



# North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth

Vol. 26 No. 6

March 26, 2010

*Easter Sunday the Church will proclaim Christ is Risen, Alleluia!*



A Raphael fresco featuring the risen Christ from the Vatican's "Sala della Segnatura" (CNS PHOTO COURTESY CATHOLIC COMMUNICATION CAMPAIGN)

## House passes health reform; effort to insert abortion language fails

By Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON — The House of Representatives passed historic health reform legislation late March 21 but rejected a last-ditch effort to send a package of legislative fixes back to committee in order to insert language on abortion supported by the U.S. bishops.

The votes were 219-212 in favor of the Senate-passed health reform bill, and 232-199 against a motion by Rep. Dave Camp, R-Mich., to recommit the reconciliation package to committee with instructions to substitute language that would codify the Hyde amendment, which forbids federal funding of most abortions.

The vote on the reconciliation package, which concluded shortly before midnight, was 220-211. Twenty-three Democrats joined all 178 House Republicans in opposing the measure.

There was no immediate comment on the votes from the U.S. Conference of Catholic Bishops, which said in a March 20 letter to the House the Hyde amendment must be included in the final health reform measure. The bishops also had urged enhanced conscience protections. (See *Bishops' March 23 statement below*) Sister Carol Keehan, a Daughter of Charity who is president and CEO of the Catholic Health Association, praised the legislation, saying it "represents great progress

SEE HOUSE, P. 9

## Bishops urge vigilance to keep abortion funding out of health reform

WASHINGTON (CNS) — Here is the text of a statement from the U.S. bishops on health reform signed into law March 23 by President Barack Obama. The statement, by Chicago Cardinal Francis E. George, president of the bishops, was approved by the Administrative Committee of the U.S. Conference of Catholic Bishops:

For nearly a century, the Catholic bishops of the United States have called for reform of our health care system so that all may have ac-

cess to the care that recognizes and affirms their human dignity. Christian discipleship means "working to ensure that all people have access to what makes them fully human and fosters their human dignity" (U.S. Catholic Catechism for Adults, p. 454). Included among those elements is the provision of necessary and appropriate health care.

For too long, this question has gone unaddressed in our country. Often, while many had access to excellent medical treatment, millions of others including expect-

ant mothers, struggling families or those with serious medical or physical problems were left unable to afford the care they needed. As Catholic bishops, we have expressed our support for efforts to address this national and societal shortcoming. We have spoken for the poorest and most defenseless among us. Many elements of the health care reform measure signed into law by the president, address these concerns and so help to fulfill the duty that we have to each other for the common good. We are bishops, and

therefore pastors and teachers. In that role, we applaud the effort to expand health care to all.

Nevertheless, for whatever good this law achieves or intends, we as Catholic bishops have opposed its passage because there is compelling evidence that it would expand the role of the federal government in funding and facilitating abortion and plans that cover abortion. The statute appropriates billions of dollars in new funding without explicitly prohibiting the use of these funds for abortion, and it provides federal subsidies

for health plans covering elective abortions. Its failure to preserve the legal status quo that has regulated the government's relation to abortion, as did the original bill adopted by the House of Representatives last November, could undermine what has been the law of our land for decades and threatens the consensus of the majority of Americans: that federal funds not be used for abortions or plans that cover abortions. Stranger still, the statute forces all those who choose federally subsidized

SEE BISHOPS URGE, P. 9

## ALL THINGS POSSIBLE Campaign passes halfway point, \$23 million pledged

Bishop Kevin Vann has announced that \$23 million has been pledged toward the \$40 million All Things Possible Campaign.

"I am deeply grateful for the early support our campaign has received. Even in these challenging times, the people of our diocese have been generous in their support of their brothers and sisters," said Bishop Vann. "I ask everyone to continue to pray for the success of this campaign, as a sign of the intimate communion we share with our Lord and with one another."

The \$40 million campaign, the

largest in the history of the Diocese of Fort Worth, is intended to meet numerous identified needs, which will strengthen the ministries of the Church in North Texas well into the future.

Bishop Vann added, "Because of the strong personal commitment of the faithful in our diocese, and with the leadership of our pastors, pastoral administrators, local staff, and volunteers, I have every confidence that our campaign will reach its goal. The challenge it presents us allows each of us to think beyond our own local needs, to help make

room in the Church for Catholics across our 28 counties. With God, truly all things are possible."

The campaign was conducted in one-third of the diocese's parishes and missions last fall, with the remaining parishes' efforts currently in progress. The All Things Possible campaign plan calls for a series of receptions and a process of ongoing education, giving every Catholic household the opportunity to learn about the challenges facing the local Church. This spring, over 170 receptions are being hosted

SEE RECEPTIONS, P. 9



Pat Casey, Maria Rodriguez, and Ray Rodriguez look through material provided by the capital campaign at a reception at St. Francis Church in Granbury.



# In this last week of Lent, we look forward to Easter and anticipate the Resurrection

Dear brothers and sisters in the Risen Lord,

I hope the season of Lent has been a time of reflection, grace, and moments of turning to the Lord for all of you. We are about to enter into Holy Week, which is not only about a series of special liturgical services, but more importantly a personal invitation from the Lord Himself to walk with Him and enter fully into the events of our salvation. In doing so, our own personal triumphs and sorrows, Calvaries and Gethsemanies, will point us to the reality of the Lord's Resurrection in our lives.

I would encourage you to take full advantage of the Holy Week services each day — in our Cathedral and parishes of the Diocese. The parish



Bishop Kevin W. Vann

*We must also remember as well that the glory and truth of the Easter season lasts 50 days until Pentecost. In this Paschaltide, let us walk with the Risen Lord as He reveals to us again His Body on Earth, to strengthen our faith and show us that He indeed has truly conquered sin and death.*

priests, religious, and parish staff members have worked hard so that these liturgical moments can be a dynamic encounter with the Lord and His Body on Earth, the Church. There are not only individual moments, but moments of true communion for all of us together.

As we look to Easter Sunday, the great day of the Resurrection, the words of Pope Benedict XVI can help us reflect on this most central day to us, that Christ is truly risen indeed:

*Quite definitely, this is what faith in the Resurrection is concerned with: the real power of God, and the importance of human responsibility. That the power of God is hope and joy: this is the liberation revealed at Easter. In the Pasch, God reveals himself, his power — superior to the power of death — the*

**+ Bishop Kevin Vann  
Diocese of Fort Worth**

*power of the love of the Trinity. So the paschal revelation gives us the right to sing "Alleluia" in a world overcast with the cloud of death.*

— JOURNEY TO EASTER, pg. 132

These words of the Holy Father also certainly recall and confirm St. Paul's encouraging and triumphant words to the Corinthians:

*"Death is swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.*

— 1 COR. 15:54-57

This great hope of Easter is the Good News that needs to be pro-

claimed to the entire world through the witness of our lives. This world that is often "overcast with the clouds of death" needs to be brought into the light of the Resurrected Christ, and we, the witnesses of Christ, are that light! This is seen so powerfully in the rich symbolism expressed in the Easter Vigil — beginning with the light of the Paschal Candle and then gradually through the lighted candles of each and every person — the light of Christ pierces the darkness of sin and death and reveals the glory and power of Christ. We must be that witness to the world that Christ is truly risen and that his grace and power are really manifested in our own lives.

We must also remember as well that the glory and truth of the Easter season lasts 50 days until Pentecost. In this Paschaltide, let us walk with the Risen Lord as He reveals to us again His Body on Earth, to strengthen our faith and show us that He indeed has truly conquered sin and death.

Welcome to all who are visiting with us during Holy Week and Easter and all who will be at the Masses and services with us. I want to also welcome in a special way all of the RCIA Elect and Candidates who will be received into the Church throughout all of our parishes. May God bless you abundantly and fill your lives with an abundance of peace and joy. You are all truly a witness of hope to us all!

Christ is Risen Indeed! Alleluia!

*+ Kevin W. Vann*

**+ Bishop Kevin Vann  
Diocese of Fort Worth**

## Pope earmarks Holy Thursday collection for rebuilding Haiti's seminary

By Carol Glatz  
Catholic News Service

VATICAN CITY (CNS) — Pope Benedict XVI has decided the collection taken up at his Holy Thursday evening Mass will be used to help rebuild Haiti's major seminary in Port-au-Prince. The seminary was reduced to rubble by the magnitude 7 quake that struck Jan. 12.

Each year the pope chooses where to send the collection taken up during the Mass of the Lord's Supper at the Basilica of St. John Lateran, the cathedral of the Diocese of Rome.

Pope Benedict's decision to use the collection from the Mass April 1 to support the rebuilding effort of the Catholic Church in Haiti was announced by the Vatican March 22.

Jim Cavnar, president of Cross International Catholic Outreach, which has been supporting church programs in Haiti for years and is responding to the post-quake

needs of Haiti, was meeting with Vatican officials when the announcement was made.

"The Haitians have always been very religious, even though they are very poor, and their faith has remained remarkably strong in the face of such tragedy," Cavnar said after meeting with Cardinal Paul Cordes, president of the Pontifical Council Cor Unum.

Cavnar, who visited Haiti in February, said, "The Church in Haiti was hit very hard" by the earthquake, which killed dozens of church workers and severely damaged churches, schools, hospitals, and seminaries. Still, he said, even the day after the quake, walking through the streets of the city, one would come across groups of people praying and singing hymns.

In announcing the pope's decision to use the Holy Thursday collection for Haiti, the Vatican also published the pope's Holy Week schedule.



North  
Texas  
Catholic

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**Circulation Office:** Rita Garber, 800 West Loop 820 South, Fort Worth, Texas 76108, (817) 560-3300.

**NORTH TEXAS CATHOLIC** (USPS 751-370) (ISSN 0899-7020) is published semi-monthly, except for the months of June, July, and August when it is published monthly, by the Most Rev. Kevin W. Vann, Bishop of the Diocese of Fort Worth, 800 West Loop 820 South. For those who are not registered parishioners in the Diocese of Fort Worth, subscription rates are \$20 for one year, \$40 for two years, \$60 for three years. Periodical postage paid at Fort Worth, Texas. POSTMASTER: Send address changes to *North Texas Catholic*, 800 West Loop 820 South, Fort Worth, Texas 76108.

Deadline for information for the *North Texas Catholic* is noon of Wednesday of the week before the paper is published. The *NTC* is published two times a month on Friday, except for the months of June, July, and August when it is published one time each month.

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## Vocations / Sports

### From Holy Spirit to team spirit: Clericus Cup inspires ethical play



Seminarians from the Pontifical North American College pray before the start of a soccer match against the Pontifical College of St. Paul in Rome Feb. 27. The U.S. team won the game 2-0. (CNS photo/Paul Haring)

By Carol Glatz  
Catholic News Service

VATICAN CITY (CNS) — It was a weekend of hard-earned wins for Team USA. Not only did the U.S. Olympic hockey team beat traditional rivals Canada in a 5-3 victory Feb. 21 in Vancouver, but the Clericus Cup priestly soccer series in Rome got off on the right cleat Feb. 20 when the U.S. team beat the Brazilians 5-4 in a tie-breaking shootout.

What made the Pontifical North American College's victory stand out even more was that the team was not only without its leading scorer from last year, but that same star player had signed up for the opposing squad. Brazilian forward Joao Kalevski, who netted the NAC Martyrs 11 goals over 10 games in 2009, now plays for a newly formed team from the Brazilian College.

Now in its fourth season, the Clericus Cup continues to challenge players to put their Christian values on the line every game and offer the world a more ethical role model in sportsmanship.

Victor Ingalls, a second-year seminarian from Montgomery, Alabama, who plays stopper for the Martyrs, said sport is the best training ground for putting to the test Christ's call to love everyone, even one's enemies.

The unity and joy the players seek to build with everyone even when they win or lose are "the greatest testimony that we can give to the world," he said in an interview with Catholic News Service Feb. 18.

"That's something that's really attractive. That's something people want to be part of: that despite all things you can still come together, be joyful with one another, celebrate the things you have in common, work on the things that are wrong or you don't have in common," he said.

The Martyrs' coach, David

Santos, is a second-year seminarian from Kearny, New Jersey, who plays center midfield. He told CNS that playing sports his whole life has helped him "hone the competitiveness that's inside of us."

"When you get a bunch of guys on the field and you're playing together, you get a little hot and real competitive and so you learn (how) to treat each other like brothers," he said.

Tempering those aggressive instincts, he said, are critical "human skills you're going to need as a seminarian and eventually as a priest."

One thing that helps players keep it all in perspective is that many of them are friends with players from other teams since they often attend the same classes and events as part of their seminary studies.

Whenever a team wins or loses, it's easier to "just continue with life as normal" because of those bonds of friendship, said Santos.

The goal of the soccer series, he said, is to show that people from all over the world can come together, compete fairly, and "be able to just recognize that somebody has to win, but at the end we're all brothers and there's definitely more important things in life."

The Catholic sports association that organizes the Clericus Cup also has set up a Facebook page so people from all over the world can become a fan and see photos, news, and status updates from players and other fans.

Each game already includes a "third half" in which players come together in prayer at the end of the match.

But Ingalls said many seminarians wanted to set the right tone before each game, too, with a blessing and prayer "so that we are beginning and ending everything in prayer just like we try to do in our lives."

*Responding  
to God's Call*

*To pray for and honor them, we want to know who from our diocese has Chosen to enter the religious life?*

By Father Kyle Walterscheid

The Vocations Office would like to honor the many men and women from the Diocese of Fort Worth who have joined religious communities since the year 2000 by publicizing them in the *North Texas Catholic* and on the diocesan Web site. We need your help!

Several of the other dioceses in Texas have recently begun to provide an annual poster of men and women from their diocese who have joined religious communities and have placed their photos on their Web site, and we would like to do the same. We already provide annual posters of our seminarians, and now we are ready to include the many men and women in religious formation or who have made their final vows after the year 2000. While many may know of one or two people who have joined a religious community, this project will help all of us to see how abundantly Christ has blessed us and how fruitful our diocese has been as we begin this new millennium.

In addition, we know that some men who have roots here in the diocese have found homes in other dioceses and are seminarians or priests there, and we want to acknowledge them, too.

In honoring these men and women, we will be honoring their parents, families, and parishes as well. To make all this happen, we are asking families and friends of these

chosen men and women of God to go to our diocesan Web site, [www.fwdioc.org](http://www.fwdioc.org), and click on "Vocations" near the top. From there, click on the tab for "Religious Life" which divides into "men religious" and "women religious." On those two pages we will list the names of the men and women we know have entered the religious life or are studying for or have been ordained by another diocese in recent years. In many cases we will not have someone posted or we will have a name but incomplete information, which will mean that we need you to help us. In all cases we need their names, their original parish, the community they have joined, the year they joined, and, if applicable, when their vows were taken. We also need their contact information, which should include their phone number and e-mail address.

It is important that we express our gratitude as a diocese to the many men and women who have heard the call and have chosen to give their lives to the Lord. By establishing a central location to obtain contact information, we believe that the diocese will be able to provide more spiritual support to these young men and women in the years ahead.

While I am on this subject of the need to support our brothers and sisters who have entered religious communities, I would also like to know of any women's organizations, and others, who would be willing to sponsor women from our diocese who wish to enter the religious life but are unable to do so because of student loans. This is, by far, the largest obstacle that faces many young women. If a community says that they must be debt-free, then for many that would take more than 10 years. Many women see this as an insurmountable obstacle, believing that the Church, in essence, is saying they are not wanted or needed when that

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.

*It is important that we express our gratitude as a diocese to the many men and women who have heard the call and have chosen to give their lives to the Lord.*

could not be further from the truth.

If we value sisters, and we do, then we owe it to the next generation of generous women who are willing to give their lives as brides of Christ to assist them in their student loan debt. I believe we can set up agreements between communities of women religious and local organizations who are willing to accept the temporary responsibility of the minimum monthly loans due for these women to allow them up to three years to explore the religious life and determine whether the sisterhood is the calling Christ has given them. Please let us know by e-mail if you, as a private donor, or you, as an organization, are able to help.

If, on the other hand, you know of a young woman who would like to enter the religious life, then let us know, so that we can assist them at each step on their journey of prayer and discernment in their calling from our Lord.

Let us all share in this springtime of growth in the Church as her foundation, generosity, and richness in Christ, her groom, becomes more visible. Let us all pray to the Lord that he calls members of our own families. Let us support God's vocational call to the religious life for our children, teenagers, and young men and women, for the harvest is abundant but the laborers are few.

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](mailto: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 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.

## NFP to offer classes at two locations in April

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 April 9 at 6 p.m. at Sacred Heart Church, 1501 Ninth St., Wichita Falls, contact Jacob and Lauren Morath at (940) 544-2515. To register for a course starting April 11 at 1:30 p.m. at Assumption of the Blessed Virgin Mary Church, 1305 Deer Park Rd., Decatur, contact Kevin and Michelle Vina at (940) 433-5664. Visit [www.ccldfw.org](http://www.ccldfw.org) for more class dates and information.

## 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.

## 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.

## ICCS to host preschool and kindergarten open house

Immaculate Conception Catholic School, 2301 North Bonnie Brae St., Denton, will host a preschool and kindergarten open house Friday, April 16 from 8:30 to 10 a.m. for children who will be ages three, four, and five as of Sept. 1, 2010. Parents and their children are welcome to visit the classrooms and tour the school. ICCS is in its 15th year and is state accredited.

The school offers an all-day five-day kindergarten program. "Little Knights" preschool has an all-day program for preschool children ages three and four years with two-day, three-day, and five-day options. ICCS has an enrollment of 260 students ages three through grade eight and serves the Denton and surrounding area. Registration is under way for 2010-2011.

For information about the school, call (940) 381-1155 or visit the school Web site at [www.catholicsschooldenton.org](http://www.catholicsschooldenton.org).

## Our Lady of Victory School to celebrate 100th anniversary gala April 17

All are invited to join Our Lady of Victory School for a once in a lifetime celebration of dinner, games, dancing, and auction honoring its 100th anniversary. The event, hosted by St. Bartholomew Church, will take place Saturday, April 17 at 6 p.m. in the Great Hall, 3601 Altamesa Blvd., Fort Worth. Tickets may be purchased from the OLV office, 3320 Hemphill St., Fort Worth.

For more information call (817) 924-5123 or contact Rachael Garnett at [rgarnett@olvfw.com](mailto:rgarnett@olvfw.com). Sponsorship opportunities are available.

# People & Events

of Importance for the Church of Fort Worth

## Three graduates from St. Rita School earn Eagle Scout Award



Walter Eadie, Martin Eadie, and Michael Alonso

Three graduates from St. Rita School were presented with their Eagle Scout Awards at a ceremony Sunday, March 14 in the parish center at St. Rita Church. Walter Eadie, Martin Eadie, and Michael Alonso, were members of Boy Scouts of America Troop 180 chartered by St. Rita Church in East Fort Worth. All three were highly distinguished in their Scouting experience.

Walter Eadie completed his Eagle Leadership Project and rank requirements in 2007. He led a project to make repairs, replace gutters and repaint the Fort Worth home of the Sisters of the Holy Spirit and Mary Immaculate.

Martin Eadie led a project

to give back to St. Rita School. His project involved replacing exterior trim, elevating an often-flooded sidewalk, and making repairs and finishes to the school playground.

Michael Alonso recognized a need at Nolan Catholic High School. He designed and led the fabrication and installation of a shade shelter near the practice area for the Marching Band. The shelter is removable for seasonal use.

In addition to their Scouting activities, the Scouts have been very active in school and religious activities. All three of the scouts earned the *Ad Altare Dei* awarded by the Catholic Committee on Scouting.

## 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 [jrussseau@fwdioc.org](mailto:jrussseau@fwdioc.org). Items for the April 9 issue must be received by noon on March 31. Items for the April 23 issue must be received by noon on April 14.

## Our Mother of Mercy School golf tournament to be held April 24

Golfers and event sponsors are invited to participate in the fifth annual Our Mother of Mercy School golf and community-networking event to be held Saturday, April 24 at the Glen Garden Golf Club located at 2916 Glen Garden Dr., Fort Worth. The format will be a four-person team Florida Scramble with a 1 p.m. shotgun start.

Early registration before April 14 is \$75 per player with discounted rates of \$60 for ladies and college/high school golfer

participants. The price includes golf, barbecue dinner, trophies, prizes, and the deluxe OMM golfer goodie bags full of items provided by business sponsors. Business sponsorship begins at \$100.

Registration may be made online at [www.tournevents.com/omm2010/](http://www.tournevents.com/omm2010/). For more information, contact Howard Rattliff, Jr. at (682) 365-6369, Michael Barks at (817) 568-9640 or the school principal Dr. Carolyn Yusuf at (817) 923-0058.

## 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.

## 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. Andrew 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.

## Worldwide Marriage Encounter Weekend to be offered in April

Worldwide Marriage Encounter will host a Marriage Encounter weekend April 16-18 and June 11-13. "Marriage Encounter is designed to give married couples the opportunity to examine their lives together — a time to share their feelings, their hopes, disappointments, joys, and frustrations — and to do so openly and honestly in a face-to-face, heart-to-heart encounter with the one person they have chosen to live with for the rest of their life," according to promotional material. The emphasis of Marriage Encounter is on communication between husband and wife, who spend a weekend together away from the distractions and the tensions of everyday life, to concentrate on each other. It's not a retreat nor marriage clinic, nor group sensitivity. It's an approach aimed at revitalizing marriage.

To learn more about Worldwide Marriage Encounter, visit the Web site [www.dfwme.org](http://www.dfwme.org). To register for a weekend, call Angelo and Shanna Nasche at (972) 317-2400 or e-mail [register@dfwme.org](mailto:register@dfwme.org).

## Parenting workshop to be offered at Holy Family Parish

The parenting workshop "Becoming a Love and Logic Parent" will be offered on Monday evenings, April 12 through May 10, from 7 to 9 p.m. at Holy Family Church, 6150 Pershing Ave., Fort Worth. This six-week course in parenting is designed to give participants practical skills that can be used immediately. Registration is required. For more information, contact Monica Molina at (817) 737-6768 ext. 102 or [mmolina@hollyfamilyfw.org](mailto:mmolina@hollyfamilyfw.org).

## UTA to host annual pro-life art competition

The UTA Catholic Campus Ministry is hosting the second annual *Amor Vitae: A Love of Life* Juried Art Competition April 9-30. The show aims to give high school and college students an opportunity to showcase and potentially sell their artwork that upholds the culture of life. Proceeds will benefit Mother and Unborn Baby Care. Admission is free. The gallery opening will be held Friday, April 9 at 7 p.m. at the Arlington Museum of Art. For more information, call (817) 460-1155.

## St. Paul the Apostle Parish to host Divorce Care series

St. Paul the Apostle Parish, 5508 Black Oak Ln., Fort Worth, is offering a Divorce Care Series with the addition of a companion series Divorce Care for Kids (DC4K) to run with it. The next series, distributed by Church Initiative, will begin Thursday April 29 from 6:30 to 8:30 p.m. and will be held every Thursday evening through July 22. Facilitators and helpers in both programs have been through the divorce process themselves, have been trained in the program, and have attended the "Keeping Children Safe" program. The content for each session is age appropriate. DC4K is geared to children five-12 years of age, and the adult series is geared for those age 13 and older.

There is no cost for this program, which addresses the healing and recovery process. The program outcome is the realization that it is possible to recover from separation and divorce. Deacon Ron Aziere emphasizes, "The help generated through this seminar, has no boundaries. Although this program is a scripture-based program, it is not a Bible study. The program offers personal and professional input from professionals in pastoral care, entertainment, psychological, and social services to help the participant focus on the job of healing."

Pre-registration is preferred. Call the parish office at (817) 738-9925, leave a name and number; a team member will return the call.



## Diocesan

# The Human Experience to open in Southlake theater April 9, endorsed by diocesan Catholics Respect Life Office

By Tony Gutiérrez  
Associate Editor

The *Human Experience*, which has been screened twice in the Diocese of Fort Worth in the last year with the support of the diocese's Catholics Respect Life Office, will have its theatrical release at select theaters in the United States, including the Harkins Southlake 14 Theater located at 1450 Plaza Place in Southlake on Friday, April 9.

The film is produced by Grassroots Films, which also produced *The St. Francis House*, and *God in the Streets of New York*. Grassroots Films is based out of St. Francis House, a home in Brooklyn, New York. The mission of St. Francis House is to provide a safe haven and highly structured home environment designed to meet the needs of young men who have run out of alternatives and are looking for a new start in life.

"We were pretty much all sitting around the table here in Brooklyn and asking ourselves what's the next big thing," said Michael Campo, associate producer for the movie. "We knew we wanted to make a film that emphasized the beauty of life," one that showed that, "no matter where you come from or what your background is that life is a gift."

The film is a documentary told primarily through the eyes of Jeffrey Azize, and his brother, Cliff, both of whom grew up at St. Francis House. According to a Grassroots press kit, during

*"All the stories in the film are real; all the characters you learn about are real people... When you actually go through these experiences, it actually does change your outlook on life and the rest of the world."*

— **Michael Campo,**  
**associate producer, Grassroots Films**

the film, the brothers, along with Campo, travel the world searching for answers to burning questions such as: "Who am I?"; "Who is Man?"; and "Why do we search for meaning?" This journey leads to personal and life-altering encounters with the homeless on the streets of New York City, orphans and disabled children in Peru, and abandoned lepers in the forests of Ghana.

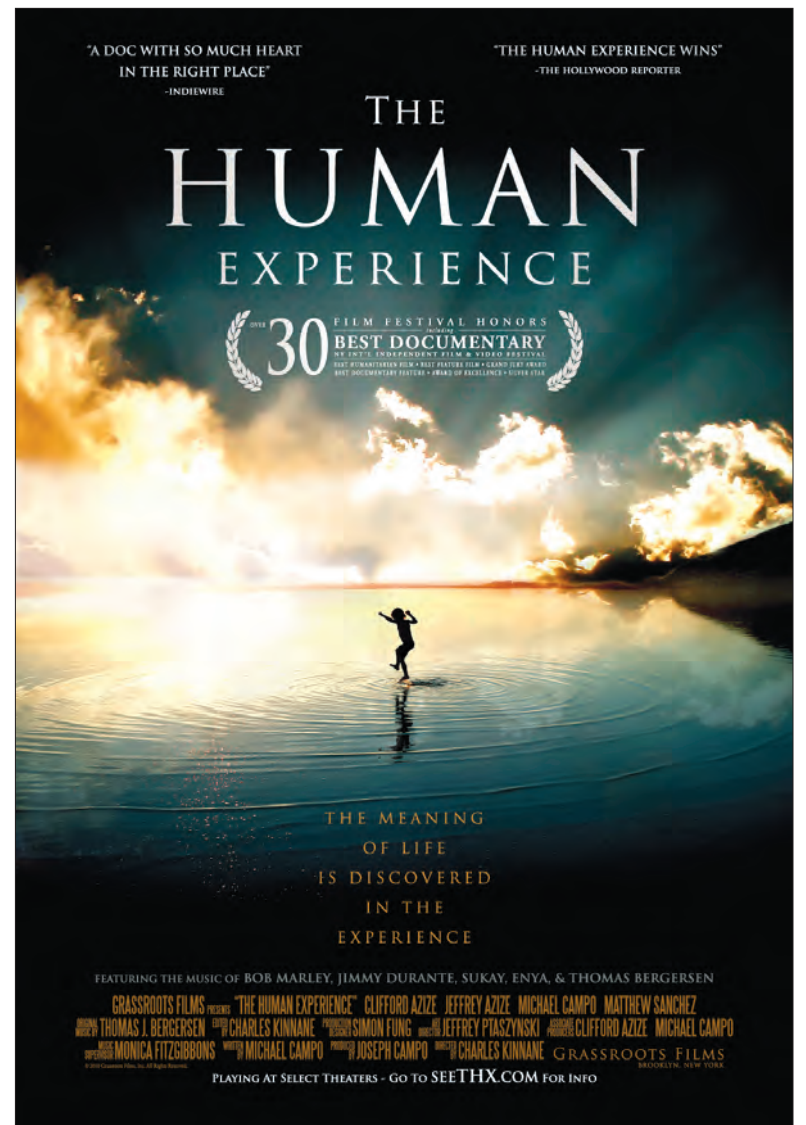
"It's a beautiful film that truly focuses on the dignity of the human person. It looks at the ultimate value of each individual's life, in spite of the challenges that person may be facing," said Chanacee Ruth-Kilgore, diocesan director of the Catholics Respect Life Office. "Some of these people [interviewed] are facing challenges that you and I can't even imagine, and yet they're so grateful for their lives. The joy [the filmmakers]

are able to capture in this movie is so beautiful."

Campo said that during the filming, he and his companions were able to strengthen their faith and gained a greater understanding and appreciation for each other, the people they met, and the importance of human relationships.

"All the stories in the film are real; all the characters you learn about are real people... When you actually go through these experiences, it actually does change your outlook on life and the rest of the world," Campo said.

The film has had more than 200 private screenings across the country for the last two years, including one at St. Vincent de Paul Church in Arlington, and one at the University of North Texas in Denton with the support of the school's Catholic Campus Ministry. Altogether, it's been shown to more than 100,000 people, Campo said. During that time, the film has also been recognized at more than 30 film festivals, and been on two European tours, with



a third planned in May.

Campo was quick to note that although there are Catholic elements to the film because of the group's religious background, the film was for everybody.

"We have a strong Catholic following from some of our previous work, [but] *The Human Experience* is not the Catholic experience — it's the human experience — it's for everyone, and the subject matter we speak about is

the importance of every human life and the potential every human life has to affect the world in a positive way," Campo said.

The film's executive producer, Joe Campo (Michael's father), and director Charles Kinane, will attend the release at the Harkins Southlake Theater April 9.

"This is really our opportunity to tell theaters and filmmakers that we want to see positive, life-affirming films," said Chanacee Ruth-Kilgore. "And it's our chance to support a positive life-affirming film."

For more information about the film or Grassroots Films visit the production company's Web site at [www.Grassrootsfilms.com](http://www.Grassrootsfilms.com), or contact the Catholics Respect Life Office at (817) 560-3300 ext. 257 or by e-mail at [cruthkilgore@fwdioc.org](mailto:cruthkilgore@fwdioc.org).

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# Supporters, former students thank Sisters of St. Mary for 137 years of service as educators, mentors

By Nicki Prevou  
Correspondent

The cost of a month's tuition at St. Ignatius Academy in downtown Fort Worth, administered by the Sisters of St. Mary of Namur, Western Province, from 1884 until 1956: six dollars. The impact that the sisters have had upon the Catholic Church in Texas over the past 137 years: priceless.

Approximately 500 friends and family members of the religious order gathered on March 6 for an event aptly named a "Celebration of Gratitude," in order to express that conviction through spoken tributes, standing ovations, and more than \$210,000 raised for the sisters' medical and retirement needs.

The gathering was held at Nolan Catholic High School's Hartnett Arena, in an effort to assist the 42 members of the congregation, all but one of whom are now over the age of 60. The average monthly Social Security benefit for each sister is approximately \$250, and costs associated with their medical care are rapidly rising, say members of the sisters' financial advisory board.

Financial advisory board members joined with other friends of the sisters to help plan the gathering to garner financial support while also recognizing the sisters' pioneering work in Catholic education, faith formation, and many other areas of ministry in Texas since 1873. That was the year in which the sisters, originally from Namur, Belgium, arrived in Waco, and opened Sacred Heart Academy for girls.

The sisters opened St. Ignatius Academy in Fort Worth in 1884 on the grounds of the property that became home to St. Patrick Cathedral, and went on to establish a total of 10 Catholic academies in Waco, Corsicana, Denison, Sherman, Dallas, Ennis, Wichita Falls, and Fort Worth, while also co-founding four high schools in Fort Worth,



Approximately 500 friends and supporters came out to the March 6 "Celebration of Gratitude" to give more than \$210,000 for the SSMN's medical and retirement needs. (Photo by Donna Ryckaert)



Students pose with the Sisters of St. Mary and priests outside of Our Lady of Victory Academy, which opened in 1910. (Photo courtesy of Sisters of St. Mary of Namur)

Wichita Falls, and Dallas and the University of Dallas in Irving. Members of the order also served in countless parishes and ministries, while also teaching in 24 Catholic schools throughout the state of Texas.

Calling the sisters "pioneers in the truest sense of the word," retired State District Judge Mary Sean O'Reilly, who joined the order in 1966 and served as a trial lawyer, and later as a judge, during her 16 years as a member of the congregation, offered welcoming remarks at the March 6 gathering.

"I have been and remain a total devotee of these magnificent and humble women," O'Reilly told her attentive audience, comprised, for the most part, of hundreds of former students of the sisters. "They were among those early church women who opened up opportunities for others. They paved the way for educational development for parents and their children; they taught and prepared future leaders of our parishes in Texas, and helped form many civic leaders

in schools and parishes all over our state and nation. They are women whose life witness has given the Texas Church many vocations to the priesthood and religious life."

Yet another featured speaker, Sister Dorothy Powers, SSMN, evoked laughter as she shared memories of her own education as a young boarding student who learned to live to the rhythm of the "clickers" used by the nuns at Our Lady of Victory School.

"I believe that it was through the use of those signals that we learned discipline, order, an economy of words, and developed a deep sense of being a part of, belonging to, something greater than just one's self; a whole class moved as one to the beat of those clickers," Sr. Dorothy reflected. "If you were caught talking in class, not a word from Sister, but the immediate and rapid 'click-click-click' put an end to any unnecessary chatter."

The sisters, while imparting a quality education to their students, "also taught us good study habits, discipline, self-

control, and an appreciation for the arts, so that not only our minds but our souls were nourished," added Sr. Dorothy, describing the nuns as "our educators, mentors, and models ... and also, our friends."

Bishop Kevin Vann agreed, while expressing regret that an unexpected surgery prevented him from offering opening remarks at the fundraising event, as originally planned. "The sisters have been very good friends to me since my arrival here in Fort Worth [in 2005]," said Bishop Vann. "I'm very grateful to the sisters for the important work they have done in establishing the Faith here in North Texas, and I'm also thankful that we are able to offer them support in recognition of their hard work and presence here in our diocese for so many years."

Sister Patricia St. Marie, SSMN, provincial superior for the Sisters of the Western Province, says that she, in turn, is grateful for the bishop's commitment to the sisters' care.

"Bishop Kevin Vann has been

most supportive of and generous with his time and concern for the sisters. When he became aware of our financial needs, he made a five-year commitment of \$125,000 for the sisters' support," she wrote, noting that his example has led to many donations from other members of the Catholic community, including Dallas resident Jim Martin, who first met the sisters as a young student at Our Lady of Good Counsel Academy in the Oak Cliff area of Dallas in 1953.

With the help of teams organized in Waco, Wichita Falls, Dallas, and Fort Worth, Martin has worked tirelessly for the past three years to raise funds for the congregation's retirement needs and medical care. He called himself "overjoyed" to see nearly 500 friends of the sisters pulling out checkbooks and credit cards at the March 6 event.

"The sisters of the Western Province deserve our help, because they gave their lives for us," said Martin, who has helped to organize another



Sister Dorothy Ann Flori (center right) talks with Brigid Breazeale (center) and other supporters who attended the March 6 event. (Photo by Donna Ryckaert)



## Diocesan

# Divine Mercy celebrations planned throughout diocese

Churches throughout the Diocese of Fort Worth will celebrate Divine Mercy Sunday on April 11, the week after Easter. The desire for this annual celebration was expressed by Jesus to St. Maria Faustina and found recorded in her diary from 1931 to 1938. The novena for Divine Mercy begins on Good Friday, and the Divine Mercy Chaplet is typically prayed at 3 p.m., which is considered the hour of mercy. Additional information on Divine Mercy, St. Faustina, the novena prayer, and the Chaplet of Divine Mercy can be found on the Web site [www.marian.org](http://www.marian.org).

### CELEBRATIONS IN THE DIOCESE OF FORT WORTH INCLUDE:

#### ST. MARIA GORETTI CHURCH — 1200 S. DAVIS DR., ARLINGTON

Novena begins at 12 p.m. April 2, ending at 2 to 3 p.m. April 11

The Divine Mercy Novena will begin following the noon Stations of the Cross on Good Friday. Each day, the novena prayers and readings will be said at the 8 a.m. daily Masses. On Divine Mercy Sunday, the Blessed Sacrament will be exposed for Adoration from 2 to 3 p.m. followed by the Divine Mercy Chaplet and Benediction. For more information, call the parish office at (817) 274-0643.

#### ST. MARK CHURCH — 2800 PENNSYLVANIA DR., DENTON

1:30 to 3 p.m.

This celebration will include a teaching video, eucharistic holy hour, and recitation of the Divine Mercy Chaplet. The Knights of Columbus from the L.W. MacKenna Fourth Degree Assembly will form an honor guard for the image of Divine Mercy. Deacon LeRoy Berens will preside over the service. For more information, contact the parish office at (940) 387-6223.

#### SAN MATEO MISSION — 3316 LOVELL AVE., FORT WORTH

2 to 5 p.m.; Mass at 3:30 p.m.

Apostolatus Uniti's 18th annual Divine Mercy Celebration will begin with the veneration of the Divine Mercy image and exposition of the Blessed Sacrament. The service will include a Rosary, the Chaplet of Divine Mercy, opportunities for confession, a Mass, outdoor eucharistic procession, and Benediction. Light refreshments will follow in the parish hall. In order to help extend mercy to others, organizers request that participants bring non-perishable pantry goods or basic toiletries for those suffering financial difficulty. For more information, contact Apostolatus Uniti, Inc., at (817) 294-5579.

#### ST. PETER CHURCH — 424 MAIN ST., LINDSAY

3 p.m.

Father Raymond McDaniel will lead a service that will include exposition of the Blessed Sacrament and Benediction, along with a special blessed image of Divine Mercy, and a first class relic of St. Faustina available for veneration. The service will be held at the grotto of the church, and inside the school cafeteria if it is raining. Participants are asked to bring their own chairs. Fr. McDaniel will be available to hear confessions from 2 to 3 p.m.

## SSMN...

FROM PAGE 6

fundraising event to be held at Bishop Dunne High School in Dallas on April 24. "It's an honor to do whatever I can on

their behalf. They deserve every bit of appreciation and support they receive. They're an amazing group of women."

The Nolan school community also shares ties of appreciation with the sisters. In 1961, the sisters co-founded Nolan

Catholic High School with the Society of Mary. At the March 6 event, Nolan showed its support by providing use of the arena, set up, table rental, security, cleanup, and the services of Nolan Student Ambassadors and volunteers from the school's faculty and staff.

Additionally, the Nolan community donated over \$4,300 for the benefit of the sisters' retirement fund.

A second "Celebration of Gratitude," which will also serve as a reunion event for all former students of schools administered by the Sisters of St. Mary of Namur, will be held April 24, from 3 to 6:30 p.m. at Bishop Dunne High School in Dallas. For more information about the Sisters of St. Mary of Namur or to RSVP to the April 24 event, call the Provincial office at (817) 923-8393, or visit the sisters' Web site at [www.ssmnwestern.org](http://www.ssmnwestern.org).



Provincial Sister Patricia St. Marie, SSMN, points out photos of former students during the March 6 "Celebration of Gratitude" event attended by approximately 500 supporters. (Photo by Donna Ryckaert).

## Special Collection: National Collection for Retired Religious

Parish Name	Parish Location	Retired Religious Dec 2008	Retired Religious Dec 2009
Immaculate Heart of Mary	Abbott	446.00	292.00
Jesus of Nazareth	Albany	15.00	0.00
Holy Redeemer	Aledo	1,911.00	1,627.86
Most Blessed Sacrament	Arlington	6,822.86	5,891.06
St. Joseph	Arlington	4,089.74	5,288.28
St. Maria Goretti	Arlington	4,390.00	4,618.00
St. Mary the Virgin	Arlington	300.00	0.00
St. Matthew	Arlington	518.00	0.00
St. Vincent de Paul	Arlington	2,089.00	1,770.00
Vietnamese Martyrs	Arlington	2,883.00	1,576.00
Holy Trinity	Azle	967.00	1,284.00
St. Michael	Bedford	4,274.00	3,600.00
St. Jerome	Bowie	170.00	210.00
Sacred Heart of Jesus	Breckenridge	716.00	712.75
St. John the Baptist	Bridgeport	563.00	521.00
St. Jude Thaddeus	Burkburnett	380.00	225.00
St. Ann	Burleson	2,571.00	1,837.00
St. Catherine of Siena	Carrollton	3,426.00	0.00
Holy Rosary	Cisco	1,401.60	121.00
St. Joseph	Cleburne	988.65	0.00
Holy Angels	Clifton	0.00	0.00
Good Shepherd	Colleyville	5,617.00	4,296.00
Holy Cross	The Colony	1,895.80	2,092.82
Sacred Heart	Comanche	156.00	0.00
St. Joseph	Crowell	0.00	48.00
Our Lady of Guadalupe	De Leon	75.00	0.00
Assumption/Blessed Virgin Mary	Decatur	885.88	668.01
Immaculate Conception	Denton	1,870.00	1,837.00
St. Mark	Denton	4,106.90	3,702.32
St. Mary	Dublin	1,073.00	445.00
St. Francis Xavier	Eastland	60.00	85.00
St. Paul	Electra	46.00	85.00
All Saints	Fort Worth	1,615.00	1,692.55
Christ the King	Fort Worth	938.00	659.00
Holy Family	Fort Worth	3,628.00	5,182.00
Holy Name of Jesus	Fort Worth	0.00	327.00
Immaculate Heart of Mary	Fort Worth	2,149.00	1,232.00
Our Lady of Fatima	Fort Worth	0.00	0.00
Our Lady of Guadalupe	Fort Worth	2,106.00	2,266.00
Our Mother of Mercy	Fort Worth	228.00	177.00
San Mateo	Fort Worth	63.00	0.00
St. Andrew	Fort Worth	9,690.94	7,780.34
St. Bartholomew	Fort Worth	12,954.69	11,924.15
St. George	Fort Worth	968.00	263.88
St. John the Apostle	Fort Worth	1,978.00	1,765.00
St. Mary of the Assumption	Fort Worth	460.00	551.00
St. Patrick Cathedral	Fort Worth	4,774.50	0.00
St. Paul	Fort Worth	1,024.60	1,110.65
St. Peter the Apostle	Fort Worth	1,064.00	958.00
St. Rita	Fort Worth	365.00	234.76
St. Thomas the Apostle	Fort Worth	2,653.66	2,094.78
St. Mary	Gainesville	741.00	729.00
St. Rose of Lima	Glen Rose	728.61	256.97
St. Francis of Assisi	Graford	0.00	0.00
St. Mary	Graham	829.00	717.00
St. Frances Cabrini	Granbury	0.00	0.00
St. Francis of Assisi	Grapevine	0.00	7,685.00
St. Mary	Henrietta	175.00	25.00
Our Lady of Mercy	Hillsboro	0.00	678.00
Korean Catholic Community	Hurst	0.00	0.00
Christ the King	Iowa Park	64.00	45.00
St. Mary	Jacksboro	91.00	125.31
St. Elizabeth Ann Seton	Keller	7,955.00	7,362.15
Santa Rosa	Knox City	132.00	117.01
St. Philip the Apostle	Lewisville	2,843.65	3,527.15
St. Peter	Lindsay	4,831.50	3,389.00
St. Jude	Mansfield	3,166.00	2,945.07
St. Mary of the Assumption	Megargel	60.00	51.00
Our Lady of Lourdes	Mineral Wells	688.04	658.51
St. William	Montague	50.00	0.00
Our Lady of Guadalupe	Morgan	0.00	0.00
Sacred Heart	Muenster	1,931.00	3,810.00
St. Joseph	Nocona	0.00	0.00
St. Theresa	Olney	85.00	145.00
Nativity/Blessed Virgin Mary	Penelope	311.28	160.00
St. Thomas Aquinas	Pilot Point	1,123.43	1,508.70
St. Mary	Quanah	185.00	118.00
St. Rita	Ranger	97.00	145.37
St. Joseph	Rhineland	388.00	105.00
St. Boniface	Scotland	168.07	196.25
Sacred Heart	Seymour	226.00	269.37
St. Brendan	Stephenville	300.00	309.00
St. John	Strawn	123.00	162.00
Holy Family of Nazareth	Vernon	338.00	259.00
St. Stephen	Weatherford	7,633.00	7,373.00
Immaculate Conception of Mary	Wichita Falls	731.00	514.00
Our Lady of Guadalupe	Wichita Falls	1,240.52	1,183.49
Our Lady Queen of Peace	Wichita Falls	1,715.50	1,465.50
Sacred Heart	Wichita Falls	1,519.80	1,630.00
St. Mary	Windhorst	884.00	1,394.44

142,719.22 130,310.50

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



# Mission program to educate needy children in Bolivia continues thanks to generosity of supporters

Story and Photos  
by Joan Kurkowski-Gillen  
Correspondent

**"I** am in eighth grade and I have six brothers. My community is very far from my school. For two years, I have studied here, and for two years I have not seen my parents and brothers."

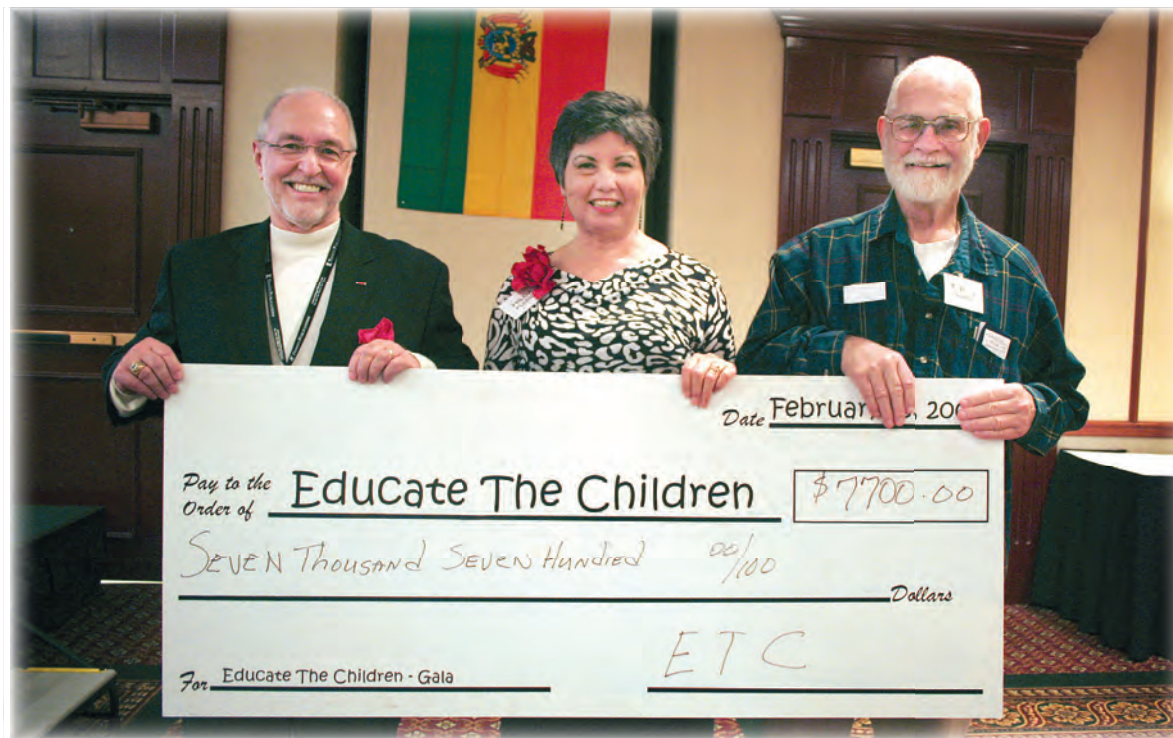
The stories of children who must leave their families to get an education are the most heart-wrenching, Father Bob Thames told Educate the Children supporters attending a March 5 fundraiser for the school he started in Cabezas, Bolivia six years ago. More than 150 people attended the gala and silent auction held in the Marriott DFW Airport South.

"We feed the children, take care of them, and help them with their homework," he said, describing dormitory life for the youngsters age five to 11 who are part of Nuestra Señora del Carmen School. "Some, who live far away, can't go back home. They stay with us all year and it's sad. The little kids cry almost every night for their families. It's a difficult situation, but the parents are intent on giving them an education."

The education program, which currently serves 800 students, has 150 high school graduates who have gone on to become teachers, entrepreneurs, and health care workers. Fr. Thames recounted numerous alumni success stories for the audience, many of whom donate \$25 a month to cover the cost of tuition, books, lodging, and supplies, for a needy youngster in Bolivia. The Educate the Children sponsorship program is a Mission Council project of the Diocese of Fort Worth.

The benefit dinner raised an additional \$8,500 for the various education ministries spearheaded by Fr. Thames, a diocesan priest from Fort Worth who has worked in missions in Mexico and Bolivia for the past 40 years.

Dressed in a working man's flannel shirt and slacks, the guest of honor told his listeners it takes the good will of 14,000



Fr. Bob Thames (right), shown with diocesan mission coordinator Hilda Flores (center) and Henry del Castillo, chairman of the Educate the Children committee, display a check donating \$7,700 to efforts to educate schoolchildren in Bolivia.

individuals to keep the school flourishing.

"The parishes I visit and the people who contribute make it all possible," he said, modestly. "One person does very little. Many times I'm given the credit, but the truth is many other people are doing the work."

Fr. Thames called the partnership forged between the diocese and Cabezas, Bolivia, "love in action."

"We're all connected by the Body of Jesus Christ," he said. "Only the spirit of God could bring 14,000 people together to do the work we do. Without Him it's impossible."

Started in 2004, the education program includes schools for elementary and high school students, a high school equivalency certificate and a technical school. The trade curriculum includes courses on agriculture, beekeeping, forestry, and clothes making.

"We are hoping this year to add nursing and computers," the school's administrator said, outlining plans for future growth.

Nuestra Señora del Carmen also manages two houses for university students. One in the city of Santa Cruz de la Sierra accommodates 25 to 30 people.

"We feed them, they live there, and sometimes we can help with a little bit of money or transportation to go to the university," the priest said.

January donations went towards the purchase of a second home south of Cabezas that will house about 47 students.

The Church's outreach in Cabezas extends beyond education, Fr. Thames continued. His pastoral team of 12 people works with broken families, physical and sexual abuse cases, and offers sacramental preparation classes and retreats.

"We have the only psychologist and sociologist in the area

working with us," he pointed out. "So we provide those services to the community."

Because of the school, young people growing up in Cabezas, Bolivia, have a promising future, and Fr. Thames shared several of their hardship-to-triumph stories with the audience.

One young man, who studied clothes making at the school, recently opened his own wholesale factory in the community with his father.

"They hope to sell the clothing not only in Bolivia, but as an export," the priest said proudly, after mentioning the graduate once picked tomatoes to earn money.

The father/son team planned to do business in the city but opted instead to open the factory in the country where they now employ several villagers.

"That's a big thing, because there's not that much work for people in the country," Fr.

Thames added. "We're hoping a lot of our kids are able to do things like that."

Another determined graduate endured the death of both parents while attending Nuestra Señora del Carmen. Her father died during her senior year after her mother succumbed to Chagas disease — a virus spread by beetles in South America.

"She went on to study nursing and worked to pay for her food, lodging, and education," Fr. Thames recalled.

One of her professors, who also taught at the Catholic University School of Medicine, was so impressed by the young woman's tenacity, he recommended her for a scholarship.

"She just completed her first semester of medical school to become a doctor," he announced, to the applause of his listeners.

Nuestra Señora del Carmen is making a dent in the region's cycle of poverty, "and you're making that possible," Fr. Thames said resolutely. "That's love in action."

Mike Wuller, an Educate the Children participant, has visited the Cabezas school compound three times since 2006.

"There's been tremendous progress," said the St. Bartholomew parishioner who remembers when the town had no electricity.

During one trip to Bolivia, Wuller, the technical director for local pickle and condiment manufacturer Best Maid Products, taught agriculture students how to preserve vegetables in vinegar.

"They have wonderful apple cider vinegar, and we taught them how to make food shelf stable for a long time," he explained. "The students are always enthusiastic to learn



Fr. Bob Thames gives supporters an update on the success of the Educate the Children program in Cabezas, Bolivia. The program serves about 800 students.



Kimberly Escobar, Roxana Robledo and Jose Lopez from Hurst Junior High take a look at items in the silent auction. The AP Spanish students translate letters written by children in Bolivia that are later given to their American sponsors in the diocese.



# Bishops urge vigilance on abortion funding

FROM PAGE 1

plans that cover abortion to pay for other peoples' abortions with their own funds. If this new law is intended to prevent people from being complicit in the abortions of others, it is at war with itself.

We share fully the admirable intention of President Obama expressed in his pending executive order, where he states, "It is necessary to establish an adequate enforcement mechanism to ensure that federal funds are not used for abortion services." However, the fact that an executive order is necessary to clarify the legislation points to deficiencies in the statute itself. We do not understand how an executive order, no matter how well intentioned, can substitute for statutory provisions.

The statute is also profoundly flawed because it has failed to include necessary language to provide essential conscience protections (both within and beyond the abortion context). As well, many immigrant workers and their families could be left worse off since they will not be allowed to purchase health coverage in the new exchanges to be created, even if they use their own money.

Many in Congress and the administration, as well as individuals and groups in the Catholic community, have re-

peatedly insisted that there is no federal funding for abortion in this statute and that strong conscience protection has been assured. Analyses that are being published separately show this not to be the case, which is why we oppose it in its current form. We and many others will follow the government's implementation of health care reform and will work to ensure that Congress and the administration live up to the claims that have contributed to its passage. We believe, finally, that new legislation to address its deficiencies will almost certainly be required.

As bishops, we wish to recognize the principled actions of the pro-life members of Congress from both parties, in the House and the Senate, who have worked courageously to create legislation that respects the principles outlined above. They have often been vilified and have worked against great odds.

As bishops of the Catholic Church, we speak in the name of the Church and for the Catholic faith itself. The Catholic faith is not a partisan agenda, and we take this opportunity to recommit ourselves to working for health care which truly and fully safeguards the life, dignity, conscience and health of all, from the child in the womb to those in their last days on earth.

# House passes healthcare bill without abortion safeguards

FROM PAGE 1

in the long effort to make health care available and affordable to everyone in the United States." She urged the Senate to take quick action to pass the reconciliation package.

The House votes came only after Rep. Bart Stupak, D-Michigan, obtained a promise from the White House that President Barack Obama would sign an executive order stipulating that the Hyde amendment would apply to the health reform legislation.

Obama signed the health reform bill into law March 23. The White House has not indicated when Obama will issue the executive order.

Stupak, a Catholic, had led a group of pro-life House Democrats in opposing the Senate health reform bill unless it were amended to include abortion language passed by the House last year. The U.S. bishops had backed those efforts, saying the Senate-passed bill's abortion language was morally unacceptable because it contained "no relevant provision to prevent the direct use of federal funds for elective abortions."

Rep. Joseph R. Pitts, R-Pennsylvania, said the House language was needed in the Senate measure despite the promised executive order because "an executive order does not trump a statute."

"The courts will look to the legislative statute to interpret the law," he said.

In a March 21 memo to con-

gressional staffers, Richard Dorerflinger, associate director of the U.S. bishops' Secretariat for Pro-Life Activities, said that "the statutory mandate construed by the courts would override any executive order or regulation."

"This is the unanimous view of our legal advisers and of the experts we have consulted on abortion jurisprudence," he said. "Only a change in the law enacted by Congress, not an executive order, can begin to address this very serious problem in the legislation."

In introducing his motion to send the bill back to committee, Camp referred to the proposal to codify Hyde in the measure as the "Stupak-Pitts amendment," but Stupak spoke against it, saying it "purports to be a right-to-life amendment" but was actually an attempt to "politicize life."

"This is nothing more than an opportunity to continue to deny 32 million Americans health insurance," Stupak said. "It does not promote life. The executive order ensures that the sanctity of life will be protected."

The text of the draft executive order released by the White House said its goal was to "establish an adequate enforcement mechanism to ensure that federal funds are not used for abortion services (except in cases of rape or incest, or when the life of the woman would be endangered), consistent with a long-standing federal statutory restriction that is commonly known as the Hyde amendment."

"The purpose of this executive order is to establish a comprehensive, governmentwide set of policies and procedures to achieve this goal and to make certain that all relevant actors — federal officials, state officials (including insurance regulators) and health care providers — are aware of their responsibilities, new and old."

White House communications director Dan Pfeiffer said Obama had "said from the start that this health insurance reform should not be the forum to upset long-standing precedent."

"The health care legislation and this executive order are consistent with this principle," Pfeiffer added.

The U.S. bishops in their March 20 letter not only called for changes on abortion language but also urged changes that would allow new immigrants to get Medicaid and illegal immigrants to buy health insurance with their own money.

"After a year of divisive political combat, members of the House are told that they can advance health care reform only by adopting the Senate legislation as is, including these fundamental flaws," the letter said. "The House leadership is ignoring the pleas of pro-life members for essential changes in the legislation. Apparently they will not even try to address the serious problems on abortion funding, conscience protection, and fair treatment of immigrants."

# Receptions held throughout diocese help spread the word about campaign

FROM PAGE 1

throughout the diocese.

"We have had tremendous attendance at all our receptions. On March 1 we had over 150 people attend!" said Judy Wegner. Judy and her husband Vern Wegner are campaign chairpersons at St. Joseph Parish in Arlington "It has been a great opportunity to meet people in our parish community."

Judy continued, "Looking out at the large crowd of people while speaking about the *All Things Possible* Campaign, made us feel like we could count on the support of our St. Joseph family to make our goals achievable."

This spring, diocesan Catholic schools are joining the efforts of all 90 parishes and missions by offering up the prayers of their faculty, staff, students, and families for the success of the



Sister Yolanda Cruz, SSMN, diocesan director of Children's Catechesis and Vocations director for her congregation, speaks about the benefits of the capital campaign.

our campaign.

"As a recipient of campaign dollars through the Center-City Catholic Schools Capital Improvements portion of the campaign case," she added, "All Saints Catholic School feels privileged to be able to participate in this way."



Lupita Samudio and Saul Garcia give a presentation at St. Matthew Church in Arlington.



To learn more about reception locations, dates or times, or for more information on the *ALL THINGS POSSIBLE* CAMPAIGN, visit [www.fwdioc.org](http://www.fwdioc.org) or contact the Campaign Office at (817) 560-2452 ext. 116.

LEFT: Mauro and Adela Serrano from St. Francis Church in Granbury look through material to see what the money raised will go to.



# Viewpoints

## Taking the first steps toward Christian belief

By David Mills

**M**any people who came to Christianity from the outside can remember the serene confidence with which they refused to believe it. I speak as one of them. We were too smart to believe all that wishful thinking and all those silly fairy tales.

Many of us can remember the anticipation with which we would pick up the latest book offering an argument that would put down Christianity forever — and the feeling of disappointment when we found the new Last Word On Religion was pretty much the same as all the earlier Last Words, and no more convincing than they had been.

It was as if our favorite heavy-weight boxer kept getting in the ring with some scrawny little guy, with the odds-makers giving four-to-one odds he'd knock out the poor man in the first round, and when the bell rang at the end of the fifteenth round the scrawny little guy was still there. He was panting and sweating

and a little bruised, but our favorite was reeling around the ring and crying for his mom, if not lying flat out on the canvas.

Some of us began to worry that maybe Christianity was not so obviously wrong as we hoped. The highly intelligent men who wrote these Last Words on Religion, who wrote with such confidence, who held important positions in major universities, whose articles appeared in all the major magazines, should have been able to knock it out cold. If they couldn't do it, maybe Christianity wasn't so wrong after all.

When I was young, the Last Word against Christianity was packaged in different ways. One of the most popular was the "Death of God" movement. Time magazine's editors thought it so important they gave it a cover story.

The argument was that religion evolved because people needed to explain the universe, but modern man had learned so much about the universe he didn't need God any more. Science gave us facts, and replaced religion, which could only offer us feelings and intuitions and stories.

Ancient man believed in demons because they didn't understand mental illness. They believed in Jesus because they couldn't face life on their own. But now man had grown up and could boldly go where no man had gone before.

This made sense to me, but then I found out that all sorts of very smart and learned people disputed it. Some of them argued that modern science developed in the Middle Ages, as a natural expression

*The highly intelligent men who wrote these Last Words on Religion, who wrote with such confidence, who held important positions in major universities, whose articles appeared in all the major magazines, should have been able to knock it out cold. If they couldn't do it, maybe Christianity wasn't so wrong after all.*

of the Christian understanding of the creation. Others argued with sophistication that the discoveries of science did not and could not contradict or override the insights of Christianity. Even I could see that science hadn't replaced our need for a savior.

I didn't understand all this at the time, but even in my youth I began to feel that the scrawny guy was a lot bigger and

tougher than I thought.

But Christianity wasn't just hard to knock down. It was alarmingly attractive. I found the Christians I started to read more interesting than the writers I thought I preferred.

For one thing, they would argue a point where my favorite anti-religious writers would just assert it. The atheist would accuse them of having a simple-minded faith, yet they took much more seriously the atheist critique of Christianity than the atheist did the possible truth of Christianity.

Later I found that C. S. Lewis had felt the same thing. In his atheist youth, he loved the Christian writers even though he hated their Christianity. Chesterton, he wrote, "had more sense than all the other moderns put together."

But the great secular writers he liked "all seemed a little thin; what as boys we called 'tinny.'" They entertained him, but didn't do much else for him. "There seemed to be no depth in them. They were too simple. The roughness and density of life did not appear in their books."

The Christians, he concluded, "were all wrong, but all the rest are bores." Reality is infinitely more interesting than unreality. In particular: Jesus Christ is the way, the truth, and the life, and wrong ways, false truths, and death are not nearly so interesting.

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

## Searching for the resurrected Lord

By David Gibson

**T**rappist Father Thomas Keating said that "the most beautiful flowers sometimes grow in a dump. God works (in other people) under the most adverse conditions."

Fr. Keating was looking beyond the surface of things when he made that statement in a 1981 speech.

However, oppressive circumstances in people's lives often hide them away and render them anonymous to others, Fr. Keating noted. A "dog-eat-dog existence" may be witnessed, but the persons of "great faith and love" living in these circumstances remain concealed from view.

The problem when this occurs is that ordinary daily life is not recognized for the continuing revelation it is meant to be, Fr. Keating observed. He said:

"Underneath the humdrum events of each day, through the spaces between the words that we hear or speak, (a) hidden, secret, yet real life is constantly insinuating itself. It is the life of the glorified Christ."

That's why it is risky to settle in com-

fortably with our first impressions of other people. But it is easy to do. I've done it and risked missing out on what is great about some people — risked failing to recognize Christ in them too. Fortunately, in my experience people often find ways to make me see who they really are.

At the time of his transfiguration on Mount Tabor, Jesus' face shone like sunlight. Fr. Keating said that Jesus' "divine dimension" appeared then "out of the center of his humanity." Thus, "we must learn to seek the face of Jesus" in each other's humanity.

Recently, the Australian Catholic Bishops Conference challenged Christians to look under the surface of things for all the "smaller transfigurations" that "happen all the time" in our world. In a 2010 Lenten study guide, the conference said:

"Did you ever see a disabled child liberated while at play? Did you ever see joy in the faces of the dying? Look for the light. It's under the surface of everything."

Apparently, soon after his ordination to the priesthood, Jesuit Father Allan Figueroa Deck found light under the surface of things — found it when he was assigned

to serve "a community of Mexican immigrants in a barrio called Delhi in Santa Ana, California."

Today, Fr. Deck says that if he ever is "tempted to forget what social justice ministry is about," he goes "back to those early years of ministry" when "the poor stopped being more a socioeconomic category for him" and became "real flesh and blood."

Fr. Deck is executive director of the U.S. Conference of Catholic Bishops' Secretariat of Cultural Diversity. In a February 2010 Washington speech, he said he discovered that the barrio's people "had so much to give despite their poverty."

He grasped "what it means to say that the poor are the face of God," Fr. Deck said.

Dominican Father Timothy Radcliffe had the opportunity in 2004 to visit a section of Cairo, Egypt, that few tourists see. This vicinity, called Mukatan, is known as "the city of the rubbish collectors," he said. Rubbish dominates its surface.

But Fr. Radcliffe, former master general of the Dominican order, looked beyond Mukatan's surface. In a 2004 speech in

Atlanta, he spoke of Mukatan's rubbish collectors:

"There are some 300,000 of them, and they are mostly Christians. They go out in the morning to collect the city's rubbish and bring it back to Mukatan to sort through and see what there is to sell or recycle. It is the filthiest, smelliest and most depressing place I have ever seen. ...

"Behind this awful place there are high cliffs. A Polish artist has given his whole life to covering them with images of Christ in glory. When the rubbish collectors come home on their donkey carts with their piles of stinking bags, they can see on the cliffs the transfiguration of Christ and his resurrection and ascension.

"These images proclaim that they are not just rubbish collectors but citizens of the kingdom, destined for glory."

*David Gibson served on the Catholic News Service editorial staff for 37 years. He was the founding editor of ORIGINS and special projects editor, coordinating and editing all the columns and Faith Alive! packages offered by CNS.*



# Some celebrate vigil all night long

By Maureen Daly

All Catholic churches celebrate the Easter Vigil, but very few celebrate all night long!

At St. Vincent de Paul Church in Baltimore and at St. Benedict's Monastery in St. Joseph, Minnesota, these communities keep alive the age-old practice.

It was an ancient letter from Egeria, a Gallic woman who made a three-year pilgrimage to the Holy Land in about 381-384, and a phrase from St. Augustine that captured the imagination of St. Vincent's pastor, Father Richard T. Lawrence, who started the grueling practice there in 1982.

"The young and the strong keep vigil all night, the rest do what they can," said Fr. Lawrence, quoting Egeria.

Egeria was describing the Easter Vigil service she attended in Jerusalem. Incredibly, her pilgrimage letter survives. An 11th-century copy was found in an Italian monastery in 1884. Her detailed account of Holy Week liturgies was an important resource in the movement for liturgical renewal, Fr. Lawrence said.

**ST. AUGUSTINE**, Egeria's contemporary, referred to the Easter Vigil as "the mother of all vigils," Fr. Lawrence said.

Pope Pius XII restored the Easter Vigil as a night service in 1951 and encouraged the faithful to participate in the three-hour night service. Previously, it was celebrated on Holy Saturday morning, and few beyond the clergy attended.

Like all Catholic Easter Vigils, St. Vincent's all-night service has four parts, what Fr. Lawrence calls fire, Word, water, and bread.

"When we decided to go all night, we expanded the Word portion," Fr. Lawrence said. Like other Catholic parishes,

**'W**hat do you do at a wake?" asked Fr. Lawrence. "All the old family stories are told again. That's what we do in the readings from Scripture, but not the same stories every year."

they read the story of creation, a part of Exodus, and end with the story of Christ's resurrection. St. Vincent's adds other readings from the Hebrew Scriptures.

"What do you do at a wake?" asked Fr. Lawrence. "All the old family stories are told again. That's what we do in the readings from Scripture, but not the same stories every year."

**EACH SEGMENT FOLLOWS** the format of the Liturgy of the Hours: Scripture, chanted psalms, reflection, and 30 minutes of quiet time for prayer. Some participants use this time to snack, nap, or help prepare the Easter morning feast.

"We are very traditional in our reading of the Scripture," Fr. Lawrence said, but the reflections can take many forms: from stunning slides of the universe from the Hubble space telescope to a puppet show, folkdance lessons, or yoga stretches. Movement helps the participants keep alert in the wee hours of the morning.

It is a long night, but it is the heart of St. Vincent's worship.

The 150 sisters in residence at St. Benedict's Monastery in St. Joseph who also keep an all-night Easter Vigil begin their service after sunset, gathering outside for a fire in a huge cauldron, said Sister Elaine

Schroeder, community liturgist.

They're joined by 50 others, many on retreat. The group moves inside for Scripture readings. Then the night is divided into six or seven watches, each reflecting an aspect of the *Rite of Christian Initiation of Adults* journey.

**AT DAYBREAK**, the whole community gathers around the baptismal font for festive sprinkling and song, followed by Eucharist.

"Attending the Easter Vigil is one way Catholics can welcome new members into the church," said Father Richard Hilgartner, associate director of the U.S. bishops' Secretariat of Divine Worship. "It is during the Easter Vigil that the sacraments of baptism and confirmation are celebrated," along with Eucharist.

"The great Vigil of Easter is the 'night of nights,' the liturgy for Holy Saturday declares," Fr. Hilgartner added.

"This celebration is long, but it is the heart of the church's worship and speaks clearly to fill participants with the joy of the resurrection."

Maureen Daly is a freelance writer for Catholic News Service and others, living in Baltimore. This article is part of the 2010 Faith Alive! Easter package from CNS.

Sometimes art isn't about art at all;  
sometimes it's about seeing the face of Jesus  
everywhere;  
sometimes He  
is the



## Art in our Lives

By Kathy Cribari Hamer

**I**n a quiet dad-and-daughter conversation, Natalie's father asked his seven-year-old child, "Who is your favorite artist?"

"Myself," she said, simply.

"I see," Dustin smiled. "Who is your second favorite?"

Thoughtfully, the little girl answered, "Aunt Julie."

"Two great choices," my son-in-law confirmed.

"Can you tell me your third favorite artist?"

"Easy," Natalie replied immediately. "Picasso."

Natalie has confidence, creativity, and spunk. And similar to her two other favorite artists, Natalie focuses intensely on her art, sometimes to her own detriment.

"Natalie loves to create so much it's hard for me to get her to do normal dressing in the morning," her mother says. "Half of a uniform, no shoes or socks — but she is busy making somebody a card or creating something."

Recently Nattie drew a picture of herself and a teacher next to her. Below the drawing she wrote, "Today is my 'adition' for Annie. I am trying to be an orphan. Me and Miss Cornovan have to wait for two whole days to see if we get a call back. A call back is an email or a call to tell you if the director likes your singing."

Artists use their talent to express feelings, I am told, like Natalie did in that drawing. Back when I was an "artist" I didn't express feelings, except love of recess. I was an elementary school artist, when Monsignor Joseph Warnat, pastor, taught pupils the fine points of drawing. If we were good enough, we could be on his TV show "Father Warnat's Art Class." I was good enough only once.

What I remember from art classes are three sketches. One was a cartoon picture of Mickey Mouse in a drum major's hat, leading a parade — a lesson in imagination.

One was a homework assignment: draw your house. That one I shall never forget because my dad helped with it, using straight pins and rubber bands to illustrate the fine points of drawing in perspective. How lovely it is, I realize now, that in the bank of vivid childhood memories I have deposited an image of my

SEE HAMER, P. 22



# JESUS' RESURRECTION GIVES US LIFE

## *The light of Christ pierces our darkness*

By Jeff Hedglen  
North Texas Catholic  
Columnist

**T**he congregation is seated in the darkened church. Last night Jesus died and now we hold vigil, waiting for the story to come to completion again. But Jesus is not yet ready to rise, He has descended into hell. In this moment, in this light-deprived sanctuary, we wait.

Into the darkness comes a single light, piercing the void, driving out fear and death. It is the light of Christ. This light dispels, not only the darkness of the church, but the shadows in our hearts as well.

As the light enters the church the mood changes, darkness flees, and each of us with our candle outstretched, reach toward the Light of the World. The flame on our candle is a living symbol of the fire that burns within us. We take that light and turn to the person next to us and share the flame, each of us, united with Jesus, bring each other out of the darkness of death into the life of Christ.

Holy Saturday is about a lot of things, but there is one aspect of this penultimate day of our faith that is often overlooked. Holy Saturday is about death. Not the morbidity of death or the fear of death, or even the sadness of death. It is about the death Jesus endured and embraced, for us.

The God of the universe, the God who is the essence of all that is alive and is in fact life itself, died. God died a real death. We often move too quickly from Good Friday to Easter Sunday. Perhaps this is why the Apostles Creed makes sure to remind us that "He descended into hell."

It is important to note that the hell mentioned here is not the hell we think of when we hear this word. At the time of Jesus there was not a developed understanding of heaven and hell. Instead there was heaven, where God is and the "place of the dead" or Sheol. This "place of the dead"



Deacon Michael VanderBloomen holds a Paschal candle as parishioners light their candles at the beginning of the 2009 Easter Vigil at Our Lady of Lourdes Parish in De Pere, Wisconsin (Photo by Sam Lucero, THE COMPASS)

is where the just and unjust alike went to await the Redeemer. Jesus descended to Sheol to free the just who had gone before him (*Catechism of the Catholic Church* 633).

When Jesus experienced death, He embraced one last aspect of our humanity. And in doing so, the nature of death was changed forever. His embracing of death redeemed death itself. Death became a doorway to eternity. It is no longer a dead end in the journey of life; it has become the passageway to eternal life in the full presence of God.

And this portal to eternity is opened every Holy Saturday when Catechumens from the *Rite of Christian Initiation for Adults* come forward to be conformed to Christ in the Sacrament of Baptism. They are thrice plunged into the darkness of

death, their own descent into hell, and rise again, with Jesus, to new life.

Death is the destiny of every Christian, but it is not the destination. Just as at the Easter Vigil, we begin in darkness, but light is coming. The darkness holds no victory and death holds no sting. For Jesus descended into the darkness of death itself and rose victorious. He invites each one of us to take that same journey from darkness to light, from death to life, from Friday to Sunday.

Awash in his marvelous light, we proclaim: Jesus is Risen, Alleluia, Alleluia!

*Jeff Hedglen and his wife Monika are members of St. Bartholomew Church in Southwest Fort Worth where Jeff is the youth minister. Jeff is a long time columnist of the NORTH TEXAS CATHOLIC.*

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# JESUS' RESURRECTION GIVES US LIFE

## Baptism into resurrection!

By Jim Schellman  
Catholic News Service

A few years ago, I lost my father. This was the first in an expected series of deaths of those who are close to me. And one day I presume I will be a source of that same experience for others whom I love.

No one can journey to the threshold of death with a beloved family member or friend without confronting that horrible, natural question of whether this is all, the end. Even to those enlightened by Christian belief, the possibility still haunts us, for faith has to do with things unseen, a life promised but yet to come.

We journey toward that new life together. That is why the fires of faith are first lit and then fanned within a community of faith, the Church.

Together, the seasons of Lent and Easter bring us to the center point of this great mystery: the fact of real and bloody death, an execution in fact, and the faith-filled vision that love will not be denied, will not be extinguished by death, that those we love continue, as does their love for us, that love reigns supreme and will have the final word.

These two seasons make up the great ninety days in which we go there, into that mystery, together and in the company of Christ. And this we understand as the journey toward baptism and into baptismal living, a form of life that always, always holds together the two mysteries of death and life.



Norbertine Fr. Tim Shillecox pours water over Jason Olson's head during the Sacrament of Baptism held at the Easter Vigil at Our Lady of Lourdes Church in De Pere, Wis., April 11. (Photo by Sam Lucero, THE COMPASS)

Lent begins with our Lord being drawn by the Spirit into the desert for 40 days following his baptism by John. The community of the Church follows him there in our great 40-day Lenten retreat as we prepare our newcomers, our catechumens who are now elect, for baptism, and prepare ourselves to renew our baptismal covenant alongside them.

We simplify our lives and strive to walk more consciously with the Lord (prayer). We experience hunger (fasting), our weakness and our simple humanity. We are opened by the Spirit to the physical and spiritual hungers of others and learn new ways to offer them both kinds of bread (almsgiving).

As we newly experience these central

communal disciplines, we immerse those preparing for baptism in them with us.

Lent makes the transition to Easter during the three days of the Easter triduum. Note that the liturgies of Holy Thursday and Good Friday have no concluding rite: the community is not sent forth, we simply depart. In other words, these three holiest of Christian days form one continuous act of worship that holds in vital tension the whole central mystery of human life redeemed in Christ: a voluntary, salvific death and a things-will-never-be-the-same resurrection.

What is the central act of the three days in which the community of faith proclaims this seminal mystery?

It is nothing less than the plunging of new believers into the dying and rising of Jesus

Christ through the waters of baptism. And it is in that same central baptismal liturgy that all of us then renew our baptismal commitment to Christian discipleship.

This is a discipleship that does not deny suffering and death but stares it in the face, in the strength of Christ, and declares that love has won and that we will live forever in that love, beginning in these waters.

By baptism we are plunged into the very dying and rising of our Lord (see Romans 6:3-11). We share in that great mystery and are offered its full grace in the living out of our lives. In this way, our dying has already happened in baptism, dying to a world that lives for itself and not for God and others.

Our physical death will only be the final act of that dying begun in these waters. But all along the dying was of a piece with the rising, the coming up from those waters with fresh heart and hands, the heart and hands of Christ still loving and feeding a hungry, longing world.

This real, sacramental experience is the very rhythm of our lives through baptism. Lent and Easter plunge us anew into that deep and mysterious rhythm each year, simplify us to see once again a Lord who longs to transform us and all into that new garden place where tears and suffering and, yes, death simply have not one square inch to call their own.

The resurrection of the Lord is the centerpiece of this great hope!

Isn't this the full force of St. Paul's heartfelt cry to the Corinthians?: "If the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is in vain" (1 Corinthians 15:16-17).

Jim Schellman is executive director of the North American Forum on the Catechumenate.

## Celebrating a windfall

By Father Lawrence E. Mick  
Catholic News Service

Imagine for a moment that you just won several million dollars in the lottery. How long do you think you would celebrate? Would you have just one party for your friends and then go back to life as usual? Or would you party for a week or more?

I suspect that whatever way you might celebrate your win, your life after winning the lottery would never be the same. You might spend a lot of time in the weeks after you learned of your good fortune figuring out just how your life has changed and how you would live your life in the future.

That experience is something like the experience of the early Church after the resurrection of Jesus Christ. The joy engendered by the good news that Christ was alive surely lasted longer than a day. And it took them awhile after that first Easter to figure out how their lives had been changed by the event and how they would live in the future.

In our celebration of Easter each year, we are invited into a similar process. But one day is surely not enough rejoicing!

So the liturgy of the octave of Easter (the first week after Easter) is almost the same each day as it was on Easter Sunday. It's as though the Church wants to prolong the joy of that glorious day as long as it can.

And even a week of celebrating is not enough. We, too, need to figure out how our lives have changed as a result of the windfall we have received through the resurrection of Jesus Christ. So the Church celebrates Easter for fifty days, all the way to Pentecost (which means "the 50th day").

During the 50 days, the Church focuses special attention on those who were initiated at the Easter Vigil. It is a time for them to grow into their new identity as members of the order of the faithful, those who are baptized.

It is also a time for them to reflect on the meaning of the sacraments they celebrated at Easter: baptism, confirmation and Eucharist. It is a time for them, as the *Rite of Christian Initiation of Adults* puts it, to grow in deepening their grasp of the paschal mystery and in making it part of their lives through meditation on the Gospel, sharing in the Eucharist, and doing the works of charity (No. 244).

The newly initiated don't go through this alone, however. The rite notes that the whole community shares in this opportunity for deepening our appreciation of the sacraments and their implications for our daily lives: "The period of postbaptismal catechesis is of great significance for both the neophytes and the rest of the faithful.

Through it the neophytes, with the help of their godparents, should experience a full and joyful welcome into the community and enter into closer ties with the other faithful. The faithful, in turn, should derive from it a renewal of inspiration and of outlook (No. 246).

This "postbaptismal catechesis" is to occur during the Sunday Masses of the Easter season, so the readings for those Sundays are chosen to foster reflection on what it means to be Christians: How are we to live, once we have gone through the waters of rebirth and entered into resurrected life? What effect should the gift of the Holy Spirit have on our daily activity?

We all join the newly baptized to ponder such questions as we continue to share the joy of the resurrection. As we do, we may realize that the gift of Easter is even better than winning the lottery!

Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati and a freelance writer.



# JESUS' RESURRECTION GIVES US LIFE

## An Easter story: Breakfast with Jesus

By Father Stan Konieczny  
Catholic News Service

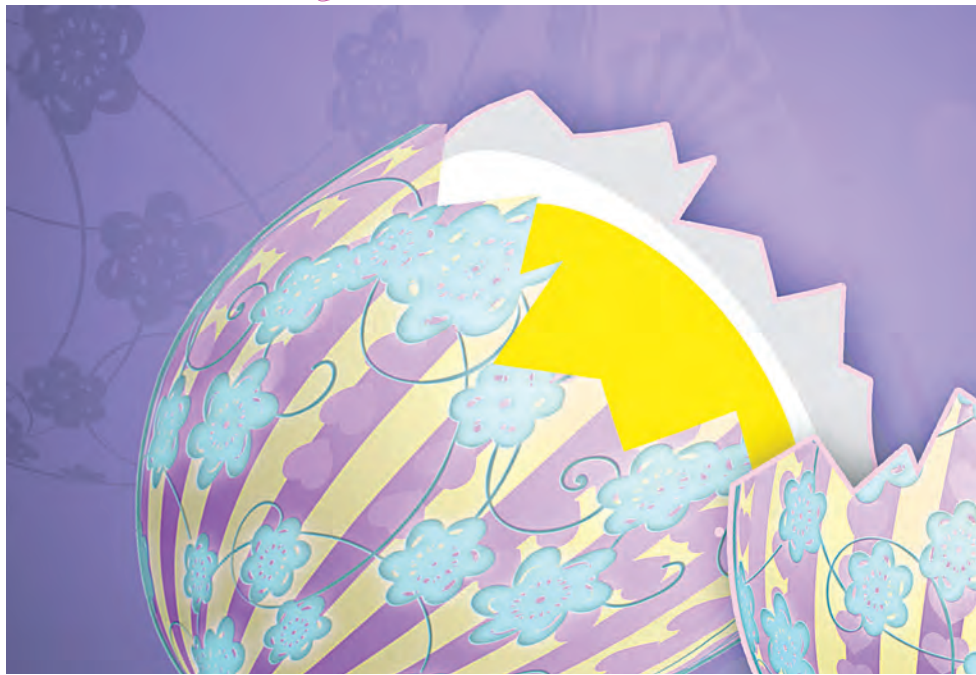
For Father Pat, the fifth Sunday of Lent came to be known as the time of “the question.” After the early Sunday Mass, the young priest met with the parish delegation of older women headed by Helen, who asked the same question each year.

“We know you are very busy, Father, but are you going to bless food baskets on Holy Saturday morning like we used to do in the old days?” Her English had a Polish accent.

“Twelve noon just like in the old days,” Father Pat would reply with a forced smile, knowing that for the next two weeks Helen would leave daily Mass shaking her finger at him with the gentle warning, “You didn’t forget, did you?”

How could he forget? In his first Easter as a priest, Father Pat was introduced to the custom of blessing Easter food on Holy Saturday at St. Stanislaus Kostka Parish. Families would gather with baskets filled with food to be blessed for the Easter breakfast table.

The young priest just did what he was told to do, sprinkling holy water and exchanging polite greetings, but he did not



“Colored eggs are cold and hard like Jesus’ tomb, but when you break them open you find the bright, yellow yolk,” Helen told Father Pat before he blessed her food items symbolic of Easter. (CNS illustration/Emily Thompson)

understand why at first. But that changed the Holy Saturday Father Pat came to church early to enjoy the quiet. Helen and her family came in before noon too. Her laundry-style wicker basket was carried between two grandsons.

“Thank you so much, Father Pat. I did not want to be late,” she said. “This is so important to me and my family. We bless the food like my Momma taught me so that we bring the risen Christ to our Easter table.”

“Oh, really,” Father Pat replied with some astonishment.

“Sure,” Helen replied. “Look at all this food. Everything reminds us of Jesus, raised from the dead.

“Colored eggs are cold and hard, like Jesus’ tomb, but when you break them open you find the bright yellow yolk,” she explained. “We eat ham and sausage that are smoked; they are preserved meat, they don’t spoil easily.”

Helen continued. “You see my ‘baranek’? I’m sorry, Father, my little lamb? It is butter from a mold shaped like Jesus, the lamb of God, who leads us to the land of milk,

honey, and all good. There is some cream cheese, too.

“We have plenty of bread, rye bread and raisin bread, good homemade bread. The breads remind us of Jesus stopping with his friends at Emmaus,” Helen reflected.

“Salt and pepper bring out the flavor of life, and Jesus said we are the salt of the earth.”

Pointing to another item, Helen said, “And in this little jar we have some horseradish, very spicy hot. The horseradish root is pulled from the ground — like resurrection — and when we grind it and add vinegar, it makes things delicious!”

She was now at the end of her inventory.

Then 10-year-old grandson Michael chimed in, “We added the oranges and the jelly beans. The oranges are like a tomb, too, with their thick, rough skins, but they are filled with good things once you get them open,” he explained, adding, “I like the jelly beans, but Grandma will only let me put in spicy ones.”

“And why is that?” Helen asked, answering her question in the same breath, “They have to be spiced candies to remember the women who brought spices to the tomb of Jesus.”

She asked Father Pat, “So you see why it’s important not to forget to bless the baskets? We have to bless these baskets so that we can have Jesus in our homes to celebrate Easter.”

*Father Stan Konieczny serves parishes in Waterloo and Madonnacville, Illinois, and is a long-time contributor to Catholic News Service Easter and Christmas packages.*

## Easter joy resounds with Hallelujahs

By Sister Joan L. Roccasalvo, CSJ  
Catholic News Service

Of all the fine arts, music possesses the greatest power to move people at their core. The ancients believed that the music one listened to influenced behavior and formed moral character.

The “Hallelujah Chorus” in Handel’s “Messiah” exemplifies these thoughts. It has retained its popularity since its first performance in 1742 and is most often performed during the Advent-Christmas season. After Handel finished composing the piece, he exclaimed with joy, “I did think I did see all heaven before me, and the great God himself.”

The text tells us what to believe. With a dramatic introduction, the full-throated chorus bursts forth with “hallelujah,” the spontaneous and joyful praise of God to God.

The text proper proclaims the reign of the omnipotent Lord God: “The kingdom of



“The full-throated chorus bursts forth with ‘hallelujah,’ the spontaneous and joyful praise of God to God,” writes Sister Joan L. Roccasalvo, CSJ. (CNS illustration/Emily Thompson)

this world has become the kingdom of our Lord and of his Christ, who shall reign forever and ever, and ever. Christ is the King of kings and Lord of lords” (*Revelation 19:6; 11:15; 19:16*). The words from *Revelation* sound to the four corners of the earth.

The music itself is replete with vitality. The string section skips with joy while the brilliant Baroque trumpets and thunderous timpani alert the soul: “Here is musical resurrection!”

Audiences stand when listening to the “Hallelujah” chorus as they follow the lead

of King George II, who in 1743 stood in utter amazement at its glorious sound. The music rouses the soul to feel Christ’s resurrection.

If Christ’s resurrection did not happen, Christian faith is in vain (*1 Corinthians 15:14*). Christ has trampled on death, declares the Byzantine Easter liturgy.

Christians believe the dogma of the resurrection, but how do we extend the Church’s exuberance beyond Easter Sunday and throughout the Paschal season?

Here are three ways to sense deeply the power of Christ’s resurrection:

- Let the mystery wash over you during the Easter Vigil service, as salvation history unfolds and culminates in the Lord’s resurrection.

- Sing the great Easter hymns as wholeheartedly as Christmas carols are sung and allow the powerful texts to fill you with joy.

- During the Paschal season, repeat the phrase, “Christ is risen; my hope is in the risen Lord.” Praying this prayer will eventually be synchronized with one’s heartbeat; it will reach deep into the soul even on dark days.

Despite daily hardship, the Christian does not succumb to the debilitating pull of bad news. When difficulties tend to weigh down the spirit, the Christian tries to deal with them in creative ways.

Christian hope remains steadfast, is strong and takes courage in Christ’s resurrection, which has already been won for us. “Do not let your hearts be troubled or afraid,” consoles the risen Lord, “I am with you always, until the end of the age” (*John 14:27; Matthew 28:20*).

*Sister Joan L. Roccasalvo, CSJ, a Sister of St. Joseph, Brentwood, New York holds two doctorates in musicology and liturgical studies and writes on liturgy, beauty and the arts, and Ignatian spirituality.*



# Chicago Archdiocese begins sainthood process for first black diocesan priest in U.S.

By Joyce Duriga and Daniel Smith

Catholic News Service

CHICAGO (CNS) — Father Augustine Tolton is often credited as the first U.S. priest of African descent and may one day be a saint from the Archdiocese of Chicago.

The archdiocese is introducing the priest's cause for canonization, according to an announcement by Chicago's Cardinal Francis E. George.

"It is appropriate that, during this Year for Priests, we recall our forebears who were holy men in the presbyterate" of the archdiocese, the cardinal told the *Catholic New World*, Chicago's archdiocesan newspaper.

Having Fr. Tolton as a saint would be a blessing for the whole Catholic Church but, in particular, for Catholics in Chicago, he said.

"First of all, saints intercede," he said. "We need his prayers and his help, especially to become a more united Church. Secondly, his example of priestly dedication, his learning and preaching, are great examples for our seminarians and priests and should inspire the laity."

Fr. Tolton was born into slavery in Brush Creek, Missouri, according to *From Slave to Priest*, a biography of Fr. Tolton by Sister Caroline Hemesath, SSF.

His parents, Peter and Martha Tolton, were married in a Catholic ceremony. The couple had two sons and a daughter.

During the Civil War, Peter Tolton escaped to St. Louis to serve in the Union Army. Shortly afterward, when Augustine was 9, Martha Tolton bundled up her three children and escaped across the Mississippi River and hiked to Quincy, Illinois, a sanctuary for runaway slaves. After the war ended, Martha Tolton learned her husband had died soon after his arrival in St. Louis.

In Quincy, Martha Tolton and her sons began working in a cigar factory. They attended Mass at St. Boniface Church with other black Catholics. Augustine attended St. Boniface School for a brief time, then went to public school.

Later he went to school at St. Peter's Parish, where he became an altar server and began to feel he had a vocation to the priesthood. Franciscan Father Peter McGirr, St. Peter's pastor, encouraged his vocation, though there would be many roadblocks to ordination.

According to *From Slave to Priest*, no U.S. seminary would accept him. Neither would the



Father Augustine Tolton, also known as Augustus, is pictured in a photo from an undated portrait card. The canonization cause of Fr. Tolton, the first U.S. diocesan priest of African descent, was opened in Chicago earlier in March. (CNS photo/courtesy of Archdiocese of Chicago Archives and Records Center)

Franciscans or the Josephites. Meanwhile, several local priests educated Augustine for the seminary.

Years later he was accepted to the Pontifical College of the Propagation of the Faith in Rome, which trained seminarians for ordination and missionary work around the world. After six years of study there, Augustine was ordained on April 24, 1886, at St. John Lateran Basilica in Rome.

College officials felt he should be a missionary in his own country, not in Africa.

Fr. Tolton was uneasy about returning to the U.S., knowing the racism he would face. But he returned to Quincy, celebrating his first Mass July 18, 1886, at St. Boniface Church. He was named pastor of St. Joseph Church, a black parish affiliated with St. Boniface.

Racism and anti-Catholicism hindered his ministry in Quincy. He asked his superiors if he could accept an invitation from Archbishop Patrick Feehan in Chicago to minister to black Catholics there. His appeal was granted in December 1889.

By all accounts Fr. Tolton worked tirelessly for his congregation in Chicago, even to the point of exhaustion. On July 9, 1897, he died of heat stroke while returning from a priests' retreat. He was 43.

Brothers Bishop James Healy of Portland, Maine, and Jesuit Father Patrick Healy, a president

of Georgetown University, were of mixed African and Irish ancestry and were ordained before Fr. Tolton, but because their African heritage was not widely known, Fr. Tolton is often credited as the first black U.S. priest.

Chicago Auxiliary Bishop Joseph N. Perry is organizing Fr. Tolton's cause for the archdiocese. He said he is now poring through archival material to prepare a report about his life that will go to Cardinal George and then on to the Congregation for Saints' Causes at the Vatican.

In Fr. Tolton's case, this will be termed an "ancient" cause because there are no living witnesses to the candidate's life and all research comes after the fact, Bishop Perry explained, but said he thinks there will be "enough material for Rome's initial examination."

Bishop Perry's office is putting together a holy card with a prayer that God intercede on behalf of Fr. Tolton's cause that will be distributed throughout the archdiocese.

"We are trying to find out what devotion to Fr. Tolton exists," the bishop said.

Fr. Tolton is an example for all Catholics because he represents the highest ideal they wish to see in priests, Bishop Perry said.

"His quiet witness is a challenge to our prejudices and narrow-mindedness that keeps us insulated from the variety in the kingdom of God," he said.

## NATIONAL & INTERNATIONAL NEWSBRIEFS

### Pope apologizes to Irish abuse victims, orders Vatican investigation

VATICAN CITY (CNS) — In a letter to Irish Catholics, Pope Benedict XVI personally apologized to victims of priestly sexual abuse and announced new steps to heal the wounds of the scandal, including a Vatican investigation and a year of penitential reparation. "You have suffered grievously and I am truly sorry. I know that nothing can undo the wrong you have endured. Your trust has been betrayed and your dignity has been violated," he told victims in his letter, released March 20 at the Vatican. The pope told priest abusers that they would answer to God for their sins. He said bishops had made serious mistakes in responding to allegations of sexual abuse, and he encouraged them to implement new church norms against abuse and cooperate with civil authorities in such cases. "Only decisive action carried out with complete honesty and transparency will restore the respect and good will of the Irish people toward the Church," he said. The 4,600-word letter was distributed at Masses across Ireland March 20-21, and priests there were preparing homilies on the text. The letter came in response to the disclosure last fall that Irish church leaders had often protected abusive priests over the last 35 years. Similar allegations have since come to light in Germany, the Netherlands, Austria, and Switzerland. Pope Benedict, who met with Irish bishops to discuss the problem in February, began his letter by saying he shared in the sense of betrayal Irish Catholics felt when they learned of these "sinful and criminal acts" and the "often inadequate response" by Church authorities in Ireland.

### Court's ruling on 'under God' in pledge seen as 'breath of fresh air'

SAN FRANCISCO (CNS) — A federal appeals court's ruling upholding the constitutionality of the phrase "one nation under God" in the Pledge of Allegiance is a "breath of fresh air from a court system that has too often seemed to be almost allergic to public references to God," according to the head of the Knights of Columbus. Carl A. Anderson, supreme knight, also called the March 11 decision by a three-judge panel of the 9th U.S. Circuit Court of Appeals, based in San Francisco, a "victory for common sense." The Knights, which led efforts to persuade Congress to add the phrase to the pledge in 1954, joined the case as defendants when it was filed in 2005 by California atheist Dr. Michael Newdow. Writing for the majority in the 2-1 opinion, Judge Carlos T. Bea said, "Not every mention of God or religion by our government or at the government's direction is a violation of the Establishment Clause" of the First Amendment to the U.S. Constitution. "The pledge is constitutional," Bea added. Newdow had charged that references to God in the pledge disrespected his religious beliefs. In an earlier challenge to the phrase, Newdow had said recitation of the pledge in public schools violated his daughter's constitutional rights and the 9th circuit court agreed in 2002. But the U.S. Supreme Court overturned that ruling in 2004 on technical grounds, saying that Newdow lacked standing to sue on behalf of his daughter because he did not have primary custody of her.

### Pope will beatify Cardinal Newman in England during September visit

LONDON (CNS) — Pope Benedict XVI will preside at the beatification ceremony of Cardinal John Henry Newman in Coventry, England, during a four-day visit to the United Kingdom Sept. 16-19, British Catholic leaders said. The step is unusual because under Pope Benedict's own rules, a beatification is to be performed by a cardinal in the diocese where the candidate for sainthood died. Archbishop Vincent Nichols of Westminster, president of the Bishops' Conference of England and Wales, told a March 16 press conference in London that to see Cardinal Newman "declared 'blessed' — a step toward sainthood — will be a very, very important moment. ... He is a towering figure in English history over the last 200 years. Pope Benedict has a particular attentiveness to the writings of Cardinal Newman," the archbishop added. "He is making an exception to his own rules to do this." Cardinal Newman was an Anglican cleric who founded the Oxford Movement to bring the Anglican Church back to its Catholic roots. He became Catholic at the age of 44 after a succession of clashes with Anglican bishops and was made a cardinal by Pope Leo XIII. He died in Birmingham in 1890 at age 89.



## Scripture Readings



April 4, Easter Sunday.  
Cycle C. Readings:

- 1) Acts 10:34a, 37-43  
Psalm 118:1-2, 16-17, 22-23
- 2) Colossians 3:1-4 or 1 Corinthians 5:6b-8  
Gospel) Luke 24:13-35

By Sharon K. Perkins

I am at an age where I need to wear glasses for reading but not for driving. That means if I forget to take off my glasses while walking down a flight of stairs, I run the risk of misjudging the distance, missing a step and falling. If I don't wear them when I need to sign my name on a sales slip, I sometimes write on the wrong line. I'd prefer not to wear glasses at all — but as I've learned the hard way, when I can't see clearly what's right in front of my face, it's time to seek optical assistance.

The readings for Easter are about things hidden and things visible, about people thinking that they see things clearly while completely missing what is right in front of them. The two disciples on the road to Emmaus had envisioned the redemption of Israel until Jesus' crucifixion turned their hope to an illusion. Although women from their group had reported a "vision

of angels," they themselves saw nothing at the empty tomb to reassure them.

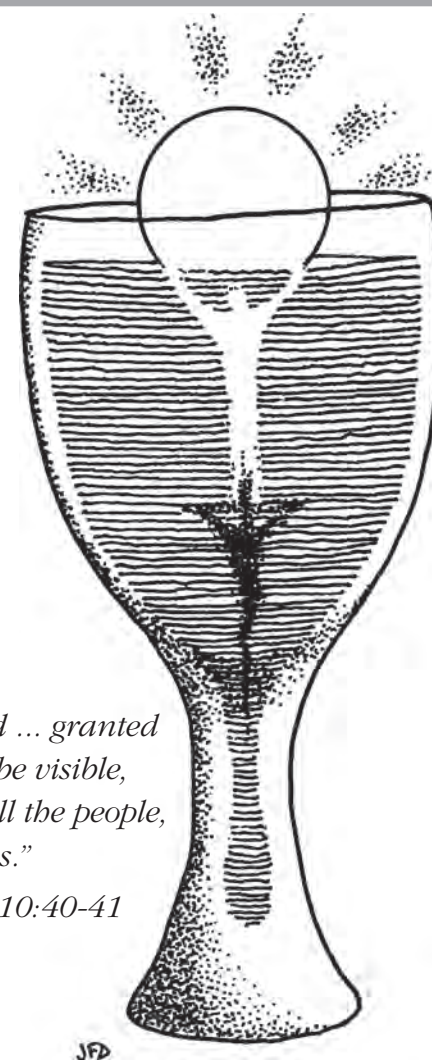
Cleopas and his friend took their unidentified traveling companion to task for being ignorant of recent events in Jerusalem — yet they were blind to their true significance. It was only when Jesus interpreted the Scriptures and broke the bread in their presence that they recognized him.

Why do we observe the feast of the Resurrection year after year? What is the purpose of commemorating every Sunday as a "little Easter"? And why is frequent celebration of the Eucharist essential to Jesus' followers? Because, as St. Paul reminds us, our lives are "hidden with Christ in God," and it is by repeatedly sharing the deeper meaning of the Scriptures and breaking bread in communion with one another that Jesus and the ultimate purpose of our lives in him become visible once more.

Left to the limitations of physical sight, we cannot see the risen Lord in our midst, nor can we perceive his presence in the people he has placed directly in our line of vision. But in Jesus' precious gift of Eucharist, we are given all of the "optical assistance" we need to see him clearly — and as the psalmist proclaims, "It is wonderful in our eyes."

### QUESTIONS:

When have you been blind to the presence of the risen Lord directly before your eyes? How can this Easter celebration bring you to a deeper commitment to Jesus in the Eucharist?



*"God ... granted  
that he be visible,  
not to all the people,  
but to us."*

— Acts 10:40-41

JFD

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## Pope contrasts rationality of Aquinas, faith of Bonaventure

VATICAN CITY (CNS) — Pope Benedict XVI asked Irish Catholics to read his pastoral letter on the sexual abuse crisis "with an open heart and in a spirit of faith."

Addressing Irish visitors at his weekly general audience March 17, St. Patrick's Day, the pope said he had written the letter as "a sign of my deep concern" over "this painful situation."

He used his audience to announce that he would sign the letter March 19, the feast of St. Joseph, and send it "soon after."

"My hope is that it will help in the process of repentance, healing, and renewal," he said.

In December, the pope had said he would write the letter in the wake of the scandal that followed publication of an independent report that faulted the Church for its handling of 325 sex abuse claims in the Archdiocese of Dublin in the years 1975-2004. The report said bishops sometimes protected abusive priests, and were apparently more intent on protecting the Church's reputation and assets than on helping the victims.

Pope Benedict called all the



bishops of Ireland to the Vatican in February, discussing both the scandal as well as the potential content of his letter.

At his audience, he said that "the Church in Ireland has been severely shaken as a result of the child abuse crisis."

In his main audience address, the pope continued his series of talks about medieval Catholic theologians by looking at the similarities and differences in the teaching of St. Bonaventure and St. Thomas Aquinas, who were contemporaries.

*Pope Benedict XVI  
reads his talk during  
his general audience  
in Paul VI hall at  
the Vatican March  
10. (CNS photo/Paul  
Haring)*

In the year's first outdoor audience, the pope pointed out that the statues of the two saints stand directly opposite each other on the top of the colonnade embracing St. Peter's Square.

The 13th-century theologians, who both recognized the importance of faith and reason working together in religious life, still had different opinions about the ultimate purpose of theology, the pope said.

St. Thomas saw theology "as primarily a theoretical science," whose aim was to help people know God.

St. Bonaventure, he said, "saw it as practical, concerned with that 'wisdom,' which enables us to love God and conform our wills to his."

Reacting to erroneous trends in theology, which probably were present among his Franciscan brothers "and are also present in our day," St. Bonaventure warned against "the violent attitude" of over-analyzing faith, thinking that reason can explain everything about God, the pope said.

"Before the word of God, we must contemplate, not analyze," the pope said.

The Franciscan saint knew that while reason was important and could help explain many things about God, at a certain point only love could help people draw closer to God and to understanding why he would sacrifice his son to save humanity, he said.

St. Bonaventure knew that "precisely in the dark night of the cross, there appeared the greatness of God's love," the pope said.



## Scripture Readings



April 11, Second Sunday of Easter.  
Cycle C. Readings:

- 1) Acts 5:12-16  
Psalm 118:2-4, 13-15, 22-24
- 2) Revelation 1:9-11a, 12-13, 17-19  
Gospel) John 20:19-31

By Jeff Hensley

In an interview, a Catholic fiction author was responding to criticism that his writing mixed the comic and the tragic too closely together, almost intermingling them. His explanation was that life is lived out in just that way.

Who can disagree? We experience brokenness and joy, sometimes in the same day, sometimes in the same hour. A few years back when I had been diagnosed with a brain tumor, I experienced some disturbing symptoms including pressure headaches and loss of my sense of balance. I soon found myself processing, at length, my mortality.

But in the middle of this emotional trial, one evening as the day of my surgery approached, my wife and I, each trying to serve the other, raced to see which of us could get our trash and recycling cart to the curb first, almost collapsing in laughter.

In his introduction to the book of Revelation,

John seems to be recognizing this kind of mixture of conflicting emotions and situations when he identifies himself as "I, John, your brother, who share with you the distress, the kingdom, and the endurance we have in Jesus."

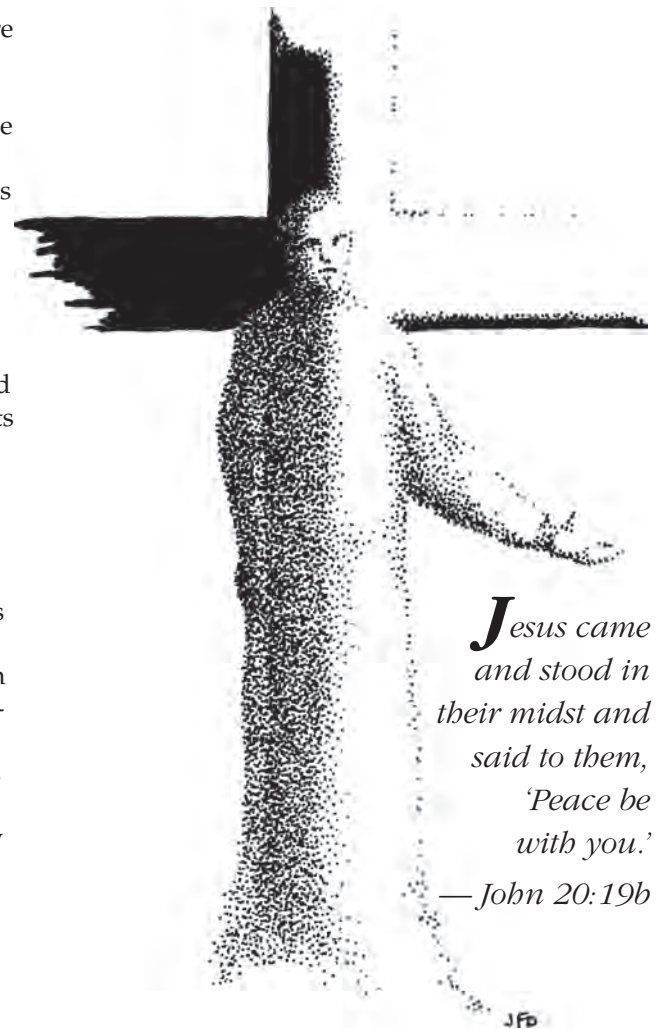
In John's Gospel reading, the resurrected Jesus suddenly appears on two separate occasions in locked rooms where his followers were hiding for fear of those who opposed this good news. Jesus' first words to them were, "Peace be with you."

The account says his followers were overjoyed at his miraculous appearance, but then he repeats the same phrase "Peace be with you," before he tells them, "As the Father has sent me, so I send you." The second time he appears to them, he repeats that phrase again: "Peace be with you." Then he has Thomas see for himself that it is indeed the real, flesh-and-blood savior who stands before him.

There is great joy and doubt, and a word from Jesus settles their hearts and minds. How important it must be, in this season of Easter, for us to remember those words, as we go about our lives amid our own joys and sorrows, seeking to give to others a bit of the love of God. No matter how difficult the circumstances, Jesus says, "Peace be with you."

### QUESTIONS:

Have you experienced conflicting emotions and circumstances, juxtaposed in odd ways in your own life? How might it be possible to remember Jesus' admonition to share in his peace when life gets rough?



*Jesus came  
and stood in  
their midst and  
said to them,  
'Peace be  
with you.'*

— John 20:19b

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## The Eucharist cleanses us, unites us, empowers us

By Jeff Hedglen

I have experienced some really special dinners in my life. Nights like senior prom, all dressed up with a group of people at a fancy restaurant, or a banquet at a nice hotel for a wedding, or the dinner I had at Chili's on my wedding night because my new bride and I spent so much time talking to guests that we forgot to eat at the reception. But none of these compares to the simple meal that comes each year on the Thursday before Easter.

The specialness of this night reminds me of a poster that used to hang on the wall in my office. It was a picture of a loaf of bread and a cup of wine with the caption: "Your presence is requested at a dinner in your honor." These words are never truer than on Holy Thursday when we celebrate the Mass of the Lord's Supper.

This is the night of the institution of the Eucharist, the perpetual sacrifice of Jesus on the altar of the cross, made present for us forever on the altar of the Church. The incomprehensible

Each of us uniting to Christ connects us to each other at the same time. This unity spans time and space bonding us with Christians across the world, down through history, and all the way to eternity.

— GATECHISM OF THE CATHOLIC CHURCH, 1396

gift of Jesus' Body and Blood is offered to nourish us, to fill us, to change us. Reception of the Eucharist is not just a sacrament experienced in the moment; it is an encounter with Jesus that yields fruit in our lives.

First and foremost Holy Communion strengthens our relationship with Jesus. The primary purpose of the Eucharist is to help us experience Christ more fully. Jesus reveals this to us when He says: "He who eats my flesh and drinks my blood remains in me,

and I in him" (John 6:56). Thus, the mere reception of Communion connects us with Jesus in the most intimate of ways (Catechism of the Catholic Church, 1391).

In addition to this, Communion separates us from sin. The Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins. St. Ambrose's beautiful reflection on this says: "If, as often as his blood is poured out, it is poured for the forgiveness of sins, I should

always receive it, so that it may always forgive my sins. Because I always sin, I should always have a remedy" (Catechism of the Catholic Church, 1393).

One of the common names of this sacrament sheds light on another of its fruits. Reception of Communion actually creates the Mystical Body of Christ. In essence the Eucharist makes the Church. When we receive the Eucharist we are united more closely to Christ. Each of us uniting to Christ connects us to each other at the same time. This unity spans time and space bonding us with Christians across the world, down through history, and all the way to eternity (Catechism of the Catholic Church, 1396).

Lastly the Eucharist is not just for our spiritual edification, it also commits us to the poor. "To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren" (Catechism of the Catholic Church, 1397). We must be what we receive. When we consume Jesus at Mass we receive a call to take Jesus with us out to our schools, offices, homes, friends,

cities, and neighborhoods. Not just to those we know and love, but also to those we have yet to meet and even those who might make us uncomfortable.

Jesus laid everything down for us, and He asks us to take up where He left off. Yet, He did not commission us without equipping us. These fruits of the Eucharist strengthen us, free us, and challenge us to not just be grateful guests at this miraculous table, but to share of the bounty from which we have just partaken.

If this seems a bit more than you bargained for, next time you approach the Table of the Lord, look around. You will see that you are not alone. You stand alongside countless other sinners recently washed free from sin and newly united to Christ. Together, with those who have gone before us, we go in peace to love and serve the Lord. Thanks be to God!  
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](mailto:jeff@stbartsfw.org).



# Holy Thursday, Good Friday and the Easter Vigil invite us to walk with Christ during the monumental moments of our Faith

By Lucas Pollice

**A**fter living and celebrating the holy and penitential season of Lent, we enter into Holy Week, which is the holiest and most important time in the Liturgical Year.

Holy Week is the time in which we enter into the Paschal Mystery of Christ in a most unique and profound way. This reaches its climax in the celebration of the Triduum, the greatest of all liturgies, on Holy Thursday, Good Friday, and the Easter Vigil, when we truly walk with Christ and enter into his saving mystery.

Even though the Triduum is celebrated over three days, it is actually one liturgy that begins Holy Thursday evening and ends late Holy Saturday night. In fact, it is often called the "mother of all liturgies." Through the Triduum, we literally walk and journey with Christ from the celebration of the Last Supper, to the Agony in the Garden, through the Passion and Crucifixion, unto the celebration and joy of the Resurrection. It is a powerful and moving experience that all Catholics should experience if they are able to.

## HOLY THURSDAY

The Triduum begins on Holy Thursday night with the celebration of the Lord's Supper. The Triduum starts on a very celebratory note as we thank God for the gift of the Eucharist and the institution of the priesthood. For the first time in weeks, we sing the Gloria and we recall with great love and thanksgiving the true Lamb of God, Jesus Christ, who in anticipation of his sacrifice on the Cross gives us his Body and his Blood as true food and drink. "For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him" (John 6:55-56). With the institution of the Eucharist, Jesus also gives the command "Do this in memory of me." Through this command, Jesus institutes the Priesthood of the New Covenant and gives the Apostles the authority to act in his person and through the power of the Holy Spirit change bread and wine into his Body and Blood. Thus, Holy Thursday recalls the great gift and mystery of the priesthood through which Christ dispenses the great wealth of sacramental grace.

On Holy Thursday, we also recall that during the Last Supper in John's Gospel, Jesus washed the feet of the Apostles. Through the reenactment of the washing of the feet, we are to remember that Jesus Himself came to serve and that we are also called to serve and bring Christ's

*The Triduum is a powerful liturgical experience, not only during the celebrations at the parish, but also throughout the entire three days. One is able to literally experience and live the Paschal Mystery, the passion, death, and Resurrection of Christ... Walking this journey with our Lord only deepens our awareness of the power and reality of the Resurrection and the presence and power of Christ in our lives.*

The crucifixion of Christ at sunset on Good Friday is depicted in a photo illustration. The solemn observance of Christ's passion is commemorated on Good Friday, which falls on April 2 this year. (CNS photo from Crosiers)



presence and Good News to the most vulnerable and outcast of society.

The mood of the liturgy changes quickly after the celebration of the Eucharist as we begin to move into the Passion of Christ and the beginning of the Agony in the Garden. In dramatic fashion, the altar is stripped and the Eucharist is processed out of the church and the faithful are invited to enter into Christ's passion. The absence of the Eucharist in the church is a reminder of the Lord's passion and the cost of losing our communion with Christ through sin. What began as celebration now pauses in solemnity and sorrow as the Passion of the Christ has begun.

## GOOD FRIDAY

The Triduum resumes with the celebration of the Lord's Passion on Good Friday. The liturgy begins in silence as the priests enter the church and then prostrate themselves before the altar as a sign of penance and sorrow. We then move into the Liturgy of the Word, which includes a passage from Isaiah's description of the Suffering Servant. We then pray the powerful Psalm 22, which Christ exclaimed from the Cross, "My God, my God, why have you forsaken me?" The Passion according to St. John is then read, followed by the Veneration of the Cross. In this powerful moment, we literally find ourselves at the foot of the Cross adoring Christ, the Lamb of God, who as both Priest and Victim, offered Himself for the salvation of the world. Finally, the Eucharist is brought in procession back into the church so that we may receive the very Body of Christ, the fruit of the New Tree of Life, who is Christ crucified. The Eucharist is then taken in procession back out of the church and the liturgy again

pauses as we enter into the time of hopeful anticipation of the Resurrection.

## THE EASTER VIGIL

The Triduum ends with the celebration of the Easter Vigil, which is the climax of the entire Liturgical Year. It is the celebration of the Resurrection of the Christ, and the entire loving plan of salvation accomplished in Christ.

The Easter Vigil begins in total darkness, the darkness of sin and the darkness of the grave. Then, the Easter fire is lit outside the church, which represents the light of the Resurrection. The Paschal candle is then prepared and slowly brought into the church in solemn procession as a symbol of the Resurrected Christ. As the Paschal Candle is processed in, the priest sings "Light of Christ." The light of the Paschal Candle shatters the darkness of sin and death! As the Paschal Candle continues to process into the church, the individual candles of the gathered faithful are also lit, reminding us that each and every one of us, through our baptism, are called to be the light of Christ in the world. Suddenly, the entire church is full of light, the light of the Resurrection!

"Rejoice, heavenly powers! Sing, choirs of angels! Exult, all creation around God's throne! Jesus Christ, our King, is risen! Sound the trumpet of salvation!" These powerful words of the *Exultet*, the great prayer of the Church that first announces the Good News of the Resurrection, are then proclaimed. This begins the Liturgy of the Word that is a series of nine readings. These readings cover God's entire plan of salvation accomplished in Christ, beginning with Genesis, then the Exodus, then readings from the Prophets. Then, in glorious fashion, the Gloria is sung and as the

lights of the church come on, the full celebration of the Resurrection begins. The Epistle of Paul is read and the Gospel is proclaimed. Christ indeed is risen!

After the homily, the full fruits of the Resurrection are made visibly present through the sacraments of baptism and confirmation. The elect and candidates who have been preparing for full communion with the Catholic Church are received into the Church. Finally, the Easter Vigil and the entire Triduum concludes with the celebration of the Eucharist.

The Triduum is a powerful liturgical experience, not only during the celebrations at the parish, but also throughout the entire three days. One is able to literally experience and live the Paschal Mystery, the passion, death, and Resurrection of Christ. It is a profound way to truly contemplate the face of Christ and to deepen our communion with Him. In addition, walking this journey with our Lord only deepens our awareness of the power and reality of the Resurrection and the presence and power of Christ in our lives. I encourage all to experience this journey of grace!



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.



# Hablando del Domingo de Pascua, el gran Día de la Resurrección

Estimados hermanos y hermanas en el Señor Resucitado,

Espero que la época de cuaresma haya sido para ustedes una de reflexión, de gracia, y de encuentros con el Señor. Estamos a punto de entrar en la Semana Santa, que no es sólo una serie de servicios litúrgicos especiales, pero más importante, es una invitación personal del Señor mismo a caminar con él y a entrar completamente en los eventos de nuestra salvación. Al hacer esto, nuestros propios triunfos y dolores personales—calvarios y huertos de Getsemaní—nos señalarán el camino hacia la realidad de la Resurrección del Señor en nuestras vidas.

Les invito a tomar la oportunidad de asistir en los servicios diarios de Semana Santa —en nuestra Catedral y en las parroquias de la diócesis.



Bishop Kevin W. Vann

**D**ebemos también recordar que la gloria y la verdad de la época de Pascua dura 50 días hasta Pentecostés. En esta época pascual, caminemos con el Señor Resucitado mientras nos vuelve a revelar su Cuerpo en la tierra, la verdad que fortalece nuestra fe y nos demuestra que Él ha efectivamente conquistado el pecado y la muerte.

**+ Monseñor Kevin Vann  
Obispo de Fort Worth**

Los sacerdotes, religiosos, y personal parroquial, a través de la diócesis, han trabajado duro para que los momentos litúrgicos puedan ser un encuentro dinámico con el Señor y con su cuerpo en la tierra, la Iglesia. Habrá no tan sólo momentos individuales, sino también momentos de comunión verdadera para todos nosotros, juntos.

Al acercarse el Domingo de Pascua—el gran Día de la Resurrección—las palabras del Papa Benedicto XVI pueden ayudarnos a reflexionar sobre este día tan central para nosotros, el día en que Cristo resucitó indudablemente:

*Absoluta y definitivamente, esto es a lo que se refiere la fe en la resurrección: el verdadero poder de Dios, y la importancia de la responsabilidad humana. Que el poder de Dios es esperanza y gozo: ésta es la liberación revelada en la Pascua. En esta Resurrección, Dios se revela, revela su poder — superior al poder de la muerte — el poder del amor*

*de la Trinidad. Así que la revelación pascual nos da el derecho de cantar "Aleluya" en un mundo cubierto con nubes de la muerte.*

— VIAJE A PASCUA, página 132 (Versión en inglés)

Estas palabras del Santo Padre también recuerdan y confirman las palabras animadoras y triunfantes de San Pablo a los Corintios:

*La muerte ha sido vencida. ¿Dónde está, muerte, tu victoria? ¿Dónde está tu aguijón? Porque lo que provoca la muerte es el pecado y lo que da fuerza al pecado es la ley. ¡Demos gracias a Dios, que nos ha dado la victoria por nuestro Señor Jesucristo!*

— 1 Cor. 15:54 - 57

Esta gran esperanza de la Pascua es la buena nueva que necesita ser proclamada al mundo entero, a través del testimonio de nuestras vidas. ¡Este mundo que es a menudo "cubierto con

las nubes de la muerte" necesita ser traído a la luz del Cristo Resucitado, y nosotros—los testigos de Cristo— ¡somos esa luz! Esto se ve con todo su poder a través del rico simbolismo expresado en la vigilia de Pascua. Comienza con la luz del Cirio pascual y entonces gradualmente—a través de las velas de cada persona que se van encendiendo—la luz de Cristo perfora la oscuridad del pecado y de la muerte, y revela la gloria y el poder de Cristo.

Debemos ser ese testigo en el mundo, que Cristo ha resucitado y que su gracia y poder se están manifestando en nuestras vidas. Debemos también recordar que la gloria y la verdad de la época de Pascua dura 50 días hasta Pentecostés. En esta época pascual, caminemos con el Señor Resucitado mientras nos vuelve a revelar su Cuerpo en la tierra, la verdad que fortalece nuestra fe y nos demuestra que Él ha efectivamente conquistado el pecado y la muerte.

Bienvenidos a todos los que nos están visitando durante la Semana Santa y la Pascua y a todos los que estarán acompañándonos en las misas y servicios. Quiero también dar la bienvenida de una manera especial a todos los electos y candidatos del Ritual de iniciación cristiana de adultos, que serán recibidos como parte de la santa Iglesia en todas nuestras parroquias. Que Dios los bendiga generosamente y llene sus vidas con una abundancia de paz y de alegría. ¡Ustedes son todos verdaderos testigos de la esperanza para nosotros!

Efectivamente, ¡Cristo ha resucitado! ¡Aleluya!

*+ Kevin W. Vann*

**+ Monseñor Kevin Vann  
Obispo de Fort Worth**

## En Ciudad de México aumentan tensiones entre iglesia católica, gobierno

Por David Agren

Catholic News Service

CIUDAD DE MÉXICO (CNS) — El alcalde Marcelo Ebrard fue testigo de cuatro matrimonios entre personas del mismo sexo el 11 de marzo en el antiguo edificio de gobierno de Ciudad de México, las primeras tales uniones en el país y las primeras bajo las nuevas leyes aprobadas en la capital mexicana.

La arquidiócesis de Ciudad de México, mientras tanto, expresó decepción. Padre Hugo Valdemar

Romero, portavoz arquidiocesano, dijo el 11 de marzo en una declaración: "Está claro que el Sr. Marcelo Ebrard es responsable de la aprobación y ejecución de estas leyes que son destructivas para la familia, y que no oculta su aversión a las iglesias y a la mayoría de la gente que gobierna, la misma gente que profesa la fe cristiana y rechaza la perversión de sus valores más atesorados".

El desacuerdo aumentó las tensiones entre la arquidiócesis y el gobierno local. Durante los últi-

mos tres años, Ciudad de México también descriminalizó el aborto durante las primeras 12 semanas del embarazo — y pagó por abortos realizados en hospitales públicos — y liberalizó las leyes de la eutanasia.

Esto también marcó un distanciamiento adicional de las buenas relaciones que la arquidiócesis y el gobierno local compartían antes que Ebrard tomara su puesto en 2006.

Previamente "las relaciones entre la arquidiócesis y el gobierno de

Ciudad de México siempre habían sido cordiales", dijo a Catholic News Service padre José de Jesús Aguilar Valdés, director de radio y televisión para la arquidiócesis.

Enfatizó que las relaciones actuales con el liderato nacional del izquierdista Partido de la Revolución Democrática — el cual domina la política en gran parte de Ciudad de México — son cordiales. Pero con la administración de Ebrard y la asamblea local "ha habido un distanciamiento" y poco contacto directo, dijo.

El distanciamiento va en contra de la descongelación actual de las relaciones entre la Iglesia y el estado en México, donde las instituciones se habían mantenido oficialmente separadas durante 150 años. Las relaciones entre los dos a menudo han sido tensas.

Observadores políticos dicen que las relaciones iglesia-estado están marcadas por partidos políticos y candidatos que cortejan el apoyo de la iglesia, aunque los líderes católicos han dicho que no toman bandos.



# Proponentes de reforma de inmigración acuden a Washington, presionando para cambio

Por Patricia Zapor

Catholic News Service

WASHINGTON (CNS) — En autobús desde todo el país y a pie desde toda la ciudad, un estimado de 200,000 personas acudieron al *National Mall* el 21 de marzo para presionar al Congreso y al presidente — con rótulos, banderines, camisetas, consignas y oraciones — a que cumplan las promesas de arreglar el sistema de inmigración.

Ciudadanos estadounidenses, inmigrantes legales y algunos que admitieron que están ilegalmente en el país, cubrieron un área de seis cuadras del *Mall* para presentar su caso a favor de reformar un sistema que mantiene familias separadas, limita los prospectos de educación de los estudiantes, y causa que millones de personas existan “en las sombras” porque carecen de documentos legales.

Antes de marchar tres millas pasando el capitolio hacia el estadio RFK, donde sus autobuses esperaban, la exuberante y esperanzada muchedumbre ondeaba banderas y agitaba letreros, mientras oradores contaban sus historias personales de inmigración. Otros oradores comprometieron el apoyo de sus iglesias, sindicatos y grupos de derechos humanos.

Un mensaje grabado en video del presidente Barack Obama trajo el silencio del público, tornándose en vitoreo mientras él se

comprometía “a hacer todo lo que esté en mi poder para forjar un consenso bipartidista este año en este asunto importante. Ustedes saben tan bien como yo que esto no será fácil, y no sucederá de un día a otro. Pero si trabajamos juntos cruzando líneas étnicas, estatales y partidistas, podemos edificar un futuro digno de nuestra historia como nación de inmigrantes y nación de leyes”.

A unas cuantas cuadras de distancia del capitolio, en la iglesia *St. Aloysius* antes de la concentración, el cardenal Roger M. Mahony de Los Ángeles pasó 30 minutos saludando a la gente que llegaba para una misa especial. Durante una homilía invocó al fallecido líder laboral César Chávez, con quien el cardenal trabajó durante muchos años por los derechos de los trabajadores agrícolas. Señaló que después de los eventos en el capitolio ese día, sería el momento propio para que la reforma de inmigración tomara su lugar en el escenario político.

En entrevista telefónica con *Catholic News Service* a la mañana siguiente, el cardenal Mahony dijo que la aprobación, por parte de la Cámara, de un proyecto legislativo de reforma de los servicios médicos, horas después de la concentración “es provechosa para los esfuerzos de la reforma de inmigración”, dado el ambiente político actual.



Miles de personas asistieron al mitin para una reforma completa de inmigración el 21 de marzo en una misa nacional en Washington. El evento, que atrajo a inmigrantes y defensores de la inmigración por toda la nación, fue liderado por una mezcla de grupos religiosos. Manifestantes exigían un estatus legal para millones de inmigrantes indocumentados en los Estados Unidos. (CNS photo/Nancy Wiechec)

“El presidente hizo un compromiso muy firme durante la campaña, y otra vez recientemente, que la reforma de inmigración sería una de sus prioridades más altas”, dijo el cardenal. Ahora que un proyecto legislativo de servicios médicos ayudará a los tantos que no tienen seguro para recibir servicios médicos asequibles, él añadió, es tiempo de auxiliar a los millones de personas que están viviendo en las sombras porque carecen estado de inmigración legal.

“Éstos son asuntos inconclusos”, dijo el cardenal, añadiendo que traer a esos inmigrantes al sistema para pagar impuestos y conectarse con una variedad de servicios públicos ayudará a la recuperación económica estadounidense.

Entre el público en el *Mall*, estimado por los organizadores en 200,000 personas, José describió su motivación por hacer un viaje de 15 horas en autobús, desde Florida.

Ciudadano estadounidense nacido en México, José explicó que su esposa carece de estado de inmigración legal. Él vive con temor constante que ella sea arrestada y deportada.

Ellos tienen tres hijos pequeños ciudadanos estadounidenses. Mientras él trabaja días de 13 a 14 horas, su esposa atiende el hogar, lleva y trae los niños a la escuela, a médicos y a otras actividades, dijo.

Pero ahora la ley de Florida requiere mostrar prueba del estado de inmigración legal para renovar su licencia de conductora el año próximo. Careciendo esa licencia,



El cardenal de Los Ángeles, Roger M. Mahony, se dirige al mitin de la “Marcha por América” para la reforma de inmigración en el *National Mall* en Washington, el 21 de marzo. Millares de personas por toda la nación se reunieron para el evento liderado por una mezcla de grupos religiosos y defensores de inmigrantes. (foto CNS/Nancy Wiechec)

el modo de vida de la familia tendrá que cambiar.

De mayor preocupación para José, quien pidió que no se usara su apellido, es que “estoy asustado, en todo momento, que ella sea arrestada y alejada de mí y de nuestros hijos”.

Cree que ni él ni su esposa podrían regresar con seguridad a su México natal, mayormente

debido al predominante crimen violento.

“Mi familia allí ya es amenazada porque los criminales saben que ellos reciben ayuda mía”, dijo José.

“Ella tiene tanto corazón”, dijo, describiendo cuán perdidos él y sus hijos estarían si la deportan. “Ella es una madre maravillosa”.

## Como parte de ACTS, la iglesia St. Mary patrocina el primer retiro en español para mujeres dentro de la diócesis



Cincuenta y dos mujeres participaron en el primer retiro de ACTS en español para mujeres del área en el norte de Texas. El evento, llevado a cabo entre el 11 y el 14 de marzo para los feligreses de Saint Mary en Gainesville, fue uno de los más grandes retiros de ACTS en el área. Un equipo de 27 personas de San Antonio y cinco feligreses de Saint Mary guió el retiro. La sede de las misiones de ACTS en Fort Worth sirve como extensión de las Misiones de ACTS y como tal está organizada para difundir el evangelio de Jesucristo en las comunidades católicas y entrenar directores de equipo para promover, consultar, facilitar, y patrocinar retiros de ACTS en la diócesis de Fort Worth.



# Obispos alientan a la vigilancia para que la reforma de salud no finance el aborto

WASHINGTON — El Cardenal Francis George de Chicago, presidente de la CONFERENCIA DE OBISPOS CATÓLICOS DE LOS ESTADOS UNIDOS (USCCB), hizo un declaración para los obispos el 23 de marzo, minutos después de que el Presidente Barack Obama firmara la versión del Senado de la reforma de salud aprobada por estrecho margen por la Cámara de Representantes el 21 de marzo. La declaración oficial fue aprobada unánimemente por los 32 miembros del Comité Administrativo de la USCCB:

Por cerca de un siglo los obispos católicos de los Estados Unidos han pedido una reforma de nuestro sistema de salud para que todas las personas puedan tener acceso al cuidado que reconoce y afirma su dignidad humana. El discipulado cristiano significa “trabajar para asegurar que todas las personas tengan acceso a aquello que los haga plenamente humanos y que promueva su dignidad humana.” (*Catecismo católico de los Estados Unidos para los adultos*, página 485). Entre esos elementos se incluye la provisión de los cuidados médicos y de salud necesarios y apropiados.

Durante demasiado tiempo esta cuestión ha permanecido sin resolver en nuestro país.

A menudo, mientras muchos tenían acceso a tratamientos médicos excelentes, millones de otras personas incluyendo madres embarazadas, familias en dificultades o aquellos con serios problemas médicos y físicos quedaban fuera al no poder pagar el cuidado que necesitaban. Como obispos católicos, hemos expresado nuestro apoyo a los esfuerzos por resolver esta deficiencia nacional y social. Nosotros hemos hablado por los más pobres y desamparados entre nosotros. Muchos elementos de la ley de reforma del cuidado de la salud firmada por el Presidente responden a estos problemas y de este modo ayudan a cumplir el deber que tenemos unos con otros para el bien común. Somos obispos y, por tanto, pastores y maestros. En esta capacidad, aplaudimos el esfuerzo por expandir el cuidado de la salud a todas las personas.

Sin embargo, por cualquier bien que esta legislación logra o intenta lograr, como obispos católicos nos hemos opuesto a su aprobación porque hay pruebas convincentes de que expandiría el papel del gobierno federal en la financiación y facilitación del aborto y de planes que incluyen el aborto. El estatuto destina cientos de millones de dólares de nueva

financiación a su implementación sin prohibir explícitamente el uso de esos fondos para el aborto, y proporciona subsidios federales a planes que incluyen abortos electivos.

Su fallo en retener el *status quo legal* que ha regulado la relación del gobierno con respecto al aborto, como lo había hecho el proyecto de ley original aprobado por la Cámara de representantes el pasado mes de noviembre, podría socavar aquella que ha sido la ley de nuestro país por décadas y amenaza el consenso de la mayoría de los estadounidenses: que los fondos federales no se usen para el aborto o planes que lo incluyan. Y lo que es aún más extraño, el estatuto obliga a aquellos que elijan planes subsidiados por el gobierno federal que incluyen el aborto a pagar por los abortos de otras personas con sus propios fondos. Si esta nueva ley intenta evitar que las personas sean cómplices en los abortos de otras personas, se contradice a sí misma.

Compartimos plenamente la intención admirable del Presidente Obama expresada en el borrador de su Orden Ejecutiva, donde afirma que “es necesario establecer un mecanismo de cumplimiento adecuado para

asegurar que los fondos federales no sean usados para servicios de aborto”. Sin embargo, el mismo hecho de que una Orden Ejecutiva sea necesaria para clarificar la legislación señala las deficiencias del mismo estatuto. No entendemos como una Orden Ejecutiva, no importa la buena intención, puede sustituir las provisiones estatutarias.

El estatuto también es profundamente deficiente porque no incluye el lenguaje necesario para otorgar protecciones de conciencia esenciales (tanto en lo referente al aborto como más allá de este contexto). Del mismo modo, muchos trabajadores inmigrantes y sus familias podrían quedar en una peor situación dado que no se les permitirá comprar seguro médico en los nuevos intercambios, o mercados, que se crearán, incluso si usan para ello su propio dinero.

Muchas personas en el Congreso y en el Gobierno, así como grupos y personas en la comunidad católica, han insistido repetidamente en que este estatuto no incluye la financiación federal del aborto y que asegura fuertes protecciones de conciencia. Análisis publicados de forma separada muestran que éste no es el caso y esta es la razón por la cual nos oponemos a él en su forma actual.

Nosotros, junto a muchos otros, acompañaremos al gobierno en la puesta en práctica de la reforma del cuidado de la salud y trabajaremos para asegurar que el Congreso y la Administración estén a la altura de tales afirmaciones que han contribuido a su aprobación. Finalmente, creemos, casi con toda certeza, que se requerirá de nueva legislación para resolver sus deficiencias.

Como obispos, deseamos reconocer la actuación por principios de los miembros *pro vida* de ambos partidos en el Congreso, tanto en la Cámara como en el Senado, quienes han trabajado valerosamente para crear una legislación que respete los principios descritos con anterioridad. A menudo han sido difamados y han tenido que trabajar en contra de grandes obstáculos.

Como obispos de la Iglesia Católica, hablamos en nombre de la Iglesia y de la fe católica. La fe católica no es una agenda partidista, y aprovechamos esta oportunidad para comprometernos de nuevo a trabajar por el cuidado de la salud que verdadera y completamente salvaguarde la vida, la dignidad, la conciencia y la salud de todos, desde el niño en el vientre a aquellos que viven sus últimos días en la tierra.

## El papa nombra a dos sacerdotes de Dallas como obispos auxiliares de la diócesis

Por David Sedeno  
*El Católico de Texas*

DALLAS—El papa Benedicto XVI nombró a dos sacerdotes que se han dedicado por largo tiempo a su ministerio en la diócesis de Dallas como obispos auxiliares para que ayuden al obispo Kevin J. Farrell, que dirige la diócesis, y para que practiquen su ministerio a favor de la floreciente comunidad católica del norte de Texas.

El nombramiento del padre J. Douglas Deshotel, que tiene 58 años de edad, y que es el actual vicario general; y el de monseñor Mark J. Seitz, que tiene 56 años de edad, y que es pastor de la parroquia de *Santa Rita*, fue anunciado el 11 de marzo en Washington por el arzobispo Pietro Sambi, nuncio papal ante los Estados Unidos.

Los obispos nombrados serán ordenados el 27 de abril en el Santuario de la *Catedral de la Virgen de Guadalupe*, en el Centro de Dallas.

La diócesis ha tenido solamente dos obispos auxiliares previos que ejercieron su ministerio cuando las fronteras de la diócesis iban desde



Obispo electo Douglas Deshotel

Texarkana hasta El Paso. La última vez que un obispo auxiliar ocupó el cargo en la diócesis de Dallas fue en 1969, antes de que el Vaticano dividiera la región occidental para crear la diócesis de Fort Worth.

La diócesis de Dallas comprende 67 parroquias y seis cuasiparroquias, distribuidas en una zona de 7,300 millas, en nueve condados del norte de Texas.

Los obispos recién nombrados se unieron al obispo Farrell en una rueda de prensa, durante la cual hablaron tanto en inglés como



Obispo electo Mark J. Seitz

en español; y le agradecieron al Papa, a su obispo, a sus hermanos sacerdotes y fieles de las varias parroquias en donde han ejercido su ministerio.

“Estos nombramientos son muy significativos por que demuestran que el Santo Padre está profundamente enterado del extraordinario crecimiento de la Iglesia Católica en Texas”, dijo el obispo Farrell.

“En 2007, el papa Benedicto señaló un hito en la iglesia de los Estados Unidos cuando nombró

al primer cardenal para que ejerciera su ministerio al sur de la división señalada por la línea Mason-Dixon”, dijo, refiriéndose al cardenal Daniel N. DiNardo de Galveston-Houston.

Dijo que al nombrar a los dos obispos auxiliares, el papa Benedicto “reconoce al aumento de la población católica aquí en Dallas... para que me ayuden en nuestro ministerio de 1,2 millón de católicos en la diócesis”.

“Estos nombramientos son noticias gozosas para mí, pero también de gran gozo para los clérigos y la gente que los conoce y los tiene en alta estima”, dijo. “Serán ambos una ayuda extraordinaria para mí y una bendición continua para las personas de la diócesis”.

El obispo recién nombrado Deshotel ha sido vicario general y moderador de la curia desde el año 2008.

Nacido en Basile, Louisiana, ha estado en la diócesis de Dallas desde 1972, cuando ingresó al Seminario de la *Santísima Trinidad* de Irving. Obtuvo su grado académico de maestría en divinidad en la *Universidad de Dallas* en 1978, y fue ordenado sacerdote para la

diócesis ese mismo año.

Ha ocupado el cargo de vicerrector del seminario, ha ejercido su ministerio en numerosas parroquias y el papel de conciliar en la diócesis de Dallas, incluyendo el cargo de vicario foráneo y miembro del consejo de sacerdotes diocesanos y el colegio de consultores.

El otro obispo recién nombrado, Seitz, nació en Milwaukee, pero también ha vivido en la diócesis de Dallas desde el año 1972, año en el que inició sus estudios para la formación sacerdotal en el Seminario de la *Santísima Trinidad* de Irving. Recibió la consagración sacerdotal en el año 1980.

En 1985, recibió su grado académico de maestría en estudios litúrgicos en la *Universidad de San Juan* en Collegeville, Minnesota. También posee grado de maestría en divinidad y maestría en teología, otorgado por la *Universidad de Dallas*. Fue nombrado monseñor en 2004.

Ha fungido como miembro de la comisión litúrgica diocesana y el Comité para la continua educación de los sacerdotes. Es miembro también del consejo de sacerdotes y el colegio de consultores.



## During long career, Constantine oversaw the expansion of Catholic Charities

FROM PAGE 24  
spearheaded the program as director of Catholic Social Services.

"She was very active in that phase of Catholic Charities," he remembers. "We became involved in immigration, particularly with bringing people in from Vietnam and other places in Southeast Asia. So we developed a department to address that issue."

To assist refugees, the agency hired employees of Vietnamese heritage who knew the language and culture.

"I had some good people involved in that. One of them, Eldon Hager, ran the immigration part of it," Constantine recalls. "He now works for the United Nations." (Hager is a

resettlement officer with the U.N.'s Refugee Agency.)

Since his retirement 18 years ago, Constantine has watched the agency's outreach to needy families and individuals mushroom. In the past five years, demand for assistance has grown 130 percent. To meet the challenge of helping more than 111,000 people a year in a 28-county area, Catholic Charities is finishing out the construction of a nearly 84,000-square-foot building in South Fort Worth to centralize operations, improve efficiency, and expand services. Constantine has monitored the building's progress through newsletters and conversations with old friends.

The 86-year-old Fort Worth

resident, who used to work from an office in the basement of the old Laneri High School, applauds the idea of housing all of Catholic Charities operations under one roof. Although he won't attend ceremonies dedicating the new building April 9, the veteran advocate for the poor will be there in spirit. Constantine says the continuing success and growth of Catholic Charities confirms his belief that people respond to compassion and justice.

"I hope the employees do as well as they have been doing in recent years and use the new facility to make an even bigger impact on the community," Constantine adds. "If they stay true to their mission statement, they'll do all right."



In this photo that ran in a 1992 edition of the NTC, Clem Constantine, in his last year as executive director of Catholic Charities, stands beside CASA Brendan in Stephenville. (NTC ARCHIVES)

## Hamer...

FROM PAGE 11  
father and me, just drawing.

I believe that may have been a lesson in love, not art.

The third drawing skill I remember from grade school art class is a sunset, which Fr. Warnat said was colorful, and you could always see God in. As the years went by, I continually confirmed that was true.

It is significant to me that the only art education I ever received in my life was intricately intertwined with my life in the Church: learning from Fr. Warnat was a sneaky part of my faith formation. Even though he was an artist, the class was never, really, about art.

From the surroundings of a small Colorado parish I received a knowledge of Christ and a love and understanding of him that were more sensory than educational; they were bound in simple faith and expression like my limited drawing skills.

Faith is an art, isn't it?

Natalie made a get-well card for her little sister Emma.

"There were hearts on the inside," her mother said. "Hearts out of purple — so much tape — mounds and mounds of tape. It looked like Band-Aids."

On the inside, Natalie had written, "Oh dear emma, I love you, get well soon love Natalie." On the front it said, "Get well for the Lord is watching YOU." The letters were in large, menacing all caps. (I believe that's health care insurance with "sobering threats" in the plan.)

Natalie's Aunt Julie, her second favorite artist, once talked to me about crosses as art. She said as meaningful as the image of the cross is, it is simply an artist's interpretation of two perpendicular lines.

"I have four crosses on the wall," she said, "and they are all different, one bright and curvy in colors first-graders would paint with, one covered with Mexican Milagros (blessings), one strong wooden one, and one with a rose that is small and delicate.

"Dark and drab representations seem angry and intense," Aunt Julie commented. "The whimsical, light, and airy ones seem to show the artist is

thinking of heaven and higher places. Some provide simple thoughts — some show passion."

Today we are at the crossroads of those emotions. In the poignant, expectant part of the liturgical year, we commemorate the passion of the cross, contrasted with the most life-giving event that ever happened, the resurrection of Jesus Christ.

No one ever was unaffected by that happening. Christ's birth, death, and resurrection were history with such relevance that the essence of time came to be forever named by whether it was before or after the year of Our Lord.

What we commemorate in these few days has more emotion than can be said with words, so we sing it, we pray it, we kneel and meditate it. We reenact it. Sometimes we draw it.

Years ago, when we sketched pictures of the sunset, Fr. Warnat said, "You can see Christ's face there." I went on to learn that you can see the face of Jesus Christ everywhere. He is the art in our lives.

Recently Natalie drew a full-page image of a sunrise. Every color in the rainbow was there, and the image had shading and nuances that were representative of a much older painter — as old as Aunt Julie, perhaps, although probably not as old as Picasso, Natalie's third favorite artist.

When the picture was finished, and Natalie had signed it on the back, her mom said, "Nattie, usually artists title their work. They give it a name and write it on the front."

Natalie left the room, came back with her signed work and handed it to her mom. "I named it," she said. This is exactly what she had written:

"The Name Is Sunrise."

"Maybe, The Name Is Sunrise," I will tell Nattie some day. "And maybe The Name Is (really) Jesus."

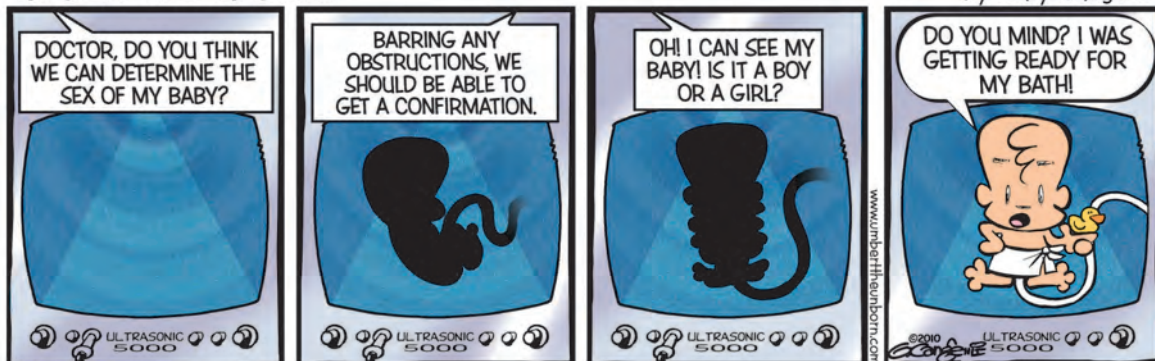
Son. Rise.



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.

## Umbert the Unborn





# Calendar

## PRO-LIFE ROSARY VIGIL

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, Fort Worth, from 1 to 2:30 p.m. on Good Friday, April 2. The vigil is a peaceful prayer protest against abortion. Bishop Vann and other priests from the diocese will lead the Rosary. For more information, call (817) 738-1086.

## GOOD FRIDAY MEDITATION

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 St. in East Fort Worth. 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. 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.

## PARENTING WORKSHOP

"Becoming a Love and Logic Parent," a parenting workshop, will be offered on Monday evenings, April 12 through May 10, from 7 to 9 p.m. at Holy Family Church, 6150 Pershing Ave., Fort Worth. This six-week course in parenting is designed to give participants practical skills that can be used immediately. Registration is required. For more information, contact Monica Molina at (817) 737-6768 ext. 102 or mmolina@holysfamilyfw.org.

## 'THE HUMAN EXPERIENCE'

"The Human Experience," a Grassroots Films production, tells the remarkable story of a "band of brothers" who travel the world searching for answers to burning questions such as: "Who am I?" "Who is Man?" "Why do we search for meaning?" This journey will lead to personal and life altering encounters with the homeless on the streets of New York City, orphaned and disabled children in Peru, and abandoned lepers in the forests of Ghana, Africa. For tickets, visit [www.seethx.com](http://www.seethx.com). For more information regarding the April 9 showing, contact Chanacee Ruth-Killgore at (817) 560-3300 ext. 257 or [cruth-killgore@fwdioc.org](mailto:cruth-killgore@fwdioc.org). To view the trailer visit [www.grassrootsfilms.com](http://www.grassrootsfilms.com).

## PRO-LIFE ART COMPETITION

The UTA Catholic Campus Ministry is hosting the second annual *Amar Vitae*: A Love of Life Juried Art Competition. The show aims to give high school and college students an opportunity to showcase and potentially sell their artwork that upholds the culture of life. Proceeds will benefit Mother and Unborn Baby Care. Admission is free. The gallery opening will be held Friday, April 9 at 7 p.m. at the Arlington Museum of Art. Artwork will show in the gallery until April 30. For more information, call (817) 460-1155.

## DIOCESAN SINGLES RETREAT

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. Participants are asked to bring linens for a twin bed, a Bible, note pad, walking shoes, and snacks to share. 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. Assistance is available if needed. For more information, contact Susan at (817) 346-8023.

## ST. AUGUSTINE GROUP

The St. Augustine Men's Purity Group, a support group for men who struggle with sources of sexual impurity such as those found on the Internet, meets regularly in Room 213 at St. Elizabeth Ann Seton School, located at 2016 Willis Lane, Keller; at 1301 Paxton Ave. (Padre Pio House) in Arlington; and at Immaculate Conception Parish in Denton at 2255 Bonnie Brae St. For additional information, visit the Web site at [www.samg.com](http://www.samg.com), or e-mail to Mark at [seamspurity@yahoo.com](mailto:seamspurity@yahoo.com).

## To Report Misconduct

If you or someone you know is a victim of sexual misconduct by anyone who serves the church, you may

- Call Judy Locke, victim assistance coordinator, (817) 560-2452 ext. 201 or e-mail her at [jlocke@fwdioc.org](mailto:jlocke@fwdioc.org)
- Or call the Sexual Abuse Hotline (817) 560-2452 ext. 900
- Or call The Catholic Center at (817) 560-2452 ext. 102 and ask for the chancellor/moderator of the curia, Father James Hart

## To Report Abuse

Call the Texas Department of Family Protective Services (Child Protective Services) at (800) 252-5400

## RACHEL'S VINEYARD

Rachel Ministries will host an inter-denominational Rachel's Vineyard weekend retreat for healing after abortion 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.

## DIVORCE AND BEYOND

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. Andrew 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. Divorce and Beyond is also an appropriate follow-up to the Starting a New Life, Beginning Experience, and Rebuilding programs. 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.

## DIVORCE CARE SERIES

St. Paul the Apostle Parish, 5508 Black Oak Ln., Fort Worth, is offering a Divorce Care Series with the addition of a companion series Divorce Care for Kids (DC4K) to run with it. The next series, distributed by Church Initiative, will begin Thursday April 29 from 6:30 to 8:30 p.m. and will be held every Thursday evening through July 22. Facilitators and helpers in both programs have been through the divorce process themselves, have been trained in the program, and have attended the "Keeping Children Safe" program. The content of each session is age appropriate. DC4K is geared to children five-12 years of age, and the adult series is geared for age 13 and older. There is no cost for this program. Pre-registration is preferred. Call the parish office at (817) 738-9925, leave a name and number; a team member will return the call.

## CURSILLO

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 at the Fort Worth Cursillo Center located at 2221 N.W. 26th Street in Fort Worth. The registration deadline for the men's weekend is April 1 and the registration deadline for the women's weekend is April 22. More information is available on the Web site at [fworthcursillo.org](http://fworthcursillo.org) or by contacting Florence Marcucci at (972) 291-6817 or [mamarcucci@sbcglobal.net](mailto:mamarcucci@sbcglobal.net).

## VOCATION RETREAT

Women interested in knowing about religious life are invited to a "Come and See" retreat Saturday, April 17 from 8 a.m. to 6 p.m. at Jesus the Good Shepherd Convent of the Sisters of the Holy Family of Nazareth, 1814 Egyptian Way in Grand Prairie. To register, call Sister Mary Paul by April 14 at (972) 642-5191 or (972) 262-5137 ext. 24.

## MEN'S / WOMEN'S DISCERNMENT

The Vocations office sponsors a Men's Monthly Discernment the second Monday of each month for single men ages 16 to 50 and a Women's Monthly Discernment the third Monday of each month for single women ages 16 to 50. The groups meet at St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth, from 6 to 9 p.m., to pray together, share their vocational call, listen to God, break open the Word, and to share a meal together. For more information, contact Father Kyle Walterscheid, director of Vocations at (817) 560-3300 ext.110 or [kwalterscheid@fwdioc.org](mailto:kwalterscheid@fwdioc.org).

## DISCERNMENT AT OLV

Single women, ages 18 to 45 are invited to come for an evening of prayer, supper, and sharing, hosted by the Sisters of St. Mary of Namur, the first Friday of each month from 4:30 p.m. to 7:30 p.m. at Our Lady of Victory Center, 909 W. Shaw St., Fort Worth. For more information, contact Sister Yolanda Cruz, SSMN, at (817) 923-3091 or [sycruz@sbcglobal.net](mailto:sycruz@sbcglobal.net).

## NATURAL FAMILY PLANNING

The Couple to Couple League offers classes in the sympto-thermal method of natural family planning for married and engaged couples. Since the course consists of three classes at monthly intervals, engaged couples are encouraged to attend a course beginning at least four months before their wedding. To register for a course starting April 9 at 6 p.m. at Sacred Heart Church, 1501 Ninth St., Wichita Falls, contact Jacob and Lauren Morath at (940) 544-2515. To register for a course starting April 11 at 1:30 p.m. at Assumption of the Blessed Virgin Mary Church, 1305 Deer Park Rd., Decatur, contact Kevin and Michelle Vina at (940) 433-5664. Visit [www.ccldfw.org](http://www.ccldfw.org) for more class dates and information.

## OLV ANNIVERSARY EVENT

All are invited to join Our Lady of Victory School for a once in a lifetime celebration of dinner, games, dancing, and auction honoring its 100th anniversary. The event will take place April 17 at 6 p.m. at St. Bartholomew Church in the Great Hall, 3601 Altamesa Blvd., Fort Worth. Tickets may be purchased from the OLV office, 3320 Hemphill St., Fort Worth. For more information call (817) 924-5123 or contact Rachael Garnett at [rgarnett@olvfw.com](mailto:rgarnett@olvfw.com). Sponsorship opportunities are available.

## KNIGHTS BASS TOURNAMENT

The St. Jude Knights of Columbus Council of Albany/Breckenridge will host the fifth annual St. Jude Knights of Columbus Open Bass Tournament Sunday, April 11 at Hubbard Creek Lake in Breckenridge. The tournament will held from 6 a.m. to 3:30 p.m. Registration and check-in will begin at 4 a.m. and will take place at Sandy Creek Marina. Fishermen can also register and check-in Saturday night from 6:30 to 8 p.m. at the marina. Entry fee for the tournament is \$40 per person if entry forms are received by April 7 and \$50 after. Additional information may be obtained by calling Michael Sitts at (254) 559-1967, Michael Salas at (254) 522-1655, or Tony Baeza at (254) 246-5128.

## MOUNT CARMEL CENTER

The Mount Carmel Center will host "The Way of Perfection," a two-part seminar on the teachings of St. Teresa of Jesus. Part one, to be held Wednesday, April 14 or Saturday, April 17, will concentrate on the foundations of prayer found in chapters four-15 of the work. Part two, to be held Wednesday, May 12 or Saturday, May 15, will concentrate on her teachings on prayer in general found in chapters 19-26. Each session will be held from 10 a.m. to noon. Attendees are invited to bring a sack lunch and stay for personal prayer until 4 p.m. Participants are asked to read the chapters prior to attending the class. Suggested minimum donation for each class is \$25. The deadline to register for part one is Wednesday, April 7 and the deadline to register for part two is Wednesday, May 5. For more information, contact Mary Bellman at (214) 331-6224 ext. 314 or [admin@mountcarmelcenter.org](mailto:admin@mountcarmelcenter.org). Mount Carmel Center is located at 4600 West Davis, Dallas.

## ST. PATRICK CONCERT

St. Patrick Cathedral will host a concert presented by the St. Patrick's 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](mailto:rentows@aol.com).

## OMM FISH FRY

The Knights of St. Peter Claver Council #89 will host its annual Fish Fry at Our Mother of Mercy School, 1007 E. Terrell Ave., Fort Worth, on Good Friday, April 2. Meals will be served from 11 a.m. to 6 p.m. in the school cafeteria. The cost of the dinner is \$6.50 per plate. To purchase tickets or to reserve a dinner, contact any knight or call Frank Norvel at (817) 253-0806. Proceeds from the dinner will support the council's annual charitable activities.

## GOOD SHEPHERD GARAGE SALE

Good Shepherd Women's Group will host a garage sale Saturday, April 10 from 8 a.m. to 3 p.m. at Good Shepherd Catholic Community, 1000 Tinker Rd., Colleyville. A multitude of "gently-used" items ranging from furniture, appliances and other home products, to goods for babies and children, as well as jewelry, gifts, and clothing will be for sale. Proceeds from the sale will go toward outreach programs undertaken by the Good Shepherd Women's Group. For more information, visit the Good Shepherd Catholic Community Web site at [www.gssc.net](http://www.gssc.net) or call the parish office at (817) 421-1387.

## ST. GEORGE SPRING 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 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.

# Classified Section

## DIRECTOR OF WORSHIP

The Diocese of Dallas is currently searching for a full-time director of Worship who will oversee the liturgy department at the Pastoral Center. The director of Worship serves as a liturgical resource for parishes, institutions, and diocesan staff in liturgical matters. Qualifications include MA in theology/liturgy, five to 10 years working in liturgy/music in a parish or on a diocesan level. Spanish is preferred but not required. Resumes along with a cover letter can be e-mailed to [tvega@cathdal.org](mailto:tvega@cathdal.org) or mailed to Director of Worship Search Committee, PO Box 190507, Dallas, Texas 75219. A detailed job description can be found at [www.cathdal.org](http://www.cathdal.org) listed under Employment.

## DIRECTOR

The Diocese of Dallas is currently searching for a full-time director of Catechetical Services to oversee the Office of Catechetical Services at the Pastoral Center. The director of Catechetical Services directs and moderates all the catechetical activities in the diocese in collaboration with other diocesan departments and serves as a resource to parishes and staff in the area of catechetical formation. Qualifications needed include MA in theology/religious studies and extensive parish and or diocesan experience in catechesis. Proficiency in English and Spanish is highly recommended. Resumes along with a cover letter can be e-mailed to [tvega@cathdal.org](mailto:tvega@cathdal.org) or mailed to Director of Catechetical Services, PO Box 190507, Dallas, Texas 75219. A detailed job description can be found at [www.cathdal.org](http://www.cathdal.org) listed under Employment.

## ICCS OPEN HOUSE

Immaculate Conception Catholic School, 2301 North Bonnie Brae St., Denton, will host a preschool and kindergarten open house Friday, April 16 from 8:30 to 10 a.m. for children who will be ages three, four, and five as of Sept. 1, 2010. Parents and their children are welcome to visit the classrooms and tour the school. ICCS is in its 15th year and is state accredited. The school offers an all-day five-day kindergarten program. "Little Knights" preschool has an all-day program for preschool children ages three and four years with two-day, three-day, and five-day options. ICCS has an enrollment of 260 students ages three through grade eight and serves the Denton and the surrounding area. Registration is underway for 2010-2011. For information about the school, call (940) 381-1155 or visit the school Web site at [www.catholicsschoolsdenton.org](http://www.catholicsschoolsdenton.org).

## OMM GOLF TOURNAMENT

Golfers and event sponsors are invited to participate in the fifth annual Our Mother of Mercy School golf and community-networking event to be held Saturday, April 24 at the Glen Garden Golf Club located at 2916 Glen Garden Dr., Fort Worth. The format will be a four-person team Florida Scramble with a 1 p.m. shotgun start. Early registration before April 14 is \$75 per player with discounted rates of \$60 for ladies and college/high school golfer participants. The price includes golf, barbecue dinner, trophies, prizes, and the deluxe OMM golfer goodie bags full of items provided by business sponsors. Registration may be made online at [www.tournevents.com/omm2010/](http://www.tournevents.com/omm2010/). For more information, contact Howard Rattliff, Jr. at (682) 365-6369, Michael Barks at (817) 568-9640 or the school principal, Dr. Carolyn Yusuf at (817) 923-0058.

## IWBS DISCERNMENT

The Sisters of the Incarnate Word and Blessed Sacrament will host a "Come and See" weekend for single Catholic women up to 50 years of age. The weekend will be offered April 17-18 at Incarnate Word Convent in Victoria. For more information, call (361) 575-7111, e-mail [iwbsvoc@yahoo.com](mailto:iwbsvoc@yahoo.com), or visit the Web site at [www.iwbsvictoria.org](http://www.iwbsvictoria.org).

## ACCOUNTING POSITION

The Walton Group has a newly created accounting position open. This position will join the team at the Catholic Center in Fort Worth. Applicants must have an accounting background and be proficient in Excel. This position is full-time and consists of, but not limited to, accounts payable, general ledger account reconciliations, creation and maintenance of spreadsheets and data entry. Forward a resume and salary requirements to [dlinkford@fwdioc.org](mailto:dlinkford@fwdioc.org).

## COORDINATOR

Holy Family Parish is looking for a warm, enthusiastic, and faith-filled Catholic to fill the position of coordinator of Religious Education for Children. Duties include overseeing the religious education program for children ages three years through 5th grade, Vacation Bible School, sacramental preparation program for first reconciliation and first Eucharist. Knowledge and a love of the Vatican II Church and good organization and communication skills are required. Experience in religious education is a requirement and a degree is preferred. Send resume to Mary Ellen McBee at the Holy Family Parish office at 6150 Pershing Ave., Fort Worth, TX 76107 or via e-mail to [memcbee@holysfamilyfw.org](mailto:memcbee@holysfamilyfw.org).

## SERVICES AVAILABLE

General construction work/repairs inside and out including topsoil, sand, gravel, washed materials, driveways, concrete, backhoe, and tractor services. Custom mowing lots and acres. Call (817) 732-4083.



## Good Newsmaker

During 21 tireless years as director, Clem Constantine served immigrants, the elderly, and the homeless, all while helping make Catholic Charities into a growing and active

# Advocate for those in Need

By Joan Kurkowski-Gillen  
Correspondent

When Clem Constantine first became interested in social work as a University of Notre Dame student in the 1940s, caring for the hungry and homeless was considered women's work.

"In those days, men weren't too prominent in the field," admits the former executive director of Catholic Charities who wrote an undergraduate thesis encouraging his peers to become more involved in social issues. "I guess you could call me a pioneer."

While other members of his graduating class went on to pursue careers in business and medicine, Constantine earned a master's degree in social work from Boston College and was hired by the non-profit United Way of America. After working for the agency in Ohio, Michigan, and New Hampshire, he arrived in Fort Worth in 1968 to administer a county-wide poverty program that became fraught with problems and controversy.

"It was one of those deals where you couldn't do anything right," remembers the Bangor, Maine native who was constantly hounded by investigative reporters and troubled by bickering community groups. "So I just got out of it."

His escape became an opportunity to join Catholic Charities.

Initially hired to lead the community action department, Constantine later was chosen by then-Fort Worth Bishop John Cassata to replace Monsignor Eugene Witkowski as executive director. From 1971 until his retirement in April 1992, the seasoned administrator saw the organization increase in size, service, and budget.

"When I arrived, we were a very small organization with five to 10 employees. Now we have over 150. And our budget was once less than \$100,000. Now we're spending six million. We've grown," he reported in a March 1992 *North Texas Catholic* article announcing his retirement.

Several projects developed during his 21-year tenure still thrive today. Fort Worth CASA, Nuestro Hogar in Arlington, and CASA Brendan in Stephenville continue to provide affordable, safe housing for the elderly and disabled. Without these low-income apartments, many residents would face homelessness.

Too modest to call the housing program his proudest accomplishment, the former Catholic Charities executive director does concede that CASA — which stands for Catholic Association for Social Action — was one of his better ideas. But making the concept a reality wasn't easy.

"We had a tough time getting Housing and Urban Development to do things with us Catholics," explains Constantine who teamed up with the late Herbert Manning, a housing attorney, to get money from the federal government. "They weren't too fond of us."

Constantine remembers receiving a check for \$500,000 during a meeting with HUD employees in Dallas.

"I had it in my pocket and they decided something about the paperwork wasn't right and they wanted it back," he says



Clem Constantine, now retired, displays an NTC article highlighting his work with Catholic Charities. While serving as executive director, he oversaw resettlement efforts for Vietnamese refugees and developed the CASA programs which provide low-income housing for the disabled and elderly. (Photo by Joan Kurkowski Guillen)

recalling his frustration.

"We called Jim Wright who was Speaker of the House at the time and he straightened them out."

HUD returned the check, but, "it was a struggle to get the money we had coming to do the job we needed to do," Constantine adds.

The community-designed CASA apartments evolved into a model HUD housing project and spawned two additional sites in Arlington and Stephenville. Today, disabled and elderly residents continue to enjoy the benefits of living in a safe, affordable neighborhood thanks to Catholic Charities.

The faith-based social service agency was able to expand rapidly in the 1970s and 1980s because the larger community recognized it as an entity that could get things done, Constantine said.

"People knew we were interested in helping everyone and not just other Catholics," he

continued. "Catholic Charities was accepted and, further down the road, received the support of other agencies like United Way."

When Vietnamese refugees began filtering into North Texas in 1975, Catholic Charities

took the lead in resettlement efforts.

Karen Spicer, who succeeded Constantine as executive director after his retirement,

SEE CONSTANTINE, P. 22

**"People knew we were interested in helping everyone and not just other Catholics. Catholic Charities was accepted and, further down the road, received the support of other agencies like United Way."**

**—Clem Constantine,  
Former executive director**

MAILING LABEL: Please enclose label with address change or inquiries concerning mail delivery of your paper. Thank you.

## Inside... This issue of the NTC

Check out what a group of young men from Brooklyn discover about the meaning of life while filming *THE HUMAN EXPERIENCE*, their documentary endorsed by the diocesan Catholics Respect Life Office. **5**

At a "Celebration of Gratitude," honoring the Sisters of St. Mary of Namur, friends and supporters donate \$210,000 to help the sisters with their retirement and medical needs. **6-7**

In the Easter package Jeff Hedglen, Fr. Stan Koniczny, Sr. Joan L. Roccasalvo, and others invite us to rejoice in Christ's victory over death through his resurrection. **12-14**