabajó como pintor en la compañía C & W Company Mfg. El y su esposa Eva tienen seis hijos y son feligreses de la iglesia de Saint Stephen, en la cual Marcelino terminó su pasantía. Sus actividades afines incluyen trabajar con personas en situaciones críticas, como en RCIA, y ser miembro en el Consejo Pastoral. Relacionando sobre sus cuatro años de formación para el diácono, Marcelino ha encontrado que su labor como ministro en la parroquia de Saint Stephen ha sido más significativo para él, mientras sus experiencias de trabajo y vida conyugal. Después de su formación como diácono, la pareja espera servir al Señor y a la iglesia lo más posible.

Tom Bates was born in Montgomery, Alabama, and raised in New Orleans. He came to Texas in 1975 and has lived in Trophy Club since 1987. He is employed as a systems developer for Altos Laboratories. Tom and his wife, Diane, belong to St. Francis of Assisi Parish in Grapevine and have three children. Tom completed his internship at St. Michael Church in Bedford. His parish and community activities include serving on the textbook committee, Stations of the Cross, preaching, presiding at Communion services and Benediction, teaching confirmation classes, and completing his internship at St. Elizabeth. Tom says that forming new friendships has been particularly meaningful for her. After Tom’s ordination, they look forward to a life of service and peace in the Church.

Bruce Corbett was born and raised in Bangor, Maine. He came to Texas in 1988 and has lived in the Fort Worth area since 1994. Retired from the Federal Bureau of Prisons, Bruce is currently employed as a chaplain at Saint Michael Hospital. His wife, Toni, belongs to St. John the Apostle Church in Fort Worth’s North Richland Hills and has one child, Bruce completed his internship at the St. Andrew Parish in Fort Worth. His activities included RCIA, apostolate, Stephen Minister, lector, Torah reader and adult education. During his formation, Bruce has been moved by how he has moved from focusing on knowing his faith to “coming to know the faithful.” Wife Toni says that she has been moved by seeing Christ so powerfully at work in everyone involved in the formation program. After Bruce’s ordination, they each look forward to serving and worshipping with the faithful in the parish which Bruce is assigned.

Martin García nació y creció en Guadalupe, México. Llegó a Fort Worth en 1995 trabajando en el área de דוריה de la iglesia de San Antonio, donde él y su esposa son feligreses. Luego tiene tres hijos y terminó su pasantía en El Paso. Su formación ha sido particularmente significativa para él, una vez que se ha formado una familia y se ha relacionado con otras familias. Después de su formación, Martin encuentra que el mayor logro de la escuela son las vocaciones.
más amor y dedicación.

JUAN C. JASSO

Nacido y criado en Tamaulipas, México, Juan C. Jasso nació y creció en Ciudad Victoria, Tamaulipas en 1974. Ha vivido en Texas desde el 2003 y trabajó para General Motors. El y su esposa, Isabel, tienen dos hijos y son feligreses de la iglesia de Saint Mathew, en Arlington, donde Juan terminó su pasantía. Sus actividades parroquiales y comunitarias han incluido servicio a los niños en el programación de lecciones de fe y como acólito durante la misa. Isabel también explica que a su relación con Sangote, especialmente durante este tiempo de formación, ha sido especialmente enriquecedora durante esta formación. Después de la ordenación, ellos esperan poder servir mejor a Dios a través de sus habilidades de acólito y ministra eucarística.

Vernon was born in Austin, and raised in Little Rock, Arkansas. He returned to Texas in 1988, taking up residence in Hickory Creek. He works as an international manager for Fuji Photo Film USA. Barry and his wife, Laura, have three children and four grandchildren. They are parishioners of Immaculate Conception Church in Denton where he completed his ordination. His community activities include serving as a Deacon for the Parish Youth Commission, Hope, Inc., and helping a homeless family. For Barry, the biggest impact has been the growth in his faith and his faith in his relationship with Sangote. After his ordination, they each look forward to the beginning of a new journey in their lives and the people they will meet.

JOHN BAN NGUYEN

Born and raised in Ciudad Victoria, Tamaulipas, Mexico, Reyes Tello has lived in Fort Worth since 1991, where he was bom into a family of Catholic background. He attended schools in his native city, and later attended and graduated from the University of North Texas. Reyes moved to Fort Worth in 1996 to attend Texas Christian University, where he earned a degree in Business Administration.

Upon returning to Texas, Reyes started working for American Airlines, where he remained until 1999. He then worked at Delta Airlines before joining Southwest Airlines in 2000, where he currently serves as a Senior Cost Analyst.

As a member of the Southwest Airlines Employee Ministry, Reyes is committed to serving the community through his faith and his work. He volunteers at St. Jude’s Children’s Hospital, and is actively involved in several charitable organizations.

Reyes and his wife, Elizabeth, are the proud parents of three children: Janice, John, and Sarah. They are committed to living out their faith in everyday life.

The Tello family values service and giving back to the community. They regularly volunteer at their local Catholic Church and participate in numerous community events.

Reyes’ commitment to his faith and his willingness to serve others is evident in his work and his personal life. He has a strong sense of community and a commitment to making a positive impact on those around him.
Bishops urge united Catholic voice on key elements of health reform

WASHINGTON (CNS) — Sounding many of the same themes, bishops around the country are urging Catholics to contact their members of Congress about the need for health care reform and the importance of keeping abortion out of any final plan. “If ever there was a need for the united Catholic voice to be heard clearly and strongly, now is the time,” said Bishop Robert E. Guglielmone of Charleston, South Carolina, in an Aug. 26 letter that he asked priests to post in their parish bulletins. “Our representatives and senators need to hear our voice and we have a voice that is credible because it ... is a moral voice and one that has centuries of experience in health care,” he added. Many of the bishops’ comments quoted extensively from earlier letters on health reform by Bishop William F. Murphy of Rockville Centre, New York, and Cardinal Justin Rigali of Philadelphia, who chair the U.S. Conference of Catholic Bishops’ committees on Domestic Justice and Human Development and on Pro-Life Activities, respectively. Those letters stressed the need for a health care system that is accessible and affordable for all; that covers everyone from conception to natural death; that does not erode current federal policy against fetal tissue research; that preserves the freedom of conscience for providers and institutions; and that controls costs and applies them equitably among payers.

Priest says LA will suffer if his anti-gang jobs program shuts down

LOS ANGELES (CNS) — Both the city and the county of Los Angeles will suffer if a nationally acclaimed gang-intervention program has to shut down, even temporarily, said the Jesuit priest who founded the program more than two decades ago. Homeboy Industries, whose motto is “Nothing stops a bullet like a job,” dodged its own bullet of meaning he was still in the build-up.

The Catholic Advocate

By Michael C. Gabriele

Catholic News Service

WESTFIELD, N.J. — The phone rang. Diane Starita held her breath and sank to the floor at her home in Westfield. The voice on the other end of the line was her husband, Anthony. He told her he was trapped on the 106th floor of the north tower of the World Trade Center, surrounded by smoke and flames, desperately trying to find a way out.

The brief conversation took place Sept. 11, 2001, following the deadly impact of American Airlines Flight 11 at 8:46 a.m. “Somehow he found a working phone,” she recalled in an interview with The Catholic Advocate, newspaper of the Newark Archdiocese. “He said: ‘I’m still here,’ meaning he was still in the building. He told me he loved me.”

And then the line went dead. Anthony M. Starita, 35, was one of 685 Cantor Fitzgerald Securities employees — and 12 Westfield residents — lost on that dreadful day.

Two planes hijacked by terrorists brought down the trade center’s twin towers and killed close to 3,000 people. Others died when a third hijacked plane crashed into the Pentagon and a fourth crash-landed in Shanksville, Pennsylvania. Passengers and crew members on that flight led a revolt that brought down the aircraft, which U.S. officials said was likely headed to the U.S. Capitol.

The anniversary of the attacks is “a day for us to be together as a family,” Diane Starita said during an emotional interview Aug. 25 at Holy Trinity Church in Westfield.

In the late 1990s, she and her husband — along with their children, Kaila and Jason — moved from Staten Island, New York, to Westfield and became parishioners at Holy Trinity Parish.

“We’ve all gone on with our lives, but it’s amazing how easily you’re brought back to the memories of that day,” Diane Starita said. “My children and I have a good life, but there are times when it’s hard for me to be ‘in the moment.’ Anthony’s missing, but he’s still with us.”


She said her most difficult task in the wake of Sept. 11 was to tell her children that their father would not be coming home. Eventually, her husband’s remains were found at Ground Zero.

Though it takes its toll, every year she welcomes the opportunity to tell her story and share her experiences, as a tribute to her husband, as a solemn bearer of history. “But then, I wake up on Sept. 12 and feel relieved that I got through it again,” she said.
Religions, dialogue can lead to path to peace, say religious leaders

KRAKOW, Poland (CNS) — Religious faith and dialogue can lead humanity away from the abyss of war, hatred, and fear and point to the path to peace, said leaders representing Christianity, Judaism, Islam, Buddhism, and other religions around the world at a congress in Poland.

“Religions don’t want war and don’t want to be used” as an excuse for or to justify war, the leaders said in a final written statement released Sept. 8.

To say a war is waged in violence and extremism, particularly have a duty to fight against that the world’s religions in particular have a duty to fight against violence and extremism.

Religions must promote forgiveness and reconciliation, he said from the Italian city of Viterbo Sept. 6. The key to future peace is the ability to transmit to younger generations a culture and style of life that is marked by love, solidarity, and respect for others, he said.

Among the hundreds of participants and numerous speakers at the international congress in Krakow was Cardinal Theodore E. McCarrick, retired archbishop of Washington.

He spoke Sept. 7 about how the pope’s social encyclical, Charit in Truth, offered important guidelines for finding ethical solutions to the current economic crisis.

Joshua DuBois, special assistant to U.S. President Barack Obama and head of the White House Office of Faith-Based and Neighborhood Partnerships, was one of a handful of speakers during the closing ceremonies.

He cited several excerpts from Obama’s June 4 speech in Cairo, Egypt, including this statement: “The people of the world can live together in peace. We know that is God’s vision. Now that must be our work here on earth.”
Scripture Readings

September 27, Twenty-sixth Sunday in Ordinary Time.
Cycle B. Readings:
1) Numbers 11:25-29
Psalm 19:8, 10, 12-14
2) James 5:1-6
Gospel Mark 9:38-43, 45, 47-48

By Jeff Hensley

As I tried to think of good and holy people who had followed the advice of James to seek justice and avoid the selfish greed that would cause us to treat those who work for us unjustly, I came up with a fairly long list of names.

I found many still on the list when I added the requirement, spoken of in the psalm, of scrutinizing our behavior before God, even humbly imploring him to reveal our unrecognized sins, so that we might correct our behavior.

Some were men, some women, some lay people, and some priests and deacons, along with a number of religious sisters and brothers.

But particularly prominent were four priests of varied ages who had given up wealth and public acclaim and the privileges that go along with these things.

Each had been highly successful. Two had family money. Another previously had been at the top of his field, attaining an income that allowed him to drive a fancy sports car he had thought would bring him fulfillment but still left him wanting something more.

In this weekend’s Old Testament account, the Spirit of the Lord came on the two men who were not present when the Lord made his presence known to Moses and the 70 elders gathered in the tent. In the same way, God had come to each of these priests, calling them out from their positions of privilege to pursue the higher good of serving God and his people. They responded by forsaking material wealth and the freedom to pursue personal gain so that they might speak God’s words to all people, encouraging others to grow in holiness and charity.

Jesus calls all of us to be his servants where we are, to act humbly and justly, to seek the personal holiness that the psalm and the Gospel speak of, to speak and live his words. And when we act as his disciples, he will treasure us as he treasured his first disciples to whom he said, “Anyone who gives you a cup of water to drink because you belong to Christ, amen, I say to you, will surely not lose his reward.”

QUESTIONS:
Do you know men and women who strive to live lives of holiness in service to God and others? What steps can you take to move toward a more just and holy life?

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Take time out daily for silent prayer to hear God’s voice, says pope

By Carol Glatz
Catholic News Service

VATICAN CITY — People need to carve time out of their busy day to dedicate to silent prayer or meditation in order to hear what God has to say, said Pope Benedict XVI.

The faithful also have to remember not to become completely caught up in their daily activities, problems, and worries, forgetting that Jesus must truly be at the center of our lives, he said.

Continuing a series of audience talks about influential Christian writers from the Middle Ages, the pope focused his catechesis on the life of St. Peter Damian, an 11th-century monk, cardinal, and doctor of the church.

Living an austere, secluded life in a cloister, St. Peter Damian determined that “the hermetic life was the apex of Christian life” because it allowed one to be free from the ego and from worldly concerns, said the pope.

Monastic life offers an important lesson to all Christians — that it is important to learn how to achieve an inner silence in order to listen to God’s voice, he said.

The faithful must take time out of their day to seek out a quiet place, “a sort of sitting parlor where God can speak to us,” he said.

One can learn God’s word and the right path to take in life through quiet prayer and meditation, he said.

St. Peter Damian taught that Christ must be at the center of monastic life; Christ must be heard in one’s voice, be served in one’s life and felt in one’s heart, said the pope.

All Christians, not just contemplative religious, must cultivate this intimate union with Christ, Pope Benedict said.

“We shouldn’t let ourselves be completely absorbed by our daily activities, problems, and worries, forgetting that Jesus must truly be at the center of our lives,” he said.

The pope flew to the Vatican by helicopter from Castel Gandolfo, south of Rome, to lead the general audience in the Paul VI hall before about 8,000 pilgrims from around the world.

The pope greeted visiting bishops and well-wishers with his right hand, showing he was recovering greater use of his wrist, which he had broken in a fall July 17. The cast and wires used to stabilize the break had been removed Aug. 21.

At the end of the general audience, the pope flew back to the papal summer residence in Castel Gandolfo, where he was spending the final weeks of his vacation.

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Our society has reduced sex to a selling point for material goods and a recreational activity for the partaking of any and all. The problem with this is that God has a much deeper and more fulfilling purpose for marriage, in and out of the bedroom.

This weekend’s readings speak of the origins of marriage. Both Genesis and Mark remind us that “a man leaves his father and mother and clings to his wife, and the two of them become one flesh.” To emphasize this, Mark adds, “So they are no longer two but one flesh.”

God did not intend for humans to be alone. We are at our best when we are in community. Pope John Paul II explained this idea in depth in his work Theology of the Body in which he speaks of a “communion of persons.” He says we are created to be like the Trinity — persons in communion with each other. The most excellent expression of this is the sacrament of marriage, but extended family and friends fit into this communion as well.

In a society that has warped the gift of marital love, the church stands as a beacon of light calling us to a more perfect understanding of how we share ourselves whether we are single or married. We were never meant to be alone; we have been made to live like God does, in union with each other.

QUESTIONS:

How does our society make it difficult to be a communion of persons?

What are ways we can be more united with the people in our lives?

Copyright © 2009, Diocese of Fort Worth
El padre Alfredo Barba es ordenado y recibe a su esposa, la Iglesia, mientras se conforma a la imagen de Cristo

Historia y fotos por Kathy Cribari Hamer
Corresponsal

La tecnología moderna de hoy nos une a todos como un pueblo de fe, y de hecho una Iglesia que es una, santa, católica, y apostólica”, dijo Monseñor Vann. “Esta tecnología es un recordatorio visible para nosotros hoy que la fe no tiene fronteras, no tiene límites”.

El padre Alfredo Barba este pasado 8 de septiembre. Palabras que fueron transmitidas desde la parroquia de Nuestra Señora de Guadalupe en Fort Worth hasta la parroquia de Santa Ana Nopalucan en el estado de Tlaxcala en México.

Es la ordenación de más alta tecnología en la historia de la Diócesis de Fort Worth. Una multitud de cámaras grabaron la liturgia, no solo para la historia, sino para compartir la riqueza espiritual con la familia y amigos del nuevo sacerdote.

“Un amigo mío, Joaquín, dijo que podríamos grabar y transmitir la ordenación a mis padres”, dijo el padre varios horas antes de la ordenación, Monseñor Kevin Vann. En una entrevista después del día de ordenación, Monseñor Kevin Vann lo ordena sacerdote.

“La tecnología moderna de hoy nos une a todos como un pueblo de fe, y de hecho una Iglesia que es una, santa, católica, y apostólica”, dijo Monseñor Vann. “Esta tecnología es un recordatorio visible para nosotros hoy que la fe no tiene fronteras, no tiene límites”.

El Padre Alfredo barba al monseñor Charles King, su supervisor en la parroquia de St. Mark donde conoció a Joe y Teresa Escobar, con quienes comenzó una amistad y quienes le sirvieron de apoyo durante el año antes de su día de ordenación, en la fiesta del Nacimiento de la bienaventurada Virgen María.

“Alfredo se sentía como en su casa con nosotros”, dijo Joe Escobar. “Estamos bien unidos a él. No podríamos estar más orgullosos de él ni siendo el nuestro propio hijo”. Los Escobar, sentados en el banquillo correspondiente a los familiares durante la ordenación, asistieron al padre Roberto Strittmater y al monseñor Charles King, párroco del nuevo sacerdote en Immaculate Conception, al revestirlo en sus nuevos ornamentos sacerdotales.

Después de la ordenación, a través del internet, el Padre Alfredo pudo también hablar directamente con sus propios padres, en México.

“Es un hombre muy espiritual. “Por la mañana cuando estaba en oración, estaba muy tranquilo, muy calmado”, dijo el padre Alfredo. “No estaba nervioso por la mañana. Pero más adelante, sí. En verdad, quise llorar”. Habló y oró con el padre Rogelio Alcantara, director espiritual en el Seminario hispano, que viajó de la Ciudad de México para el acontecimiento. También visitando desde México estaba el Padre Marco Antonio Aguilar, párroco de la iglesia donde vive la familia del Padre Alfredo en su pueblo de Tlaxcala.

El Padre Rogelio y el Padre Alfredo hicieron amigos en la ordenación diaconal del joven sacerdote el pasado mes de abril. “Comenzamos a hablar sobre la misión de nuestra vida sacerdotal”, dijo el Padre Rogelio en una entrevista después del día de la ordenación, “porque nuestra misión es la santificación del pueblo por medio del ministro, por ejemplo con los sacramentos”. “Pero la misión no es sólo compartir la santidad de Dios por medio de los sacramentos, sino también ayudar al pueblo a crecer en esta santidad de vida.”

En su homilía de ordenación, Monseñor Vann le dijo al entonces diácono Alfredo la misma cosa. “Su tarea, su llamada, su vocación como sacerdote es hacer una realidad viva de las palabras, ‘Dios está con nosotros.’

“La vocación sacerdotal es vivir como alter Christus, un icono de lo sagrado para todos los que pasan a través de tu camino, dijo el obispo. “Su ministerio sacerdotal será… una realidad viva, especialmente en los sacramentos, pero más especialmente en la Eucaristía, donde traerás la presencia de Jesucristo a todos los que vengan por tu camino, para recordarles que de hecho, Dios está presente todavía”. “Cuando estaba postrado”, dijo el Padre Rogelio, pensaba, “ahora es el momento. Se postra en el piso como un hombre ordinario... pero cuando este se levanta de nuevo, es como Cristo entre nosotros. … Dios abrió su corazón, para poner algo de él en el hombre, y este hombre está para otros, él no es sacerdote para sí mismo.”

Vea p. 23
Desde el P. 22

“La postración es apenas el principio”, dijo el Padre Alfredo sobre el Rito de ordenación. Esta acción, acompañada por el canto de la Letanía de los santos, es seguida por la imposición de manos, el revestirse con los ornamentos sacerdotales y la unción de las manos con el Santo Crisma.""


"Es una gran cosa que esta oración le estaba pidiendo a todos los santos, pidiéndole la intercesión a toda esta gente santa que estaban presentes con nosotros en este momento".

"La imposición de las manos fue asombrosa", dijo el Padre Alfredo. "Porque desde San Pedro al principio que lo recibió de Cristo — y sin interrupción — es el mismo poder que la Iglesia le está comunicando al sacerdote. Y el resto de los sacerdotes comunican el mismo poder que ellos libremente recibieron. Usted puede ver la comunión alrededor del obispo, del obispo en el centro y de los sacerdotes alrededor. El nuevo sacerdote está en la puerta, listo para entrar."

"Durante la Plegaria Eucarística", dijo el Padre Alfredo, "el obispo me dio la oportunidad de leer la primera intercesión. Fue la primera vez que había leído las palabras. Tuve la oportunidad de participar en la consagración. Era asombroso. Y yo podría ver a la gente cara a cara. Antes no podía - antes del sacramento, antes del misterio".

"Ahora podría ver a 'mi esposa' cara a cara", dijo poéticamente describiendo que un sacerdote es la imagen viva de Jesucristo, esposo de la Iglesia". "Es la misma esposa que nos fue dada a nosotros. Era amor — libre, total. Sabemos — OK, ésta es 'la mujer'. Es un poco romántico, si usted puede imaginarse, en ese momento, lo estás compartiendo todo".

El próximo día, el 9 de septiembre, el Padre Alfredo presidió su primera Misa en la parroquia de St. Mark, y el 10 de septiembre, en la escuela Immaculate Conception.

"No podría creer que estaba celebrando la Misa por primera vez", dijo el Padre, impaciente por comenzar su vida sacerdotal. "Los otros sacerdotes trajeron sus vestiduras blancas, porque pensaron que usaría mi casulla blanca, pero elegí la verde. "Este es el Tiempo ordinario" dijo el Padre Alfredo sonriendo ampliamente. "Aunque era mi primera Misa, es el Tiempo ordinario, y el tiempo ordinario en nuestras vidas es predicar el Evangelio, adorando a Dios y sirviendo al pueblo".

"¡El Tiempo ordinario es bueno! Es bueno".

La Escuela de ministerio laical del Instituto Papa Juan Pablo II ha cambiado las fechas de comienzo y lugares del programa en español

La Escuela de ministerio laical del Instituto Papa Juan Pablo II ha cambiado las fechas de comienzo y lugares del programa en español. Habrá dos clases, cada una reuniéndose en el Centro católico. Una clase se reunirá los lunes, comenzando el 5 de octubre. La otra se reunirá el segundo sábado del mes, comenzando el 10 de octubre.

Para inscribirse en la Escuela de ministerio laical el aspirante debe comunicarse con el Padre Carmelo Mele, O.P., director, en el Centro católico. Se puede encontrar la solicitud de inscripción si se la pide al párrico, si la encuentra en la página diocesana de Internet, o si llama al padre Carmelo. Se puede inscribirse hasta el día de la primera clase.

La Escuela de ministerio laical del Instituto Papa Juan Pablo II lleva adelante el trabajo del Instituto de Cristo de la Diócesis de Fort Worth. Intenta a formar a los laicos para el ministerio en las parroquias. Durante el año escolar de 2009-10, ELM ofrecerá clases de teología y de ministerio al nivel introductorio o “Competencia básica”.

Retiro de Rachel’s Vineyard para sanación después del aborto

¿Estás sufriendo después de haber tenido un aborto? Los ministerios de Rachel’s Vineyard te ofrecen un retiro espiritual el fin de semana del 30 de octubre al 1 de noviembre, para la sanación después de un aborto. Este retiro está diseñado para ayudar a encontrar esperanza y sanación a quienes están lidiando con sentimientos de sufrimiento, culpabilidad, vergüenza y dolor después de haber tenido un aborto. Te invitamos a que vengas a vivir el perdón, la sanación y la misericordia en el amor de Dios y en compañía de otras personas que comprenderán lo que estás viviendo. Para más información, favor de llamar al número (817) 886-4760. Estrictamente confidencial.

Iglesia Santa Redentora da Bienvenida a Ge’La

7:00 p.m.
8 de octubre, 2009

North Texas Catholic, September 18, 2009 Page 23
El padre jesuita Greg Boyle dice que LA sufrirá si el presidente Obama sobre cuidado de salud

Por Dennis Sadowski

Catholic News Service

WASHINGTON — La promesa del presidente Barack Obama de continuar con la prohibición del uso de fondos federales para abortos y de mantener la protección de conciencia para trabajadores del cuidado de la salud en cualquier proyecto legislativo que reforma de salud fue recibida con gusto por dos funcionarios de la Conferencia de obispos católicos de los EE.UU. (USCCB, por sus siglas en inglés) y por el presidente de la Asociación católica de salud (CHA, en inglés).

En charla con el Catholic news service, el 10 de septiembre, unas cuantas horas después de que el presidente Obama pronunciara su discurso ante ambos cuerpos de la legislatura y el público televisado del país, el sacerdote y director de desarrollo doméstico social en el Departamento de justicia, paz y derechos humanos de la USCCB, dijo que el discurso del presidente ofrecía una señal alentadora de que la administración ha estado prestando atención a preocupaciones presentadas por los obispos y que se pronuncian a favor de la vida, acerca de fondos federales, en cualquier reforma legislativa.

En referencia a la convicción de largo tiempo de los obispos de que todas las personas de los Estados Unidos deben tener acceso a cuidado de salud que sea de calidad y asequible, Saile dijo que el discurso del presidente debe continuarse con los cambios apropiados en la legislación, que en la actualidad está pendiente en ambas cámaras del Congreso.

En la forma como está redactada, en la actualidad, en la principal sección de legislación de la Cátedra, América’s Affordable Health Choices Act of 2009 (Decreto de opciones asequibles de salud en los Estados Unidos 2009, conocido como H.R. 3200), se permite el uso de fondos federales para procedimientos de aborto. Se continúa el trabajo sobre el tipo de lenguaje en el Senado sobre las medidas de reforma.

Aceptando que “los serios detalles significativos necesitan ser subsanados”, Saile dijo que “necesitamos fijarnos en el lenguaje que fija las estipulaciones que aparecen en proyectos de ley existentes”.

“Escribimos con entusiasmo trabajar con (Obama) para asegurarnos de que en lo que aparezca en el proyecto final de ley no estén trabados fondos federales para aborto, no hay mandatos de pago para abortos y no se le haga requerimiento a las personas de pagar por el aborto de otras personas”, dijo Saile.

— Richard Doerflinger, director adjunto del Secretariado de actividades a favor de la vida, que depende de los obispos, se hizo eco de Saile en una declaración dada a conocer el 10 de septiembre.

“Escribimos que la incorporación de leyes federales esenciales y de larga vigencia de estos asuntos en cualquier nueva propuesta fortalecerá el apoyo para la reforma del cuidado de salud”. — Richard Doerflinger de la USCCB

El padre jesuita Greg Boyle aconseja a Obama: “Es una manera terapéutica de escuchar que no se usarán fondos de Obama.

“Escribimos que la incorporación de leyes federales esenciales y de larga vigencia de estos asuntos en cualquier nueva propuesta fortalecerá el apoyo para la reforma del cuidado de salud”.

El Papa sostendrá reunión con artistas en la Capilla Sixtina

CIUDAD DEL VATICANO — El Papa Benedicto XVI ha invitado a cientos de artistas a una reunión con él en el Vaticano, en un intento de reavivar la especial relación histórica entre la fe y el arte.

A más de 500 personalidades del mundo del arte, del teatro, la literatura y la música se les ha pedido que se reúnan con el Papa bajo los legendarios frescos de Miguel Ángel en la Capilla Sixtina, el 21 de noviembre.

El arzobispo Gianfranco Ravasi, presidente del Consejo pontificio de cultura, dijo que la reunión iba a ser el primero de muchos otros programas dirigidos a llenar el vacío que se ha desarrollado entre la espiritualidad y la expresión artística durante el último siglo o algo más.

“En rueda de prensa en el Vaticano, el 10 de septiembre, el arzobispo Ravasi dijo que la separación podría ver mejor en el arte y la arquitectura de muchas iglesias modernas, impresionante, pero no ofrecen belleza y, antes bien, fealdad”.

El mismo dijo que la iglesia espera que el diálogo pueda ayudar a que los artistas vuelvan a adquirir “la trascendencia” que en un tiempo inspiró al pintor y escultor del siglo XVI, Miguel Ángel, a sus contemporáneos y a un sinnúmero de otros artistas de trabajos religiosos durante siglos.

La lista de invitados para el encuentro con el Papa se compone de personas que han sobresalido en las artes visuales, la arquitectura, la literatura, la poesía, la música y las artes de representación, incluyendo el teatro, la danza, la cinematografía y la televisión.

El padre jesuita Greg Boyle dice que LA sufrirá si su programa de empleos antipandillas ciera

LOS ANGELES (CNS) — Ambos gobiernos, municipal y del condado de Los Ángeles, sufrirán si un programa de intervención de pandillas, aclamado nacionales y locales, se comienza a desmantelar. El programa de empleos antipandillas de Greg Boyle, llamado Homeboy, sirve a más de 22,000 jóvenes y mujeres jóvenes de más de 700 diferentes pandillas locales han usado los servicios de Homeboy, que incluyen manejo de casos, consejería de salud mental, entrenamiento de y colocación en empleos, servicios legales, reuniones de 12 pasos, clases de educación y remoción de tatuajes.

¿Entonces cuál es el problema? El problema es el estado actual de Industrias homeboy?

“Simplemente estamos viviendo el horror de la muerte”, dijo padre Boyle. “Es una manera terapéutica de escuchar, de hacer que hombres y mujeres de todas las edades tengan un lugar donde estar. Principalmente es la venta de drogas y la protección de conciencia de la gente que trabaja para la iglesia, pregunta por el canciller/moderador de la curia, el padre James Hart. El arzobispo Ravasi dijo que la fe y la arquitectura de muchas iglesias modernas, los que, dijo, “no ofrecen belleza y, antes bien, fealdad”.

El mismo dijo que la iglesia espera que el diálogo pueda ayudar a que los artistas vuelvan a adquirir “la trascendencia” que en un tiempo inspiró al pintor y escultor del siglo XVI, Miguel Ángel, a sus contemporáneos y a un sinnúmero de otros artistas de trabajos religiosos durante siglos.

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Tidings, periódico arquidiocesano de Los Ángeles. En 1988 comenzó Empleos para un futuro, que se transformó en Industrias homeboy. Hay 12,000 personas que entran por nuestras puertas aquí durante el año, 8,000 miembros de pandillas.

“No hay lugar como éste en el planeta y estamos aquí desde el año 1992”, dijo el sacerdote jesuita que fundó el programa hace más de dos décadas.

Industrias homeboy, cuyo lema es “Nada detiene una bala como un empleo”, por lo que su propia bala de pagar la próxima nómina cuando el Consejo municipal votó el 14 de agosto a favor de negociar un contrato de $340,000 con la organización, pagándolo con dinero de una cantidad a un resultado de pandillas del Departamento de justicia de Estados Unidos.

“Homeboy es verdaderamente un lugar consecuente”, le dijo el padre jesuita Greg Boyle a The El padre jesuita Greg Boyle dice que LA sufrirá si su programa de empleos antipandillas ciera

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 trabaja para la iglesia, sea voluntario, empleado, o miembro del clero, puede reportar de las siguientes maneras: • Llamar a Judy Locke, Coordinadora de asistencia para víctimas, al número (817) 560-2452, Ext. 201. u, o mandafer correo electrónico a jlocke@hwdoc.org • Llamar al número de emergencia para el abuso sexual: (817) 560-2452, Ext. 100 • O llamar al Centro Católico al número: (817) 560-2452, Ext. 102 y preguntar por el canciller/moderador de la curia, el padre James Hart...
Episcopal nuns, priest become Catholics after years of prayer

Baltimore (CNS) — After seven years of prayer and discernment, a community of Episcopal sisters and their chaplain were received into the Catholic Church during a Sept. 3 Mass celebrated by Baltimore Archbishop Edwin O’Brien.

The archbishop welcomed 10 sisters from the Society of All Saints’ Sisters of the Poor when he administered the sacrament of confirmation and the sisters renewed their vows of poverty, chastity, and obedience in the chapel of their convent in suburban Catonsville, Maryland.

The Rev. Warren Tanghe, an Episcopal priest, also was received into the church and is discerning the possibility of becoming a Catholic priest.

In an interview with The Catholic Review, Baltimore’s diocesan newspaper, before their reception into the Church, Mother Christina Christie, superior of the religious community, said the sisters were excited about joining the Catholic Church. The women religious have been studying the church’s teachings for years, she said.

Two Episcopal nuns who have decided not to become Catholic will continue to live and minister alongside their Catholic sisters. Members of the community range in age from 59 to 94.

“For us, this is a journey of confirmation,” Mother Christina said. “We felt God was leading us in this direction for a long time.”

The sisters hope to form the first diocesan institute in the archdiocese.

Diocesan institutes differ from religious communities of pontifical right, such as the Dominicans, whose governance model is under the authority of the Vatican’s Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

Meanwhile, a group of pro-life legislators and organizations, led by Rep. Chris Smith, R-N.J., challenged the president’s position that health care reform legislation would not include abortion funding.

Calling Obama’s statements to Congress misleading, Smith said during a Sept. 10 Capitol Hill news conference that an analysis of H.R. 3200 shows that funding for abortion remains in place.

“Despite what Obama said, the House bill would allow abortions to be covered by a federal plan and by federally subsidized private (insurance) plans,” Smith said.

“We call on Obama to ensure that what is in the final bill, that there is no federal funding (of abortion), no mandates to pay for abortion and no requirement of people to pay for other people’s abortions,” Saile said.

Doerflinger echoed Saile in a statement released Sept. 10.

“We believe that incorporating essential and long-standing federal funding (of abortion), no mandates (to pay for abortion) and no economic imperative and we were pleased to hear him say we were going to move on now.

“There are too many people who want this kind of (health care) assistance. We believe it is long overdue. It is a moral and economic imperative and we were pleased to hear him put it in those terms,” Sister Carol said.

Father Allan Hawkins, pastor of St. Mary the Virgin Church in Arlington, Texas, a parish of the Parish, was involved in the sisters’ discernment. “I was a priest associate of the order all the way back to the 1960s,” he said in an interview Thursday with the North Texas Catholic, newspaper of the Diocese of Fort Worth.

They had stayed in touch across the years, as he had made his own transition into the Catholic Church. About two years ago, he heard the sisters were married to something different and he applied to offer assistance to the sisters in Catonsville in their discernment process. Subsequently, he said, he invited Fort Worth Bishop Kevin Vann to speak to the sisters, so that “they might have authoritative answers to their questions.”

Bishop Vann, who had already been active in working with Anglicans discerning their relationship to the Catholic Church, has since been appointed delegate for the Pastoral Provision by Cardinal William J. Levada, the prefect of the Congregation of the Doctrine of the Faith.

One of the sisters, Katherine Grace Bowen, a former mother superior of the group offered a day of recollection on Lectio Divina for parishioners of St. Mary the Virgin Parish about 18 months ago.

Wearing full habits with black veils and white wimples that cover their heads, the sisters have been a visible beacon of hope in Catonsville for decades.

The American branch of a society founded in England, the All Saints’ Sisters of the Poor came to Baltimore in 1872. They have been at their current location since 1917.

In addition to devoting their lives to a rigorous daily prayer regimen, the sisters offer religious retreats, visit people in hospice care and maintain a spectrum where they design inspirational religious cards.

Throughout its time in Baltimore the order has followed its charism, which focuses on hospitality. The order has ministered with Baltimore’s poor, children with special needs and AIDS patients. Together with Mount Calvary Church, an Episcopal parish in Baltimore, the sisters co-founded a hospice called the Joseph Richey House in 1987, the Cardinal Vann said.

The Cardinal Vann said they reasons the sisters were attracted to the Catholic Church.

Many of them were troubled by the Episcopal Church’s approval of women’s ordination, the ordination of a gay bishop and what they regarded as lax stances on moral issues.

“We kept thinking we could help by being a witness for orthodoxy,” said Sister Mary Joan Walker, the community’s archivist.

Mother Christina said that effort was not as helpful as we had hoped it would be.

“They who did not know us looked at us as if we were in agreement with what had been going on (in the Episcopal Church),” she said. “By staying put and not doing anything, we were sending a message which was not correct.”

Before deciding to enter the Catholic Church, the sisters had explored Episcopal splinter groups and other Christian denominations. Mother Christina noted that some of the sisters had independently contemplated joining the Catholic Church without the others knowing. When they thought about the move, they took it as a sign from God and approached Archbishop O’Brien.

“This is very much the work of the Holy Spirit,” Mother Christina said.

The sisters acknowledged it has not been easy leaving the Episcopal Church, for which they expressed great affection. Some of their friends have been hurt by their pending departure, they said.

“Some feel we are abandoning the Episcopal Church, for which they expressed great affection. Some of their friends have been hurt by their pending departure, they said.

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“Some feel we are abandoning the Episcopal Church, for which they expressed great affection. Some of their friends have been hurt by their pending departure, they said.

The sisters have spent much of the last year studying the documents of the Second Vatican Council. They said there were few theological stumbling blocks to entering the church, although some initially had difficulty with the concept of papal infallibility.

In addition to participating in ordinary Catholic Masses, the sisters are expected to receive permission to attend Mass celebrated in the Anglican-use rite, a liturgy that adapts many of the prayers from the Episcopal tradition.

Mother Christina said several archdiocesan clergy members, including Auxiliary Bishop Denis J. Madden, have stepped forward to learn how to celebrate the Anglican-use Mass.

The sisters expressed deep affection for Pope Benedict XVI. The pope exercises an authority that Episcopal leaders do not, they said, adding that the unity Church called for can be found in the Catholic Church under the leadership of the pope.

“Unity is right in the midst of all this,” said Sister Catherine Grace Bowen. “That is the main thrust.”
The new priest is in the door, ready to go in.”

During the Eucharistic Prayer, Fr. Alfredo said, “The bishop gave me the opportunity to read the first intercession. That was the first time I had ever read the words. I had an opportunity to participate in the consecration. It was amazing.”

“And I could see the people face-to-face. Before that I couldn’t — before the mystery. “Now I could see ‘my wife’ face to face,” he said, poetically describing that a priest is the living image of Jesus Christ, the spouse of the Church.

“It is the same wife that was given us. It was love, freely, completely. We know — OK, this is ‘the woman.’ It is kind of romantic, if you can imagine, at that moment, you are sharing everything.”

The next day, Sept. 9, Fr. Alfredo presided at his first Mass at St. Mark Parish in Denton, and Sept. 10, at Immaculate Conception School.

“I couldn’t believe I was celebrating Mass for the first time,” he said, eager to begin his priestly life. “The other priests brought their white vestments, because they thought I would wear my white chasuble, but I chose the green. “This is the ordinary time!” Fr. Alfredo smiled broadly.

“Even though it was my first Mass, this is the ordinary time, and the ordinary time in our lives is preaching the Gospel, worshipping God and serving the people.

“Ordinary time is good! It’s good.”

**Father Barba…**

**FROM PAGE 28**

In the laying on of hands, the bishop conducted the ordination Mass.

“Ordinary time is good! It’s...”

Ordinary time is good! It’s...
RESPECT LIKE HOLY HOUR
This Holy Hour sponsored by the Respect Life Office of the Diocese of Fort Worth will change in October from the first Monday of every month to the third Monday of every month. It will still be held from 7:30 p.m. to 8:30 p.m. at St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. It will be advertised in The North Texas Catholic and be followed by eucharistic adoration. All are invited to come and pray for an end to abortion and all crimes of injustice, and for the life and dignity of human life. For more information, contact Chanice Ruth-Kligore, director of Respect Life for the Diocese of Fort Worth, at (817) 560-3300 ext. 257.

UNBORN BABY MEMORIAL
Mass for Children Who Died Before Baptism will be celebrated on Sunday, Oct. 11, at 11 a.m. at St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. All are invited to come and pray for an end to abortion and all crimes of injustice, and for the life and dignity of human life. For more information, contact Chanice Ruth-Kligore, director of Respect Life for the Diocese of Fort Worth, at (817) 560-3300 ext. 257.

To Report Misconduct
If you or someone you know is a victim of sexual misconduct by anyone who serves the church, you may • Call the Respect Life Office at (817) 560-3300 ext. 201 or e-mail mamarcucci@sbcglobal.net.
• Or call the Sexual Abuse Hotline at (800) 487-7382.
• Or call The Catholic Center at (817) 560-2452 ext. 102 and ask for the director of Vocations.

To Report Abuse
Call the Texas Department of Family Services at (800) 252-5400.

California NATURAL FAMILY PLANNING
The Couple’s Couple League offers classes in the sympto-thermal method of natural family planning for married and engaged couples. Since class times and assignments vary from month to month, interested couples are encouraged to attend a class beginning at 7 p.m. on the first Monday of each month. To register for a class starting Sept. 20 at 7 p.m. in the Sacred Heart High School Library, please call Dr. Harlan Davis, director. David Scott and Vicki Greene at (940) 759-4447. To register for a class starting Sept. 27 at 2 p.m. at Sacred Heart High School Library, please call Dr. Gary Forsythe at (817) 472-5181. For more information, contact Kathleen Garcia at (817) 560-6126.

A NIGHT WITH KELLEYMILLER
Catholic theologian and historian, Steve Kellemay, will present a talk at 7 p.m. Oct. 10 in the Sacred Heart Auditorium. For more information, call (817) 472-5181.

MEN’S / WOMEN’S DISCERNMENT
The vocations office will sponsor a Men’s/ Women’s Discernment Dinners held on the Wednesday of each month for single men ages 16 and over and 10 and over. The group will meet at St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth at 7 p.m. The groups will pray together, share their vocational call, listen to God, break open the Word, and to continue discerning. For more information, contact Father Kyle Walterscheid, director of Vocations at (817) 560-3300 ext. 110 or kwalterscheid@rd2.archdiocese.com.

DISCERNMENT AT OLY
Since 1981, Saturday’s events will be held from noon to 5 p.m. and consist of an all-you-can-eat dinner, yard sale, children’s games, silent auction, and more. For more information, contact the parish office at (817) 426-2651.

ST. FRANCIS FESTIVAL
St. Francis of Assisi Church, 861 Wildwood Ave., Princeton, will host its 38th annual Festival Frayday, Friday, Oct. 9, and Saturday, Oct. 10, from 11 a.m. to 10 p.m. The festival will feature crafts, food, beverages, bounce houses, face painting, and a mechanical bull. For more information, contact (817) 744-4697.

SMG KOUNTRY KARNAWAL
The Knights of Columbus Karwania will be held at St. Maria Goretti Parish, 1200 S. Davis St., Arlington, Saturday, Oct. 3, from 11 a.m. to 7 p.m. The event will feature the St. Hubertus Klink, a board walk full of games for the kids, talent show, live music, face painting, book fair, snow-cones, and over seven different ethnic food booths. All proceeds will benefit St. Maria Goretti School. For more information, call the parish office at (817) 674-0664.

LEBANESE FOOD FESTIVAL
The Lebanese American Community of North Texas will host its 30th annual Festival Friday, Oct. 16, from 11 a.m. to 10 p.m. The event will feature crafts, food, beverages, bounce houses, face painting, and a mechanical bull. For more information, contact the parish office at (817) 426-7627.

PRO-LIFE GOLF PICNIC
A Pro-Life Golf Picnic will be held at Veteran’s Park in Arlington, Oct. 23, from 3 p.m. to 6 p.m. All beginners and experienced players are invited to participate. There will be a $7 per person and includes a new disc with a pro-life message. Proceeds will support Project Respect, a support group for women who were pregnant and brought about an abortion through sharing Eucharist, discussion, and fellowship. For more information, contact Rachel Rodriguez at (817) 944-6227, or visit the website at www.prolifedfws.com.

BURK Burnett FESTIVAL
The annual St. John the Baptist Diocese Fall Festival will be held Sunday, Oct. 25, from 10 a.m. to 3 a.m. at St. John the Baptist Diocese, 2002 N. Davis St., Irving, Texas. Anyone can participate in this event. There will be a ‘40s-themed dance; entertainment; bean, Irish dancing, Col Cather and the McGarver Irish Dancer; and a food court. For more information, contact the parish office at (817) 487-3426 or visit the website at svdpfestival.com.

SMG KOUNTRY KARNAWAL
The Knights of Columbus Karwania will be held at St. Maria Goretti Parish, 1200 S. Davis St., Arlington, Saturday, Oct. 3, from 11 a.m. to 7 p.m. The event will feature the St. Hubertus Klink, a board walk full of games for the kids, talent show, live music, face painting, book fair, snow-cones, and over seven different ethnic food booths. All proceeds will benefit St. Maria Goretti School. For more information, call the parish office at (817) 674-0664.

JUDE FESTIVAL
Jude Parish, 4010 S. Mansfield, will hold its annual fall festival Saturday, Oct. 3, from 11 a.m. to 10 p.m. The theme is ‘Jack-O-Lantern Night’. This year’s theme features the festival will feature a silent auction, craft show, local arts and crafts, live entertainment, a carnival, and traditional foods. For more information, contact the festival office at (817) 674-0664.

LEBANESE FOOD FESTIVAL
The Beirut American Community of North Texas will host its annual fall festival Saturday, Oct. 3, from 11 a.m. to 10 p.m. The event will feature crafts, food, beverages, bounce houses, face painting, zany, pony rides, chows, a garage sale, a cake walk, and the annual antique/rod car show. For more information, call the festival office at (817) 674-0664.
**Faith knows no frontiers,** Bishop Kevin Vann said in his homily at the Sept. 8 ordination liturgy for Father Alfredo Barba. While he was saying those words, they were transmitted from Fort Worth’s Our Lady of Guadalupe Parish to the parish of Santa Ana of Nopalucan in the Mexican state of Tlaxcala.

In the “highest tech” ordination the Diocese of Fort Worth has ever experienced, a myriad of cameras recorded the liturgy, not just for the historic record, but to share its rich spiritual tradition with the family and friends of the new priest.

“A friend of mine, Joaquín, told me we could record and send the ordination to my parents,” Fr. Alfredo said, “and they could project it on the wall, in the parish, on a big screen.”

So, through streaming video, Fr. Alfredo’s parents, Alfredo Barba Maravilla and Sara Rodriguez Sanchez, his sisters María and Florina, and brother Oliverio, his grandfather Marcelino Barba, and the people in his parish, were present at his ordination.

“The modern technology for this day brings us all together as one people of faith, and indeed one, holy, Catholic, and apostolic Church,” Bishop Vann said. “This technology is a visible reminder for us today that the faith does not have any frontiers, does not have any boundaries.”

Fr. Alfredo came to Texas a year ago, after seven years at the Seminario Conciliar de Mexico, in Mexico City, and a year at Seminario Hispano. Along with Amado Vallejo, he was an intern at Immaculate Conception Parish in Denton.

But it was at a daily Mass at St. Mark Parish that he met Joe and Theresa Escobar, who befriended and supported him through the year leading up to his ordination day, on the feast of the Blessed Virgin Mary’s birth.

“Alfredo felt at home with us,” Joe Escobar said. “We’re very close to him. We couldn’t have been prouder if he was our own son.” The Escobars, sitting in the family’s pew at the ordination, assisted Father Robert Strittmatter and Monsignor Charles King, the new priest’s pastor at Immaculate Conception, in vesting him.

After the ordination, through the Internet, Fr. Alfredo was also able to speak directly to his own parents, in Mexico.

The day began in prayer. “Alfredo spent probably eight hours before the Blessed Sacrament,” Joe Escobar said. “He is a very spiritual man.”

“In the morning when we were praying I was very, very quiet,” Fr. Alfredo said. “I was not nervous in the morning. But later, it increased every time. I wanted to cry, really.” He talked and prayed with Father Rogelio Alcántara, spiritual director at the Seminario Hispano, who traveled from Mexico City for the event.

Also visiting from Mexico was Father Marco Antonio Aguilar, pastor of Fr. Alfredo’s home parish in Tlaxcala.

Fr. Rogelio and Fr. Alfredo had become friends at the young priest’s deacon ordination last April. “We started to talk about the mission of our priesthood,” Fr. Rogelio said in an interview after the ordination day, “because our mission is about all the sanctification of the people through ministry, for instance through the sacraments. “But the mission is not only to give the holiness of God through the sacraments, but to help people to improve this holiness in their life.”

In his ordination homily, Bishop Vann told then-Deacon Alfredo the same thing. “Your task, your calling, your vocation as a priest is to make a living...” See Fr. Barba, p. 26