On All Saints Day, pope says all are meant to answer call to be holy

By Cindy Wooden

VATICAN CITY (CNS) — Holiness is not a privilege reserved to a few people, but is a call that all men and women are meant to answer, Pope Benedict XVI said.

“All human beings are called to holiness which, in the final analysis, consists in living as children of God, [living] in that ‘likeness’ to him in which they were created,” the pope said Nov. 1, the feast of All Saints.

“God invites everyone to be part of his holy people,” said Pope Benedict, reciting the Angelus at midday as several thousand people gathered in the rain in St. Peter’s Square.

The saints “radiate the splendor of God’s kingdom of love and truth,” he said, telling English-speaking visitors in the square that Christians should look to the saints as real examples to follow.

The pope said the church “wisely” placed the feasts of All Souls and All Saints next to each other on the calendar, encouraging Catholics to unite their prayers of thanks to God for the multitude of saints who have lived on the earth with prayers for all those who have died.

While the Nov. 2 feast of All Souls is a time for special prayers for those who have died, he said, “the church invites us to pray for them every day, also offering up our sufferings and daily trials so that, completely purified, they would be allowed to enjoy the light and peace of the Lord for eternity.”

Addressing French-speakers, the pope said the beatitudes are “a road map for discovering the path to holiness.”

The saints, he told Polish-speaking pilgrims, “give us the example of love for God and for others, of fruitful collaboration with divine grace, and they sustain us in our journey toward holiness.”

Prison ministry is one of many key pastoral programs supported by Sharing in Ministry

By Joan Kurkowski-Gillen Correspondent

It’s easy to understand why Deacon Len Sanchez never tires of his daily commutes to the county jail. While some may fear or even shun the incarcerated, the experienced prison chaplain embraces their needs.

“There’s no greater satisfaction than to bring the spirit of Jesus to people who feel down and discarded by society,” explains Deacon Sanchez. “I help them realize there is someone who loves and cares for them.”

Introduced to the ministry as a volunteer while living in the Diocese of Tyler 17 years ago, Deacon Sanchez worked for the Texas Department of Criminal Justice before moving to Fort Worth in 2004. Today the permanent deacon trains, supervises, and schedules a corps of 125 parishioners who conduct cell-block worship services that offer hope and encouragement to the imprisoned.

Sentenced to jail, the newly incarcerated often face two additional stress factors — divorce and abandonment by family.

“They have nowhere to turn,” Deacon Sanchez says sympathetically. “We try to intervene in their lives and show them somebody is willing to travel the journey with them.”

Tending to an inmate’s concerns with compassion and understanding is not always a popular reaction but it is a necessary response, Deacon Sanchez points out.

“The Gospel calls us not only to see Priest Care Fund...” p. 16

The path to holiness.

Archbishop Chaput: Catholics serve nation best by living faith authentically

By Beth Griffin

NEW YORK (CNS) — Catholics serve their country best in the long run “by remembering that we’re citizens of heaven first,” Archbishop Chaput of Denver said Oct. 26 at the 15th annual meeting of the Society of Catholic Social Scientists.

“It’s time for all of us who claim to be Catholic to recover our Catholic identity as disciples of Jesus Christ and missionaries of his church,” he said.

The social scientists convened at St. John’s University School of Law in Queens Oct. 26-27.

“We’re better Americans by being more truly Catholic see Archbishop...” p. 7

DREAM Act vote in Senate falls short; more immigration bills unlikely

By Patricia Zapor

WASHINGTON (CNS) — The Senate fell eight votes short of the 60 needed to bring the DREAM Act to the floor Oct. 24, closing down an attempt to pass even a small piece of immigration legislation that has enjoyed bipartisan support.

The Development, Relief, and Education for Alien Minors Act, would have given young adults who were brought to the United States illegally by their parents at least five years ago the chance to legalize their own status while serving in the military or attending college at in-state tuition rates.

Kevin Appleby, director of immigration and refugee policy for the U.S. Conference of Catholic Bishops, said the failure of the 52-44 cloture vote, a preliminary step to bringing the bill to the floor for debate, was “terribly disappointing.”

“What we have seen over the years is that the bill runs afoul of the majority party’s will because they don’t want to take any action on immigration,” he said.

The bill was first introduced several years ago by Sen. Orrin Hatch, R-Utah, and has had supporters from both parties along. Its chief sponsor in this session said estimates of the number of students who might benefit are in the hundreds of thousands.

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The diocese of Fort Worth 25th Annual Diocesan Appeal

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Texas Diocese of Fort Worth

THE DREAM ACT (Diocesan Religious Education Ministry Act)

WORLD YOUTH DAY — Bishop Kevin Vann speaks to the thousands of young people and their adult leaders from the dioceses of Fort Worth and Dallas who gathered for World Youth Day Oct. 28. The World Youth Day Mass was celebrated in the Music Mill Amphitheatre at Six Flags Over Texas theme park in Arlington. See story, p. 14 (Photo by Chris Kastner)

TEEN DRIVERS RECEIVE BLESSING — Father Joe Townsend blesses the thousands of young people and their adult leaders from the dioceses of Fort Worth and Dallas who gathered for World Youth Day Oct. 28. The World Youth Day Mass was celebrated in the Music Mill Amphitheatre at Six Flags Over Texas theme park in Arlington. See story, p. 14 (Photo by Chris Kastner)
Getting the details right: ‘The Morning-After’

choosing to act in a way as to possibly cause the death of another human is not generally a good moral choice. When we have uncertainty about the presence of a human in the bushes during a hunting trip, for example, we ought not shoot into the bushes.

When a woman arrives to an emergency room following a sexual assault, a simple urine test for leutinizing hormone (LH) can be used to gain information about whether she is ovulating. If it is determined that her LH levels have spiked and she is ovulating, the morning-after pill will not be able to block the egg’s release from her ovary. If it were to be administered under these circumstances, the morning-after pill might function to prevent the implantation of any newly conceived embryo(s), which would be the moral equivalent of an abortion. Under these conditions, therefore, the morning-after pill should not be administered.

The young boy or girl conceived through sexual assault is an innocent bystander, and he or she should never become a “second victim” of rape through chemical abortion.

Women who conceive a child after sexual assault deserve full and loving support throughout and following their pregnancy. In follow-up studies where children are born from sexual assault, both mother and child frequently express satisfaction at not having adverted to the deadly answer of abortion. Appropriate care for rape victims should thus include efforts to assess whether a woman may have ovulated (and thus possibly conceived) by taking her menstrual history, doing an LH test, and performing any other tests or interventions which, in the judgment of the physician, help establish prudential certitude that emergency contraception, if it were provided to the victim, would properly function as a contraceptive and not as an abortifacient.

The new laws in Connecticut and Massachusetts which mandate the provision of the morning-after pill are clearly misguided and unethical. They effectively prohibit health care professionals from doing appropriate medical tests to determine whether a particular treatment (administering Plan B) is suitable and medically appropriate for a patient. These laws meddle in the affairs of doctors and nurses in emergency rooms, where their professional and competent medical judgments should not be short-circuited by overzealous state legislatures beholden to pro-abortion ideologies and agendas. Such state laws require health care professionals to cooperate in actions that may, in a foreseeable way, result in the death of very young human beings within their mother’s bodies. Under these conditions, the morning-after pill should not be administered.

Significant ethical concerns are raised by this second mechanism of action, namely that “emergency contraception” may actually work as “emergency abortion” as well. When these ethical concerns are coupled with new state laws (notably in Connecticut and Massachusetts) mandating that the morning-after pill be provided by hospitals to all victims of sexual assault who request it, it becomes clear that medical professionals may have to confront situations of dramatic conscience violations because of this immoral form of legislative coercion by the state. Some have argued that it may be immoral for Catholics to provide any contraceptive measures at all to a woman who has been raped. Such a view is incorrect, however, because a woman who has been sexually assaulted is clearly entitled to protect herself from the attacker’s sperm. The Church teaches that rape is not a universal act that requires openness to procreation. It is rather an act of violence against another person, and the woman is allowed to take steps to prevent the possible fertilization of her own egg(s). It is permissible, then, for Catholic hospitals to provide their patients with morning-after pills if the following four conditions are met:

1. The woman is not already pregnant from prior, freely-chosen sexual activity.
2. The woman has been sexually assaulted.
3. The woman has not yet ovulated (i.e. has not released an egg from her ovary into the fallopian tube where it could be fertilized by the attacker’s sperm).
4. The morning-after pill can reasonably be expected to prevent her from ovulating.

Respect for Life

The morning-after pill, also known as “Plan B,” is often provided in hospital emergency rooms to women who have been sexually assaulted. It is typically used within 72 hours of the rape, and appears to prevent pregnancy in one of two ways.

First, it can prevent ovulation (the release of an egg from a woman’s ovary), and for this reason, it is commonly termed “emergency contraception.” While this action of blocking the release of an egg is the most likely mechanism by which it routinely prevents pregnancy, another mechanism may also be operative under certain circumstances.

This second mechanism of action involves altering the lining of the uterus so it becomes less hospitable to the arrival of an embryo from the fallopian tube. In other words, if an egg has already been released from the ovary, and it has been successfully fertilized, the morning-after pill may be able to prevent that arriving embryo from implanting into the uterine wall.

Controversy exists as to the likelihood and frequency of this second mechanism of action, but even the Food and Drug Administration (the agency which gives official approval for the use of the drug) acknowledges the possibility on its Web site: “Plan B may also work by ... preventing attachment (implantation) to the uterus (womb).” The package insert for the drug from the manufacturer (Barr Pharmaceuticals) uses identical language: “Plan B is suitable and medically appropriate for a patient. These laws meddle in the affairs of doctors and nurses in emergency rooms, where their professional and competent medical judgments should not be short-circuited by overzealous state legislatures beholden to pro-abortion ideologies and agendas. Such state laws require health care professionals to cooperate in actions that may, in a foreseeable way, result in the death of very young human beings within their mother’s bodies. Under these conditions, the morning-after pill should not be administered.

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4. The morning-after pill can reasonably be expected to prevent her from ovulating.
Steve Angrisano to perform in concert Nov. 16

Nationally known singer, songwriter, and storyteller from Texas, Steve Angrisano will perform at St. Vincent de Paul Church, 5819 W. Pleasant Ridge Road in Arlington, Friday, Nov. 16. The concert will begin at 7:15 p.m. in the sanctuary. All are invited to attend the family-friendly event.

The event is sponsored by St. Vincent’s youth ministries office. While there is no charge to attend the concert, donations will be accepted for the benefit of Arlington Pregnancy Center.

Steve Angrisano’s unique blend of laughter, song, story, and audience interaction has made him a popular choice for leadership at parish missions, concerts, workshops, and youth events across the world, including five World Youth Days, and four National Catholic Youth Conferences.

For more concert information, contact Diane Donahue at (817) 478-8206 Ext. 216 or e-mail to ddonahue@svdpc.org.

Sacred Heart School named among top 50 Catholic schools in nation

The Catholic High School Honor Roll, an annual list of America’s Top 50 Catholic high schools put forth by the Acton Institute of Grand Rapids, Michigan, recently announced that Sacred Heart School in Muenster is among the top 50 Catholic secondary schools in the nation. The schools are judged on the criteria of academic excellence, Catholic identity, and civic education.

“Sacred Heart is privileged to be among the group of schools that make up the Catholic High School Honor Roll,” said Sacred Heart Principal Chad Riley. “This award honors many groups for their hard work and dedication to our mission: students, parents, teachers, support staff, and parishioners. We are blessed to be so strongly supported in our mission to carry on the teaching ministry of Jesus.”

The state of Texas led this year’s Catholic High School Honor Roll with six schools being selected, followed by California, Florida, and Michigan with four schools each. OtherMetroplex-area schools included within the top 50 include Our Lady of Grace High School in Roanoke and The Highland School in Irving.

The honor roll is produced in consultation with a national advisory board comprised of Catholic college presidents and noted Catholic scholars. Advisory board member Father John Schlegel, president of Creighton University in Omaha, Nebraska, said the that the honor roll is significant for Catholic education.

“Catholic high schools that excel at forming students in the faith and at teaching them to think critically and act virtuously are a great asset to the church,” he said. “Not only do these schools deserve to be recognized, but they should also be imitated by all Catholic schools.”

The primary goal of the honor roll, according to a press release, “is to encourage schools to educate students as effectively as possible, in a way that integrates Catholic faith and prepares students for active engagement with the world... The Honor Roll provides insight into the character of Catholic secondary education and calls everyone to improve the academic and spiritual formation given to America’s youth. In promoting rigorous education, the Honor Roll desires to better prepare students for fruitful vocations in politics, business, and the church.”

For more information about the Catholic High School Honor Roll, visit online at www.chnhonor.org.

LIVES OF THE SAINTS — Junior high students at St. Rita School in Fort Worth played an active role in the school’s All Saints Day Mass by presenting their traditional ‘Roll Call of Saints.’ Each student, portraying a particular saint, shared with the lower-grade children and the adults gathered at Mass about that saint’s life and how following their example of holiness can lead one closer to God. Seventh grader Madeleine Alonso, dressed as St. Rita, is shown telling her saint’s story to second grade students and their teacher, Margaret Cruse. Under the guidance of teachers Anita Strange and Mary Pastuske, the students helped to prepare and plan the Mass, serving as readers, cantors, sacristans, musicians, and ushers.

One small step for man, one giant leap for Texas: Our first cardinal in the South!

By Father Kyle Walterscheid

Not in my lifetime would I have thought that Texas would be blessed with a cardinal, a prince of the Catholic Church, to represent the local church in a more prominent way.

It is a time of great elation for Texas, as well as all the Southern United States, as the local church receives her first cardinal.

As was highlighted in articles in the previous North Texas Catholic, on Oct. 17, Pope Benedict XVI named 23 new cardinals, among them Archbishop Daniel N. DiNardo of the Archdiocese of Galveston-Houston. While it may not compare to the unimaginable technology, determination, and courage it took to put a man on the moon in 1969 and pales in comparison to Jesus’ miraculous walk on water, still this is clearly a time of historic proportions for Texas. At age 58, Cardinal-elect DiNardo will have much pastoral insight to offer the Vatican for the next 22 years as one of only 120 cardinals under the age of 80 eligible to vote for a new pope. Houston, we have transmission!

Yet, why has our Holy Father provided us with the gift of a cardinal?

To begin with, we have Christian roots that date back over 400 years with French and Spanish explorers in Texas, with San Antonio being established 289 years ago in 1718. Yet, Texas did not come into its own until it declared its independence from Mexico in 1836. In the 171 years since then, Texas has grown from a few thousand Catholics to more than 6.5 million.

In addition to this large Catholic population, there are several exceptional qualities for which Texas has received notoriety, several areas in which the state has been leading the charge, and news of these efforts has likely landed upon the ears of the pope. Christians in Texas have been particularly strong in advocating for anti-abortion legislation. Texas may be looked upon as the largest and most influential state that may help lead the nation and the rest of the world in putting an end to the infanticide of unborn children and to providing the first real step of protecting women against this intrinsically evil terror that, like contraception, imprisons their soul and kills their offspring.

Secondly, following in Pope John Paul II’s footsteps, it appears that Pope Benedict XVI is advancing his predecessor’s pressing desire for reconciliation among Christians. Texas Christians have grown particularly close with the help of the Second Vatican Council (1962-1965) that welcomed ecumenical dialogue. Texas Christians are unique in their depth of respect and support of one another as they find common bonds in their faith, unite in many social outreach efforts, and seek for the truth in the midst of their differences. Our pope knows well that all Christians must have a united bond in Christ, if they are to overcome today’s attacks on our faith, our family, and our Savior.

And while Texas has much more to offer the world, one particularly noteworthy improvement in the state in recent years is the increase in the number of people joining religious orders and entering the seminary to discern whether they are called to the priesthood. However, we will need many more men and women in Texas to answer a vocational call, ready to serve God willingly (Sirach 35:16), in answer to our prayers, so as to overcome the many struggles we still face.

Cardinal-elect Daniel N. DiNardo has not walked on the moon nor walked on water, but he has made one giant leap for Texas. Today, let us celebrate with our first prince of the South and thank God for the faithful labor of our Christian heritage and especially encourage single men and women to consider joining our cardinal-elect in dedicating the whole of their beings to the greatest mission possible, the mission of Jesus Christ, as brothers, sisters, and priests for a hope-filled tomorrow.

Father Kyle Walterscheid is the director of Vocations for the Diocese of Fort Worth. He can be reached by e-mail to kwalterscheid@fdxdac.org.
Advanced Centering Prayer Retreat to be held Dec. 6-9

The annual Advanced Centering Prayer Retreat sponsored by Contemplative Outreach of Fort Worth, will be held at Camp Copass, located at 26000 N. Hwy. 360 in Denton. The retreat will begin with registration at 7 p.m. Thursday, Dec. 6, and will conclude Sunday, Dec. 9.

Silence is required at the retreat beginning Thursday evening. The schedule will include extended Centering Prayer sessions as well as film and audio presentations designed to deepen the contemplative experience.

The cost for the retreat, which includes meals, is $99 for a private room or $210 for a private room. The limit is 20 participants.

For more information about the retreat or to register, visit www.polkaundotted.com or contact Kathleen Kelley at kkelley_2@tamu.edu or call (817) 474-2894.

To learn more about Contemplative Outreach, visit online at www.centeringprayer.com. To learn more about Camp Copass and for directions to the camp, visit www.campcopp.com.

Rosary novena, Mass to be offered in honor of Our Lady of Guadalupe

A rosary novena will be prayed at Our Lady of Guadalupe, patroness of the Americas, Dec. 1 through Dec. 10 at St. Catherine of Siena Church, 1705 E. Pecos Colony Road in Carrolton. The rosary will begin at 7 p.m. each evening.

Abingdon Mass will be celebrated in honor of the Feast of Our Lady of Guadalupe Dec. 9, from 10 a.m. to noon, at Immaculate Conception Community Life Center, located at 1489 W. Main Street (at Kipkishep) in Lewisville. A continental breakfast will follow at 9 a.m.

In the book, Chapman writes about the importance of being able to express one's own perspective in a way that all can understand.

While participants will meet weekly for class discussion, contemplation, and prayer, they will provide guidance for daily reflection and questions covering all of the book's biblical texts.

For more information, call Sea Shannon at (817) 284-1737 or Melinda Salcido at (817) 877-5590.

Sacred Heart Parish to host marriage enrichment seminar Dec. 6

Couples are invited to attend a marriage enrichment seminar based on the book, “The Five Love Languages” by Dr. Gary Chapman. The seminar, hosted by the Dallas-Marriage Ministry of St. Philip the Apostle Parish, will take place Saturday, Dec. 1, from 10 a.m. to 3:30 p.m. in the parish's Community Life Center, located at 1897 W. Main Street in the Carrollton neighborhood of Fort Worth.

The seminar is for $25 per couple, and it includes coffee, lunch and an evening meal. Couples must register by Nov. 30 by contacting Rick and Roberta Boitnott by e-mail at rboitnott@icgrandprairie.org or by phone at (817) 429-2920 or e-mail to danluby@sacredheartfortworth.org.

The Sisters of St. Mary of Namur in Fort Worth are members of a international congregation of Catholic religious women founded in Namur, Belgium in the year 1515. It is a congregation of women committed to religious life among college students and it was established to help share those teachings with their families and friends. While fostering an increased interest in religious life among college students is one of FOCUS’ stated goals, the organization’s primary objective is to form communities on college campuses nationwide where students can follow Jesus Christ and live out their Catholic faith in environments that are often hostile to such beliefs.

The FOCUS conference is open to all young adults, campus ministers, priests, and members of religious orders. For more information or to register, call Sister Mary Paul Haase, CM, at (817) 424-5312 or e-mail to upstate@smuin.org.

Sisters of St. Mary invite women to Come and See Nov. 18

The Sisters of St. Mary of Namur will be hosting a Come and See program Sunday, Nov. 11, at OLV Parish, 901 West Shaw Street in South Fort Worth. Single women ages 18 to 45 are invited to attend to learn more about life as a religious sister.

The Sisters of St. Mary of Namur in Fort Worth are members of an international congregation of Catholic religious women founded in Namur, Belgium, in the early 16th century. They are finding themselves part of a national trend of young, busy women seeking new, unique ways of existence, considering — and increasingly choosing — life as a religious sister.

The sisters have noted an increase in the number of inquiries locally over the past five years. Those women, who are considering the possibility of religious life among college students, are interested in the Sisters’ formation, life style, and spiritual formation and would like to be introduced to life as religious sisters.

A reception following the session is requested to cover the cost of refreshments and entertainment. Those who are interested in learning more about the Sisters’ formation are invited to contact Sister Margaret Miller, SSNN, at (817) 494-0127 or e-mail to mmiller@smuin.org.

FOCUS to hold 2008 student leadership conference in Grapevine

The Fellowship of Catholic University Students (FOCUS) will hold the 2008 National Student Conference Jan. 6-20 at the Gaylord Texan Resort and Convention Center, located at 191 Gaylord Trail in Grapevine.

Convention speakers include Father Benedict Groeschel, CFR, sports star Mike Sweeney, author, Jeff Carter, and Eduardo Veras, star of the film “Belas.” The Christian rock group Third Day will also perform.

FOCUS is a national student outreach organization serving both secular and Catholic college campuses. According to the organization’s leaders, FOCUS “brings the teachings of Christ and the faith and moral traditions of the Catholic Church to college students and gives them the tools to help share those teachings with their friends and family. While fostering an increased interest in religious life among college students is one of FOCUS’ stated goals, the organization’s primary objective is to form communities on college campuses nationwide where students can follow Jesus Christ and live out their Catholic faith in environments that are often hostile to such beliefs.”

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Cursillo Ultegra is planned for Nov. 10 at St. Bartholomew Parish

A Cursillo Ultegra is an occasion where Cursillistas (those who have attended a Cursillo and others who are interested in the Cursillo movement) gather together to celebrate Christ. An Ultreya (Spanish for “onward”) will be offered in English Saturday evening, Nov. 10 at the 5 p.m. Mass at St. Bartholomew Parish, 3861 Alta Mesa in Fort Worth. For more information, call (817) 626-3055.

People and Events

Dr. Thomas Hilgers speaks to women’s breakfast Nov. 17

Women’s Mass at the Millennium will hold a women’s breakfast Saturday, Nov. 17, from 9 a.m. to noon at 214 N.W. Loop 820 South in West Fort Worth. Registration will take place beginning at 9 a.m.

The guest speaker will be Dr. Thomas Hilgern, a meta-physician who serves as the director of the Pope Paul VI Institute for the Study of Human Reproduction and the National Center for Women’s Health in Omaha, Nebraska. He will speak on “Indiscernibility and Maccarinian Real Solutions to Real Problems.” Dr. Hilgern, who was appointed to permanent membership in Pontifical Academy for Life in 1994, has developed a natural procreative technology (NPT) which relies on the person’s own inner wisdom to identify and treat underlying causes of reproductive ailments in a manner respectful to Catholic Church teaching.

Women for the Third Millennium is an organization designed to support and promote the authentic dignity and femininity of all women.

The cost is $20 per person, or $15 for students of Belen College who have consecrated women may attend at no charge, but reservations are required. Reservations must be received by Nov. 12 to register or for more information, call Patricia Sher (328) 434-6135, or Helen Vaughn at (714) 641-7412 or e-mail to mcclenbea@hotmail.com. More information may be found online at www.thirdmillennium.org.

Youth Mass to be held in Vernon Nov. 18

Youth Masses will be held at Holy Family of Nazareth Church, 220 Roberts Street in Vernon, Sunday, Nov. 18 at 4 p.m. The Mass will be followed by a social with refreshments and a game of “Bible or Beat.” For more information, call Phyllis Pho at (817) 457-1746.

CRLC to hold annual pre-Christmas sale Nov. 18

The Catholic Renewal Center Bookstore will hold its annual pre-Christmas sale Saturday, Nov. 17, from 10 a.m. to 1 p.m., and Sunday, Nov. 18 from noon to 5 p.m. A variety of gift items, books, and cards will be available for purchase. Shoppers will receive a 10 percent discount on purchases and will not be taxed.

The bookstore is located at 3653 Bridge Street in East Fort Worth, next to Nolan Catholic High School. For more information, call (412) 429-2520.

Singles Silent Retreat at Montserrat is cancelled

The silent retreat for singles, which was to have been held at Montserrat Jesuit Retreat House the weekend of Nov. 16-18, has been cancelled due to a scheduling conflict. For more information, call Montserrat at (940) 321-4620, or e-mail to retreat@armail.net.

Diocesan Middle School Choral Festival is postponed

According to an announcement from the music department at Nolan Catholic High School, the Diocesan Middle School Choral Festival, which had been scheduled for Nov. 16, has been postponed. Any parents of 6th, 7th, or 8th grade students at Nolan Catholic High School who are interested in having their student participate in either the Diocesan Choral Festival or the Diocesan Instrumental Festival in the spring are asked to contact their school’s principal, or Melissa Zerquero at m泽quero@noelncatholic.org or at (817) 457-2160 ext. 1735.

Marriage enrichment, validation program to be offered in two locations

A one-day marriage enrichment program, entitled “Today ... Tomor... tomorrow ... Forever,” will be offered Nov. 10 at St. Jude Thaddaeus Parish, 360 Darby Drive in Burkburnett, and Nov. 17 at The Catholic Center, 800 West Loop 820 South in West Fort Worth. The program, sponsored by the diocesan Family Life Office, will take place from 8:30 a.m. to 3:30 p.m. at each location.

Topics to be discussed will include “Living the Sacrament of Marriage,” “Commitment,” “Communication,” “Conflict Resolution,” and “Intimacy.” Time will be set aside for couples to strengthen their relationships with regard to these topics, as well as to focus upon their individual relationships.

This program, open to all intermarried couples who wish to deepen their sense of mutual love and commitment, is also an opportunity for couples seeking to have their marriage validated within the Catholic Church.

To register for the Burkburnett session, call Mary King at (940) 569-1222. For more information or to register for the Fort Worth session, call the diocesan Family Life Office at (817) 560-2452 ext. 304 or ext. 259 or visit the diocesan Web site at www.dhcds.org.

Turkey feast benefiting All Saints School to be held Nov. 17

All Saints School will be hosting a turkey feast Sunday, Nov. 18, at 11 a.m. at its campus, located at 214 N.W. 20th Street on Fort Worth’s North side. The meal, which will benefit All Saints School, will be served at 10 a.m. to 4 p.m. A variety of foods will be available for purchase, including a meat of a hambever and french fries for $5, nachos for $1, hot dogs for $1, and drinks for $1.

All are welcome. For more information, call the parish office at (817) 626-1050.

Our Lady of Grace High School to host banquet

All are invited to attend a recognition banquet celebrating the new campus location of Our Lady of Grace High School, a college preparatory school now in its sixth year of operation. Support of the school, which is located at 15377 Alta Vista Road in Benbrook, will host the banquet Dec. 1 at 6 p.m. at the Marriott Solana Hotel, located at 5 Village Circle in Westlake. Bishop Kevin Nolan will be in attendance.

Tickets are $35 per person. Table sponsorships are available. For reservations or more information, call (817) 555-6716 or visit online at www.olghs.org.

North Texas Catholic deadlines for submission

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

Items for the Nov. 23 issue must be received by noon on Wednesday, Nov. 14. Items for the Dec. 7 issue must be received by noon on Wednesday, Nov. 28.
Peruvian Catholic university shares designs to strengthen adobe homes

By Barbara J. Fraser

More than 80,000 homes were destroyed and more than 40,000 were damaged seriously in the earthquake, according to Peru’s National Civil Defense Institute. Most were made of adobe. Wider use of wire mesh reinforcement might have saved more than 100,000 homes, according to engineers from the university hope that people can be encouraged to rebuild using an even sturdier design to protect homes the next time an earthquake strikes.

A large percentage of people live in mud-brick houses because they have no alternative,” engineering professor Daniel Quiun. So in 1998 and 1999, when the researchers began testing reinforcement methods, they traveled to various parts of the country looking for houses that had design flaws.

As a result, the place where people should feel most secure becomes a death trap, he said. Adobe houses are often poorly constructed, and walls are likely to separate at the corners, according to engineering professor Daniel Quiun. So in 1998 and 1999, when the researchers began testing reinforcement methods, they traveled to various parts of the country looking for houses that had design flaws.

One of the buildings they chose was the house where Rupay and Legua live.

More than two months after Peruvian quake, cities see little progress in rebuilding

By Barbara J. Fraser

More than two months after Peruvian earthquake, little progress has been made to rebuild homes that were damaged.

More than 80,000 homes were destroyed and more than 40,000 were damaged seriously in the earthquake, according to Peru’s National Civil Defense Institute. Most were made of adobe. Wider use of wire mesh reinforcement might have saved more than 100,000 homes, according to engineering professor Daniel Quiun. So in 1998 and 1999, when the researchers began testing reinforcement methods, they traveled to various parts of the country looking for houses that had design flaws.

As a result, the place where people should feel most secure becomes a death trap, he said. Adobe houses are often poorly constructed, and walls are likely to separate at the corners, according to engineering professor Daniel Quiun. So in 1998 and 1999, when the researchers began testing reinforcement methods, they traveled to various parts of the country looking for houses that had design flaws.

One of the buildings they chose was the house where Rupay and Legua live.

In one of the strongest models, the bricks are formed around a lattice of bamboo-like cane.

Another involves virtually wrapping the house with a plastic mesh that is tied in place with cords laid across the bricks as the walls are built. The researchers have designed a simple instructional technique for people to use that design when they rebuild.

The plastic mesh, which is not manufactured in Peru, is more expensive than wire, but Peruvian President Alan Garcia has promised $200,000 to every family whose home was destroyed in the earthquake. That would be enough to build a simple, four-room, reinforced house measuring about 540 square feet. Blondet said.

Offering a foolproof design is only half the battle, though. The challenge is to get the information into people’s hands and convince them to adopt new building techniques.

“Technical solutions have existed for some time, but many people either aren’t aware of them or don’t apply them,” Blondet said. “We have tried many things, but they have mainly been limited to pilot houses. We want to bring about a transformation” in the way people build their homes.

The university is teaming up with the international humanitarian aid agency CARE to introduce the new design, and the researchers hope the national and local governments will support the effort.

“Earthquakes are going to keep happening” in Peru, Quiun said. “We have to be prepared.”
Archbishop Chaput finds correlation between contemporary challenges and those of early church.
Celebrating 50 (or more) Golden Years

Some couples meet on a blind date or start their courtship as high school or college classmates.

Clarence and Jeannette Huslig can thank a Catholic newspaper for bringing them together more than five decades ago.

The former Jeannette Duquette was working in the personnel office at the Millington Naval Air Station in Memphis when she discovered a discarded edition of the Wichita, Kansas, diocesan newspaper on top of a file cabinet.

“I found this Catholic newspaper, and I wanted to know who owned it,” remembers the Navy yeoman, who grew up in Maine where she attended parochial school with nine brothers and sisters. “I was intrigued because there weren’t that many Catholics living in Tennessee at the time.”

Her search ended at the desk of Clarence Huslig, a U.S. Navy serviceman who also grew up in a Catholic household with nine brothers and sisters.

“My mother would send me the paper,” he says, recalling how the reading material helped the time pass during long duty periods and eventually changed his life. “I met Jeannette in June 1951, and we married the following November.”

Fifty-five years later, the Husligs were among the gathering of 100 married partners who renewed their vows during the second annual Golden Anniversary Mass, celebrated Oct. 14 by Bishop Kevin Stojak, diocesan director of Family Life. “It shows that it can be done and [that] marriage can last a long time.”

The diocese received positive feedback after inaugurating the golden jubilee event last year. Many couples don’t have a party to mark the special occasion, explains organizer Kathy Stojak.

“They don’t do anything in particular for the anniversary but maybe go out to dinner with friends. This is the only thing they have,” she explains. “People feel honored that the church recognizes their 50 years together.”

The event also sets an example for young marriages.

“It shows couples who are getting married today that people can make lifelong commitments to one another and live them out,” Kathy Stojak said.

Participants in this year’s Golden Anniversary Mass represented at least 5,000 years of marriage, and many celebrated the milestone in the company of family and friends.

Su Nguyen and Mua Tran sat in the church vestibule with several of their children as they waited for the liturgy to begin. Natives of a small village in South Vietnam, their union was arranged by both sets of parents when Tran was 17 and her bridegroom 21. Together they survived Nguyen’s military service during the Vietnam War and the country’s transition to communism. In 1980, they escaped from their homeland by boat with seven children and eventually settled in Texas.

“They wanted more opportunity for us and freedom,” said daughter Kim Nguyen, who interpreted as her parents spoke in Vietnamese: “They’re very excited about this celebration and enjoy living here with the family.”

And as for their arranged marriage, a custom abandoned by the couple’s Americanized offspring, “They feel lucky they were brought together,” she added.

But the couple, who are parishioners of Our Lady of Fatima Church in Fort Worth, and their fellow jubilarians have more than just luck to thank for preserving their marriages through good times and bad, sickness and health, as well as wealth and poverty.

“Your faith has sustained you,” Bishop Vann said, addressing the congregation during his homily. “We thank God for your witness. The sacrament of marriage is a call from God himself to be a living sign of the love of Christ in the world in which we live.”

He then shared with his listeners the details of a project he recently completed. Along with several other bishops, Bishop Vann was asked to contribute his thoughts to a pamphlet-series commissioned by The Shepherd’s Voice, an Irving-based publishing company. The small booklets are designed to provide information on church teaching as it relates to popular issues, and the Fort Worth bishop was assigned the topic of marriage.

“They gave me 60 questions to respond to, and I did that with help from people in the diocese,” he explained. The words of the pamphlet, he said, reflect “the lives of the couples who helped me write them and reflect your lives as well.”

St. Francis of Assisi once said, “Preach the Gospel and, if necessary, use words.” Golden anniversary couples epitomize the meaning of those words, the bishop continued.

“Your lives, your commitment of marriage is preaching the Gospel without necessarily answering all those questions,” the bishop suggested. “You give us hope. You say, ‘yes,’ it can be done. With the grace of God, this commitment of marriage — this covenant given to us by God himself — can be lived; it can be proclaimed.”

Listening to the bishop’s words of praise made Georgia and Henry Tejada remember their own nuptials and the unusual date they chose. The parishioners of immaculate Heart of Mary in Fort Worth spoke their vows 53 years ago on Christmas Day in Waco. Despite competition from Santa Claus and family dinners, the 4 p.m. ceremony, in a poinsettia-and evergreen-decorated church, was attended by 200 people.

The notion of a Christmas Day wedding was odd even then, so the pair had to explain their reasoning to a parish priest.

“We wanted Christ’s birth to coincide with the birth of our new life together,” says Georgia Tejada, who assumes her answer satisfied the pastor. “After hearing that, he encouraged us to do it.”

Today the Tejadass five children host a dual celebration for their parents every Dec. 25, but that didn’t keep the couple from becoming first-time participants in the diocese’s Golden Anniversary Mass.

“I think this is a great idea,” Georgia Tejada enthused. “We’ve been looking forward to it. I think it sets an example for young people like our children.”
Catholics gather for special Mass in Oklahoma dedicated to immigrants

By Dave Crenshaw

TULSA, Oklahoma (CNS) — On the night before one of the toughest immigration policies in the nation took effect, an estimated 1,500 Catholics gathered for a special Mass dedicated to immigrants at St. Francis Xavier Church in Tulsa.

The Oct. 31 Mass was celebrated by Tulsa Bishop Edward J. Slattery who opposed the bill even before it was passed by the Oklahoma Legislature last spring. The measure was signed into law by Gov. Brad Henry in May; it took effect Nov. 1.

Bishop Slattery spoke in Spanish to the packed and solemn congregation the night before All Saints Day. Loudspeakers broadcasted the Mass and homily to hundreds more who listened outside on a cool October evening.

“I would like everyone here to know that my prayers are with you, with your families, your children, and all those whose lives are being undermined as a consequence of those inhuman laws which are taking effect this night,” Bishop Slattery said.

The Oklahoma Taxpayer and Citizen Protection Act of 2007 makes it a felony to knowingly harbor or transport an illegal alien and creates specific barriers to hiring illegal immigrants. It requires proof of citizenship to obtain certain government benefits and requires all state agencies and contractors to check the immigration status of all workers after July 1, 2008.

Father David Medina, pastor of St. Francis Xavier Church, has been dealing with fallout from the measure for nearly a year as it made its way through the Legislature. His midtown Tulsa parish — the largest in Oklahoma — is 95 percent Hispanic.

“I would like everyone here to know that my prayers are with you, with your families, your children, and all those whose lives are being undermined as a consequence of those inhuman laws which are taking effect this night,” Bishop Slattery said.

In June, a comprehensive immigration reform bill twice failed in the House. That bill also has enjoyed bipartisan support. Both AgJOBS and the DREAM Act were included in the comprehensive bill considered this summer.

Appleye said Sen. Dianne Feinstein, D-California, has said she wants to bring to the floor the Agricultural Jobs, Opportunity, Benefits, and Security Act, known as AgJOBS, which would open up more visas for agricultural workers. Farmers nationwide have had an increasingly difficult time finding enough laborers with the legal right to work in the U.S.

That bill also has enjoyed bipartisan support. Both AgJOBS and the DREAM Act were included in the comprehensive bill considered this summer.

Appleye said he wasn’t optimistic that AgJOBS would fare any better than the DREAM Act did.

Frank Sharry, director of the National Immigration Forum, of which the USCCB is a member, urged the House to be encouraged by the fact that a majority of senators were willing to support the DREAM Act, even if they weren’t enough votes under Senate procedures.

“Despite the majority wanting to take some action on targeted immigration measures should encourage those leading the charge on AgJOBS to keep up the fight and encourage House leaders to consider creative ways to move a number of specific immigration measures simultaneously,” said a statement from Sharry.

He said the debate about immigration is being ceded to politicians such as Rep. Tom Tancredo, R-Colorado, a vocal opponent of legislation that would provide a way for people who are in the country illegally to legalize their status.

“We are saddened and angered that so many senators, including a majority of Republicans, opted to stand in the schoolhouse door and thwart the dreams of deserving young people who are American in all but paperwork,” said Sharry. “This occurred the day after Congressman Tom Tancredo called for the arrest of DREAM Act kids who came to the Capitol to plead their case.”

Tancredo, also a candidate for president, said he would like to see the office of Immigration and Customs Enforcement ask the Department of Justice to arrest “any illegal aliens” participating in an Oct. 23 press conference hosted by Sen. Dick Durbin, D-Illinois, at the Capitol in support of the DREAM Act.

The press conference featured three immigrant students who would benefit from the DREAM Act. A Durbin spokesman said all three have temporary legal status. No effort was made to arrest the students.

Sharry warned that demonizing and opposing “students and soldiers who think of America as their only home,” is “not only politically shortsighted, it grates on the conscience of the nation.”

Mass for immigrants in Tulsa. Bishop Slattery agreed with the pledge.

“As baptized members of Christ we cannot be silent or complicit with those who abuse the God-given dignity of the children of God,” he said.

Supporters of AgJOBS bill fear it will meet same fate as DREAM Act

By Frank Sharry

From PAGE 1

benefit from the bill range from fewer than 100,000 to fewer than 500,000.

In June, a comprehensive immigration reform bill twice failed on cloture votes in the Senate. The House has not brought its parallel legislation to the floor.

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Faith and Reason: The Two Wings on which the Human Spirit Soars to God

By Lucas Pollice

The great early Church Father St. Augustine defined theology, the study of God, as “faith seeking understanding.” How we come to know God and ultimately how we come to share in his life is indeed through first accepting in faith what God has revealed to us and then seeking to further understand his truth and plan for us.

Mary gives us a perfect example of this faith seeking understanding at the Annunciation. Mary demonstrates great faith, but a faith that was seeking understanding. When the angel told her that she was going to conceive a child, she accepted with faith what God was revealing to her in this mysterious event. She clung to his words; she believed them even though she did not fully understand them.

But Mary’s faith did not stop there. She sought to more deeply understand what God’s word meant, so that she could more deeply know, love, and serve him. So Mary pondered God’s word in her heart and mind and asked questions. “How will this be if I do not know man?” (Luke 1:34) Asking questions is not doubting! Mary’s question does not show doubt, but rather shows that she believed God’s revelation but desires to know his will even more profoundly so that she will be able to more perfectly cooperate with his plan. We should always seek to know more deeply who God is and who we are and what God’s plan and will is for us.

The reality is that our relationship with God is like any relationship. Whether it be a spouse or a friend, we seek to know ever more deeply who they are, and the more we come to truly know them, the more we can grow in love and friendship with them.

The same applies with our faith in God and our relationship with him. We certainly do not know everything about God. But that does not mean we don’t stop learning. And just because God’s revelation can sometimes be difficult to understand or difficult to live does not mean we just reject it or give up. It is at those times in particular that, like Mary, we cling with faith to what God has revealed to us, and we surrender our intellect and will to what he has revealed.

But then we ponder it, we ask questions, we read the Scriptures, study the teachings of the Church, and we pray about it. What if Mary did not understand at first what the angel was telling her, and she just thought it was too hard to accept or live without pondering in her heart God’s word, asking the questions, and praying for the grace to live faithfully according to God’s will? Our faith in God requires that we always seek to more deeply understand God’s revelation so that we may more deeply love and serve him.

One of the most common charges against faith in our modern culture is that faith contradicts reason, or that the truths about God are unreasonable, but we can even come to a limited and imperfect understanding of revelation through our reason alone such as our understanding of the natural law. However, through God’s revelation and our faith seeking understanding, we can continue to ponder the mysteries of God, and we may come to know them more deeply until the fullness of time when we see God face to face.

Thus, the dual and inseparable relationship of faith and reason are the two irreplaceable and indispensable means through which we come to know God and enter into the profound depths of his mystery — and also come to know who we are as children of God, created in his image and likeness. As John Paul II powerfully states:

> Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth — in a word, to know himself — so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.

— <i>Fides et Ratio (ON THE RELATIONSHIP BETWEEN FAITH AND REASON)</i>, 1

Therefore, the mysteries of our Catholic faith should never be roadblocks to our faith, but should always call us to a deeper understanding and a deeper communion with God who is continuously calling us to himself. This is why life-long catechesis is not only important but should be an essential and indispensable part of the Christian walk. As we see in the great story of the encounter between Jesus and his disciples on the road to Emmaus in Luke’s Gospel, Christ is always walking with us on the journey, answering our questions and fulfilling our deepest longings. All we need to do is open our hearts and minds without fear to his truth, so that our hearts may indeed burn with love for Christ, and we may become his powerful instruments of love and truth. Do not be afraid! Open wide the doors to Christ!

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

He is an adjunct professor of theology with the Cardinal Newman Institute in Fort Worth, Lucas and his wife, Mary, have four children, Cecilia, Nicholas, Timothy, and Christian.
Sometimes
God wears Nikes

By Roy Petefish

God desires a relationship with us more than we do with him. He is passionate about this relationship, not because it keeps things spiritually tidy, but because he desperately loves us. He loves us even while we are on a long way off of the straight and narrow path.

In my house the phrase “I’m gonna get you” sets off an ecstatic shriek followed by the rapid pitter patter of little feet doing their best to wobble/run away from me.

My son, Max, loves to play chase with his Da Da. I have noticed that while he’s running away he always turns around just to make sure I’m still following him, which I am — I hope I always will.

But I know that one day “I’m gonna get you” will receive an embarrassed sneer, and that once ecstatic shriek will give way to “Daayaaad, leave me alone!”

Kids inevitably leave behind original innocence. Childhood games become more sophisticated, and their delights often grow less innocent. In this process, many lose themselves and stray far from those who love them. I have seen how this process can take an enormous toll on their family and friends.

In these situations I find comfort in the story of the Prodigal Son. We all know the high points: Boy leaves dad. Boy gets into trouble. Boy returns to wobble/run away. I have lost hope for our wayward children.

No matter how unique kids are, how far above average they rank in first-grade reading or on the pediatrician’s height chart, they have qualities that surface on rainy days, in enclosed spaces, with adults. Sometimes they pout. Frequently they are argumentative. In fact, if their designated adult was our Blessed Mother, I think she would note the depth to which the quality of her time plunged, when confined to the house with a flock of children on a rainy day.

Clearly, this is conjecture. I have no personal knowledge of these pandemic perils of parenthood, because my five children were perfect. They were quiet; their rooms were tidy; they smiled and agreed on everything.

But recently I spent a week in an enclosed space with them. It rained constantly. No one could make an amicable decision, and …

Wait! Those weren’t my children! They were university students. The enclosed space was Washington D.C. I wasn’t their mother; I was their mentor. We were together for only four days. But it sure was raining.

Children are children, apparently, whether they are toddlers or millennials. But babies can be disagreeable because they don’t know better; 20-somethings disagree just because they can.

Traveling to D.C. for a journalism convention, my college-student children, whom I love nearly as much as my own, could agree on nothing. Collectively, the eight young men and women argued about Thai versus Chinese cuisine, Alfredo versus bolognese sauce, how many subway tickets to buy, whether it is preferable to hold an umbrella or wear a garbage bag on one’s head in a rain storm, and which building to visit in the Smithsonian.

They agreed on included how fun it was to photograph each other pretending to hold up the Washington Monument. Frequently they also agreed on how much they hated me.

By Kathy Cribari Hamer

Parents talk about the bliss of getting away from their children. At least that’s what I’ve heard. Not me. I loved being at home with my children. Always.

I loved it especially when all five were inside, when it was raining and they were bored, and when they agreed with each other less than Hannity and Colmes, Siskel and Ebert, or landlords and renters in Judge Judy’s TV court.

No matter how unique kids are, how far above average they rank in first-grade reading or on the pediatrician’s height chart, they have qualities that surface on rainy days, in enclosed spaces, with adults. Sometimes they pout. Frequently they are argumentative. In fact, if their designated adult was our Blessed Mother, I think she would note the depth to which the quality of her time plunged, when confined to the house with a flock of children on a rainy day.

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Things they agreed on included how fun it was to photograph each other pretending to hold up the Washington Monument. Frequently they also agreed on how much they hated me.

The last day of the conference, my students spent their day without me. And it stopped raining.

Before joining them for dinner, I walked to 5:30 Mass. After 72 hours of rain, the day was perfect early autumn, and my mood matched it. The air was so fresh it brought me well for most of my life. My son, Max, loves to play chase with his Da Da. I have noticed that while he’s running away he always turns around just to make sure I’m still following him, which I am — I hope I always will.

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Three compositions by Father Hector Medina are included in new OCP collection Luz Perpetua

Several years ago, parishioners at Our Lady of Guadalupe Church in Wichita Falls presented its then-pastor, Father Hector Medina, with a piano. It was a birthday gift aimed at helping him reduce the day-to-day stress that sometimes accompanies the life of a priest. Proving to be much more than a stress-reliever, the piano has become a tool that Fr. Medina has used to compose music for the church. Three of his recent compositions are now available in Luz Perpetua, a collection of 52 songs written for funeral rites in the Spanish language. The collection is published by Oregon Catholic Press (OCP). The project began in 2004, when OCP began soliciting composers for new music to provide a richer celebration of the funeral texts in Spanish. All the rituals, from vigil to interment, were available for music settings. Fr. Medina, who is now pastor of St. Matthew Church in Arlington, was invited to participate. Already having had an octavo, “Bajo La Sombra De Tus Alas,” published by OCP, he submitted 23 compositions for consideration, from which three were chosen.

The faith of the community at Our Lady of Guadalupe Parish provided much of the inspiration for the different songs, according to Fr. Medina. “Every song is itself a prayer for different people in the parish and different inspirations of their faith,” he said. His compositions have not only enhanced the liturgical music but led to a youth-based liturgical interpretative dance during major feasts as well.

Fr. Medina learned of OCP’s acceptance of three of his compositions — an Alleluia refrain, “El Paraíso,” and “Canto de Despedida” — on the 22nd anniversary of his ordination to the priesthood.

“I am very proud of this work, knowing the prayerful origins which inspired it,” Fr. Medina said. “It does come as a shock to those who do not know my musical side, but the music — the published and the rejected ones — are born of prayer and clothed in faith.”

**Editor’s Note: Luz Perpetua, the CD and music accompaniment book, may be purchased online at ocp.org or at the Catholic Renewal Center by calling (817) 429-2920.**

Continuing education grants are available to those in active ministry

**Grant applications will be accepted through Jan. 17**

Persons who have been actively involved in ministry within the Diocese of Fort Worth for two years or longer and who are planning study programs that are in service of that ministry are invited to apply to the diocese for educational grant assistance.

Made available through the generosity of the people of the diocese, a sum of $20,000 is allotted for distribution again this year. Applications must be submitted to Lucas Pollice, director of the Department of Catechesis for the Diocese of Fort Worth, and must be postmarked no later than Jan. 17.

Applicants will be asked to specify their intended course of study, its place and cost, and any other financial aid that they expect to obtain. A pastor’s or supervisor’s signature is required, as is information that will help establish financial need.

The applications will be processed through the diocesan Department of Catechesis by the Committee on Continuing Education Grant Disbursement. Determinations of aid will be made by late February. At that time, successful applicants will receive a grant agreement indicating subsequent steps of the process. That agreement must be returned by April 1, and checks will be sent out between May 1 and May 15.

To receive an application, contact The Catholic Center by calling (817) 560-3300 ext. 260, or e-mail to lpollice@fwdioc.org. Forms may also be downloaded from the diocesan Web site at www.fwdioc.org by clicking on Ministry Preparation link, and then choosing Continuing Education Grants.
Holy Redeemer parishioners gather to bless land for new church

About 100 parishioners of Holy Redeemer Church gathered to bless 31 acres of land in Aledo recently where the 270-family parish will break ground on its first church early next year.

The site, part of the former Coder Ranch, is located on Old Weatherford Road about one mile north of I-20 and one mile east of FM 3325. The property sits alongside 135 acres of the former Dearing Ranch.

After erecting a wooden cross where the future church will be built on the property, Holy Redeemer parishioners met at the site to bless the land and share a pancake breakfast at an 8 a.m. gathering Oct. 13. With Father Robert Wilson, pastor of Holy Redeemer, officiating, parishioners enjoyed a simple service of prayer, readings, and songs. After blessing water and sprinkling it on the land surrounding the cross, Fr. Wilson invited parishioners to participate in the blessing ritual by dipping branches pulled from the property’s bushes into the holy water. The service concluded with the release of yellow and white balloons, the colors of the Vatican, amidst cheers from parishioners who have dreamed of having their own church in Aledo since area Catholics began meeting in 1999.

After the service concluded, parishioners shared a pancake breakfast prepared on-site. Touring the home of their future church, some families strolled around the ranchland on foot, while others rode in the back of a pickup truck.

The eight-year-old parish, which purchased the land in August 2006, currently draws about 400 people to Mass held each Sunday in Aledo High School’s auditorium. The church’s offices are located at St. Francis Episcopal Church in Willow Park.

“As we celebrate the blessing of our land, we want to thank those who’ve supported us along the way,” Fr. Wilson said. “Rental spaces from Aledo High School and St. Francis Episcopal Church ensured our parish got off to a successful start. We couldn’t have held Mass and conducted daily church activities without the use of their facilities. It has been a blessing to work with them.”

Expecting to break ground in the first quarter of 2008, Holy Redeemer’s construction plans include a 10,000-square-foot worship space for 500 people, a parish hall to hold 300 people, eight religious education classrooms, a youth room, and administrative space. The facility, designed by architect Scott Martsolf, is slated for completion late in 2008.

“We are truly blessed to have this land for the site of our new church,” said Fr. Wilson. “With projected growth in East Parker Parish, 31 acres allows plenty of room for expansion as our Catholic family grows.”

The parish’s 30-year master plan for the site includes a 2,000-person church, a parochial school, a community outreach facility, and athletic and recreational facilities.

“Plus,” Fr. Wilson continued, “it is simply a beautiful, serene place to build a church, where an atmosphere of worship, thanksgiving, and faith-building can thrive.”

Contributing to this story was Kristin Zschiesche.

By J.D. Long-Garcia

NOGALES, Mexico (CNS) — The teens and young adults who filed off buses for Mass along the U.S.-Mexico border Oct. 21 confronted the wall that separates the two countries. While others see division, they saw unity.

The 100 or so young Catholics, who came together in Nogales for an educational retreat Oct. 19-21 at Casa Misericordia, saw artists’ renderings of hope and fear painted on the border barrier. One mural depicted an immigrant caught by a Border Patrol agent while illegally crossing the border. Above the image, someone had written in Spanish, “Live to be free. Die to stop being a slave.” Other metallic images, called “milagros,” hung from the wall: caricatures of hands, coyotes, skulls, and dollar signs.

The teens and young adults, from the Phoenix and Tucson, Arizona, dioceses and the Archdiocese of Hermosillo, saw these images in a different light after they spent time together.

The weekend experience, which grew out of a partnership between the three dioceses and Catholic Relief Services called “Diocese Without Borders,” helped Catholics from the United States and Mexico get to know each other.

“You could feel the excitement. You could tell they wanted to be there,” said José Robles, director of Hispanic ministry for the Diocese of Phoenix. “They were showing a lot of respect for each other.”

This is the second stage of an ongoing project that the Phoenix diocesan Office of Peace and Justice began in 2005. The first stage was a series of three immersion experiences with youths in each diocese.

“We can decide to go places and talk about what we did here,” Tricia Hoyt, the office’s director, told the group.

While many of the participants were bilingual, others communicated in broken English or Spanish.

Groups from each diocese took turns presenting an aspect of the complex immigration issue, from causes to possible solutions.

On the morning of Oct. 20, the group watched “Dying to Live,” a documentary about why immigrants leave their native land and what hardships they suffer on their journey.

The young Catholics then examined newspapers and magazines for other “Borders,” or social divisions. The group then discussed what values they had in common and where they differed.

The weekend was an eye-opener for Gerardo Ramos, a teen from San Felipe de Jesus Parish in Nogales, Arizona.

“I didn’t know some of the things immigrants have to struggle with to get here,” he said, referring to those who cross into the United States illegally. “A lot of them don’t make it.”

CRS’ Marcos Martinez said, “We need to get to know our brothers and sisters on either side of the border. The youth are more open to it.”

By listening to each other’s stories, “we realize that we are one human family,” Martinez said.
More than 7,000 youth and adult leaders attend World Youth Day seeking to

‘Discover the Way’ to Christ

More than 7,000 teens and adult leaders from the dioceses of Fort Worth and Dallas gathered Sunday, Oct. 28, in an exuberant celebration of their Catholic faith at the Music Mill Amphitheatre at the Six Flags Over Texas theme park in Arlington. Youth leaders from the two dioceses have organized the event for the past 15 years to mark World Youth Day, which is celebrated in dioceses across the country on the 30th Sunday in Ordinary Time.

“This year’s theme for the World Youth Day celebration was ‘Discover the Way,’” said Kevin Prevou, director of the diocesan offices of Youth and Young Adult Ministry and Campus Ministry. “We were thrilled to have Bishop [Kevin] Vann and Bishop Kevin Farrell of Dallas serving as the main celebrants at the afternoon Mass. Our young people did a wonderful job of sharing their gifts with their faith community by serving as eucharistic ministers, musicians, lectors, animators, and ushers at the Mass,” said Prevou. “We can truly be proud of our youth and their shared commitment to their Catholic faith and identity.”

Approximately half of all parishes within the Diocese of Fort Worth participated in the event, Prevou noted. Many rural parishes chartered buses or organized caravans of vehicles in order to transport large groups of teens and their leaders to the theme park, where participants enjoyed rides, games, and Halloween activities, as well as performances by local Christian musicians throughout the day.

The day’s festivities culminated in the afternoon Mass, which was preceded by an hour of a community-building drum-beating performance, led by the nationally recognized Drum Café. The first 5,000 participants to enter the amphitheatre were each provided with a “spirit stick” to use in the interactive drumming exercises. The plastic, inflatable “sticks,” which were provided through the vocation offices for the dioceses of Fort Worth and Dallas, were imprinted with contact information for those seeking more details about vocations to priesthood and religious life.

“As young people, we are seeking Christ, how to follow him and how to have a relationship with him that truly affects our daily lives,” teen leaders told the congregation in their welcoming remarks. “…Being Catholic means that we choose to live in relationship with faithful people who are living faithful lives…. It means choosing to practice our faith daily through prayer and acts of charity to those in need. It means understanding the core beliefs of our shared faith and participating in the practices of that faith, especially the sacraments.”

Over $5,600 was collected at the Mass. The offering will be used to assist outreach in Honduras and other local relief efforts, said Prevou.

Seventeen-year-old J.C. Ramos, a parishioner at St. Bartholomew Church in Fort Worth, served as an “animator” at the event, and helped to lead in the interactive drumming exercises designed to build unity among the thousands of participants.

“This was my first time to attend a World Youth Day celebration,” he said. “I loved every minute of the day. The bishops told us, at the Mass, that we, the young church, can change the world, that we are responsible for bringing Christ to the world. We all had a lot of energy and a lot of excitement, as we came together in our common faith. It was a great day.”

Editor’s Note: More photographs of the 2007 World Youth Day celebration can be found on the Youth Ministry pages on the diocesan Web site, www.fxdioc.org.
Podcasting Priest kicks off Theology on Tap

More than 90 young adults from 15 parishes in the Fort Worth Diocese filed into theater seven of Bedford’s Movie Tavern Oct. 23 to catch the premiere of the diocese’s fifth Theology on Tap series.

Theology on Tap, a program designed to bring together young adults who may not feel comfortable in a church environment to relax and discuss theology, originated in Chicago, but is now licensed and promoted nationally by RENEW International in dioceses throughout the country.

Theology on Tap invites speakers to present to crowds of young adults and share about a particular topic. The speaker at the first session of the series, Father Roderick Vonhögen, founder of sqpn.com, a Web site of Catholic podcasts, spoke about unconventional means to bring Catholicism to the rest of the world.

Fr. Roderick, a “Star Wars” enthusiast, reminisced about how he could connect to “Star Wars” fans all over the world from his rectory in Amersfoort, The Netherlands. He then came to realize that if all these other fans could make Web sites, he could, too.

“The reason that movie became so popular is because George Lucas tapped into a lot of religious themes,” Fr. Roderick said. “If we had light sabers in the Bible, a whole lot more people would read it.”

Fr. Roderick explained how he created a Web site discussing religious overtones in the “Star Wars” series. After being invited by a group in Texas to see the opening of the first film in the new “Star Wars” film trilogy, he visited the United States and had a revelation.

“For the first time, I encountered all these people that I’d worked with that I had never met,” Fr. Roderick said. “Through that medium of the Internet, we could form a bond, and it was real; it wasn’t virtual.”

While studying in Rome, he found a course in mass media offered for no cost at Gregorian University, which he could take while completing his doctoral studies.

“This is exactly what I’ve been trying to do, to reach out, beyond the walls of our parish,” Fr. Roderick said.

Through the course, Fr. Roderick learned how to do podcasts. One of his class projects, “Daily Breakfast,” is now a regular podcast on his site.

Fr. Roderick suggested to the local audience that as Catholics, they shouldn’t shove their faith down others’ throats.

“If you want to enter a dialogue about faith, make it real; share from what is your personal conviction,” Fr. Roderick said. “The one successful method of transmitting inspiration is through passion. That communication will probably build the fire in others.”

Jeff Hedglen, 42, the diocese’s volunteer coordinator for the Theology on Tap committee, said that each event averages 80 to 100 people in attendance. Theology on Tap is held four Tuesdays in a row every six months and is currently being presented in its fourth location. Attendance is free, although participants may order food and drinks during the talk.

Hedglen explained that the Theology on Tap events specifically target young adults and don’t actively invite people older than 40, though they are welcome. They are hosted in venues that serve alcohol, though not necessarily bars.

“Having the event at an establishment that serves drinks makes it more accessible to young adults....” Hedglen said. “The Catholic Church doesn’t think drinking in and of itself is a sin; excessive drinking is a sin.”

Hedglen said the committee members meet and mention names of people they may want to speak or a list of topics they’d like covered and try to find someone to speak about it.

“I think this Theology on Tap is using the same spirit [as the topic],” Fr. Roderick said. “We shouldn’t lock ourselves [behind] our doors and be cozy with each other; we should try to reach out and invite other people and get them enthusiastic.”

For more details about Theology on Tap, visit the diocesan Web site at www.fwdioc.org, and click on the Theology on Tap icon.
Public activism must become more focused on common good, speaker says

By Patricia Zapor

WASHINGTON (CNS) — Catholics involved in the public square must above all follow the principles of the common good, though that’s a countercultural approach in both politics and contemporary American life, said the chairman of the department of politics at The Catholic University of America in Washington.

Speaking Oct. 30 to a gathering of the group Catholics in Alliance for the Common Good, Stephen Schneck, who also heads the university’s Life Cycle Institute, a public policy research program, outlined a five-step agenda for bringing a “common good agenda” to American public policy.

“The foundation for Catholic thinking about politics, governance, and policy is the idea of the common good,” Schneck said. But that’s “a hard notion for contemporary Americans to understand.”

And the momentum in American politics “is one accelerating [away] from anything like the common good,” he said. “Let’s remember that ours is a politics where citizens are encouraged — after a terrorist attack — to go shopping. Where even military service is sometimes privatized. “Ours has become a politics of self-interest, of wedges to divide us, of ever-narrower and ever more antagonistic group interests,” Schneck continued. “It’s become the pathetically mean-spirited politics of Ann Coulter and Al Franken, a politics of ideology and mere emotion … when an important policy matter is not even discussed in partisan posturing.”

To get beyond that atmosphere toward one where seeking the common good is the priority in the public square, Schneck said the first step is to change the language of policy. For instance, he noted that although Catholics, in particular, consider abortion a foremost issue, there has been imperceptible change in policies since the 1973 Roe v. Wade ruling that legalized abortion.

One reason for that, he suggested, has been that discussion about abortion is not phrased in the language of the common good, but in the language of rights.

“We need to stop using and being used by abortion politics that makes ‘life’ and ‘choice’ into weapons for partisan gain and get on with feasible policies that do everything possible to reduce the number of abortions in America,” Schneck said.

To do that means policies that support mothers and infants, make adoption easier, and provide medical and financial support for mothers in difficult situations, he said.

A second necessary step is for public policy to be measured by what they do for the “least of our brethren,” said Schneck.

“The measure of civilization, the measure of the common good, is the life of these ‘least,’” he said, explaining that the “least” in modern society include those who are vulnerable, weak, disempowered, marginalized, or oppressed. They might include the unfortunate victims of racism, homophobia, misogyny, or anti-Semitism. Schneck said they might be the poor, especially children such as those who have inadequate health care.

Schneck said a third step should be returning to a long view of the historical scope of politics.

“We have to get beyond policies that pander to immediate desires and adopt the longer, historical perspective of the common good,” he said. Immigration and treatment of immigrants is especially illustrative of current shortsighted approach, given the history of Catholic immigrants, in particular.

“The prejudices faced the ghettoes and shantytowns, the Know-Nothings and the KKK, and all those so-called ‘pure Americans’ who resented our religion, our languages, and our different cultures,” Schneck said.

“Then we can consider the many complex issues of today’s immigration, let’s never forget the trials Catholic immigrants from Europe experienced as ‘micks,’ ‘krauts,’ ‘polacks,’ and ‘wops’ — legal and illegal — on the way to becoming Americans.”

The common good also looks to the good of future generations, he said. “Whether it’s the issue of passing on the costs of the Iraq war or the costs of Social Security to our children, or not developing a responsible energy policy that will keep the lights on for the next generation, or investing in the physical and virtual infrastructures for tomorrow’s commerce — the common good demands that we weigh the passionate yens of the moment against the future good of the whole.”

Other guiding principles should include acting as if the common good transcends national interests and with the recognition that the common good calls everyone to a “citizenship of service,” he said.

Thomas Melady, former U.S. ambassador to the Vatican, in response to Schneck’s presentation concurred that “participation in political life should be understood as service,” a notion that is too little evident.

“What has happened to the dialogue?” Melady asked. “Catholics should work to ‘change the flavor’ of political rhetoric, he said. With only a year before the next presidential election, he acknowledged that changing the tone of politics might be overly ambitious, but “we can improve the flavor to include more civility.”
Globalization is not just economics, it’s also about ethics, says Jesuit Fr. Henriot

By Michael Swan

TORONTO (CNS) — If globalization is necessary and inevitable, then economic progress everywhere is connected ethically to development in countries like Zambia, said a prominent U.S. Jesuit.

“True globalization is not just economic, Jesuit Father Peter Henriot, director of the Jesuit Center for Theological Reflection in Lusaka, Zambia, told audience in Canada as they marked the 40th anniversary of the Canadian Catholic Organization for Development and Peace.

He said if Canadians look today’s economy through the eyes of Catholic Social Teaching they will embrace globalization.

“It’s beyond the economic and political interdependence,” he said. “We’re ethically interconnected.”

Fr. Henriot said when he arrived in Zambia 19 years ago, life expectancy in the landlocked, southern African country was a rather dismal 52 years. Today, life expectancy of Zambians is about 37 years.

While Zambia’s life expectancy has dropped, the country’s economic indicators, such as gross domestic product and investment, are looking up.

Aid agencies like Development and Peace are unlikely to change the basic economics that drive poverty in Africa, but that’s not their purpose, said Fr. Henriot. Catholic Social Teaching is about the relations between people, and Development and Peace exists to make the idea of solidarity real.

“Development and Peace needs to constantly link to people,” he said. “We are a people organization.”

Ultimately, Africans will solve their continent’s economic and political problems, but they need to do it in the context of international solidarity, Fr. Henriot said.

Fr. Henriot told The Catholic Register in Toronto Oct. 26 that Zambians’ premature deaths have obvious and undeniable causes.

Foremost, more than 70 percent of Zambians are in desperate poverty, he said. For the majority, food, water, and a safe place to sleep are daily challenges, he added. For Zambians ages 15-49, there is a 17 percent HIV prevalence rate.

Combine that with the collapse of public health care, public education, and many other government services in the 1980s and 1990s, he said. Basic public services disappeared when the International Monetary Fund, the World Bank, and others urged Zambia to take drastic measures to reform its economy and reduce its crushing international debt burden, which reached more than $6 billion when the country qualified for the Highly Indebted Poor Countries program in 2000.

Zambia’s debt problem began when copper prices went into a two-decade slump in the 1970s. Zambia’s copper mines were almost the only way the former British colony earned hard currency on international markets, and the industry was plagued by chronic underinvestment.

Fr. Henriot said the sort of companies that would invest in Zambia were the sort that would dump toxic waste into people’s drinking water.

Attempts to diversify Zambia’s economy have been cut off by U.S. and European trade barriers that make it next to impossible for African agriculture to compete on world markets, he said.
Those teachers who model Christ, are the most effective, says pope

By Carol Glatz
Catholic News Service

VATICAN CITY — Clergy, lay catechists, and parishioners who model their lives according to Christ represent the most effective tools for teaching the word of God, Pope Benedict XVI said.

“Whoever teaches the faith cannot risk appearing like a sort of clown who just performs a role for one’s job,” the pope said Oct. 24 at his weekly general audience in St. Peter’s Square.

The catechist should not go through the motions, but “must be like the beloved disciple who rests his head on the heart of his Master” to hear and learn how to think, speak, and act, he said.

Continuing a series of audience talks about early church theologians, Pope Benedict focused his remarks on St. Ambrose, a fourth-century bishop of Milan, Italy, and a doctor of the church.

St. Ambrose would prepare his catechumens by going over the moral teachings of sacred Scripture “until they were following in the footsteps of divine laws,” the pope said.

Reading sacred writings is crucial for learning “the art of living well,” which is “living in conformity with divine revelation,” he said.

St. Ambrose was a model catechist, he said, as his teaching was inseparable from how he prayed and lived.

The way he and his parishioners “prayed and sang close knit like one single body” amazed a young St. Augustine, a professor of rhetoric in Milan still searching for the truth, he said.

In fact, seeing the word of God being concretely lived by its believers marked the turning point which finally convinced St. Augustine to convert to Christianity and be baptized by St. Ambrose, the pope said.

He said St. Augustine learned from St. Ambrose the importance of reading and listening closely to the word of God so that it is lived.

This is especially important for clergy, deacons, and catechists so that none of them will become “an empty preacher of the word of God outwardly, who is not a listener to it inwardly,” the pope said, citing a quote by St. Augustine in the Second Vatican Council’s Dogmatic Constitution on Divine Revelation, Dei Verbum.

This inward listening and attentive reading of Scripture can be done through the practice of “lectio divina,” a form of prayerful meditation on the word of God which St. Ambrose introduced to the West, said the pope.

This prayerful reading will lead the reader to truly absorb the word of God into his or her own heart and bring one to Christ, he said.

The Vatican text of the pope’s remarks in English can be found online at: http://www.vatican.va/holy_father/benedict_xvi/audiences/2007/documents/hf_ben-xvi_aud_20071024_en.html.

Those teachers who model Christ, are the most effective, says pope
The normal routine is a great level. The holiday break from the recently released movies. I found myself the other day in a situation that I haven’t experienced in quite a while — standing in a long line at the bank. I was conducting business that required help from a teller. While waiting, I mused that if not for e-checks, credit cards, direct deposit, and online banking, the lines at banks would probably be much longer. There was a time when transferring funds meant literally carrying one’s hard currency from one place to another — a slower, more laborious task. But because we have short memories, we often consider mere waiting in bank lines an inconvenience.

The vast majority of people are saving less and less and spending more and more each year. “Stop, think, and meaningfully share with you and me. Even more significantly, we transfer from the “power of darkness” into the Kingdom of God’s beloved Son.”

QUESTIONS:

What circumstances in your life right now obscure the fact that Christ reigns over all things? What can you do this week to remind yourself and others in need of hope of the “bigger picture?”
Cristianos deben vivir como buenos ciudadanos, dice el Papa durante audiencia

CIUDAD DEL VATICANO (CNS) — Los cristianos están obligados a vivir como buenos ciudadanos, pagando sus impuestos, compartiendo con los pobres y trabajando por reglamentos políticos que promuevan la justicia y la paz, dijo el Papa Benedicto XVI.

Existe “una relación profunda entre las tareas del cristiano y el ciudadano”, dijo el Papa el 31 de octubre durante su audiencia general semanal, empañada por lluvia.

Enfocándose en la enseñanza de San Máximo, quién se convirtió en obispo de Turín, Italia, en el año 398, el Papa Benedicto explicó cómo las invasiones de los bárbaros en muchos casos obligaron a los primeros líderes cristianos a convertirse en líderes cívicos, así como en líderes espirituales, cuando las estructuras sociales habían caído en ruinas.

Aunque los tiempos han cambiado, dijo, “las obligaciones del creyente hacia su ciudad (y) su nación siguen siendo válidas.

La conexión entre el ciudadano honesto y el buen cristiano no ha sido sobrepasada”.

El Papa dijo que San Máximo no sólo trabajó para aumentar el sentido de patriotismo de los cristianos, sino que también predicaba “la responsabilidad precisa de pagar sus deudas financieras a pesar de cuán pesadas y desagradables éstas pudieran parecer”.

Muchas de las homilías del santo estaban dirigidas a los ricos de Turín y se enfocaban en el “siempre relevante tema de riqueza y pobreza dentro de la comunidad cristiana”, dijo el Papa.

San Máximo regañaba a los ricos de Turín y se enfocaban en el “siempre relevante tema de riqueza y pobreza dentro de la comunidad cristiana”, dijo el Papa.

Cardenal beatifica a un austriaco que recibió la muerte por negarse a pelear en el ejército de Hitler

CIUDAD DEL VATICANO (CNS) — Un cardenal del Vaticano beatificó a Franz Jagerstatter, agricultor austriaco que fue declarado mártir en 1943, después de haberse rehusado a pelear en el ejército de Hitler.

Presidiendo la Misa de beatificación en Lienz, Austria, el 26 de octubre, el cardenal José Saraiva Martins dijo que el bendito Jagerstatter ofreció un ejemplo de cómo vivir la fe cristiana en pleno y radicalmente, incluso cuando eso traía consecuencias extremas.

El bendito Jagerstatter fue beatificado como mártir, esto quiere decir que recibió la muerte por el odio que le tuvieron a su fe.

Muchos dirigentes de la iglesia de Austria estuvieron presentes en la ceremonia de beatificación, y voceros de la Conferencia Episcopal Austriaca recientemente se refirieron al bendito Jagerstatter como “un ejemplo brillante en tiempos obscuros”.

En 1943, sin embargo, su rechazo a servir en el ejército nazi fue apoyado por el sacerdote, no por el obispo, ni por la mayoría de sus amigos católicos. Especialmente, debido a que tenía esposa embarazada por lluvia.

De acuerdo con las biografías, Jagerstatter había buscado en su juventud el placer, las chicas y las motocicletas e incluso se convirtió en padre sin estar casado. Pero después de casarse, su fe religiosa se profundizó.

En 1943, después de haber sido llamado a servicio activo, se presentó en la base del ejército y declaró su rechazo de servir por razones religiosas. Una corte militar rechazó su aserto de que no podía ser al mismo tiempo nazi y católico, y lo condenó a muerte por minar la moral militar. Su ofrecimiento de servir como militar paramédico fue ignorado.

El bendito Jagerstatter fue guillotinado el 9 de agosto de 1943. “Estoy convencido de que es mejor decir la verdad, aunque me cueste la vida”, escribió antes de ser ejecutado.

Encuentro para Comprometidos, 12 y 13 de enero

El Encuentro para Comprometidos es una preparación matrimonial de fin de semana para parejas de novios que desean contraer matrimonio. El fin de semana está designado para dar a las parejas la oportunidad de dialogar intensamente y honestamente sobre su futura vida como pareja. Es presentado por un equipo de parejas casadas. El próximo fin de semana se llevará a cabo el 12 y 13 de enero, 2007, en el Catholic Renewal Center, 4503 Bridge St., Fort Worth, Tx 76103. Favor de hablar con Suzanna Ordóñez para inscribirse al 817-560-3300 ext. 256.

El santísimo Franz Jagerstatter, un agricultor austriaco, fue guillotinado en 1943 después de haberse rehusado a pelear en el ejército nazi. Su viuda Franziska, asistió a la ceremonia de beatificación. (Foto de CNS) y tres hijas, muchos le aconsejaron que pensara en su familia y que dejar aquellas sus objeciones de conciencia en contra de la máquina de guerra nazi.

El cardenal Saraiva Martins, presidente de la Congregación de Causas de Santificación del Vaticano, dijo en la ceremonia de beatificación que el bendito Jagerstatter demostró valor de fe, que es un ejemplo importante en tiempo de confusión, donde muchas personas se enfrentan “a condicionamiento y manipulación de conciencia y mente, a veces por medios engañosos”.

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El Obispo Vann conoce a los jóvenes de la Pastoral Juvenil Hispana

Por Ana M. Fores
Corresponsal

¿De dónde eres? De México, Guatemala, Honduras, Colom- bia, Chile, El Salvador, Estados Unidos… y de qué iglesia? De la Iglesia Asunción de la Bendita Virgen María, de San Jorge, de San Juan, de Todos los Santos, de San José, de San Francisco de Asís, de San Mateo, de la Guadalup… Tanto países, tantas iglesias, pero ninguna ha sido presentada, pero todos están uni- dos bajo un solo ímpetu: el amor a Dios y el llamado a servir.

La misión de la Pastoral Juvenil Hispana de la Diócesis de Fort Worth (PJH) es evangelizar al joven hispano para que responda al llamado de ser discípulos de Jesús. Para llevar a cabo esta misión, la Pastoral Juvenil de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras instituciones de la diócesis, la Pastoral Juvenil de la diócesis, y otras 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América

Católicos asisten a una Misa especial en Tulsa dedicada a los inmigrantes

TULSA, Okla. (CNS) — La vigilía del día en que entró en vigor una de las más duras aplicaciones de las leyes de inmigración de la nación, una cifra calculada en 1,500 católicos se reunió para asistir a una Misa especial dedicada a los inmigrantes, en la iglesia de San Francisco Javier en Tulsa.

La Misa del 31 de octubre fue celebrada por el obispo de Tulsa, Edward J. Slattery, que se opuso al proyecto de ley aún antes de que fuera aprobado por la legislatura de Oklahoma la pasada primavera. La ley fue firmada como ley por el gobernador Brad Henry en mayo y entró en vigor el 1º de noviembre.

El obispo Slattery habló en español ante una concurrida circunscrita que llenaba el recinto de la víspera de todos los Santos.

En la disposición conocida como Ley de Protección al Consumidor y al Ciudadano de Oklahoma del 2007, se declara que es delito el esconder o transportar a sobredonde, a un extranjero ilegal, y se crean barreras específicas para la contratación laboral de inmigrantes ilegales. Mediante la disposición, se requiere prueba de ciudadanía para la obtención de ciertos beneficios del gobierno. También se les requerirá a todas las agencias estatales y contratistas que verifiquen el estado migratorio de todos los trabajadores, a partir del 1° de julio del año 2008.

El padre David Medina, pastor de la iglesia de San Francisco Javier, ha venido sintiendo las repercusiones de la medida ya por cerca de un año, mientras sigue el tránsito burocrático por la Legislatura. Su parroquia central de Tulsa, la más grande de Oklahoma, está compuesta en un 95 por ciento de hispanos. Desde el mes de agosto, un 20 por ciento de la feligresía ha dejado Oklahoma, le dijo el padre David a Eastern Oklahoma Catholic, periódico diocesano de Tulsa.

Es difícil contar con cifras exactas. Algunas personas se han cambiado a otros estados. Otras personas han regresado a su lugar de origen, por la mayor parte, México. Otras todavía están en Oklahoma pero permanecen condición, sin saber qué pasaría si solicitan trabajo, licencia de manejo o incluso, si tienen que ir al doctor o a un hospital.

Aunque la ley ya está en vigor, queda mucho en el plano de lo incierto.

Los rumores corren desenfreados. El periódico diocesano The World, se informó que las familias sin documentos de inmigración estaban siendo sacadas de sus departamentos respectivos. También hay informes que no se han podido confirmar de personas que se han dirigido a los medios de difusión y que han sido deportadas.

El Departamento de Policía de Tulsa y la oficina del comandante de Policía del Condado han expresado su preocupación con respecto a tener o no el tiempo y la fuerza laboral requeridos para hacer cumplir con la nueva ley.

El Obispo Edward J. Slattery de Tulsa, Oklahoma, bendice a los feligreses después de una Misa especial dedicada a los inmigrantes de la iglesia de San Francisco Javier en Tulsa, el 31 de octubre. (Foto CNS/David Crenshaw, Eastern Oklahoma Catholic)

Una universidad católica del Perú comparte planes para que se refuercen casas hechas de adobe

PACHACUTEC, Perú (CNS) — Higinia Rupay recuerda el terror que sintió cuando se desató el temblor de tierra y los ladrillos de la pared del vecino empezaron a caer sobre el techo endebles de su casa.

Se lanzó a la calle, temerosa de que su sencilla casa de adobe no resistiera el terremoto de magnitud 8 que azotó la costa sur del Perú el 15 de agosto.

Cuando el temblor pasó, muchas casas de esta pequeña comunidad agrícola, situada a unas 130 millas de la capital, Lima, habían quedado reducidas a escombros. La casa de Higinia no presentaba daños; pero, como muchas otras personas vecinas, dudaba de entrar (por temor a que se derrumbara).

El secretario de la fortaleza de una casa está escondida en las paredes, en el corazón de los investigadores de la Universidad Católica Pontificia de Perú, que realizaron un estudio en el que se utiliza alambre en malla para reforzar las paredes de las construcciones, que en general son la parte más débil de una casa de adobe.

“Yo les pregunté si con ese refuerzo querían decir que la casa no se caería”, dijo Rupay, recordando la primera visita que hicieron los ingenieros hace diez años.

“Dijeron que las paredes pudieran agrietarse, pero las mallas las darían tiempo de salir (con bien)”. Más de 80,000 casas quedaron destruidas y más de 40,000 quedaron dañadas seriamente por el terremoto, de acuerdo a la Universidad Católica Pontificia de Perú. La mayoría estaba hecha de adobe.

Los ingenieros de la universidad esperan que se pueda animar a la gente para que reconstruyan sus casas respectivas, utilizando un diseño aún más fuerte, a fin de proteger sus casas en caso de que se presentara otro temblor.

“En Perú, como en muchos otros países, un gran porcentaje de personas vive en casas hechas de adobe (bloques de lodo secados al sol, sin cocer) debido a que no tienen otra alternativa”, le dijo el ingeniero Marcel Blondet, director de la Escuela de Estudios de Graduado de la Universidad a Catholic News Service(CNS, Servicio Católico de Noticias).

La idea del refuerzo no significa necesariamente que la casa aguantará un terremoto fuerte; el refuerzo de alambre tiene el propósito de evitar que las paredes se cayán, dándole oportunidad a los ocupantes, de unos 20 a 30 segundos, de escapar.

Los investigadores también han encontrado maneras de construir casas de adobe que son todavía más resistentes ante un terremoto. En uno de los modelos más fuertes, los ladrillos están colocados alrededor de un entrelazado de cordeles.

En otro modelo, la casa se envuelve por completo con una fibra de plástico que se amarra en varios lados para dar resistencia a que se separen en las esquinas, de manera que se proteja la casa en caso de un terremoto.

El profesor de ingeniería Daniel Quiñon, de la Universidad Católica Pontificia de Perú, el 30 de octubre demuestra la técnica de reforzado de esquineras de cuarto de milla en casas de adobe, con una malla de alambre que ayuda a que las casas aguanten terremotos. (Foto CNS/Walter Hupiu)

El profesor de ingeniería Daniel Quiñon, de la Universidad Católica Pontificia de Perú, el 30 de octubre demuestra la técnica de reforzado de esquineras de cuarto de milla en casas de adobe, con una malla de alambre que ayuda a que las casas aguanten terremotos. (Foto CNS/Walter Hupiu)

En el país se ha intentado implementar la ley en que se requiera prueba de ciudadanía para la obtención de ciertos beneficios del gobierno. También se les requerirá a todas las agencias estatales y contratistas que verifiquen el estado migratorio de todos los trabajadores, a partir del 1° de julio del año 2008.
**National & International Newsbriefs**

**News reports about abuse in public schools are wake-up call, say some**

WASHINGTON (CNS) — A recent series by The Associated Press about the “widespread” extent of sexual abuse in the nation’s public schools and the failure of those in authority to stop it is a serious wake-up call for the nation say some officials.

“The results are shocking, real, and, sadly, not surprising,” said Archbishop Harry J. Flynn of St. Paul and Minneapolis about the three-part AP series on abuse published in late October. He praised the wire service for doing “a huge service to the nation by undertaking and publishing this study,” but added that the series alone is “just the first step.”

In a column published in the Nov. 1 edition of The Catholic Spirit, his archdiocesan newspaper, Archbishop Flynn said he would like to see a comprehensive study of sexual abuse in public schools similar to the studies conducted by the John Jay College of Criminal Justice for the U.S. Catholic Church. He also urged the groups that worked with the church after the clergy abuse scandal broke in 2002 to “dedicate their time and resources on the deeply entrenched problem of sexual abuse in our public schools.”

**Vatican official hopes Olympics in China will promote rights, peace**

UNITED NATIONS (CNS) — A Vatican official said he hoped the 2008 Olympic Games in China would help promote international respect for human rights.

Archbishop Cesario Mirollo, addressing the U.N. General Assembly Oct. 31, said the Vatican views the Olympics as an important moment of dialogue that can help countries bridge political and other differences.

“Dialogue and encounter through sport hold great potential in the area of peacebuilding and conflict prevention,” said Archbishop Mirollo, the Vatican’s permanent observer to the United Nations. “While the rule of law and justice remain the foundation of durable peace; sport provides the tool for war-ringing factions to come together for a common purpose,” he said. The archbishop noted that Beijing will host the 2008 games, and that the world is already preparing for the event.

He said one lesson of the Olympics is that the important thing in life is not the triumph, but the struggle.

**Faith perspective essential to dialogue on issues, says archbishop**

WASHINGTON (CNS) — Catholic institutions of higher learning outline key role in interpreting the faith perspective on “challenging issues of our day,” Washington Archbishop Donald W. Wuerl said Oct. 23 in a talk at The Catholic University of America.

In his talk on “The Role of Religion in a Pluralistic Society: Faith, Truth and Public Policy,” he said that kind of dialogue is especially needed in a time when societal attitudes and court decisions have sought to erode the contribution of faith to the country’s common good.

“Our Catholic institutions of higher learning could play an important role in maintaining a religious identity,” Archbishop Wuerl said, “to speak to the challenging issues of our day, once again out of our legacy, heritage, and tradition, just as Catholic health care institutions speak to issues of public debate today out of a Catholic understanding of the dignity and worth of each person and the sacred trust of exercising health care.”

He gave the annual Cardinal John Dearden lecture sponsored by Catholic University’s School of Theology and Religious Studies.

**Traditional Anglicans ask for full communion with Catholics**

DUBLIN, Ireland (CNS) — Parishioners from three Church of Ireland parishes have joined traditional Anglicans from 12 other countries, including some church communities in the U.S., in requesting that the Catholic Church receive them into full communion. If approved by the Vatican, the move would allow 400,000 traditional Anglicans worldwide to be admitted into the communion of the Catholic Church. The decision to petition Rome to seek “full, corporate, sacramental union” was made during an early October plenary meeting of the Traditional Anglican Communion, the umbrella organization for traditional Anglicans, in Portsmouth, England. The goal, according to the Archdiocese of the Vatican, would be to see the entire parish community received into the Catholic Church. It is extremely rare for entire Anglican communities to seek corporate communion with the Catholic Church whereby every member of the parish becomes Catholic and the parish effectively becomes part of the Catholic Church. At the Vatican, officials would not comment on the letter, although they confirmed the doctrinal congregation had received it.

**During wildfires, parish shelters developmentally disabled evacuees**

By Denis Grasska

LEMON GROVE, California (CNS) — Fifty-eight residents of a Catholic care facility for developmentally disabled adults were among the hundreds of thousands of San Diego County residents displaced by the region’s wildfires.

The residents of Noah Houses in Spring Valley were temporarily moved to the parish hall of St. John of the Cross Parish in the neighboring city of Lemon Grove.

Noah Houses houses 65 men and women with developmental disabilities including autism, Down syndrome, and cerebral palsy. Some of the residents are also seeing- and hearing-impaired, and some have Alzheimer’s disease.

Msgr. Edward Brockhaus, pastor at St. John, said he was glad to offer his parish hall as a temporary shelter for the evacuees.

“My philosophy has always been that all the facilities are for the community; not just the parishioners,” Msgr. Brockhaus told The Southern Cross, newspaper of the San Diego Diocese. “We’re part of the community, and we’ve got to give back to the community.”

The evacuees stayed in the parish hall until Oct. 26, when it was safe to return to Noah Houses.

Although the care facility had been close to one of the wildfires, it was not damaged.

As of Oct. 25, California’s Office of Emergency Services reported the wildfires had destroyed 2,767 structures, including 2,716 homes.

More than 900,000 people were evacuated, but as the fires continued, most evacuees were back in their neighborhoods by the weekend of Oct. 27-28.

Property damage in San Diego County alone reportedly surpassed $1 billion.

Catholic Charities USA, based in Alexandria, Virginia, was providing emergency funding for shelter, food, and clothing, and local Catholic Charities agencies were gearing up for long-term response.

**CCHD distributes $9.5 million in grants**

WASHINGTON (CNS) — The Catholic Campaign for Human Development, the U.S. bishops’ domestic anti-poverty program, is awarding more than $9.5 million in grants to support local projects that work to eliminate the root causes of poverty in the United States.

The grants totaling $9,578,000 will be distributed to 314 projects in 46 states, the District of Columbia, and Puerto Rico.

“Overcoming widespread poverty in the richest nation on earth is a moral imperative,” said John Carr, CCHD’s interim executive director, noting that according to the U.S. Census Bureau release reported in August, 36.5 million Americans live at or below the poverty line.


Funding for the grants CCHD distributes annually comes from a nationwide church collection that takes place in dioceses each year, usually the weekend before Thanksgiving. One-quarter of the local collection stays in the diocese.

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**Fire Devastation**

— People comb through the remains of a home destroyed by fire in the Rancho Bernardo neighborhood of San Diego Oct. 25. Southern California wildfires destroyed at least 1,800 homes and forced the evacuation of 900,000 people over a five-day period. (CNS photo/John Gress, Reuters)
Nun Laments Booming Business In Coffins for Babies

Sister Mary Ann has lived and worked in Jeremie on the remote southwest coast of Haiti for many years. She knows the poverty of her area well, but she still feels the pain of its terrible impact on the local people.

“When a baby dies, and they build the rough wood coffin, I feel the pain of the mother — of the whole community,” she said. “Life is too precious — too valuable.”

And still, the local carpenter has another coffin in his shop and one on his workbench ready for his saw and hammer. As long as the children die, the coffins must be made.

Fortunately, we do have reason for hope. We have developed a medical outreach to this community and it’s beginning to work — we are able to save the lives of these little ones,” she added. “Sometimes we laugh, ‘we will put these carpenters out of business. No more coffins for our babies.”

The president of Cross International Catholic Outreach, Jim Cavnar, shares Sr. Mary Ann’s sense of hope. While meeting with key staff from the Haitian Health Foundation, he was impressed by the determination and success of the outreach. With the help of contributions from American Catholics, Cross International will be able to supply Sr. Mary Ann’s program with urgently needed medical supplies.

The help, Cavnar knows, will be meaningful — not just a token gift.

“I met a boy just today who illustrates the impact of Sr. Mary Ann’s work,” he said. “Because of the Haitian Health Foundation, he could be treated for typhoid in time. We drove him home today. There won’t be a coffin built for Makendy Louis. He will be back in school soon with a future ahead of him.”

“The question is...will the next child receive the same life-saving help?” he added. “Will that next child live or die? Our actions now will answer that question.”

To provide Sister Mary Ann and the Haitian Health Foundation with as many medicines as possible, Cross International is now seeking financial contributions from American Catholics.

“Our goal is to help fulfill Sister Mary Ann’s dream — by ending Haiti’s booming business in coffins for babies,” Cavnar said. “If American Catholics will join with us in this effort, I know it can be done.”

“And don’t underestimate the impact your individual gift can have,” he added. “In countries like Haiti, a $10 donation can literally save a life. There are scores of children that die because their mother or father couldn’t obtain a simple anti-diarrhea medication — something we could supply with a donation of a few dollars. Imagine, saving a life. You can have that kind of impact with even a modest contribution to this outreach.”

To contribute to the ministry’s efforts in Haiti, either use the tear-off envelope in the brochure found this issue of the newspaper or mail your gift to: Cross International Catholic Outreach, Dept. AC00435, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.

Catholic Leaders Help Build Strong Foundation for Cross

With His Eminence William Cardinal Keeler as its Patron, Cross International Catholic Outreach continues to build on a strong foundation of Catholic leadership and support.


“Cross International Catholic Outreach is an official Catholic organization, listed in the national Catholic directory, and our mission has always been tied to the work of the Catholic Church overseas,” explained Jim Cavnar, president of Cross. “Our goal is to make American Catholics aware of the work being done by the dedicated priests, nuns and other Catholic leaders serving overseas. The Catholic Church is accomplishing amazing things in serving the poor. More people should be aware of it — and support the work if they can.”

In Cavnar’s view, Cardinal Keeler, the Bishops serving on the board for Cross and the thousands of U.S. Catholics who support the ministry as benefactors are all part of one unified mission.

“Christ called us to love one another, and all of us are simply trying to respond to that command in a meaningful and tangible way,” Cavnar explained. “We are people bound together by a shared mission, and God has blessed us. As Christ calls others to take part, we will continue to grow — expanding the outreach by feeding more who are hungry, providing shelter to those who need it, delivering medicines to comfort the sick and sharing the Gospel with those who are lost.”

This commitment to the poor has also helped forge an official collaboration between Cross International Catholic Church and the Holy Father’s own international relief organization, the Pontifical Council Cor Unum. This unique collaboration has already been a blessing for the poor following several disasters, including the tsunami in south-east Asia, floods in Haiti, drought in Africa and programs serving refugees in Rwanda.

“Ultimately, the success of Cross depends on the prayers and support of American Catholics — their generosity and faithfulness have made all of this possible,” Cavnar said. “We are deeply grateful for their support.”
“Cross” Program Can Turn $50 Donation Into $4,250 Worth Of Aid For The Poor

James Cavnar, the president of Cross International Catholic Outreach, looks at a $50 gift differently than most charity leaders. “When I handed a $50 donation, I see a $4,250 shipment of material aid on its way to the poor. That’s the end result of the gift when I use it to deliver donated goods overseas,” Cavnar explained. “For example, we may convince a medical organization to donate life-saving medicines or nutritional supplements, but we can only deliver those items overseas if we have cash donations to pay for the shipping costs. For every $1 donated to our shipping program last year, we were able to send more than $85 worth of goods to the needy in Haiti and other third-world countries.”

Of course, the same formulas apply to other gifts. A donation of $25 allows Cross to supply the poor with more than $2,000 worth of aid and a $100 gift can yield nearly $10,000 in food, medical supplies and other life-saving materials — an amazing multiplication of the donor’s contribution.

“This program is popular because it produces more bang for the buck, as the saying goes. It also rescues goods that might have been wasted and puts them to good use – helping the poor,” Cavnar said. “That’s a win, win situation.”

To contribute to the ministry’s efforts in Haiti, either use the tear-off envelope portion of the brochure in this issue or mail your tax-deductible gift to: Cross International Catholic Outreach, Dept. AC00435, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.
Author of book behind ‘Golden Compass’ criticized as anti-Christian

By Denis Grasska

SAN DIEGO (CNS) -- To all of those Christian critics who have denounced the “Harry Potter” series as a subversive effort to lure unsuspecting children into the occult, Baylor University professor Perry Glanzer warns: Quit crying wolf.

In a commentary appearing in early August in the Austin American-Statesman daily newspaper, Glanzer noted that while social critics have blasted J.K. Rowling’s tales of Harry Potter and his seven years at Hogwarts School of Witchcraft and Wizardry, they have uttered nary a word about British writer Philip Pullman’s His Dark Materials, which Glanzer and others say is an overtly anti-Christian trilogy of fantasy novels for young adults.

The trilogy includes The Golden Compass, The Subtle Knife, and The Amber Spyglass.

“I think that as long as people are agitated about whether Harry Potter makes you into a satanist, they’re not going to be very bothered with me,” Pullman said in an interview with Amazon.com. “So, I’m happy to [take] shelter under the great umbrella of Harry Potter.”

A film adaptation of The Golden Compass, starring Nicole Kidman and Daniel Craig, is set to debut in theaters Dec. 7. The Aug. 24 issue of Entertainment Weekly reported that the film will make no direct references to the Catholic Church.

The article also quoted Kidman, who recently reconnected with her Catholic faith, as saying, “The Catholic Church is part of my essence. I wouldn’t be able to do this film if I thought it were at all anti-Catholic.”

The Academy Award-winning actress also said that the material “has been watered down a little” in the transition from page to screen.

Critics of Pullman include the Catholic League for Religious and Civil Rights, which said its position is not that “the movie will strike Christian parents as troubling,” noting that it is based “on the least offensive of the three books.”

But, the league said in an Oct. 9 statement, viewers of the film “may very well find it engaging and then buy Pullman’s books for Christmas. That’s the problem.”

Glanzer also pointed out that Pullman told The Washington Post that through his work, “I’m trying to undermine the basis of Christian belief.” But those who praise his work say he is not attacking Christianity itself, but criticizing dogmatism and how religion is used to oppress people.

His Dark Materials recounts the adventures of Lyra Belacqua, a 12-year-old girl in an alternate universe that resembles our own. With the assistance of several other characters, she sets out to overthrow the Authority. The novels depict him as a weak, false god and, in the final book in the trilogy, he actually dies.

Also, an angel informs one of the main characters that “God, the Creator, the Lord, Yahweh, El, Adonai, the King, the Father, the Almighty” are really all just names for a divine being.

The trilogy includes Dust, which is connected to the adventures of Lyra Belacqua, a 12-year-old girl in an alternate universe that resembles our own. With the assistance of several other characters, she sets out to overthrow the Authority. The novels depict him as a weak, false god and, in the final book in the trilogy, he actually dies.

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The novels also take a harsh view of the church, which is called the Magisterium and is depicted as an oppressive institution that appears to have fallen for the Authority’s ruse.

The church’s minions are the books’ principal villains, who are obsessed with a substance called Dust, which is connected to original sin. They are not above kidnapping and perform experiments on innocent children.

One character states that, since its beginning, the church has “tried to suppress and control every natural impulse,” and that all churches share the same fundamental goals: to “control, destroy, obliterate every good feeling.”

British columnist Peter Hitchens has dubbed him “the most dangerous author in Britain.”

“In his worlds, the church is wicked, cruel, and child-hating; priests are sinister, murderous, or drunk,” Hitchens wrote for the Daily Mail newspaper in January 2002. “Political correctness creeps in lethargically. There is a brave African king and a pair of apparently homosexual angels. The one religious character who turns out to be benevolent is that liberal favorite, an ex-nun who has renounced her vows and lost her faith.”

In an interview with Third Way Magazine, a Christian publication, Pullman said he agreed with his character Mary Malone, who states in The Amber Spyglass that Christianity is “a very powerful and convincing mistake,” and he rejected the “ugly vision” presented by C.S. Lewis’ The Chronicles of Narnia, a popular Christian fantasy series.

Contributing to this story was Julie Asher in Washington.

By Jean Denton

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Umbrt the Unborn

by Gary Cangemi

You know these, “for dummys” books are a gold mine.

Hey, maybe I could start my own series of books for the intellectually challenged.

All I need is my prenatal computer and a nantelable concept.

Book one: When life begins for politicians.

Come one, come all! Gather round.

Everyone should have a place at the table.

Not you, mildred. You are the table.

Come, one, come all. Gather round.

Everyone should have a place at the table.
MUNSTER BIBLE STUDY
Sacred Heart Parish will host a one-day Bible Study on the Gospel of Matthew for women on Saturday, Dec. 15. Awe and Skelton. The liturgical readings for 2008 will be from the New Testament Scripture Study, focusing on "The Infancy Narratives" will be presented morning meetings, Nov. 26, and Dec. 3, 10, p.m. at the Marriott Solana Hotel, 5
The Knights of Columbus and matrons will participate in this joyful celebration of Our Lady of Guadalupe’s apparitions to St. Juan Diego in Mexico in the year of Our Lady of Guadalupe’s apparitions will participate in this joyful celebration of St. Juan Diego in Mexico in the year of Our Lady of Guadalupe’s apparitions.

MARRIAGE ENRICHMENT
The second quarterly meeting of the Central and East Texas Catechesis of the Fort Worth Diocese will be celebrated at noon followed by lunch. The seminar fee is $1,500. For more information, and reservations call (940) 321-6020 or e-mail to retreat1@ssmn.com.

SINGLES RETREAT CANCELLED
The client retreat for singles previously scheduled for Nov. 16-18 at Monteserree Retreat Center in Fort Worth has been cancelled due to declining site fees. For more information, contact (817) 933-6516. Information is also available on the web site at www.ssmn.com.

SEYMOUR POLKA MASS
The Catholic Community of Seymour will celebrate with neighbors Nov. 11 beginning with a Holy Hour of Adoration at Sacred Heart Church on North Cedar Street in Seymour. Following the Mass, a Czech Old World dinner with Bohemian sausage, turkey, and kolaches will be served at Sacred Heart Misle Hall until 1:30 p.m. An auction will begin at 1:30 p.m. A country style and reverence. Responsibilities include training and scheduling ministers; planning weddings, funerals, and sacramental rituals; and taking care of the church and its properties. This position is full-time with weekends.

COURAGE SUPPORT GROUP
This group is open to men and women, including those struggling to live chaste lives according to Church teaching. Men and women who struggle with same-sex attractions, homosexuality, and heterosexuality can find support and encouragement together. For more information, call (940) 933-6516.

LITURGY COORDINATOR
Growth, leadership, and work, the liturgy coordinator is expected to possess a vision for excellence. A large Vatican II parish with five weekend Masses is seeking an energetic, engaging person to lead liturgical design, implementation, and style and resonance. Responsibilities include training and scheduling ministers; planning weddings, funerals, and sacramental rituals; and taking care of the church and its properties. This position is full-time with weekends.

SERVICES AVAILABLE
Topsoil, sand, gravel, washed materials, concrete, backhoe, and tractor services. Custom mowing services available. Call (817) 732-4083.

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THE CATHOLIC CENTER
To Report Misconduct for the prevention of sexual misconduct by anyone who is served there, you may:
• Call Judge Lueck, Victims assistance coordinator, (817) 321-6020 or e-mail her at judgelueck@catholic.org.
• Or call the Sexual Abuse Hotline at (817) 560-2452 ext. 900.
• Or call The Catholic Center at (817) 933-6516 or e-mail her at cathlifeprotection@cwmail.org, general, Father Michael Olson.

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A Vatican cardinal beatified Franz Jagerstatter, an Austrian farmer who was beheaded in 1943 after he refused to fight in Hitler’s army.

By John Thavis Catholic News Service Rome Bureau Chief

A portrait of Blessed Franz Jagerstatter hangs in St. Mary’s Cathedral during his beatification in Linz, Austria, Oct. 26. Cardinal Jose Saraiva Martins, seated at far right, presided at the ceremony. Jagerstatter was beatified as a martyr. (CNS photo/Reuters)

Presiding over the beatification Mass in Linz, Austria, Oct. 26, Cardinal José Saraiva Martins said Blessed Jagerstatter offered an example of how to live the Christian faith fully and radically, even when there are extreme consequences.

Blessed Jagerstatter was beatified as a martyr, which means he was killed out of hatred for the faith.

Many Austrian church leaders attended the beatification liturgy, and the Austrian bishops’ conference recently called Blessed Jagerstatter “a shining example in dark times.”

In 1943, however, his refusal to serve in the Nazi army was not supported by his priest, his bishop, or most of his Catholic friends. Particularly because he had a wife and three daughters, many advised him to think of his family and put aside his conscientious objection to the Nazi war machine.

Cardinal Saraiva Martins, head of the Vatican’s Congregation for Saints’ Causes, said in his beatification sermon that Blessed Jagerstatter’s decision represents “a challenge and an encouragement” for all Christians who want to “live their faith with coherence and radical commitment, even accepting extreme consequences if necessary.”

In a final letter to his wife, he asked her forgiveness and said he hoped his life would be accepted by God as “atonement not just for my sins but also for the sins of others.”

A chief question raised in Blessed Jagerstatter’s writings is how much obedience a good Christian owes to civil authorities when their demands conflict with Gospel teachings.

The Catechism of the Catholic Church, published in 1992, addresses that issue, stating: “The citizen is obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order, to the fundamental rights of persons, or the teachings of the Gospel. Refusing obedience to civil authorities, when their demands are contrary to those of an upright conscience, finds its justification in the distinction between serving God and serving the political community.”

Good Newsmaker

Cardinal beatifies Austrian killed for refusing to fight for Hitler

Blessed Franz Jagerstatter, an Austrian farmer, was beheaded in 1943 after refusing to fight in the Nazi army. His 94-year-old widow, Franziska (inset photo at left), attended his beatification ceremony Oct. 26 in Linz, Austria. (CNS photo)

By John Thavis

Catholic News Service
Rome Bureau Chief

A Vatican cardinal beatified Franz Jagerstatter, an Austrian farmer who was beheaded in 1943 after he refused to fight in Hitler’s army.

Presiding over the beatification Mass in Linz, Austria, Oct. 26, Cardinal José Saraiva Martins said Blessed Jagerstatter offered an example of how to live the Christian faith fully and radically, even when there are extreme consequences.

Blessed Jagerstatter was beatified as a martyr, which means he was killed out of hatred for the faith.

Many Austrian church leaders attended the beatification liturgy, and the Austrian bishops’ conference recently called Blessed Jagerstatter “a shining example in dark times.”

In 1943, however, his refusal to serve in the Nazi army was not supported by his priest, his bishop, or most of his Catholic friends. Particularly because he had a wife and three daughters, many advised him to think of his family and put aside his conscientious objection to the Nazi war machine.

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His courage of faith, the cardinal said, is an important example in modern times, when people face “conditioning and manipulation of consciences and minds, sometimes through deceitful means.”

Cardinal Saraiva Martins emphasized that Blessed Jagerstatter was quite a normal person, someone with faults and who for a period seemed to take his faith lightly.

According to biographies, he was a fun-loving youth who chased after girls and rode a motorcycle, and once fathered a child out of wedlock. After marrying, however, his religious faith deepened.

In 1940, at the age of 33, he was conscripted into the German armed forces and underwent basic training. After returning home in 1941 on an exemption as a farmer, he began examining closely the religious reasons for refusing to carry out military service. About that time, he became a lay member of the Third Order of St. Francis.

He studied the issues in detail, and at one point wrote a series of questions about the morality of the war that he discussed with his bishop. He emerged from that conversation saddened that the bishop seemed afraid to confront the issues.

In 1943, after being called to active duty, he reported to his army base and was not supported by his priest, his bishop, or most of his Catholic friends. Particularly because he had a wife and three daughters, many advised him to think of his family and put aside his conscientious objection to the Nazi war machine.

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