



The Lubbock SERRAN

Volume 11 Issue 2

Lubbock Serra Club • Club No. 318 • District 44 • Region 10

October 2007

President's Message

by Carl Sundell

"Vocations! Vocations! Vocations!"

That was the passionate cry of Daniel DiNardo when he was asked to list his three top priorities as the new Archbishop of Galveston-Houston. The importance of priests cannot be overstated, he said. The Church is built upon our priesthood; as our priesthood diminishes, so does the Church.

I have heard that some people are cynical about the Serra Club. We do not do enough, some priests have said. This is a reasonable complaint. Priests look our way and wonder what we have done to relieve them of the physical and mental exhaustion they have been subjected to as a result of the decline in their number.

What strikes me as curious, though, is how little support there is for the Serra Club by the Catholics from whom you would expect the most support, Catholics who are educated and prosperous enough to do the right thing. Strange it seems that our own Serra Club, numbering less than fifty, includes only two doctors and one lawyer. Why doesn't every Catholic lawyer, doctor, educator and business person belong to the Serra Club? Yes, these groups have their own associations, but what do their associations do by way of promoting vocations to the religious life and encouraging spiritual development among themselves? It's a mystery to me that these lay Catholics, who ought to be the least apathetic, seem so insensible to the need for Catholics to stop segregating and come together and pool their resources like one big happy family business. The Serra Club, which welcomes people from all walks of life, could be the place to do that.

As Bishop Leroy T. Matthiesen suggested in his autobiography, *Wise and Otherwise*:

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Sisters in attendance at the Sister's Appreciation Dinner with Bishop Placido Rodriguez.

Sister Charlotte Lujan Honored

By Judy Simmons

Sister Charlotte Lujan, the newly-elected provincial for the local Franciscan community of religious women, was recently honored by the Serra Club of Lubbock to receive the 11th annual Sister of the Year Award. Sister Lujan, who has also served as director of spiritual care for Covenant Health System since 2002, was chosen among 22 Lubbock-area sisters recognized for outstanding contributions to the Catholic community during the Sisters Appreciation Dinner held at Covenant Lakeside Hospital, Friday, September 21, 2007.

Bishop Placido Rodriguez presented the award to Sister Lujan who began her religious career teaching school in California, New Mexico, Texas, and British Columbia.

Sister Lujan also worked for Catholic Charities in the Diocese of Gallup, New Mexico, later providing religious education for Native Americans on the Navajo Reservation in New Mexico and Arizona. She holds bachelor's degrees in English and Education, and a master's degree

in Christian Spirituality. She completed her clinical pastoral education in Washington D.C. where she worked as a chaplain at St. Elizabeth's Psychiatric Hospital, and later, at Central Juvenile Hall in Los Angeles, California.

Sister Lujan is certified as a chaplain by the National Association of Catholic Chaplains and is also certified as an applied poetry facilitator by the National Association for Poetry Therapy. For the next three years Sister Lujan will provide leadership and spiritual guidance to the Franciscan sisters in their ministries and will continue to work part-time at Covenant.

The Serra Club of Lubbock is proud of Sister Lujan and all the dedicated sisters in the diocese who have applied their faith to leadership in the community!



Sr. Charlotte and Bishop Rodriguez

Ask Father Bill

This four-part question comes from Carl Sundell, who asks:

When and why was Latin chosen as the universal language of the Mass? Why was it superseded by the vernacular after Vatican II? Why is there a movement to return to it? What reasons make some people nostalgic for Latin when they don't understand Latin as well as their own language?



Originally, Latin was the local language of the people inhabiting the part of the Italian Peninsula known as "Latium." This area included the city of Rome and its surroundings. When Rome rose to become a great military power, it was only natural that Latin would become the official language of the Roman Empire. Jesus himself likely knew at least some Latin, as well as Greek, in addition to Hebrew, the temple language, and Aramaic, the language of Jewish commoners.

Living in Texas, where we speak only one or two languages, it's hard for us to imagine the situation facing the early Church. Jesus told his apostles to preach the Gospel to the whole world. But back then every tribe, indeed every city-state had its own language or dialect. Fortunately, the Greek and Roman empires had already given the world their common languages. Local peoples continued to speak their native dialects, of course, but the common language all over Europe and the Near East, the language of commerce, was Greek and later Latin. By the late Fourth Century AD, the Roman Empire was on the decline. Then in 380, Emperor Constantine became a Christian and the Roman Empire became the Holy Roman Empire. So it is only natural that Western Christianity continued speaking the Roman language. Meanwhile, Christians in the East, under the Byzantine Empire, continued to speak Greek—but that's another subject.

Faced with the daunting task of preaching the Good News to many peoples speaking many different languages, it would have been nearly impossible to publish the sacred scriptures and the liturgy in each one

of these hundreds of dialects. "Remember, before Gutenberg's invention in 1439, all books were copied by hand". It was easier to have the people learn Latin, if they didn't know it already. Latin, in the Middle Ages, was the language of educated people, even as the common people used it less and less. A man could not go to a university in Europe unless he was first fluent in Latin. In church, Latin became a force for unity. A sailor, for instance, could sail all over Europe and still hear the Mass in the same language.

One of the first documents to be published from the Second Vatican Council in 1963 was "The Constitution on the Sacred Liturgy," also known as "Sacrosanctum Concilium." Quoting from paragraph 36 of this document, it reads:

The use of the Latin language, with due respect to particular law, is to be preserved in the Latin rites. But since the use of the vernacular whether in the Mass, the administration of the sacraments, or in other parts of the liturgy, may frequently be of great advantage to the people, a wider use may be made of it, especially in readings, directives and in some prayers and chants.

It is clear that the Council never intended to "throw out" the Latin language from the Divine Liturgy, yet as a practical matter, that's pretty much what happened. Mass in the vernacular (the local language of the people) opened up the Divine Liturgy to a better understanding by the common people. It made the Mass more accessible and understandable. The response of the lay faithful was overwhelming. The limited use of the vernacular envisioned by the Council fathers very quickly evolved to the point now where Latin is no longer even a requirement in Catholic seminaries.

Critics of Vatican II say that in emphasizing the "horizontal," or communitarian, aspects of the liturgy, we have lost some sense of the "vertical," or transcendent aspects. The "new" Mass just isn't as reverent as the old Mass, they say. It fails to acknowledge the awesome power and transcendence of God like the old Tridentine Rite did. Unfortunately, some Catholics groups have become schismatic over this issue. Right here in Lubbock we have "Corpus Christi Church," a parish that calls itself "Roman Catholic," even though they are not in communion with our local bishop and hence have no right to use the word, "Catholic." In an effort to reunite these schismatic groups, Pope

Benedict XVI recently published his *motu proprio* (papal decree) called "Summorum Pontificum," giving universal permission for Roman Catholic priests all over the world to celebrate Mass using the old Latin Tridentine Rite, if there is a pastoral need for it. By allowing the old Latin Mass, the Holy Father is not backtracking on Vatican II teachings. Rather, he is attempting to reunite some traditionalist groups that have separated themselves from the Universal Church over this issue. Indeed, Summorum Pontificum is very specific that Mass in the vernacular should continue to be the norm, with the Tridentine Rite being the exception. The papal document makes no requirement that seminaries go back to training priests for the Tridentine Mass.

(See **Fr. Bill**, Page Four)

Sisters Corner The Transitus

By Sister Charlotte Lujan, OSF

On Wednesday, October 3, the Sisters at Our Lady of the Angels Convent gathered as a community to celebrate the Transitus; that is, the passing of St. Francis from earthly existence to the Everlasting Life of Heaven. From the earliest days of the Franciscan Order, the followers of St. Francis have gathered on the anniversary of Francis' death to celebrate his Transitus. The Transitus of St. Francis of Assisi, and its celebration, is unique to the Franciscan Order. Its song and ritual is deeply rooted in very early Franciscan tradition. It is keeping watch as Francis gives His soul to God.

As we gather in prayer on this solemn night, we are taken back in time to that glorious night when our Holy Father Francis leaves this world to be with God our Heavenly Father. He died quietly and peacefully in Assisi. When the light of the Spirit was dying out all over the world, this man, this little man, this one man, rekindled the flame of faith. He was only 45 years old when he died, but he left behind a dream and a journey to challenge every human person. He said, "I have done what was mine to do: My work is finished. May Christ teach you to carry out yours."

President from page one

The Life and Times of a Cottonpicking Texas Bishop, with respect to growing vocations we Serrans have a long road to hoe before our cotton comes to bloom.

Deacon Profile - Kyle Broderson

by Larry Craig

This issue's profile brings one to the realization that deacons, at least in the Diocese of Lubbock, represent a remarkable span of diversity in every way except their devotion to God and mankind.

Kyle Broderson entered the deaconate training program in late 1992 and was ordained in 1996. He has served at St. John Neumann, his home parish, ever since. Kyle teaches RCIA, and Bible study, in addition to serving at weekend Masses. For the past three years, he has also assisted at Holy Spirit with Bible studies, CYO activities, and weekend Masses. He can be found at either church giving homilies on weekends.

Kyle was born and raised in Dimmit, Texas. After high school, he entered Montana State University on a football scholarship and later transferred to Texas Tech. He graduated in 1977 with a degree in Petroleum Engineering. His professional life started with work in off-shore drilling platforms in the Gulf of Mexico (three

weeks on and one week off), something he did during summers while still an undergraduate. Kyle married his college sweetheart, Kippy, in 1978 and left the off-shore job because of a pending reassignment to the North Sea and because of the fact that there was more to life than being separated from Kippy most of the time. The couple moved to Lubbock where Kyle started building houses. Then along came the great housing depression of the mid 70's that lasted until the early 80's.

In 1983, after the birth of their second son who had major health issues including inhalation problems, Kyle enrolled at South Plains College and became an inhalation therapist. In 1984, he began work at Methodist Hospital and soon became the head of the Inhalation Department. During the reorganization of Methodist to Covenant and started his own inhalation business. Although Kyle sold the business in 1996 he continues to work as a self-employed therapist. Typically, he goes to

Levelland two days a week, comes home for a day, and spends two days in Littlefield. Kyle's hobbies include golf and target shooting.

When asked what brought him to the deaconate, Kyle says the health issues with his son that continue to this day and the remarkable support that he and Kippy have received from God and the many people who made him want to give back.

With the forthcoming new deaconate program nearing, he was asked what candidates should think about before entering the program. His reply was that "one must really have a love for the Lord and people. Relationships with your spouse and family have to be excellent and continually reinforced." Kyle says the most difficult part is not being with his family at Mass and the demand on his time. Most rewarding is seeing lonely people in the world and reaching out to them. Helping someone find the Catholic faith is another reason.

Member Profile - Larry Craig

By Elmus Beale

Larry Craig, a convert from the Presbyterian Church, has been a member of the Serra Club of Lubbock twice. His first stint was from 1977 to 1982. It was Phil Cramer, a peer at the Federal Aviation Administration (FAA), who originally invited Larry to join the club. However, Larry's work for the FAA took him away until he retired and returned to Lubbock in 1994. Upon returning to Lubbock, he once again renewed his membership. During both of those times, he served as president of the organization.

Larry was born in Dodge City, Kansas in 1936 and grew up in Garden City, Kansas. He attended college for two years before enlisting in the United States Air Force (USAF) where he served in Spokane, Washington from 1957 to 1959.

Larry and his wife, Alice, met on a blind date while Larry was on leave in Kansas. The date was arranged by Larry's best friend and his wife, who were both Catholic, as was Alice. Larry returned to Spokane and continued to correspond with Alice back in Kansas. Unbeknownst to Alice, Larry became interested in the Catholic Church. He took instructions from a Catholic chaplain and joined the Church while still living in Spokane. Larry and Alice were

married in Kansas in 1959.

Larry had originally joined the United States Air Force Aviation Cadet Program but "washed up" due to color blindness. He was sent to radar school and was then assigned to the Spokane Air Defense Command where he was coordinator with the FAA until he left the Air Force in 1959. The contacts he made as a result of that job led him to accept an FAA position. He became a journeyman air traffic controller and worked in Spokane until 1962. A premium is placed on mobility in the FAA, so in 1962 he and Alice moved to Riverside, California, where he worked as a controller and later as a supervisor. In 1970, the family moved to Annandale, Virginia.

The job in Virginia was as Special Assistant to the Director of Air Traffic Control. Larry describes that as an exciting and fantastic job in the Washington, DC area. Unfortunately, the experience in Virginia was marred by tragedy. Larry and Alice's youngest daughter, Rhonda, was killed when she stepped into the street in front of a speeding car near their home. It was her 4th birthday. Larry and Alice have three other daughters: Joanna, Karen and Lisa. The neighborhood support in Virginia was fantastic and helped to heal the family during that terrible time.

Even so, life in Virginia was never the same thereafter, so in 1975, Larry accepted a transfer to Fort Worth, Texas to become Deputy Manager of the soon-to-open Dallas-Ft. Worth (DFW) Airport Control Tower. "That was a fun time" says Larry.

Larry and the family moved yet again in 1975, this time to Lubbock where he served as Air Traffic Control Manager at Lubbock International Airport until 1982. It was during that time that the famous Air Traffic Controller strike took place and President Reagan fired the striking workers. Larry lost 18 of 40 controllers here in Lubbock.

In 1982, Larry seized the opportunity to move up again in the FAA. He moved back to Fort Worth and worked his way up to become Division Manager at DFW. Larry describes the air traffic control business as fun and exciting. "It takes a special talent to sit at a radar screen and keep track of a bunch of airplanes so that they don't collide with one another." He supervised approximately 3,600 employees stationed at various facilities throughout the Southwest, most of whom were fantastic people.

However, "about one percent of the people caused almost 100 percent of the personnel problems", which took some of the fun out of the job. So in 1994, Larry

(See **Larry Craig**, Page Four)

CALENDAR OF EVENTS

- Nov. 2** First Friday Rosary & Mass
Christ the King Cathedral
6:35 a.m.
Donuts and coffee follow
- Nov. 7** Board Meeting
Christ the King Cathedral
7:00 p.m.
- Nov. 12** Lunch Meeting
Lakeridge Country Club
Deacon Rick Vasquez
12 Noon
- Nov. 8** Holy Hour for Vocations
Christ the King Cathedral
7:00 p.m.
- Dec. 7** First Friday Rosary & Mass
Christ the King Cathedral
6:35 a.m.
Donuts and coffee follow
- Dec. 12** Board Meeting
Christ the King Cathedral
7:00 p.m.
- Dec. 13** Holy Hour for Vocations
Christ the King Cathedral
7:00 p.m.
- Dec. 14** Christmas Meeting
Mass and Dinner
Bishop's Residence
3507 37th St.
6:30 p.m.
- Jan. 4** First Friday Rosary & Mass
Christ the King Cathedral
6:35 a.m.
Donuts and coffee follow
- Jan. 9** Board Meeting
Christ the King Cathedral
7:00 p.m.
- Jan. 10** Lunch Meeting
Lakeridge Country Club
Program TBA
12 Noon

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Date / Facility	Speaker / Topic
November 12 Luncheon Lakeridge Country Club	Deacon Rick Vasquez: <i>TBA</i>
NO November Dinner	
December 14 Christmas Meeting 3507 37th St. (Bishop's Residence)	Mass followed by Dinner
January 10 Luncheon Lakeridge Country Club	TBA
January 25 Dinner St. Elizabeth's Parish	Oliver McCray <i>"Facies Dei"</i>

Larry Craig *from page three*

and Alice retired and returned to Lubbock where two of their daughters, Karen and Lisa, and their families live.

Larry and Alice have seven grandchildren ranging in age from 8 to 20 years. Four of the grandkids live in Lubbock and are engaged in many activities that keep the parents and grandparents busy.

Those who have been in the local Serra Club for many years know Larry to be a "shaker and mover". He even describes himself as a doer. He was not only president of the Serra Club twice, but he has held many other active positions. The current newsletter, *The Lubbock Serran*, had its birth under Larry's leadership as Communications Vice President from 1999 until 2000. Larry quickly points to Gary

McDonald as the reason for its success, but one can argue that it was a real synergy in the collaboration between those two men. However, Larry says, "My proudest moment in Serra was being part of the Serra Regional Convention Team when our Club hosted the Region 10 Convention here in Lubbock in 2002." Larry was in charge of the Programs Committee for the convention and did a fantastic job.

Larry and Alice are parishioners at Holy Spirit Catholic Church where they are both actively involved. Larry holds the position of Administration and Maintenance Commissioner, and that has been a full-time job during the current construction project on the new church building. Between their family and volunteer activities, both are busier than before retirement.

Ask Fr. Bill *from page two*

Indeed, if I wanted to celebrate the old Latin Mass, I would need some remedial training and some new (or rather, "old") vestments. Catholics favoring the pre-1970 Latin Mass are a small group within the Church, but they are a group that does not appear to be going away any time soon, so our Holy Father wants to make sure they are not excluded.

I was six years old when the Mass in our parish changed from Latin to English; I don't even remember the old Latin Mass. If I were a little older, perhaps I might have some nostalgia for the Latin Mass, but most of the people I know who remember the old Mass were happy to see it go. So why is it that even some twenty-something Catholics love to attend the old Tridentine Latin Mass? It's difficult to know people's various motives, but I think mostly these people discern a certain majesty and elegance in the Tridentine Rite that is often lacking in our modern Masses. God is mysterious, and so perhaps they find it fitting that we address Him in a mysterious language.

For the rest of us, the majority of Catholics who are just fine going to Mass in our native tongue, there are some changes coming to the Mass very soon. The Third Edition of the Roman Missal has already been approved in its Latin version and the translations into English and Spanish will be out soon (which means, hopefully, within two or three years). This new translation of the Mass will be more faithful to the original Latin text from which it was translated. Not only will the words be a more precise translation, but also the mood in which those words are spoken will be more faithful to the mood of the Latin text. So, for instance, when the priest says, "The Lord be with you," the people will respond, "And with your spirit," a literal translation of "et cum spiritu tuo." The Eucharistic prayers are also being retranslated to make the wording more reverent and majestic. Hopefully, this better English translation will win over at least some of the Catholics who insist on going to Mass in Latin.

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