Pope canonizes Father Damien, four others as models of Christian love

By John Thavis
Catholic News Service

VATICAN CITY — Calling them “shining examples” of Christian love, Pope Benedict XVI proclaimed five new saints, including Father Damien de Veuster, the 19th-century Belgian missionary who ministered to people with leprosy in Hawaii. Four others (whose tapestries, along with St. Damien’s are pictured above) were also canonized during an Oct. 11 Mass inside St. Peter’s Basilica. (CNS photo/Paul Haring)

Sisters of Life Superior General tells story of her call at Bishop’s Pro-Life banquet

Story and Photos by Joan Kurkowski-Gillen
Correspondent

For Mother Agnes Mary Donovan, years of defending and serving human life began with a question.

Looking into the eyes of a newborn niece, the doting aunt, who would become Superior General of the Sisters of Life in New York City, noticed the infant’s emerging personality and recalled how doctors had advised her sister to abort the pregnancy because of advanced maternal age.

“Out of nowhere came a thought — which I now recognize as inspiration,” the speaker told listeners attending the Bishop’s Annual Catholic Pro-Life Banquet. “I addressed the child’s mother and said, ‘Kathleen, when Caillifin is 13, what are we going to tell her we did to protect the lives of the unborn?’ At that moment I was recruited for the cause of the culture of life.”

An academic/c clinical psychologist and published author of numerous articles on family intervention and mother/child relationships, the former college professor left her position at Columbia University to help the late Cardinal John O’Connor of New York establish a new religious community of sisters. Founded in 1991, the group of consecrated women, known as the Sisters of Life, take a fourth vow to

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Major concerns remain unresolved in health reform bills, bishops say

By Nancy Frazier O’Brien
Catholic News Service

WASHINGTON — None of the major health reform bills before Congress adequately addresses the concerns raised by the U.S. bishops in the areas of abortion, conscience protection, immigrants, and affordability, said the heads of three major committees of the U.S. Conference of Catholic Bishops Oct. 8.

One of those major bills passed the Senate Finance Committee Oct. 7 in a 14-9 vote. The measure, proposed by Sen. Max Baucus, D-Mont., the committee chairman, must now be combined with a version from the Senate health committee.

Efforts in the last several weeks to amend the Baucus bill to prohibit coverage of abortion funding and include a conscience protection clause for health care workers failed.

In their Oct. 8 letter to all members of Congress, Bishop William F. Murphy of Rockville Centre, New York, Cardinal Justin Rigali of Philadelphia and Bishop John C. Wester of Salt Lake City said: “If final legislation does not meet our principles, we will have no choice but to oppose the bill.”

“Much-needed reform of our health care system must be pursued in ways that serve the life and dignity of all, never in ways that undermine or violate these fundamental values,” they added. “We will work tirelessly to remedy these central problems and help pass real reform that clearly protects the life, dignity, and health of all.”

The three chair the USCCB committees on Domestic Justice and Human Development, Pro-Life Activities, and Migration, respectively.

The bishops reiterated their earlier calls on Congress to ensure that any health reform plan:

— Exclude mandated coverage of abortions and incorporate long-standing federal policies against taxpayer-funded abortions and in favor of conscience rights.

— Make quality health care affordable and accessible to everyone.

— Include effective measures to safeguard the health of immigrants, their children and all of society, with legal immigrants given “comprehensive, afford-

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Synod of Bishops for Africa

VATICAN CITY (CNS) — Statistics released during the October Synod of Bishops for Africa illustrate significant growth among African Catholics and point toward a hopeful future for the continent, according to a leading Vatican official.

The numbers indicate growth in the Catholic population, the number of church-run organizations providing health and education services, and even in the number of African martyrs, said Archbishop Nikola Eterovic, secretary-general for the Synod of Bishops, in a report read to the synod’s first general assembly Oct. 5.

The number of African Catholics increased by more than 62 million people from 1994, the year in which the first African synod was held, to the end of 2007. The rate of growth among Catholics during that period, about 60 percent, was almost twice as high as the rate of growth among the general population in Africa, which was about 33 percent.

The church in Africa saw a rise in the number of bishops, priests, deacons, people in consecrated life, and laypeople. The number of priests increased by 49 percent, seminarians by 44 percent, and lay missionaries by 94 percent.

Archbishop Eterovic referred to this recent growth as “many gifts bestowed on the church in Africa,” and thanked God for “the great dynamism witnessed in the statistics.”


“Undoubtedly, the pastors of the particular churches will recognize candidates for canonization, not only to increase the number of African saints but also to obtain more intercessors in heaven,” Archbishop Eterovic said.

The faithful need to achieve a better understanding of how the sacraments bring them closer to Christ and to one another. — Bishop Michael Bhasera Massvingo, Zimbabwe

The statement also called attention to an increase in the number of Africa’s charitable, medical, and educational organizations. There are 53 Caritas programs and 42 justice and peace commissions that offer the African population a wide variety of services in the areas of economic justice, peace-building, and human development.

At the end of 2007, there were 16,178 pastoral health care institutions on the African continent. They include hospitals, orphanages, rehabilitation centers, clinics, marriage-counseling centers, houses for the elderly and disabled, and multiple centers that respond to different needs.

African Catholic schools serve more than 19 million students, ranging from preschool to high school. Higher institutions of learning have more than 4,000 students; about 11,000 of those students are enrolled in ecclesiastical studies.

Archbishop Eterovic said the data on these organizations was “a laudable, important testimony to many Christians, above all to Catholics who work tirelessly.”

Ethnic tensions in the church must be overcome, say African bishops

By Carol Glatz

Catholic News Service

VATICAN CITY—Catholics in Africa have to overcome lingering ethnic and racial tensions within their own church communities in order to be credible witnesses to the Gospel and powerful agents for change, said a number of African bishops.

Part of the solution lies in a radical change of heart and greater understanding of how to achieve a better relationship with the nation’s institutions than the church’s perception of itself.

The faithful need to achieve a better understanding of how the sacraments bring them closer to Christ and to one another, said — Bishop Michael Bhasera Massvingo, Zimbabwe

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“Undoubtedly, the pastors of the particular churches will recognize candidates for canonization, not only to increase the number of African saints but also to obtain more intercessors in heaven,” Archbishop Eterovic said.

The faithful need to achieve a better understanding of how the sacraments bring them closer to Christ and to one another, said Bishop Bhasera.

“Sacramental bonds can be stronger than the biological bond that binds families” and can draw people of different ethnic and tribal origins closer together by being “bound by one blood, the blood of Christ,” he said.

Bishop Lucás Abadamiloa of Navrongo-Bolgatanga, Ghana, said there is a sense of racial discrimination even within the universal church.

He said the principle of the universal family of God is not experienced by many bishops, priests, and laity from Africa who travel to the United States, Europe, and other parts of the world.

“Our experience of the church in Europe and America and even by some of our brother bishops and priests suggests that we are second-class family members or that we belong to a different church,” he said.

“The impression is created that we need them, but they do not need us,” he said.

“Theory of fraternity and community is strong, but the practice is weak,” he said, adding that the synod should address this problem and find ways so that “all belong and feel at home” in the church.

Cardinal Emmanuel Wamala, retired archbishop of Kampala, Uganda, warned the synod that a lack of education, especially of current and future political leaders, is leaving the continent’s countries vulnerable to continuing corruption and exploitation.

“In most countries in Africa, the politics we are experiencing is godless politics,” he said, and “it is this style of leadership which breeds conflicts.”

“A new breed of dictators is replacing the former ones,” he said. These new “mild dictators” practice a kind of “political engineering” in which they proclaim to be fighting for the rights, development, and well-being of the people, but in reality pursue other, more selfish, interests.

Cardinal Wamala said the solution lies in evangelizing future leaders through education in the family and schools regarding the values espoused by Catholic Social Teaching.
Boy Scouts from Troop 32 begin compiling 90-year history

Standing in front of the Knights of Columbus Council 759 Hall in Keller, the Historians of Boy Scout Troop 32 began their journey during October 2009 to publish their troop's history. Standing from left to right Grayson B., Randell M., Trey D., John Ryan. Kneeling are Brandon C., Enoc M., Michael M., Kyle H.

Boy Scout Historians of Troop 32, sponsored by Knights of Columbus Council 759 in Keller, have started a quest to organize and distribute their almost 90-year history. Articles, stories, and pictures of troop activities and events since the troop's formation will all be compiled onto a CD to be given out to all members of the troop.

During the next six months, “We will also organize a reunion for all Scouting alumni of Troop 32,” says Grayson, Jamboree troop historian.

One of the goals of the historians for May of 2010 is to plan, coordinate, and run a celebration recognizing the 100th anniversary of scouting.

According to Kyle, Troop 32 historian, “The historians will also be designing a patch and neckerchief slide for this event.”

From organizing upcoming events to celebrating the 100th anniversary of Boy Scouts in 2010, to archiving and documenting articles and pictures, the Historians of Troop 32 have embarked on an innovative journey to make the history of their troop easily available to all its members.

For more information, Scouts/Scouts, alumni, or friends may contact Troop 32 Historian Advisor John Ryan at thethexaswebguy@yahoo.com or call (817) 939-5673.

Evangelism first begins in our homes

By Father Kyle Walterscheid

When I am invited to someone’s home, more often than not, it takes less than five minutes to know whether or not God’s peace resides there, as it becomes self-evident.

For children, as well as for adults, the home is to be a safe haven from the rest of the world. It is to be a place of serenity and security, family and faith, friendship and prayer, charity and hospitality. I often say that we can’t control what goes on in the world, but we do have the power to create a spiritual place we call home for our family. So, what are ways to make our home spiritual and a safe haven?

Scripture should be the first staple in the home. The Bible should be placed in a prominent place in our home, such as at the dining room table. We ought to consider having Bible quotes on various wall hangings, on magnets on the refrigerator, and maybe something like a quote of the day chosen from among the family for all to commit to memory before everyone disperses for the day.

Prayer should be another staple in the home. Vatican II documents state that the family is the domestic church. Since the family is the first church children will know, it is important that prayer be the heart of the home. Families can all learn a morning prayer of consecration and a night prayer of thanksgiving to be mindful of the steadfast protection God gives to those who love and serve Him.

In addition, not a bite of food should enter our mouths without a prayer. We can recite traditional prayers before and after meals, or we can pray spontaneously. Either way, we ought to give God thanks for our lives before each meal and to give Him thanks for the food that will nourish our bodies so that we may continue to carry out his will.

The household should all come together each evening to pray together. I’m not talking an hour here, but from five to 15 minutes every day. We can pray the rosary or the Divine Mercy Chaplet, or pray a novena for a specific need. Children need to clearly know what is to be expected in the home. In praying together daily as a family, parents will notice that their children will naturally yearn to get the chance to lead prayer or to be recognized that their prayers are important too, thus building them up to be spiritual warriors and evangelizers for the next generation.

The third staple is to have established rules of the house. Parents need to be aware that rules and things permissible and non-permissible pertain to both verbal and non-verbal communication. If we are constantly caught up into work, foul language, gossip, or sinful vices, then this infects our children. While we often want our children to grow up just like us, God may think that’s not such a good idea when we are not living our life according to Christ and the Church.

So, parents, you are responsible for establishing clear expectations, rules, and regulations for daily living, starting first by your own example. These regulations may include leisure time, cleaning and chore time, study time, prayer time, meal time, as well as times for family meetings or preparing for special events, seasons, and occasions.

There should also be regular time set aside for quality family time, time to do things together, ranging from games and projects, to movies and sports. There is truly a need for parents to bond with their children, even more so with their teens, listening, as well as lending advice, faith perspective, and our own experience, to share the struggles and the concerns of their children.

Lastly, a new staple to building a spiritual home is filtering and monitoring the home from everything electronic. Yes, this may be the toughest job of them all. If we desire God’s peace to fill our home, then we are obligated to filter what is permitted in the home. Along with electronic filters, TVs and computers ought to be located only in public spots of the house and not in individual rooms.

The average parent today has lost their authority over their teenager, allowing them to think they actually have individual rights in regard to electronic gadgets (and a whole lot more). Not so! Everything should be considered a privilege (positive reinforcement) and not a right; a privilege that can be taken away (negative reinforcement) when a rule has been broken or an irresponsible behavior has occurred. As a rule of thumb, if you can’t monitor it or don’t have time to monitor it, then it doesn’t belong in your home.

When you evaluate your home, you ought to be able to say that your home is a safe haven from the rest of the world, a place that others can come and visit and enter into a little place of paradise. When your home speaks to others that you are serving the Lord by living the Gospel of Jesus Christ, maybe it may be the best evangelization you could ever do. And it won’t take five minutes for them to see that Christ resides in your home!

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

Responding to God’s Call

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

The Medical Association of Catholic Physicians of the University of North Texas Health Science Center will host the 11th annual White Mass Wednesday, Oct. 21. The White Mass, traditionally held for all physicians, nurses, health care workers, and for pastoral care ministers and students, will be celebrated at 6 p.m. at St. Patrick Cathedral, 1206 Throckmorton St., Ft. Worth. Bishop Kevin Vann will be the main celebrant.

"Traditionally, health care workers wore white attire. In this white church, the white symbolizes hope and comfort to the ill and hospitalized," note event organizers. Participants in the liturgy are invited to wear their white coats.

For more information, contact Miraam Garcia at magarcia@bhcst.edu or (800) 549-1624.

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**Couples to Couple League offers Natural Family Planning classes**

The Couple to Couple League offers classes in the sympto-thermal method of natural family planning for married and engaged couples. Since the course consists of three classes at monthly intervals, engaged couples are encouraged to begin the course at least four months before their wedding.

To register for the workshop, Nov. 8 at 2 p.m. at St. John the Apostle Church, 7341 Glenview Dr., North Richland Hills, contact Andrew and Samantha Studd at (817) 284-5117. Visit www.cclfw.org for more class dates and information.

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**Blessed Karl’s feast day to be celebrated at St. Mary the Virgin Parish**

St. Mary the Virgin Parish, 1406 N. Davis Dr., Arlington, will celebrate the feast day of Blessed Karl, Emperor of Austria, with singing of Solemn Vespers and Benediction. The service will be held Wednesday, Oct. 21, at 7:30 p.m. Pope John Paul II beatified Blessed Karl Oct. 3, 2004.

A reception will be held following the service. All are invited to participate. For more information on the celebration, contact the parish office at (817) 460-2278.

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**Nolan band to hold ‘Parking Lot Flea Market’ Oct. 24**

The Nolan Catholic High School Viking Band will hold its first annual Parking Lot Flea Market Saturday, Oct. 24, from 7 a.m. to 4 p.m. Donations are also being accepted for the event. Donations may be dropped off Friday, Oct. 23, from 3 p.m. to 9 p.m. at the Nolan Catholic Hartnett Arena. Tax deduction receipts will be given at drop-off.

For more information, contact John Schook at (973) 939-5394. Nolan Catholic High School is located at 4501 Bridge St. in Fort Worth.

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**People Events**

**St. Mary of the Assumption to host fall carnival Oct. 25**

St. Mary of the Assumption Parish, 509 W. Magnolia Ave., Fort Worth, will hold its annual fall carnival Sunday, Oct. 25, from 11 a.m. to 4 p.m. St. Mary of the Assumption Parish was established in 1899 and is celebrating its 100th anniversary this year.

For more information, contact the parish office at (817) 943-1911.

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**St. Rita School to host fall festival Oct. 30**

St. Rita School will host its Fall Fun Fest Friday, Oct. 30, from 6 p.m. to 9 p.m. in the parish gym. Students are invited to enjoy their Haloween costume and enjoy an evening of fun and games.

For more information, contact the school office at (817) 838-3106. St. Rita Parish is located at 5550 E. Lancaster Ave., Fort Worth.

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**St. Peter School — The formal installation of National Junior Honor Society officers was held Sept. 29. Current members are planning for the year that includes fund raisers and service projects to benefit the school and community. Listed above are ‘back row left to right’ Chase Yandell, president; Molly Gribble, vice president; Sydney Jungewaud, treasurer; and Joe Torres, secretary. (Front row) Andrew Steed, Jonathan Martinez, Teresa McGee, Jonathan Hernandez, and Micaela Hannah.

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**NTC 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 is published.

Submit items to jrusseau@fwdioc.org. Items for the Nov. 6 issue must be received by noon on Oct. 20. Items for the Nov. 20 issue must be received by noon on Nov. 11.

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**Holy Family Parish to hold fall festival Oct. 24**

Holy Family Parish, 6146 Pershing Ave., Fort Worth, will host its 2009 fall festival with a “Collegiate Pop Rally” theme Saturday, Oct. 24, from 10 a.m. to 3 p.m.

Over 20 national and state universities will be represented at the event. The event’s highlights will include bounce houses for all ages, carnival, face painting, food, children’s games.

Tickets may be purchased in advance at the Holy Family Parish office until Wednesday, Oct. 21, or on the day of the festival. Prices are as follows: wristband (offers unlimited access to most games) $15 in advance; $18 at festival; tickets, 10 for $40 or 20 for $90 in advance; 10 for $5 or 20 for $10 at the festival.

For more information, contact the parish office at (817) 737-6768.

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**Courage group meets twice monthly**

Courage DVP, a spirituality support group for Catholics striving to live chaste lives according to the Catholic Church’s teachings on homosexuality, meets the second and fourth Friday evenings of each month.

For more information, e-mail to CourageDFW@Catholic.org or call (972) 958-5143.

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**Ministry with gay, lesbian Catholics to meet Oct. 22**

The Fort Worth Diocesan Ministry With Lesbian and Gay Catholics, Other Sexual Minorities, Their Families, and Friends regularly meets the fourth Thursday of the month. The next meeting will be held Oct. 22 at the Catholic Renewal Center, 4505 Bridge St. in Fort Worth.

For more information, contact Father Warren Murphy at (817) 927-5383, Sister Dorothy Eggering, SSND, at (817) 263-8801, or Doreen Rose at (817) 329-7370.
Bushman discusses ‘New Evangelization’ at first JPII and Pizza Too! monthly lecture

Story and Photos by Joan Kurkowski-Gillen
Correspondent

Keli Veda grew up fascinated by Pope John Paul II.

“He’s the only pope I’d ever known,” says the St. Elizabeth Ann Seton parishioner who was a year old when Cardinal Karol Wojtyla was elected pontiff. “When I was little, I actually thought popes lived forever because there was never a new one.”

To learn more about the impact the late Holy Father had on the Church and society, the 28-year-old attended the first session of “JP II and Pizza Too!” offered Sept. 29 at St. Elizabeth Ann Seton Parish in Keller. The series of monthly lectures is designed to help adults of all ages develop a better understanding of the legacy Pope John Paul II left the Church through his writings and teachings.

“I thought this was a great way to start learning about his life and what he did,” explains Veda, who plans to attend the series until its conclusion in April. “It was interesting to find out why popes do what they do.”

Sponsored by the Diocese of Fort Worth’s new Pope John Paul II Institute, “JP II and Pizza Too!” is part of the ongoing 40th anniversary celebration in the diocese. Douglas Bushman, director of the Institute of Pastoral Theology at Ave Maria University in Naples, Florida, discusses Pope John Paul II and his “New Evangelization.”

“Professor Bushman’s commentary on the theology of Pope John Paul II is both accurate and refreshing,” Veda said. “I hadn’t heard before,” the literature student said. “He has a unique way of connecting the dots which helps people understand what John Paul II accomplished.”

Bushman shares with audience members at the pizza dinner preceding his lecture.

“We have [John Paul II’s] authoritative interpretation and implementation of Vatican II, but we also have an exhortation for all of us to read the texts and allow them to speak to us and form our faith.”

— Douglas Bushman

‘JP II and Pizza Too!’ Schedule

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:

Oct. 20 — “The Meaning of Life in Christ”
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
More than 3,500 participants from the dioceses of Fort Worth and Dallas have already registered to attend the University of Dallas Ministry Conference to be held Oct. 23-24 at the Dallas Convention Center, located at 650 E. Griffin St. in Dallas. The annual conference, co-sponsored this year for the first time by the dioceses of Fort Worth and Dallas, will be the only Roman Catholic ministry conference to be held in either diocese during the 2009-2010 school year. All Catholic schools in both dioceses will be closed on Friday Oct. 23 so that administrators, teachers, and staff can participate fully in the conference.

The conference will feature 56 speakers, 60 exhibiting organizations, keynote presentations and breakout sessions in English, Spanish, and Vietnamese; live Christian music, a free concert with Catholic musician John Michael Talbot, and a Mass on Saturday concelebrated by Bishop Kevin W. Vann, Bishop Kevin J. Farrell of Dallas, and Bishop Alvaro Corrada del Rio of Tyler.

For more information and a detailed schedule, visit the UDMC Web site at www.udministryconference.com or call (972) 518-1600. Para español llame al (972) 265-5811.

**DATES**

- **October 23:** Conference sessions designed for clergy, Catholic school teachers, religious educators, and catechetical leaders will be offered in English, Spanish, and Vietnamese. Name tags for Catholic school teachers and administrators will be mailed prior to the event.

- **October 24:** Conference sessions for Catholics of all backgrounds and areas of interest will be offered in English, Spanish, and Vietnamese.

**LOCATION**

The UDMC Conference will be held at Hall C/Ballroom C at the Dallas Convention Center, located at 650 E. Griffin St., Dallas. Garage parking is $10 per day. Parking fee must be paid in cash only. Concessions are available during the day for snacks and meals.

**REGISTRATION**

Online registration ends Oct. 20; all group registration opportunities also end Oct. 20. After that date, individual registrations will be available onsite at the registration booth located in Lobby C. Conference registration rates range from $35 for a one-day pass with pre-registration to $75 for a two-day pass with a walk-in registration.

**LODGING**

Participants may arrange for reservations at the Hyatt Regency Hotel, located at 300 Reunion Blvd. in downtown Dallas. The hotel reservations office may be contacted at (214) 651-1234. Participants in the UD Ministry Conference will receive discounted rates.

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**UD Ministry Conference information at a glance**

More than 3,500 participants from the dioceses of Fort Worth and Dallas have already registered to attend the University of Dallas Ministry Conference to be held Oct. 23-24 at the Dallas Convention Center, located at 650 E. Griffin St. in Dallas. The annual conference, co-sponsored this year for the first time by the dioceses of Fort Worth and Dallas, will be the only Roman Catholic ministry conference to be held in either diocese during the 2009-2010 school year. All Catholic schools in both dioceses will be closed on Friday Oct. 23 so that administrators, teachers, and staff can participate fully in the conference.

The conference will feature 56 speakers, 60 exhibiting organizations, keynote presentations and breakout sessions in English, Spanish, and Vietnamese; live Christian music, a free concert with Catholic musician John Michael Talbot, and a Mass on Saturday concelebrated by Bishop Kevin W. Vann, Bishop Kevin J. Farrell of Dallas, and Bishop Alvaro Corrada del Rio of Tyler.

For more information and a detailed schedule, visit the UDMC Web site at www.udministryconference.com or call (972) 518-1600. Para español llame al (972) 265-5811.

**DATES**

- **October 23:** Conference sessions designed for clergy, Catholic school teachers, religious educators, and catechetical leaders will be offered in English, Spanish, and Vietnamese. Name tags for Catholic school teachers and administrators will be mailed prior to the event.

- **October 24:** Conference sessions for Catholics of all backgrounds and areas of interest will be offered in English, Spanish, and Vietnamese.

**LOCATION**

The UDMC Conference will be held at Hall C/Ballroom C at the Dallas Convention Center, located at 650 E. Griffin St., Dallas. Garage parking is $10 per day. Parking fee must be paid in cash only. Concessions are available during the day for snacks and meals.

**REGISTRATION**

Online registration ends Oct. 20; all group registration opportunities also end Oct. 20. After that date, individual registrations will be available onsite at the registration booth located in Lobby C. Conference registration rates range from $35 for a one-day pass with pre-registration to $75 for a two-day pass with a walk-in registration.

**LODGING**

Participants may arrange for reservations at the Hyatt Regency Hotel, located at 300 Reunion Blvd. in downtown Dallas. The hotel reservations office may be contacted at (214) 651-1234. Participants in the UD Ministry Conference will receive discounted rates.

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**Our Mother of Mercy, diocese’s only African-American church celebrates 80th anniversary**

Our Mother of Mercy Church, Fort Worth’s only predominantly African-American Catholic church, will celebrate its 80th anniversary on Oct. 25. Bishop Kevin Vann will celebrate the anniversary on Oct. 25. Bishop Kevin W. Vann, Bishop Kevin J. Farrell of Dallas, and Bishop Alvaro Corrada del Rio of Tyler.

**DATES**

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Jorge Montenegro named diocesan internal auditor

Jorge Montenegro, CPA, has been named parish auditor for the Diocese of Fort Worth. He will serve as the diocesan internal auditor, working to ensure compliance with diocesan standards in parishes, schools, and other entities.

Montenegro, born in San Jose, Costa Rica, has lived in the United States for 10 years. A former resident of Los Angeles and of Cincinnati, he and his wife, Patricia, and son, Santiago, have lived in the Metropolises since 2006 and are parishioners at St. Francis of Assisi Church in Grapevine.

A graduate of the University of Costa Rica with a licentiate in accounting, Montenegro is certified through the American Institute of Internal Auditors. He has 15 years of auditing experience with major corporations, including his most recent position as an internal auditor with Mission Foods.

Father John Hampsch, CMF, a best-selling author and world-wide lecturer, will be the featured speaker at a conference on “Healing the Family Tree” hosted by the Fort Worth Queen of Peace Center from Friday, Oct. 23 to Saturday, Oct. 24 at the old Immaculate Heart of Mary Church building located at 100 E. Pafford St. in Fort Worth.

The conference will begin at 7 p.m. on Friday with a Mass followed by the talk. The conference talks and family tree healing Mass and prayers will resume on Saturday from 9 a.m. to 5 p.m. No registration is required for the conference.

During the conference, Fr. Hampsch will address such topics as: why people should be concerned about family healing; scriptural references of fathers’ sins being passed down through generations and whether mothers convey sins’ effects to their offspring; when illness is not a punishment for personal or ancestral sin; what other reasons there are for sickness; and how sin can be transmitted through generations.

Fr. Hampsch will then guide participants through a step-by-step healing process to clean up the effects of any sin in their lives that result from the sins of past generations, according to event organizers.

For more information about Fr. Hampsch, visit his Web site at www.claretiantapeministry.org.

For more information, call (817) 244-7733 or (817) 558-9805 or visit the center’s Web site at www.queenofpeacecenterdallas.org.

Lost in Time

This photograph of then-Bishop John J. Cassata meeting students at an airport was found in diocesan files. If you or someone you know has information about this group of students or photograph, contact North Texas Catholic Editorial Assistant Nicki Prevou at nprevou@fwdioc.org.

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New Chapel of Christ the Teacher at College of St. Thomas More will provide students and local residents a sacred space for Prayer and Worship

Story and Photos by Joan Kurkowski-Gillen Correspondent

For Rebecca Schivone Smith, the Oct. 5 dedication of the Chapel of Christ the Teacher at the College of Saint Thomas More was a longed-awaited event.

“I’m happy that after this much time there’s a new building that represents the faith of the college properly,” says the former student, who graduated from the small, Catholic liberal arts school 10 years ago. “I remember when the chapel was the size of a closet in the back room of a house.”

More than 100 faculty members, students, alumni, and benefactors watched as Fort Worth Bishop Kevin Vann consecrated the worship space located at 3020 Lubbock Ave. near the campus of Texas Christian University. The Mass of Consecration included the sacred rites together with prayer and contemplation.

Students, faculty, and benefactors offer praise after the 125-seat chapel is consecrated by Fort Worth Bishop Kevin Vann.

Students, faculty, and benefactors offer praise after the 125-seat chapel is consecrated by Fort Worth Bishop Kevin Vann.

The spire of the chapel points heavenward as a reminder of the purpose and goal in life, he bishop observed, adding that the new chapel symbolized, “learning and teaching is indeed woven together and bound together with prayer and contemplation.”

Completed in May, the 120-seat sanctuary is contemporary in style but features traditional, ecclesiastical details such as brick banding and a zinc roof. Electric lanterns, placed just below the steeple, welcome evening worshippers. Bells, which ring hourly, also announce the chapel’s presence in the neighborhood.

Architect Joe Self of Firm 817 designed the building with help from Dr. James Patrick, the college’s chancellor.

On this happy occasion, I thank all those who made this chapel a reality — our benefactors for their generosity, the Board of Visitors for their encouragement and support, the Fellows, tutors, and staff for making the college a place of good learning and always holding themselves honored to teach from the heart of the Church, Dr. Patrick expressed in a note of appreciation. “I also want to thank our students for going into the world to be an honor to this college and the republic.”

In addition to morning prayer and a 10 a.m. Sunday Mass, the chapel offers 24-hour Adoration of the Blessed Sacrament from 12:10 p.m. on Thursday through 12:10 p.m. on Monday. The adoration program is popular not only with students but also local residents like Trino Sanchez who attended the dedication.

It’s grown so beautifully, and there have been so many blessings,” says Sanchez, one of the many “adors” who began praying at the college when the chapel was housed in a converted bedroom. “At two or three in the morning I’ll be here, and two or three people will come in for 20 minutes.”

The new chapel is a way of reaching out to the many students and homeowners who live in the TCU neighborhood.

“Sometimes people wander from the street not understanding we have this available,” says Sanchez. “We want them to know it’s a place where they can come for blessings.”

Dr. James Patrick, chancellor of the college, (in red) welcomes a guest before the start of the Mass of Consecration.

Bishop Kevin Vann prepares to enter the Chapel of Christ the Teacher at the College of St. Thomas More.

ABOVE: Choir director Kimberly Depatie leads the congregation in song.

ABOVE: Choir soloist Kimberly Depatie leads the congregation in song.

ABOVE: Bishop Vann consecrates the altar in the new chapel with holy oil as Deacon Don Wamer looks on.

RIGHT: Local young adults Angela Harris of St. Vincent de Paul Church in Arlington, and Carl Storni of St. Andrew Church in Fort Worth, sing at the Oct. 5 dedication ceremony.
Archbishop Gomez, other Hispanic bishops meet with Latino legislators, others in Congress on policy issues affecting Hispanics

WASHINGTON—At a series of meetings at Capitol Hill, a delegation of Hispanic Bishops discussed with Democrat and Republican legislators of both houses, four areas of deep concern and offered principles of Catholic social teaching to help in the current debates.

Archbishop José Gomez of San Antonio said the Sept. 17 delegations represented the Conference of Catholic Bishops. “The bishops are keenly aware of the substantial contributions Hispanic communities make to the prosperity and well-being of the United States,” said Archbishop Gomez. “Yet those same communities suffer under the weight of a broken immigration policy, as well as lack of access to quality education, adequate medical care and economic opportunities.”

Archbishop Gomez summarized the purpose of the meeting. “We met with our political leaders on both parties to reaffirm the principles of Catholic Social Teaching about the dignity of all human beings from conception to natural death and the centrality of the common good....”

“—Archbishop José Gomez
Archbishop of San Antonio

“We join with other Hispanic leaders and all people of good will in raising our voices to affirm as clearly as we can the basic principles of social justice for all,” Archbishop Gomez added.

Other members of the delegation included Bishop Ricardo Ramirez of Las Cruces, New Mexico; Bishop Jaime Soto of Sacramento, California; Bishop James Tamayo of Laredo; Bishop Carlos Sevill of Yakima, Washington; and Auxiliary Bishop Edgar Da Cunha of Newark, New Jersey.

Asummary of the topics raised by the bishops with legislators follows.

1. Health Care and Immigration. The U.S. bishops have for decades been in favor of health care reform that is truly universal and respects the life and dignity of all, including the poor and legal immigrants. Health care legislation must allow all legal immigrants, regardless of income level, to participate in any new health care system and oppose any ban that would prevent them from participating for five years. Such legislation must also support the inclusion of pregnant women and children, regardless of their legal status.

2. Just Immigration Reform. The U.S. Bishops support just immigration reform, which contains several core elements. This would include broad-based legalization through a program that provides an opportunity for “earned” permanent residency and a new worker program that includes a living wage. The U.S. Bishops support family-based immigration reform and a restoration of due process protections lost in the 1996 Illegal Immigration Reform and Immigrant Responsibility Act. The U.S. Bishops also support addressing the root causes of migration and the inclusion of the DREAM Act and AgJOBS in reform legislation.

3. Hispanics and Poverty. The U.S. Bishops support a national housing policy that includes preservation and production of quality housing for low income families. The elderly and other vulnerable people. The U.S. Bishops also call for an end to abusive lending penalties and urge Congress to fund the National Housing Trust Fund, which will preserve or produce 1.5 million rental homes in the next ten years and 200,000 new housing choice vouchers annually for 10 years.

4. Hispanics and Education. The U.S. Bishops encourage the federal government to promote programs that keep students in school, include Catholic students and teachers in federal education program, especially reauthorization of No Child Left Behind, reauthorize the D.C. Scholarship program to assist low income students in the District of Columbia to receive financial assistance to attend private schools, and support funding for students to attend community colleges where many Hispanic youth are educated.

Bishops find health care reform bills at present fatally flawed

From Page 1

Able, and timely access to health care coverage and an adequate safety net provided to others. “We sincerely hope that the legislation will not fall short of our criteria,” the USCCB leaders said.

But they said they “remain apprehensive” at committee votes that defeated amendments that would have protected freedom of conscience and ensured that taxpayer money went to abortions. “If acceptable language in these areas cannot be found, we will have to oppose the health care bill vigorously,” the bishops said.

“We remain committed to working with the administration, congressional leadership, and our allies to produce final health reform legislation that will reflect our principles,” they added.

The House bill does not include a public insurance option, which some health care reform advocates have pushed for. The 10-year, $829 billion bill would limit co-payments and deductibles and would help low-income families purchase coverage. It would set up exchanges that would allow people to shop for health insurance and would make most Americans buy some kind of coverage.

The only Republican on the finance committee to vote against the measure was Sen. Olympia Snowe of Maine.

In the U.S. House lawmakers were working to finalize their own health care reform plan, which includes a public plan. Action on the floor of both the House and Senate was expected in the coming weeks. Whatever legislation is passed by each chamber would then go to a conference committee, where differences in the two measures would be hammered out.

In separate statements released Oct. 13, the Catholic bishops of California and Pennsylvania echoed the concerns about reform bills raised in the letter to Congress by the USCCB committee chairmen about abortion, conscience protection, immigrants, and affordability. Bishop Ricardo Ramirez of Las Cruces, N.M., shares a light moment with Sen. Ted Kaufman, D-Del., Sen. Tom Udall, D-N.M., and Sen. Robert Menendez, D-N.J., during a meeting on Capitol Hill in Washington Sept. 17. They discussed a range of topics including health care and immigration reform. In the foreground is Bishop Jaime Soto of Sacramento, California, and Archbishop José H. Gomez of San Antonio. ( CNS photos/Bob Roller)

“Health care is not just another issue to us. It is a fundamental issue. Health care is a critical component of the Catholic Church’s ministry.”

The health care reform debate “presents our country with a unique opportunity to improve the health care system for all, especially those who lack affordable coverage and decent care. We believe that health care reform legislation can be drafted to truly protect human life and dignity,” they said.

“Catholics have been leading proponents of health care reform for many years in America. If a final health care reform bill does not have respect for life at all stages of development, respect for consciences, affordability, and inclusion of all of society, the bishops will be forced to oppose it,” they said. “Therefore, we pray that critical shortcomings in the current proposals will be remedied.”

Echoing an earlier letter to members of Congress from three bishops, officials of the U.S. Conference of Catholic Bishops expressed disappointment Oct. 14 that the Senate Finance Committee passed its version of health reform legislation without resolving problems related to abortion funding, conscience rights, affordability and legal immigrants.

Oct. 14, Richard Doerflinger, associate director of the USCCB Secretariat of Pro-Life Activities, said none of the committee-passed health reform plans “is consistent with long-standing and widely supported federal policies on abortion and conscience rights.”

“Contrary to recent misleading comments from some sources, this (Baucus bill) and other health care reform bills appropriate their own funds outside the scope of the annual Labor/HHS appropriations bills, and so are not covered by the Hyde amendment that prevents those bills from funding abortion coverage,” he added. “This legislation needs its own provision against such funding.”
Respect Life!

Bishop’s Pro-Life Banquet honors Walters family, founders of Catholics Respect Life group

Founders of the original CRL organization, Angela and Bob Walters, were presented with the first annual Service to Life award at the banquet. They are credited with developing a wide range of programs that advanced the pro-life cause in Fort Worth and will continue those efforts as members of an advisory committee working with the new diocesan office.

4, 2004 on the feast of St. Francis of Assisi. Thunderous applause greeted the youngster as she walked onto the stage with help from her mother’s “angel” Vicki Hauck. “I thank God and you for the wonderful work of Gabriel Project,” the Vietnamese woman said to supporters.

In addition to celebrating the success of pro-life work in the diocese, Chanacee Ruth-Killgore, director of the Catholics Respect Life Office, used the occasion to explain recent changes in the ministry. On September 15, the active pro-life apostolate known as Catholics Respect Life (CRL) was incorporated into the diocese’s Respect Life Office, now the Catholics Respect Life Office of the Diocese of Fort Worth.

Founders of the original CRL organization, Angela and Bob Walters, were presented with the first annual Service to Life award at the banquet. They are credited with developing a wide range of programs that advanced the pro-life cause in Fort Worth and will continue those efforts as members of an advisory committee working with the new diocesan office.

Fort Worth Bishop Kevin Vann praised the couple and other CRL organizers for their courage and visible commitment in starting the non-profit Catholics Respect Life group.

“The saying, ‘Preach the Gospel. If necessary use words,’ is something attributed to St. Francis,” Bishop Vann remarked. “Catholics Respect Life has done that. It’s been the spark and the flame that resulted in all of you being here this evening.”

Taking a chance and trying something new is a risk, he pointed out.

“But, if it’s for God, it will succeed and that’s what happened. Angela and Bob have been good to me and so many people. They have concretely and in a visible way, lived the Gospel of Life.”

Also recognized for “profound, gracious, and loving service to Catholics Respect Life” was Gabriel Angel coordinator Debra Heron, who received the Jim Finch Memorial Award. The award, established this year, honors the memory of the late Jim Finch, an ardent pro-life activist and one of the original founders of Catholics Respect Life who guided the organization’s mission in its early days.

The quiet work of pro-life ministry in the diocese and elsewhere is beginning to produce hope that “a great creative, collaborative effort is underway,” according to Mother Mary Agnes.

In a well-crafted, thoughtful address, the evening’s keynote speaker reminded listeners that each human life has its origins in the heart of God and deserves protection and respect from the moment of conception to natural death.

“Abortion and euthanasia kills the most vulnerable members of the human family,” she said, adding, “No pregnant woman should feel she must choose between the life of her unborn child and her own well-being. It’s an utter failure of love and community for a pregnant woman to feel that abortion is her only choice.”

In closing, Mother Mary Agnes asked pro-life workers in the diocese to be ambassadors of love and messengers of mercy.

“Your acts on behalf of the sacredness and dignity of every human life are changing the climate of our culture,” she continued. “It is our joy as Sisters of Life to build together with you, day by day, heart at a time, a new culture of life and civilization of love.”

Dr. James Patrick, chancellor of St. Thomas More College, and pro-life leader Randy Bollig converse. Bollig and his wife Laurie are parents of Sister Amata Filia, who chats (below) with a banquet participant about the Sisters of Life. The Bolligs direct the Loreto House pro-life center in Denton.

Students from Our Lady of Grace High School in Roanoke, Eflie T’piai and Christina Nelson, look over the Youth for Life display at the banquet.

FROM PAGE 1

demonstrate their dedication to protecting human life.

“To know the truth of the dignity of the human person is truly a grace,” Mother Agnes explained to the audience of more than 600 pro-life volunteers and supporters who came to the Sept. 26 fundraiser at the Hilton Hotel in downtown Fort Worth. “We are here tonight gathered together by this grace. Let us rejoice in the calling.”

Money generated from the banquet, silent auction, and raffle benefits ministries administrated through the Catholics Respect Life Office of the Diocese of Fort Worth. These include the Gabriel Project, a parish-based outreach to mothers in a crisis pregnancy; Rachel Ministries, which offers post-abortion healing to women and men suffering emotional and spiritual pain; Youth for Life, a peer-based ministry for teens and men suffering emotional and spiritual pain; Youth for Life, a peer-based ministry for teens that encourages pro-life activity; sidewalk prayer and advocacy outside Fort Worth abortion facilities; 40 Days for Life, a 40-day vigil of fasting, prayer, and community outreach outside Planned Parenthood; civic action and one of the original founders of Catholics Respect Life center in Denton.

ABOVE:

Bob Walters (left) and Angela Walters (right) receive the diocese’s first annual Service to Life award from Bishop Vann. Chanacee Ruth-Kilgore, director of the diocesan Catholics Respect Life Office, is at the bishop’s right.

LEFT: Bishop Vann spoke to the crowd gathered for the banquet about health care reform and introduced Bob and Angela Walters before they were presented with the Service to Life award.
Catholics take part in Life Chain events across diocese

By Jenara Kocks Burgess

In the 1950s while Julie Vecera, a St. Patrick Cathedral parishioner and a registered nurse, was working at St. Joseph’s Hospital, she saw something after a woman had a miscarriage that strengthened her convictions about the sanctity of human life. “The tiny baby was in a lab bottle. It was only two and a half inches long with tiny fingers and fingernails. I knew it was a baby no matter how tiny it was,” she said.

Vecera, as coordinator for the Fort Worth Life Chain, participated in one of 20 Life Chains that took place Oct. 4 across the 28-county Diocese of Fort Worth.

The Life Chain is an annual event held on the first Sunday in October, invites churches in each city and town across North America and several foreign countries to stand on designated local sidewalks and pray for one hour to raise awareness about the evils of abortion by holding one of the seven approved pro-life sign messages, according to one of the Life Chain Web sites www.lifechain.org. The signs actually encourage to pray those prayers or have prayers on the back, and participants are encouraged to pray those prayers or any other prayers of their choice, including the Rosary.

In 2008, over 1,400 cities and towns held Life Chains in more than 1,600 locations, and each chain is posted on the other Life Chain Web site at www.LifeChain.net.

Mike Bahr, coordinator of the Wichita Falls Life Chain and a parishioner of Sacred Heart Church there, said they advertised the event in the paper among a listing of church activities and sent out 220 flyers about the event to churches of many different denominations as well as notifying all the Catholic churches in the area.

“We pray for life and a new way of looking at things in this country,” he said.

Several Life Chain coordinators in the Fort Worth Diocese said they often receive thumbs up or honks from supportive motorists, but when they do receive negative comments, they respond just by holding onto their signs in silence.

“The demonstration itself is very quiet and prayerful,” Bahr said.

Sharon Walls, Life Chain coordinator in Mineral Wells and a member of Emmanuel Baptist Church, said standing up for the lives of the unborn is very important to her because she and her late husband Rick adopted all three of their children.

“They could be dead. Of course, anyone born after 1973 could be dead,” she said.

“We actually ran out of signs,” he said. “And I’ve already had a person volunteer to buy us more signs for next year.”

Lindsay, with its rich German Catholic heritage, is a picturesque town with St. Joseph Cathedral in Fort Worth, said in Cleburne, a Bible Church started the Life Chain, but now since many of those churches support the local crisis pregnancy center through tithing and actually running it, most of the people who participate in the Life Chain and the cause.

“We appreciate what they do (with the pregnancy center). This (the Life Chain) is our contribution,” Victory said.

Story by Jenara Kocks Burgess

Photos by Bobbi Burgess

On Sunday, Oct. 4, motorists driving through Lindsay, a town of 1,000 on Highway 82 just west of Gainesville, could see people standing in the drizzle wearing jackets and holding umbrellas along with their pro-life signs on both sides of the road. They were spread out from the “Welcome to Lindsay” sign to the marker pointing the way to the school stadium.

The wet, almost cold weather did not keep Lindsay residents or other supporters of life across the Fort Worth Diocese from participating in the Life Chain.

The Life Chain is an annual event held on the first Sunday in October that invites churches in each city and town across North America and several foreign countries to stand on a designated local sidewalk and pray for one hour, while holding one of the seven approved pro-life sign messages, according to one of the Life Chain Web sites at www.lifechain.org.

Lindsay Life Chain Coordinator Stan Steeplefs, who said he was not sure how turnout would be at the beginning of the event because of the cooler, wet weather, was excited when close to 150 residents participated, making it their biggest event ever.

“We actually ran out of signs,” he said. “And I’ve already had a person volunteer to buy us more signs for next year.”

Lindsay residents lined Highway 82 in front of a number of local businesses and for the same distance on the other side of the road in front of farmland. Participants stood quietly in prayer, so quiet crickets could be heard when there was a break from the sounds of vehicles whizzing by or motorists who honked in support of the cause.

Many people who participated in the Life Chain expressed gratitude to the leadership of their new pastor, Father Raymond McDaniel, who came to Lindsay in July.

“It is such a good turnout, and I think a big reason for it was because of the effort of our wonderful priest, Fr. McDaniel, who has been talking about it for weeks, even encouraging all to come with their umbrellas in hand, knowing that rain was 100 percent likely,” said Jennifer Fleitman, longtime St. Peter’s parishioner. She and her husband Kenny are the parents of five.

Fr. McDaniel said he has participated in the life chain every year since he was in seminary in San Antonio where literally thousands of people would line both sides of a busy street.

“It made a big impression to see so many people come out for life,” he said.

Fr. McDaniel said he was not surprised to see such a large turnout for the Life Chain in Lindsay.

“People are very faithful here, and they know it’s important. These great people are glad to be here today and be a witness for God’s great gift,” he said.

Fr. McDaniel said it is important for people to participate in events like the Life Chain.

“I think that there is a lot of confusion in our society about life. It is a gift from God himself. We’ve lost a sense of that culture of life that Pope John Paul II spoke about,” Fr. McDaniel said.

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Building a culture of life requires family values, public witness, prayer

By Lucas Pollice

Therefore, the culture of life and true social justice depend on the family and openness to life. Only through this faithful witness to God’s plan for marriage and the family will the culture of death be destroyed at its very roots.

Public Witness to Life

Another powerful way in which we can build the culture of life is through our public witness. One of the ways in which the tragedy of abortion is allowed to continue in our society today is because it is very hidden. Each day, more than 4,000 unborn babies are killed in our country and hardly anyone would even know. This is why our public witness is very important. We can help build a culture of life through our public witness in several ways:

• We can be a prayerful witness in front of an abortion clinic. This is powerful because not only does it make people aware of what is really happening in the clinic, but it can also encourage mothers to not go through with an abortion. So far this year, in only its second week, the 40 Days for Life Campaign of silent, prayerful witness in front of abortion clinics has saved over 120 babies and 120 women from abortion.

• We can be a witness at our parishes through participating in a Respect Life Committee. This is an effective way to bring about awareness in our own parishes concerning life issues by having educational materials, volunteer opportunities, and prayer resources available.

• We can be a witness to life through our participation in the public square. We can and need to be a voice for the voiceless concerning all issues that threaten human life and dignity through our voice in the voting booth and other political opportunities, such as writing our representatives in Congress so that the inviolability of the human person will always be promoted and respected from conception to natural death.

The Power of Prayer

Finally, we can never underestimate the power of prayer in the struggle against all attacks against the human person and the building of the culture of life. Ultimately, the victory over the culture of death will be God’s victory and not ours. In the end, it is only through prayer, penance, and conversion of hearts that a true culture of life and civilization of love will prevail. No one can give their time, talents, and resources to the cause for life, but we can all pray for the end of abortion and all attacks against innocent human life. We can perhaps offer a daily Rosary and even offer small sacrifices each day for the cause of life. Each of us can become an ambassador for life through our prayer and intercession. The ministry of prayer is a vital and necessary part of the overall ministry for life.

The cause for life and the struggle to end abortion and all attacks on innocent human life is the struggle and cause of our time. It is ultimately the greatest social justice issue of our day, and all of us are called in whatever way we can to promote and build a culture of life. Let us take up this cause with great courage and conviction! As Pope John Paul II powerfully states:

There can be true democracy without a recognition of every person’s dignity and without respect for his or her rights. Nor can there be true peace unless life is defended and promoted. As Paul VI pointed out: “Every crime against life is an attack on peace, especially if it strikes at the moral conduct of people. But where human rights are truly professed and publicly recognized and defended, peace becomes the joyful and operative climate of life in society.”

—The Gospel of Life, 101

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

By Mary Morrell

I’ve often wondered which characteristics of a child best serve an authentic faith life. Perhaps it is their honesty. Perhaps it is their ability to wonder. Perhaps it is simply their inherent holiness and nearness to God, not yet obstructed by worldly things.

“Honesty and transparency make you vulnerable. Be honest and transparent anyway.”
— Mother Teresa

Anyone who visits one of the busy New Jersey boardwalks will certainly notice that graphic tee shirts are a popular purchase. Normally, I try to ignore them, but during my end-of-the-summer visit I noticed one tee shirt that really caused me to chuckle.

Worn by a lovely, but gaunt young woman, the words of the shirt advised, “Please don’t feed the models.” Clever, without being crude. That’s something different at the boardwalk.

Later I discovered the company that designed the shirt: Emperor’s New Clothes.

Suddenly I was remembering the oversized illustrated book of Hans Christian Anderson stories I used to read to my children. “The Emperor’s New Clothes” had been one of my favorites, but until that boardwalk moment, I hadn’t considered its relevance to an authentic life of faith.

The tale begins with the emperor being fooled by two swindlers into believing that they would weave him a suit invisible to those who were stupid or unfit for his position. So the emperor sends his minister to check out the suit of clothes. The minister is in a quandary because he can’t see the clothes either, but if his minister sees the suit, the emperor certainly can’t say otherwise. That would prove him stupid, as well.

So the emperor’s assistants dress the emperor in imaginary clothes, and he processes through the kingdom so his subjects can admire his magnificent suit. The people “ooh” and “aahh” but never tell the emperor they can’t see his new clothes. Nobody wants to seem stupid.

Then, writes Andersen, “A child, however, who had no important job and could only see things as his eyes showed them to him, went up to the carriage. ‘The Emperor is naked!’ he exclaims.”

How like a child, to speak the truth. How like an adult, to fall prey to a falsehood. “Let the children come to me, do not hinder them,” said Jesus, “for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”

I’ve often wondered which characteristics of a child best serve an authentic faith life. Perhaps it is their honesty. Perhaps it is their ability to wonder. Perhaps it is simply their inherent holiness and nearness to God, not yet obstructed by worldly things.

The attempt to understand teenagers too often overlooks the religious faith and spiritual practices in their lives, according to the authors of Soul Searching: The Religious and Spiritual Lives of American Teenagers. Their research shows that religion makes “quite a significant difference” in teenagers’ lives.

But while “any adequate understanding of American adolescents must recognize and account for the religious and spiritual realities in many of their lives,” the authors caution religious communities against “accepting and promulgating what may be simplistic generalizations about American youth.” For, religiously speaking, “American teens are complicated and ‘all over the map.’”

Christian Smith, a sociologist at the University of Notre Dame in Indiana, wrote Soul Searching with Melinda Lundquist Denton, a sociologist at Clemson University in South Carolina. The book presents, analyzes and comments on the findings of the National Study of Teenage Religion and Spirituality conducted to date,” the authors, members of the national study’s research team, explain. The study reflects the views of Christian teenagers across denominational lines, as well as Jewish and Mormon youths.

The inclusion of numerous interviews with teenagers that read like stories about their lives heightens the enjoyment of what, at times, is a technical report. Readers may garner hope from the strong, balanced faith convictions of some who were interviewed. At other times readers, like me, may find themselves troubled.


Reviewed by David Gibson
Catholic News Service

Views

Teens' religious lives are ‘all over the map’ says book on national study

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Diocese restores cathedral rectory to original appearance and usage after fire

More than 45 years ago, the fathers of the Second Vatican Council reflected upon an appropriate direction for dealing with historic church architecture:

“In order that sound tradition be retained, and yet the way remain open to legitimate process, a careful investigation — theological, historical, and pastoral — should always be made… and care must be taken that any new forms adopted should in some way grow organically from forms already existing.”


Raymond O’Connor, chief executive officer of O’Connor Architecture and Interior Design firm, enthusiastically embraces such a concept as it applies to preserving important church buildings while acknowledging the realities of designing buildings for use in the 21st century.

O’Connor, a longtime parishioner of Holy Family Church in Fort Worth, has been instrumental in the painstaking restoration of several historic buildings in the downtown Fort Worth area, most notably the famous Flatiron Building. Because of his own Catholic identity, he was especially pleased, he says, to serve as the architect for the award-winning restoration of the cathedral rectory, a 1908 building that sits between the cathedral and the St. Ignatius Center, formerly St. Ignatius Academy, a school built by the Sisters of St. Mary of Namur in 1889.

The two-year renovation of the 8,500-square-foot rectory, which reflects both Colonial Revival and Prairie School stylistic traditions, included the complete renovation of the interior of the building, which began as a home to priests of what was then the Diocese of Dallas. It was remodeled in 1956 to provide office space. In 1972, its red brick exterior was painted white in order to blend in with the cathedral to the north and St. Ignatius Academy to the south.

After the rectory suffered extensive fire and water damage in 2007, O’Connor worked with Fort Worth contractor Scott Dennett to undertake a complete renovation of the historic building, which included the updating of plumbing and electrical systems, the addition of bathrooms and bedrooms, and the restoration of the exterior to its original red brick.

The scope of the project required that rooms be reconfigured to match the original design of the home; layers of paint had to be stripped off walls in order to find the original colors; multiple layers of flooring had to be removed from the original pine sub-flooring; and a portion of an original staircase was uncovered and redirected.

“It’s a challenge to make adjustments that are appropriate to 2010 in a building that was clearly not designed that way,” says O’Connor. “It was important to try to understand what was there when it was originally built, so we could reproduce what was originally there, and we had to do that without any photographs of the interior.”

“Bishop Vann truly believed in this project,” adds O’Connor. “Because of his vision, a special, historic building was saved. In a different time, I can see people saying, ‘Let’s turn this into an office building, or tear it down.’ Twenty years ago or so, this was how people thought, and there was a real movement to discard our older buildings. Bishop Vann doesn’t think that way, thank goodness. To actually discover the feel and organization of the place as it’s new, and to realize that it retains the same footprint and design as it originally did, is just fascinating. It was a real privilege to work on this project.”

The entire complex of buildings on the cathedral property is listed in the National Register of Historic Places and is a recorded Texas Historic Landmark, says Malinda Crumley, a longtime cathedral parishioner and a leader in the Historic Fort Worth organization since its inception more than 40 years ago.

Crumley was “absolutely thrilled and grateful,” she said, for Bishop Vann’s commitment to the restoration of a building that has such significance to members of the Catholic diocese and also to the wider North Texas community. “You can’t ever replace what you lose when you discard a special building like the rectory.”

The bishop’s decision to renovate and retain the original rectory building and, in keeping with its original purpose, to make it a home for himself and for the priests who serve the cathedral is also significant, adds Crumley. “I think that having the bishop and his priests living in the rectory says a lot about their commitment to the people,” she says. “It’s special that they are living there. It’s not just a job to them. Their presence there at the cathedral is a statement about their true commitment in every part of their lives.”

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of History

St. Stephen parishioners work together to restore original colors to chapel

Barbara Bierschenk’s voice trembles a little when she talks about attending Mass in the newly renovated St. Stephen Chapel in Weatherford.

“There are simply no words to express what this [chapel] means to me,” she says. “My grandfather was a Czech immigrant who helped to hand-dig out the basement of the church [in 1927]. I’ve had every one of my sacraments, including marriage, in that church. Our two daughters were baptized there, and one daughter’s funeral was held there. In so many ways, this place is connected to every important part of our family’s life.”

Bierschenk, along with 70 other St. Stephen parishioners, has spent the past year working to help bring the brick chapel, located at 211 S. Main St. in downtown Weatherford, into compliance with fire and safety codes, while also working to restore the 107-year-old church to its original beauty.

The chapel was built in 1902 for 150 people. A “new” church building was built in 1988 at 1802 Bethel Rd. in Weatherford to accommodate the growing Catholic community, and the building on South Main Street was designated a chapel for use by smaller groups.

The chapel was decorated with colorful embellishments of grapes, vines, and other ornate decorations added to the walls above the altar in 1910, but a renovation in 1951 resulted in a completely ivory interior, muting the once-vibrant colors of the walls, the floors, and the traditional Stations of the Cross. Two years ago, it had to be closed due to water damage and safety issues, a circumstance that “broke my heart,” says Bierschenk.

Her husband, Lawrence, agrees that the chapel is a deeply meaningful spiritual home to many longtime St. Stephen parishioners. The Gothic architecture and the celestial beauty of the worship space have also captured the hearts of those who are more recent arrivals in the community, he says.

“We have something at the parish we call the Mission Group,” he explains. “[It is comprised of] all ages, some who have been here a long time, others not so long. Our group first started going to Anapra, Mexico, a few years ago, to help with mission work there. When we had to stop going to Mexico for safety reasons in 2008, we decided that we would make the renovation of the chapel our mission, instead.”

The year’s worth of volunteer efforts included repairing extensive water damage, replastering and painting aging walls, repairing and refinishing the original wood floors, refinishing the altar, replacing carpeting, and adding a handicapped-accessible restroom, says St. Stephen parishioner Paul Claffey, who coordinated the volunteer building project.

While volunteers saved the parish thousands of dollars by doing the hard manual labor involved, Claffey supervised the work of professional contractors in the necessary areas, he says.

“It was really exciting when we were taking down the old plaster, and we found the original green color of the walls underneath,” Claffey recalls. “We had the same thing happen when we scraped the paint off of the Stations [of the Cross] and the grapes and the wall paintings and found those original colors. We matched all those colors, and now the chapel looks like it originally did after being first painted [in 1910]. It was a really rewarding labor of love.”

The effort included labor from parish teens and young adults, including that of 21-year-old Hilary Mailland, now a theology major at the University of Dallas.

“It was a lot of early Saturday mornings!” she says, laughing. “I ... helped to repaint the grapes above the altar, and when I come home [from college] and attend Adoration in the chapel, I can’t help but look at those grapes and be proud when I think, ‘I helped to paint those!’”

Sister Mildred Gordon, SHSp, who serves as the longtime pastoral associate for the parish, is, according to the enthusiastic members of the Mission Group, the person who made the dream of a renovated chapel a reality. Sr. Mildred cites a total cost of approximately $105,000 for of the project, which was made possible with the help of the parish and through the donations of individuals and businesses in the community.

“It was really wonderful, the way that the Mission Group responded to the need for the renovation of the chapel, just as they have responded to our mission call in Mexico over the past five years,” she says. “It worked out perfectly because there was so much talent within the group. We had people working throughout the week whenever they could, and a committed group that came in each Saturday. We ate picnic lunches together, and we built a strong community together. I’m very proud of all of them.”

Barbara Bierschenk, shown here with St. Stephen pastaral associate Sr. Mildred Gordon, SHSp, blessed the renovated chapel during a special Mass and celebration held May 9.
Survey finds declining support for legal abortion among varied groups

By Nancy Frazier O'Brien
Catholic News Service
WASHINGTON (CNS) — Although a new poll showed a significant decline in support for abortion in the United States, an official of the U.S. bishops’ pro-life secretariat said the results would have been even more strongly pro-life if they had been grouped to truly reflect the current state of U.S. abortion law.

Deirdre A. McQuade, assistant director for policy and communications in the bishops’ Secretariat for Pro-Life Activities, said Oct. 6 that the survey results from the Pew Forum on Religion & Public Life show encouraging shifts in American opinion against legal abortion and for parental consent before a minor’s abortion.

Overall, Pew reported that 47 percent of Americans believe abortion should be legal in all or most cases, while 45 percent said it should be illegal in all or most cases. A year ago in a similar Pew poll, 54 percent said it should be legal in all or most cases, while 41 percent said it should be illegal in all or most cases.

The margin of error for the most recent survey was plus or minus 2 percentage points.

But McQuade said the survey results “do not helpfully reflect the current state of abortion law,” which allows abortions for virtually any reason throughout the second trimester of pregnancy under Roe v. Wade, the 1973 Supreme Court decision legalizing abortion.

By grouping those who think abortion should be legal in most cases with those who believe it should be legal in all cases, the survey results give the impression that about half of Americans support current abortion law and half oppose it, McQuade said.

“The good news is that if you net the categories to reflect the current state of abortion law, only 16 percent actually agrees with the current state of abortion law,” she said.

That 16 percent said abortion should be legal in all cases. The percentage who said it should be legal in all cases has been as high as 22 percent, in July 1995.

“Declines in support for legal abortion are seen among a wide variety of demographic groups,” the Pew report noted. Among those showing declines of at least 10 percentage points, the only group for legal abortion were white, non-Hispanic Catholics and white mainline Protestants who attend church at least weekly; Jews; moderate to liberal Republicans; those ages 30-49; white evangelical Protestants who attend church less than weekly; and Republican-leaning independents.

“Similarly, several groups that were previously divided in their views on abortion now come down clearly on the pro-life side,” the report added. “Among Hispanics, seniors, those with a high school education or less, Southerners and less-observant white evangelicals, abortion opponents outnumber supporters of abortion rights.”

The survey also asked about the “biggest influence on your thinking on the issue of abortion,” offering the choices of religious beliefs, education, a personal experience, the views of family or friends and the media.

More than half (53 percent) of those who thought abortion should be illegal in most or all cases cited religious beliefs as the biggest influence, while 12 percent said education and 16 percent said something else.

Among those who believe abortion should be legal in all or most cases, 30 percent said their education was the biggest influence, 20 percent cited a personal experience, 11 percent said their religious beliefs influenced their decision and 25 percent said something else.

Although overall only 35 percent of Catholics cited their religious beliefs as the biggest influence on their abortion views, 60 percent of Catholics who attend church at least weekly did so. For Catholics who attend church services less frequently, the percentage who said their religious beliefs influenced their abortion views dropped to 19 percent.

McQuade said it was an “encouraging sign that those who are going to church to hear God’s word and what the church teaches and to have access to the sacraments ... oppose the legality of abortion and think it should be more difficult to get.”

Asked whether they support “requiring that women under the age of 18 get the consent of at least one parent before they are allowed to have an abortion,” 76 percent of Americans said they favor or strongly favor such a requirement. Even 71 percent of those who think abortion should be legal in all or most cases said they supported the requirement.

Currently 25 states require parental consent before a minor’s abortion, and another 11 require notification of at least one parent.
Women at synod urge bishops to face reality of discrimination

VATICAN CITY (CNS) — The superior general of the Missionary Sisters of Our Lady of the Apostles invoked something at least one bishop thought was a nightmare: She asked members of the Synod of Bishops for Africa to imagine a church without women.

Sister Felicia Harry, the superior general from Ghana, told the synod Oct. 9 that women are happy “to teach catechism to children, decorate parish churches, clean, mend and sew vestments,” but they also want to be on parish and diocesan councils.

Women want to collaborate “not only when already-made decisions are to be implemented,” but when the decisions are being made, she said.

“We do not want to take over the responsibility of the parish priest; we just want to be equal partners in the Lord’s vineyard,” Sister Harry said before asking the bishops to spend two minutes that evening trying to imagine what their churches would be without the presence and involvement of women.

“I am not even daring to imagine” such a thing, Archbishop Charles G. Palmer-Buckle of Accra, Ghana, told the press after Sister Harry spoke.

“In Africa, 75 percent of the churches’ population are women — we have to be honest about that — and it’s not only the Catholic Church; all the Pentecostal churches and all the rest acknowledge that. Without the women, I think most of the churches would be boring and we would not have prayers being offered seriously for issues that are very relevant,” the archbishop said.

Archbishop Palmer-Buckle said Sister Harry was “dead right” to call the bishops to recognize the contributions of women and to find better ways to ensure their voice is heard and talents used at all levels of the church.

Sister Pauline Odia Bukasa, superior general of the Ba-Maria Sisters from Congo, told the synod that women are “marginalized at every level,” excluded from development programs and are the first victims of war.

“At this moment, when the church in Africa is engaged in working for the reconciliation of its sons and daughters, women can no longer be ignored,” she said.

“We, mothers and consecrated women, ask the fathers of this church-family to promote the dignity of women and give them the space needed to develop their talents in the structures of the church and society,” she said.

Notre Dame de Namur Sister Genevieve Uwamariya, a survivor of the genocide in Rwanda, told the synod that her life was changed through the work of a Catholic women’s group called the Ladies of Divine Mercy.

Three years after most of her family members died in a massacre amid the Hutu-Tutsi violence of 1994, the Ladies of Divine Mercy came to town telling those imprisoned for genocide to ask forgiveness from survivors to free the survivors of the weight of hatred and a desire for vengeance.

The women asked survivors to offer their forgiveness to free the accused of the evil that dwelt within them.

When she agreed to go into the prison, she said, “one of the prisoners rose in tears and fell at my knees, begging out loud, ‘Mercy. I was petrified.’”

Sister Uwamariya said she recognized the man as someone she had grown up with and was moved with pity. She said she told him, “You are and will remain my brother.”

The wisdom of the Ladies of Divine Mercy and the institution of parish-based associations bringing together survivors and those accused of participating in the genocide demonstrate that “it is possible to reestablish love and begin the healing that permits mutual liberation,” she told the synod.

Choir members from Africa sing after Pope Benedict XVI celebrated the opening Mass of the Synod of Bishops for Africa in St. Peter’s Basilica at the Vatican Oct. 4. (CNS photo/Paul Haring)

North African bishops urge synod to pledge dialogue with Muslims

VATICAN CITY (CNS) — The Catholic Church, especially in North Africa, is called to be a church in dialogue with the world and particularly with its Muslim neighbors. Addressing the Synod of Bishops for Africa Oct. 6, several North African bishops urged the synod to replace fear of the Muslim community with real efforts to understand and learn from Islam and to collaborate with Muslim leaders to promote development and peace on the continent.

“We all know that fear is a bad counselor,” Bishop Maroun Lahham of Tunis, Tunisia, told the synod. While the freedom of the tiny Christian communities of North Africa is not always respected fully, they are not persecuted, he said, and they usually are welcomed as important partners in efforts to provide the people with education and health care. The church of North Africa “is a church that lives in Muslim countries where there is the beginning of critical thinking regarding that part of Islam,” he said. The bishop added that the Catholic community is called to stand alongside and support Muslims who are working to promote authentic and peaceful forms of their faith.

CRS assessing needs as new flooding washes away Philippine homes

WASHINGTON (CNS) — A new wave of flooding, brought on by the second tropical storm to hit the Philippines within 10 days, has left thousands of people homeless and at least 18 villages underwater, Catholic Relief Services officials reported.

FLOODING in the provinces of Pangasinan and Benguet, about 120 miles from the capital Manila, began Oct. 8 after one dam collapsed and officials released water to save another dam from being breached as Parma, downgraded to a tropical depression, continued its onslaught of the island nation.

Pat Johns, director of emergency operations for CRS in the Philippines, told Catholic News Service by phone Oct. 9 that the region underwater was already saturated after Typhoon Ketsana swept through the country Sept. 26, dumping more than a month’s worth of rain in 12 hours. Johns was planning to visit the region Oct. 10 with representatives of Caritas in the Philippines to assess the extent of the flooding and determine exactly how many people were forced to flee when waters rose rapidly after the dam along the Agno River failed.

“CRS, the U.S. bishops’ international relief and development agency, is part of the Caritas Internationals charitable network.

In coastal areas, Catholic leaders see challenges as climate changes

CHIQUIMULILLA, Guatemala (CNS) — Hurricane Stan swept through the village of El Dorrito on Guatemala’s Pacific Coast four years ago, destroying homes, a school and a church. Father Raul Monterroso remembers urging residents to move to higher ground to avoid the damage of another serious storm. In the years since, no hurricanes have passed through, but the 27 families left in the fishing village are worse off.

“They’re isolated by the rising sea levels on one side and the river on the other side that now floods during the storms,” Father Monterroso said. “This is a fishing community, so they don’t want to leave because it’s their livelihood. But if things continue like this, they will have to.”

Around the world, climate change is taking a toll on coastal communities. Rising sea levels, more frequent storms and the erosion of coastlines threaten villages, towns, and cities. Their economies — largely based on jobs like fishing related to their proximity to the water — have been damaged. And their futures are in question. The most recent report by the Intergovernmental Panel on Climate Change — a scientific body sponsored by the U.N. and the World Meteorological Organization — laid out a grave future for low-lying areas.

Sea levels will continue to rise, by as much as 18 inches in some areas by 2100, and the ocean waters will become warmer, triggering more nasty storms.
Saintly pharmacist-priest, a shining example for Christians, says pope

By Sarah Delaney
Catholic News Service

VATICAN CITY—Pope Benedict XVI held up the “luminous figure” of a 16th-century saint as an example of the missionary spirit every Christian should adopt.

St. John Leonardi, an Italian pharmacist-priest, also stands as an excellent example for clergy in the current Year for Priests, the pope said at his weekly general audience Oct. 7.

Pope Benedict told pilgrims gathered in a sunny St. Peter’s Square that it was the evangelistic zeal of St. John Leonardi that helped establish the Congregation of the Propagation of the Faith, the precursor to the current Congregation for the Evangelization of Peoples.

St. John Leonardi, who was born near Lucca, Italy, in 1541, studied to become a pharmacist while practicing his Catholic faith with dedication, the pope said. When he received authorization to open his own shop, the pope explained, the young man “asked himself if it weren’t time to realize a project he held in his heart,” that of becoming a priest. He underwent theological training and was ordained in 1572.

Even though he gave up a promising career, the pope explained, St. John Leonardi was convinced “that the professional experience as a pharmacist would allow him to fully realize his vocation.” He was therefore able to “offer to the men and women of his time ‘the medicine of God,’” the pope said.

The second half of the 16th century was a time of reform and renewal, coming shortly after the Protestant Reformation that prompted great introspection within the church, the pope pointed out.

The saint “worked with great realism and zeal to promote holiness and the reform of society,” the pope said. This dedication led him to help found the church’s missionary arm, now the Congregation for the Evangelization of Peoples.

St. John Leonardi died in Rome in 1609 as he was ministering to people stricken by an epidemic. He was canonized in 1938 and made the patron saint of pharmacists in 2006.

Greeting people after the audience, Pope Benedict donned a wide-brimmed red straw hat to shield him from the strong noontime sun.

Scripture Readings

October 25, Thirtieth Sunday in Ordinary Time.
Cycle B. Readings:
1) Jeremiah 31:7-9
Psalm 126:1-6
2) Hebrews 5:1-6
Gospel Mark 10:46-52

By Jeff Hensley

Bartimaeus’ reply is just as remarkable: “Master, I want to see.” He didn’t ask for sight simply to make his life better, but in order to see the one he had already identified as the son of David, correctly describing Jesus’ lineage as a proof that he was the Messiah. Jesus tells him in response, “Go your way; your faith has saved you.”

Scripture tells us Bartimaeus immediately “received his sight and followed him on the way.”

Advent is a time of hunger and a time to renew and re-form our faith with our sense of Jesus present in his world. Thousands in my own diocese are beginning the “Why Catholic?” program with the first six-week season corresponding, roughly, with the season of Advent. They will seek the face of Jesus in the Scriptures and teachings of the church, through the Catechism of the Catholic Church, and in the workings of God in their own lives and the lives of the body of Christ represented in the people in their small study groups.

Others will seek the face of Jesus through serving the poor, or by intensifying their love for their spouses and children, or by increasing their time in Scripture study and prayer.

May we all take courage from the example of Bartimaeus, remembering the generous response of Jesus to all those who seek see him in faith.

QUESTIONS:
Have you made a plan for spiritual renewal for Advent? If you haven’t, what local programs of study, service or worship might help you in personally seeking the face of Jesus?

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Scripture Readings

November 1, All Saints.
Cycle B. Readings:
1) Revelation 7:2-4, 9-14
Psalm 24:1bc-2ab, 5-6
2) 1 John 3:1-3
Gospel) Matthew 5:1-12a

By Jean Denton

Emmett Starnes was never canonized. But I’m fairly certain he lives among the communion of saints.

The Gospel reading for the feast of All Saints offers Jesus’ beatitudes: an approach to life that assures trials — but promises ultimate happiness in the presence of God. It is the life of courageous, faithful obedience to God that’s been shown to us by all the saints.

Including Emmett Starnes.

Emmett was a coal miner in Kentucky in the 1930s, a young widower with four school-age children. I learned his story from his daughter, Pauline, now 88.

Her father, who supervised other miners, knew firsthand the hardship they suffered along with their families. He was keenly aware of exploitation by their employers through unfair labor practices, poor wages, and an unhealthy, unsafe work environment.

When a miners union came to the area, Emmett began attending the meetings. Here was a man who “hungered and thirsted for righteousness,” in the words of the beatitudes. For years he and several fellow miners fought for unionization, “but every time they tried to get together they got shot at,” Pauline said.

When local miners went on strike, her father’s adversaries promised violence. “They said they were going to kidnap his kids. They threatened to kill us,” she remembered.

“We stayed scared,” Pauline recalled. “They were after my daddy. I know one time he came home with a bullet hole in his hat.”

While the company prevailed, Emmett persisted in his efforts to organize the workers at great personal risk, and even had to move his family to a neighboring town.

But one night as he drove home from an organizing meeting, someone shot out Emmett’s tires, causing him to wreck his car. He died a short time later as a result.

Emmett never witnessed the righteous end for which he lived and died. But Jesus promised, “Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.”

QUESTIONS:
Who have you known personally who is a model of courageous faithfulness?
What can you do to become more closely bound with the communion of saints?

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Sharing ourselves, sharing faith, makes us Church

By Jeff Hedglen

My wife and I recently had to take a quick trip to Houston for some business. Our flight left at 7:30 a.m. and we would be back at Love Field by 3:30. That meant we would be in Houston for a total of six hours.

We were not sure how we were going to make it from the airport to our appointment and back to catch our return flight. Should we rent a car and deal with the traffic and navigating in an unfamiliar city or bite the financial bullet and take a taxi?

In the end we chose neither because we were rescued by a longtime acquaintance who is now a great friend.

I first encountered Jim in 1981 when he was leading a retreat I was on as a junior in high school. We later became colleagues in ministry and good friends. Last year he married a woman he had been seeing for a few years. We had met Beth a few times over the years, almost always in group situations, and thus never really got to know her very well.

Some people believe that their faith is private, and thus they do not want to share it. But I would suggest that for Christian faith to be true, it must be shared.

Since Jim and Beth live in Houston we decided it might be nice to try and meet for a quick lunch, if there was time during our short visit. To make a long story short, Jim was unavailable, but Beth was free and she offered to be our chauffeur for the day. As it turned out, we did have time for lunch and it, along with the whole time spent in Houston that day, changed our relationship with Beth forever. We sat down for lunch as casual acquaintances and pushed back from the table two hours later good friends.

It is simply amazing what a small amount of sharing about life and faith can do to a relationship. We had always liked Beth, and since Jim had chosen her for his bride, we of course accepted her into our circle of friends. But now that we have had some one-on-one time to get to know her more personally, she is no longer just the woman our friend loves, but a dear friend to us as well.

Experiences like this are at the core of programs like Why Catholic? Some people believe that their faith is private, and thus they do not want to share it. But I would suggest that for Christian faith to be true it must be shared.

The very nature of our faith is that it transforms us and sends us out. Our encounters with the living Jesus so impact us that we bubble over with enthusiasm for Jesus. St. Paul says it this way: “With such affection for you, we were determined to share with you not only the gospel of God, but our very selves as well” (1 Thessalonians 2:8).

Sharing has been a characteristic for believers from the very beginnings of our faith. The birthday of the Church is Pentecost, the day the Holy Spirit descended upon those gathered in the Upper Room. As the story goes, the coming of the Spirit caused such a ruckus that a huge crowd gathered around the house to see what was happening in there.

When the miracle was complete Peter, filled with the Holy Spirit, came out of the house and said: “Folks, I am sorry for all the noise. We got carried away with celebrating the feast of Weeks (Pentecost). It won’t happen again.” All the people dispersed and this new Christian Church was never heard from again.

OK — so that’s not how it really happened, but had it happened that way we might not be here right now, believing in Jesus the way we do. The fact is that when Peter stepped out of that upper room, having had possibly the most profound encounter with the living God to date, he shared his experience, and as Acts 2:41 says “three thousand persons were added that day.”

It is not enough to have a quiet faith nestled away in the safety of our hearts. We are to be like a city on a hill shining bright for all to see. For, we are the Body of Christ, when we share us, we share Him.

Jeff Hedglen, youth minister at St. Bartholomew Parish in Southwest Fort Worth, is the principal organizer of Camp Fort Worth each summer. Readers with questions can contact Jeff at jef@fortworthcath.org.
CONFERENCIA PARA LOS MINISTERIOS DE LA UNIVERSIDAD DE DALLAS

PATROCINADA POR LA DIÓCESIS DE DALLAS Y LA DIÓCESIS DE FORT WORTH

23 Y 24 DE OCTUBRE • CENTRO DE CONVENCIONES • DALLAS, TEXAS

SÁBADO, OCTUBRE 24

ORADOR PRINCIPAL 9:15 - 10:15 A.M.
Su Excelencia Alvaro Corrada del Río, SJ
“Nuestra respuesta al llamado a ser discípulos”
La presentación se enfoca en los tres elementos del discipulado: el Encuentro, el Seguimiento y la Imitación del Señor Jesucristo. Se presentará el modelo diocesano sobre los procesos como una respuesta específica al llamado a ser discípulos.

PLENARIA 1:30 - 2:30 P.M.
Su Excelencia Kevin W. Vann, JCD, DD
La Formación de Catequistas
La cima y el centro de la formación de catequistas es la aptitud y habilidad de comunicar el mensaje evangélico.” (DGC, 235) En su presentación, el Monseñor Vann hablará de la importancia crítica de la formación continua de catequistas y el criterio esencial y los retos de que su formación los haga eficaces en comunicar las enseñanzas de Cristo a nuestra cultura moderna hoy día.

SESIÓN I EN ESPAÑOL A LAS 10:30 - 11:30 A.M.
Dr. Alejandro Ordieres
¿No estoy yo aquí que soy tu Madre?
Dr. Arturo Chavez
Pastoral juvenil en una comunidad multicultural
Dr. Pilar Calva
Decisiones difíciles al final de la vida
Mercedes Vallenilla de Gutierrez
¿Por que yo? ¿Que hacer cuando llega el dolor?
P. Abelardo Cobos Gómez
La fe es un esquema diario de vida
Esperanza Montrerrubio
Dime abuelita porque
Alex Sandoval
Catequesis familiar: Caminando juntos en la fe
Juan Rendon
Animación Bíblica con los jóvenes
Santiago Fernandez
El nuevo documento “Canten al Señor” y el coro parroquial
Diácono Ruben Natera
¿Soy llamado al diaconado?

• Dedicado a todos los católicos
• Concierto con John Michael Talbot el viernes 23 por la tarde
• Música cristiana en vivo
• Exhibición de arte
• Más de 60 expositores

SESIÓN II EN ESPAÑOL A LAS 3:45 - 4:45 P.M.
Dr. Alejandro Ordieres
¿No estoy yo aquí que soy tu Madre?
Dr. Arturo Chavez
Pastoral juvenil en una comunidad multicultural
Dr. Pilar Calva
Las ventajas y maravillas de la planificación familiar natural
Mercedes Vallenilla de Gutierrez
¿Por que yo? ¿Que hacer cuando llega el dolor?
Luis Medina, M.A., Alfonso B. Mirabal y Alex Sandoval
Pastoral hispana: Operación que lleve a la integración.
Diácono Arturo Monterrubio
¿Como recupero y fortalezco la fe de mi familia?
Miguel Arias
Catequesis para todas las edades
Anna Huth
Llenos de fe, caminando en la solidaridad
Maria Pia Septien
Conocer a Dios a través de sus nombres: el Señor, el Buen Pastor, la Luz del Mundo, el Cordero, Rey de Reyes y Señor de Señores, etc.
P. Peter Ruggere, MM
Doctrina social católica
Diácono Arnold Picon
El diaconado en la Iglesia de hoy en día

No pierda la oportunidad de convivir con la comunidad católica del norte de Texas. Hay precios especiales para grupos de 20 personas o más. Pregúnte en su parroquia si enviarán un grupo y aproveche este descuento.

Para mayor información en español llame al (972) 265-5811, o visite la página www.udministryconference.com
Hay señales de movimiento sobre el tema de inmigración en el Congreso y agencias

Por Patricia Zapor
Catholic News Service

WASHINGTON—Después de dos años de no haber cambio, en esencia, del estado “de limbo” de la legislación sobre la reforma de inmigración, como también, dicho años de acción política federal de incremento restrictivo en la aplicación de las leyes actuales de inmigración, hay señales en ambos frentes, que se producen rápidamente y con extrema energía.

El presidente Barack Obama, repetidas veces, ha dichoque quiere empezar la consideración de una propuesta completa de Carlitos de inmigración este otoño, después de que se termine de legislar sobre el cuidado de la salud.

Mientras el Congreso se acercaba en voto sobre el cuidado de la salud, se informó del progreso en el desarrollo de los pasos para lograr una legislación sobre la inmigración, y los que apoyan una reforma completa unían fuerzas y colaboraban con cuidados las bases para la batalla legislativa que se aproxima.

Mientras tanto, revisiones administrativas prometidas de algunos de los aspectos más agudamente criticados de la política de acción federal de inmigración también empezaron a producir resultados que, en general, alegaron a los que defienden a los inmigrantes.

La misma semana, la secretaria del Departamento de Homeland Security (DHS), Janet Napolitano, delineó una revisión del sistema de detención para inmigrantes. En los cambios se toman en cuenta las quejas expresadas por largo tiempo acerca del trato que se les da a los detenidos, cuya mayoría ha presentado solicitud de asilo, esperan una resolución de su solicitud para permanecer en los Estados Unidos, o estén en proceso pendiente de deportación.

Entre los cambios, la secretaria dijo que prevé la posibilidad de alojar a las personas que no tienen antecedentes delictivos y no tienen objetivo de violencia en instalaciones que se asemejen más a estancias residenciales, tales como asilos de ancianos renovados u hoteles; en lugar de prisiones comunes, en donde la mayoría se encuentra ahora. A otras personas se les permitirá regresar a su hogar respectivo con un brazalete de tómbola para vigilar sus pasos.

A finales de septiembre, DHS anunció que se había trasladado a la última familia que quedaba en el centro de detención T. Don Hutto Family Residential Facility en Taylor, Texas, que fue extensamente criticado. Poco después de que la prisión Hutto, de seguridad media, dirigida por una entidad privada, fue convertida para uso de reclusión de familias en 2006, se convirtió en objeto de demanda legal debido a las (terribles) condiciones de instalaciones dentro.

Aunque por un acuerdo se mejoraron las condiciones de vida, el centro de reclusión conservó su carácter de prisión, en donde se veía a padres y madres de familia con sus hijos encerrados en pequeñas celdas, dentro de una atmósfera estricta institucional. Napolitano anunció a principios de agosto que se trasladaría a las familias fuera de Hutto, y que se evaluaría el sistema completo de detención de inmigrantes.

Las familias detenidas en Hutto iban a ser liberadas, bajo observación, o se les trasladaría a una estancia de tipo residencial más abierta, como un centro de detención familiar que había sido asilo anteriormente, en Pennsylvania.

En el frente legislativo, las audiencias empezaron en el Senado, y el representante Luis Gutierrez, D-Illinois, aparecía en el programa del 13 de octubre para proponer los principios mediante los cuales se delineó un proyecto de ley de reforma completa de inmigración, la cual intenta presentar más tarde en el otoño.

El cardenal Theodore E. McCarrick, arzobispo jubilado de Washington, dijo ante el subcomité de inmigración del Comité de la judicatura del Senado, en una audiencia el 8 de octubre, que los obispos de los Estados Unidos esperaban con ansia que la legislación para una reforma completa se acelerara, y que también querrían cambios en el programa de refugiados, y ayuda federal para hacer frente a la causa radical del movimiento migratorio, como falta de empleos en “los países originarios de los inmigrantes”.

El cardenal también instó al Senado a enfocar los tonos más recientemente en el debate sobre la reforma de la salud.

“Los obispos de los Estados Unidos están muy preocupados por el tono que se ha usado en Capitol Hill con referencia a los inmigrantes, y más recientemente en el debate de reforma del cuidado de la salud”, dijo. “A tal retórica cruel se ha estimulado en conversaciones radiales y de televisión por cable, por supuesto, pero también ha sido usada por funcionarios públicos, incluyendo miembros del Congreso”.

El cardenal dijo que esperaba que el debate que se está por dar se enfocara en las contribuciones, tanto de inmigrantes con documentos, como sin ellos, “y no en los recelos llegados. Éstos últimos a menudo se convierten en chivos expiatorios, atribuyéndoseles responsabilidad por problemas y obstáculos económicos o sociales del país.”

Vistazo a la información sobre la conferencia en UD, el 23-24 de octubre

More de 3,500 participants de las diócesis de Fort Worth y Dallas ya se han registrado para asistir a la Conferencia para ministros en la Universidad de Dallas que se celebrará el 23 y 24 de octubre en el Centro de convenciones de Dallas, localizada en la 650 East Griffi n Street en Dallas. La conferencia anual, conjuntamente auspiciada este año por las diócesis de Fort Worth y Dallas, será la única conferencia para ministros católicos romanos por ambas diócesis durante el año escolar 2009-2010. Todas las escuelas católicas estarán con el programa el 23 de octubre para permitirles a sus administradores, maestros y personal no docente la participación plena en esta conferencia.

La conferencia ofrecerá 56 oradores, 60 organizaciones con exhibiciones, conferencias principales y sesiones con talleres en inglés, español y vietnamí; música cristiana en vivo, un concierto gratis con el músico católico John Michael Talbot, y una Misa el sábado concelebrada por los obispos Monsenor Kevin W. Vann de Fort Worth y Monsenor Kevin J. Farrell de Dallas, y Monsenor Álvaro Corrado del Río de Tyrer. Oraciones principales incluyen, desde Washington, D.C., el Arzobispo Donald Wuerl y el corresponsal principal para el Vaticano de la cadena de noticias CNN, John Allen.

Para más información y un programa detallado, visite la página Web de la conferencia www.administrativeconference.com o llame al (972) 265-5811.

FECHAS

23 de octubre: Sesiones para el clero, personal docente de las escuelas católicas, educadores católicos y líderes catequéticos serán ofrecidas en inglés, español y vietnamí.

24 de octubre: Sesiones para católicos de todas las parroquias y con diversos intereses serán ofrecidas en inglés, español y vietnamí.

UBICACIÓN

La Conferencia para ministros en la Universidad de Dallas se llevará a cabo en el pasillo C/salon C del Centro de convenciones de Dallas, localizado en 650 East Griffi n Street en Dallas. Estacionamiento en el garaje es $10 por día y debe ser pagado en efectivo. Concesiones estarán disponibles para meriendas.

INSCRIPCIÓN

Inscripción en línea y para grupos por Internet termina el 20 de octubre. Después,...

Mecanismos para reportar la conducta sexual inapropiada

Si usted o alguien que conoce es víctima de conducta sexual inapropiada por parte de cualquier persona que trabaje para la iglesia, sea voluntario, empleado, o miembro del clero, puede reportarlo de las siguientes maneras:

- llamar a Judy Locke, Coordinadora de asistencia para víctimas, al número (817) 560-2452, Ext. 201, o, mandarle correo electrónico a jlocke@fwdioc.org
- llamar al número de emergencia para el abuso sexual: (817) 560-2452, Ext. 900
- llamar al Centro Católico al número: (817) 560-2452, Ext. 102 y preguntar por el encargado/moderador de la curia, el padre James Hart
- Llamar al Ministerio de familias de Texas Servicios de protección (Servicios de protección de niños) al número: (800) 252-5440.
El padre Damien de Veuster posa para una foto en la colonia de leprosos Kalaupapa, en Molokai, una de las islas de Hawaii, semanas antes de su muerte en 1889. El sacerdote misionero Belga fue beatificado en 1995 y canonizado en una ceremonia en el Vaticano el 11 de octubre (Foto CNS).

América

El nuevo embajador al Vaticano, Miguel Díaz, habla con el Papa Benedicto XVI en la villa papal en Castel Gandolfo, Italia, el 2 de octubre. (Foto CNS/ L’OSSERVATORE ROMANO vía foto Catholic Press)

Por John Thavis
Catholic News Service
CIUDAD DEL VATICANO — Al darle la bienvenida al nuevo embajador de los Estados Unidos ante el Vaticano, el Papa Benedicto XVI delineó amplios aspectos de cooperación interreligiosa con la administración del presidente Barack Obama; pero trazó una línea clara sobre asuntos de aborto y el derecho de conciencia.

El Papa hizo un llamado para “un claro discernimiento con respecto a asuntos que se refieren a la protección de la dignidad humana y al respeto del derecho inalienable de vivir, desde el momento de la concepción hasta el de la muerte natural, como también la protección del derecho de obediencia de conciencia por parte de trabajadores de salud, y, sin duda, todos los ciudadanos”.

Por Carol Glatz
Catholic News Service
CIUDAD DEL VATICANO — Cincuenta mil peregrinos, jóvenes y ancianos, sanos y enfermos, acudieron a la Basílica de San Pedro para demostrar que la valentía, el amor y la influencia de los recién proclamados santos del siglo 19 todavía están vivos hoy día.

La mayoría de los que vinieron de los Estados Unidos para la ceremonia de canonización del 11 de octubre estaban allí por dos de los cinco nuevos santos: el belga San Damián de Veuster, quien dedicó su vida a aquellos afectados por la lepra en Molokai, Hawai, y la nativa francesa Santa Jeanne Jugan, fundadora de las Hermanitas de los pobres.

“No canonizamos a los santos para ponerlos en un tipo de salón de fama católico, sino que los canonizamos para poder imitarlos, crecer en nuestro amor por Dios y dedicarnos a aquellos que estén en mayor necesidad”, dijo el obispo Larry Silver, de Honolulu, quien lideró un grupo de más de 500 peregrinos de Hawai.

El obispo Silver dijo que el trabajo heroico de San Damián con los rechazados de Kalaupapa ha inspirado a mucha gente durante los últimos 120 años y “ni que, con la canonización, la gente todavía será inspirada por él en perpetuidad”.

El alcance internacional de los nuevos santos fue evidente por las coloridas buñuelas y banderas que identificaban a peregrinos de Bélgica, Polonia, España, Francia y los Estados Unidos. Algunos llevaban guirnaldas de flores con los colores del arco iris.

El presidente estadounidense Barack Obama, quien se crió en Hawai, envió una delegación oficial gubernamental a asistir a la ceremonia y ayudar a honrar “la vida y el testimonio extraordinarios del padre Damián”, como lo expresó Obama en una declaración el 9 de octubre. El representante estadounidense Donald M. Payne, de New Jersey, fue parte de la delegación presidencial de seis personas.

Payne le dijo a Catholic News Service que Obama “siente que el trabajo que el padre Damián hizo ejemplifica el querer que los Estados Unidos de América sea visto otra vez como líder de asuntos humanitarios”.

“El hecho que el padre Damián sacrificó su vida por los demás piensos que contribuye a un nuevo tono que el presidente Obama está intentando enviar a todo el mundo”, dijo Payne.

Otra delegada presidencial fue la hermana Carol Keenan, miembro de las Hijas de la caridad, que es presidenta y oficial principal de la Asociación médica católica.

Dijo a CNS que San Damián es una figura heroica para todos los que trabajan en el campo de los servicios médicos.

“Se dedico a la gente que era la más vulnerable, la más desdicha, de la que todos querían apartarse y la que más probablemente (causaría infección) si uno la atendía. Así es que es claramente una de las figuras más heroicas que los Estados Unidos jamás hayan tenido”, dijo.

Approximadamente 4,000 peregrinos representando a las Hermanitas de los pobres de los Estados Unidos asistieron a la Misa de canonización.

El contingente de peregrinos de Hawai incluyó a Audrey Toguchi, la mujer cuya curación del cáncer fue declarada por el Vaticano como el segundo milagro necesario para hacer santo al padre Damián.

La Vida después de esta vida
Un día de retiro para hombres y mujeres
En el Centro de cursos, 2221 NW 26th St., Fort Worth
domingo, nov. 8, 8:30 a.m. — 5 p.m.

Misa, confesión, reflexión, pláticas y oración en silencio
Venga e invite a sus amistades a este día de crecimiento en su vida de fe, basado en la enseñanza de la Biblia sobre el “más allá”, i.e. la vida después de la muerte, ahora que estamos en el mes de los difuntos.

Donación por persona es $25. No hace falta registración previa. Registre el mismo día, de 7:30 — 8:30 a.m. Ayudaremos a los que no puedan dar esa donación. Para más información, llame a Martha Galván (817) 770-6522, o al Centro de cursos (817) 624-9411. Favor de traer su Biblia.
Justicia racial todavía debe ser lograda en los Estados Unidos, dice arzobispo ante el sínodo

CIUDAD DEL VATICANO (CNS) — Aunque los Estados Unidos ha hecho tremendo progreso en moverse desde una historia de esclavitud hacia la justicia racial, todavía queda mucho por hacerse, dijo el arzobispo Wilton D. Gregory, de Atlanta.

“También necesitamos lograr la reconciliación, la justicia y la paz en nuestra propia tierra”, dijo el 5 de octubre durante el especial Sínodo de obispos de África.

El arzobispo Gregory fue uno de 47 obispos fuera de África invitados por el papa Benedicto XVI a participar en el sínodo.

El tema del sínodo, realizándose del 4 al 25 de octubre, es “La perfección a la cual el Evangelio llama a toda la humanidad”.

— el arzobispo Wilton D. Gregory, de Atlanta

Ético dice que opciones reproductivas ‘equivocadas’ traen resultados ‘surrealistas’

Por Nancy Frazier O’Brien

Catholic News Service
WASHINGTON — El caso de una mujer de Ohio que recientemente dio luz al hijo de otra pareja porque se le implantó el embrión incorrecto en una clínica de fertilidad demuestra cuán “potencialmente surrealista” puede tornarse la situación cuando la reproducción es separada de la intimidad del matrimonio, dijo un líder etico católico.

Padre Tadeusz Pacholczyk, director de educación en el Centro nacional de biética católica, en Philadelphia, dijo que la situación enfrentada por Carolyn y Sean Savage, de Sylvania, Ohio, “nos recuerda cómo la exclusividad que se escribe justo en el matrimonio y en el acto marital es interrumpida” mediante la fertilización in vitro y otras tecnologías reproductivas artificiales.

“Una hora tiene la posibilidad de recibir completamente el hijo incorrecto”, dijo a Catholic News Service en entrevista telefónica el 29 de septiembre. “Eso es físicamente imposible de la manera normal. Una vez que uno se para fuera de los elementos normales de la exclusividad, eso se torna potentially surrealista”.

Carolyn Savage dio a luz el 24 de septiembre, en el Centro médico St. Vincent, en Toledo, Ohio, a un niño cuyos padres biológicos son Paul y Shannon Morell, de Troy, Michigan. En una declaración, los Savage ofrecieron “nuestras sentidas felicitaciones a la familia Morell por el nacimiento de su hijo”.

“Deseamos a Paul, Shannon, sus gemelas y su nuevo bebé lo mejor mientras se mueven adelante con sus vidas juntos”, añadió la declaración.

Los Savage, que tienen tres hijos, también pidieron privacidad diciendo: “Nuestra familia está pasando un momento muy difícil”.

A Carolyn Savage se le implantó el embrión congelado de los Morell en febrero y 10 días más tarde un médico de la clínica de fertilidad le dijo acerca del error. Los Savage han dicho a los medios noticiosos, sin embargo, que nunca consideraron un aborto ni un intento de quedarse con el niño.

“Por supuesto, nos preguntaremos acerca de este niño todos los días por el resto de nuestras vidas”, dijo Carolyn Savage a Meredith Viera, del programa Today de NBC, antes del nacimiento. “Tenemos esperanzas para él, pero ellos son sus padres y deferimos a su juicio en cuanto a cuándo y si en algún momento le dicen lo que sucedió, y cualquier comunicación que se nos permita. Sólo queremos saber que él está sano y feliz”.

El padre Pacholczyk dijo que la situación demuestra que la pregunta que a menudo se sigue a las “decisiones equivocadas” a tener fertilización in vitro es “¿cómo podemos mejor recoger los pedazos?”.

“Lo mejor que podemos hacer es cerciorarnos que ningún aborto suceda y eso fue hecho aquí”, dijo.

“Pero eso de ninguna manera atiende los dilemas morales planteados por el acto anterior, la causa radical de la decisión equivocada”, dijo el sacerdote de la diócesis de Fall River, Massachusetts, quien tiene cuatro licenciaturas — en Química, Bioquímica, Biología Molecular y Celular y Filosofía — así como doctorado en Neurociencia de la Universidad Yale.

“Siempre estamos recogiendo los pedazos de una manera u otra”, añadió.

El padre Pacholczyk también dijo que ve una necesidad de pruebas psicológicas a largo plazo de los niños producidos mediante fertilización in vitro o bajo otras circunstancias reproductivas inusuales.

“Piensó que los estudios encontrarán que a estos niños no les va tan bien (psicológicamente) como a los niños concebidos en el abrazo marital”, dijo. “Pienso que habrá efectos que serán demostrables si los estudios son hechos".

Justicia racial todavía debe ser lograda en los Estados Unidos, dice arzobispo ante el sínodo

“Aunque mi propia nación ha hecho un progreso sobresaliente y bendito en nuestra propia lucha por la reconciliación y la justicia raciales, todavía no hemos logrado esa perfección a la cual el Evangelio llama a toda la humanidad”.

— arzobispo de San Antonio José Gómez toma preguntas de sacerdotes durante la convención anual de la Asociación nacional de sacerdotes hispanos en Rosemont, Illinois, el 30 de septiembre. La asociación ofrece apoyo a sacerdotes hispanos y promueve las vocaciones en la comunidad latina. De acuerdo al grupo, se encuentra aproximadamente 2500 sacerdotes católicos hispanos en los Estados Unidos. (Foto CNS /Karen Callaway, Catholic New World)
St. Jeanne Jugan called ‘a Mother Teresa of her time’

By Nancy Wieche
Catholic News Service
WASHINGTON — St. Jeanne Jugan isn’t exactly a household name. Yet those who live on Harewood Road in northeast Washington know well the story of the recently canonized saint.

“She took one lady, put her on her shoulder, took her home and gave her her own bed,” said Mary Nathan, 77, who has lived for nine years at the Jeanne Jugan Residence on Harewood. “My heart sees her always as a saint.”

St. Jeanne, who founded the Little Sisters of the Poor in France in 1842, was canonized Oct. 11 in a ceremony at the Vatican.

“She was very much like a Mother Teresa of her time,” said U.S. Sister Diane Shelby, one of the Little Sisters at the Washington home. “She reached out to the elderly poor and took care of them in her own home.”

It was in 1839 when St. Jeanne, 47, took in her first resident, Anne Chauvin, a blind and ill widow. She gave Chauvin her own bed and went to sleep in the attic. Soon St. Jeanne and two companions were attending to several other women who could not care for themselves.

Today, the sisters — 2,700 worldwide — look after more than 13,000 people age 65 or older at homes in 32 countries.

A tapestry showing St. Jeanne Jugan hangs from the facade of St. Peter’s Basilica at the Vatican Oct. 11. St. Jeanne founded the Little Sisters of the Poor, who assist the elderly in the United States and more than 30 other countries. (CNS photo/Paul Haring)

They operate 31 residences in North America, emulating their founder’s ministry and spirituality.

The sisters rely on the generosity of others in the same way St. Jeanne went door to door with a “begging basket” to support her home.

As she sat in the café of the Washington home, Sister Diane reflected on how St. Jeanne saw the elderly. “She believed that old age is a stage of life deserving of respect and love.”

In his homily, the pope said that in view of her service to the elderly, St. Jeanne Jugan was “a beacon” for modern societies, which “have still to rediscover the unique place and contribution of this period of life.” She was so effective with the aged because she recognized in them the person of Christ, he said.

Her charism is still relevant, because so many older people suffer from fears and solitude, having sometimes been abandoned even by their families,” he said.

Born in northern France in 1823, St. Jeanne formed a small prayer community and, in 1839, brought home a sick and blind elderly widow, giving the woman her own bed. Caring for the woman 24 hours a day, she made the primary focus of her religious order, and remains so today for the approximately 2,700 Little Sisters of the Poor.

The pope noted that St. Jeanne had herself accepted “obscenity and deprivation” in her later years, a reference to the fact that she was removed as superior of her religious order and sent out to beg on behalf of the poor.

The bright and charming café is a gathering place for celebrations, singalongs, impromptu card games, and even a frozen daiquiri happy hour every now and then.

“Loneliness is one of the biggest problems for the elderly,” Sister Diane said. “But here, there is much love.” And there’s also serious work.

The sisters provide for 100 residents, providing professional nursing care for the very ill, planned activities and full-service dining for those less active, and meals and aid to those in assisted-living apartments. Spiritual care, including daily Mass, is an integral part of the home’s routine.

The pope noted that St. Damien has been considered an example of their holy lives.”

Canonization of five saints draws 40,000 to St. Peter’s

FROM PAGE 1

the center, but in choosing to go against the current by living according to the Gospel,” he said.

Thousands of U.S. pilgrims came to Rome for the canonization, including a delegation of leprosy patients and their caregivers from Hawaii, where St. Damien worked and died, and residents from homes for the aged run by Little Sisters of the Poor across the United States.

The basilica was filled beyond capacity, and an estimated 40,000 people watched the liturgy on giant TV screens in St. Peter’s Square. The Mass was moved inside at the last minute because of a threat of rain, but blue skies and sunshine prevailed throughout the liturgy.

St. Damien, a member of the Congregation of the Sacred Hearts of Jesus and Mary, worked on the island of Hawaii for eight years before volunteering in 1873 to work at the leprosy hospital at Molokai, where he served as pastor, doctor, and counselor to some 800 patients. In 1884 he contracted leprosy but, refusing to leave the island for treatment, continued to work until the month before his death at age 49 in 1889.

The pope said St. Damien “felt at home” as “a leper with the lepers” during the final years of his life.

“It invites us to open our eyes toward the ‘leprosies’ that disfigure the humanity of our brothers and sisters and that today still call, more than for our generosity, for the charity of our serving presence,” he said.

The procession to place St. Damien’s relics on the altar included Hawaii resident Audrey Toguchi, 81, whose cure from cancer was attributed to the miraculous intercession of St. Damien, as well as her doctor and a leprosy patient from Hawaii.

St. Damien has been considered an intercessor for patients with leprosy and, more recently, HIV and AIDS. The Vatican’s liturgical program for the canonization described St. Damien as a voice for “rejected people of all kinds: the incurably ill (victims of AIDS or other diseases), abandoned children, disoriented youths, exploited women, neglected elderly people, and oppressed minorities.”

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The pope noted that St. Jeanne had herself accepted “obscenity and deprivation” in her later years, a reference to the fact that she was removed as superior of her religious order and sent out to beg on behalf of the poor. She died in 1879, and today the Little Sisters serve more than 13,000 elderly residents in 202 homes around the world.

The other new saints included a Pole and two Spaniards.

— St. Zygmunt Felinski, a former archbishop of Warsaw, Poland, and founder of the Franciscan Sisters of the Family of Mary. Born in 1822 near Volinia, which today is in Ukraine, he was deported to Russia and, after being freed, worked among the poor farmers of Ukraine and Poland, founding schools for rural children. He died in 1895, and today the church sees him as an intercessor for all who are persecuted.

— St. Francisco Coll Guirauta, a Spanish Dominican priest who founded the Congregation of the Dominican Sisters of the Annunciation of the Blessed Virgin Mary in the 19th century. He was named for his evangelical preaching, aimed especially at Catholics who had lapsed from the practice of the faith. He made great use of the rosary, initiating the “perpetual rosary” in parts of Spain, in which thousands of people took part. His popular missions continued until his death in 1875 at the age of 62.

— St. Rafael Arnaiz Baron, a 20th-century Spanish Trappist brother known for his humility and life of prayer. As a student of architecture in the 1930s, he suddenly broke off his training to enter the contemplative life. Soon after he was stricken with a serious form of diabetes. He died in 1938 at age 27, and his prayerful devotion and his spiritual writings led people to describe him as a great mystic.

At the end of the Mass, the pope spoke from the steps of the basilica to pilgrims who filled the square. They cheered, applauded, and waved banners as each of the saints was named. Addressing English-speaking people, the pope said he hoped the new saints would “inspire you by the example of their holy lives.”

The pope also greeted a group of Japanese survivors of the nuclear attacks on Hiroshima and Nagasaki, and said: “I pray that the world may never again witness such mass destruction of innocent human life.”

Father Charles Green blesses centenarian Rebecca Rowe during a celebration honoring those 100 years of age or older at the Little Sisters of the Poor Jeanne Jugan Residence in Washington Sept. 22. (CNS photo/Nancy Wieche)
Deacons...

From page 28

slevant — to help people who are in need.

“It’s very important to us as people who want to serve because service is what gives us life,” said Rigoberto Leyva. “The deaconate is all about service, finding God in your life — following the voice of Christ: ‘I need you to serve my people.’”

James Crites found his vocation through an image of Christ serving him.

In 1998, Crites suffered a health crisis, and had emergency surgery. Afterward, “I was debilitated. I was a former Marine, totally in charge, and suddenly I was an invalid. My wife took care of every need.”

“I would watch my wife with the kids — and I visualized Christ in my life. She would drop whatever she was doing and take on, in a loving way, the needs of others. I saw Christ working in my life, through her.”

“You start seeing Christ present in the moment and then you’re on a journey,” Crites said. “I went to the Light of Christ Institute to find out more about my faith. All the diocese, all the collective forms of ministry — I got deeper and deeper into this thing.

Then I saw the deacon — a cross between the laity and the clergy, a bridge between Christ and everyone. The deacon is the servant face of Christ.”

Vincent Blake has been a farmer in Wichita Falls for 50 years, and never thought about the diaconate until a deacon approached him about it. “It has been a great journey, getting closer to the Lord,” Blake said.

“I’m a farmer, and that’s pretty much it. I would look at the books and assignments and say, ‘I can’t do this,’ and the next day I’d be doing it. The Spirit was always there.”

“I never even thought I could be a deacon,” the new deacon said, “I felt the Lord was leading me one day at a time.”

“I was so touched at the ordination,” said Pat Blake, “when all the deacons went down the line, gave all the men a big hug and welcomed them into the brotherhood of deacons.”

Martin García said the ordination had two especially significant moments. “One was when we were lying on the floor and I heard the name of my patron saint, St. Martin de Porres. It was a very moving and emotional experience. “The other moment was when Bishop Vann laid his hands on me,” Deacon Martin said. “This made a great change in my life, and all the grace I received that day has helped me in my new stage as a deacon.”

A few new deacons and wives received the privilege of serving the altar as they prepare to profess their vows.

“The deaconate is all about service, finding God in your life — following the voice of Christ: ‘I need you to serve my people.’”

Sangote ’Ulupano receives the Book of the Gospels from Bishop Vann.
Deacons from class of 1989 reunite, share stories

Story and Photos by Judy Locke
Associate director of Permanent Deacon Formation

“Has it really been 20 years?” the deacons and their wives asked Oct. 2 as they gathered for a special dinner hosted by Bishop Kevin W. Vann at The Catholic Center in Fort Worth. Photos, memories, and numerous clippings from North Texas Catholic articles on formation and class activities decorated the conference rooms and gave the honored guests plenty of information to quench their memories and inspire the telling of their “stories.”

Bishop Vann along with the directors of the Offices of Permanent Deacon Formation and the Office of Permanent Deacons held the dinner to honor the diaconate class of 1989 who recently celebrated 20 years of ministry. The class was called to the Holy Order of Deacon and ordained on Aug. 19, 1989 by Bishop Joseph P. Delaney at St. Michael Church in Bedford.

Beginning in 1985, 17 men studied for the diaconate in the Diocese of Fort Worth, including Deacons Ron Aziere, White Settlement; Rubén Castañeda, Ranger; Dámaso Castellón, Fort Worth; Rubén Curiel, Arlington; Cliff Greene, Fort Worth; John Guzmán, Arlington; Larry Hatch, now serving in Mena, Arkansas; Ray Lamarre, The Colony; John McDermott, Hurst; Joe Milligan, Keller; Jim Poole, Hewitt; Simón Torrez, Plano; and Doug Wueneschel, Denton. Four deacons from the class of 1989 are now deceased: Deacons Dick Arndt, Wichita Falls; Gerry Barry, Fort Worth; Andrés Luna, Wichita Falls; and Clarence Metzinger, Graford.

In his remarks to the Class of 1989, Bishop Vann commended the deacons on their long-standing commitment to service to God’s people, the Diocese of Fort Worth, and the Catholic Church. “Your ministry as deacons is a model for others of service in response to Jesus Christ; your commitment to your families and communities is an example for all to follow; and your dedication to the Word, charity, and the Sacrament brings comfort and healing to those in need.”

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“Many U.S. teenagers construct religion in nonessential terms,” the book says. Still, it notes that “relatively few American adolescents appear to be actively negative about or hostile toward their religious congregations.”

An affirming view of parental influence is presented here. “Parents are normally very important in shaping the religious and spiritual lives of their teenage children, even though they may not realize it,” the book states. Soul Searching proposes that “the best way to get most youth more involved in and serious about their faith communities is to get their parents more involved.”

The book’s discussion of Catholic teens may disturb a few readers, while prompting happen automatically.”

On a hopeful note, the book dispels certain mistaken, based on the enthusiastic devotion witnessed at large Catholic youth assemblies, to conclude “that Catholic teenagers in the United States are doing quite well religiously,” the book advises. It says that at parish and perhaps diocesan levels, the Catholic Church seems “relatively weak when it comes to devoting attention and resources to its youth and their parents.” In a somewhat gentler vein, the book concludes “that Catholic youth assemblies, to connect with adolescents, to strengthen ties between adults and teenagers,” the book comments.

But, it warns, this “will not happen automatically.”

David Gibson was the founding editor of Origins, Catholic News Service’s documentary service. He retired in 2007 after holding that post for 36 years.

By Jean Denton
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Deacon Rubén Castañeda (center) enjoys sharing memories with Deacon Rubén Curiel and Delia Curiel.

Participants in the 20th anniversary celebration enjoyed the opportunity to peruse a display of diocesan newspaper clippings. The collection represented the inception and growth of the permanent deacon formation program, from 1984 through the present.
Arkansas. For more information about the Discovery Weekend, contact the parish office at (817) 460-2278.

BLESSED KARL FEAST DAY
St. Mary the Virgin Parish, 1408 N. Davis Dr., Arlington, will celebrate the feast day of St. Karl, a convert from the most illustrious prince of Germany, the first Archbishop of Vienna who was the first Catholic to be made an emperor in 973. Mass will be celebrated at 10 a.m. in Holy Family Church, 2200 Roberts St., Fort Worth. For more information, contact the parish office at (817) 230-1000.

NATURAL FAMILY PLANNING
The Fort Worth Diocesan Ministry with Lesbian and Gay Catholics, Other Sexual Minorities, is a non-profit group for Catholics to come together to discuss issues related to their sexuality. Meetings focus on enhancing spiritual growth and understanding, and for pastoral care ministry and spiritual formation of Catholics who are alcoholic and others who are struggling with these issues. Meetings are held on the first Sunday of each month in Room 213 at St. Elizabeth Ann Seton Catholic Church, 1202 N. Highland St., Fort Worth. For more information, contact Sister Yolanda Cruz, SSAM, at (817) 923-3091 or yolandaletcher@diocesefortworth.org.

MINISTRY FOR GAYS, LESBIANS
The Fort Worth Diocesan Ministry with Lesbian and Gay Catholics, Other Sexual Minorities, Their Families, and Friends regularly meet the fourth Thursday of the month. For more information, contact Father Walter McCloud, TOR, at (817) 927-5383 or Doreen Rose at (817) 549-1624.

MISSA DE LAUDIS ET BLESSED SACRAMENT
The Sisters of Incarnate Word and Blessed Sacrament will host a Discernment Weekend for single Catholic women up to 50 years of age. A retreat will take place the weekend of Oct. 31-Nov. 1 at Incarnate Word Convent in Victoria. Participants will learn more about religious life or in discovering if God is calling her to consecrated life is a Mass to be celebrated Friday, Nov. 13, at 7 p.m. at St. Ann Parish, 500 W. Magnolia Ave., will host its annual fall festival. Carnival Sunday, Oct. 25, from 11 a.m. to 3 p.m., will include music, games, a hayride, and food. For more information, contact Judy Locke, victim counselor, at (817) 383-1231, or www.brianlevine.com. For more information, contact Sister Yolanda Cruz, SSAM, at (817) 923-3091 or yolandaletcher@diocesefortworth.org.

MISCELLANEOUS
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During the part of the ordination rite known as the Examination of the Candidates, Bishop Vann asks the men to declare before the people their intention to undertake the office of the deacon.

As he began his homily at last month’s ordination of permanent deacons, Bishop Kevin Vann personally greeted every candidate.

He slowly and affectionately pronounced the 32 first names, then told them, “It is for me truly a special blessing to preside before the ordination of deacons this day because I think you all remember that we began this part of our communion of faith almost at the same time.”

The class and the bishop had first met four years earlier, when the candidates were in the early months of formation, and the bishop was newly ordained for the Diocese of Fort Worth. “Together, for four years we have traveled this journey of faith,” Bishop Vann reminded them.

At the Sept. 26 diaconate ordination, held at St. Elizabeth Ann Seton Church in Keller, the candidates lie prostrate in liturgy they would participate in the formal vesting.

Significant moments in the ordination of a deacon are the promise of the elect, the litany of supplication (during which candidates lie prostrate in prayer), the laying-on of hands, the investiture, and the presentation of the Book of Gospels.

“I have rarely had a moment in my life so spectacular as that morning,” said Diane Bates. “It was so overwhelming and glorious. It would have been so even if my own husband was up there alone, but to see all the men together … we have spent a weekend-and-a-half with them every month for four years, and they are like family.”

“I knew I was going to cry, so I did not wear any eye makeup,” she said, smiling.

Tom Bates’ vocation was something he said grew over time, “but if I look back to the very beginning it was because years ago, Sister Shirley, at St. Francis, asked me to help with our script program. It was the ‘being asked’ that started this. Before that I didn’t think I was ‘worthy.’”

From early classes through final internships, many people were involved with the program. Candidates worked with pastors and parish peer support groups of five to six people who met with them twice monthly. Staff from the diocese, the University of Dallas, and Holy Trinity Seminary committed to teaching in the program and providing spiritual direction.

Pastors and agencies also worked with the program, providing summer field placement programs where candidates volunteered in ministries.

Essential to the permanent diaconate program were Don Warner, director of permanent deacons; Dr. Ann Healey, director of permanent deacon formation; Judy Locke, associate director of permanent deacon formation; and Deacon Rubén Castañeda, who helped with liturgies; Mary McLarry and Joan Grabowski, who provided music; and Father Richard Eldredge, TOR, who regularly celebrated Mass and provided spiritual direction.

John Nguyen has long participated in Vietnamese Martyrs Parish’s youth ministry program (they teach some 1,000 young people every Sunday), so he spent his summer service projects working in nursing homes, in prisons, and with hospice. He said, “The ministries helped me to be a

Go Forth and Serve

After four years of formation, 32 men are ordained to the permanent diaconate in Keller and are ready to

Story and Photos by Kathy Cribari Hamer

Correspondent

The 32 deacon candidates lie prostrate during the Litany of Saints at the Sept. 26 diaconate ordination, held at St. Elizabeth Ann Seton Church in Keller.

Candidates’ wives, families, and invited friends

inside... This issue of the NTC

Bishop Vann and the community of the College of St. Thomas More dedicated the college’s first new building Oct. 5, and it was fitting enough, the Chapel of Christ the Teacher.

Learn what Catholics are doing to build the culture of life locally through prayer and good works and nationally through influencing our elected representatives.

Historic Fort Worth honored two of our restoration projects recently: the St. Patrick Cathedral rectory and St. Stephen Church’s original church building.

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