

North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth

Vol. 26 No. 5

March 12, 2010

Catholic Charities to celebrate 100th Anniversary Mass March 17, dedication of new building April 9

The 100th Anniversary Mass begins at 6 p.m., March 17 at St. Patrick Cathedral. Bishop Vann will bless the new Fischer Family Campus of Catholic Charities at 10 a.m. April 9. See p. 12 for details.



Catholic Charities
DIOCESE OF FORT WORTH, INC.
1910 • Centennial • 2010

ABOVE, CLOCKWISE FROM UPPER LEFT: Women in the '40s continued a tradition of supporting works of mercy through quiltmaking • Children at St. Teresa's Home enjoy a snack as an Incarnate Word Sister watches over them • Msgr. Eugene Witkowski tops out the first CASA housing for the elderly and disabled in 1970 • Catholic Charities' new Fischer Family Campus will draw together services previously at three locations • The Assessment Center will double Charities' capacity to serve abused and neglected children • A toddler living at St. Teresa's in the 1930s, sits in his crib • (Center Left) The new campus will be wired for the Internet age including the ability to offer classes to teach computer skills.

Pope appoints two Dallas priests as auxiliaries for the Diocese of Dallas

By David Sedeño
Editor, TEXAS CATHOLIC
Diocese of Dallas

DALLAS (CNS)—Pope Benedict XVI has named two long-serving priests in the Diocese of Dallas as auxiliary bishops to help Bishop Kevin J. Farrell, the head of the diocese, minister to the burgeoning Catholic community in North Texas.

The appointments of Father J. Douglas Deshotel, 58, the current vicar general, and Monsignor Mark J. Seitz, 56, pastor of St. Rita Parish, were announced March 11 in Washington by Archbishop Pietro Sambi, the papal nuncio to

the United States.

The bishops-designate will be ordained April 27 at the Cathedral Shrine of the Virgin of Guadalupe in downtown Dallas.

The diocese has had only two previous auxiliary bishops that served when the boundaries of the diocese ran from Texarkana to El Paso. The last time an auxiliary served the Dallas Diocese was in 1969, before the Vatican split off the western region to create the Diocese of Fort Worth.

The Diocese of Dallas is comprised of 67 parishes and six quasi-parishes spread over 7,300 miles in
SEE TWO NEW BISHOPS P. 12

Bishop Vasquez installed as fifth bishop of Austin

Bishop Joe S. Vasquez smiles during his installation as the fifth bishop of the Diocese of Austin, at St. William Parish in Round Rock March 8. Bishop Vasquez had been an auxiliary for Galveston-Houston since 2001. (CNS photo/Shelley Metcalf, editor, CATHOLIC SPIRIT)



See Story, p. 22

Mission effort may soon begin in Mexico's Diocese of Celaya

By Juan Guajardo
Editorial Assistant

The diocesan Mission Council may soon be sending local pastors and parish leaders to visit the Diocese of Celaya, in Guanajuato, Mexico. Representatives from both dioceses met in late December and took firm steps to assess the needs of the poor rural communities of Celaya and to develop a mission plan.

The relationship with Celaya also marks a shift in the way mission will be carried out. Beginning with Celaya, missions will be shorter term and closer to

the diocese. The shift in approach has certain benefits, said Mission Council Chair Deacon Len Sanchez. Shorter stays will allow the diocese to form more mission efforts with other dioceses in need. Having ties with closer places will make travel more affordable and convenient, allowing parish groups to visit their sister parishes more frequently.

"We can serve the people better, and more of them, if we do it in this new way," Dcn. Sanchez explained.

With this new mindset, the diocese is moving forward in its

relationship with Celaya.

Dcn. Sanchez said interested parishes are currently receiving formation — training and instruction on the fundamentals of mission work from the Mission Council's subcommittee, headed by Hilda Flores, Mission Outreach coordinator of the diocese. Once the formation process is completed, he hopes pastors and parishioners can visit Celaya in April to take a first-hand look at the needs of the people there. Eventually, they will implement a plan aiming at jumpstarting

SEE MISSION, P. 8



Dcn. Len Sanchez (far right, back row) visited rural Celaya, Guanajuato recently. Women are the majority of residents, as most men must seek work elsewhere. The mission will seek to jumpstart the local economy.

Others facing hard times have generously passed the faith along to us; now it is our turn to build the future

Dear Brothers and Sisters
in Christ,

In these days, the majority of our parishes are begin-



Bishop Kevin W. Vann

ning involvement in, and commitment to the Diocesan Capital Campaign entitled *All Things Possible*.

The title of this major undertaking for our Diocese comes right from the words of Christ Himself in St. Matthew's Gospel where He says "With God all things are possible" (Matthew 19:26).

I believe our Capital Campaign is 1) an act of Faith, 2) an act of thanksgiving, and 3) an exercise in what Pope John Paul II entitled "a spirituality of Communion."

First, in these challenging times we are certainly taking a leap of Faith to provide for those who will come after us here in our Diocese. It is this bright and yet challenging future that we are looking to provide for through the many elements of the Capital Campaign's case statement: Support of Local Parish Needs; St. Patrick Cathedral; Sharing in Min-

Thank you for participating and thanks to all who are part of this effort in so many ways. Let us accept this challenge ALL THINGS POSSIBLE offers us to live our Faith in a full, tangible way and to acknowledge the presence of God and our trust in Him by our participation.

Bishop Kevin Vann
Diocese of Fort Worth

istry Appeal; Seminary Burse Fund; Priest Care Fund; Priest Pension Fund; Catholic Campus Ministry; Center-City Schools Capital Improvements; Bishop's Scholars Fund Endowment; Hospital in Honduras; Rural Ministry Initiatives; Ministry Formation Center; Adult Catechesis and Faith Formation; Telecommunications; and Catholic Charities.

With all this in mind, we can look back at our own history of the Church in this country and can see that much of what was built and undertaken over the years was not in good times, but difficult times economically. This is certainly true of the Church in pioneer Texas. Because our brothers and sisters in the Lord believed that God was with them, they said yes to the challenges of living the Gospel in a visible way and ensuring that the Faith is effectively handed on to those that came after



of communion also means an ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body, and therefore as 'those who are a part of me.' This makes us able to share their joys and sufferings, to sense their desires and attend to their needs, to offer them deep and genuine friendship" (At the Beginning of the Third Millennium, 43). Therefore, each case element, in one way or another, is a chance for us to do that very thing — to think beyond our own boundaries, to the life of the Church in the entire diocese and to share with our brothers and sisters in some way by our participation in this important diocesan effort — to make room for our brothers and sisters in our 28 counties of North Texas.

Thank you for participating and thanks to all who are part of this effort in so many ways. Let us accept this challenge *All Things Possible* offers us to live our Faith in a full, tangible way and to acknowledge the presence of God and our trust in Him by our participation.

In a most personal way, I want to thank all of you for your care and concern and prayers these weeks after the surgery on my right knee and leg. The visible manifestation of your love and concern has strengthened my Faith, reminded me of our communion in your care for me, and to be grateful because healing and indeed "all things are possible" with God.

God bless you always.

+ Kevin W. Vann

+Bishop Kevin W. Vann, JCD, DD
Diocese of Fort Worth

them. It is our turn now.

Our campaign is also an act of thanksgiving because it gives us an opportunity to thank God for all that He has provided for us and the many blessings that the life and presence of the Church has brought us by "giving thanks always and for everything in the name of our Lord Jesus Christ to God the Father" (Ephesians 5:20).

All Things Possible is also an act of spiritual communion, to look beyond our own needs to the needs and concerns of the entire Diocese in which we are all united as brothers and sisters in Christ. *Communio* is the theme of the Diocesan 40th Anniversary, and as I stated in my first Pastoral Letter, I desire to strengthen this spirit of *communio* all across our Diocese. This is also an important theme for Pope John Paul II for the Church of the Third Millennium. He states, "A spirituality

Caritas struggles to reach rural victims of Chilean earthquake

LIMA, Peru (CNS)—While media attention focuses on looting in Concepcion, the largest city near the epicenter of the magnitude 8.8 earthquake Feb. 27, Catholic Church workers struggle to reach quake victims in rural areas who are far from the spotlight. "We are receiving funds to help the poorest people, who are in the countryside," Father Waldo Alfaro, head of the Caritas Chile office in Linares, told Catholic News Service March 1 in a telephone interview. Linares is in the Maule region, where most of the quake deaths occurred. "The entire coast was hard-hit, but this is an area where the poorest rural residents live," Father Alfaro said. "Aid is not reaching them because these are very small villages." Three trucks left Linares early March 2 to distribute supplies, especially food and water, to residents of far-flung villages in the farming region. The greatest need is for milk, water, food, fuel, and cots for victims, as well as assistance in rebuilding houses that

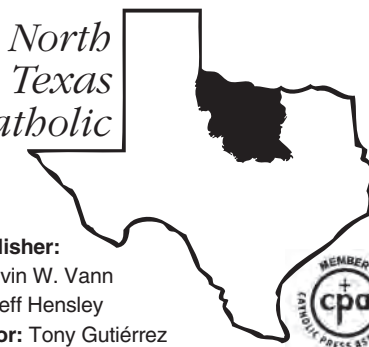
collapsed in the quake, Father Alfaro said. The adobe houses common in the poorest rural regions "are the ones that collapsed," he said. The Linares office of Caritas, the church's social assistance agency, is compiling an inventory of damaged and destroyed homes. Meanwhile, buckled and cracked highways complicated aid distribution. "Roads are passable, but dangerous," Father Alfaro said.

Correction:

In the story on inspirational speaker John O'Leary speaking at Nolan Catholic High School on page 24 of the Feb. 26 issue of the North Texas Catholic, the cutline incorrectly identified the woman standing to the right of Jim Breen. The cutline should have identified her as Cathy Buckingham, Nolan Catholic High School principal. We apologize for the error.



North
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Vocations / Sports

Olympic prodigy trades skates for sandals of Franciscan sister

LONDON (CNS) — In the silence of St. Joseph's Convent in Leeds each morning, Sister Catherine, CFR, dresses herself in a gray habit. She fixes a black veil on her head and fastens to her waist a cord tied into three knots — representing the evangelical counsels of poverty, chastity, and obedience — and she slips her feet into the sandals of a Franciscan nun.

Twelve years ago, when she was Kirstin Holum, she was reaching for her skates instead. In 1998 she competed for the United States at the Winter Olympics in Nagano, Japan. After placing sixth in the 3,000-meter and seventh in the 5,000-meter speedskating races, the 17-year-old was recognized as a prodigy racing against older women in their prime.

Instead of continuing her speedskating career, she joined the Franciscan Sisters of the Renewal, an order founded in New York in 1988. In September she arrived in England to work with the poor, with youth, and to evangelize.

"I could have gone on" with speedskating, Sr. Catherine told Catholic News Service in a Feb. 22 telephone interview. "I was thinking this (Vancouver) could have been my fourth Olympics, but I am so grateful the Lord led me to where I am now."

She said she prayed to Mary for guidance about her future as



Sister Catherine Holum, CFR

a speedskater and, after she had competed in Japan, decided to give it up.

"I was not feeling in my heart that I would be skating the rest of my life; I knew there was more to life than sports," she said. "I never regretted that decision. I think it was just a grace from God to bring me to something else."

"I saw people making sports into the most important thing, and I didn't desire that," she said.

In 2003, she joined sisters at their headquarters in New York, taking her religious name after St. Catherine of Siena, whose writings she found inspirational.

"I have never regretted a single day," said Sr. Catherine. "I am preparing to make my final profession of vows in June. I am seeing the Lord bring me to where he created me to be. I am preparing to say 'yes' to Him for the rest of my life. ... I will belong to Him forever."

Oakland A's prospect trades in uniform for seminary

OAKLAND, California (CNS) — When top Oakland A's baseball prospect Grant Desme capped off a stellar minor league season by announcing his January retirement to join the priesthood, reporters across the country clamored to ask him why.

The 23-year-old California native, who will enter St. Michael's Abbey, run by a community of Norbertine priests in Silverado this August, has capitalized on the surprising attention.

In numerous interviews with mostly secular media outlets, Desme has explained his calling to readers, viewers, and listeners far beyond the ballpark. "It's almost miraculous," he said. "God has definitely used this more than I could imagine."

And his story is certainly compelling, given that the outfielder had just enjoyed a phenomenal comeback year after injuries benched him for much of the 2008 season.

Among other accolades, he was voted the A's No. 8 prospect by *Baseball Magazine* and was named most valuable player of the Arizona Fall League, batting .288 for the year. There was even



Grant Desme

speculation that he'd be invited to big league spring training with the Oakland team, also known as the Athletics.

"But every time I prayed, I said 'Is there something more, God, than just baseball?'" Desme said. "Even after I had a wonderful season — better than I ever could have expected — there still wasn't a peace or really a sense of fulfillment," he told *The Catholic Voice*, newspaper of the Oakland Diocese.

Desme said he was drawn to St. Michael's Abbey by its austere lifestyle and emphasis on liturgy and living in community. It will take nine to 10 years of study and formation before he can be ordained.

*Responding
to God's Call*

From the Olympics and Professional Sports To the Religious

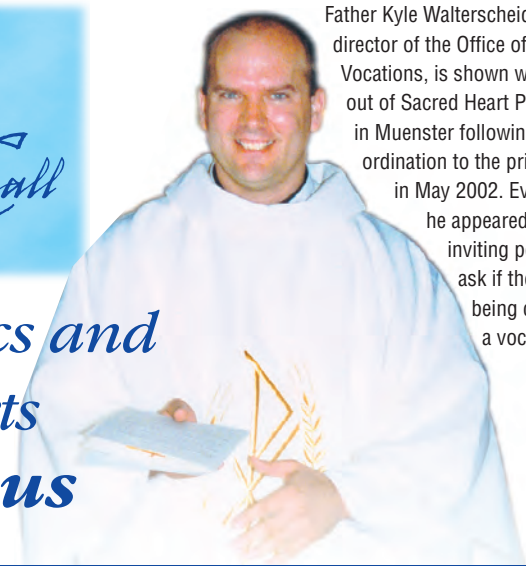
By Father Kyle Walterscheid

We are shocked when we hear that a professional athlete or an Olympic athlete hangs up their up-and-coming career, fame, and fortune, for an embrace of a prayer book and poverty. Yet, this happens more often than you would think.

This happened 12 years ago with an up-and-coming USA Olympic speed skater who, at the age of 17, had placed sixth in the grueling 3,000-meter race. At that time many believed her to only have begun to tap into her potential. Back then she was known as Kirstin Holum; today she is known as Sister Catherine of the Franciscan Sisters of the Renewal, who works among the poor in Leeds, England, three hours north of London. Here there is no fame or fortune, no television or Internet, but plenty of work and the need for lots of prayers to bring Christ to God's people and to bring God's people to Christ.

Similarly, as you may have heard in the news last month, Grant Desme, a 23-year-old minor league outfielder in the Oakland farm system, is retiring from baseball to follow a calling to the Catholic priesthood. Here is a young man who loves the game but has ultimately been inspired to higher things.

Though better known than most, Grant and Sr. Catherine's stories are two among the thousands of untold stories of men and women who



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

Indeed, living the Catholic faith and the Christian life calls us to question our own motivations and to put God first. Our purpose in life is not separated from Christ and his Church, so why would we try to make life decisions without them in mind?

have sensed a higher purpose in life and have chosen to listen and follow God's call to the religious life over and above their own desires and careers. A case in point occurred a few years back when now-Archbishop Timothy Dolan of New York was rector of the seminary at the North American College in Rome. At the time, Father Dolan was simply trying to strike up a conversation with one of the young seminarians. Fr. Dolan asked the young man why he wanted to be a priest. The response shocked him. The young man replied that what he wanted wasn't really important. Rather, he was in the seminary in formation to be a priest because he believed that was what God wanted. That, my friends, is a young man with great faith and a heart of gold! Here was a person who could peer into his own soul and into the mystery of God and be able to understand, at such a young age, that God's will for him is far better than what he would will for himself. Any bishop would be glad and wholeheartedly thankful to Christ to have 20 young men like that to lead his diocese into the future.

Indeed, living the Catholic faith and the Christian life calls us to question our own motivations and to put God first. Our purpose in life is not separated from Christ and his Church, so why would we try to make life decisions without them in mind? We can help build a culture of life so that young adults discern God's

will in who to marry, and not simply follow their desires. That requires much prayer and consideration, a long courtship, and Christ-centered relationships. We can help build up our religious communities too by having young men and women consider first the possibility that they may be called by God to the religious life, and that this path should be explored before considering marriage. Thanks be to God that Grant and Sr. Catherine have done this.

I can assure you Christ's path will not always be our desire, but will become our desire as we seek to follow his will — and it is a full contact sport! There will be plenty of arguments, hurt knees from kneeling too much, and exhaustion from long days of spreading the Gospel, but best of all, a unity and joy through the Eucharist that can't be matched! Who else will go against the grain for the sake of Christ and the building of the Kingdom of God?

If anyone is interested in the priesthood or the religious life, please e-mail me and we will do our best to help you prepare to take the next step in answering your call in life. For the rest of us, let us pray to the Lord that He sends more laborers into the harvest. Now is a critical time for all of us to respond, in order to have a great future!

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

25th annual Rosary Vigil for Life planned for Good Friday

Catholics United for Life and Mother and Unborn Baby Care will hold their 25th annual Rosary Vigil for Life at the Planned Parenthood abortion center, 301 South Henderson in Fort Worth, from 1 p.m. to 2:30 p.m. on Good Friday, April 2. "The event is held each year to raise our voices in humble supplication to Almighty God on behalf of all our precious pre-born brothers and sisters who die by abortion before they ever see the light and love of this world," state event organizers.

Prayers will also be offered for the abortionists and staff and for all who suffer after abortion, and in keeping with the request of the United States Conference of Catholic Bishops prayers will also be offered in reparation for all sins of abortion; in thanksgiving for all the graces God gives to those who fight abortion; and in petition for the end of abortion. Bishop Kevin Vann and other priests from the diocese will lead the Rosary. For more information, call (817) 738-1086.

St. Jude Knights of Columbus to host annual Bass Tournament

The St. Jude Knights of Columbus Council of Albany/Breckenridge will host the annual St. Jude Knights of Columbus Open Bass Tournament Sunday, April 11 at Hubbard Creek Lake in Breckenridge. The tournament will begin at 6 a.m. Registration and check-in will begin at 4 a.m. at Sandy Creek Marina. Fishermen can also register and check-in Saturday night at Sandy Creek Marina from 6:30 p.m. to 8 p.m.

First place will be a guaranteed \$1,000, with second and third place receiving a percentage of the paid entries. Entry fee is \$40 per person if received by April 7 and \$50 after. For more information, call Michael Sitts at (254) 559-1967, Michael Salas at (254) 522-1655, or Tony Baeza at (254) 246-5128.

Diocesan Singles Retreat to be held in May

The Diocesan Singles Retreat will be held May 7, 8, and 9 at the Catholic Renewal Center, 4503 Bridge St., Fort Worth. The retreat "Walking With Jesus" will begin Friday night at 7:30 p.m. Saturday will include a day of sharing and interactive sessions.

The weekend is designed to "build your spirit and energy, welcoming God into your current life," according to promotional materials. There will be a break Saturday evening for those not wishing to stay for Sunday.

The cost of the weekend retreat is \$70 if paid in advance by April 22 and \$80 after. Participants are asked to bring linens for a twin bed, a bible, note pad, walking shoes, and snacks to share. Assistance is available if needed. For more information, contact Susan at (817) 346-8023.

Catholic Schools Office to host Teacher Job Fair March 27

The Catholic Schools Office of the Diocese of Fort Worth will host a Teacher Job Fair Saturday, March 27 from 9:30 to 11:30 a.m. at the Nolan Catholic High School campus, 4501 Bridge Street, Fort Worth. Prospective teachers (Pre-K through 12th grade) will have the opportunity to visit with principals and representatives from the diocesan schools. Application and benefits information for the coming school year will be available.

For more information, contact the Catholic Schools Office at (817) 560-3300 ext. 253 or visit the Web site www.fwdioc.org.

Sr. Patrice Sullivan to lead Good Friday reflection at CRC

All are invited to listen and meditate upon the words of the narrative poem *A Woman Wrapped in Silence*, written by John W. Lynch, at a program to be offered Good Friday, April 2, at the Catholic Renewal Center (CRC), 4503 Bridge Street in East Fort Worth, on the campus of Nolan Catholic High School. The reading, given by Sister Patrice Sullivan, CDP, will begin at noon and will conclude at 1 p.m.

"This is the story of Jesus' passion and death, told from the point of view of Mary, his sorrowful mother," according to CRC materials. "The familiar events of Good Friday will take on deeper meaning for you during this 'holy hour.'"

All participants are asked to arrive by 11:45 a.m. in order to preserve an atmosphere of reverent silence. For more information, contact CRC at (817) 429-2920.

Men's and women's Cursillo weekends scheduled

A Cursillo weekend for men will be held April 29 through May 2 and a Cursillo weekend for women will take place May 20-23. Both weekends will be held at the Fort Worth Cursillo Center located at 2221 N.W. 26th Street in Fort Worth and will be presented in English. The registration deadline for the men's weekend is April 1 and the registration deadline for the women's weekend is April 22.

A Cursillo is a short course in Christianity, consisting of a series of talks and meditations examining one's life in relation to Jesus Christ. Cursillo is designed to assist in developing a deeper relationship with Christ.

Following a Cursillo experience, participants are encouraged to gather in groups on a regular basis to share with others, to pray, and to offer one another encouragement.

More information is available on the Web site at ftworthcursillo.org or by contacting Florence Marcucci at (972) 291-6817 or mamarcucci@sbcglobal.net.

People & Events

of Importance for the Church of Fort Worth



DESTINATION IMAGINATION — St. Peter the Apostle School in White Settlement celebrated a fourth place finish in a Metroplex-wide competition of Destination Imagination (DI) on Feb. 20. This was the school team's first participation in a DI tournament. Destination Imagination is a nationwide program of impromptu creative thinking exercises and teamwork challenges. Fourth grade teacher Helen Scott, as well as team parents, including Mrs. Kernaghan, who helped launch the group at the beginning of the school year, has guided the St. Peter's team, named the "SPS Red Running Snails." Pictured above are: (back row left to right) Mrs. Scott, Caitlin Bourne, Kalista Cedillo, (front row left to right) Cade Contreras, Theresa Kernaghan and Joshua Hill.

NTC publication deadlines

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

Submit items to jrusseau@fwdioc.org. Items for the March 26 issue must be received by noon on March 17. Items for the April 9 issue must be received by noon on March 31.

Silent weekend retreat to be offered at Montserrat May 13-16

All are invited to attend the Contemplative Outreach's annual Four-Day Silent retreat to be held May 13-16 at Montserrat Jesuit Retreat House, 600 North Shady Shore, Dallas. Father William Fickel, SSS from Cleveland will be the retreat leader.

This retreat is designed for those interested in deepening their spiritual practice in an atmosphere of silence, solitude, and community. Registration form and details are available online at www.CellofPeace.com or e-mail, to CPDallas@CellofPeace.com, or call (972) 722-6029. Registration deadline is April 30.

Natural Family class to be offered beginning March 21

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

To register for a course starting March 21 at 2 p.m. at Immaculate Conception Church, 2255 N. Bonnie Brae, Denton, contact Tom and Laura Maisano at (713) 557-1110. Visit www.ccldfw.org for more class dates and information.

St. Patrick Cathedral Adult Choir to perform 'Requiem'

St. Patrick Cathedral will host a concert presented by the St. Patrick Adult Choir. The performance of Maurice Durufle's "Requiem" will take place at 7:30 p.m. Wednesday, March 31 in the Cathedral sanctuary located at 1206 Throckmorton Ave. in downtown Fort Worth.

For additional information, contact Cynthia Cardenas at (682) 465-5248 or Dr. Vivian Rentowski at rentows@aol.com.

Inter-denominational Rachel's Vineyard retreat to be offered April 23-25

Rachel Ministries will offer an inter-denominational Rachel's Vineyard weekend retreat for healing following an abortion. The retreat will be held April 23-25. "Come and experience the mercy, forgiveness, and healing love of God in the company of others who understand what you're going through, and will help you find hope and healing," encourage event organizers. The weekend is open to women, men, couples — anyone hurting because of abortion. All denominations are welcome.

For more information or to register, call (817) 923-4757. All calls are kept confidential.

Youth 2000 set for April 9 at Nolan Catholic High School

The annual Youth 2000 retreat, sponsored by the Diocese of Fort Worth and led by members of the Franciscan Friars of the Renewal religious congregation, will be held Friday, April 9 through Sunday, April 11 at Nolan Catholic High School, 4501 Bridge Street in East Fort Worth.

Youth and young adults, ages 13 to 30, may attend the weekend program of Eucharistic Adoration, music, inspirational talks, personal faith testimonies, and prayer. The cost is \$40 per person if registration forms, including liability releases, are mailed prior to March 19. Registrations are \$50 if mailed after that deadline. Housing is not included in the registration fee. Lunch and dinner will be provided on Saturday; snacks will also be provided at major breaks during the sessions throughout the weekend.

An adult chaperone must accompany groups of up to six youth under the age of 18; all chaperones and participating volunteers must be in compliance with diocesan policies and must have completed safe environment training.

For more information, liability releases, and all diocesan forms, visit the Youth 2000 Web site at www.fwdiocyouthretreat.org. For more information, call (817) 558-9805.

Divorce and Beyond program to be held at St. Andrew Church

Divorce and Beyond, an eight-week parish-based self-help program for people who are divorced or who have already filed for divorce, will be held Thursday evenings from 7 to 9 p.m. at St. Andrews Church, 3717 Stadium Dr., Fort Worth, beginning April 8. The program is based on the premise that sharing thoughts, feelings, and experiences with others in the same or similar situations is one of the most helpful ways to move beyond the pain of divorce to a life of wholeness and joy.

There is a \$15 registration fee, which includes the cost of the book and supplies. Pre-registration is required. For more information or to register, call Alice Curran at (817) 927-5383 or Delphine Exman at (817) 292-1453.

St. Thomas Aquinas Church to host garage sale March 20-21

St. Thomas Aquinas Church in Pilot Point will host a parish-wide garage sale March 20-21 at 914 N. Charcut St. A variety of items will be available for purchase which will include furniture, seasonal decorations, clothes, housewares, and toys.

All proceeds will go into a fund for the annual fall festival. For more information, contact the parish office at (940) 686-2088.

St. George School to host spring fundraising event

All are invited to support St. George School in Fort Worth by attending its third annual spring fundraising event, to be held April 10 from 6:30 to 11 p.m. The event will take place at the school located at 824 Hudgins St. in Fort Worth. The entrance to the gym is located on Karnes Street. "Come enjoy an evening of fellowship with dinner and drink, and silent and live auctions," encourage event organizers. Tickets are \$35 per person. For more information, call the school office at (817) 222-1221.

Three performances of 'The Last Supper' to be held in March

John Paul the Great Theatre Productions invites all to attend its current production of "The Last Supper" to be held at St. Elizabeth Ann Seton Parish, 2016 Willis Lane, Keller, and St. Michael Parish, 3713 Harwood Rd., Bedford. Two performances will take place at St. Elizabeth Ann Seton Church, one on Saturday, March 27 at 7 p.m. and one on Sunday, March 28 at 3 p.m. One performance will take place on Sunday, March 28 at 6:30 p.m., at St. Michael Church.

Admission is free. For additional information, e-mail rickdeleon@sbcglobal.net.

Diocesan

MSU students share their faith with high schoolers at confirmation retreat



Students from the Catholic Campus Center at Midwestern State University in Wichita Falls recently led a confirmation retreat for high schoolers from 10 parishes in the Northwest Deanery. The parishes included St. Jude Thaddeus in Burkburnett, St. Joseph in Rhineland, Our Lady of Guadalupe in Wichita Falls, Sacred Heart in Wichita Falls, Christ the King in Iowa Park, St. Mary in Henrietta, St. William in Montague, Holy Family in Vernon, St. Jerome in Bowie, and St. Joseph in Nocona.

Day of Communio gathering to replace annual Ministerium, scheduled for April 15



A Day of Communio will be held Thursday, April 15 at St. Bartholomew Parish, 3601 Alta Mesa Blvd., Fort Worth.

The "Day of Communio" replaces the annual gathering formerly known as the Ministerium. This program is designed to provide an opportunity for cooperation of ordained and lay ministers of the Church. Clergy, religious, deacons, parish staff, campus ministers, and others are invited to attend.

The keynote speaker for this event is Father Larry Snyder, president of Catholic Charities, USA. The day will begin at 9:30 a.m. with prayer and end at 3:30 p.m. Mass will be celebrated at 8 a.m. for those who wish to attend. Fr. Snyder will deliver his address at 10 a.m., followed by Heather Reynolds, director of Catholic Charities Fort Worth at 11 a.m.

The day will include three breakout sessions with five workshops offered in English and one in Spanish during each one. The session times are 12:30-1:15 p.m., 1:25 to 2:10 p.m.; and 2:30-3:15 p.m.

Workshops offered in English throughout the day include: "Family Stabilization — Homeless Prevention and Rapid Re-housing"; "Achieving Success through Others: Maximizing your Volunteer Efforts"; "What Collaboration Can Do — Catholic Charities' Parish Relations Model"; "Money Smart: Financial Tools for your Congregation"; "Welcoming the Stranger:

Who are Refugees and how can your parish be involved?"; "Engaging youth and young adults: ideas for collaborative projects"; "Comprehensive Immigration Reform: What your parish can do now"; "Strengthening Families through Counseling Services"; "Caring for Children — Specialized Foster Care"; "Direction Home—Homelessness in Tarrant County"; "HIV/Aids: Impacting the Innocent — Lady Hogan Project". In addition, three workshops will be offered in both English and Spanish: "A Pathway Toward

Citizenship — Immigration Consultation Services"; "Access to Healthcare for the Uninsured — St. Joseph's Health Care Trust"; and "Enrollment Solutions — CHIP & Medicaid Outreach".

Registration is \$40 per participant, and deadline is Wednesday March 24. Registration forms can be found online at www.fwdioc.org/about/Pages/day_communio.aspx. Parishes are encouraged to register as groups. For more information, visit the Web site or contact Joe Rodriguez at (817) 560-3300, ext. 115.

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Diocesan

More than 500 supporters come out to help, share time with Sisters of St. Mary of Namur at March 6 celebration

Sisters of St. Mary of Namur are pictured at "A Celebration of Gratitude," an afternoon gathering held at Nolan Catholic High School in Fort Worth on Saturday, March 6.

The event provided an opportunity for more than 500 former students and other friends of the Sisters of St. Mary of Namur to raise nearly \$200,000 to assist with the congregation's retirement and medical care needs.

Photos and coverage of the event will be included in the March 26 issue of the *NTC*.

Since arriving in Texas from Belgium 137 years ago, the sisters have helped establish and staff several Catholic schools throughout North Texas, including Nolan, Notre Dame and Casata High Schools, Our Lady of Victory School, the University of Dallas, and Bishop Dunne High School in Dallas. They are credited with providing a quality Catholic education to generations of children regardless of their ability to pay or their ethnic background.

A celebration will be held



(Photo by Donna Ryckaert)

honoring Our Lady of Victory School's 100th anniversary Saturday, April 17 at 6 p.m. at St. Bartholomew Church's Great

Hall, located at 3601 Altamesa Blvd. in Fort Worth. The celebration will include dinner, games, dancing, and an auction. Tickets

can be purchased from the Our Lady of Victory office. Sponsorship opportunities are available. For more information, call (817)

924-5123, or contact Rachael Garnett, Our Lady of Victory development director at rgarnett@olvfw.com.

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Mother and Unborn Baby Care's
**25th Annual
Good Friday Vigil
for
Life**

"Can you not pray with me one hour?"
Matthew 26:40

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Planned Parenthood Abortion Center
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For More information call:
(817) 738-1086



Diocesan

Catholic Schools hold 'Day of Prayer' for ALL THINGS POSSIBLE capital campaign

In an effort to do their part in supporting the diocesan *All Things Possible* Campaign, students from schools throughout the diocese participated in a school-wide "Day of Prayer" throughout the month of February.

"The children are part of the diocese," said Don Miller, diocesan superintendent of Catholic Schools. "We're all in this together. Offering their prayers are how the children see themselves as part of the greater diocesan family."

Schools that held a "Day of Prayer" included All Saints, Our Mother of Mercy, Our Lady of Victory, St. Rita, and Cassata High School, all in Fort Worth; St. Mary's School in Gainesville; Holy Rosary and St. Maria Goretti schools in Arlington; Holy Trinity School in Grapevine; Immaculate Conception Catholic School in Denton; Sacred Heart School in Muenster; and St. Peter School in White Settlement. Our Mother of Mercy also held a "Day of Prayer" with alumni.



ABOVE: Whitney Churchill of Holy Family School in Fort Worth holds a prayer card during a prayer service for the ALL THINGS POSSIBLE capital campaign.

LEFT: Campaign Co-Chair Don Phifer joins 6th-grader Angel Vargas (left) and 5th-grader John Joseph Cortez (right) in the front pew during All Saints School's prayer service Feb. 5.



ABOVE: Seventh-graders Emily Burger (FRONT) and Catherine Nghiem of Holy Rosary School in Arlington join in prayer for the capital campaign Feb. 23.

LEFT: Don Phifer helps lead students at Holy Trinity School in Grapevine at a service presided over by Fr. Tom Kennedy (SEATED), associate pastor of St. Michael Church in Bedford.



Special Collection: Catholic Campaign for Human Development

| Parish Name | Parish Location | CHD Nov 2008 | CHD Nov 2009 |
|--------------------------------|-----------------|--------------|--------------|
| Immaculate Heart of Mary | Abbott | 202.00 | 187.00 |
| Jesus of Nazareth | Albany | 0.00 | 50.00 |
| Holy Redeemer | Aledo | 1,178.10 | 1,143.00 |
| Most Blessed Sacrament | Arlington | 3,018.05 | 3,383.35 |
| St. Joseph | Arlington | 4,409.96 | 3,749.67 |
| St. Maria Goretti | Arlington | 2,314.50 | 2,096.75 |
| St. Mary the Virgin | Arlington | 10.00 | 0.00 |
| St. Matthew | Arlington | 461.00 | 0.00 |
| St. Vincent de Paul | Arlington | 1,820.00 | 1,218.00 |
| Vietnamese Martyrs | Arlington | 2,033.00 | 1,375.00 |
| Holy Trinity | Azle | 439.00 | 391.00 |
| St. Michael | Bedford | 2,750.00 | 2,846.00 |
| St. Jerome | Bowie | 65.00 | 0.00 |
| Sacred Heart of Jesus | Breckenridge | 0.00 | 0.00 |
| St. John the Baptist | Bridgeport | 588.33 | 593.70 |
| St. Jude Thaddeus | Burkburnett | 332.00 | 247.00 |
| St. Ann | Burleson | 1,581.00 | 1,702.00 |
| St. Catherine of Siena | Carrollton | 2,120.00 | 960.00 |
| Holy Rosary | Cisco | 78.64 | 78.00 |
| St. Joseph | Cleburne | 703.70 | 754.83 |
| Holy Angels | Clifton | 0.00 | 142.00 |
| Good Shepherd | Colleyville | 4,977.00 | 4,941.50 |
| Holy Cross | The Colony | 1,091.82 | 1,080.41 |
| Sacred Heart | Comanche | 118.50 | 142.00 |
| St. Joseph | Crowell | 0.00 | 22.00 |
| Assumption/Blessed Virgin Mary | Decatur | 885.81 | 895.85 |
| Our Lady of Guadalupe | De Leon | 66.00 | 39.00 |
| Immaculate Conception | Denton | 1,087.00 | 988.00 |
| St. Mark | Denton | 2,446.83 | 2,821.21 |
| St. Mary | Dublin | 356.00 | 582.49 |
| St. Francis Xavier | Eastland | 71.00 | 77.00 |
| St. Paul | Electra | 15.00 | 0.00 |
| All Saints | Fort Worth | 2,138.00 | 1,607.38 |
| Christ the King | Fort Worth | 616.00 | 518.00 |
| Holy Family | Fort Worth | 2,490.00 | 2,204.00 |
| Holy Name of Jesus | Fort Worth | 0.00 | 0.00 |
| Immaculate Heart of Mary | Fort Worth | 1,767.00 | 1,340.00 |
| Our Lady of Fatima | Fort Worth | 862.75 | 938.00 |
| Our Lady of Guadalupe | Fort Worth | 2,890.00 | 2,927.50 |
| Our Mother of Mercy | Fort Worth | 108.00 | 237.00 |
| San Mateo | Fort Worth | 212.00 | 0.00 |
| St. Andrew | Fort Worth | 3,481.92 | 3,431.30 |
| St. Bartholomew | Fort Worth | 6,389.82 | 5,541.00 |
| St. George | Fort Worth | 755.00 | 345.00 |
| St. John the Apostle | Fort Worth | 1,555.00 | 1,326.00 |
| St. Mary of the Assumption | Fort Worth | 277.00 | 312.00 |
| St. Patrick Cathedral | Fort Worth | 2,772.00 | 0.00 |
| St. Paul | Fort Worth | 953.00 | 943.25 |
| St. Peter the Apostle | Fort Worth | 661.00 | 696.00 |
| St. Rita | Fort Worth | 198.00 | 98.00 |
| St. Thomas the Apostle | Fort Worth | 1,636.00 | 1,675.03 |
| St. Mary | Gainesville | 241.00 | 256.00 |
| St. Rose of Lima | Glen Rose | 243.41 | 181.68 |
| St. Francis of Assisi | Graford | 0.00 | 0.00 |
| St. Mary | Graham | 0.00 | 0.00 |
| St. Frances Cabrini | Granbury | 1,343.00 | 1,706.00 |
| St. Francis of Assisi | Grapevine | 1,999.00 | 2,230.00 |
| St. Mary | Hennetta | 101.00 | 25.00 |
| Our Lady of Mercy | Hillsboro | 614.50 | 773.65 |
| Korean Catholic Community | Hurst | 0.00 | 0.00 |
| Christ the King | Iowa Park | 60.00 | 0.00 |
| St. Mary | Jacksboro | 86.00 | 74.89 |
| St. Elizabeth Ann Seton | Keller | 4,119.00 | 3,852.15 |
| Santa Rosa | Knox City | 88.89 | 150.00 |
| St. Philip the Apostle | Lewisville | 3,376.25 | 1,110.28 |
| St. Peter | Lindsay | 1,657.50 | 819.00 |
| St. Jude | Mansfield | 0.00 | 0.00 |
| St. Mary of the Assumption | Megargel | 30.00 | 0.00 |
| Our Lady of Lourdes | Mineral Wells | 608.79 | 678.13 |
| St. William | Montague | 0.00 | 0.00 |
| Our Lady of Guadalupe | Morgan | 0.00 | 70.00 |
| Sacred Heart | Muenster | 1,040.50 | 0.00 |
| St. Joseph | Nocona | 0.00 | 0.00 |
| St. Theresa | Olney | 0.00 | 0.00 |
| Nativity/Blessed Virgin Mary | Penelope | 148.00 | 30.00 |
| St. Thomas Aquinas | Pilot Point | 717.01 | 707.83 |
| St. Mary | Quanah | 94.00 | 105.00 |
| St. Rita | Ranger | 84.68 | 78.00 |
| St. Joseph | Rhineland | 278.72 | 248.00 |
| St. Boniface | Scotland | 101.00 | 119.00 |
| Sacred Heart | Seymour | 178.00 | 208.00 |
| St. Brendan | Stephenville | 225.00 | 274.00 |
| St. John | Strawn | 130.00 | 48.00 |
| Holy Family of Nazareth | Vernon | 383.00 | 399.00 |
| St. Stephen | Weatherford | 1,530.00 | 2,047.00 |
| Immaculate Conception of Mary | Wichita Falls | 550.00 | 546.00 |
| Our Lady of Guadalupe | Wichita Falls | 759.42 | 1,192.72 |
| Our Lady Queen of Peace | Wichita Falls | 602.00 | 1,129.00 |
| Sacred Heart | Wichita Falls | 731.00 | 659.00 |
| St. Mary | Windthorst | 682.20 | 546.00 |

87,784.60 76,909.55

Prepared by the Accounting Dept for the Catholic Diocese of Fort Worth
Please forward all questions and comments to Debbie Lankford

Mission plan for Celaya aims at helping rural, poor communities

FROM PAGE 1

Celaya's local economy with the goal of helping the people become self-sustaining.

"Really one of the key elements to mission is to be able to help people to help themselves," Dcn. Sanchez said, emphasizing the need to not merely be an ongoing source of funding for projects in developing communities.

In late December the parishioners of Celaya presented an assessment of their needs, the fruit of a long community formation process, to Dcn. Sanchez.

In their assessment, Celaya parishioners mentioned water, medical, and agricultural needs. Moreover, they found that unemployment and a miniscule local economy were stifling the community and exacerbating problems like poor nutrition and poor education, said Father Rogelio Segundo, director of pastoral services for migrants and their families.

The priest from Celaya has seen first-hand how many husbands and fathers migrate to the U.S. to find work and help provide for their families.

"That's a very serious problem," Fr. Segundo said. "The fathers often leave with one of the elder sons. The majority of the people [here] are women. It's a difficult situation. Then there's the safety of those who leave; they leave without papers and face several risks."

The migration pattern separates families, and now the weakened U.S. economy is making it harder for men to send money back home to their loved ones, Dcn. Sanchez said.

But Fr. Segundo and Dcn. Sanchez say a mission plan calling for five "Community Centers for Production and Learning" located in the areas with the greatest need may be part of the remedy.

These centers will give Celaya families instruction on everything from farming, fencing, and capturing rainwater to raising farm animals, reforestation, and speaking English, Dcn. Sanchez said. The centers will also lend tools and materials to local families.

"This has been very successful in many, many other areas," he added. "It's not something that is revolutionary, but it's something that is necessary, that needs help to be implemented for people to sustain themselves."

The Community Centers will essentially be large outdoor classrooms that will showcase how to become self-sustaining in the semi-arid region, Fr. Segundo said. People will come and see ideal models of corrals, pig pens, and vegetable gardens and learn how to make their own. Groups



Dcn. Sanchez (right) and Celaya residents study a parcel of land where one of five Community Centers for Production and Learning may be built. The centers will teach the people farming techniques better suited for the semi-arid climate. (Photo by Fr. Rogelio Segundo)



Celaya residents stand by a garden with Dcn. Sanchez (right) and his wife Eloise (far right). Growing crops is a struggle in the dry climate. Water and medical care are also necessities in the outlying areas. (Photo by Fr. Rogelio Segundo)

of families will help maintain the centers, which will be open to all people, he added.

"They're going to see how it's done...then they can go and do it at their homes," Fr. Segundo said.

Several other projects will be undertaken to help create jobs and energize the economy. They will range from building tire shops and tortillerias to helping build bakeries, sewing shops, and providing Internet service installation.

"Part of the thrust here is not just to help those people but to help the economy," Dcn. Sanchez said, "because the economy is such that they don't have any circulation of money, or if they do, it's very, very little."

The mission will bring much-needed help to Celaya, but it will also benefit the Fort Worth diocese, Fr. Segundo and Dcn. Sanchez said. For instance, it may be possible for deacons and new priests to have their Spanish immersion experience at the seminary in Celaya. And Fr. Segundo said priests from Celaya may come and serve North Texas parishes for some time.

Dcn. Sanchez adds that part of the relationship depends on meet-

ing with the new bishop of Celaya, who has not yet been installed. The former bishop, Lázaro Pérez Jiménez, died in October, but both sides are hopeful that the ties between dioceses will continue to become stronger.

"The people are very enthusiastic about this," Fr. Segundo said. "We are very hopeful that this relationship will go forward."

Bishop Vann last visited Celaya in July 2009. During his trip he visited clergy, the seminary, and various communities, and met several families with relatives in the Diocese of Fort Worth. In an interview after his visit he said "I hope there can be a consciousness of another diocese, that we can share in their life... our being Catholic means we are not by ourselves but are united with our brothers and sisters based in other countries."

Dcn. Sanchez said Bishop Vann has been instrumental in the Celaya project, and believes it will benefit a lot of people from both dioceses.

"I think it's very worthwhile," Dcn. Sanchez said. "I think the bishop has put a lot of prayer and a lot of thought into it, and his heart has certainly led him in this direction."

A Message from the Bishop

So much of the foundation of the Mission Council and mission life in our diocese is due to the tremendous commitment to Honduras. The tragedy of Hurricane Mitch and its aftermath has resulted in the blessing of your partnership in ministry and mission with the Diocese of Juticalpa.

As that blessing continues for all of us, times and pastoral circumstances also change. That is where I am asking your commitment and cooperation. Mission life can never be exclusively identified with one particular church or culture. We have other mission outreach in our diocese, and I am seeking to expand that with the work of the Mission Council. Pope John Paul II's Apostolic Exhortation *Ecclesia in America* has a particular emphasis on the relationship of the Church in the U.S. to the Church in Mexico. Over 90 percent of our Hispanic population is

from Mexico, many of whom are from Celaya, Guanajuato. I have developed close working relationships with bishops from Cuernavaca, Monterrey, Tlaxcala, Mexico City, Matamoros, and more recently Celaya.

Shortly before his death, Bishop Delaney was visited by Bishop Lázaro Pérez Jiménez, the late Bishop of Celaya, with his Vicar General and Vicar for Pastoral Care of Immigrants. I have kept that relationship up while seeking to expand and develop it. Given the fact that Mexico is our immediate neighbor and many of our Mexican people are from Celaya and have many family ties still in that area, I believe this is a providential time to expand the horizon and vision of our Mission life to Mexico and Celaya, in particular building on the foundation of our commitment to the Church in Honduras, Guatemala, Vietnam, Congo, and others.

— Bishop Kevin Vann



Members from the rural community, Los Dolores, present their needs and questions to Dcn. Len Sanchez during his visit to Celaya's rural communities in December 2009. (Photo by Dcn. Sanchez)



Disorganized corrals like the one shown above aren't uncommon in Celaya's rural communities. Community Centers for Production and Learning will show ways to better cultivate crops and raise farm animals. (Photo by Dcn. Sanchez)

Diocesan

Sisters of the Holy Family of Nazareth open retreat center in Grand Prairie

By Nicki Prevou
Correspondent

Photos by Donna Ryckaert

Tucked away among the gentle hills of Grand Prairie, just a handful of miles from the frenzy of Arlington's theme park and sports centers, a place of serenity and gentle hospitality can be found, a refuge and a haven called the Nazareth Retreat Center.

Staffed by the open-hearted, loving Sisters of the Holy Family of Nazareth, the retreat center operates as part of the sisters' mission to serve individuals and families and to provide practical and spiritual support to ministries of the Church.

"Our congregation's foundress, Blessed Frances Siedliska, believed that all people need a place of solitude where they can pray and examine what is deepest in their own hearts," explained Sister Edyta Krawczyk, a native of Poland, in softly accented English. "We sisters are told that we are to focus upon families, and to do what we can to support and strengthen families. We know there is a need for a peaceful place where people can be alone or gather in prayer, so we decided not to keep this place, our building here, for ourselves. We want to share what we have with others."

Built in 1995, the retreat center adjoins the convent on their secluded, beautifully landscaped property, a spacious 18 acres in size. They also welcome groups of all sizes to rent their facility for meetings and formation programs of their own, including parish and school councils and various parish ministries.

Visitors to the retreat facility will find sparkling clean meeting rooms and bedrooms with private baths, as well as a fully-equipped kitchen and serving areas for individuals or groups of up to 70, Sister Edyta added.



Rooted in the spirituality of the Holy Family who centered their lives on Jesus, the Nazareth Retreat Center is a place where hospitality, solitude, and peace help those who come to embrace and celebrate the sacred in their lives.

"We know that it is important for guests to be comfortable while they are here with us, so we try to do everything possible to meet their every need," she said. "We also have daily Mass in our convent chapel, and any guests who are on the property are welcome to attend."

Twenty sisters are currently living in the Grand Prairie convent that adjoins the retreat center. The original convent was built in 1972 on the original 130 acres of land purchased by the congregation in 1965.

Members of the order first came to the United States from their foundress's native Poland in 1885, and the Sacred Heart Province was established in Des Plaines, Illinois. Sisters first came to Texas in 1929, and worked tirelessly to develop and staff hospitals in Dalhart, Mineral Wells, Wichita Falls, Tyler, and Vernon. They also served as administrators and educators at Catholic schools in Irving, Dallas, and Grand Prairie, and at St. Andrew School in Fort Worth from 1963-1979. While several of the sisters at the Grand Prairie convent still serve in parishes

and schools, four of them also work together to provide directed retreats and renewal programs in the retreat center.

No detail is too small for the family-oriented staff to attend to, including the use of the "Bethlehem Room" where young visitors can play without fear of making too much noise. "We love to have children, teenagers, youth groups here at the retreat center," said Sr. Edyta. "We focus upon family life; we work to cultivate a sense of family life within our own community. We believe that we cannot share Jesus unless we first nourish his love within ourselves."

Donald Streeter, a Grand Prairie resident who lives near the convent, has been attending daily Mass at the convent since 1978. "We participate in everything the sisters offer," said the retired Air Force officer. "Their whole reason for being is to support and care for families. These sisters, they are the most amazing, loving people. Attending Mass with them, and taking advantage of the Bible studies and the programs they offer, is very intimate, because each one of the sisters is so welcoming.

I was a professional instructor for years, and I find the ambience of the retreat center is so conducive to learning, because the atmosphere just invites you to reflect, to open yourself in prayer."

For more information about the Nazareth Retreat Center, located at 1814 Egyptian Way, Grand Prairie, call (972) 641-4496, or e-mail nazareth_retreat@yahoo.com. The center and adjoining convent are located just north of the intersection of I-30 and Highway 161, in northwest Grand Prairie.

Retreat Center offers pilgrimage to Central Europe

Nazareth Retreat Center is offering a 12-day pilgrimage to Central Europe, beginning Aug. 23 and concluding Sept. 3 with scheduled stops in Poland, the Czech Republic, Austria, Slovakia, and Hungary. The \$3,210 cost includes round-trip airfare from DFW Airport to Warsaw, Poland; accommodation in first class hotels; breakfast and dinner daily; land travel by deluxe motor coach; comprehensive sight-seeing with professional local guides, and taxes. Air transportation can be arranged from any city.

Sr. Edyta Krawczyk, CSFN, a native of Poland, will lead the pilgrimage; a priest will serve as spiritual director and offer daily Mass for the pilgrims. For information and a brochure, contact Sr. Edyta at (972) 641-4496 or sedytak@yahoo.com; or contact the tour company at (800) 566-7499 or sales@georgesintl.com.



Sisters of the Holy Family of Nazareth, Sr. Rosalynn Nguyen, Sr. Monika Brulinska, Sr. Corona Molenda, and Sr. Marietta Osinska pose by the grotto, a favorite place for retreatants to spend time in prayer.

Weekly programs offered at Nazareth Retreat Center

"Monday Mornings with the Bible" will be held March 15, 22, and 29; April 5, 19, and 26; and May 3, 10, and 24 from 9 a.m. to 11 a.m. at the Nazareth Retreat Center, 1814 Egyptian Way, Grand Prairie, through May 24. Sister Barbara Frances Samp, CSFN, leads the weekly morning program of lectures, discussion, and reflections, which will cover the Gospels of Matthew and John.

"Wednesday with Jesus," held the second Wednesday of each month, is a day of prayer, reflection, and solitude at the retreat center, and will be offered April 14; May 12; June 9; Aug. 11; Sept. 8; Oct. 13; Nov. 10; and Dec. 8. Retreatants may join the sisters' community for Morning Liturgy of the Hours, beginning at 6:30 a.m., and Mass at 7 a.m. Breakfast and lunch can be provided upon request for additional cost; spiritual direction is also available by advance request.

For more information or to register for a program, contact the retreat center at (972) 641-4496 or send an e-mail to nazareth_retreat@yahoo.com. Free will offerings to cover the cost of the programs are encouraged.



Visitors to the Nazareth Retreat Center are welcomed to attend daily Mass with the sisters in the chapel. The chapel is available for use for any individual or group coming for retreats or meetings.

Viewpoints

Scripture and sacred Tradition help lead us to salvation

By David Mills

“Excuse me,” wrote one person commenting on Kathleen Kennedy Townsend’s July opinion piece in *Newsweek*, “where does it say in the New Testament that 1) artificial contraception is wrong; 2) priesthood is reserved to men; and 3) homosexual union is sinful?”

This is the indignant “excuse me,” not the polite one. It’s the one that means “Look, you clown, you know you’re wrong.”

Only it isn’t obvious. Like many people who invoke the Bible in this way, the writer may not actually know it very well. The first chapter of St. Paul’s Letter to the Romans clearly teaches the third. He even calls such unions the product of “degraded passions.”

And Protestants of the past — until about 1950 — almost universally believed that Scripture clearly teaches the first and second as well as the third. Many feminist scholars today insist that Scripture

teaches the second, as part of their critique of “patriarchal” Christianity.

In other words, there are good answers to the question, and they come from all sides, but let it go. That is an argument for experts, who know the subject well enough to argue it out. What do the rest of us say when someone says of a Catholic doctrine, “Hey, that’s not in the Bible,” and we can’t point to a verse that says just that?

Other popular objects of this charge are the Marian dogmas and Marian devotion in general, the papacy, the priesthood, confession, purgatory, indulgences, and the Mass — pretty much anything distinctively Catholic. Most of the time you hear this from Protestants, but sometimes purely secular people trot it out, I think because Protestant assumptions so permeate our culture that the secularist thinks he is beating you on your own grounds.

You can tell them that Catholics understand the relation of Tradition and Scripture differently. But in my experience they look at you as if you’d just said “Pittsburghers see theft differently” while taking their credit cards and car keys. They think you’re cheating.

For some reason, some of my brightest Protestant friends just can’t understand the Catholic view. It’s not difficult. As the Second Vatican Council’s *Dei Verbum* put it: “It is not from sacred Scripture alone that the church draws her certainty about everything which has been revealed.” Scripture and sacred Tradition both “flow from the same divine wellspring” and form “one sacred

“It is not from sacred Scripture alone that the church draws her certainty about everything which has been revealed.” *Scripture and sacred Tradition both “flow from the same divine wellspring” and form “one sacred deposit of the word of God, committed to the church.”*

— *Dei Verbum*
Vatican II

deposit of the word of God, committed to the church.”

This leaves the challenge of knowing exactly what Scripture says and what Tradition has passed on. *Dei Verbum* noted that “the task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the church.”

This seems very clear. The church knows some things put down in writing and some things carried down to us in other ways, like liturgical practice. And she has a way to know what they — together — tell us.

Here the church is not doing anything unusual. Any group with an authoritative text does this kind of thing because the writers couldn’t possibly cover every issue that would come up.

Let me offer a parallel case that might help them hear you. The people who ask “Where is this in the Bible?” probably believe that the Constitution provides a “wall of separation” between church and state. (I know there are problems with this example — many people build the wall too high or in the wrong place — but it will do for our purposes.)

The Constitution doesn’t actually mention that “wall.” Article VI prevents religious tests for office, and the First Amendment prohibits Congress from establishing a religion, but that’s it. You might well ask, “Where is that in the Constitution?”

It isn’t there in so many words. So legislatures and courts have drawn out from the words of the Constitution what they think it means for this particular question. They have found in the Constitution unlabeled plans of the wall scattered here and there, and put the pieces together on their own.

They may well be wrong, but the example does show how normal and everyday is the Church’s way of reading Scripture and why we can’t always easily answer the question “Where is that in Scripture?” even when it is found in Scripture, if you take the time and care to read Scripture carefully enough.

David Mills is the author of DISCOVERING MARY: ANSWERS TO QUESTIONS ABOUT THE MOTHER OF GOD. He can be reached at CatholicSense@gmail.com.

Slip of tongue adds a Lenten twist

By Mary Morrell

Try to fulfill each day’s task steadily and cheerfully. Be merry, really merry. The life of a true Christian should be a perpetual jubilee, a prelude to the festivals of eternity.

—Théophane Vénard, martyr

Last year, on Ash Wednesday my co-workers and I spent the day on retreat. We began the morning in a beautiful old chapel attached to a convent in Jersey City. The facilitator for the morning began the opening reflection speaking about the relationship between Lent and creating a clean heart.

Charged with deep insight and devotion she encouraged our prayer to be, “Cremate in me a new heart, Lord.”

“Wow,” I thought to myself, “that’s certainly a pertinent slip of the tongue,” especially considering her next words were about making “ashes of all that is not of God.”

I don’t know if anyone else caught the cremation reference but, for me, it signaled

a different beginning to Lent that year, one with a new perspective on sacrifice as burnt offerings. The next step would be to consider what in my life needed to be cremated. What was “not of God?” That’s a hard question to ask of oneself, and even harder to answer honestly.

In his book, *The Return of the Prodigal Son*, Father Henri Nouwen suggests that we fall short of God when we continually look for love in all the wrong places. “As long as I keep running about asking: ‘Do you love me? Do you really love me?’ I give all power to the voices in the world and put myself in bondage because the world is filled with ‘ifs.’”

The ‘ifs,’ he explains, are the conditions by which we are valued in the world — beauty, intelligence, wealth, power, success. “These ‘ifs’ enslave me, since it is impossible to respond adequately to all of them. The world’s love is and always will be conditional. As long as I keep looking for my true self in the world of conditional love, I will remain ‘hooked’ to the world — trying, failing, and trying again.”

Being hooked to the world generates lots of fallout in our spiritual and emotional lives, not the least of which is a loss of joy.

I remember once buying a poster which read, “If someone accused you of being a Christian, would there be enough evidence to convict you?”

What struck me as good evidence was not just Mass attendance or reading Scripture or having head knowledge of the faith, but, rather, living with joy; a deep, abiding joy that rises up from faith, hope, and love.

Can you imagine the effect such joy would have on our parishes, our classrooms, our ministries, our liturgies? Joy is enticing and contagious; a powerful tool for evangelization.

Our faith is rooted in joy, in the Word of God. A concordance of biblical words notes that some variety of the word joy is mentioned more than 250 times in the Old Testament alone, and another several hundred times in the New Testament.

“Rejoice always,” wrote St. Paul to

the troubled community in Thessalonica, “Pray without ceasing. In all circumstances give thanks ...”

His words are encouragement for us today as we struggle with the values of the world and walk through times of sorrow and gladness, light, and darkness. Still, life often brings us burdens and sorrows so deep that we wonder if even God could bear them. How are we to be joyful in the midst of grief?

Many years ago, when I was still a teenager, I saw my first Broadway play, “Fiddler on the Roof”. It made a profound impression on me and began to crystallize my understanding that joy could be the undercurrent of life no matter what the circumstances.

I began to realize that joy does not deny sorrow, but rather, embraces it as an affirmation of life in all its fullness. As Tevye, the poor dairyman sings, “To life, I’chaim! L’chaim, I’chaim, to life! Life has a way of confusing us, Blessing and bruising us. Drink, I’chaim, to life!”

As we journey closer to Holy Week and Easter, our celebration of Life, may we continue to pray, “Cremate in me a clean heart, Lord,” so that joy may rise from the ashes of our Lenten sacrifices.

Facing Death

in solidarity and hope

By Fr. Tad Pacholczyk

When I make presentations on end-of-life decision making, I sometimes have audience members approach me afterwards with comments like, "You know, Father, when my mom died six years ago, and I look back on it, I'm not sure my brothers and I made the right decisions about her care."

Remarks like these serve to remind us how the circumstances surrounding death are important not only for the person who passes on but also for those who remain behind.

A "good death" generally involves the confluence of many elements and events: dying surrounded by our loved ones, preferably in surroundings like a home or hospice setting; receiving proper pain management; making use of reasonable medical treatments (and avoiding unduly burdensome treatments); making peace with family and friends; making peace with God (and receiving the last sacraments); and uniting ourselves with Christ in his hour of suffering.

As we take care of those who are sick and suffering, we face the dual challenge of making ethical treatment decisions for them and ensuring a supportive and humanly enriching environment as they approach their last days and hours.

By providing a supportive and nurturing environment for those who are dying, we aid them in powerful ways to overcome their sense of isolation. Sister Diana Bader, OP has perceptively described this

We suffer alongside our loved ones, aware of the abiding inner truth that a part of ourselves suffers and dies whenever another who is near to us suffers and dies.

modern health care challenge:

"In the past, death was a community event. Those closest to the patient ministered in a variety of ways: watching and praying with the patient, listening and talking, laughing and weeping. In solidarity, a close community bore the painful experience together. Today, because of the medicalization of the healthcare setting, death is more often regarded as a failure of medical science. The dying find themselves isolated from human warmth and compassion in institutions, cut off from access to human presence by technology which dominates the institutional setting in which most details occur."

Fostering a humanly enriching environment for those facing death often means giving explicit attention to human presence and human contact, even in the midst of a plethora of technology that may surround a patient.

For example, thanks to the remarkable development of feeding tubes, it has become a relatively simple matter to nourish and hydrate someone who is having trouble swallowing. Such a tube, particularly when inserted directly into the stomach, is a highly effective means of providing nutrition and hydration in various institutional settings. But the ease of injecting food and liquids through a so-called PEG tube into the stomach means that

medical staff can quickly and efficiently move on to the next patient after a feeding, perhaps neglecting to meet the very real human need for companionship. Staff members may prefer the efficiency that such a tube affords, but human contact may be diminished in the process.

If a patient is still able to take small amounts of food orally, it may be preferable to feed him or her by hand, rather than relying on a feeding tube. The rich human contact that occurs whenever one person devotes time, energy, and love to hand-feed another should not become a casualty to our efforts to streamline medicine or to save money. This focused effort on our part to be present to those who are dying maintains human solidarity with them, it affirms their dignity as persons, it manifests benevolence toward them, and it maintains the bond of human communication with them. It also goes a long way toward helping to overcome their sense of loneliness and their fear of abandonment.

When we show compassion toward others in their suffering, we do far more than express a detached pity toward them. Rather, we manifest a willingness to enter into their situation. The word compassion (from Latin and French roots: com - "with" + pati - "to suffer") means, "to suffer with," to suffer alongside, to participate

SEE FR. TAD, P. 22

Though my mom passed along many fine bits of heritage and nurturing skills, I did not get her highly developed abilities in...



PARALLEL PARKING

By Kathy Cribari Hamer

No matter how old I get, I shall always miss my mother when I have to parallel park. Big Kate was good at that.

"I've been driving since I was 15," my mom would say. "And I've never had an accident or gotten a ticket." She'd click her tongue, then state, "I used to drive for funerals, you know." Mom's first job was funeral driving, not because the family was connected to a funeral home, but because her father owned a car.

Not many people owned automobiles in those days, mother would explain. This solves the mystery of why she never had an accident, I realize now. But it's probably better I never pointed it out then.

"I drove carfuls of funeral flowers," Mother would continue, "not people. I was too young."

A pause would follow and Big Kate would add a predictable postscript: "I still hate carnations."

So I think of her when I smell her least-favorite flower, and also when I struggle to park parallel to a curb. She was very, very good at that. In fact she was as good at parking as St. Elizabeth Ann Seton is good at finding parking places, or so the Sisters of Charity in Pueblo, Colorado said.

These days, when I pray to St. Elizabeth to find a parking spot, I follow that with a prayer to my mom to help me park.

If only Kate and Elizabeth are together in Heaven right now! That would be poetic justice at its finest.

A few weeks ago I spoke to both of them while searching for a place to park at Vietnamese Martyrs Parish. Thousands (really) of people had arrived at church in time for four events: Sunday Mass, Vietnamese New Year, Valentine's Day, and the ground-breaking of their new church.

I parked three blocks away from the parish grounds, which was like parking for a day at the Colorado State Fair; and at Vietnamese Martyrs Parish Feb. 14, the mood was, indeed, carnival-like.

People were present to welcome visitors, who were treated like celebrities, and I noted parishioners also treated each other with respect and affection. Everyone was dressed for a party, many in embellished Vietnamese gowns or suits sewn from brilliantly colored silks.

Children, grandchildren, parents, and grandparents filled the pews, cafeteria, cry rooms, and foyers. No one was impatient, even though many were standing throughout the Mass. This was an event of high impor-

SEE HAMER, P. 22

Charities to celebrate 100 years, bless new building

When people gather to commemorate the 100th anniversary of the founding of Catholic Charities Diocese of Fort Worth, Inc. at St. Patrick Cathedral in downtown Fort Worth Wednesday March 17, they will be on the very grounds where the organization had its humble beginnings. The anniversary Mass March 17 will begin at 6 p.m. and be followed by a reception ending at 8 p.m.

There by the church that is now the cathedral of the Diocese of Fort Worth, the then bishop of Dallas, Bishop Edward Dunne, was approached by a group of Catholic women, who brought him the question "Would it be all right if we started a little work of corporal mercy?" Their charitable

spirit and his "yes" were enough to get things started.

What began as a small group of women wanting to help families and children in need has grown into a highly respected social services institution serving a multiplicity of needs in the North Texas region, ranging from care for abused and neglected children to providing financial assistance to people hit hard by the weak economy to welcoming refugees, helping them transition to their new lives in a strange country.

On its Web site, Catholic Charities, invites people to attend the special Mass. The agency says it "will be celebrating 100 years of providing help, creating hope,

and promoting justice." Their Web site goes on to say. "We invite you to join us for a special birthday Mass."

In the last few decades of that century of service, Catholic Charities Fort Worth has led the way in a number of areas, including helping young women leaving foster care to make the transition to independence; offering medication and continuing care to women who are HIV positive, so they do not pass the disease on to their children while pregnant; and providing new approaches to teaching English as a Second Language to immigrants.

Their reach has recently been extended far beyond the boundaries of Tarrant and its surrounding

counties into all of the 28 counties of the Diocese of Fort Worth with financial assistance, counseling services, and the health care assistance provided by the St. Joseph Health Care Trust.

Last year the number of people receiving services from Catholic Charities was 111,000, enough to fill the new Cowboys Stadium in Arlington.

On Friday April 9, at 10 a.m. Catholic Charities will officially bless and dedicate its new campus on the South Side of Fort Worth at 249 West Thornhill Dr., just south of La Gran Plaza shopping mall, and just off Seminary Dr. The Fischer Family Campus, an 83,000-square-foot complex, will, for the first time in the history of



One million dollars from the *All Things Possible* Campaign will establish an endowment for the maintenance of the new Fischer Family Campus of Catholic Charities.

the local agency, allow all of its core services to be accessible in one location.

Bishops urge bipartisan action on health care reform — with safeguards

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON — As Democratic and Republican leaders gathered in Washington for a health care summit convened by President Barack Obama, the U.S. bishops and other Catholic leaders urged all parties to commit themselves to health care reform that is affordable, accessible and protects the life and dignity of every person.

In a Feb. 24 letter to congressional leadership, the chairmen of three committees of the U.S. Conference of Catholic Bishops asked for "genuine health care reform that will protect the life, dignity, consciences, and health of all."

Similar messages came from

the president of Catholic Charities USA and from a coalition of Christian, Muslim, Buddhist, and Jewish leaders, including many Catholics.

The bishops' letter, released a day before the summit, reiterated many of the points made in earlier USCCB messages about health care reform, calling for a prohibition on federal funding of abortion, protection of conscience rights, and guarantees that immigrants will have access to the reformed health care system.

The letter was signed by Bishops William F. Murphy of Rockville Centre, New York, and John C. Wester of Salt Lake City and Cardinal Daniel N. DiNardo of Galveston-Houston. They chair the USCCB committees on

Domestic Justice and Human Development, on Migration, and on Pro-Life Activities, respectively.

"It is time to set aside partisan divisions and special-interest pressures to find ways to enact genuine reform," the bishops said. "We encourage the administration and Congress to work in a bipartisan manner marked by political courage, vision, and leadership."

But they stressed that any final plan must "respect the consciences of providers, taxpayers, purchasers of insurance and others, not violate them" and said it should be "truly universal and not be denied to those in need because of their condition, age, where they come from, or when they arrive here."

"We will continue to work vigorously to advance true health care reform that ensures affordability and access, keeps long-standing prohibitions on abortion funding, upholds conscience rights, and addresses the health needs of immigrants," the bishops said.

"Dialogue should continue and no legislation should be finalized until and unless these basic moral criteria are met," they added.

In a clarification issued late Feb. 26, the USCCB said the Senate health care reform bill — on which Obama's reform proposal is based — "clearly expands abortion services, despite suggestions by some political leaders to the contrary."

"While the Senate bill includes some language limiting the direct use of tax credits to subsidize abortion coverage, it still violates long-standing federal precedent on abortion funding in two ways," said Richard Doerflinger, associate director of the USCCB pro-life secretariat.

"First, the Senate's abortion language limits only use of tax credits for abortion in qualified health plans, not other funding in the bill," he said. "Second, the Senate's language on tax credits still allows subsidies for overall health plans that cover elective abortions.... The bill requires each American purchasing such a plan to make a separate payment to the insurer every month, solely to pay for other people's abortions."

Two new auxiliary bishops, Fr. Deshotel and Msgr. Seitz, to be ordained for the Diocese of Dallas April 27

FROM PAGE 1

nine counties of North Texas.

The bishops-designate joined Bishop Farrell at a news conference, during which they spoke in English and Spanish, and thanked the pope, their bishop, and brother priests and the various parishes in which they have served.

"These appointments are very significant in that they show that the Holy Father is keenly aware of the tremendous growth of the Catholic Church in Texas," Bishop Farrell said.

"In 2007, Pope Benedict made history in the American church when he appointed the first cardinal to serve south of the Mason-Dixon line," he said, referring to Cardinal Daniel N. DiNardo of Galveston-Houston.

He said in appointing the two auxiliaries, Pope Benedict is "acknowledging the growth of our Catholic population here in Dallas ... to help me in our ministry to the 1.2 million Catholics in the diocese."

"Their appointments are joyful news to me but also a great joy to the clergy and people who know them and hold them in very high regard," he said. "They will be a tremendous help to me and a continued blessing to the people of the diocese."

Bishop-designate Deshotel has been vicar general and moderator of the curia since 2008.

Born in Basile, Louisiana, he has been in the Dallas Diocese since 1972 when he entered Holy Trinity Seminary in Irving. He

obtained his master's degree in divinity at the University of Dallas in 1978 and was ordained as a priest of the diocese that year.

He has served as the vice rector of Holy Trinity Seminary, been at numerous parishes, and held councilor roles in the Dallas Diocese, including as vicar forane and a member of the diocesan priests' council and college of consultors.

Bishop-designate Deshotel said he was humbled by the appointment and called it "a blessing" that the pope recognizes the increasing number of Catholics in Texas and the diocese's cultural diversity.

"I have the best of both worlds. I was born in Louisiana, 'Who Dat country,' and moved to Texas," he

said. "Thanks to the wonderful people I have served the past 32 years, I have grown in my skills as a priest."

Bishop-designate Seitz was born in Milwaukee but also has lived in the Diocese of Dallas since 1972, the year he began his priestly formation at Holy Trinity Seminary in Irving. He was ordained to the priesthood in 1980.

In 1985, he received a master's degree in liturgical studies from St. John's University in Collegeville, Minnesota. He also holds a master's in divinity and a master's in theology from the University of Dallas. He was named a monsignor in 2004.

He has served on the diocesan liturgical commission and the

Committee for Continuing Education of Priests. He is a member of the priests' council and the college of consultors.

At the press conference he said he wanted to assure the pope and Bishop Farrell "that I will serve with all that is in me."

"My parents and family began my formation, and the parish communities where I have had the privilege to serve have continued it. You have all enriched my life," he added.

"I would like to thank my brother priests, who have been true brothers to me, offering me your inspiring example, your support and your friendship," he added. "One of my hopes for this new episcopal ministry is that I might serve and support you."

Diocesan



Several parish benefactors and clergy turn the first shovelfuls of dirt during the groundbreaking. Said Fr. Polycarp, pastor at Vietnamese Martyrs, "God was working with us to build a place where we can worship and glorify Him."

Groundbreaking...

FROM PAGE 24 hosts all-day catechetical studies for students in first through 12th grades, with 27 classes from 10 a.m. to 4:30 p.m. The parish also provides 26 classes in Vietnamese language, history, and customs, for students in first through eighth grades.

With more than 1,100 in the education programs, the parish also conducts 10th- to 12th-grade classes Wednesday nights, Sr. Juliana said, with marriage preparation, RCIA, and RCIC classes offered on Sunday and Wednesday nights. The Eucharistic Youth Ministry group, with almost 300 members, operates Sundays from 2 to 4:30 p.m.

The array of classes provides a bridge between the culture of grandparents, and family members born in the United States. According to Hung Dao, Parish Council president, the educational process happens through older adult volunteers.

"We teach the young people about the Vietnamese culture, and try to bring everything from

Vietnam and the culture to the United States," Dao said. The more children understand, the more they respect their elders and traditions, he explained.

Vietnamese Martyrs also provides weekly Sunday afternoon meals, with volunteers serving foods they spend several days preparing. Some 4,000 people share the traditional delicacies, each paying a moderate \$6 that supports the program, while adding to the parish's ongoing fundraising efforts.

The most important purpose for the meal is to create fellowship, friendship, and community-building, Sr. Julianna said.

"How do we manage it? It is simple, because we are one body in Christ. Everybody understands that we come together to build the house of God, and to serve one another. We are united in spirit," she said, "and our goals are with the pastor to build the new church. Therefore every member, from old to young, tries to contribute in different ways."

"Our culture is to work

together and pray together and to do everything for God," Dao said.

Bishop Kevin Vann, who was unable to attend the groundbreaking, sent his words to be read during the homily, and he addressed the people's work: "Those of you who came here and who built the present church provided a place to live and to learn our faith. How much more will the new house of God help us and those who come after us to be blessed, to be holy and to trust in God."

At the groundbreaking/new year liturgy, representatives from throughout the parish presented special offertory gifts.

"We offer you the fruits of the new year," prayer leaders intoned, in English and Vietnamese. "We offer you cakes which symbolize the heaven and earth that nourishes us... the bouquet to pray for our ancestors, grandparents, parents... the biblical verses we follow as a motto to live throughout this year..."

Symbolizing their collective past, they brought up a candle and a large, shining map of Vietnam: "We offer you the lit candle and our country. Let the light of Jesus Christ shine upon our country, and let our Church, especially our Vietnamese people, have a peaceful and prosperous new year."

As a blessing for their special day, the community brought forth and displayed the foundation stone and a lighted model of the new building.

Later, accompanied with music, drum, and gong, they paraded those two items outside for the groundbreaking ceremony itself, during which Monsignor Joseph Schumacher, their pastor at St. Matthew Parish before Vietnamese Martyrs was established, laid the foundation



ABOVE: Parishioner Joseph Bich beats a gong, a traditional instrument in Vietnam, during the groundbreaking ceremony attended by nearly 3,500 people.

BELOW: Altar server Vu Nguyen, and parishioners (L-R) Mr. Ngo Son, Mr. Nguyen Dien, Mrs. Thuc Vu, Mrs. Men Nguyen and Mrs. Anh Tuyet observe as Fr. Schumacher blessed the foundation stone of the new building, which will accommodate 2,600 people.



stone, and benefactors turned the first shovelfuls of dirt.

"On that day we prayed and prayed, in thanksgiving for the groundbreaking and every blessing God has given us," Fr. Polycarp said, joyfully. "God was working with us to build a place where we can worship and glorify Him."

"Most people came to this

country with empty hands," Hung Dao summarized, simply. "We prayed to God and He gave us everything we prayed for. Then we asked the people to give it back to the Church..."

"Everything we have come from God," Dao said. "And now it is up to us to return it, and support the next generation."



Phan Mai leads choir members, vested in traditional *áo dài* dresses, during the Sunday Mass before the groundbreaking ceremony.



At 29,000 square feet, the new building will serve approximately 1,500 families. It will also feature an 85-foot bell tower.

NATIONAL NEWSBRIEFS

Catholic church in downtown Atlanta elevated to minor basilica

ATLANTA (CNS) — The Vatican's elevation of Sacred Heart Church in Atlanta to a minor basilica Feb. 22 is a tribute to the "faith of so many Atlanta families whose Catholic heritage can be traced" to the parish for more than 100 years, said the pastor. "When our church was built in 1898, no sacrifice was too great and no effort was spared to make sure that this remarkably beautiful sanctuary would continue to honor God and inspire generations of worshippers," said Father T.J. Meehan, Sacred Heart's pastor, who announced the new designation during the Feb. 28 Sunday Masses. A parish committee worked for more than two years to prepare the historical, architectural, and ecclesial materials submitted to the Vatican Congregation for Divine Worship and the Sacraments, with the approval of Atlanta Archbishop Wilton D. Gregory and the U.S. Conference of Catholic Bishops. Fr. Meehan said the recognition "especially honors our current members, some of whom remember well the decline of the surrounding neighborhood and business district in the 1970s and 1980s. Some, in those days, may have wondered if Sacred Heart was going to survive. Today, however, we have rebounded, with many new and younger families at Sacred Heart. ... One of the important criteria for becoming a basilica was to show that our parish is vibrant and welcoming new members, and we're very happy to show this is the case here at Sacred Heart," he said.

Maryland bishops oppose recognizing same-sex unions from other states

ANNAPOLIS, Md. (CNS) — Maryland's Catholic bishops took "strong exception" to a Feb. 24 opinion by Maryland's attorney general stating that state agencies should recognize same-sex marriages performed in other states. "We trust our legislature and the people of Maryland will also object, and will act accordingly to counteract this opinion," said a joint statement released Feb. 24 signed by Archbishop Edwin F. O'Brien of Baltimore, Archbishop Donald W. Wuerl of Washington, and Bishop W. Francis Malooly of Wilmington, Delaware, whose dioceses all include parts of Maryland. The statement was released by the Maryland Catholic Conference, the public policy arm of the state's bishops, based in Annapolis. Attorney General Douglas Gansler issued the opinion on same-sex marriage in response to a legislator's request he look into a question some say is unclear in state law. Maryland is one of 41 states with a statute that defines marriage as only between a man and a woman. Measures to allow same-sex marriages in Maryland have failed, although the state's lawmakers have extended some benefits to same-sex couples. Although it will not change state law, Gansler's opinion can guide Maryland officials. The attorney general's office, for example, can defend a state agency in court for recognizing a same-sex marriage from another state.

St. Louis seminary exceeds capital campaign goal, raises \$60.8 million

ST. LOUIS (CNS) — The first capital campaign in the history of St. Louis' Kenrick-Glennon Seminary exceeded its goal by 21.7 percent, with \$60.8 million in pledges. The goal had been set at \$50 million to provide repairs, updates, and physical improvements to a building that dates to 1931, while increasing its endowment. St. Louis Archbishop Robert J. Carlson, in a letter in the Feb. 26 issue of the *St. Louis Review*, archdiocesan newspaper, said donations to the "Faith for the Future" campaign are an expression of hope, especially during challenging economic times. The pledges are "a powerful statement of our hope in God's providence," he noted. Archbishop Carlson also told the *Review* that the response to the campaign "shows the people's belief that we have to form good priests for the future so we can be a eucharistic people." Frank Cognata, chief development officer of the archdiocese, said the seminary has formed more than 2,700 priests in the past, including Fort Worth Bishop Kevin Vann, who also taught there, and the funds will help prepare even more in the future. He said it was especially noteworthy that the campaign was conducted in a down economy and that participation met expectations. More than 2,000 volunteers helped make the campaign possible, with many of them making personal visits to potential donors.

Caution urged after study on brain activity by 'vegetative' patients

By Nancy Frazier O'Brien

Catholic News Service

WASHINGTON (CNS) — New evidence of brain activity in patients judged to be in a persistent vegetative state should make physicians and neurologists more cautious in arriving at such judgments in the future, according to a Catholic ethicist.

Edward Furton, a staff ethicist and director of publications at the National Catholic Bioethics Center in Philadelphia, told Catholic News Service March 1 that recent research shows doctors sometimes "underestimate the consciousness of patients," who can be "more aware than they are given credit for."

In a study published in February in the *New England Journal of Medicine*, researchers in England and Belgium found that five of 54 patients in states of persistent unconsciousness showed distinct patterns of brain activity on a brain imaging machine in response to questions that required a "yes" or "no" answer.

Four of the responsive patients studied had been diagnosed as being in a persistent vegetative state, while the fifth had been considered minimally conscious. The other 49 patients in the study showed no signs of conscious brain activity.

"These results show a small proportion of patients in a vegetative or minimally conscious state have brain activation reflecting some awareness and cognition,"

the study concluded. "Careful clinical examination will result in reclassification of the state of consciousness in some of these patients."

The researchers said the technique used in the study "may be useful in establishing basic communication with patients who appear to be unresponsive."

The technique involved magnetic resonance imaging of the brains of patients who were asked to think about tasks associated with either the motor or spatial parts of the brain. Thinking about playing tennis, for example, would stimulate the motor imagery section of the brain, while imagining walking around a house would stimulate the spatial imagery section.

Patients then were asked to associate "yes" with "tennis" and "no" with "house" in responding to a series of questions requiring "yes" or "no" answers. The five patients previously considered unresponsive were able to respond correctly to each of the questions.

"Such a capacity, which suggests at least partial awareness, distinguishes minimally conscious patients from those in a vegetative state and therefore has implications for subsequent care and rehabilitation, as well as for legal and ethical decision making," the study's authors said.

Some say patients in a persistent vegetative state have no mean-

ingful brain activity or chance of recovery; that argument led a Florida judge to order the removal of a feeding tube for Terri Schiavo, leading to her death in March 2005. Schiavo's parents and siblings had fought her estranged husband to keep her on the feeding tube.

Terri Schiavo's brother, Bobby Schindler, said the latest *New England Journal of Medicine* study "underscores ... why this dangerous and often mistaken PVS diagnosis needs to be stopped when being used as a standard to kill our most vulnerable."

Schindler said in a Feb. 23 statement that people "with cognitive disabilities thought to be in this PVS condition, like Terri, are routinely being denied food and hydration — their most basic rights."

Furton said the misperceptions about the awareness of those in persistent vegetative states is similar to scientists' earlier beliefs about fetal pain. Some contended that a fetus could not feel pain until shortly before birth, "but that has been shown to be false," he said.

"There has been a tendency to underestimate" the awareness and pain levels of those "at the beginning of life and at the end of life," he said.

"If there is any doubt" about whether a person diagnosed as being in a persistent vegetative state is consciously aware, "you have to err on the side of caution," Furton added.

Bishop appeals to U.S. for support to end violence against Iraqi Christians

By Catholic News Service

WASHINGTON (CNS) — The chairman of the U.S. bishops' Committee on International Justice and Peace has asked the Obama administration to ensure that the Iraqi government takes steps to protect minorities, especially Christians, in the embattled country.

In a March 1 letter to Gen. James L. Jones, national security adviser, Bishop Howard J. Hubbard of Albany, New York, expressed "deep concern" for a recent upsurge in violence that has targeted Iraqi Christians and other minorities.

"We ask that the U.S. government convey to the Iraqi government its strong concern for the need to provide security

for all Iraqis and to protect the human dignity of all minorities, especially Christians," Bishop Hubbard wrote.

Bishop Hubbard cited the deaths of eight Christians in a 10-day period in February in the northern city of Mosul as a cause for concern for the U.S. Conference of Catholic Bishops.

The violence in Mosul, Iraq's second largest city, also displaced 4,320 Iraqi Christians in February, the U.N. Office for the Coordination of Humanitarian Affairs reported March 2. Many of the Christians have relocated to disputed territory in neighboring eastern Ninewa province.

The rise in violence came as Iraq prepared for March 7 elections. While much of the violence

has been secular in nature, observers said the elections offered an opportunity for religiously motivated violence to occur as well.

Bishop Hubbard's letter coincided with appeals from several Church leaders in Iraq for assistance. Archbishop Louis Sako of Kirkuk and Chaldean Bishop Emil Shimoun Nona of Mosul have called for humanitarian emergency relief to help those who abandoned their homes for safety elsewhere.

In addition, Pope Benedict XVI and Archbishop Francis Chulikatt, papal nuncio in Iraq, called upon the Iraqi government in late February to end the violence and to protect the minority Christian population.

U.S. bishops pledge to help rebuild church institutions in Haiti



Boston Cardinal Sean O'Malley (center) and members of a U.S. bishops' delegation to Haiti pray March 2 inside the destroyed Our Lady of the Assumption Cathedral in Port-au-Prince. With the cardinal are Auxiliary Bishop Guy Sansaricq of Brooklyn, New York, front left, Archbishop Bernardito Auza, papal nuncio to Haiti, Archbishop José Gomez of San Antonio, Auxiliary Bishop Joseph Lafontant, apostolic administrator of the Archdiocese of Port-au-Prince, and Father Andrew Small, director of the U.S. bishops' Church in Latin America office. (CNS photo/Tom Tracy)

By Tom Tracy
Catholic News Service

PORT-AU-PRINCE — Walking around the massive tent city at the Petionville Club March 2, Archbishop José H. Gomez of San Antonio wondered what will become of the thousands of Haitians left homeless by the Jan. 12 earthquake.

For Archbishop Gomez, the enormity of the tragedy was almost too much to comprehend.

"The (Haitian bishops) were telling me today that they think 300,000 are dead, but whatever the number, the loss of life was huge," Archbishop Gomez, chairman of the U.S. bishops' Subcommittee on the Church in Latin America, told Catholic News Service.

The archbishop was in Haiti leading a three-day tour of the earthquake-damaged Haitian capital as part of an advisory group from the U.S. Conference of Catholic Bishops. The group's task: Explore ways to help the Haitian Church and the people of Haiti move forward after the quake.

"Besides (damage to) the structure of the whole archdiocese, losing the archbishop and the cathedral has created a vacuum and emptiness that (the bishops) are trying to fill with all of us in rebuilding the Church," he said at the conclusion of two intensive days of visits to damaged parishes, convents, seminaries, schools, and hospitals.

The delegation, which included Cardinal Sean P. O'Malley of Boston, Auxiliary Bishop Guy Sansaricq of Brooklyn, New York, and Oblate Father Andrew Small, director of the bishops' Church in Latin America office, also met with

Haitian bishops and had a private dinner meeting with Haitian President Rene Preval at the residence of Archbishop Bernardito Auza, papal nuncio to Haiti.

"It has been an overwhelming experience for me while looking at the reality, but at the same time I am enthusiastic about the future and with prayers and solidarity the Church in Haiti is going to flourish again," Archbishop Gomez said.

In a meeting with Haitian bishops, the delegation discussed the importance of strengthening existing church institutions and developing new leadership as the Church begins to rebuild, the archbishop said. The delegation also recommended that the bishops consider parishes as places for Haitians to come together as they rebuild their lives.

Archbishop Gomez said the Americans urged the bishops to reopen Catholic schools as soon as possible and to resume the celebration of Mass, especially in tent camps around the city.

In their meeting with Preval, the U.S. bishops also stressed the importance of reopening schools as soon as possible. The Haitian government has said it did not want to reopen some schools while others remained closed.

A whirlwind tour of the Haitian capital March 2 took the delegation to the Daughters of Mary convent, American-affiliated Louverture Cleary School, seriously damaged St. Frances de Sales Hospital, collapsed Sacred Heart Church, and the destroyed major seminary of the Archdiocese of Port-au-Prince.

At the Daughters of Mary, who lost 15 members in the earthquake,

Cardinal O'Malley reminded the sisters at Mass that good can arise from the horrors of disaster. The mystery of suffering must result in something better for the people of Haiti, he said.

The seminary has been of particular concern for the Haitian bishops. About 20 seminarians — including about a dozen from the archdiocese and eight others — were killed in the earthquake.

Initially, the bishops considered postponing seminary education and assigning students to pastoral duties at parishes around the city, Fr. Small explained. But they have reconsidered and decided to move forward with classes in a consolidated location elsewhere in the capital by mid-April.

"The bishops have agreed to have all the seminarians continue with their formation this year rather than send them to pastoral assignments, and that is a sign that the Church here is getting some support and confidence," Fr. Small said. "Through the encouragement of the U.S. bishops they decided they do have what they need to stand up their formation and to find the shelter space for classes."

Throughout the visit, Fr. Small said, the delegation perceived a sense of welcome among Haitians. He said the group often expressed a "constant urge to pray and express a common faith."

"The main point here this week is that we talked about making sure they have enough capacity, so that management structures are available to the Church in Haiti for what will be a multi-year reconstruction project," Fr. Small said.

INTERNATIONAL NEWSBRIEFS

Kenyan president assures Catholics that abortion will remain illegal

NAKURU, Kenya (CNS) — Kenyan President Mwai Kibaki assured the Catholic Church that abortion will remain illegal despite contrary statements by members of the country's parliament drafting a new constitution. Addressing the congregation in Christ the King Cathedral Feb. 26 during the installation of Bishop Maurice Muhatia Makumba of Nakuru, the president said he opposed efforts to legalize abortion and would not support any draft of the constitution that included language legalizing the procedure. The proposed constitution will be subject to a nationwide referendum in June. Cardinal John Njue of Nairobi, who celebrated the installation Mass, told Kibaki that the Church will reject the constitution if it would allow abortion to be legalized. "It is wrong for the constitution to abandon fundamental moral values which were respected by our culture and promoted by the Christian faith," Cardinal Njue told the gathering, which included former President Daniel Moi.

Bishops in Japan ask world leaders to work for end of nuclear weapons

TOKYO (CNS) — Bishops from Hiroshima and Nagasaki called on world leaders to work toward the total abolition of nuclear weapons. In an open letter to U.S. President Barack Obama and the Japanese government Feb. 26, the bishops said it was time to take the "courageous step," reported the Asian church news agency UCA News. "Nuclear weapons deprived over 100,000 people of their lives in an instant at the end of the previous world war. And bomb survivors continue to suffer physically and spiritually even now," wrote Archbishop Joseph Mitsuaki Takami of Nagasaki and Bishop Joseph Atsumi Misue of Hiroshima. "We ... demand that the president of the United States, the Japanese government, and the leaders of other countries make utmost efforts to abolish nuclear weapons," they said. The bishops described it as "sad and foolish to abuse the progress that humanity has made in the fields of science and technology, in order to destroy lives as massively and swiftly as possible, and to earn more profit by producing weapons." They said there are more than 20,000 nuclear weapons in the world and it was essential to reduce the number.

Bishops welcome assisted suicide policy that protects vulnerable

LONDON (CNS) — The Catholic bishops of England and Wales welcomed new guidelines governing prosecutions in assisted suicide cases, saying that the most vulnerable people are better protected under the revisions. Archbishop Peter Smith of Cardiff, Wales, praised Keir Starmer, director of public prosecutions, for revising the guidelines in a way that removed some of the most dangerous provisions for the sick and vulnerable. It was clear that Starmer had "listened very carefully to, and taken account of, the many representations made to him" during six months of public comment that led to the new guidelines, said Archbishop Smith, chairman of the department of responsibility and citizenship of the Bishops' Conference of England and Wales. "Our particular concerns were that the interim guidelines gave less protection under the law to disabled or seriously ill people and to those who had a history of suicide attempts and were likely to try again," Archbishop Smith said in a Feb. 25 statement. "There also appeared to be a presumption that a spouse or close relative would always act simply out of compassion and never from self-interest," he said. "These factors have been removed from the new guidelines, which now give greater protection to some of the most vulnerable people in our society," he said. "There is also a greater stress on the fact that the law has not changed, that all cases will be investigated and that no one is being given immunity from prosecution under these guidelines."

Scripture Readings



March 21, Fifth Sunday of Lent.
Cycle C. Readings:

- 1) Isaiah 43:16-21
Psalm 126:1-6
- 2) Philippians 3:8-14
Gospel) John 8:1-11

By Jean Denton

I was touched at a recent Lenten parish mission when the keynote speaker explained how Jesus offers mercy and reconciliation in the sacrament of Eucharist.

But suddenly, the noted priest-scholar was interrupted by a participant who raised his hand and stood up. "I'm bothered by the continued lack of reverence for the sacrament in our church," he said. "People aren't going to confession, and they are still coming to Communion. There are people receiving Eucharist who, I know, have no business being at the Lord's table."

The priest paused, incredulous. Was this person not listening?

I looked around the room and saw quite a few raised eyebrows. Personally, I wanted to stone the guy. What a judgmental prig!

Then I caught myself as the priest patiently explained Jesus' constant welcome to sinners. He explained it without condemning the questioner.

Had I never stood in judgment of another's worthiness? Of course, I had. Maybe I just hadn't said it aloud. Well, maybe I had ... maybe more than once.

I kept my stones to myself.

In this weekend's Gospel, Jesus reminds us of our own unworthiness. Without stating it in words, he points out that our sinfulness itself proves our unworthiness to judge another.

Since that parish mission, the memory of the man publicly, unfairly standing in judgment of others has stayed in my mind. It serves as a continual reminder that Jesus is the only worthy judge — and he has shown us that he is compassionate to sinners. He prefers to forgive and invite them to come to his table restored to goodness and life.



"Let the one among you who is without sin be the first to throw a stone at her."

— John 8:7

QUESTIONS:

When have you chosen to be the judge of another's actions or intentions? What issues tend to bring out your rush to judgment? Have you been without sin in such matters?

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Simple life of Bonaventure remains example for today, pope says

VATICAN CITY (CNS) — Pope Benedict XVI praised a 13th-century theologian and saint for emphasizing that the faithful should hold Christ and his teaching of poverty, chastity, and obedience as a model for their lives.

In his weekly audience at the Vatican March 3, the pope talked about the spiritual and intellectual vigor of St. Bonaventure, an early follower and biographer of St. Francis of Assisi.

The saint and doctor of the church was exemplary because of the way he managed to use wisdom and moderation to mitigate violent conflicts within the Church regarding the mendicant religious orders that were influential at the time, the pope said.

The saint also taught and wrote that all believers should do as St. Francis, who strived to imitate Christ in his own life.

Born in central Italy around 1217 as Giovanni da Fidanza, the saint wrote that he had been saved from a probably fatal illness through the intercession of St. Francis. A good student, he went to study in Paris where he became familiar with the mendicant Fran-



Pope Benedict XVI blesses a boy at the conclusion of Mass during a visit to St. John of the Cross Parish in Rome March 7. (CNS photo/Paul Haring)

ciscan order, the pope explained. He became a Franciscan friar in 1243 and changed his name to Bonaventure.

He studied theology at the University of Paris, a city where the validity of the mendicant, or begging, orders was being violently disputed and their right to teach at the university was being

contested.

St. Bonaventure wrote a treatise in defense of the orders called "Evangelical Perfection," in which he said that those who practice poverty, chastity, and obedience were only following the Gospel itself.

Later Pope Alexander IV called on Bonaventure to become the

master general, or superior, of the Franciscans, a position he held for 17 years. He tried to better organize the some 30,000 members of the order, inspiring them to follow the example of St. Francis and helping draft rules intended to stave off an internal rupture.

St. Bonaventure realized, how-

ever, that "this wasn't sufficient to assure the communion of the hearts and spirits" of the Franciscans, the pope said.

So Bonaventure researched documents and interviewed people who knew St. Francis and wrote what became the official biography of the saint from Assisi, the pope said. From his work, he offered an image of St. Francis as a man who, "driven by the love that seeks imitation, conformed entirely to him (Christ)," said the pope.

St. Bonaventure was called upon by the pope to prepare the Second Council of Lyons, to try to heal the divide between the Latin and Greek churches, but died in 1274 while it was still in session.

Reflecting on St. Bonaventure's call to imitate Christ and St. Francis of Assisi, the pope said, "the lessons of Bonaventure, through his work and in his life, are still relevant."

The Church, the pope said, is made better by the men and women who "with their poor, chaste, and obedient style of life show that the Gospel is a source of joy and perfection."

Scripture Readings



March 28, Palm Sunday of the Lord's Passion.

Cycle C. Readings:

- 1) Isaiah 50:4-7
Psalm 22:8-9, 17-20, 23-24
- 2) Philippians 2:6-11
Gospel) Luke 22:14 to 23:56

By Jeff Hedglen

Over the years I have experienced times of depression. Nothing serious, but there have been days when I was down in the dumps for one reason or another. I also have known people who have battled clinical depression for years. In either instance, or when trouble hits us hard, we often do not know where to turn in our sorrow and loneliness.

As usual, Jesus gives us solid guidance. In his greatest moment of sorrow, when he hung dying on the cross, he turned to the Scriptures and prayed: "My God, my God, why have you abandoned me?"

These words from Psalm 22 are part of a rich tradition of written lament in the Bible. Under the inspiration of the Holy Spirit, feelings of great sorrow, longing, confusion and pain are articu-

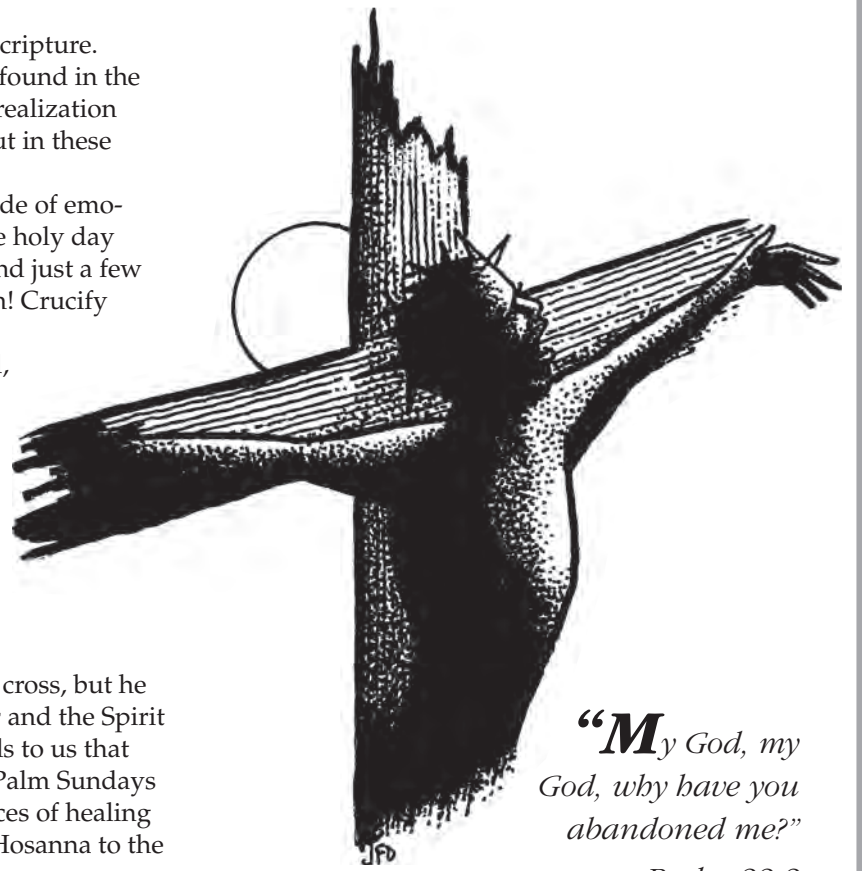
lated as prayers by the authors of Scripture.

The fact that these emotions are found in the Bible is a great comfort to me. The realization that Jesus too felt the need to cry out in these words gives me a reason to hope.

Palm Sunday is a rollercoaster ride of emotions and experiences. We begin the holy day shouting "Hosanna to the King," and just a few moments later we cry, "Crucify him! Crucify him!"

Along the way, Jesus is whipped, misunderstood, abandoned, and killed. He experiences the worst the world can throw at him, and he seemingly is beaten. But as we know, death is not the end. Sorrow is not the final emotion. Pain is not the last thing Jesus experiences. These truths are our truths too.

Yes, Jesus felt abandoned on the cross, but he now reigns on high with the Father and the Spirit in ultimate unity. Holy Week reveals to us that though our life may be filled with Palm Sundays and Good Fridays, Easter experiences of healing and resurrection await us as well. Hosanna to the King, Come Lord Jesus!



"My God, my God, why have you abandoned me?"

— Psalm 22:2

QUESTIONS:

Have you ever felt abandoned by God or by other people? How does knowing that Jesus experienced the same thing affect your thoughts about this? How can we help people journey from their Good Fridays to the healing of Easter?

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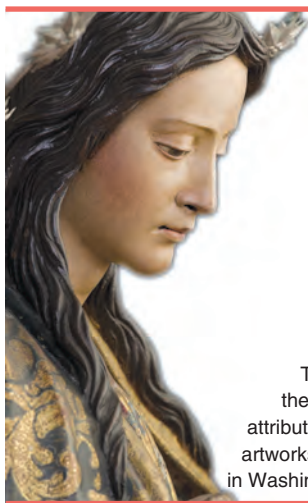
Helping other Christians 'get' **Mary and the saints**

By Jeff Hedglen

Being smack dab in the middle of the Bible belt of Baptists and Evangelicals makes it hard to draw spiritual inspiration from anyone other than Jesus. Catholics are often given a hard time for our beliefs in Mary and the saints, or more properly, we are given a hard time for what some people *think* we believe about Mary and the saints.

Phrases like "praying to the saints" and practices like praying 50 Hail Marys can freak out a well-meaning Protestant. Most non-Catholics I have encountered who have questions about these aspects of the Catholic Faith are reassured when I let them know that we do not pray to saints in the same way we pray to Jesus.

When we "pray" to the saints, we are actually using the word pray as a transitive verb meaning to ask a question or make a request like "pray you get me a glass of water?" This usage of the word pray has fallen out of favor in modern times, but it



The face of Mary in a detail, side view of "The Virgin of the Immaculate Conception," a painted and gilded statue attributed to Juan Martinez Montanes, is among the religious artworks on display until May 31 at the National Gallery of Art in Washington. (CNS photo/courtesy of National Gallery of Art)

does shed light on our praying to the saints and Mary. After all, what we are doing is asking (praying) that they would please pray (ask) for us that Jesus grant us our prayer. We do not actually ask them for something as if they were the one with the power. Jesus is the one mediator between God and us (1 Timothy 2:5).

Asking a saint or Mary to pray for us is really not that different from asking a friend here on earth to pray for us. Of course, we should always take our requests directly to Jesus first, but more people praying is always a

Mary has one desire, that all people come to her Son. All she has ever done and continues to do is point people to Jesus.

good idea and a huge comfort.

I think it is fair to say that from the outside looking in, a Protestant's view of some Catholic devotion to the saints and Mary can be misunderstood, but a former pastor of mine used to say that non-Catholics have thrown the baby out with the bath water on this. Scripture is pretty clear that Mary is the great intercessor.

In fact, Jesus' glorious entry into his public ministry in the Gospel of John, at a wedding in Cana, sets the stage for Mary as the original spiritual messen-

ger. Chapter two of this Gospel beautifully tells the story of a wedding celebration that is about to have a huge embarrassing moment for the families of the married couple: The wine is about to run out. Imagine being at a wedding with an open bar, and the drinks are all gone before the dancing starts.

Well, this is exactly the situation at this party, and Mary, ever the Jewish mother, is concerned for the awkward situation that is unfolding. So she does the only thing that she can think of, she goes to Jesus with the problem. What follows next is Jesus' first miracle: turning ordinary water into choice wine.

This story is at the heart of Catholic theology of Mary as an intercessor. There was a problem that was brought to Mary's attention, she took it straight to Jesus, and He came through with the solution. This is exactly what happens every time we ask Mary or any other saint, and hopefully our friends and family, to intercede on our behalf.

One of the upcoming *Why Catholic?* themes is "Mary,

Mother of Christ, Mother of the Church." Mary was a good mother to Jesus when he was on the earth, and she was taken into the home of the beloved disciple and became the Mother for the early Church. In heaven she continues to be Jesus' and our mother.

Mary has one desire, that all people come to her Son. All she has ever done and continues to do is point people to Jesus. I cannot see how any self-respecting Evangelical could have a problem with that.

Mary is also the consummate mother in that she teaches by example. Fueled by her example, we should take other people's problems to the feet of Jesus in prayer, and we should also do everything in our power to point people to Jesus, the Savior of the world, and an obedient son of a faithful mother. Jeff Hedglen, youth minister at St. Bartholomew Parish in Southwest Fort Worth, is the principal organizer of Camp Fort Worth each summer. Readers with questions can contact Jeff at jeff@stbartsfw.org.

Devotion to Mary brings us closer to Christ

By Lucas Pollice

As we continue our series *Going Deeper with Why Catholic?* we will now explore more deeply Mary's role as Mother and Model of the Church.

These titles of Mary are not new, but have been attributed to her from the beginning of Christianity, especially by the early Fathers of the Church. More recently, Vatican II affirmed and reflected upon this important role of Mary in the life of the Church and in our own lives. As Catholics, Mary is a great gift to us from Christ who wills and desires that we love and honor her as our own spiritual mother, and follow her great example of faith, charity, and holiness.

MARY AS MODEL OF THE CHURCH

Mary enjoys a special place of honor in the Church, an honor that is even exalted above that which we give the angels and the saints. Why is this? First, we do not worship Mary — for Mary would be horrified if we ever exalted her to be at the same level as God. However, we do honor Mary in a special or exalted way because of her unique faith and holiness, and because it was through Mary's faith that Christ was able to come into the world and accomplish his work of salvation. Without Mary's yes or fiat at the Annunciation, Jesus would not have become incarnate: "Behold, I am the handmaid of the Lord, let it be done unto me according to your word" (Luke 1:38). As St. Augustine reflected, "All of creation held its breath awaiting the fiat of Mary."

Thus, Mary is the perfect model of faith and exemplifies the type of faith all of us in the Church should possess. Mary desired nothing but to do the will of God and all through her life she pondered with an open and docile heart the mighty works of God and the mystery of her Son, Jesus Christ. Thus, Mary is the first and perfect model of the Church's "pilgrimage of faith." As Vatican II teaches:

Thus, the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross, where she stood, in keeping with the divine plan, grieving exceedingly with her only begotten Son, uniting herself with a maternal heart with His sacrifice, and lovingly consenting to the immolation of this Victim which she herself had brought forth...

— *Lumen Gentium*, 58

Not only is Mary the model of the Church's pilgrimage of faith, but Mary is also the model and image of the Church's destiny in glorification in Christ. Mary, by being assumed body and soul into

Just as Mary nurtured, protected, and provided for her Son, so does Mary nurture, protect, and provide for her children in the Church. Mary...desires only to bring us into a deeper and more intimate communion with her Son.

A statue of Mary and Christ Child in the Church of Santa Maria Sopra Minerva in Rome. (CNS photo by Nancy Wiechec)

heaven, already enjoys the fullness of the Resurrection and is a great sign and witness to the victory won by Christ through the blood of the Cross. Mary shows us in herself the ultimate and final end of our pilgrimage of faith — sharing in the glory of the most Holy Trinity and living in the communion of all the saints. Mary shows us all that salvation in Christ is real and is the ultimate goal and destiny of the Church. This is why the two final Glorious Mysteries of the Rosary, the Assumption of Mary and the Coronation of Mary as Queen of Heaven and Earth, are ultimately about Christ: They show us that the grace of Christ's redemption is real and effective, and Mary stands as a great sign of hope and encouragement for us all. As Vatican II again states:

In the interim just as the Mother of Jesus, glorified in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come, so too does she shine forth on earth, until the day of the Lord shall come, as a sign of sure hope and solace to the people of God during its sojourn on earth.

— *Lumen Gentium*, 68

MARY AS MOTHER OF THE CHURCH

Mary is not only the Model of the Church, but she is also the Mother of the Church in the order of grace. We see this most profoundly in John's Gospel when Jesus, as his last gift to us on earth, lovingly hands over to us the motherhood of Mary:

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

— John 19:25-27

Through this gift of Christ, Mary's motherhood not only is for Christ the head, but also extends to the Body of Christ, the Church. Just as Mary nurtured, protected, and provided for her Son, so does Mary nurture, protect, and

provide for her children in the Church. Mary is our spiritual Mother who through her motherhood desires only to bring us into a deeper and more intimate communion with her Son.

What does this mean? It means that just in the same way that she brought forth her Son into the world through her faith and instrumentality at the Annunciation, and the manifestation of his public ministry through the miracle at the wedding feast in Cana, Mary continues to manifest and present her Son to souls through her constant prayers and intercession and through her gentle witness "Do whatever he tells you" (John 2:5). As Vatican II powerfully teaches:

This maternity of Mary in the order of grace began with the consent which she gave in faith at the Annunciation and which she sustained without wavering beneath the cross, and lasts until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this salvific duty, but by her constant intercession continued to bring us the gifts of eternal salvation. By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into the happiness of their true home.

— *Lumen Gentium*, 62

DEVOTION TO MARY

Therefore, since Mary's motherhood is a gift to each of us from Christ, devotion to Mary should be an essential part of the life of every Christian. Devotion to Mary should always lead us to deeper union with Christ. We never pray to Mary as an end, but ask her to intercede for us to Christ. She would be horrified if devotion to her ever took away our focus on Him! Everything that she was and did was not only to bring about her own deeper communion with Christ, but to also bring others to a more intimate knowledge and union with Him. This is why we honor Mary as the perfect disciple of Christ and the Model of the Church.

Devotion to Mary does not take away from Christ, but rather augments our knowledge of his life and virtues. Mary shows us that salvation in Christ is real

and possible, and she also shows us what it looks like. If you want to know Christ, know his Mother! Mary is the perfect model of faith, hope, and charity, and she continues to show us even today how to come into a stronger and more real relationship with Jesus.

Mary's prayers and intercession before Christ on our behalf are very powerful because of who she is and the role she played in God's plan of salvation. She is the Mother of Christ, so she has a unique and special relationship with Him. He has a special place in his heart for his Mother, and so He honors in a very special way her prayers and requests. Through Mary's prayers and intercession, we have a unique and privileged way to the heart of Jesus. This is why prayers and devotion to her have been at the heart of the Church's life from the very beginning.

In addition, Mary, through her Immaculate Conception, was created free from sin and was completely filled with grace and love throughout her life. She was created with a capacity to love God and others that far exceeds any of us. Thus, her love for us and her prayers for us are extraordinarily powerful.

Therefore, as we continue on our own journey of faith, seeking and contemplating the face of the Lord, and especially during this holy and penitential season of Lent, may we all strive to grow in our relationship with Mary and entrust ourselves more deeply to her maternal care, that she may present us as a pure and holy gift to Christ her Son. Pray for us, O holy Mother of God, that we may be worthy of the promises of Christ.



Lucas Pollice is director of Catechesis and Adult Faith Formation and RCIA for the diocese. Lucas holds a degree in theology from the Franciscan University of Steubenville and has a

master's degree in theological studies from the Institute for Pastoral Theology of Ave Maria University. He is an adjunct professor of theology with the Cardinal Newman Institute in Fort Worth. Lucas and his wife, Mary, have five children, Cecilia, Nicholas, Timothy, Christian, and Julia.

Otros, en tiempos difíciles, nos han transmitido la fe con mucha generosidad, ahora nos toca a nosotros

Estimados Hermanos y Hermanas en Cristo,

En estos días, la mayoría de nuestras parroquias están comenzando



Monsieur Kevin W. Vann

su participación y compromiso con la Campaña Capital Diocesana que lleva por título *Todo Es Posible*.

El título de esta empresa tan importante para nuestra diócesis viene de las mismas palabras de Cristo en el Evangelio de San Mateo donde nos dice que *"para Dios todo es posible"* (Mateo 19:26).

Creo que nuestra campaña capital es 1) un acto de fe, 2) un acto de acción de gracias, y 3) un modo de ejercer lo que el Papa Juan Pablo II llamo "una espiritualidad de comunión".

Primero, en esta época llena de tantos retos ciertamente estamos tomando un salto de Fe para proveer por los que lleguen después de nosotros aquí en nuestra diócesis. Es a este brillante futuro, que también esta lleno de retos, que estamos mirando para proveerle a través de los diversos elementos de la Declaración del Caso de la Campaña Capital: Apoyo a las necesidades de las parroquias locales/ La Catedral de San Patricio/ La Campaña Compartir en Ministerio/ Fondos para el Seminario/ Fondo de Cuidado de Sacerdotes/ Pensión

Con todo esto en mente, podemos considerar nuestra propia historia de la Iglesia en este país y podemos ver que mucho de lo que fue construido en el pasado fue durante épocas difíciles económicamente y no durante momentos de prosperidad. Ciertamente esto es verdad de la Iglesia en Texas en los tiempos de los pioneros.

— **El Obispo Kevin Vann**
Diócesis de Fort Worth

para los Sacerdotes/ Ministerio en el Campo Universitario/ Mejoras al plantel de las escuelas en el centro de la ciudad/ Fondo de Becas Escolares del Obispo/ Hospital en Honduras/ Iniciativas de Ministerio Rural/ Centro de Formación Ministerial/ Catequesis de Adultos y Formación en la Fe/ Telecomunicaciones/ y Caridades Católicas.

Con todo esto en mente, podemos considerar nuestra propia historia de la Iglesia en este país y podemos ver que mucho de lo que fue construido en el pasado fue durante épocas difíciles económicamente y no durante momentos de prosperidad. Ciertamente esto es verdad de la Iglesia en Texas en los tiempos de los pioneros. Porque nuestros hermanos y hermanas en el Señor creyeron que Dios estaba con ellos, dijeron sí a los desafíos que ofrece el vivir el evangelio de una manera visible y se aseguraron de que la fe fuera transmitida con eficacia a las futuras generaciones. Ahora nos toca a nosotros.



Nuestra campaña es también un acto de acción de gracias porque nos da una oportunidad de agradecerle a Dios por todo lo que Él nos ha proporcionado y las muchas bendiciones que la vida y presencia de la Iglesia nos ha traído, *"Den gracias a Dios Padre en nombre de Cristo Jesús, nuestro Señor, siempre y por todas las cosas"* (Efesios 5:20).

Todo Es Posible es también un acto de la comunión espiritual, mirar más allá de nuestras propias necesidades a las necesidades y preocupaciones de toda la Diócesis en la cual estamos todos unidos como hermanos y hermanas en Cristo. *Communio* es el tema central del 40º Aniversario Diocesano, y como indiqué en mi primera Carta Pastoral, yo deseo consolidar este espíritu de *Communio* a través de toda nuestra Diócesis. Esto es también un tema importante para el Papa Juan Pablo II para la Iglesia del Tercer Milenio. Él nos enseña que, "Espiritualidad de la comunión significa, además, la capacidad de

sentir al hermano de fe en la unidad profunda del Cuerpo místico y, por tanto, como "uno que me pertenece", para saber compartir sus alegrías y sus sufrimientos, para intuir sus deseos y atender a sus necesidades, para ofrecerle una verdadera y profunda amistad" (Novo Millennio Ineunte, 43). Por lo tanto, cada elemento del Caso, es de una manera u otra, una ocasión para que hagamos eso mismo — pensar más allá de nuestros propios límites, en la vida de la Iglesia en toda la Diócesis y compartir de cierta manera con nuestros hermanos y hermanas por nuestra participación en este esfuerzo diocesano tan importante — para hacerle un lugar a nuestros hermanos y hermanas en nuestros 28 condados del Norte de Texas.

Gracias por participar y gracias a todos los que de alguna manera sean parte de este esfuerzo. Aceptemos el reto que nos ofrece *Todo Es Posible* para vivir nuestra fe de una manera completa, tangible y para reconocer la presencia de Dios y nuestra fe en Él por medio de nuestra participación.

En una manera más personal, quiero agradecerle por su cuidado y como se han preocupado por mi y también por todas sus oraciones durante estas semanas después de la cirugía en mi rodilla y pierna derecha.

La manifestación visible de su amor y su preocupación ha consolidado mi Fe, me ha recordado de nuestra comunión en la manera en que me han cuidado, y estoy agradecido ya que "todo es posible" para Dios, incluyendo mi recuperación.

Que Dios los bendiga siempre.

+ Kevin W. Vann

+Monsieur Kevin W. Vann
Obispo de Fort Worth

Obispo de Austin se compromete a hacer lo más posible para seguir al Buen Pastor

AUSTIN (CNS) — El obispo Joe S. Vásquez dijo que, como el nuevo líder de la Diócesis de Austin, él busca seguir el modelo de las costumbres de Jesucristo el buen pastor.

"Las Escrituras son ricas con imágenes de Cristo como el buen pastor", dijo a más de 2,200 obispos, sacerdotes, diáconos, religiosos y laicos presentes mientras era instalado como el quinto obispo de Austin el 8 de marzo en la iglesia St. William en Round Rock. "Como el nuevo pastor de esta iglesia haré lo más que pueda para seguir al buen pastor.

Dijo sentirse "humilde y honrado" porque el Papa Benedicto XVI lo nombrara para dirigir la diócesis.

Hablando en ambos, inglés y español, el obispo Vásquez, el primer hispano en dirigir la Diócesis de Austin, explicó porqué

escogió la frase "Sígueme" como su lema episcopal. Esta frase viene de las palabras de Jesús a Pedro después de la resurrección en el Evangelio de Juan.

"Sígueme. Esta es una palabra simple pero muy difícil de vivirla a veces. Como obispo mi amor por Jesucristo debe ser primero, solamente entonces puedo estar libre para servir y cuidar sus ovejas", dijo. "Es importante saber que las ovejas no son mías, ellas pertenecen a Cristo. Él ha confiado sus ovejas y corderos a mi cuidado, su pastor". El obispo Vásquez también reflexionó en las palabras encontradas en *Lumen Gentium*, la *Constitución dogmática sobre la Iglesia*, del Segundo Concilio Vaticano, que presentó la iglesia como un misterio y la comunión de creyentes bautizados.

"Los obispos son los maestros de la fe. Es nuestra responsabilidad predicar las buenas nuevas a los fieles", dijo. "Las buenas nuevas son para todos: el pobre, el inmigrante, el descorazonado, el joven, el viejo, el sufriente, el que está de luto. Conocemos esta gente a diario. Como gente de Cristo nunca debemos apartar nuestra mirada del sufrimiento de nuestros hermanos y hermanas. Las buenas nuevas nos ayudan a acercarnos a ellos y a responder a sus necesidades".

El obispo Vásquez dijo que muchas veces durante la Misa, mientras se sienta y escucha las lecturas, mira las caras de de la gente que escucha.

"La gente lleva mucho en sus caras; algunos están cansados o tristes, algunos están llenos de alegría. Puedo detectar

que llevan muchas cosas en su corazón", dijo. "Sin embargo, todos están unidos en torno a un altar que Cristo ha preparado para nosotros para celebrar su cuerpo entregado y su sangre vertida. Este es el gran misterio de nuestra salvación; esta es la Eucaristía".

Durante su homilía, el obispo agradeció al arzobispo Pietro Sambi, nuncio papal ante Estados Unidos, y al cardenal Daniel N. DiNardo de Galveston-Houston, con quien trabajó estrechamente durante sus ocho años como obispo auxiliar de esa arquidiócesis. También agradeció al arzobispo Gregory M. Aymond de Nueva Orleans, quien fue el cuarto obispo de Austin hasta que lo nombraron a Nueva Orleans en agosto del 2009, y al jubilado obispo John E. McCarthy de Austin.

Obispos estadounidenses prometen ayudar a reconstruir instituciones eclesiales en Haití

PORT-AU-PRINCE, Haití (CNS) — Caminando por la masiva comunidad de casetas en el Club Petionville el 2 de marzo, el arzobispo José H. Gomez de San Antonio se preguntaba qué pasará con los millares de haitianos dejados desamparados por el terremoto del 12 de enero.

Para el arzobispo Gomez, la enormidad de la tragedia casi era incomprensible.

“Los obispos (haitianos) me decían hoy que piensan que 300,000 están muertos, pero cualquiera que sea el número, la pérdida de vidas fue enorme”, dijo a *Catholic News Service* el arzobispo Gomez, de los obispos estadounidenses, director del Subcomité sobre la Iglesia en América Latina.

El arzobispo estaba en Haití liderando una visita de tres días a la capital haitiana, dañada por el terremoto. Era parte de un grupo asesor de la Conferencia Estadounidense de obispos católicos. La tarea del grupo: explorar las maneras de ayudar a la iglesia haitiana y a la gente de Haití a seguir adelante después del temblor.

“Además de (los daños a) la estructura de la arquidiócesis completa, las pérdidas del arzobispo y de la catedral han creado un vacío y una ausencia que (los obispos) están intentando llenar, con todos nosotros reconstruyendo la iglesia”, dijo durante la conclusión de dos intensivos días de visitas a las dañadas parroquias, conventos, seminarios, escuelas y hospitales.

La delegación, que incluyó



El cardenal de Boston, Sean P. O'Malley, en el centro, y miembros de una delegación de obispos estadounidenses con destino a Haití, rezan el 2 de marzo dentro de la catedral destruida, Nuestra Señora de la Asunción, en Puerto Príncipe (Port-au-Prince). Desde el frente a la izquierda, se encuentran—con el cardenal—el obispo auxiliar Guy Sansaricq, de Brooklyn, Nueva York; el arzobispo Bernardito Auza, Nuncio del Papa para Haití; el arzobispo José Gómez de San Antonio; el obispo auxiliar Joseph Lafontant, administrador apostólico de la arquidiócesis de Puerto Príncipe (Port-au-Prince) y el padre Andrew Small, director de las oficinas eclesiales de obispos estadounidenses en América Latina. (foto CNS /Tom Tracy)

el cardenal Sean P. O'Malley de Boston, el obispo auxiliar Guy Sansaricq de Brooklyn, Nueva York, y el padre oblat Andrew Small, director de la Oficina de la Iglesia en América Latina, de los obispos estadounidenses, también se reunió con los obispos haitianos y tuvo una cena privada de con el presidente haitiano René Preval en la residencia del arzobispo Bernardito Auza, nuncio papal ante Haití.

“Ha sido una experiencia abrumadora para mí ver la realidad, pero a la vez estoy entusiasmado con el futuro. Con oración y solidaridad la iglesia de

Haití prosperará otra vez”, dijo el arzobispo Gomez.

En reunión con los obispos haitianos, la delegación discutió la importancia de fortalecer las instituciones eclesiales existentes y desarrollar nuevo liderazgo mientras la iglesia comienza a reconstruir, dijo el arzobispo. La delegación también recomendó que los obispos consideraran las parroquias como lugares donde los haitianos se pudieran juntar mientras reconstruyen sus vidas.

El obispo Gomez dijo que los estadounidenses pidieron a los obispos reabrir las escuelas

católicas cuanto antes y reanudar la celebración de la Misa, especialmente en los campamentos de casetas en toda la ciudad.

En su reunión con Preval los obispos estadounidenses también enfatizaron la importancia de reabrir las escuelas cuanto antes. El gobierno haitiano ha dicho que no quería reabrir algunas escuelas mientras otras permanecían cerradas.

Una visita apurada el 2 de marzo a la capital haitiana llevó la delegación al Convento de las Hijas de María, a la escuela afiliada estadounidense L'ouverture Cleary, al seriamente dañado Hospital St.

Frances de Sales, a la colapsada iglesia Sagrado Corazón y al destruido seminario mayor de la Arquidiócesis de Puerto Príncipe.

En las Hijas de María, que perdió 15 miembros en el terremoto, el cardenal O'Malley le recordó a las hermanas durante la Misa que cosas buenas pueden surgir de los horrores del desastre. El misterio del sufrimiento debe resultar en algo mejor para el pueblo de Haití, dijo.

El seminario ha sido de preocupación especial para los obispos haitianos. Unos 20 seminaristas, incluyendo como una docena de la arquidiócesis y ocho de otras, murieron en el terremoto.

Inicialmente los obispos consideraron posponer la educación de seminaristas y asignarle a los estudiantes deberes pastorales en parroquias de toda la ciudad, explicó padre Small. Pero lo han reconsiderado y han decidido seguir adelante con las clases en una localidad consolidada en otra parte de la capital para mediados de abril.

Durante toda la visita, dijo padre Small, la delegación percibió entre los haitianos un sentido de bienvenida. Dijo que el grupo expresó a menudo un “impulso constante de orar y expresar una fe común”.

“El punto principal aquí esta semana es que hablamos acerca de cerciorarnos que ellos tengan suficiente capacidad, de modo que estructuras gerenciales estén disponibles para la iglesia en Haití para lo que será un proyecto de reconstrucción de múltiples años”, dijo padre Small.

La limpieza se hace despacio, y se le da prioridad al problema de vivienda en los devastados poblados chilenos

LIMA, Perú (CNS) — Se empieza la limpieza en poblados de la costa central de Chile al paso que se restauran lentamente los servicios de electricidad y teléfonos, y la gente trata de reedificar su vida, después del terremoto que alcanzó los 8.8 grados en la escala y que causó la muerte de cerca de 800 personas, dejando daños de millones de dólares.

“Tratamos de regresar a la vida normal”, le dijo el hermano de Maryknoll John Nitsch al *Catholic News Service*, en una entrevista por teléfono del 3 de marzo.

El hermano Nitsch, que trabaja en Curico, población situada a unas 125 millas del sur de Santiago, capital de Chile, estaba en el poblado de Iloca junto a la costa,

en compañía de una docena de catequistas parroquiales, cuando el terremoto se hizo sentir, a las 3:34 a.m. del 27 de febrero.

El grupo se escapó a tierra alta y vio cómo una ola gigantesca barrió la población cerca de una hora después del terremoto.

“Las casas fueron removidas de donde estaban y aventadas a las calles”, dijo el hermano Nitsch, que es originario de Baltimore. Los automóviles fueron barridos y se interrumpió el servicio eléctrico. La única luz venía de una luna casi llena.

Debido a que se había interrumpido el servicio telefónico, tuvieron que pasar dos días antes de que el hermano Nitsch pudiera comunicarse con sus superiores de

Maryknoll para hacerles saber que se encontraba a salvo. Cuando él y los catequistas pudieron regresar a Curico, encontraron muchas de las viejas construcciones, del centro de la ciudad — que eran hechas de adobe — en ruina total.

“Las casas de poblaciones rurales están principalmente hechas de adobe, y se desplomaron”, dijo Nitsch. “Muchas iglesias grandes y antiguas se desplomaron también”.

En la diócesis de Talca, en donde trabaja, 14 iglesias quedaron destruidas y 18 seriamente dañadas.

Irónicamente, dijo el hermano Nitsch, el pobre vecindario en donde vive sufrió poco daño. Las

casas vecinas construidas de bloques de concreto, y que habían sido subsidiadas por el gobierno, aguantaron el terremoto. Muchas personas de la región perdieron su casa, sin embargo, y trabajadores de la iglesia de la Diócesis de

Talca han fijado como prioridad urgente ayudar a dar viviendas a las víctimas del terremoto.

“El invierno está por llegar y aquí es bastante frío y húmedo”, dijo.

Mecanismos para reportar la conducta sexual inapropiada

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

- llamar a Judy Locke, Coordinadora de asistencia para víctimas, al número (817) 560-2452, Ext. 201, o, mandarle correo electrónico a

jlocke@fwdioc.org

- llamar al número de emergencia para el abuso sexual: (817) 560-2452, Ext. 900

• o llamar al Centro Católico al número: (817) 560-2452, ext. 102 y preguntar por el canciller/moderador de la curia, el padre James Hart

Mecanismo para reportar abuso

Llamar al Ministerio de familias de Texas Servicios de protección (Servicios de protección de niños) al número: (800) 252-5400.

América

Del Espíritu Santo a espíritu de equipo: la 'Copa Clericus' inspira partidos éticos

LA CIUDAD DEL VATICANO (CNS) — Fue un fin de semana de victorias logradas a base de mucho esfuerzo para equipos de los Estados Unidos.

En Vancouver, el 21 de febrero, el equipo olímpico de hockey de los Estados Unidos le ganó a sus tradicionales rivales de Canadá con una victoria de 5 goles contra 3.

Y los milagros no solamente suceden sobre hielo. La serie de partidos de fútbol soccer de clérigos, llamada *Copa Clericus*, en Roma, empezó con los tacos del pie derecho, el 20 de febrero, cuando el equipo de Estados Unidos venció a los brasileños con resultado de 5-4 en tiros de castigo al final de un partido que estaba empatado.

Lo que hizo la victoria del *Pontifical North American College* (Colegio pontificio norteamericano) más señalada fue que no solamente jugaron sin su goleador mayor del año pasado, sino que el mismo jugador estrella pertenecía a la escuadra contraria. El delantero brasileño Joao Kalevski, que logró a favor de los *NAC Martyrs* 11 goles en 10 partidos durante el año 2009, juega ahora con un nuevo equipo recién formado del colegio brasileño.

Ahora, ya en su cuarta temporada, la *Copa Clericus* continúa poniendo a prueba a los jugadores para que hagan honor



El seminarista John Gibson de la Pontificia Universidad North American College, de la diócesis de Milwaukee, compite en la *Copa Clericus* contra la universidad Pontifical College of St. Paul, en Roma, el 27 de febrero. El equipo estadounidense ganó la partida de fútbol 2-0. (foto CNS /Paul Haring)

a sus valores cristianos en cada partido y le enseñen al mundo un modelo más ético de espíritu deportivo.

Victor Ingalls, seminarista que cursa su segundo año de estudios, originario de Montgomery, Alabama, que juega de portero con los *Martyrs*, dijo que la práctica de un deporte es el mejor terreno de entrenamiento para probar el

llamado de Cristo de amar a todos, incluso a nuestros enemigos.

La unidad y el gozo que los jugadores buscan establecer con cada uno, incluso cuando se gana o se pierde un partido, son “el más patente testimonio que le podemos dar al mundo”, dijo en una entrevista con el *Catholic News Service* (CNS), el 18 de febrero.

“Es algo verdaderamente

atractivo. Es algo de lo que las personas quieren tomar parte: de que a pesar de todo, uno puede sentirse en grupo, demostrarse alegría, celebrar lo que se tiene en común, trabajar para terminar las cosas equivocadas o que no se tienen en común”, dijo.

Pero no es fácil, incluso para hombres dedicados a la santidad.

Las estadísticas del año pasado demuestran que a pesar de todas las buenas intenciones, algunos de los 386 jugadores que participaron en la *Copa Clericus* recibieron tarjeta de reprensión 68 veces durante el curso de los 64 partidos de la temporada. Se dio tarjeta amarilla por faltas o conducta poco deportiva 62 veces; y tarjeta roja, que causa la expulsión del partido, se dio seis veces. El año pasado, solamente un jugador recibió la única tarjeta azul de “enfriamiento”, que obligaría al jugador salir de la partida por cinco minutos, después de haber perdido la calma y la tranquilidad.

El entrenador de los *Martyrs*, David Santos, seminarista que cursa su segundo año de estudios, originario de Kearny, New Jersey, y futbolista de posición centro medio, le dijo a CNS que la práctica de deportes durante toda su vida le ha ayudado a “pulir las ansias de incompetencia que todos tenemos

dentro”.

“Cuando se pone un grupo de jóvenes en un campo de juego a jugar junto con todos, a veces uno se puede irritar y mostrarse verdaderamente competitivo; es así que, uno aprende a tener un trato mutuo de hermanos”, dijo.

El temperar esos instintos agresivos, dijo, “forma parte de las habilidades humanas críticas que se van a necesitar como seminarista y después como sacerdote”.

Algo que les ayuda a los jugadores a mantener todo bajo la perspectiva correcta es que muchos de ellos son amigos con jugadores de otros equipos, pues asisten a clase juntos y a otras actividades, como parte de sus estudios de seminario.

Siempre que un equipo gana o pierde, es más fácil “continuar con la vida normal” por el vínculo de amistad, dijo Santos.

El propósito de la serie de fútbol soccer, dijo, es demostrar que la gente de todo el mundo puede reunirse, competir con imparcialidad y “poder reconocer precisamente que alguien tiene que ganar, que al final del partido todos son hermanos y que definitivamente hay cosas más importantes en la vida”.

Sin embargo, eso no significa que los jugadores no tengan la vista puesta en la victoria.

Prodigio olímpico cambia patines por sandalias de hermana franciscana

LONDRES (CNS) — En el silencio del *Convento St. Joseph* en Leeds cada mañana, la hermana Catherine se viste de hábito gris. Fija un velo negro en la cabeza y sujeta a la cintura que una cuerda atada en tres nudos — representando los consejos evangélicos de pobreza, castidad y obediencia — y desliza sus pies en las sandalias de una monja franciscana.

Hace 12 años, cuando era Kirstin Holum, estaba alcanzando sus patines en vez. En 1998 compitió por los Estados Unidos en las *Olimpiadas de invierno* en Nagano, Japón. Después de quedar sexta en los 3,000 metros y séptima en los 5,000 del evento de patinaje de velocidad, la joven de 17 años de edad fue reconocida como un prodigio, compitiendo contra mujeres mayores que estaban en forma prima.

En vez de continuar su carrera como patinadora, se unió a la orden *Franciscan Sisters of the Renewal*, fundada en Nueva York en 1988. En septiembre, llegó a Inglaterra para trabajar con los pobres, con jóvenes y para evangelizar. Es miembro de una comunidad de cuatro monjas, tres

estadounidenses y una inglesa, basada en una casa que hasta el año pasado era propiedad y estaba ocupada por las *Hermanas de la Misericordia*.

“Pude haber continuado” con las carreras en patines, dijo la hermana Catherine a *Catholic News Service* en entrevista telefónica el 22 de febrero. “Estaba pensando que esta (Vancouver, Columbia Británica) podría haber sido mi cuarta Olimpiada, pero estoy tan agradecida que el Señor me llevara a donde estoy ahora”.

Cuando habla ante grupos de jóvenes, la hermana Catherine no mantiene secreto su pasado como patinadora olímpica porque abre la posibilidad a una vocación religiosa para jóvenes que nunca lo habrían pensado.

“Generalmente uno recibe una mirada escandalizada” dijo a CNS. “Es difícil para los niños a veces visualizar a uno como cualquier otra cosa que no sea monja. Es definitivamente un punto de partida para la evangelización, para traerlos más cerca de Cristo, porque ellos pueden ver que hay una persona real parada delante de ellos y no simplemente una monja”.

Kirstin Holum se crió en un suburbio de Milwaukee. Su madre, Dianne Holum, fue patinadora que ganó una medalla olímpica de oro en 1972 y se convirtió en entrenadora exitosa. También era católica ferviente que transmitió a su hija la importancia de su fe; en 1996 pagó para que su hija hiciera una peregrinación al santuario mariano en Fatima, Portugal.

Allí, Holum, a la edad de 16 años, tuvo un poderoso sentido de vocación y, sintió la “poderosa experiencia de darme cuenta de la presencia de Jesús en el Bendito Sacramento”.

Dijo que oró a María para que le diera dirección sobre su futuro como patinadora y, después de haber competido en Japón, decidió renunciar.

“Yo no sentía en mi corazón que estaría patinando el resto de mi vida; sabía que había más que los deportes en la vida” dijo. “Nunca lamenté esa decisión. Pienso que fue simplemente una gracia de Dios traerme a algo más”.

“Veía la gente haciendo los deportes lo más importante y yo no deseaba eso”, dijo.



La hermana Catherine, hermana franciscana de las *Franciscan Sisters of Renewal*, reza dentro de la iglesia Saint Adalbert, en el Bronx, Nueva York, en 2007. La hermana Catherine era conocida por su nombre Kirstin Holum cuando compitió como parte del equipo olímpico de los Estados Unidos, en las olimpiadas de invierno en Nagano, Japón. (foto CNS /cortesía de la hermana Catherine)

Austin's bishop pledges to do his best to follow the Good Shepherd

By Shelley Metcalf
Editor, CATHOLIC SPIRIT
Diocese of Austin

AUSTIN, (CNS) — Bishop Joe S. Vasquez said he seeks to model the ways of Jesus Christ the good shepherd as the new head of the Austin Diocese.

"Scripture is rich with the images of Christ as the good shepherd," he said to the more than 2,200 bishops, priests, deacons, religious, and laity present as he was installed as the fifth bishop of Austin. "As the new shepherd of this Church, I will do my best to follow the Good Shepherd.

He said he was "humbled and honored" that Pope Benedict XVI appointed him to head the diocese.

His installation Mass was celebrated March 8 at St. William Church in Round Rock, just north of Austin. It was televised on KVUE, the local ABC affiliate in Austin, and streamed live on the Internet.

Speaking in both English and Spanish, Bishop Vasquez, the first Hispanic to lead the Austin Diocese, explained why he chose the phrase "Sigueme" or "Follow me" as his episcopal motto. This phrase comes from Jesus' words to Peter after the resurrection in the Gospel of John.

As people of Christ, we should never look away from the suffering of our brothers and sisters. The good news helps us to draw closer to them and respond to their needs.

— Bishop Joe Vasquez
Diocese of Austin

"Follow me. These are two simple words, but very difficult to live out sometimes. As bishop, my love for Jesus Christ must be first, only then can I be free to serve and care for his sheep," he said. "It is important to know that the sheep are not mine, they belong to Christ. He has entrusted his sheep and lambs to the care of me, their shepherd."

Bishop Vasquez also reflected on words found in *Lumen Gentium*, the Second Vatican Council's *Dogmatic Constitution on the Church*, which presented the church as a mystery and as a communion of baptized believers.

"Bishops are the teachers of the faith. It is our responsibility to preach the good news to the faithful," he said. "The good news

is for everyone — the poor, the immigrant, the brokenhearted, the young, the old, the suffering, the mourning. We meet these people daily. As people of Christ, we should never look away from the suffering of our brothers and sisters. The good news helps us to draw closer to them and respond to their needs."

Bishop Vasquez said that many times during Mass as he sits and listens to the readings, he looks into the faces of the people listening.

"The people carry much on their faces; some are tired or sad, some are filled with joy. I can tell they carry many things in their heart," he said. "However, they are all united around one altar that Christ has prepared for us to celebrate his body given up and his blood poured out. This is the great mystery of our salvation; this is the Eucharist."

During his homily, the bishop thanked Archbishop Pietro Sambi, the papal nuncio to the United States, and Cardinal Daniel N. DiNardo of Galveston-Houston, with whom he worked closely during his eight years as auxiliary bishop of that archdiocese. He also thanked Archbishop Gregory M. Aymond of New Orleans, who was Austin's fourth bishop until he was named to New Orleans in

August 2009, and retired Bishop John E. McCarthy of Austin.

Bishop Vasquez congratulated Bishop-designate W. Michael Mulvey, who had served as diocesan administrator after Archbishop Aymond's appointment and until Bishop Vasquez was named to Austin.

"Thank you for your good work in this diocese," he said. "And congratulations, as in just a few short weeks you will be ordained and installed as the

bishop of Corpus Christi."

Bishop Vasquez concluded his homily by commending himself to the prayers of Our Lady of Guadalupe and by asking those present to pray for him as well.

"Brothers and sisters, I stand ready to serve you as the bishop of Austin. I commend myself to the prayers of the *Virgen de Guadalupe*. I ask that you pray for me to be a worthy shepherd modeled after the heart of the Good Shepherd," he said.

Fr. Tad...

FROM PAGE 11

in suffering. Pope Benedict XVI perhaps stated the importance of compassion most directly in 2007 when he wrote, "A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through 'com-*passion*' is a cruel and inhuman society. ... Indeed, to accept the 'other' who suffers, means that I take up his suffering in such a way that it becomes mine also. ... The Latin word *con-solatio*, 'consolation', expresses this beautifully. It suggests being with the other in his solitude, so that it ceases to

be solitude."

We suffer alongside our loved ones, aware of the abiding inner truth that a part of ourselves suffers and dies whenever another who is near to us suffers and dies. Our communion with them in our shared humanity, and our dedicated solidarity in suffering invariably leads us, and those who pass on ahead of us, to share in the mysterious and enduring graces of a good death. *Father Tadeusz Pacholczyk earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the Diocese of Fall River, Massachusetts, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia.*

Hamer...

FROM PAGE 11

tance, and they knew it.

When Mass ended, baskets laden with colorful envelopes were distributed to all children and many adults, including me. Each envelope contained a crisp one-dollar bill.

And then the parish gathered outside, in chilly winds, to pray and dedicate the ground where their new church building would be built.

Watching the event at VNM Parish was magic for me because I had attended the dedication of their present church 10 years ago, when a grocery store had been transformed into a place to feed the souls of thousands. The people had accomplished the revitalization of that church building; now they would build a second one, from the newly-broken ground up, together. Everyone was ready.

What I witnessed there began 35 years earlier, when many of those people had fled their country to escape Communism. At Vietnamese Martyrs, they now provide a clear and splendid representation of the Body of Christ.

Three weeks after the VNM groundbreaking, another group gathered in the name of Christ, and just as the Vietnamese com-

munity, they came from a single history.

Some 500 former students, friends, and colleagues gathered to pay tribute to the Sisters of St. Mary of Namur, at a luncheon in the gym of Nolan Catholic High School, which the order had co-founded.

At the luncheon, a retired district state judge said she served as a jurist in family law courts throughout the state for more than 26 years, "Thanks to the Sisters of St. Mary."

Another speaker said the nuns educated his whole family, back to his grandparents. "I started school with 'the self control of a jack rabbit and the attention span of a termite,' but the sisters dealt with me effectively for six years." Why?

"You always knew they cared."

The community of Vietnamese Martyrs, like the Sisters of St. Mary, places great importance on education, because it is crucial to them that the *morés* and folkways of Vietnam are passed on to the children who were born in America. To that end they spend every Sunday in day-long education of parish children, so that, as one man said, "my generation and my son's generation can learn from the uncles and fathers and grandfathers, all about God and about love.

"We help the next generation."

"When I was in school," said a gentleman at the luncheon for the Sisters of St. Mary, "There were two grades in each classroom, with one teacher and all subjects all day long. I used to take the monthly tuition to them in one small envelope containing six dollars. Six dollars! They deserve a raise."

The sisters of St. Mary, for me, are symbolic of the nuns who taught in Pueblo, where I attended my first journalism classes. All my life they have been the ones I ran to with both problems and successes.

The people at Vietnamese Martyrs Catholic Church are the living symbol of tradition and generosity that come from their ancestors. No matter what it takes, they will work to immortalize that for their children and grandchildren.

"I am standing on the shoulders of the ones who came before me... and my shoulders will be there to hold the ones who follow me." *

I never carry one of my grandbabies without realizing it was my mother who taught me how. I never smell a carnation without remembering she disliked them.

And I never park a car — I can't park a car — without her.

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Kathy Cribari Hamer, a member of St. Andrew Parish, has five children, Meredith, John, Julie, Andrew, and Abby. In May, 2009 her column received the second

place award for best family life column by the Catholic Press Association for the second time in two years at the Catholic Media Convention in Anaheim. In 2005, Kathy's column was recognized with the first place award in the same category.

The FLOCK

By Jean Denton

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Good Newsmakers

Celebrating the New Year of the Tiger, Vietnamese Martyrs Parish broke ground for its new church, taking a step to preserve its



Accompanied by Vietnamese Martyrs pastor Fr. Polycarp Duchthuan Nguyen, CMC, (left) almost 3,500 parishioners, Mgr. Joseph A. Schumacher blesses the foundation stone for the new church building during the groundbreaking ceremony.

FAITH, CULTURE, & HERITAGE

STORY AND PHOTOS BY
KATHY CRIBARI HAMER
CORRESPONDENT

A little more than a decade ago, the corner of Mayfield and Collins in Arlington was home to a Food Lion grocery store.

Tien Vu carries a map of Vietnam while Kim Loan carries the rest of the offerings during the groundbreaking and New Year's Mass. While presenting the map, prayer leaders intoned, "We offer you the lit candle and our country. Let the light of Jesus Christ shine upon our country, and let our Church...have a peaceful and prosperous new year."



Nguyen Thoa and Do Hieu (L-R) carry "the fruits of the new year" during the offertory procession.

Today the corner property is Vietnamese Martyrs Parish, and continues to feed the people, in ways that are not just physical, but also spiritual, familial, and educational.

The thriving Catholic community, which served 400 families when dedicated in June 2000, will soon move into a new building large enough to accommodate the approximately 1,500 families who populate the parish now, according to Father Polycarp M. Duchthuan Nguyen, CMC, pastor of the parish.

Some 3,500 people attended the parish's groundbreaking Feb. 14; also the celebration of the Vietnamese New Year, the Year of the Tiger.

The new church will be 29,000 square feet, with seating

for 2,600 in a combined sanctuary, chapel, and "cry room," Fr. Polycarp said. The parish has raised half the \$7 million cost, and borrowed \$3.8 million from the diocese.

The building will be adorned with an 85-foot bell tower, which joins the ornamentation of huge Stations of the Cross that now circle the property, and the labyrinthine Queen of Peace Garden, and larger-than-life statue of Our Lady of La Vang that sits in the garden's center.

"She reminds us of the historical persecution of the Vietnamese people in 1792," said Sister Julianna Thu Tran, CSFN, parish director of religious education. "Many Catholics in Vietnam were mistreated and persecuted because of their

faith, and Our Lady of La Vang appeared to the people many times to console and to protect them."

The construction will fulfill a dream, Sr. Julianna said, "of a big new church dedicated solely to the worship of God."

The old church will be used for a conference hall, classrooms for the religious education program, and additional weekend meeting space, which is significant to the parish's vast programs.

Mass attendance is about 4,000 per Sunday at their three liturgies, one for a traditional, senior group, the second for young adults and couples, and the third for youth.

Every Sunday, the parish also



Kim Loan offers a gift to Fr. Mark Hoa, CMC, parochial vicar of Christ the King Church in Fort Worth, as (L-R) Fr. John Hoang, CMC, associate pastor of Vietnamese Martyrs, Mgr. Schumacher, and Fr. Banarbas Thiep, CMC, a observe during the offertory procession, after having received gifts themselves. Fr. Thiep is the vice general superior of the Congregation of the Mother Coredeptrix, a predominantly Vietnamese congregation.



The groundbreaking celebration coincided with the Vietnamese New Year, the Year of the Tiger.

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Inside... This issue of the NTC

Why would professional athletes quit abruptly while in their prime to pursue a vocation? Fr. Kyle Walterscheid offers some insight about why a baseball player and Olympic skater did just that. **3**

While they may not have financial treasure, the students of the Catholic schools in the diocese are offering up their spiritual treasure in the form of prayers for the ALL THINGS POSSIBLE Campaign. **7**

As the healthcare debate continues, the bishops of the United States continue to reaffirm the necessity for any healthcare reform to include safeguards that protect the dignity of human life. **12**