



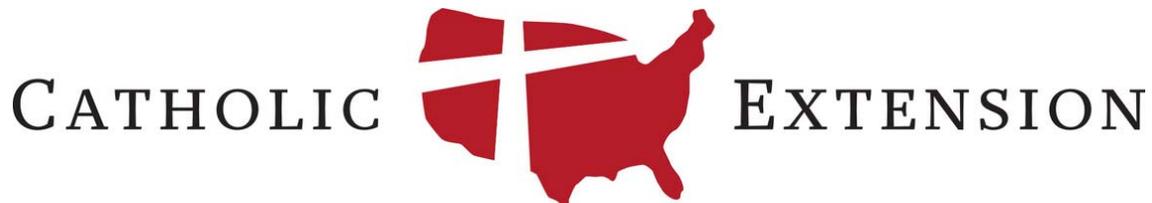
Media Resources

**Two Nations One Faith
Sun Bowl Stadium Celebration
Pope Francis Borderland Visit**

February 17, 2016

#ElPapaEnMX

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Building Faith | Inspiring Hope | Igniting Change

Contents

Schedule of Events for Papal Visit to Mexico	3
Two Nations, One Faith Program	6
Sun Bowl Communications Contacts.....	10
MAP OF SUN BOWL	11
Pope Francis.....	13
Pope Francis’ 2015 visit to the United States	14
Diocese of El Paso	15
Migrants and Migration Issues.....	16
Collection for the Church in Latin America	20
Glossary of Catholic Terms	21



Schedule of Events for Papal Visit to Mexico

Here is the pope's itinerary as released by the Vatican. Times listed are local, with Eastern Standard Time in parentheses. The places the pope will visit are on Central Time except Ciudad Juarez, which is on Mountain Time.

Friday, Feb. 12 (Rome, Mexico City)

-- 12:30 p.m. (6:30 a.m.) Departure from Rome's Fiumicino airport.

-- 7:30 p.m. (8:30 p.m.) Arrival at "Benito Juarez" International Airport in Mexico City. Officials to greet pope.

Saturday, Feb. 13 (Mexico City)

-- 9:30 a.m. (10:30 a.m.) Welcoming ceremony at the National Palace. Courtesy visit with the president of the republic.

-- 10:15 a.m. (11:15 a.m.) Meeting with representatives of civil society and the diplomatic corps. Speech by pope.

-- 11:30 a.m. (12:30 p.m.) Meeting with Mexico's bishops in the city's cathedral. Speech by pope.

-- 5 p.m. (6 p.m.) Mass in the Basilica of Our Lady of Guadalupe. Homily by pope.

Sunday, Feb. 14 (Mexico City, Ecatepec, Mexico City)

-- 9:20 a.m. (10:20 a.m.) Transfer by helicopter to Ecatepec.

-- 10:30 a.m. (11:30 a.m.) Mass in the area of the "study center" of Ecatepec. Homily by pope. Pope recites Angelus.

-- 12:50 p.m. (1:50 p.m.) Transfer by helicopter to Mexico City.

-- 1:10 p.m. (2:10 p.m.) Arrival in Mexico City.

-- 4:30 p.m. (5:30 p.m.) Visit to the Federico Gomez Children's Hospital of Mexico.
Greeting by pope.

-- 6 p.m. (7 p.m.) Meeting in the National Auditorium with representatives of culture.
Speech by pope.

Monday, Feb. 15 (Mexico City, Tuxtla Gutierrez, San Cristobal de Las Casas, Mexico City)

-- 7:30 a.m. (8:30 a.m.) Departure by plane for Tuxtla Gutierrez.

-- 9:15 a.m. (10:15 a.m.) Transfer by helicopter to San Cristobal de Las Casas.

-- 10:15 a.m. (11:15 a.m.) Mass at the city's sports center with the indigenous community from Chiapas. Homily by pope.

-- 1 p.m. (2 p.m.) Lunch with representatives of the indigenous community and the papal entourage.

-- 3 p.m. (4 p.m.) Visit to the cathedral of San Cristobal de Las Casas.

-- 3:35 p.m. (4:35 p.m.) Transfer by helicopter to Tuxtla Gutierrez.

-- 4:15 p.m. (5:15 p.m.) Meeting with families at the Victor Manuel Reyna Stadium at Tuxtla Gutierrez. Speech by pope.

-- 6:10 p.m. (7:10 p.m.) Departure by plane for Mexico City.

-- 8 p.m. (9 p.m.) Arrival at the Mexico City airport.

Tuesday, Feb. 16 (Mexico City, Morelia, Mexico City)

-- 7:50 a.m. (8:50 a.m.) Departure by airplane for Morelia.

-- 10 a.m. (11 a.m.) Mass with priests, seminarians, religious men and women, and consecrated persons. Homily by pope.

-- 3:15 p.m. (4:15 p.m.) Visit to the city's cathedral.

-- 4:30 p.m. (5:30 p.m.) Meeting with young people at the Jose Maria Morelos Pavon Stadium. Speech by pope.

-- 6:55 p.m. (7:55 p.m.) Departure by plane for Mexico City.

-- 8 p.m. (9 p.m.) Arrival in Mexico City.

Wednesday, Feb. 17 (Mexico City, Ciudad Juarez)

-- 8:35 a.m. (9:35 a.m.) Departure by plane for Ciudad Juarez.

-- 10 a.m. (12 p.m.) Arrival at Abraham Gonzalez International Airport in Ciudad Juarez.

-- 10:30 a.m. (12:30 p.m.) Visit to Cereso prison. Speech by pope.

-- 12 p.m. (2 p.m.) Meeting with workers and employers at the Colegio de Bachilleres of the Mexican state of Chihuahua. Speech by pope.

-- 4 p.m. (6 p.m.) Mass at the fairgrounds of Ciudad Juarez. Homily and greeting by pope.

-- 7 p.m. (9 p.m.) Departure ceremony at the Ciudad Juarez International Airport.

-- 7:15 p.m. (9:15 p.m.) Departure by plane for Rome.

Thursday, Feb. 18 (Rome)

-- 2:45 p.m. (8:45 a.m.) Arrival at Rome's Ciampino Airport.



CATHOLIC DIOCESE OF
EL PASO



Two Nations, One Faith Program

Feb. 17, 2016

Please note that Mass will not be celebrated, nor will Communion be distributed in the Sun Bowl. We will be witnessing the Papal Mass in Ciudad Juarez together via two-way simulcast.

Highlights:

- Two-way live simulcast capturing Pope Francis journey through Juarez and the Papal Mass.
- Live broadcast of Pope Francis' official blessing to the people of El Paso.
- Nearly 1000 participants including indigenous, parish, youth and performing arts groups.

Schedule

- 6:00 AM** **Parking Lots Open**
12:00 PM **Doors open**
12:00 PM **"Our Connected Community"**
12:00 PM Elohim Youth Group
12:10 PM Don Guevara and Fr. Fabian Marquez
12:15 PM Ysleta del Sur Pueblo Tigua Indian Social Dancers
12:45 PM Mariachi Orgullo
1:00 PM Matachines Dancers
1:20 PM Horizon High School JROTC Color Guard
1:25 PM El Paso Diocesan Choir "Star Spangled Banner"
1:30 PM Opening Prayer
1:40 PM Tony Melendez
2:00 PM **"United In Faith"** Estela Casas and Fr. Fabian Marquez
2:05 PM Collin Raye (featuring Andrea Thomas)
2:45 PM Reflection, Fr. Tony Ricard, Chaplain
3:15 PM Greeting from Fr. Jack Wall, Catholic Extension
3:35 PM El Paso Diocesan Choir, Director Peter Kolar
4:00 PM **Papal Mass Telecast**
Moderators Estela Casas and Fr. Fabian Marques

TWO NATIONS, ONE FAITH, Participants

Fr. Fabian Marquez, Pastor, Emcee

Don Guevara, KTSM / NBC Anchor, Emcee

Estela Casas, KVIA / ABC Anchor, Emcee

Fr. Fabian's call to the clergy came after Bishop Mark Seitz' installation Mass, a moment he witnessed while pursuing a career in communications. He will co-emcee the papal telecast with Estela Casas and Don Guevara, two local news anchors with strong ties to the El Paso and Catholic communities. Estela's lifelong ties to the city and her faith as a Catholic make her a dynamic representative and co-moderator of the Mass broadcast. Her 28 years of experience include coverage of St. John Paul II's visit to Mexico in the 1990s. Don attended St. John Paul II's papal mass in Los Angeles, and is blessed to be a part of another momentous celebration.

Matachines, Sacred Dancers

More than 300 Matachines will represent one of the largest public gatherings of dancers in the U.S. representing dozens of groups from around the region. Dancers will "pray" three "sets" or "sones" which reflect their belief that God cannot be communicated in words, but through "flor y canto" (dance and song). About 25 bass drums will provide "God and Mary's heartbeat" that will guide the dancers through their "prayer."

El Paso Diocesan Choir, Peter Kolar, Director

One hundred twenty musicians and vocalists compose the flagship choir of the Catholic Diocese reflecting the bicultural reality of the borderland. The choir will sing the *Star Spangled Banner* to help open our sacred program and will close our celebration with festive cultural and bilingual arrangements of sacred music including *Himno a la Alegria (Ode to Joy)*, *We Are Marching, Take Me To The Pueblos*, *Ave Maria* and an original composition by Director Kolar, whose sacred choral work, *Misa Luna*, which was sung at the papal liturgy in Philadelphia.

Tony Melendez, Guitarist & Songwriter

A Nicaraguan American guitar player, composer, singer and songwriter born without arms, his performances have moved World Youth Day and papal celebration audiences for decades. Tony has performed for St. John Paul II, Pope Benedict and Pope Francis, making him a recognized sacred music artist to parishes and audiences worldwide.

Collin Raye, Country Music Artist

A multi-platinum Country Music singer and energizing showman who has been a hit maker since 1991, he will share his music and the story of his faith journey following the loss of his granddaughter Haley. Beyond producing hits such as "Love, Me," "Little Rock," and "On the Verge," he has published sacred music and donated his performances in support of a number of humanitarian causes including the Special Olympics, Al-Anon, Catholic Relief Services, and Country Cares About AIDS.

Fr. Tony Ricard, Chaplain, New Orleans Saints

A dynamic, revivalist, motivator and witness to the faith, Fr. Ricard is both a school chaplain to the students of St. Augustine's Catholic in New Orleans and the team chaplain of the New Orleans Saints. Father Tony has given keynote addresses to parishes and audiences around the world, with his contagious joy and excitement making him a much sought-after presenter and homilist.

EL PASO DIOCESAN CHOIR



Peter M. Kolar
DIRECTOR

The choir's performance this afternoon features many songs that will be familiar to you. Because this is a blessed gathering of faithful, your participation and voice are especially important! Christ reminds us, "Where two or more are gathered in my name, I am in your midst." *Filled with joy, let's make the Sun Bowl resound with our voices united in praise!*

Program Notes

Himno a la Alegría *traditional*

This well-known Spanish text coupled to Beethoven's "Ode to Joy" melody is a universal call for peace and harmony. Director Peter Kolar's arrangement begins in a solemn chorale style, then surprisingly breaks forth into a salsa rhythm with plenty of drive and latin *sabor*. You'll be jolted from your seat to dance along!

Ven, canta, sueña cantando.

Vive soñando el nuevo sol

en que los hombres volverán a ser hermanos.

Song lyrics © Ediciones Hispavox
Arrangement: © Peter M. Kolar

We Are Marching/Siyahamba *traditional*

This traditional South African song gets the borderland treatment with Spanish and English lyrics. The choir's rhythmic arrangement even incorporates fun twists drawn from pop music.

Caminamos en la luz de Dios...

We are marching in the light of Christ...

We are singing in the light of Christ...

Song lyrics and music © Utryck, published by Walton Music Corp.

Be Not Afraid *Dan Schutte*

Catholic composer Dan Schutte's beloved song has become a "classic" in the English-language liturgical repertoire. Here in the borderland, the opening words "you shall cross the barren desert" and "you shall wander far from safety, but you do not know the way" are especially poignant for a community that knows well the plight of the immigrant sojourner. Each year the dioceses of El Paso, Ciudad Juárez, and Las Cruces jointly celebrate a mass at the U.S.-Mexico fence at Anapra, NM to commemorate the many lives lost by those crossing the desert to seek a better life. The final verse of the piece comforts us and echoes the ever-constant message of Pope Francis: "Blessed are your poor, for the kingdom shall be theirs."

Be not afraid, I go before you always.

Come, follow me, and I will give you rest.

Song lyrics and music: © OCP Publications | ocp.org

Pescador de Hombres *Cesareo Gabaráin (1936–1991)*

Soloist: Lorena Ulloa

First published in 1979, Spaniard composer Cesáreo Gabaráin's piece is a true gift to our faith. "Pescador de Hombres" has become nothing short of a discipleship anthem for Spanish-speaking Catholics. As a true testament to the far-reaching appeal of its simple, elegant melody and meaningful lyrics, the song is regularly sung around the world in more than 80 languages.

Señor, me has mirado a los ojos.

Sonriendo, has dicho mi nombre.

En la arena, he dejado mi barca. Junto a ti, buscaré otro mar.

Song lyrics and music: © OCP Publications | ocp.org

Con la Cruz *Pedro Rubalcava*

The choir presents another discipleship-themed song, this time in an uplifting, Mexican norteña/polka style. This vibrant song by Grammy®-nominated Catholic composer and recording artist Pedro Rubalcava speaks of Jesus' call to "take up your cross and follow me". What better way to recall these fundamental words of

our christianity than by singing them, along with some irresistible foot-stomping. Featuring Peter Kolar on the accordion.

Con la cruz, venceremos, como Jesús viviremos.

A la luz, seguiremos. Encontraremos el Reino de Dios.

Song lyrics and music: © World Library Publications | wlpmusic.com

Canción del Misionero *traditional*

Commonly known as "Alma Misionera", this song has become popular all throughout Latin-America. Its message is one of action and mission: "Take me, Lord, to the places that need your words the most, where there is no hope or happiness simply because they do not know you." This Holy Year of Mercy urges us to make even greater efforts to spread the Good News to a world that desperately needs it. In this spirit, the choir gives this piece a sense of conviction and driving energy.

Llévame donde los pueblos necesiten tus palabras,

necesiten ganas de vivir;

donde falte la esperanza, donde falte la alegría,

simplemente por no saber de ti.

Ave María *Francisco Palazón*

Soloist: Lilliana Labrado

There are many versions of the "Hail Mary" in Spanish, but few as exquisite and haunting as this one by Spaniard composer Francisco Palazón. Palazón was a contemporary of famed composer Cesareo Gabaráin, and much of his music is used to this day throughout Latin-America (in fact, many of his pieces were included in the papal liturgies these past few days). This work made its mark on our diocese as the marian hymn sung at the Opening Mass for the Holy Year of Mercy. The piece's structure wonderfully invites us all to join in praying to our Holy Mother, our constant advocate. The cantor will first sing each section of the prayer, and the entire stadium is invited to repeat the same words and melody. Holy Mary, Mother of God, pray for us!

1. Dios te salve, María, llena eres de gracias, el Señor es contigo.

Bendita tú eres entre todas las mujeres,

y bendito es el fruto de tu vientre, Jesús.

2. Santa María, Madre de Dios, ruega por nosotros pecadores.

3. ahora y en la hora de nuestra muerte,

Song lyrics and music: © OCP Publications | ocp.org

Arrangement by Peter Kolar, available from World Library Publications (#12729) | wlpmusic.com

Holy, Holy from Misa Luna *Peter Kolar*

Misa Luna is a bilingual mass setting composed by choir director Peter Kolar. It is sung in the Diocese of El Paso for all major diocesan liturgies; in Las Cruces, it has been named the official diocesan Mass setting. In September of 2015, *Misa Luna* had the privilege of being included in the papal liturgy in Philadelphia. The music incorporates contrapuntal techniques from the baroque era, and specifically a "passacaglia" pattern by Handel. It is titled in honor of Spaniard composer Alfonso Luna, who was the inspiration for the work. As we together sing this acclamation, let this "SunBowl choir" join the celestial choirs in proclaiming "Hosanna in the highest" to the Lord God of hosts.

Music © World Library Publications | wlpmusic.com.

Available in CD (#18066) and printed editions (#18060)

Healing Balm *Peter Kolar*

Soloist: *Lisa Chavez, rap by "PK"*

In this Holy Year of Mercy, we are called especially to each be a "balm" of healing for a wounded world. We do this by showing mercy to others because our own lives have been steeped in the Father's mercy. *Healing Balm* was commissioned as the theme song for the 2004 Los Angeles Religious Education Congress. Because of its pop energy and enthusiastic message, it has since become a favorite "sending song" of parishes nationwide. The ending features a surprise message delivered directly by the composer.

Healing Balm we shall be
for we are steeped in your mercy.
Send us out to do your will, O God,
to be your compassion and your love.

Song lyrics and music © World Library Publications | wlpmusic.com.
Available in CD (#17274) and printed edition (#8220)

Pope Francis, Papa Francisco *Peter Kolar*

Soloist: *Chloe Kolar, age 7*

A commemorative piece composed especially for this occasion, "Pope Francis, Papa Francisco" features bilingual lyrics celebrating the pontiff's visit to our region and highlighting his various teachings. Although the full voices and orchestra will be on display in grand style (including an Argentinian-styled tango section and a classically-inspired motet), the piece begins and ends innocently with a single child's voice, sung by the composer's daughter. The final words are that of heartfelt prayer: "Pray for me as I'll pray for you. Dios te bendiga. Amen."

Pope Francis, Papa Francisco, amigo y nuestro pastor,
nos muestras con tu ejemplo a seguir a Cristo el Señor.
Pope Francis, Papa Francisco, our friend and shepherd on earth,
you teach us by your example to follow Christ the Lord.

Song lyrics and music © Peter M. Kolar. All rights reserved.

EL PASO DIOCESAN CHOIR PERFORMERS

SINGERS

Juanita Anaya, El Paso, St. Mark
Briana Barraza, El Paso, St. Mark
LeeAnn Beck, El Paso, St. Patrick Cathedral
Lupe Bejarano, El Paso, St. Stephen
Mary Benanti, El Paso, St. Patrick Cathedral
Josie Bonilla-Wade, El Paso, Blessed Sacrament
Nuvia Bueno, El Paso, St. Frances Xavier Cabrini
Marilyn Calderon, El Paso, St. Pius X
Yolanda Cardenas, El Paso, Blessed Sacrament
Aida Castorena, El Paso, St. Mark
Eduardo Castorena, El Paso, St. Mark
Lorena Chacon, El Paso, St. Joseph, Mother Cabrini
Lisa Chavez, El Paso, St. Joseph, Mother Cabrini
Sandra Chiquito-Bridges, El Paso, St. Pius X
Victoria Contreras, El Paso, St. Patrick Cathedral
Patricia Corona, El Paso, Our Lady of Guadalupe
Mike Garcia, El Paso, Cristo Rey
Betty Gerardo, San Elizario, TX, San Elizario
Cesar Gerardo, San Elizario, TX, San Elizario
Vicky Gonzales, El Paso, St. Stephen
Angie Gonzalez, Chaparral, NM
Maeva Gonzalez, Anthony, NM
Rose Hackney, Las Cruces, NM
Mary Jane Hall, El Paso, Blessed Sacrament
Sheri Hamarlund, El Paso, St. Raphael Parish
Vanessa Jurado-Ramirez, Las Cruces, NM
Rosario Klude, El Paso, Blessed Sacrament
Lilliana Labrado, El Paso, San Antonio de Padua
Rocio Loya, El Paso, San Antonio de Padua
Elisario J. Loya Jr., El Paso, St. Pius X
Karon Anne Mabini, El Paso, Blessed Sacrament
Bibi Mancera, El Paso, St. Pius X
Mary Maresca, El Paso, St. Patrick Cathedral
Diego Martinez, El Paso, Sts. Peter and Paul
Irene Martinez, El Paso, Sts. Peter and Paul
Yolanda Martinez, El Paso, Queen of Peace
Tony Mascorro, El Paso, Cristo Rey

Marcela Maser, El Paso, St. Stephen
Rosie Montoya, El Paso, St. Joseph, Mother Cabrini
Graciela Padilla, El Paso, St. Pius X
Edna Ramos, El Paso, San Antonio de Padua
Richard Ramos, El Paso, Blessed Sacrament
Imelda Ramos, El Paso, Blessed Sacrament
Andrea Rangel, El Paso, St. Frances Xavier Cabrini
Paula Rankin, El Paso, Queen of Peace
Cristina Reyes, El Paso, St. Mark
Cynthia Reyes, San Elizario, TX, San Elizario
David Reyes, Las Cruces, NM
David Reyes, El Paso, St. Mark
Dora Reyes, El Paso, St. Mark
Juan Reyes, San Elizario, TX, San Elizario
Maria A. Reyes, San Elizario, TX, San Elizario
Ronnie Rios, El Paso, Our Lady of Guadalupe
Aida Ritchey, El Paso, St. Stephen
Irene Rivas, El Paso, St. Thomas Aquinas
Gloria Rodriguez, El Paso, St. Frances Xavier Cabrini
Paula Rodriguez, El Paso, Our Lady of Guadalupe
Mary Lou Romero, El Paso, All Saints
Berenice Salazar, St. Frances Xavier Cabrini
Yvonne Sanchez, El Paso, St. Patrick (Canutillo)
Lynda Serna, El Paso, St. Pius X
Rosalie M. Shane, El Paso, Blessed Sacrament
Katherine Sowder, El Paso, St. Raphael Parish
Laura Stell, El Paso, All Saints
Marisol Terrazas, El Paso, St. Patrick Cathedral
Lori Torres, El Paso, Our Lady of Guadalupe
Lorena Ulloa, El Paso, Our Lady of Guadalupe
Robert Valdez, El Paso, St. Mark
Lilia Valles, El Paso, St. Mark
Robert Valles, El Paso, St. Mark
Rosalinga Vela, El Paso, St. Thomas Aquinas
Marilyn Watson, Las Cruces, NM
Carolyn Waugh, El Paso, St. Pius X
Antonia Wilks, El Paso, St. Pius X
Ivan Yepez, El Paso, St. Frances Xavier Cabrini
Becky Zapanta, El Paso, St. Pius X

INSTRUMENTALISTS

FLUTE

Terri Diaz, El Paso, St. Stephen
Megan Valles-Acosta, El Paso, St. Mark

TRUMPET

Dr. Charles Leinberger, El Paso, St. Luke
Gabriel Arias, El Paso, St. Thomas Aquinas

TROMBONE

Miguel Herrera, El Paso, St. Frances Xavier Cabrini
Daniel Tovar, El Paso, St. Patrick Cathedral

VIOLIN

Johnny Barragan, El Paso, St. Pius X
Rene Castañeda, El Paso
Mary Escarciga, El Paso, Our Lady of Guadalupe
Jessica Figueroa, Tucson, AZ
Wendy Martinez, Fort Worth, TX
Claudia Valenzuela, El Paso, Blessed Sacrament

GUITAR

Eladio Valenzuela, El Paso, Blessed Sacrament
Jimmy Morales, El Paso, San Antonio de Padua
Joe Rivera, Jr., El Paso, San Lorenzo

BASS GUITAR

Tony Lizcano-Lopez, El Paso

PERCUSSION

Alan King, El Paso, Queen of Peace
Willie Hernandez, El Paso

ORGAN

Mark Baker, El Paso, St. Luke



Mr. Peter M. Kolar has directed the El Paso Diocesan Choir since 2008. An accomplished composer, pianist, and arranger, his works include the bilingual mass setting, *Misa Luna*, and numerous published choral pieces in English and Spanish. In 2012, he released a solo piano CD, *Variations*, on the WLP label, featuring his own classical-style arrangements of traditional sacred melodies; the album is available through wlpmusic.com and iTunes.

Mr. Kolar is the Senior Editor of Hispanic Resources for World Library Publications and J. S. Paluch Company. He is the founding editor of the widely-used bilingual missal, *Celebremos/Let Us Celebrate*[®], and has contributed to many Catholic music resources as an editor, arranger and composer. He holds a Masters degree in music composition from Northwestern University and is a representative of the Diocese of El Paso on the board of directors for the Southwest Liturgical Conference.

His ministry extends beyond the Diocesan Choir to include being a member of the diocesan liturgical commission and the coordinator for the Tepeyac Institute music ministry formation program.

In addition to being the choir's director, Mr. Kolar is also the principal accompanist, simultaneously conducting the group while playing.

Sun Bowl Communications Contacts

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The University of Texas at El Paso



Campus Building Directory

Academic Advising Center.....	104	Glory Field	116	North Energy Plant	106
Administration Building	1	Graduate Business Center (inset C)	258	Old Main	9
Bell Hall	55	Graham Hall	3	Parking and Transportation Services.....	38
Benedict Hall	28	Health Sciences and Nursing Building	255	Peter & Margaret de Wetter Center	25
Bioscience Research Building	16	Helen of Troy Softball Complex.....	93	Physical Sciences Building	36
Biology Building	200-B	Heritage House	17	Prospect Hall	60
Brumbelow Building	91	Hilton Garden Inn.....	212	Psychology Building	61
Business Administration Building	109	Holiday Hall	2	Quinn Hall	6
Campbell Building (inset B)	96	Honors House	43	Ross Moore Building	84
Carl Hertzog Building	34	Hudspeth Hall	30	Schuster Parking Garage.....	259
Centennial Museum	21	Kelly Hall	50	Stanlee and Gerald Rubin Center / Seamon Hall	11
Centennial Plaza.....	275	Key Shop/Hawthorne Building	73	Student Health Center	40
Center for Inter-American and Border Studies	95	Kidd Field.....	23	Student Recreation Center	98
Central Energy Plant	57	Kidd Memorial Seismic Lab	14	Sun Bowl Parking Garage	214
Central Receiving	113-B	Larry K. Durham Sports Center	22	Sun Bowl Stadium	58
Chemistry and Computer Science Building	256	Leech Grove	118	Undergraduate Learning Center	99
Chihuahuan Desert Gardens	252	Lhaxhang Building.....	257	Union Complex	24
Child Development Center	216	Liberal Arts Building	8	University Bookstore	215
Classroom Building.....	200-C	Magoffin Auditorium	19	University Relations.....	42
Cotton Memorial	18	Memorial Gym	201	University Field	221
Don Haskins Center	90	Metallurgy Building.....	200-M	University Library	111
Education Building	47	Mike Loya Academic Services Building	38	University Police	113-P
Engineering & Sciences Complex	200	Military Science Building	110	University Ticket Center	254
El Paso Natural Gas Conference Center	48	Miner Canyon Student Housing	274	University Towers	260
Facilities Services	113-A	Miner Heights Student Housing	217	Vowell Hall	7
Foster • Stevens Basketball Center	253	Miner Village Student Housing	94	Worrell Hall	33
Fox Fine Arts Center	80	Miners Hall	32		
Geological Sciences Building	35	Multipurpose Field.....	251		

Pope Francis

Jorge Mario Bergoglio was born in Buenos Aires Dec. 17, 1936. He earned a chemical technician's diploma from his high school and entered the Jesuit novitiate in March 1958. As part of his Jesuit formation, he taught literature and psychology at Jesuit high schools in the mid-1960s, and he was ordained to the priesthood Dec. 13, 1969.

In 1973, he was appointed superior of the Jesuit province of Argentina. In 1992, Pope John Paul II named him an auxiliary bishop of Buenos Aires. He was promoted to coadjutor archbishop in 1997 and became head of the archdiocese in 1998; St. John Paul named him to the College of Cardinals three years later.

On March 13, 2013, he was elected at the age of 76 to succeed Pope Benedict XVI and took the name of Francis.

Eight months after taking office, Pope Francis published his apostolic exhortation, "The Joy of the Gospel," a detailed vision of the program for his papacy and his vision for the church – particularly the Church's outreach and its response to challenges posed by secular culture. In the document, the pope called on Catholics to go out into the world, sharing their faith "with enthusiasm and vitality" by being living examples of joy, love and charity. "An evangelizer," he said, "must never look like someone who has just come back from a funeral."

In September 2015, Pope Francis visited Cuba and the United States, in a tour that brought him from Washington to New York and Philadelphia. The 10th foreign trip of his pontificate was the first time in his life visiting the United States.

The visit came in a year packed with important events: the publication in June of "Laudato Si'," his encyclical on the environment; the world Synod of Bishops on the family in October; and the opening Dec. 8 of a special Year of Mercy.

Pope Francis' 2015 visit to the United States

Millions of Americans saw unprecedented coverage of Pope Francis' visit to the United States Sept. 22-27, 2015. Copies of the pope's texts, as well as other information, may be found at uspapalvisit.org.

Find a full list of background materials on the Catholic Church in the United States, prepared for press covering the 2015 visit at uspapalvisit.org, including statistics on the Catholic Church in the United States, a brief history of the Church in the U.S., and current lists of bishops and dioceses.

Wednesday, September 23, 2015 — Washington, DC

- [White House Welcome Ceremony, speech](#) . . .
- [St. Matthew's Cathedral, Midday Prayer with US Bishops, homily](#) . . .
- [Basilica of the National Shrine of the Immaculate Conception Square, Holy Mass of Canonization, homily](#) . . .

Thursday, September 24, 2015 — Washington, DC and New York City

- [United States Capitol, Visit to US Congress, speech](#) . . .
- [St. Patrick's Parish \(Washington, DC\), Encounter with the Poor, speech](#) . . .
- [St. Patrick's Cathedral \(New York, NY\), Vespers, homily](#) . . .

Friday, September 25, 2015 — New York City

- [United Nations, Meeting with UN Staff, speech](#) . . .
- [United Nations, UN General Assembly, speech](#) . . .
- [Ground Zero Memorial, Interreligious meeting, speech](#) . . .
- [Harlem School, Meeting with Immigrant Families and Children, speech](#) . . .
- [Madison Square Garden, Holy Mass, homily](#) . . .

Saturday, September 26, 2015 — Philadelphia

- [Cathedral of St. Peter & Paul, Holy Mass, homily](#) . . .
- [Independence National Park, Religious Liberty Meeting, speech](#) . . .
- [Benjamin Franklin Pkwy., Festival of Families, speech](#) . . .

Sunday, September 27, 2015 — Philadelphia

- [Meeting with Victims of Sexual Abuse](#) . . .
- [St. Martin of Tours Chapel, Meeting with WMOF Bishops, speech](#) . . .
- [Curran-Fromhold Penitentiary, Meeting with prisoners, speech](#) . . .
- [Benjamin Franklin Pkwy., Holy Mass \(WMOF Closing Mass\), homily](#) . . .
- [Atlantic Aviation \(PHL Airport\), Greeting of WMOF Organizers, speech](#) . . .



CATHOLIC DIOCESE OF
EL PASO

The El Paso Catholic Church is credited with many firsts including the first Catholic mission in Texas, the first Mass celebrated in Texas, the first Thanksgiving in the U.S., the first hospital in El Paso, the first Council of Knights of Columbus in Texas and, the first Diocese in the U.S. to be led by a Hispanic Bishop

Our service to migrants has existed for decades. One of the first refugees we welcomed, Pedro de Jesús Maldonado, who was ordained in our Cathedral by our first bishop, would later give the ultimate witness of faith and is now a canonized saint of the Church!

In 2014, the Diocese of El Paso celebrated its 100th anniversary serving the community in 2014. We take great pride in the growth of our diocese and its many expanding services.

Established: March 3, 1914

Area: 26,686 square miles including the 9 Texas counties of El Paso, Brewster, Culberson, Hudspeth, Jeff Davis, Loving, Presidio, Reeves, Ward and Winkler.

Total Catholic Population: 686,037 of 858,546

Parishes: 57

Missions: 18

Pastoral Center: 499 St. Matthews Street El Paso, Texas 79907

Priests/Religious:

Active Diocesan Priests: 43

Retired Priests: 31

Religious Priests: 49

Total Brothers: 12

Total Sisters: 121

Seminarians:

Major Seminarians (Graduate School in Theology): 6

Minor Seminarians: (Undergraduate School in Philosophy): 7

Catholic Schools:

Parochial Elementary (pre-K-8th): 6

Private Elementary (pre-k-8th): 2

Diocesan High School: 1

Private High Schools: 2

Total Catholic Schools Students: 4,013

Total Catholic School Teachers: 268

Catechesis:

Total High School Students: 7,407

Total Elementary School Students: 11,657

Sacraments

Infant Baptisms: 4,908

Minor Baptisms: 463

Adult Baptisms: 112

First Holy Communions: 5,218

Confirmations: 4,282

Marriages: 779

Migrants and Migration Issues

The treatment of immigrants worldwide is expected to be among the major themes addressed by Pope Francis during his Feb. 12-17 visit to Mexico.

From the very beginning of his pontificate, Pope Francis has repeatedly emphasized the humanitarian responsibility for migrants worldwide. This call to care for “the least of these” (Matt. 25:40), has come up again and again, beginning with Pope Francis’ first travel outside of Rome to the Italian island Lampedusa, where boatloads of asylum-seekers from the Middle East and Africa had been inundating the shores.

When he arrives in Juarez, Mexico, on Feb. 17, Pope Francis will come close to the vision he enunciated in January 2015 for how he might begin his visit to the United States later that year:

“To enter the USA from the border of Mexico would be a beautiful thing, as a sign of brotherhood and of help to the immigrants.” (Press conference aboard the papal plane, Jan. 19, 2015)

Pope Francis came to the United States in a more conventional airplane arrival at Joint Base Andrews outside Washington last September. But his visit to Mexico was arranged with his interest in the border region in mind.

There are no plans for the pope to cross the border on this trip, but the large public Mass at the Juarez fairgrounds will be in sight of the Rio Grande, which separates the United States and Mexico. Pope Francis is expected to step to within yards of the border to bless the river. Gathered on the U.S. side of the levee, which controls Rio Grande flooding, will be several hundred immigrants, U.S. bishops and people involved in work with immigrants.

Among those in attendance will be representatives of some of the local and national Catholic agencies that have for generations offered a variety of services to a wide range of immigrants.

Backgrounders including quotes from Pope Francis about migrants, his statements for the World Day of Migrants and Refugees, Catholic social teaching on immigrants and prayer resources may be found at: <https://cliniclegal.org/popefrancis>

The many types of outreach to migrants and refugees by the Catholic Church in the United States includes a wide range of legal and social services. Among them are:

Catholic Charities¹

Catholic Charities USA (CCUSA) and its national network of social service agencies are on the front lines of responding to the needs of those living in poverty in America. In

communities across the nation, the network of 177 Catholic Charities member agencies and affiliates help individuals and families move out of poverty and achieve their full potential by providing services in the areas of hunger, health, housing, education and workforce development, and family economic security.

According to the CCUSA 2014 Annual Survey, the Catholic Charities network provided services last year to more than 8.5 million unduplicated clients at more than 2,600 local sites across the country. Children under age 18 and seniors age 65 and over comprise more than 50% of the clients served by Catholic Charities across 31 service categories. Those include: adoption, pregnancy and marriage support; disaster relief; education and workforce development; health; housing and alleviating hunger.

Its immigration and refugee services have included:

- More than 325,000 clients received immigration services from Catholic Charities agencies in the last year, a 5% increase from 2013.
- Nearly 70,000 refugees from violence-stricken homelands received services from Catholic Charities, with over 17,400 achieving self-sufficiency.
- 73 agencies helped more than 6,800 clients become naturalized citizens in 2014.
- 48 Catholic Charities agencies provided services to unaccompanied minors in 2014, including offering legal services, providing family welcome centers, and other social services.

More information is available at www.catholiccharitiesusa.org

Catholic Legal Immigration Network Inc. (CLINIC)

In 1988, the United States Conference of Catholic Bishops (USCCB) established CLINIC as a legally distinct 501(c)(3) organization to support a rapidly growing network of community-based immigration programs. CLINIC's network originally included 17 programs. CLINIC and its affiliate agencies represent low-income immigrants without reference to their race, religion, gender, ethnic group, or other distinguishing characteristics.

- The network now has nearly 300 diocesan and other affiliated nonprofit immigration legal services programs with more than 300 field offices in 47 states.
- The network employs roughly 1,200 Board of Immigration Appeals accredited representatives and attorneys who, in turn, serve hundreds of thousands of low-income immigrants each year.

- CLINIC represents more than 170 dioceses and religious communities that bring foreign-born priests, sisters, seminarians and religious laypersons to the United States each year.
- CLINIC's programs have helped more than 100,000 people apply for citizenship, helped approximately 12,000 refugees and asylees apply for green cards and have provided immigrants with more than 15,000 hours of English language instruction.

More information is available at www.cliniclegal.org.

Migration and Refugee Services (MRS)ⁱⁱ

USCCB's Migration and Refugee Services (MRS) is the world's largest refugee resettlement agency. In 2014 Migration and Refugee Services provided assistance in the following categories:

Refugee Resettlement

- MRS resettled 20,875 individuals into 92 dioceses in the U.S. The largest populations resettled by MRS in 2014 were Iraqi, Burmese, Bhutanese, Somali and Congolese.
- 1,700 volunteers in more than 290 parishes supported MRS' Parishes Organized to Welcome Refugees (POWR) program, giving both their time and energy to help newly arriving refugees start a new life in the U.S.
- 1,888: The combined number of Cubans (1,817) and Haitians (71) resettled by the MRS Cuban/Haitian program office in Miami in 2014.

Children's Services

- Served 1,279 unaccompanied children who arrived to the United States in 2014, and provided foster care and shelter to 469 of them.
- Reunited 640 youths with family members while they were undergoing immigration proceedings.
- A recent government grant (from the Office of Refugee Resettlement) will allow MRS to provide legal representation to 1,248 unaccompanied children and a Child Advocate for 250 unaccompanied children.

Human Trafficking

- The Amistad Movement trained more than 225 volunteers in culturally diverse communities to recognize and provide support for victims of human trafficking.
- Provided pre-employment and job readiness services to 120 survivors of human trafficking, to prepare them for employment.

Migration Policy and Public Affairs

- The Justice for Immigrants campaign sent 25,000 postcards and letters to Congress that voiced opposition to migrant family detention and called for the development of more humane alternatives.
- Major 2014 events included the Border Mass (on the U.S.-Mexico border), Mass on the Hill (Capitol Hill), and the National Migration Conference Advocacy Day, with hundreds of attendees at each.

More information is available at <http://www.usccb.org/about/migration-and-refugee-services/> and www.justiceforimmigrants.org.

Pastoral Care of Migrants Refugees and Travelers

The Catholic Church's concern for people on the move expresses itself primarily in a ministry of pastoral accompaniment. Clergy, men and women religious, and lay leaders are involved in national, diocesan and parish efforts to provide pastoral outreach to people on the move. They are linked to the Secretariat of Cultural Diversity in the Church/Pastoral Care of Migrants, Refugees and Travelers (PCMRT) in collaboration with national Catholic organizations devoted to providing for the pastoral needs to people on the move wherever they work and travel in the United States.

Among the work of the PCMRT is pastoral outreach and chaplaincies serving people who work aboard ships, in airports, on farms and in the racing, tourism and rodeo industries. It also provides pastoral assistance to recent immigrants from 19 African countries, nine Caribbean, 12 European countries and Brazil, as well as to ethnic Mayan communities.

More information is available at <http://www.usccb.org/issues-and-action/cultural-diversity/pastoral-care-of-migrants-refugees-and-travelers/index.cfm>

Throughout the world, the U.S. Church is also active in working to improve the conditions in countries where poverty, lack of opportunity,

Collection for the Church in Latin America

In 1965, at the end of the Second Vatican Council, the bishops of the United States decided to establish a Collection for the Church in Latin America (CLA). This development followed the recognition of the U.S. bishops that the church in Latin America needed help and it was important to establish a relationship with the sister churches to the South.

Since the collection began, more than \$185 million has been donated by U.S. Catholics, with more than \$68.5 million awarded over the past 10 years. Among the programs it funds have been pastoral activities in almost every country across the Caribbean (including Cuba), Mexico, Central America and South America. This funding has supported repairs of infrastructure after natural disasters, evangelization, leadership development and pregnancy centers
Other facts include:

Additional facts about National Collections can be found at:
www.usccb.org/about/media-relations/statistics/church-finances.cfm.

Glossary of Catholic Terms

Compiled by the staff of the U.S. Conference of Catholic Bishops

Here is a brief glossary of terms often used in the Catholic church that may not be completely familiar to journalists who have not had a great deal of experience in covering church matters. One may hope that even more experienced journalists will find one or two new insights here. Terms are capitalized only if they are always capitalized. For example, *archbishop* is capitalized only when used as a title before a name, but *College of Cardinals* is a proper name in all uses—so the *archbishop* entry is lowercased but the other is capitalized.

For more information on covering the Catholic Church and the Mass, see:

- How to Cover the Catholic Church (<http://ccc.usccb.org/flipbooks/cover-the-church/#4>)
- How to Cover the Mass (<http://www.usccb.org/about/media-relations/upload/how-to-cover-the-mass.pdf>)

annulment. Technically called a *decree of nullity*, is a sentence by a church court, confirmed by an appellate court, that a *putative marriage* was not valid from the start because something was lacking: full knowledge and consent by both parties, freedom from force or grave fear, or some other factor needed for a valid marriage. “Putative” (meaning apparent or seeming) is a key word in the entire process: It refers to a marriage in which at least one party acted in good faith, believing it was valid at the time it took place. Children from a putative marriage are considered legitimate even if the marriage is later ruled to be invalid. This has been a source of one of the major popular misunderstandings of annulments; namely, that an annulment somehow makes the children of that union illegitimate. Church law explicitly rejects this interpretation, saying that children of a putative marriage are legitimate even if the marriage is later judged to be invalid.

apostolic nuncio. Church term for the Vatican ambassador to another country and the papal liaison with the church in that country. An apostolic nuncio, also called a *papal nuncio*, is always an archbishop, and it is his religious title that is capitalized as a title before his name, e.g., *Archbishop Carlo Maria Viganò, apostolic nuncio to the United States*, not *Apostolic Nuncio Carlo Maria Viganò*. See *religious titles before names*. In a country with which the Vatican does not have diplomatic relations, the official Vatican liaison with the church there is called an *apostolic delegate*. Papal representatives in the United States were apostolic delegates until 1984, when full diplomatic relations were established. There was a brief period, from 1984 to 1991, when the Vatican ambassador to the United States was called the *pro-nuncio* because he was not the dean of the world's ambassadors to the United States (a position that under a Vienna convention is automatically given to the Vatican ambassador in many countries but in other countries is given to the senior foreign ambassador, wherever he is from). In 1991 the Vatican quit

using *pro-nuncio* as the title for its ambassadors who were not deans of the ambassadorial corps and began calling all papal representatives with full rank of ambassador *nuncio*.

archbishop. The title given automatically to bishops who govern archdioceses. It is also given to certain other high-ranking church officials, notably Vatican ambassadors (*apostolic nuncios*: see that entry), the secretaries of Vatican congregations and the presidents of pontifical councils. *Adj.* **archepiscopal.**

archdiocese. The chief diocese of an ecclesiastical province (see *province* and *metropolitan*). It is governed by an archbishop. *Adj.* **archdiocesan.** See *diocese* and *archeparchy*.

archeparchy. The chief diocese of an Eastern Catholic ecclesiastical province. In most contexts it can be called an *archdiocese*, but if some legal distinction between Eastern and Latin Catholic jurisdictions is important, it may be necessary to introduce the term. The head of an archeparchy is called an *archeparch*, but in most contexts he can be called an *archbishop*. There are only two Catholic archeparchies in the United States: the Byzantine Catholic Archdiocese of Pittsburgh and the Ukrainian Catholic Archdiocese of Philadelphia. See *eparchy*.

auxiliary bishop. A bishop assigned to a Catholic diocese or archdiocese to assist its residential bishop. Whether in a diocese or archdiocese, his title is *bishop*.

bishop. The highest order of ordained ministry in Catholic teaching. Most bishops are diocesan bishops, the chief priests in their respective dioceses. But some (auxiliary bishops) are the top assistants to their diocesan bishops, and some priests are made bishops because of special posts they hold in the church, such as certain Vatican jobs. Diocesan bishops and their auxiliaries are responsible for the pastoral care of their dioceses. In some cases diocesan bishops are assigned a coadjutor bishop, who is like an auxiliary except that he automatically becomes the diocesan bishop when his predecessor resigns or dies. See *auxiliary bishop* and *coadjutor*. In addition to their diocesan responsibilities, all bishops have a responsibility to act in council with other bishops to guide the church. *Adj.* **episcopal.**

bishops' conference. A national (or in a very few cases regional) body of bishops that meets periodically to collaborate on matters of common concern in their country or region, such as moral, doctrinal, pastoral and liturgical questions; relations with other religious groups; and public policy issues. It is also called an *episcopal conference*. The U.S. conference is the *United States Conference of Catholic Bishops*, or *USCCB*. See that entry.

brother. A man who has taken vows in a religious order but is not ordained or studying for the priesthood. Sometimes he is called a *lay brother* to distinguish him from clerical members of religious orders. See *lay*.

canon. Greek for rule, norm, standard or measure, it is used in several ways in church language. (1) The canon of Sacred Scripture is the list of books recognized by the church as inspired by the Holy Spirit. (2) Before the liturgical reforms of the Second Vatican Council, the single eucharistic prayer used universally in the Latin Mass was called the Roman Canon. Now that there are four eucharistic prayers in general use, they are usually referred to as Eucharistic Prayer I, II, III or IV, but they may also be called canons. The first of these is still called the Roman Canon because it is nearly identical to the original Roman Canon. (3) *Canon* is another name for a law in the *Code of Canon Law*. *Adj.* **canonical.** See also *canon law*.

canon law. A code of ecclesiastical laws governing the Catholic Church. In the Latin or Western church, the governing code is the 1983 *Code of Canon Law*, a revision of the 1917 *Code of Canon Law*. A separate but parallel *Code of Canons of the Eastern churches*, issued in 1990, governs the Eastern Catholic Churches. That document was the first comprehensive code of church law governing all Eastern Catholic Churches.

cardinal. Highest-ranking Catholic clergy below the pope. By church law cardinals are regarded as the pope's closest advisors, and when a pope dies those who are not yet 80 years old meet in a conclave in Rome to elect a new pope. Most cardinals are archbishops; canon law since 1983 says they must at least be bishops, but exceptions have been made in several cases where a noted priest-theologian over the age of 80 has been named a cardinal to honor his theological contributions to the church. See *College of Cardinals*.

celibacy. Refers to a decision to live chastely in the unmarried state. At ordination, a diocesan priest or unmarried deacon in the Latin rite Catholic Church makes a promise of celibacy. The promise should not be called a “vow.” *Adj.* **celibate.** See *chastity*.

chancellor. The chief archivist of a diocese's official records. Also a notary and secretary of the diocesan curia, or central administration; he or she may have a variety of other duties as well. It is the highest diocesan position open to women.

chastity. In its general sense chastity does not mean abstinence from sexual activity as such, but rather moral sexual conduct. Marital chastity means faithfulness to one's spouse and moral conduct in marital relations. The religious vow of chastity taken by brothers, sisters and priests in religious orders is a religious promise to God to live the virtue of chastity by not marrying and by abstaining from sexual activity. When diocesan priests and unmarried deacons make a promise of celibacy, they are not taking religious vows; their commitment to live chastely in an unmarried state should be described as a promise, not a vow. See *celibacy*.

church. Apart from its obvious use to refer to a building where Christians gather to worship God, *church* has a rich theological and doctrinal meaning for Catholics that also sets limits on how it is applied. The *local* or *particular church* means the (arch)diocese, the community of faithful gathered around the altar under its bishop. Each particular church has all the necessary means of salvation according to Catholic teaching—that is,

fidelity to apostolic teaching, assured by ordained ministry in apostolic succession; the seven sacraments accepted throughout Christianity before the Reformation; and all the communal means to holiness that God grants through his graces. The *universal church*—the meaning of *catholic church*, lowercased—is the communion of all those particular churches spread throughout the world who are in union with the bishop of Rome and who share in fidelity to apostolic teaching and discipleship to Christ. Catholics also recognize the mainline Orthodox churches as churches; and until the recent ordination of women in several Old Catholic Churches of the Union of Utrecht, the Catholic Church had recognized Union of Utrecht churches as churches. Christian churches which share partially in the historic apostolic communities of Christian discipleship, but which in the Catholic church's perspective do not have the fullness of apostolic succession in their bishops or ordained ministry, are called *ecclesial communions*, rather than churches. This position, strongly affirmed by the world's Catholic bishops at the Second Vatican Council and reaffirmed in numerous church documents since then, remains a topic of considerable disagreement in ecumenical dialogues. In Catholic teaching the church embraces all its members—not only those still living on earth, but also those in heaven or purgatory. The ancient teaching that outside the church there is no salvation (*extra ecclesiam nulla salus*) has been officially nuanced in church teaching to include many who do not explicitly embrace the church and all its teachings, or even many who join no Christian religion. The teaching affirms the central role and responsibility of the church to reach out to all people with the Gospel message while acknowledging that those who have not been apprised or convinced of that message may still be saved if they live upright lives in accord with their own convictions and understanding of God.

clergy. In Catholic usage, a collective term referring to all those ordained—bishops, priests and deacons—who administer the rites of the church. *Adj.* **clerical.**

coadjutor. A bishop appointed to a Catholic diocese or archdiocese to assist the diocesan bishop. Unlike an auxiliary bishop—see *auxiliary bishop*—he has the right of succession, meaning that he automatically becomes the new bishop when the diocesan bishop retires or dies. By canon law, he is also vicar general of the diocese. If the diocese is an archdiocese, he is called *coadjutor archbishop* instead of *coadjutor bishop*. In recent years a growing number of U.S. bishops in larger dioceses or archdioceses have requested and received a coadjutor in the final year or two before their retirement, in order to familiarize their successor with the workings of the (arch)diocese before he has to take over the reins.

College of Cardinals. A group of men chosen by the pope as his chief advisers. Most are heads of major dioceses around the world or of the major departments of the Vatican, or are retired from such posts. In the interregnum following the death of the pope, the College of Cardinals administers the church, and those under the age of 80 meet in a conclave to elect a new pope.

collegiality. The shared responsibility and authority that the whole college of bishops, headed by the pope, has for the teaching, sanctification and government of the church.

conclave. The gathering of the world's Catholic cardinals, after the death of a pope, to elect a new pope. Only cardinals under the age of 80 are allowed into a conclave under current church rules.

congregation. (1) A term used for some Vatican departments that are responsible for important areas of church life, such as worship and sacraments, the clergy, and saints' causes. (2) The proper legal term for some institutes of men or women religious, all of which are commonly called *religious orders*. The difference between a religious congregation and a religious order is technical and rarely of significance in news reporting. (3) Any gathering of Christians for worship.

consistory. A meeting of cardinals in Rome. It can be an *ordinary consistory*, attended only by cardinals in Rome at the time of the meeting, or an *extraordinary consistory*, to which all cardinals around the world are summoned.

curia. The personnel and offices through which (1) the pope administers the affairs of the universal church (the Roman Curia), or (2) a bishop administers the affairs of a diocese (the diocesan curia). The principal officials of a diocesan curia are the vicar general, the chancellor, officials of the diocesan tribunal or court, examiners, consultors, auditors and notaries. When referring to the Roman Curia, *Roman Curia* and *Curia* used alone are usually capitalized (like *Senate* when referring to the U.S. Senate), but *curia* is not capitalized in reference to a diocesan curia unless it is part of a full proper name.

deacon, diaconate. In the Catholic Church, the diaconate is the first of three ranks in ordained ministry. Deacons preparing for the priesthood are *transitional deacons*. Those not planning to be ordained priests are called *permanent deacons*. Married men may be ordained permanent deacons, but only unmarried men committed to lifelong celibacy can be ordained deacons if they are planning to become priests. *Adj. diaconal.*

defrocking. See *laicization*.

delict. The church term for a crime. Church crimes are spelled out in the *Code of Canon Law* for the Latin rite and in the *Code of Canons of the Eastern churches* for Eastern Catholic Churches.

diaconate. See *deacon, diaconate*.

dicastery. A church term for one of the major departments of the Roman Curia—the Secretariat of State, Vatican congregations, tribunals, pontifical councils and a few other departments. The term does not appear with this definition in most English dictionaries, which is part of the reason it is listed here. It ordinarily does not come into play in news coverage of the Vatican, but it may do so in certain limited contexts. Generally, it is more appropriate to refer to a Vatican dicastery by its more specific proper name: congregation, pontifical council, etc.

diocesan bishop. A bishop who heads a diocese. He may be assisted by auxiliary bishops or a coadjutor bishop (see *auxiliary bishop* and *coadjutor*). Also sometimes referred to as a *residential bishop*.

diocesan curia. The personnel and offices assisting the bishop in directing the pastoral activity, administration and exercise of judicial power of a diocese.

diocese. A particular church; the ordinary territorial division of the church headed by a bishop. The chief diocese of a group of dioceses is called an *archdiocese*; see that entry. *Adj. diocesan.*

Eastern Catholic Churches. The Catholic Churches with origins in Eastern Europe, Asia and Africa that have their own distinctive liturgical, legal and organizational systems and are identified by the national or ethnic character of their region of origin. Each is considered fully equal to the Latin tradition within the church. In the United States there are 15 Eastern Church dioceses and two Eastern Church archdioceses. In addition, there is one non-territorial Eastern Church apostolate in the United States whose bishop is a member of the U.S. Conference of Catholic Bishops. See *archeparchy* and *eparchy*.

eparchy. Eastern Catholic equivalent to a *diocese* in the Latin Church. It is under the pastoral care of an *eparch* (bishop). Unless some legal distinction between a Latin rite diocese and an Eastern Church eparchy is relevant to a news report, in most cases it is appropriate to refer to an eparchy as a diocese and to its leader as a bishop. *Adj.*

eparchial. See *archeparchy*.

episcopal. Refers to a bishop or groups of bishops, or to the form of church governance in which ordained bishops have authority.

episcopal vicar. A priest or auxiliary bishop who assists the diocesan bishop in a specific part of the diocese, over certain groups in the diocese, or over certain areas of church affairs. Some large dioceses, for example, are divided geographically into several vicariates or regions, with an episcopal vicar for each; some dioceses have episcopal vicars for clergy or religious or for Catholics of certain racial or ethnic groups. See *vicar general*.

excommunication. A penalty or censure by which a baptized Catholic is excluded from the communion of the faithful for committing and remaining obstinate in certain serious offenses specified in canon law. Even though excommunicated, the person is still responsible for fulfillment of the normal obligations of a Catholic.

faculty. Church authorization, given by the law itself or by a church superior, to perform certain official church acts. In some rare cases a member of the clergy will be denied certain faculties, such as hearing confessions or preaching during the liturgy, because of public positions taken that are not in accord with church teaching.

finance council. A diocesan body mandated by the *Code of Canon Law* that is charged with preparing the annual diocesan budget and annually reviewing diocesan expenses and revenues. The finance council must be consulted for financial transactions of a given dollar level undertaken by the bishop and must give its consent to transactions at another dollar threshold. The threshold amounts are established periodically by an agreement with the Holy See and are currently subject to annual inflation changes determined by the cost of living index.

hierarchy. In Catholic usage, the term is used most commonly to refer collectively to the bishops of the world or a particular region. In technical uses, however, it may refer to all those who are ordained: deacons and priests as well as bishops. In the canon law of the Eastern Catholic Churches, *hierarchs* is a term regularly used to describe the bishops of a church when describing their collective authority or function.

Holy See. The primary official term of reference for the Diocese of Rome, as the chief diocese of Catholic Christendom; used to refer to the pope and the Roman Curia—congregations, tribunals, and various other offices—in their role of authority over and service to the Catholic church around the world. In most news uses, *Vatican* is synonymous with *Holy See*: A Holy See representative is a Vatican representative, a congregation of the Holy See is a Vatican congregation, etc.

laicization. The process by which a priest is returned to the lay state. It is sometimes used as a penalty for a serious crime or scandal, but more often it comes at the request of the priest. A laicized priest is barred from all priestly ministry with one exception: He may give absolution to someone in immediate danger of death. The pope must approve all requests for laicization. When a priest is laicized without his consent, for a crime such as living in concubinage, committing child sexual abuse or using the confessional to solicit sex, it is sometimes called *defrocking* or *unfrocking*. Those terms, which are not used in church law, should be restricted to forcible laicizations, since they connote a penalty.

laity/lay. In canon law, anyone not ordained a deacon, priest or bishop is a layperson. In this legal sense women religious (sisters) and unordained men religious (brothers) are laity. In the documents of the Second Vatican Council, however, the laity are those who are neither ordained nor members of a religious order. The Vatican II sense is the one usually intended in most discussions of laypeople and their role in the church.

lay ecclesial ministry. Not a specific job title, but a general theological description of the work of Catholics who are not ordained but are engaged in substantial public leadership positions in church ministry, collaborating closely with the ordained leadership and working under their authority. In the United States well over 30,000 such lay ministers—an average of more than 1.6 per parish nationwide—are employed by Catholic parishes in full- or part-time positions of more than 20 hours a week. Among those who are in paid posts, about 40% are coordinators of religious education. Their other key ministries include general pastoral associate, youth minister, music minister, and liturgical planner or coordinator. Tens of thousands of other Catholics engage in volunteer lay ministry in U.S. parishes as catechists; as readers, altar servers, music leaders or other liturgical

ministers; as social justice ministers; or in a variety of other health, charity, service or church-related ministries. *Ecclesial* is reserved to those who are in church-recognized leadership positions, generally certified to represent the church in their area of expertise after appropriate human, spiritual, intellectual and pastoral formation. In a 2005 document, *Co-Workers in the Vineyard of the Lord*, the U.S. bishops encouraged the growth of lay ecclesial ministry and set out general guidelines for the formation and the recognition or certification of such ministers.

liturgy. The general term for all the church's official acts of worship. It includes the Mass (also called the *eucharistic liturgy*), the celebration of the other sacraments, and the Liturgy of the Hours, which contains the official prayers recited by priests and some others to sanctify parts of the day. See *Mass*, *sacraments* and *vespers*.

Mass. The central act of worship in the Catholic Church. In most Eastern Catholic Churches the Mass is called the *Divine Liturgy*. The Mass is divided into two main parts. The Liturgy of the Word includes Scripture readings and a homily and ends with the general intercessions. The Liturgy of the Eucharist begins with the offering of the gifts, followed by consecration of the bread and wine and the reception of Communion. Catholics believe that in the consecration the bread and wine truly become the body and blood of Christ.

metropolitan. A *metropolitan see* is an archdiocese that is the chief diocese of an ecclesiastical province. The archbishop who heads that province is called the *metropolitan*, but usually only in contexts referring to him in his capacity as head of the province. See *province*.

ministry. A broad term in Catholic usage for any activity conducive to the salvation of souls. It can include ordained ministry such as liturgical leadership and administration of the sacraments, or lay ministry such as instructing children in the faith, serving the poor, visiting the sick, or being an altar server, reader or music leader at Mass. See *lay ecclesial ministry*.

monsignor. An honorary ecclesiastical title granted by the pope to some diocesan priests. Priests in religious orders or congregations never receive the title of monsignor. In English the standard abbreviation as a title before the name is *Mmgr.* American publications vary in whether they use the abbreviation or the full word before the name in news reporting. In covering the church internationally, however, it is also important to realize that the Catholic Church and news agencies in many other nations use *Mmgr.* or *Mgr.* as the religious title before the name of bishops and archbishops, not just before the name of priests who have received that honorary ecclesiastical title from the pope. Check on the Web or in other resources to determine whether the man in question is a bishop or just a priest who has an honorary title from the pope.

nun. (1) Strictly speaking, a member of a religious order of women with solemn vows. (2) In general, all women religious, even those in simple vows, who are more properly called *sisters*. Whether a woman religious is a nun or sister in a strict canonical sense, in

news reporting it is appropriate to use the term *Sister* as the religious title before her name.

ordinary. A diocesan bishop or his equivalent, his vicar general and episcopal vicar, or a major superior of a clerical religious order, congregation or society. It refers to someone with *ordinary* authority in church law over a group of clergy, over certain pastoral concerns in a specific geographical area or over the members of a religious order. The term *ordinary* was formerly restricted to diocesan bishops and major superiors of religious orders, but it was expanded in the 1983 *Code of Canon Law* to include vicars general and episcopal vicars. It is not uncommon for bishops and other church officials schooled in the previous canon law code to use the term *ordinary* mistakenly to refer only to diocesan bishops or major superiors of men religious. If a church official uses the term in this more restricted former use, it is wise to question him or her on what he or she means by the term.

papal nuncio. See *apostolic nuncio*.

parish. A specific community of the Christian faithful within a diocese, having its own church building, under the authority of a pastor who is responsible for providing ministerial service. Most parishes are formed on a geographic basis, but they may be formed along national or ethnic lines.

pastor. A priest in charge of a Catholic parish or congregation. He is responsible for administering the sacraments, instructing the congregation in the doctrine of the church, and providing other services to the people of the parish. *Pastor* is not ordinarily used as a title before the name of a Catholic priest: He is *Father* John Smith or *Msr.* John Smith or *the Rev.* John Smith, depending on your publication's style manual.

pastoral council. A parish or (arch)diocesan body that the pastor or (arch)bishop consults concerning policies and major decisions in the governance of the local church. Such a council's role is consultative and always subject to the final authority of the pastor or bishop.

presbyteral council. Also known as the *priests' council*, this is the principal consultative body mandated by the *Code of Canon Law* to advise the diocesan bishop in matters of pastoral governance. It consists of bishops and priests serving the diocese.

presbyterate. May be a synonym for *priesthood* or may refer to the collective body of priests of a diocese or similar ecclesiastical jurisdiction.

province. (1) A grouping of an archdiocese, called the *metropolitan see*, and the dioceses under it, called *suffragan sees*. The *Code of Canon Law* spells out certain limited obligations and authority that the metropolitan archbishop has with respect to the dioceses within his province. (2) A grouping of communities of a religious order under the jurisdiction of a provincial superior.

religious priest/diocesan priest. *Religious priests* are professed members of a religious order or institute. Religious clergy live according to the rule of their respective orders. In pastoral ministry, they are under the jurisdiction of their local bishop, as well as of the superiors of their order. *Diocesan*, or *secular*, *priests* are under the direction of their local bishop. Most serve in the parishes of the diocese, but they may also be assigned to other diocesan posts and ministries or be released for service outside the diocese.

religious titles before names. Of course you will follow your own publication's style manual for use of religious titles before names. But in general, Catholics refer to nuns as *Sister*, religious brothers as *Brother* and priests as *Father*, and those religious titles take precedence over whatever job titles they might hold, such as pastor, chancellor, vicar general, associate pastor, executive director. The other chief religious titles for clerics are *Msgr.*, *Bishop*, *Archbishop*, *Cardinal*, *Pope* and, for the head of a male monastic community, *Abbot*. For many members of religious orders, the short version of their order's name may precede the religious title: *Mercy Sister Mary Smith*, *Jesuit Father John Smith*, *Benedictine Brother Peter Smith*. In certain cases it may be better to use an appositive phrase or some other approach: *Sister Janet Smith, a School Sister of Notre Dame*, rather than *School Sister of Notre Dame Sister Janet Smith*.

sacraments. Catholics, like Orthodox Christians, believe that there are seven sacraments: *baptism*, *confirmation*, *Eucharist*, *penance*, *matrimony*, *holy orders* and the *anointing of the sick*. The first three are also called the *sacraments of Christian initiation*, and in the Eastern Catholic and Orthodox traditions they are administered together in infancy. In the Latin rite church baptism is administered to infants, but the first reception of the Eucharist (first Communion) and confirmation are typically delayed until the child has reached the use of reason, generally regarded as about the age of seven. Eastern Catholics and Orthodox usually refer to confirmation as *chrismation*. Penance is also called the sacrament of *reconciliation*. The anointing of the sick used to be called *extreme unction* when it was only given to those gravely ill or in danger of death. Now it can be administered to anyone who is seriously or chronically ill.

see. Another name for a diocese or archdiocese. It appears in such phrases as *Holy See*, *titular see*, *metropolitan see*, *suffragan see*, *see city*. The *see city* is that city after which the diocese or archdiocese is named. See *Holy See*, *metropolitan*, *province* and *titular see*.

seminary. An educational institution for men preparing for the priesthood.

sister. In popular speech, any woman religious. Strictly, the title applies to women religious of those institutes, mostly formed during or since the 19th century, whose members do not profess solemn vows. See *nun*.

superior. The head of a religious order or congregation. He or she may be the head of a province or of an individual house.

suspension. church penalty under which a priest, while retaining his clerical status, is no longer permitted to perform priestly functions such as celebrating Mass, preaching or administering the sacraments.

titular see. If a bishop does not have his own diocese, he is given a *titular see*: that is, a place that once was the seat of a diocese but no longer is. Auxiliary bishops and bishops in Vatican service are examples of those given titular sees. Many titular sees are ancient cities of the Middle East or Northern Africa. But there are some titular sees in the United States as well, such as Bardstown, Ky. (original seat of what is now the Archdiocese of Louisville), or Jamestown, N.D. (now in the Diocese of Fargo). The *Annuario Pontificio* devotes more than 200 pages to the listing of titular sees, where it gives basic biographical information about the bishops who hold them.

tribunal. A *tribunal* (court) is the name given to the person or persons who exercise the church's judicial powers. Each diocese has a diocesan tribunal, used mainly to hear marriage cases. Each archdiocese has an archdiocesan tribunal—a court of first trial—and a metropolitan tribunal, an appeals court that reviews decisions of diocesan courts in that ecclesiastical province when necessary. (The Catholic Church in Canada has a slightly different system, with regional instead of metropolitan appeals courts.)

United States Conference of Catholic Bishops (USCCB). The national membership organization of the Catholic bishops of the United States, through which they act collegially on pastoral, liturgical and public policy matters affecting the Catholic Church in the United States. Episcopal conferences were recommended by the Second Vatican Council and have duties enumerated in the 1983 *Code of Canon Law* and the 1998 apostolic letter *Apostolos Suos*. The USCCB traces its origins to the 1919 establishment of the National Catholic Welfare Conference. In 1966, the conference was reorganized as the canonical entity known as the National Conference of Catholic Bishops and its twin civil corporation known as the U.S. Catholic Conference. Another reorganization in 2001 resulted in the USCCB.

vespers. Also called *evening prayer*, vespers is part of the Liturgy of the Hours, the series of psalms, prayers and readings for different parts of the day that Catholic priests and deacons are obligated to pray daily. Often a new bishop will present his letter of appointment to the priests of the diocese during a vespers service at the cathedral.

vicar general. A priest, auxiliary bishop or coadjutor bishop who assists the diocesan bishop in the governance of the entire diocese.

vow. A promise made to God with sufficient knowledge and freedom. Its purpose must be a moral good that, with God's grace, can be achieved. The promises spouses make to each other when they marry are vows. Men and women entering religious life take vows, typically of poverty, chastity and obedience. Celibacy is not a vow; it should be described as a promise.

i Catholic Charities USA. 2015.

ii USCCB, Migration and Refugee Services, 2015.