



Pope Benedict XVI lights the paschal candle before the start of the Easter Vigil in St. Peter's Basilica at the Vatican April 3. (CNS photo/Paul Haring)

Pope's Easter message:

Christ gives us hope

By Carol Glatz
Catholic News Service

VATICAN CITY — Without Christ's sacrifice and resurrection, life would be without hope and human destiny would end only in death, Pope Benedict XVI said in his Easter message.

However, "Easter does not work magic," and the human journey will still be marked by grief and anguish, as well as joy and hope for the future, he said

April 4 in his message *urbi et orbi* (to the city and the world).

Humanity today needs to free itself from sin, not by making superficial changes, but through a true moral and spiritual conversion, he said.

"It needs the salvation of the Gospel, so as to emerge from a profound crisis, one which requires deep change, beginning with consciences," the pope said in the message broadcast from

St. Peter's Square to millions of people worldwide.

In an unusual departure from the Vatican's traditional Easter ceremony, Cardinal Angelo Sodano, dean of the College of Cardinals and former Vatican secretary of state, read aloud a message of Easter greetings and support for the pope before the start of the Easter liturgy in St. Peter's Square.

SEE POPE, P. 13

Keeping the record straight on Benedict and the crisis

by John L. Allen Jr.
NATIONAL CATHOLIC REPORTER
March 26 Online Commentary

Intense scrutiny is being devoted these days to Pope Benedict XVI's history on the sex abuse crisis. Revelations from Germany have put his five years as a diocesan bishop under a spotlight, and a piece on Thursday in *The New York Times*, on the case of

Father Lawrence Murphy of Milwaukee, also called into question his Vatican years as prefect of the Congregation for the Doctrine of the Faith.

Despite complaints in some quarters that all this is about wounding the pope and/or the church, raising these questions is entirely legitimate. Anyone involved in church leadership at

the most senior levels for as long as Benedict XVI inevitably bears some responsibility for the present mess. My newspaper, the *National Catholic Reporter*, today called editorially for full disclosure about the pope's record, and it now seems abundantly clear that only such transparency can resolve the hard questions facing Benedict.

SEE RECORD, P. 12



Archbishop José H. Gomez of San Antonio addresses the media during a press conference at the Cathedral of Our Lady of the Angels in Los Angeles April 6. (CNS photo/Tim Rue)

San Antonio Archbishop Gomez named coadjutor of Los Angeles Archdiocese

WASHINGTON (CNS) — Pope Benedict XVI has named Archbishop Jose H. Gomez of San Antonio as coadjutor archbishop of Los Angeles.

The appointment was announced in Washington April 6 by Archbishop Pietro Sambi, apostolic nuncio to the United States.

Cardinal Roger M. Mahony, who is 74, currently heads the archdiocese. As coadjutor, Arch-

bishop Gomez, 58, automatically becomes head of the archdiocese upon Cardinal Mahony's retirement or death.

The cardinal will turn 75 next February, the age at which bishops are required by canon law to submit their resignation to the pope.

"I welcome Archbishop Gomez to the Archdiocese of Los Angeles with enthusiasm and

SEE GOMEZ, P. 2



Corpus Christi Bishop W. Michael Mulvey blesses the assembly following his installation as 8th bishop of the diocese. Cardinal Daniel DiNardo is at the left of Bishop Mulvey. Bishop Vann is at the far right in the photo.

(CNS photo/Bahram Mark Sobhani) See story, P. 13

We offer our prayers for our Archbishop, José Gomez, as he is appointed coadjutor archbishop of Los Angeles

Dear brothers and sisters in Christ,

In this season and time of the Risen Lord, we in the Province of San Antonio and the Province of Galveston-Houston have received some very significant news, but it is an occasion of both joy and farewell — the appointment of Archbishop José Gomez as coadjutor to Cardinal Roger Mahony in Los Angeles.

Years ago, as a student priest in Canon Law in Rome, I learned about the duties and responsibilities of a Metropolitan



Bishop Kevin W. Vann

As mentor and friend, he has been a role model for me in these five years. His tireless ministry as a shepherd, reflecting the Good Shepherd, has been an inspiration to me in his promotion of priestly vocations, his commitment to the unborn, care of

Hispanics and all immigrants, and devotion to Our Lady of Guadalupe. I have sought to reflect and incorporate these into my life and ministry.

Archbishop in canons 435-437. These canons deal with the care that the Archbishop has to have for his suffragan bishops and dioceses. All of us in the Province of San Antonio — bishops, priests, and diocesan staff — have experienced Archbishop Gomez's care and ministry as Archbishop in these past five years.

I have been blessed to experience his fraternal support and friendship in a personal way. He has been a wonderful friend and mentor in these past five years. You may remember that he was the principal co-consecrator at my ordination along with Archbishop Burke and now Archbishop Lucas.

As mentor and friend, he has been a role model for me in these five years. His tireless ministry as a shepherd, reflecting the Good Shepherd, has been an inspiration to me in his promotion of priestly vocations, his commitment to the unborn, care of Hispanics and all immigrants, and devotion to Our Lady of Guadalupe. I have sought to reflect and incorporate these into my life and ministry.

Upon the announcement of his appointment as coadjutor archbishop, I offer my own personal gratitude, fraternal support, and prayers and trust of our local Church of Fort Worth. We thank him for his ministry in San Antonio and the Church in the United States and beyond. As we ask the intercession of Our Lady of Guadalupe for this new time in his life, we say, "Vaya con Dios" in your new life and episcopal ministry in Los Angeles and "el Señor lo bendiga a usted" for his priestly and episcopal ministry in Texas.

Kevin W. Vann

+ Bishop Kevin W. Vann
Diocese of Fort Worth
April 6, 2010

Gomez...

FROM PAGE 1

personal excitement," Cardinal Mahony said in a statement. "The auxiliary bishops and I are looking forward to working closely with him over the coming months until he becomes the archbishop early in 2011."

Archbishop Gomez is currently the highest-ranking prelate of the 27 active Hispanic Catholic bishops in the U.S. When he succeeds Cardinal Mahony, he will become the first Hispanic archbishop of Los Angeles, the nation's largest archdiocese.

"I'm very grateful to the Holy Father for giving me this opportunity to serve the Church with a mentor and leader like Cardinal Roger Mahony," Archbishop Gomez said in a statement. He said he was grateful to Archbishop Sambri "for supporting the Holy Father's confidence in me. I will try with all my strength to earn that trust."

A Mass of reception for Archbishop Gomez will be celebrated in Los Angeles May 26.

The archbishop, one of 22 Opus Dei bishops around the world, was installed to head the San Antonio Archdiocese in February 2005. When he was named to Texas in December 2004, then-Bishop Gomez had been an auxiliary bishop of the Denver Archdiocese for about three years.

On the national level Archbishop Gomez is chairman-elect of the U.S. bishops' Committee on Migration. He is chairman of the Subcommittee on the Church in Latin America and of the Ad Hoc Committee on the Spanish-Language Bible. In 2007 he was elected to a two-year term as the first chairman of the Committee

on Cultural Diversity in the Church. He is currently a member of the Committee on Doctrine.

José Horacio Gomez was born in Monterrey, Mexico, Dec. 26, 1951. He attended the National University of Mexico, where he earned a bachelor's degree in accounting. In college he joined Opus Dei, an institution founded by St. Josemaria Escriva to help people turn their work and daily activities into occasions for growing closer to God, serving others, and improving society. Opus Dei became a personal prelature in 1982.

Archbishop Gomez studied theology in Rome and at the University of Navarre in Spain, where he earned a bachelor's degree in theology and a doctorate in moral theology. He was ordained a priest of Opus Dei Aug. 15, 1978, in Torreciudad, Spain.

After ordination he pursued pastoral work with college and high school students in Spain and Mexico. In 1987, he was sent to what was then the Diocese of Galveston-Houston to minister for Opus Dei in several capacities in Texas. He became a U.S. citizen in 1995.

Then-Father Gomez was president of the National Association of Hispanic Priests from 1995-99, then its executive director from 1999-2001. He was treasurer of the National Catholic Council of Hispanic Ministry, 1998-2001.

In 1999, he became the vicar of Opus Dei for the state of Texas. Pope John Paul II named him a Denver auxiliary bishop in January 2001.

Cardinal Mahony has been archbishop of Los Angeles for almost 25 years. Appointed in July 1985, he was installed in September of that year. He was elevated to the College of Cardinals in June 1991.

A year after being named to Los Ange-

les, then-Archbishop Mahony created five pastoral regions to better minister to the 4.2 million Catholics in the Archdiocese.

He has overseen the construction of one of the largest Catholic churches in the U.S. — the Cathedral of Our Lady of the Angels, which was dedicated Sept. 2, 2002. Shortly after the 1994 Northridge earthquake damaged the Cathedral of St. Vibiana beyond repair, he announced plans to replace it with a new cathedral.

During his tenure, the cardinal has been a national leader in advocating for the U.S. Congress to pass comprehensive immigration reform. He has served as

chairman of the bishops' doctrine committee and currently is consultant to the divine worship, migration, and pro-life activities committees.

Born in Hollywood, California, Cardinal Mahony is the first native Angeleno and the third archbishop of Los Angeles to be made a cardinal. From 1980-85 he was bishop of Stockton, California, and prior to that he was an auxiliary bishop of the Diocese of Fresno, California.

The Los Angeles Archdiocese covers about 8,800 square miles. It has a total population of 11.6 million; 4.2 million people, or 36 percent, are Catholic.



Publisher:
Bishop Kevin W. Vann
Editor: Jeff Hensley
Associate Editor: Tony Gutiérrez
Editorial Assistant: Juan Guajardo
Administrative Assistant: Judy Russeau

Editorial Office: 800 West Loop 820 South, Fort Worth, Texas 76108, (817) 560-3300; FAX (817) 244-8839.

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Retired Amarillo Bishop Leroy Matthiesen dies at 88

By Catholic News Service

AMARILLO, Texas (CNS) — Retired Bishop Leroy T. Matthiesen of Amarillo, a longtime Catholic newspaper editor and well-known social justice advocate, died after a brief illness March 22 at his home in Amarillo. He was 88.

Bishop Patrick J. Zurek of Amarillo celebrated his funeral Mass March 27 at St. Thomas the Apostle Church in Amarillo, and he was buried in a family cemetery plot at St. Boniface Church in Olfen, south of Abilene.

During his 17 years as bishop of Amarillo, Bishop Matthiesen was outspoken on a wide range of social justice issues, including the death penalty, nuclear disarmament, conscientious objection, racial justice, the neutron bomb, and just war. He received the Ketteler Award for Social Justice in 2002 and Pax Christi USA's Teacher of Peace Award in 2009.

Born June 11, 1921, in Olfen, Leroy Theodore Matthiesen was the fourth of eight children of Joseph Anthony and Rose Englert Matthiesen. He grew up on a cotton farm and attended local schools until going to the Pontifical College Josephinum in Worthington, Ohio, where he completed high school, four years of college and four years of graduate study in theology.

He was ordained a priest of the Amarillo Diocese at the Ohio school on March 10, 1946, by Archbishop Amleto Giovanni Cicognani, then the apostolic delegate to the United States.

After ordination he served briefly as chaplain at St. John's Hospital in San Angelo, then in the Diocese of Amarillo. In June of 1946 he was sent to study at the Register College of Journalism in Denver, where he earned a master's degree and later a doctorate in journalism.

On his return to Amarillo, he was named editor of the *Texas Panhandle* edition of the Register system of newspapers (now *The West Texas Catholic*) and assistant pastor of Sacred Heart Cathedral. He wrote a column, "Wise and Otherwise," in the paper from 1952 until 1998.

In 1954 he was named a monsignor and became founding pastor of St. Laurence Parish in Amarillo, while continuing as editor of the diocesan newspaper and as Vocations director. In 1961 he received a master's degree in secondary school administration and was appointed the following year as rector of St. Lucian's Preparatory Seminary in Amarillo.

In 1968, in addition to his other duties, Msgr. Matthiesen was named principal of Alamo Catholic High School in Amarillo and chaplain of St. Francis Convent in Amarillo. In 1971, he also became pastor of St. Francis Parish outside



Bishop Leroy Matthiesen

of Amarillo.

Following the death of Amarillo Bishop Lawrence M. DeFalco, he was elected administrator of the diocese in 1979 and served until May 30, 1980, when he was ordained bishop of Amarillo.

A longtime member of the Catholic Press Association, Bishop Matthiesen received the CPA's Bishop Arthur J. O'Neill Award in 1996. He served on the U.S. bishops' communications committee from 1980 to 1983; on the board of directors of the National Catholic Rural Life Conference, 1985-88; and on the bishops' Administrative Board, 1989-95.

One of the bishop's most controversial actions was his call in 1981 to Catholics working at the Pantex plant in his diocese, where most U.S. nuclear weapons were assembled at the time, to reconsider whether in conscience they could justify the work they did.

"For 33 years I lived and continue to live at the very portals of Pantex, and for those 33 years I did nothing either as a priest or a bishop until a Catholic employee and his wife came to me with troubled consciences. They had begun to think that what he was doing was wrong," Bishop Matthiesen said in a 1981 talk.

At least one Pantex worker quit his job after the bishop's call, saying that nuclear proliferation was contrary to Christ's teaching.

"Man does not have the right to destroy all that God gave us," said Eloy Ramos. "I feel honored to be the first to quit."

Bishop Matthiesen retired as bishop of Amarillo on Jan. 21, 1997. In retirement he served as chaplain of the Capuchin Poor Clare Sisters and on the board of directors of Ascension Academy, St. Ann's Nursing Home, and the Catholic Historical Society.

He authored *Wise and Otherwise: The Life and Times of a Cottonpicking Texas Bishop*, published in 2004; *The Golden Years: The History of St. Laurence Cathedral in Amarillo*, published in 2005; and *Lieber Bernard and Elise: The Lives and Times of a German Texas Family*, published in 2009.

*Responding
to God's Call*

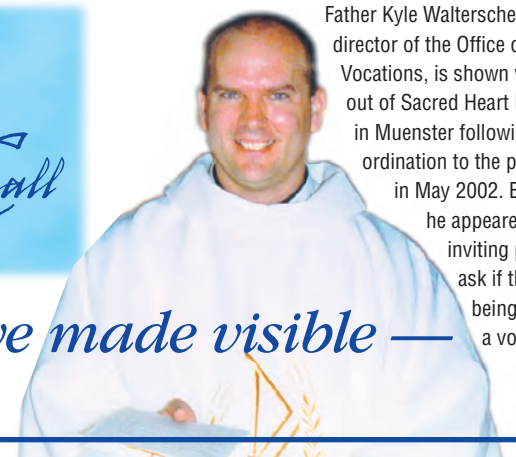
*Truly, Jesus is Love made visible —
ALLELUIA!*

By Father Kyle Walterscheid

Happy Easter!
Jesus has risen from the dead. Alleluia! For all Christians, Easter is the fulfillment of our hopes and the reason for our joy. Salvation has been won for us! Alleluia! Jesus fulfilled his Father's will, to enter into this world as a human being to draw all people back to their heavenly Father through the Son's passion, death, and resurrection.

Thus, we have much reason for hope! We know of the pure goodness and love of God made visible to us in Jesus. In loving us unto death, Jesus has given us the gift of eternal life for all who believe in Him and who live by his commands. Jesus said that there is no greater love than to lay down one's life for one's friends. Moreover, Jesus made visible this perfect love by laying down his life for us while we remained his enemy, though He has always considered us his friend as He came to save us, not to condemn us.

Although Jesus has given us every reason to hope for a peaceful life with blessed families and communities, I believe our misery remains because we are far from responding to the call and commitment that Jesus desires of us. It is easy for multitudes of people to give up hope when they turn to their Church for inspiration, hope, and love, yet they experience



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.

As we celebrate the Easter season, let us remember that God's sacrificial love, his pure love, continues to be made visible to us in the Eucharist, the source and summit of the Christian life.

false inspiration or confusion from the Christian community whose lifestyle and behavior is a long departure from the visible sacrificial love of Christ and his teachings.

As Christians we need to ask ourselves tough questions and look for honest answers so that the hope of Easter and the love of God are made visible once again to these same multitudes of people. Below are a few questions to get us started:

Why has atheism, the belief not to believe in God, doubled from 6 to 12 percent in the past 20 years? Is our country becoming more Christian or less Christian? Where is our resolve to spread the Gospel of our salvation? Is more harm than good coming from the thousands of divisions within Christianity? Do Protestants understand what they are protesting? Do Catholics understand the incredible riches of the mystery of God passed on to them through the Bride of Christ, the Catholic Church, in word and sacrament? Are Protestants willing to face their Mother Church, the Catholic Church, in seeking their own reconciliation and reunion with her? Are we as Christians resolved to living Christ-centered lives to glorify God in our bodies rather than behave as adolescents, trying to manipulate Christ and his mercy? These are but a few questions that we need to be willing to ask ourselves.

As we celebrate the Easter season, let us remember that God's sacrificial love, his pure love, continues to be made visible to us in the Eucharist, the source and summit of the Christian life. In this visible love of God, Catholicism continues to grow in Texas in the best of ways. More than 1,000 people have joined the Catholic Church in the Diocese of Fort Worth through the East-

ter Vigil; Eucharistic Adoration continues to become stronger each year; the confessional lines are getting longer once again; personal and group retreats have doubled and tripled in the past 10 years; we are filling our seminaries in Texas as Christ is blessing us with incredible young men willing to forgo personal desires to consider laying down their lives for the flock to be Catholic priests, and the number of people attending Mass continues to rise dramatically.

With all of this Easter joy, there is still much more love that you and I must give. Love is a sacrifice that has come to us through the cross, and now we are obligated to extend Christ's love to others through humble prayers, sacrifice, and joy. We must choose to die to ourselves and to live for the Lord. Only in this way will Christ's love be made visible to a people who remain his enemy, so that they may see their false assumptions and be converted.

Keep praying for the future of the Church, pray for young adults to embrace the Catholic faith, pray that more men and women will consider the religious life to be leaders in spreading the Gospel of Christ, and pray for those called to marriage to make Christ present through self-sacrifice, humility, and a lifelong commitment of service to raise a family made in God's image and likeness.

As Jesus is love made visible, now go out and follow in his footsteps with great hope and joy because your salvation is nearer than when you first began. Happy Easter!

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.

Dedication recital to be held at St. Maria Goretti April 25

The dedication recital of the new pipe organ at St. Maria Goretti Parish will be held on Sunday, April 25 at 5 p.m. The organ, donated by an anonymous donor, was built by Garland Pipe Organs, Inc. of Fort Worth (Opus 52) and is made up of 60 ranks and four manuals. Guest recitalist will be nationally acclaimed Samuel Salvador Soria, organist at the Cathedral of Our Lady of Angels in Los Angeles, California.

The recital is free and open to the public. A reception will be held following the recital. For more information, visit the parish Web site at www.smgparish.org or call the parish office at (817) 274-0643. St. Maria Goretti Church is located at 1200 South Davis Dr. in Arlington.

Nolan Catholic hosts second annual Mary Ellen Byrnes Night

All Nolan Catholic alumni are invited to participate in the second annual Mary Ellen Byrnes Night Saturday, April 17. Basketball games will be held in Hartnett Arena from 6 to 8 p.m. followed by a barbeque dinner in the Commons. "Come watch, play, and eat some barbeque," encourage event organizers. RSVP to alumni@nolancatholics.org or call (817) 395-0249.

Natural Family Planning class to be held in Fort Worth

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 23 at 7 p.m. at St. Peter the Apostle Church, 1201 S. Cherry Ln., White Settlement, contact Bill and Mary Kouba at (817) 370-9193.

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

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

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

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/. 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.

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.

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 through the OLV office, 3320 Hemphill St., Fort Worth.

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

People & Events

of Importance for the Church of Fort Worth



ICCS WINS DISTRICT 1A ACADEMIC CHAMPIONSHIP — Immaculate Conception Catholic School will be sending two dozen students in more than 30 events to the Class A Private School Interscholastic Association State Meet May 1 at Texas Christian University in Fort Worth after winning their ninth consecutive PSIA Academic Championship. ICCS amassed 930 points in its winning effort. St. Paul Lutheran School in Fort Worth placed second with 487 points while St. Rita Catholic School was third with 374 points. Pictured above are ICCS students who will advance to the state level.

NTC publication deadlines

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

Submit items to jrusseau@fwdioc.org. Items for the April 23 issue must be received by noon on April 14. Items for the May 7 issue must be received by noon on April 28.

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 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.

Deacon Ron Aziere emphasizes, "Although this program is a scripture-based program, it is not a Bible study. The series offers personal and professional input from professionals in pastoral care, entertainment, psychology, and social services to help the participant focus on the job of healing."

There is no cost for this series. Pre-registration is preferred. Call the parish office at (817) 738-9925, leave a name and number; a team member will return the call.

St. Peter School to hold Spring festival April 25

St. Peter the Apostle School will hold its annual Spring Festival Sunday, April 25 from 10 a.m. to 5 p.m. The all-day event will feature food, games, arts and crafts, entertainment, and a newly expanded talent show. In addition, there will be a book fair, the Knights of Columbus basketball free throw challenge, a silent auction, and bounce houses.

There is no admission charge for the event. Tickets for food and games may be purchased at the event. St. Peter's is located at 1201 S. Cherry Ln. in White Settlement. For more information or sponsorship opportunities, call the school office at (817) 246-2032.

IWBS 'Come and See' weekend to be offered April 17-18

The Sisters of 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 or e-mail iwbsvoc@yahoo.com or visit the Web site at www.iwbsvictoria.org.

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.

Courage group meets twice monthly

Courage D/FW, a spiritual support group for Catholics striving to live chaste lives according to the Catholic Church's teachings on homosexuality, meets the second and fourth Friday evenings of each month.

For more information, e-mail to CourageDFW@Catholic.org or call (972) 938-5433.

Ministry with gay, lesbian Catholics meets April 22

The next regular meeting of The Fort Worth Diocesan Ministry With Lesbian and Gay Catholics, Other Sexual Minorities, and Their Families will be held Thursday, April 22 at 7 p.m. at the Catholic Renewal Center, 4503 Bridge St., Fort Worth. For more information, contact Father Warren Murphy, TOR, at (817) 927-5383, Dorene Rose at (817) 329-7370, or Sister Dorothy Eggering, SSND, at (817) 283-8601.

St. John Parish to offer weekly summer camp

St. John the Apostle Parish will offer a weekly summer camp June 1 to Aug. 27 for children ages one through eighth grade. The camp will be available Monday through Friday from 7 a.m. to 6 p.m. Registration may be made for the entire summer or specific weeks. In addition, a summer Parents Day Out program will be offered from 9 a.m. to 2:30 p.m. on Wednesdays only or Tuesdays and Thursdays for children ages one through five years. Registrations are also being accepted for the fall sessions.

St. John's is located at 7341 Glenview Dr. in North Richland Hills. For more information call (817) 595-2654.

San Mateo to hold festival April 18

San Mateo Mission, 3316 Lovell Ave., Fort Worth, will hold its Religious Education Festival Sunday, April 18 on the church grounds from 1:30 to 6:30 p.m. The festival will feature a variety of food, including the Men's Club's "famous hamburgers" and drinks. Other activities will include live music, DJ, Carol Alvarado's Ballet Folklorico Azteca, cakewalk, bounce house, and games. Proceeds from the event will benefit the religious education department and various other organizations within San Mateo. Admission is free.

For information, contact Laura Moreno at laura0829@att.net

St. Ann Parish to hold Spring festival May 2

St. Ann Parish, 100 S.W. Alsbury Blvd., Burleson, will hold its annual Spring festival Sunday, May 2 from 11:45 a.m. to 5 p.m. The parking lot of St. Ann Church will be transformed into a festival for all ages with booths featuring Mexican, and Cajun foods, as well as barbecue. There will be other carnival food available and homemade pastries in the Pastry Shoppe. Games and events for the children will be available all afternoon, including favorites for the smaller children, such as duck ponds, grab bags, and a mini train ride. Two auctions will be operating throughout the day, one indoor and one in the parking lot.

Entertainment will start at noon in the Pavilion with the Trotter-Anderson Band featuring Justin Wilson on the steel guitar. Other performers will include HEB ballroom dancers, Frances Lee Studio dancers, followed by Studio C Dancers. A choral performance rounds out the talent with Lucy Carlton and members of the St. Ann choir.

All are invited and remote parking will be available at Taylor Elementary, 400 N.E. Alsbury Blvd. and at Crestmont Baptist Church, 640 N.W. Tarrant Ave., with transportation to and from the parking lot at posted hours. All proceeds will benefit the building fund for new facilities at St. Ann. Tickets are available on site. For more information, contact the parish office at (817) 295-5621.

St. Augustine Men's Purity Group meets at three locations

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.sampg.com, or e-mail to Mark at seamspurity@yahoo.com.

Diocesan

Texas Catholic Community Credit Union Fort Worth office blessed, opens for business

Story and Photos by
Kathy Cribari Hamer
Correspondent

Communities boast theater districts, flower districts, art districts, and medical districts, but last month Fort Worth unveiled what some might consider a Catholic district.

Texas Catholic Community Credit Union celebrated the grand opening of its long-anticipated permanent Fort Worth office, joining the South Side neighborhood of Immaculate Heart of Mary Parish and the newly opened Catholic Charities Fischer Family Campus. The properties are clustered near the intersection of Interstate 35 and Seminary Drive.

The 41-year-old TCC Credit Union opened in Dallas in 1969 just months before the Dallas-Fort Worth Diocese split, creating the Fort Worth Diocese on the west. Five men originally founded the credit union, each chipping in a few dollars, according to Robert Lawler, TCCCU vice president, and a parishioner of St. Matthew Church in Arlington. The thriving

company now boasts a membership of 10,000.

TCC Credit Union provides savings and retirement accounts as well as personal vehicle and share-secured loans. They also provide tuition loans to parents in 24 Metroplex schools, and complimentary armored car service to 30 parishes.

"We're not 'non-profit,'" Lawler said, "but 'not-for-profit,' because our profits are required to be returned to the membership in the form of better interest rates."

"The building is the fulfillment of a long-time dream for us," said Ron Powers, president, who has been with the credit union for 21 years, "to have a Fort Worth base built from the ground up." Powers and Lawler worked closely with Bishop Kevin Vann and Peter Flynn, diocesan director of finance and administrative services.

"Bishop Kevin Vann has been a big help to us — very instrumental," Powers said.

"The Catholic credit union is dedicated to the members and



Father Hector Medina, St. Matthew pastor, walks his mother, Gloria, to the counter to be the first person to do business in the new building.



Fort Worth Branch Manager Karen Williams and TCCCU President Ron Powers cut the ribbon for the new office shortly after Fr. Medina blessed it.

what helps them out," Fort Worth Branch Manager Karen Williams said. "It's part of our mission. We are here to give any type of advice to members, whether it is 10 minutes or an hour and 15 minutes. We know them all by name, and their histories, to the second and

third generations."

The first member to do business at TCCCU at its grand opening was Gloria Medina, mother of Father Hector Medina, St. Matthew pastor. Fr. Medina participated in the ribbon-cutting,

blessing the building and sprinkling it with holy water. Later he accompanied his mother to the window to make a deposit.

"What we're here for is our membership," Powers said, "and Catholics are who we serve."

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Alumni treasure memories of OLV School

By Joan Kurkowski-Gillen
Correspondent

When Ann Edmonds wants to take a trip down memory lane, she doesn't have to travel past her office door. As librarian at Our Lady of Victory, the Fort Worth native catalogs some of the same books she once used as a student at the private, Catholic elementary school operated by the Sisters of St. Mary of Namur.

Edmonds came out of retirement to accept the library post in 2006. Taking the job was an opportunity to follow in the footsteps of the late Sister Mary Crockett who was OLV's librarian when she was a schoolgirl.

"Being back here is very special. It's the only job in the world that could have brought me out of retirement," says the 1959 graduate who was a member of the last class to receive a high school diploma bearing the name Our Lady of Victory. "Everything about this place is extraordinary — the history, the campus, the people and, of course, the sisters."

The Fort Worth institution was founded in 1910 by the Sisters of St. Mary of Namur — a Belgium-based religious community that arrived in Texas 137 years ago to establish quality schools. At one time, the order operated seven boarding schools and three missionary schools in Texas.

One of its Fort Worth ministries — known as the OLV Academy and College — attracted ranchers and rural families from West Texas who sent their kindergarten through college age daughters to the boarding school for a refined education in scholastics, religion, and the arts. The girls were housed in a five-story Gothic Revival style building distinguished by its red pressed brick facade and white limestone trim. Sold in 1992 to a developer, the Shaw Street landmark — built in 1909 — is listed on the National Register of Historic Places.

The school's 100-year history includes some twists and turns. In 1961, the all-girls Our Lady of Victory Academy moved its high school students to the newly formed co-educational Nolan Catholic High School in East Fort Worth. Four years earlier, OLV stopped enrolling college students and transferred its college curriculum to the University of Dallas. The Sisters of St. Mary partially staffed both Nolan and the new Catholic university.

Throughout the years, the sisters' service to elementary and middle school age children continued to flourish. In 1953, a new school opened next to its stately predecessor, and boys joined girls as part of the student body. At the same time, OLV became

the first fully integrated public or private school in Fort Worth. The controversial decision was made by Sister Teresa Webber, the order's provincial, and although some students withdrew from the school, the example of adhering to Christian principles was set for others to follow.

Students and teachers have come and gone, but the trademark characteristics that allowed Our Lady of Victory to succeed for 100 years have remained the same, says Linda Martinez Petrey, an OLV alumna from the class of 1978 who now teaches the kindergarten class at her alma mater.

"The importance of education, the Catholic faith, and diversity have always led people to this school," explains Petrey, who enrolled her three boys in OLV. "I brought my children here because I wanted them to grow up with the same values I did. Having them learn about their faith was important to me, and I knew this was a safe place to do that."

Petrey's own OLV journey began in the fourth grade when her parents, G.J. and Deanna Martinez met another family whose youngsters attended the school. The switch from public to private school meant wearing uniforms and trips to the larger, impressive building next door for Mass and assemblies. After the new school was built, the sisters continued to use the original OLV edifice as their convent.

"We'd walk up the flights of stairs and the wooden floors were always so shiny," Petrey says, remembering the convent visits. "That's one of the things I miss. We don't have the routine of taking the kids to a chapel with pews and stained glass windows."

Mary Helen Crimmins, who attended the school from first grade through junior college, knew every nook and cranny of the old Our Lady of Victory building.

"Everything about it was my home away from home," says the 86-year-old who grew up in the nearby Morningside neighborhood.

According to the longtime OLV supporter, the basement housed a playroom, gym, science labs, music practice rooms, kitchen, and a dining area for boarders. A library, auditorium, and classrooms filled the ground floors, with one end designated for the music department. The chapel and more classrooms were found on the second floor, with the third floor designed with bedrooms to accommodate resident students.

"The top floor had a wonderful art studio with windows that let in the beautiful north light so desired by artists," she recalls.

As an older student, Crimmins



"Our education was strict and disciplined, yet there was such an air of grace."

— Mary Helen Crimmins,
OLV Graduate



Top: Linda Petrey (left) and Mary Jeanes, both alumna and now teachers at OLV, read an archived story about what was then the OLV College and Academy. (Photo by Joan Kurkowski-Gillen)

Left: Sister Mary Crockett, SSMN, instructs a group of OLV students. (SSMN archives)

remembers dances in the old playroom. Boys from the neighborhood would spy on the girls through the basement windows and knock teasingly at the door.

"They were greeted by big, stout nuns with their arms crossed," she remembers. "The local boys would joke that OLV meant Old Ladies Village."

Unlike other families who sent their children for faith-based reasons, Crimmins' mother and father were Protestant and enrolled their daughter at OLV to meet a practical need. Both parents worked at the *Fort Worth Star-Telegram* and the nuns agreed to care for their daughter after dismissal.

"There was no after-school program, so they just did that as an accommodation," Crimmins explains.

Her father's family was never keen on the idea of sending their young relative to a Catholic school.

"My mother told them the sisters were ladies of learning and were only interested in teaching me," insisted the baptized Presbyterian who was not required to attend daily Mass. "There was never any attempt to indoctrinate me."

Influenced by a close friend who was Catholic, Crimmins later took instruction in the faith as a college student and converted.

"Our education was strict and

disciplined, yet there was such an air of grace," the OLV graduate says. "The sisters were good teachers, and I value the years I spent there. I felt protected from the real world."

After marrying, Crimmins and her husband, Chubby, would entrust the education of their five children to the Sisters of St. Mary. Today, the eldest of their brood, Mary Jeanes, teaches eighth grade at the school.

For many Fort Worth families, attending Our Lady of Victory is a gift handed down from parent to child. Larry Velasquez graduated from the school in 1995 and now has two daughters, Briana and Jessica, who sit in the same classrooms he once used.

"Throughout the years, I found myself coming back to OLV whether it was to fulfill volunteer hours required for high school or to just visit staff and return to that feeling of 'home' you find on the campus," he said. "Now, with my girls here, you could say I never really left OLV."

Since the beginning of the school's centennial celebration last fall, the sisters have received a plethora of letters from former students offering congratulations and tributes. Cathy Carlton Landon, an OLV student from 1952 until 1961, felt compelled to jot down her thoughts after a

recent visit to the campus.

The hallways she once strolled as a youngster seemed smaller, but the memories of playing in the cedar trees during lunch recess and the jangle of rosary beads as Sister entered the classroom are still vivid.

"It was like returning to a place I didn't realize I missed so much," wrote Landon, who was comforted by the sight of the familiar gym and adjacent performance stage. "Even the front porch beckoned to me. As we get older these things mean so much more to us."

Like many other alumni, Landon is a second generation OLV graduate. Her mother, Dr. Catherine Carlton, had attended the school years earlier and continued to provide the Sisters of St. Mary with medical care during her career as an osteopathic doctor. When her mother died in 2006, the grieving daughter gave an impromptu eulogy in front of a congregation that included members of the religious community.

"I thanked my mother for sending me to the nuns, and I thanked the sisters for an education that gave me a wonderful start in life," says Landon, a former fourth grade teacher in the Fort Worth ISD. "I wanted everyone in the room to know my mother and I held them in high regard."

Diocesan

OLV celebrates 100 years with Spring Gala, Apr. 17

By Joan Kurkowski-Gillen
Correspondent

Our Lady of Victory Catholic School will cap off its centennial celebration with a Spring Gala Saturday, April 17 in the Great Hall of St. Bartholomew Church, 3601 Altamesa Blvd. in Southwest Fort Worth. The festivities, which include dinner, a silent auction, and other entertainment, begin at 6:30 p.m. Tickets are \$35 per person and sponsorship opportunities are available.

Founded by the Sisters of St. Mary of Namur, the school opened on Sept. 12, 1910 as workmen completed construction of the five-story building designed to accommodate both day and boarding students. In 1908, the religious community purchased 26 acres of land south of Downtown Fort Worth for the project, after another school they started, St. Ignatius Academy, became overcrowded. At one time the Our Lady of Victory College and Academy was home to an elementary school, high school, junior college, and convent. The one-story Our Lady of Victory building replaced the original school in 1953.

As part of its centennial festivi-

ties, the school hosted its first annual alumni dinner on Feb. 6 and raised \$3,000 for the Sisters of St. Mary. The school also touted its 100-year history by participating in Fort Worth's Parade of Lights last November.

"Everyone is very excited about the school's 100th anniversary, and it's been wonderful hearing from alumni and friends of the school," said Rachael Garnett, OLV's director of development. "Many of the letters told us how great it was to see the sisters and catch up with old friends."

Sister Joan Markey, SSMN, says the school's 100th anniversary is a time of reflection for her order, known for its teaching ministry. In addition to Our Lady of Victory, the sisters helped establish or taught at 11 other North Texas schools including the University of Dallas in Irving, St. Maria Goretti School in Arlington, Nolan Catholic High School, Cassata High School, St. Andrew School, and Holy Family School in Fort Worth, St. Mary's School in Gainesville, and Notre Dame School in Wichita Falls.

"We're just in awe of our pioneer sisters and the work they

established," Sr. Joan adds.

Publicity about the school's centennial prompted a lot of correspondence not just from OLV alumni but also from other former Catholic school students who were taught by the Dominicans, the Sisters of Mercy, and other orders.

"There's a sense of gratitude for sisters everywhere," she says. "People are grateful for the education they received and the way they were formed. It's a splendid tribute to religious women."

Although lay teachers are now the norm at OLV, the sisters still own and operate the school, and their dedication to educating the next generation of Catholics has never wavered.

"We aim to educate the whole child and that does not just refer to book learning but also social justice," Sr. Joan explains. "A Catholic/Christian-based education teaches values and social responsibility. That's extremely important in our society."

The task of handing down the faith is in good hands, she says, adding, "I think our lay staff is doing an excellent job of carrying on the mission the sisters started so many years ago."



A 1960 photo shows the original OLV school building. (TEXAS CATHOLIC archives).

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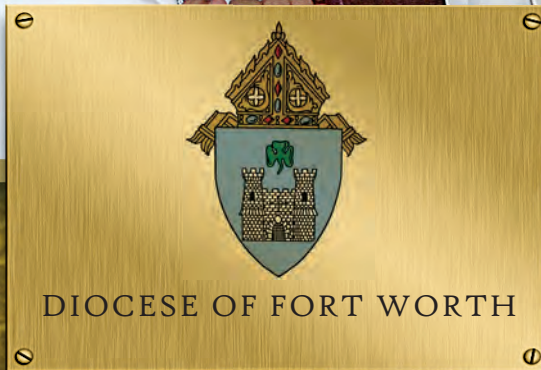
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Abortion Recovery

By facilitating Rachel's Vineyard retreats in Spanish, Macaria González helps post-abortive women heal

By Juan Guajardo
Editorial Assistant

An 11-month-old child. A baby bag. A brochure. A church. They all came together one day in 2001 to create a sequence of events that would change the life of Macaria González, a post-abortive mother who had suffered for years as a result of her multiple abortions and miscarriages.

Her 11-month-old son, Johnny, an active toddler, could walk by himself, and González is convinced that what he proceeded to do that day was far from coincidence. As they were sitting in the back of church, Johnny was playing with the brochures from the display stand next to González. He picked a brochure up and took it to González.

"He was very restless," González says of her son. "I remained out back for that reason."

The toddler handed the brochure to González, who skimmed it and realized it was an informational packet for Rachel's Vineyard, a retreat program that spiritually and emotionally helps heal the hearts of post-abortive women and men.

González immediately put it back, not wishing to be reminded of her abortions, and especially not wanting to take it home with her. Yet, to her surprise, when she arrived home after the Mass and began cleaning out the baby bag, she found the brochure.

"The boy put it in there. I don't know, but I always heard him in my head, exclaiming: 'It's for you, Mami,'" she said.

González hid it away, but kept thinking about the retreat, and how peaceful it seemed. But she said guilt, not knowing what to expect, and a difficult on-going divorce made calling hard. Six months later, she summoned the courage and made the confidential call to Rachel Ministries in Dallas. Almost a year after receiving the brochure, she took the Rachel's Vineyard retreat in English, and for the first time in

"God heals you, and He does it well. Thanks be to God, but my bodily pains left me, my depression, my anger, my hopelessness — everything. I am happy, and I am at peace. There is a future, there is hope, and the Lord loves me."

— **Macaria González**
Spanish Rachel Ministries volunteer coordinator

more than a decade, felt forgiven and at peace. And by coming to understand the magnitude of her decisions, she gained a greater respect for life, from conception to death.

"I believe God firmly recreated me; He makes the old new, and so here I am," González said in an interview at her current parish, *Nuestra Señora del Pilar* in Dallas. "I didn't kill myself, but I did get to the point of suicide, because it's just too much."

During the interview, González let a smile shine every now and then, a sign of her peace and tranquility after more than a decade of guilt and suffering.

"And I want to live like this; I am happy, very much at peace. Rachel's Vineyard has given me a lot — God through Rachel's Vineyard," González explained. "They tell me I am always laughing and making jokes. That's the way it is. It's the confidence the Lord returns to you; He brings you back to where you need to be. With Him."

González said dealing with multiple abortions was far from being easy, and those decisions affected her self-esteem, led her to years of counseling, and using anti-depression pills, and smoking — a habit she has kicked. She fought her pain by staying busy and immersing herself in her studies and work, but nothing seemed to work for long.

"My life was so chaotic, so chaotic," she admitted. "I ruined years of my youth; I threw those years in the garbage because you become dysfunctional. I lost a lot of time; I wasn't centered — I didn't have peace. You do a lot of things in your life, trying to erase and silence what an abortion really is, but it is not easy; it is extremely hard."

She said there are several effects that abortion has on a woman, ranging from the psychological to the physical. But thanks to the Rachel's Vineyard retreat in 2001, she was led to healing, and several of those adverse effects disappeared.

"God heals you, and He does it well," González said. "Thanks

be to God, but my bodily pains left me, my depression, my anger, my hopelessness — everything. I am happy, and I am at peace. There is a future, there is hope, and the Lord loves me.

"I was able to understand through the retreat that I could cry for my babies; I could say, talk, express everything, because it is so much that you carry inside yourself. Although it is something so grave, God has forgiven me, and how long ago! And when I returned from the retreat given by Rachel's Vineyard, it was like a new life, for me and for my family."

With a new outlook on life, González is working to help other post-abortive women and men find the healing that she found after several "very difficult, very dark years, years filled with sin." Since 2001 she has volunteered with Rachel Ministries in Dallas, and in 2007, she and Betsy Kopor, Rachel Ministries coordinator for the Diocese of Fort Worth, began work on creating Rachel Ministries services in Spanish.

Last October, after a year of preparation and translation work, countless phone calls, e-mails, and days of working from "morning till night," Kopor and González through Rachel Ministries held the first Rachel's Vineyard weekend retreat in Spanish. González was the facilitator for the retreat.

"It was a wonderful experience and we're developing our team," Kopor said. "It was just a great retreat."

Kopor and González look forward to having two Spanish retreats per year. To facilitate the registration process, telephone numbers and e-mail addresses are now dedicated for people seeking help in Spanish, Kopor said. The Rachel Ministries Web site, www.racheltx.org, also has a page in Spanish.

"I think it's already been quite busy, and we're finding out a lot of the churches that serve Spanish speakers don't know about Rachel Ministries because it was always in English before," Kopor said. "Now we're



Enjoying newfound life thanks to a Rachel's Vineyard retreat Macaria González looks forward to helping others on their path to healing after abortion through Rachel Ministries' Spanish-language retreat.

starting to let them know there is help available."

González added, "It's great what the bishop and Betsy have done for the Hispanic community by supporting Rachel Ministries," especially since abortion is highly stigmatized in the culture and misconceptions abound.

González and Kopor stress that the retreats are fully confidential and are run with the help of volunteers, priests, professional counselors, and social workers who have received training and are knowledgeable in post-abortion matters. Furthermore, several of the volunteers can relate to the women and men seeking help since they themselves are post-abortive and have gone through the retreat, Kopor added.

"We want you to come and get the help you need and find peace after abortion, and that's so hard," Kopor said. "You feel so alone and isolated after an abortion, and it's wonderful to be in an environment where people understand and will help you get through it."

"With Macaria you're in good hands. I've already seen it. She does a wonderful job and her dedication is tremendous. We're very blessed to have her as a part of the team here in Fort Worth."

Kopor and González both welcome anyone who needs help healing after an abortion to come to Rachel's Vineyard for help and understanding. Kopor said that their purpose is to help all men, women, and relatives suffering from abortion to go to

Christ, "where the real healing is."

González knows that healing. She has been through it.

"I already saw it; I already felt it. Of course, the hurt is always going to be there, but ... God and Jesus have forgiven me, and they love me immensely, and it's like turning a new page," González said. "It is the grace of God that makes you sit down, look yourself in the eyes and say 'yes, this happened in my life. But you know what? God has forgiven me.'"

"You cannot measure God; you cannot measure his love, his compassion, and his mercy."

Now, González looks forward to accompanying others on their way to healing and peace. She is also enjoying her newfound life and spending time with her children, Alexandra, 13, and Johnny, now 11.

"I do not call them my children; I call them my blessings. How have my children been my blessing? They were my salvation. If Johnny had not given me that brochure, I would not be here."

*For information, or to register for the next Viñedo de Raquel, e-mail misericordia@racheltx.org or call *Ministerios de Raquel* at (817) 886-4760. The next retreat in Spanish will be held from June 4-6. Registration closes June 1. The next English retreat is April 23 and is interdenominational. For more information in English, call Rachel Ministries coordinator Betsy Kopor at (817) 560-2452 ext. 267, or go to www.racheltx.org.*

Viewpoints

A primer for dealing with verbal Church bombers

By David Mills

Iwouldn't go within 10 miles of that man," a reader's neighbor declared after learning that she was going to Rome and planned to see the pope.

The neighbor, an atheist, "kept insisting that she had no idea that this would offend me and that if someone said something like that to her, she wouldn't be offended. Then she kept coming back with 'Don't you want to know why?'"

No, said the reader, apparently with great firmness, judging from her letter. And she was quite right to say no, and to say no firmly.

When people we know are really hostile to the Church or to the Catholic faith or to Christianity in general, most of us think there must be some argument somewhere that will win them over. We think that if we can find just the right way to explain their problem, just the right way to penetrate their defenses or neutralize their hostility, they'll respond with relief and excitement, the way someone reacts when he finally figures out some new income tax deduction and

realizes he'll get it.

This does happen once in a while, when the person's hostility masks a real attraction to God and to his Church that he was trying to beat down. You might say that he was talking so loudly to drown himself out. A little voice inside him says "Wow, the Church is really attractive" and he responds by saying "The Inquisition! Papal aggression! The sex scandal! Children with leukemia! Intellectual oppression!" as loudly as he can.

Sometimes your answer, or maybe just your kindness in answering him so patiently, overcomes all his objections and makes him feel all right about giving in to God and joining his Church. That happens once in a while, but many of the people who are hostile to the Faith really are hostile.

Having found a Catholic who'll listen to them, they leap to the chance to dump on the Church. And they'll keep dumping as much abuse and insult as they can, as long as their poor Catholic victim lets them. The wilier ones will sometimes pretend to want to hear what the Catholic has to say, to suck him in, but at some point they'll start their bombing raid again. They won't stop, unless their victim gives in. They have an infinite stock of bombs to drop and boundless pleasure in dropping them. They'll only accept total surrender, and then only after destroying everything on the ground.

They force us to a hard choice: either continue a conversation that's not only

We think that if we can find just the right way to explain their problem, just the right way to penetrate their defenses or neutralize their hostility, they'll respond with relief and excitement, the way someone reacts when he finally figures out some new income tax deduction and realizes he'll get it.

painful but looks like it's never going to go anywhere, or just refuse to talk to them and give up what seems like our only chance to reach them. Put that way, most of us feel we ought to keep going. But that's not a very helpful answer either, because we remember all the good things we're not doing because the hostile friend takes up so much time and energy.

Fortunately for us, Jesus told us what to do in these cases, when he sent his disciples out on their first mission without Him (*Matthew 10:1-16; Mark 6:7-11; Luke 9:1-5 and 10:1-16*), an instruction St. Paul

followed at least twice (*Acts 13:42-51 and 18:5-6*). He told them to tell other people about Him, but there was a limit. As Luke's Gospel puts it, He said, "whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet." That was a statement, which people of the day would recognize, of repudiation.

In our terms, when you realize the person will not hear you, and proves himself deeply hostile to God or the Church, stop arguing with him. He is responsible to hear the truth in the form it comes to him, but you are not responsible for convincing him. You can't convince someone who won't be convinced, and Our Lord doesn't expect you to. He didn't expect his disciples to.

But there is one twist here. We must love our anti-Catholic friends and neighbors in every practical way we can, beginning with praying for them. We may have to shake off the dust from our shoes as we leave the argument, but that doesn't mean walking out of their lives.

Jesus went on to die for the people He'd rebuked. That's our standard: not what they demand of us, but what we can, in imitation of Christ, most realistically do for them. Being loved may change a hardened heart when arguments never will.

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

Stories 'too good to fact check'

By Sr. Mary Ann Walsh

EDITOR'S NOTE: The following commentary appeared as a guest post on the blog post of the On Faith site of *The Washington Post*.

Generally I don't battle those buying ink by the barrel. However, recent coverage of the Catholic Church by mainstream media makes me wonder what has happened to the Fourth and Fifth Estates.

Maybe it's that cutbacks have decimated newsrooms of knowledge and experience. Maybe it's the competition inherent in a 24/7 news cycle that makes some stories too good to check. Maybe it's the current incivility in America where decency gets short shrift.

Some quarters of the media in the last few weeks seem to have a difficulty in getting stories right and fair. Fact-checkers and skeptical editors may have gone the way of dinosaurs. Some media appear to cite people for inflammability and absurdity, not knowledge. At times it seems that bias abounds, libel runs freely, and scrutiny lies by the side of the road.

Example: The *Washington Post* ran an opinion piece on Palm Sunday by Irish singer Sinead O'Connor, whose claim to fame in the U.S. previously was for a Saturday Night Live performance 18 years ago when she ripped up a picture of Pope John Paul II. As the *Washington Post's* theologian at the start of Holy Week, she declared that "all good Catholics" should "avoid Mass."

The Web site of the same newspaper ran a vitriolic blog entry by atheist Richard Dawkins. The British scientist called the Catholic Church an "evil, corrupt organization" and a "rotten edifice" and spewed more of his anti-Catholic screed in, of all places, the On Faith section of the *Washington Post-Newsweek* blog.

Neither Sinead O'Connor nor Richard Dawkins, while free with their opinions, seems an expert on Catholicism. They're simply well-known. Given that editorial criterion, readers might worry that if cannibal Jeffrey Dahmer were still alive, the *Post* would hire him as a food critic.

MSNBC libeled the pope in Holy Week with a Web site headline "Pope describes touching boys: I went too far" which has

since been removed. The headline was intended to grab attention — it did — but had not a shred of substantiation in the story it headed. Fellow media outlets, who rightly cry indignantly when they see plagiarism among their brethren, gave MSNBC a pass on the libel. MSNBC dropped the headline and apologized after the Catholic League for Religious and Civil Rights made noise.

A main source for many media these days seems to be plaintiffs' attorneys, who distribute old material they've "found" in the discovery process. Plaintiffs' lawyers speak of "secret" documents, more properly called "confidential," and offer their own interpretation of the materials as well as Church motivation in drafting them.

Media with a frightening naiveté report on these materials as if the plaintiffs' lawyers constitute a new Oracle of Delphi.

On Wednesday of Holy Week AP reported as "breaking news," a 1963 letter "obtained by the Associated Press" about pedophilia that was sent to Pope Paul VI by Father Gerald Fitzgerald, who headed a now-closed treatment center in New Mexico. What took AP so long? Fr. Fitzgerald's

letters were reported in *The New York Times* a year ago. The story didn't take hold then, but with nothing better to use to keep their story going, plaintiffs' attorneys recycled the documents and AP thought it had the scoop of the year.

There's a lot to be reported on child sexual abuse. It's a sin and a crime and more prevalent in society than anyone ever dreamed before the 21st century.

Some organizations, such as the Catholic Church in the United States, have made massive efforts to deal with it. People are learning how to spot abusers. The Catholic Church has educated more than two million people to do so. Children are learning how to protect themselves. The Catholic Church has educated more than five million children in this regard. There are lots of stories there. But such stories take time to report and plaintiffs' attorneys make no money promoting them. And that, at least for now, isn't news.

Sister Mary Ann Walsh is a Sister of Mercy of the Americas and director of media relations for the United States Conference of Catholic Bishops.

Living in Faith

require us to live in love

By Mary Morrell

"It hurt Jesus to love us. We have been created in his image for greater things, to love and to be loved. Jesus makes Himself the hungry one, the naked one, the homeless one, the unwanted one, and He says, 'You did it to Me.'"

—Mother Teresa

At the close of Easter dinner last year, my mother-in-law, Muriel, shared a charming story from her childhood.

Many years ago, when Muriel was four years old, her mother brought a chicken home from the market. Though plucked, it was still necessary to cut off the head and feet of the chicken, so her mom put it down on the table, left the room to hang up her coat, gather the knives and prepare the chopping board. To her surprise, when she returned, the chicken was gone.

Stunned, she stood looking at the table in wonderment. Then, suddenly, out from the bedroom came Muriel, pushing a small baby carriage, smiling from ear to ear as she showed off her newest addition. There, resting comfortably amid blanket and pillow was the chicken, fashionably dressed in a sweater tied with ribbon around its neck, a dapper bonnet on its head, and fine socks pulled up around its scrawny legs.

I never heard the rest of the story because Muriel was now laughing heartily and fully enjoying the memory. She seemed to glow with pleasure.

At that moment, for reasons beyond my understanding, I was suddenly fully aware of the frail 88-year-old woman before me. She was no longer just my mother-in-law. She was God's child. I realized just how many stories I had missed, how many memories were locked away, how many smiles and how

Sometimes, immersed in the many elements of our faith, we need the moment of awakening that brings us back to the source of it all — love. Only from this vantage point can we truly live our faith, not just from the head, but deeply, from the heart.

much laughter had taken a back seat to my own moments of self-absorption.

Somewhere in my head the words of the Greeks in St. John's Gospel were ringing: "Sir, we wish to see Jesus."

Here was Jesus sitting right in front of me. Never had it been more apparent to me than at this very moment. I wanted to fall to my knees in front of her and ask forgiveness for the opportunities I allowed to slip away when I could have loved her better. And while that might have been cathartic for me, it would have only served to upset her and send her home at the end of a delightful family dinner wondering if she had done something wrong. I would simply have to pray for the wisdom to integrate this humbling lesson into the way I lived the rest of my life.

Sometimes, immersed in the many elements of our faith, we need the moment of awakening that brings us back to the source of it all — love. Only from this vantage point can we truly live our faith, not just from the head, but deeply, from the heart.

MOTHER TERESA had such a vantage point.

She once described what she

called, "the most extraordinary experience of love of neighbor with a Hindu family." She recalled, "A gentleman came to our house and said: 'Mother Teresa, there is a family who have not eaten for so long. Do something.' So I took some rice and went there immediately. And I saw the children — their eyes shining with hunger ... And the mother of the family took the rice I gave her and went out. When she came back, I asked her: 'Where did you go? What did you do?'"

The mother had shared the rice with a Muslim family, saying, "They are hungry, also." Mother Teresa continued, "And there were those children, radiating joy, sharing the joy and peace with their mother because she had the love to give until it hurts. And you see this is where love begins — at home in the family."

Who can say it better than that?

Mary Regina Morrell is a freelance writer who lives in Colonia, New Jersey. She most recently worked as a writer for RENEW International. Prior to that, she was the associate director of religious education for the Diocese of Metuchen. She and her husband are the parents of six adult children.



My new grandson's gender is a known factor, but yet to be revealed to his mom and dad is one important thing: What will be

His Name

By Kathy Cribari Hamer

My grandson is coming into the world on or about the Cinco de Mayo, so his mother and father — Sarah and my son John — are calling him Pedro. At least temporarily.

They are modern parents, so they decided to find out the gender of their baby before his birth; but they are also old fashioned, so they are waiting until he makes his appearance to choose the name that fits him best. "We'll know his name when we see him," they tell me, confidently.

Back in the day, we didn't have the choice of knowing if our babies were going to be he's or she's. Back in the day we didn't even know what "back in the day" was, now that I think about it. When it was "back in the day," did we still say "back in the day?"

We probably assumed "back in the day" meant "earlier that morning."

Anyway, "back in the day," for us, was before color TV, and before Sesame Street. For my own children, back in the day was before high definition TV, simulcasting, 4-D ultrasound images, and Baby Einstein.

Apparently my back in the day was black and white, furrrier, blurrier, and with lower quality audio than my children's was.

It's no wonder Sarah and John have not settled on a baby name yet. This is a much higher tech world — with higher expectations than it was back in the day when we all had two-word names consisting of anything following "Mary." Boys got to be Robert, William, and Joseph. It's a good thing our elementary school classes were small.

No one back in the day would have thought of naming a little girl after a car, a season, an animal, or a semi-precious stone. No one was called Rain, Apple, a foreign country — even a small one — or anything that had ever been a character in a Disney movie.

There was no Google to search through for unique ideas; no one checked to see if the Internet domain for their favorite name was still available; and no one thought @ would look good on a monogram.

Baby names may be harder to come by nowadays, I think, because there are so many more newborn infant words in general. Back in the day, baby verbiage was minimal, as was baby equipment. But now the jargon has exploded. Go to a baby shower, and you will see boosters, bouncers, boppies, and bumbos, stroll-

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Record...

FROM PAGE 1

Yet as always, the first casualty of any crisis is perspective. There are at least three aspects of Benedict's record on the sexual abuse crisis which are being misconstrued, or at least sloppily characterized, in today's discussion. Bringing clarity to these points is not a matter of excusing the pope, but rather of trying to understand accurately how we got where we are.

The following, therefore, are three footnotes to understanding Benedict's record on the sexual abuse crisis.

1. NOT THE 'POINT MAN'

First, some media reports have suggested that then-Cardinal Joseph Ratzinger presided over the Vatican office with responsibility for the sex abuse crisis for almost a quarter-century, from 1981 until his election to the papacy in April 2005, and therefore that he's responsible for whatever the Vatican did or didn't do during that entire stretch of time. That's not correct.

In truth, Ratzinger did not have any direct responsibility for managing the overall Vatican response to the crisis until 2001, four years before he became pope.

Bishops were not required to send cases of priests accused of sexual abuse to the Congregation for the Doctrine of the Faith until 2001, when they were directed to do so by Pope John Paul II's *motu proprio* titled *Sacramentorum sanctitatis tutela*. Prior to that, most cases involving sex abuse never got to Rome. In the rare instance when a bishop wanted to laicize an abuser priest against his will, the canonical process involved would be handled by one of the Vatican courts, not by Ratzinger's office.

Prior to 2001, the Congregation for the Doctrine of the Faith got involved only in the exceedingly rare instances when the sex abuse occurred in the context of the confessional, since a canonical tribunal within the congregation handled cases involving abuse of the sacrament of penance. That, for example, is how the case of Father Marcial Maciel Degollado, the founder of the Legionaries of Christ, ended up in the congregation, and it's also why officials in the Milwaukee archdiocese directed the case of Fr. Lawrence Murphy there.

One certainly can question how Ratzinger's office handled those exceptional cases, and the record seems painfully slow and ambivalent in comparison with how similar accusations would be dealt with today. Moreover, Ratzinger was a senior Vatican official from 1981 forward, and



Pope Benedict XVI blesses the faithful at the conclusion of Easter Mass in St. Peter's Square at the Vatican April 4. (CNS photo/Paul Haring)

therefore he shares in the corporate failure in Rome to appreciate the magnitude of the crisis until terribly late in the game.

To suggest, however, that Ratzinger was the Vatican's "point man" on sex abuse for almost 25 years, and to fault him for the mishandling of every case that arose between 1981 and 2001, is misleading. Prior to 2001, Ratzinger had nothing personally to do with the vast majority of sex abuse cases, even the small percentage which wound up in Rome.

2. THE 2001 LETTER

In some reporting and commentary, a May 2001 letter from Ratzinger to the bishops of the world, titled *De delictis gravius*, is being touted as a "smoking gun" proving that Ratzinger attempted to thwart reporting priestly sex abuse to the police or other civil authorities by ordering the bishops to keep it secret.

That letter indicates that certain grave crimes, including the sexual abuse of a minor, are to be referred to the Congregation for the Doctrine of the Faith, and that they are "subject to the pontifical secret." The Vatican insists, however, that this secrecy applied only to the church's internal disciplinary procedures, and was not intended to prevent anyone from also reporting these cases to the police or other civil

authorities. Technically they're correct, since nowhere in the 2001 letter is there any prohibition on reporting sex abuse to police or civil prosecutors.

In reality, few bishops needed a legal edict from Rome ordering them not to talk publicly about sexual abuse. That was simply the culture of the church at the time, which makes the hunt for a "smoking gun" something of a red herring right out of the gate. Fixing a culture — one in which the Vatican, to be sure, was as complicit as anyone else, but one which was widespread and deeply rooted well beyond Rome — is never as simple as abrogating one law and issuing another.

That aside, here's the key point about Ratzinger's 2001 letter: Far from being seen as part of the problem, at the time it was widely hailed as a watershed moment toward a solution. It marked recognition in Rome, really for the first time, of how serious the problem of sex abuse really is, and it committed the Vatican to getting directly involved. Prior to that 2001 *motu proprio* and Ratzinger's letter, it wasn't clear that anyone in Rome acknowledged responsibility for managing the crisis; from that moment forward, the Congregation for the Doctrine of the Faith would play the lead role.

Beginning in 2001, Ratzinger was forced to review all the files on every priest credibly accused of sexual abuse anywhere in the world, giving him a sense of the contours of the problem that virtually no one else in the Catholic church can claim. In a recent article, I outlined the "conversion experience" Ratzinger and his staff went through after 2001. Beforehand, he came off as just another Roman cardinal in denial; after his experience of reviewing the files, he began to talk openly about the "filth" in the church, and his staff became far more energetic about prosecuting abusers.

For those who have followed the church's response to the crisis, Ratzinger's 2001 letter is therefore seen as a long overdue assumption of responsibility by the Vatican, and the beginning of a far more aggressive response. Whether that response is sufficient is, of course, a matter for fair debate, but to construe Ratzinger's 2001 letter as no more than the last gasp of old attempts at denial and cover-up misreads the record.

3. CANONICAL TRIALS

Ratzinger's top deputy at the Congregation for the Doctrine of the Faith on sex abuse cases, Maltese Monsignor Charles Scicluna, recently gave an interview to an Italian Catholic paper in which he said that of the more than 3,000 cases eventually referred to Rome, only 20 percent were subjected to a full canonical trial. In some reporting, including the Thursday piece in *The New York Times*, this figure has been cited as evidence of Vatican "inaction."

Once again, however, those who have followed the story closely have almost exactly the opposite impression.

Back in June 2002, when the American bishops first proposed a set of new canonical norms to Rome, the heart of which was the "one strike and you're out" policy, they initially wanted to avoid canonical trials altogether. Instead, they wanted to rely on a bishop's administrative power to permanently remove a priest from ministry. That's because their experience of Roman tribunals over the years was that they were often slow, cumbersome, and the outcome was rarely certain.

Most famously, bishops and experts would point to the case of Father Anthony Cipolla in Pittsburgh, during the time that Donald Wuerl, now the Archbishop of Washington, was the local bishop. Wuerl had removed Cipolla from ministry in 1988 following allegations of sexual abuse. Cipolla appealed to Rome, where the *Apostolic Signatura*, in effect the Vatican's supreme court, ordered him reinstated. Wuerl then took the case to Rome himself, and

eventually prevailed. The experience left many American bishops, however, with the impression that lengthy canonical trials were not the way to handle these cases.

When the new American norms reached Rome, they ran into opposition precisely on the grounds that everyone deserves their day in court — another instance, in the eyes of critics, of the Vatican being more concerned about the rights of abuser priests than victims. A special commission of American bishops and senior Vatican officials brokered a compromise, in which the Congregation for the Doctrine of the Faith would sort through the cases one-by-one and decide which ones would be sent back for full trials.

The fear at the time was that the congregation would insist on trials in almost every case, thereby dragging out the administration of justice, and closure for the victims, almost indefinitely. In the end, however, only 20 percent were sent back for trials, while for the bulk of the cases, 60 percent, bishops were authorized to take immediate administrative action, because the proof was held to be overwhelming.

The fact that only 20 percent of the cases were subjected to full canonical trial has been hailed as a belated grasp in Rome of the need for swift and sure justice, and a victory for the more aggressive American approach to the crisis. It should be noted, too, that bypassing trials has been roundly criticized by some canon lawyers and Vatican officials as a betrayal of the due process safeguards in church law.

Hence to describe that 20 percent figure as a sign of "inaction" cannot help but seem, to anyone who's been paying attention, rather ironic. In truth, handling 60 percent of the cases through the stroke of a bishop's pen has, up to now, more often been cited as evidence of exaggerated and draconian action by Ratzinger and his deputies.

Obviously, none of this is to suggest that Benedict's handling of the crisis — in Munich, at the Congregation for the Doctrine of the Faith, or as pope — is somehow exemplary. An accounting needs to be offered if this pope, and the church he leads, hopes to move forward. For that analysis to be constructive, however, as opposed to fueling polarization and confusion, it's important to keep the record straight.

John Allen is NCR senior correspondent. His e-mail address is jallen@ncronline.org.

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New Corpus Christi bishop, Bishop W. Michael Mulvey, reminded of duty to serve all, especially the poor and weak

By Paula Beaton

Editor, SOUTH TEXAS CATHOLIC CORPUSCHRISTI (CNS)—With a challenge to remember all he will serve, especially the “poor and the weak,” Cardinal Daniel N. DiNardo of Galveston-Houston ordained Bishop-designate W. Michael Mulvey to the episcopacy and installed him as the eighth bishop of Corpus Christi March 25.

More than 300 priests and 30 bishops, including Archbishop Pietro Sambi, apostolic nuncio to the United States, joined a congregation of nearly 1,200 in Corpus Christi Cathedral to celebrate the three-hour liturgy.

Many priests and parishioners from the Austin Diocese, the new bishop’s home diocese, were at the Mass.

Bishop Mulvey succeeds Bishop Edmond Carmody, 76, a native of Ireland who had served Corpus Christi for 10 years at the time of his retirement in January.

The transition of leadership was bittersweet as Bishop Carmody received lengthy applause from the crowd and reiterated the words he said during his 2000 installation as head of the diocese.

“The pope could have sent you a more intelligent bishop, a better preacher, a better administrator, but he could not have sent you a bishop that would love you more,” he said. “I hope I have kept that promise. But then it was an easy promise to keep because you are a lovable crowd.”

He welcomed Bishop Mulvey and asked all to join him in prayer that his successor “will truly be our father, our friend, and our brother.”

During his homily, Cardinal DiNardo drew a comparison between the “yes” Mary gave at the Annunciation and Bishop Mulvey’s “yes” to serve.

He spoke of the apostolic succession of bishops and acknowledged the presence of the fifth

and sixth bishops of the Corpus Christi Diocese, retired Bishop Rene H. Gracida and Archbishop Roberto Gonzalez of San Juan, Puerto Rico. He told Bishop Mulvey, “It should encourage you because you do stand on great shoulders.”

The cardinal told Bishop Mulvey that as chief shepherd, and together with his brother priests, Christ will never fail to “sanctify your people.” He encouraged him to be “wise and prudent in directing your flock,” and interjected, “Never forget a sense of humor.”

In addition to getting to know his “chief collaborators” — the priests, deacons, and religious communities — Cardinal DiNardo called Bishop Mulvey to “above all, love the faithful and energetically serve like the “yes” of the Virgin Mary.”

He urged him to “be mindful of the faithful who are poor and weak, the immigrant strangers, the ones who have wandered

far from their father’s house and their mother’s embrace — the Church.”

He also told him to never forget “the first and last stages of life” where the unborn “do not have a name and the elderly and ill may have deeply forgotten their names.... You give them a name: cherished and beautiful!”

In his remarks to the congregation, Bishop Mulvey spoke of the warm greeting he received during the week leading up to his episcopal ordination, with “one exception — the person who honked at me” while on a Corpus Christi freeway. He said that people had told him, “We do not honk at each other in Corpus Christi,” to which Bishop Mulvey added, “I’m sure he was from Austin.”

Getting to know his priests will be a priority, said the new bishop. He noted the significance of serving as bishop of a diocese named for the body of Christ.

“I hope together you and I can continue this great legacy ... so it

will flourish and become as the Lord wants it to be,” he told the congregation.

A native Texan who was ordained a priest of the Austin Diocese in 1975, Bishop Mulvey, 60, was named administrator of Austin after then-Bishop Gregory M. Aymond was appointed to the Archdiocese of New Orleans in August 2009. He was appointed to Corpus Christi in January.

After his ordination as a priest, he served in many Central Texas parishes and in administrative roles with the diocese.

In addition to parish assignments, Bishop Mulvey served as a high school chaplain; director of spiritual formation at St. Mary’s Seminary in Houston; associate director of the Center for Spirituality for Diocesan Priests of the Focolare Movement in Florence, Italy, and director of a similar center in Hyde Park, New York; vice rector of St. Mary’s Seminary; and chancellor and vicar general of the Austin Diocese.

Pope...

FROM PAGE 1

In reference to the heightened criticism about how the Church and Pope Benedict have handled clerical sex abuse cases, Cardinal Sodano told the pope that the Church and “the people of God are with you.”

The cardinal thanked the pope for his strength and courage, and said Catholics’ faith will not be shaken by the “current petty gossip” and other “ordeals that occasionally strike the Church community.”

The basilica’s steps and central balcony were carpeted with colorful tulips, hyacinths, blooming trees, and other greenery; the more than 24,000 flowers and shrubs were donated by companies in the Netherlands.

Under a cold rain, Pope Benedict read his message and gave his blessing after celebrating Easter morning Mass with tens of thousands of people gathered in front of St. Peter’s Basilica. Even huddled under umbrellas, the crowd was jubilant, chanting the pope’s name and waving soggy banners and flags.

The pope offered Easter greetings in 65 different languages, including Tamil, Aramaic, Chinese, and Guarani.

The night before, during the Easter Vigil Mass in St. Peter’s Basilica, Pope Benedict baptized and confirmed a woman from Sudan, a woman from Somalia,

two women from Albania, and a man from Japan.

The pope also baptized a small boy from Russia. The boy’s godfather, a priest, hoisted the boy up in his arms to hold his head over the baptismal font.

The pope used a golden shell to pour the holy water over each catechumen’s head. The newly baptized, wearing white shawls, had a brief personal exchange with the pope when they brought the offertory gifts to the altar.

In his homily at the vigil Mass, the pope said baptism marks the beginning of a process of renouncing a world of greed, lies, and cruelty and a culture that worships power.

Through baptism, the person is freed from the pursuit of pleasure, which has done nothing but destroy all that was best in humanity, he said.

Becoming a Christian is not “mere cleansing, still less is it a somewhat complicated initiation into a new association. It is death and resurrection, rebirth to a new life,” he said.

Once stripped of the “old garments” of one’s life of sin, he said, the Christian puts on new clothes of “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.”

Baptism is “the beginning of a process that embraces the whole of our life — it makes us fit for eternity,” so that a person is worthy of appearing before God and can live with Him forever.



Pope Benedict XVI leads the Way of the Cross service at the Colosseum in Rome April 2. (CNS photo/Paul Haring)

The next morning, after celebrating the Easter Mass, the pope called for an end to “the multiple tragic expressions of a culture of death which are becoming increasingly widespread, so as to build a future of love and truth in which every human life is respected and welcomed.”

He called on world leaders to find the inspiration and strength to promote economic policies that follow “the criteria of truth, justice, and fraternal aid.”

In his Easter message, he called for an end to war and violence

in the Middle East, especially in the Holy Land; he offered consolation to persecuted Christian minorities, especially in Iraq and Pakistan; he denounced “the dangerous resurgence of crimes linked to drug trafficking” in Latin America and the Caribbean; and he expressed his hopes that the people of Haiti and Chile could rebuild the areas struck by earthquakes earlier this year.

The pope also called for peace and reconciliation in Africa, especially in the Democratic Republic of Congo, Guinea, and Nigeria;

and he asked that social harmony come to those places experiencing terrorism and social and religious discrimination.

Before celebrating the Resurrection, Pope Benedict presided over the candlelit Way of the Cross at Rome’s Colosseum April 2.

“The day of greatest hope is Good Friday” when Christ, through his death, becomes the source of life for all of humanity, he said.

Christ’s gift of love on the cross transforms reality, he said, so that “from betrayal can come friendship, from repudiation, pardon, and from hatred, love.”

Thousands of people, most holding candles, attended the evening service and listened to the meditations written by Italian Cardinal Camillo Ruini.

Under an awning on a hill overlooking the Colosseum, the pope stood and then knelt through the entire 90-minute service while women and men from Haiti, Iraq, Vietnam, the Democratic Republic of Congo, and Italy, as well as two Franciscan friars from the Holy Land carried a black wooden cross through and around the Colosseum.

After the 14th station, Cardinal Agostino Vallini, the papal vicar for Rome, handed the cross to the pope, who stood and held it aloft.

Pope Benedict left the Vatican after the Holy Week and Easter celebrations to spend a few days resting at the papal residence in Castel Gandolfo, south of Rome.

Fifth-graders prepare to hear God's call in their lives at annual Fifth Grade Vocation Day

By Joan Kurkowski-Gillen
Correspondent

Sister Yolanda Cruz, SSMN, a veteran presenter at the annual Fifth Grade Vocation Day, is used to fielding questions from inquisitive 11-year-olds fascinated about life in a convent.

"They want to know all about us. What do we do during the day? Who cooks for us? How many different kinds of sisters are there? Are you happy?" she explains, recalling the friendly interrogation. "They're searching for insight into our lives and why we want to be a sister."

But one inquiry seemed to capture the reason why the Diocese of Fort Worth has sponsored the event every year since 1999. An enthusiastic student from All Saints School raised her hand to ask, "Why aren't there more sisters in the schools?"

"That's a great question. There just aren't enough sisters to do that," replied Sr. Yolanda, whose answer underscored the need for more local vocations.

The Fifth Grade Vocation Day, held March 24 at Holy Family Church in Fort Worth, is designed to encourage young people to start thinking about the future — particularly service to God and his Church. According to research studies, introducing vocation awareness in the fifth grade is appropriate because it is the first of several decision-making periods in a young person's life. Known as the 11-3-3 model, these critical times are age 11, the third year in high school, and the third year in college.

Geared to interest young minds, the daylong program begins with Mass followed by brief presentations by priests, sisters, or seminarians who share their own vocation stories with their impressionable listeners. After the brief, informal talk, the youngsters are encouraged to ask questions.

By meeting adults who have answered the call to religious life, the diocesan Vocations Office



Fifth-graders Casey Chambers and Maycie McBride from Holy Family School in Fort Worth lead other students in the responsorial psalm during the annual Fifth Grade Vocation Day Mass held March 24. (Photo by Joan Kurkowski-Gillen)

hopes to "plant a seed" that allows students to consider working for the Church as a career option.

"For the past seven years, I've been invited to participate in this event, and every time I come away so motivated and hopeful knowing that perhaps I was a small

instrument in helping the Lord plant the seed of his call to religious life in the hearts of some of the students there," said Sr. Yolanda, who serves as her congregation's Vocations director.

Filling in for Bishop Kevin Vann who was still recovering from knee surgery, Father James Hart, chancellor of the diocese, celebrated the Vocation Day liturgy and told the youngsters about his own faith journey. Raised an Episcopalian, Fr. Hart told his attentive audience he always felt drawn to the priesthood.

"But I had to become a Catholic first, and it took me a long time to figure that out," he explained. "God was clear. I just didn't understand."

As a Protestant minister working at St. Andrew's Episcopal Church in downtown Fort Worth, Fr. Hart described how he would sneak into the back of St. Patrick Cathedral each Wednesday during the exposition of the Blessed Sacrament.

"I would kneel down and pray," he said. "Praying before the Blessed Sacrament gave me the courage to leave my job as an Episcopal minister — leave everything — and ask the bishop to sponsor me."

After receiving the sacrament of confirmation from the late Bishop Joseph Delaney, Fr. Hart took further instruction and was ordained a Roman Catholic priest.

"I've never regretted it," he continued. "It's a wonderful life serving Christ and serving the people of God, especially at Mass."

During his homily, Fr. Hart told the fifth-graders the word vocation comes from the Latin word *voco* to call.

"God has a call on each one of

your lives," he pointed out. "It's your job to find out what it is."

God provides an important tool to help youngsters during the discovery process.

"As we read the Scripture, open our hearts to God, and ask Him to lead us, He will use the Scriptures to speak to our hearts and minds," Fr. Hart said. "He will bring us to a place where we recognize what God is calling us to do."

Bennigan McCoy said his teacher, Barbara LaChance, prepared his classmates for the vocation day program by discussing the different ways people serve God.

"We've been talking about vocations in religion class," said the Sacred Heart fifth-grader from Muenster. "But I hope to learn more by being here today."

LaChance feels 11-year-olds are eager to start preparing for the future.

"This is the right age to start thinking about vocations," she explained. "They're very excited to be here with the other fifth-graders. It's a wonderful opportunity for them to talk with the priests, sisters, brothers, and deacons."

At the end of the day, fifth grade boys received a Superman-style trading card that depicted a priest and urged, "Be a different kind of hero." Girls were given a small poster inscribed with the message, "Everyone has a vocation from God." Each student received brightly colored vocation wrist bracelets.

"We need to build up the Body of Christ with more sisters, brothers, and priests," diocesan Director of Vocations Father Kyle Walterscheid explained to the roomful of fifth-graders. "This is going to make the Church of the future so very strong."

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Bishop Vann is joined at the altar of St. Patrick Cathedral by 80 priests and several deacons from throughout the diocese at the Chrism Mass held March 30. The Chrism Mass is a time when priests annually renew their vows.

Oils meant to remind the faithful of Christ's constant presence, Bishop says at Chrism Mass

Story and Photos by
Kathy Cribari Hamer
Correspondent

It seemed a universal prelude to Holy Week, with multilingual melodies and languages emanating from St. Patrick Cathedral, and a sense of the solemnity that would follow later, as that week led into the Triduum. It was the annual diocesan Chrism Mass, March 30.

Traditionally observed in the Diocese of Fort Worth on the Thursday preceding Palm Sunday, this year the Mass took place on the Tuesday evening of Holy Week, as 80 priests concelebrated the Eucharist with Bishop Kevin Vann.

A sanctuary of people from all 28 counties of the diocese were present to greet their bishop at one of his first public Masses since having major knee surgery.

The Chrism Mass has two purposes: to gather diocesan priests for a renewal of their vows, and to bless and distribute holy chrism and oils for sacramental use during the subsequent year.

"All of us have found that oil is a necessary part of life," the bishop said in his homily that evening, explaining oil's use for keeping mechanical things in good order, and for health and comfort. Thus, he said, it was no surprise that oil carried a symbolic importance in the order of creation and in the Body of Christ.

"The oil of the sick, the oil of catechumens, and sacred chrism reflect the teaching, the covenant and the sanctifying presence of Christ here, in his Body on earth.

"These sacred oils today that we bless remind us once again of who we are," the bishop said, "and what we believe we must always, always strive to be, as the Body of Christ, the family of God, the local Church, really in communion with each other and

the Church universal."

In the middle of the Mass, as a part of the offertory procession, three large two-handled vessels were carried to the altar and presented to the bishop, who prayed over them and later blessed them.

The oils were blessed, as the liturgical prayers professed, "to strengthen those who are sick and to remind them of our constant prayers which hold them most dear in the Body of Christ ... to anoint catechumens and infants with the strength of Christ ... and to anoint the baptized, presbyters, bishops, our altars, and places of worship, to anoint them with the sweet odor of the Gospel, the blessed presence of the Anointed One, the Christ."

"But the importance of today does not end there," Bishop Vann had said in his homily. He reminded those present that the renewal of promises made at priestly ordination, "remind us once again that the mission of the priest is that of 'alter Christus,' to teach, to govern, and sanctify in the person of Christ."

During the liturgy, the priests marked the memory of the first Eucharist, at which Jesus Christ shared his call to the priestly service with his apostles and with his Church, for all time. The diocesan priests stood together and promised to accept the responsibilities of the priesthood, to be faithful ministers of the mysteries of God, to celebrate the Eucharist and other liturgical services, and to imitate Jesus Christ by teaching the Christian faith, solely for the well being of the people they were sent to serve.

Bishop Vann spoke of challenges in the priestly life, of the need to maintain focus, and the tendency to look back at what "some may recall as the golden age of life in the Church."

"But looking back always has



Mary Lopez of St. Patrick Cathedral pours oil into bottles for parish representatives to take back with them.

to be done with great care," he said. As a newly ordained, idealistic young priest in graduate studies in Rome, "we thought we knew what we were doing, and we had the answers and all that. But the superior of the house would often give us this line: 'You guys,' he said, 'in talking about the 'good old days,' you know they were formerly known as 'these trying times.'"

In closing his homily, Bishop Vann quoted Pope Benedict XVI, from his 2009 Chrism Mass homily: "As priests, in the Eucharistic celebration we are those who by their prayer blaze a trail for the prayer of today's Christians. If we are inwardly united to the words of prayer, if we let ourselves be guided and transformed by them, then the faithful will also enter into those words. And then all of us will become truly 'one body, one spirit' in Christ."

After Mass, priests and lay ministers received portions of oils and chrisms that would be used beginning with the Easter Vigil Mass five days later. A staff of St. Patrick Cathedral volunteers, who had happily accomplished the same task for many previous years, painstakingly bottled sets of oils for each parish.

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Scripture Readings



April 18, Third Sunday of Easter.
Cycle C. Readings:

- 1) Acts 5:27-32, 40b-41
Psalm 30:2, 4-6, 11-13
- 2) Revelation 5:11-14
Gospel) John 21:1-19

By Jean Denton

Laura boarded a city bus “just to see what it’s like to have to depend on public transportation.” The high school senior struck up a brief conversation with another rider who soon got off at a supermarket. Laura stayed on the bus observing the various passengers and soaking up the experience.

After several hours the man she’d met earlier happened to get back on the same bus. He carried a full sack of groceries. “I couldn’t believe how much time he’d had to spend just waiting for the bus and riding. He had to plan everything to fit the bus schedule,” Laura said, her voice rising as she recognized the true enormity of the task when she said the word “everything.”

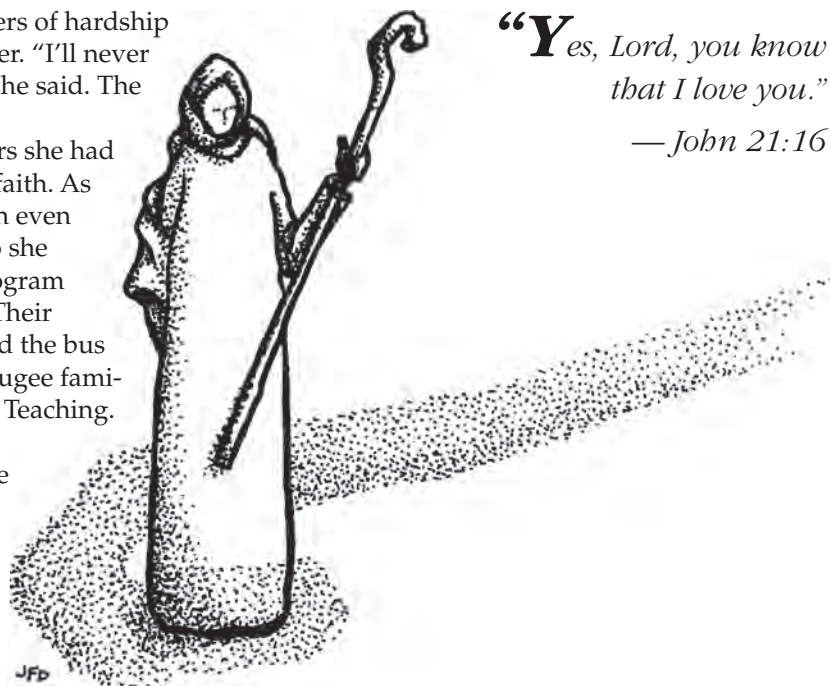
As she chatted with her new friend, Laura

had seen for the first time the layers of hardship that fall on the poor. It changed her. “I’ll never see things the same way again,” she said. The change was inevitable for Laura.

For the previous couple of years she had been growing a great deal in her faith. As she matured she began to want an even deeper relationship with Jesus, so she joined several other teens in a program exploring Christ’s call to justice. Their search for understanding included the bus ride, spending time with local refugee families, and studying Catholic Social Teaching.

“From now on when I look at people’s attitudes and the way we do things in society, I will always think about these people I met and came to love,” Laura said. “I’ll act differently and I’ll have to say something about it. I have to, even though I know people won’t agree or won’t listen or won’t like it.”

Laura had learned the lesson Jesus offered Peter in today’s Gospel: “When you grow old ... someone else will dress you and lead you where you do not want to go.” When one grows into a mature, committed love relationship with



“Yes, Lord, you know that I love you.”

— John 21:16

Him, one will be compelled to do difficult things — things he or she previously could disregard.

If one truly loves Jesus, no matter how hard the task, his disciple must respond to his call to tend his sheep.

QUESTIONS:

What was an occasion when you were compelled by your love and commitment to Christ to do something you wished you didn’t have to do?

What made it difficult? How did you gather the strength to do it?

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Believers must give courageous witness of love, says pope

By Cindy Wooden
Catholic News Service

VATICAN CITY — If Christians truly believe that Jesus has risen, they must allow his love and goodness to shine through their words and their actions, Pope Benedict XVI said.

“We will truly and completely be witnesses of the Lord’s resurrection when we allow the lavishness of his love to shine through us and when in our words — and even more in our gestures — people can recognize the voice and hands of Jesus himself,” the pope said April 7 during his weekly general audience.

An estimated 21,000 people gathered under sunny skies for the audience in St. Peter’s Square, which was still full of Easter flowers.

The pope, who returned to the Vatican by helicopter from the papal villa at Castel Gandolfo and went back to the villa south of Rome after the audience, focused his remarks on the need to proclaim Christ’s resurrection to the world.

As newspapers around the world continued to carry stories



Pope Benedict XVI greets pilgrims as he arrives to lead his general audience in St. Peter’s Square at the Vatican April 7. (CNS photo/Paul Haring)

about cases of clerical sexual abuse and the Church’s handling of accusations, Pope Benedict said, “The good news of Easter requires a work of enthusiastic and courageous witness. Every disciple of Christ, including each one of us, is called to be a witness.”

The pope said the resurrection of Jesus is “a historical fact,” and

one that means the promise of new life is not simply a wish.

“New life in Christ must shine in the life of each Christian; it must be alive and active,” demonstrating that “it really is capable of changing one’s heart and whole existence,” the pope said.

The signs that Christ’s victory over sin and death is changing

minds and hearts include situations where violence is replaced with peace, where justice is promoted, where people patiently engage in dialogue, where respect is shown for others and where men and women make personal sacrifices to assist others, he said.

“Unfortunately, we also see much suffering in the world, much

violence and misunderstanding,” the pope said. “The celebration of the paschal mystery and the joyful contemplation of the resurrection of Christ, who vanquishes sin and death with the power of love, is a favorable moment for rediscovering and professing our trust in the risen Lord with greater conviction,” he said.

Scripture Readings



April 25, Fourth Sunday of Easter.
Cycle C. Readings:

- 1) Acts 13:14, 43-52
Psalm 100:1-3, 5
- 2) Revelation 7:9, 14b-17
Gospel) John 10:27-30

By Jeff Hedglen

I've heard it said that there are only two guarantees in this life: death and taxes. Well, I know of at least one more: troubling times. I have yet to meet someone who has not had some trouble in his or her life. Maybe it was a difficult breakup of a relationship, an illness, or the death of a loved one. Maybe it was the loss of a job, an auto accident, or a financial crisis. Many people I know have had multiple hard times hit them like aftershocks from an earthquake.

As I read this week's Scriptures, a song by Rich Mullins came to mind. The lyrics, in part, are:

There's bound to come some trouble to your life
But that ain't nothing to be afraid of ...
I know there's bound to come some trouble to your life

But reach out to Jesus, hold on tight
He's been there before and he knows what it's like
You'll find he's there.

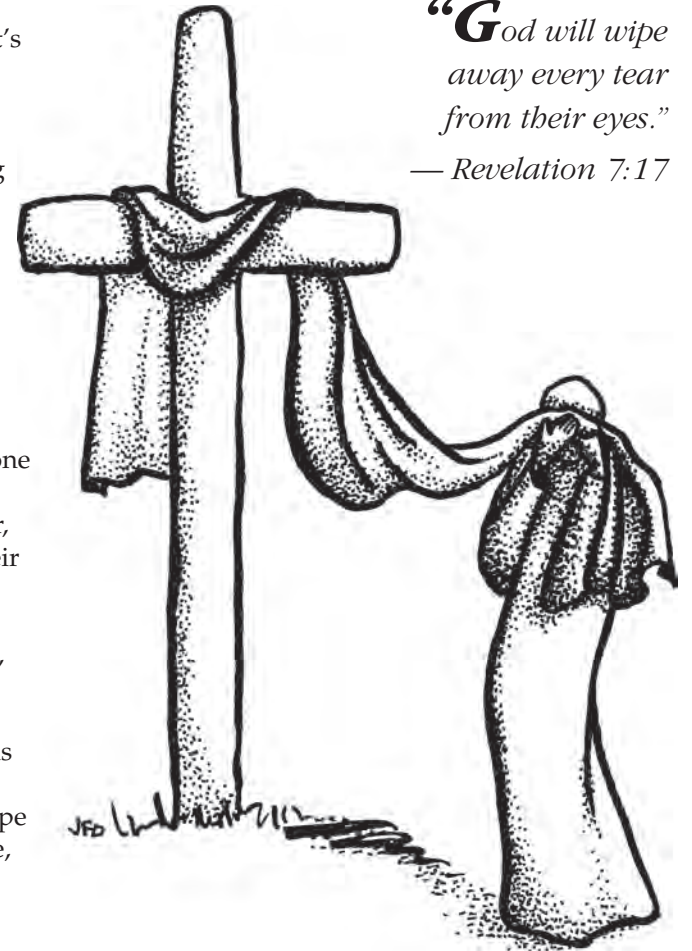
The reading from Revelation says something similar:

Then one of the elders said to me,
"These are the ones who have survived the time of great distress;
The one who sits on the throne will shelter them.
They will not hunger or thirst anymore....
For the Lamb who is in the center of the throne will shepherd them
and lead them to springs of life-giving water,
and God will wipe away every tear from their eyes."

Some trouble is bound to come to each of us, but trouble doesn't mean that God is not here. Jesus himself had trouble in his life. He took it to his Father and was resurrected from it. In this Easter season the message is the same for all of us. Jesus is waiting to quench our thirst and wipe our tears. It doesn't mean trouble will not come, just that he who has been there before will be here with us now.

QUESTIONS:

How have you been comforted by God or his Church during a troubling time? What light does our faith shed on the reality of trouble in the world? Where do we find hope and strength to carry on?



"God will wipe away every tear from their eyes."
— Revelation 7:17

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Easter brings us hope for the challenges of life

By Jeff Hedglen

All the colored eggs have been found and the bunnies have been put away for another year. The jellybeans, Cadbury eggs, and Peeps have been eaten and all that is left in the Easter baskets is that green stringy fake grass. Easter is over. Well, not exactly.

Easter is not just a day, it is a season that lasts 50 days and culminates with Pentecost. Fifty days of celebrating the Risen Christ. Fifty days of reflecting on the triumph over death. Fifty days of reveling in the Father's love come to us in the sacrificial form of his Son, our Lord, Jesus Christ.

But Easter is not just a 50-day season either. It is an every day "Jesus is risen so I can go on livin'" kind of thing. The significance of the Resurrection permeates all of creation and penetrates every moment of our lives; at least that is the idea. Jesus did not suffer, die, and rise again so we could celebrate for a few days and eat some candy.

The Resurrection has the

Every day is filled with ups and downs, but they are also filled with Easter possibilities, a chance for growth from hard times, a shot at joy out of sorrow, an opportunity for hope when all seemed lost, a glimmer of meaning to a life that can seem aimless....

power to transform our daily struggles into opportunities for triumph. This is not just some pithy theological blather, but it is also not as easy as falling off a boat and landing in water. Experiencing deep truth often takes some considerable work on our part. Just as Jesus turned his suffering and death into Resurrection and victory, so too we can turn around our troubling times. But also like Jesus the way to the joy is through the pain.

The most important step in this journey through the pain is "Father, if you are willing, take

this cup away from me; still, not my will but yours be done" (Luke 22:42). This prayer, given to us by Jesus, is vital because it is a complete surrender to God's will even if, for now, it means some pain. So, when a difficult time comes, whether it be relationship struggles, work issues, physical illness, depression, or any other malady, ask Jesus to help you carry it like He carried his cross. When you do this, you, in an important way, unite your suffering with Jesus' suffering, and this is the path to experiencing the power

of Easter for this aspect of your life.

The Resurrection also sheds light on our most important journey, life to death to life. Recently, in a homily at a funeral Mass, I heard that there is a difference between praying for a cure and praying for healing. The priest said that when a loved one gets sick, we should pray with everything we have for a cure to the illness. We are to trust in the power of the Resurrection and in Jesus the divine physician to find a cure for this person.

Then he went on to say that when it becomes clear that a cure is not going to happen, we then turn our prayers to healing. Not a physical healing, but for their soul and the ultimate healing of their body in heaven. We also pray for a healing of suffering, first for the person who is sick, but also for the healing of all who are grieving this illness, and for the grief that comes after our loved ones pass from this life.

Easter faith is loaded with possibilities. Before that Res-

urrection morning, pain and suffering was just a part of life, and death was the final step in a finite journey. But when the stone was rolled away and Jesus was no longer dead, the meaning of life was altered forever.

Yes every day is filled with ups and downs, but they are also filled with Easter possibilities, a chance for growth from hard times, a shot at joy out of sorrow, an opportunity for hope when all seemed lost, a glimmer of meaning to a life that can seem aimless, and, most importantly, a promise of a sure and complete healing birthed from death.

"Jesus Christ is risen today, Alleluia" is not just a refrain for the first Sunday after Lent; it is the daily cry of the Church, the hymn of our soul, and the lyric that unleashes unlimited possibilities.

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.

Salvation, sanctification requires faith through works

By Lucas Pollice

As we conclude the first year of *Why Catholic?* and our study of the *Profession of Faith*, we look more deeply at the question of salvation and that “We believe in life everlasting.”

Before we discuss the Last Things, or heaven, hell, and purgatory, we must first look at what salvation is and what it means to be saved. Catholics are often asked by other Christians, “Are you saved?” This can be a difficult question to answer because this question is one of the biggest differences between Catholic and Protestant theology. What is this difference and how should we respond to this important question?

‘ARE YOU SAVED?’

Most Protestants see salvation as a remarkably simple act. They believe that we are justified by simply accepting and acknowledging Jesus as our personal Lord and Savior, or by praying what they would consider to be the “acceptance prayer.” If you have ever watched shows such as the 700 Club or other Protestant ministry shows, you’ve seen how they will invite you to say this prayer and accept Jesus as your Savior. In their view of things, once you sincerely say this prayer in your heart, you are justified, or made righteous before God, because He covers up your sins and allows you to stand rightly before Him. Once you are “saved” you cannot lose your salvation, because what we do, good or bad, has nothing to do with our salvation. God simply “forgets” our sin. All we need is faith in Him alone; works do nothing to gain or take away salvation. To more fully understand their position, we must examine a few points.

First, Protestant theology has followed the cry of *Sola Fide* or “faith alone” which was first proposed by Martin Luther in response to abuses (especially some abuses and tactics concerning the selling of indulgences) in the 16th century Church. He saw “works” as “magic tricks” and false promises of salvation.

Protestantism insists that we are saved by faith in Christ alone, and that nothing we can do can earn or affect salvation. This is a half-truth that is an overreaction to preserving the idea that salvation from Christ is a free gift that cannot be earned. They often quote *Romans 3:28* to make their point, “For we consider that a person is justified by faith apart from the works of the law.” While this seems to be a convincing argument, it only paints half of the picture that must be taken in view of the whole. Yes it is true that we are justified by faith in Christ and nothing we do can “earn” salvation. Salva-

If I love God and have faith in Him, I am going to give all of myself to Him. Faith is not simply the submission of my intellect, but it is the complete submission of my intellect and will to God...

tion is a free gift of Christ. What Paul is saying is that exterior works of the Old Covenant such as circumcision or ritual cleansing cannot bring salvation, but only faith in Christ.

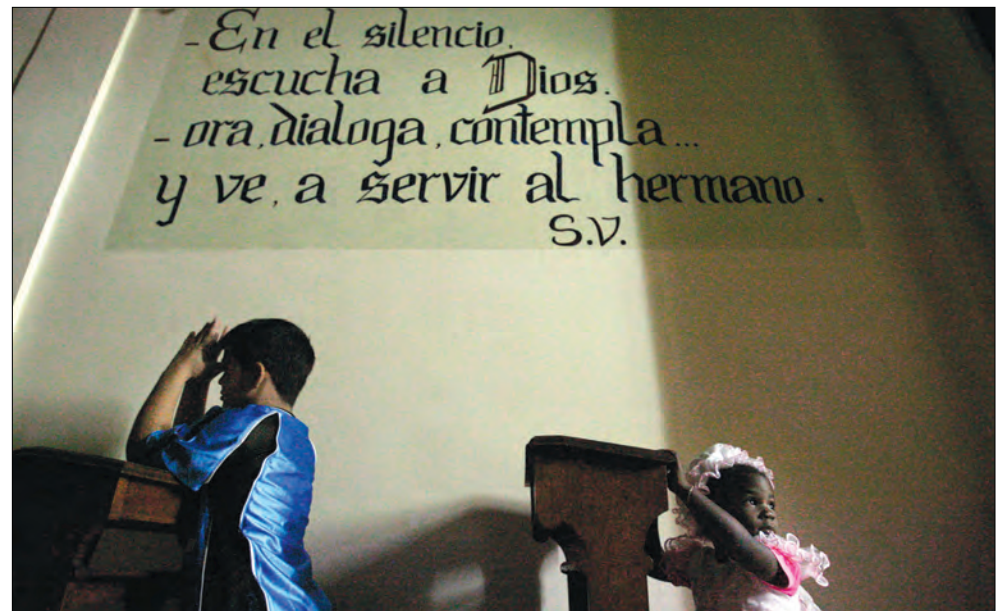
However, James later says, “See how a person is justified by works and not by faith alone. ... For just as a body without a spirit is dead, so also faith without works is dead” (*James 2:24, 26*).

WOW! What a contradiction! It seems as if the Word of God just completely contradicted itself. Actually, it did not. It was just speaking of the two different aspects of justification, or the process of being saved. In order to fully understand the Catholic and true New Testament notion of salvation, we need to make an important distinction between being *redeemed* by Christ and being *sanctified*.

For Catholics, justification is the process of *being both redeemed and sanctified*. For example, I know with complete certainty that Jesus died on the cross and rose from the dead in order to expiate the sin of the world and open up the gates of heaven and the floodgates of grace for all mankind. Thus I am *redeemed* by the blood of the Lamb. He has paid the price, won me the ticket to heaven. There is nothing that anyone can do to earn this gift. This is what Paul is referring to in *Romans*. Redemption is a free gift for all. This is God’s part of the bargain.

However, I am sanctified (which means to become holy; a saint) in as much as I cooperate with the grace that flows from the redemption and the law of love revealed and perfected by Jesus Christ who “fully reveals man to Himself.” I have to cash the ticket in! This is the response of faith. While salvation comes through faith alone and not works, faith requires a response of love that manifests itself in works, as James so clearly tells us. This is our part of the bargain.

Thus, justification or sanctification is a wondrous cooperation between the redeemer and the sinner in which God desires to heal and transform the inner man so that he may literally become a son of God! It is a lifelong process of being a *handmaid* of the Lord, a daily yes to all He has for us and a rejection of sin, a



A boy and girl kneel in prayer at a Catholic church in Havana, Cuba. The message above them reads: “In silence, listen to God. Pray, converse, contemplate ... and go on to serve a brother.” (CNS photo/Claudia Daut, Reuters)

process of ongoing conversion. God does not want to simply cover up our sins. He wants to make us a new creation, He wants us to literally and completely become pure and holy.

While works do not “earn” salvation, they are, however, a prerequisite to *becoming* saved. Note the difference. We did nothing to *earn* God’s act of redemption. That was a total and complete gift of utter love and mercy. However, works are necessary to *become* saved. Faith itself is not just an act of the intellect. (See *Matthew 19:16-17; Matthew 25:31-46; Luke 6:46-49; 1 John 2:3-4; Romans 2:5-8*)

Thus, what we do is intimately connected with who we are. If I am a faithful and loving husband, it will show in what I do. If I commit an unfaithful act, then I do intrinsically not love my wife. Action follows from being! It is no different with God!

Therefore, if I love God and have faith in Him, I am going to give all of myself to Him. Faith is not simply the submission of my intellect, but it is the complete submission of my intellect *and will* to God who reveals Himself. He did not just say to love the Lord your God with your mind. He said, “Love the Lord your God with all your mind, your heart, your soul, and your strength and love your neighbor as yourself.” Thus, the act of faith in itself implies that what we do *has everything to do with it*, it defines who we are! As James says “faith without works is dead.”

GOD DOES NOT WANT TO SIMPLY ‘COVER UP’ OUR SINS

Quite the contrary! God desires to completely heal and restore to us all the goodness that was lost. Man is not totally corrupt, but has the capacity for sharing in God’s life and doing good in his sight.

Protestants argue that man is totally corrupt after the fall, and that by accepting Jesus as your Savior, your sins are “covered up” and that God “forgets” your sin. However, we remain incapable of truly doing good.

Think about it! So you are telling me that the All-Powerful, Omnipotent,

Omniscient, Eternal God who created the entire universe out of nothing is only able to put a band-aid over my wound and forget my sin? God sent his only Son into the world to die a brutal, and torturous death on the cross only to merely cover up what is corrupt in me? So God, who is our loving Father, who wishes the best in all things for us and can do all things for us, can only bandage but not heal my sin? NO!

God desires to heal all of us, the interior man, to restore us and make us perfectly clean from all stain of sin and corruptness so that we can fully share in his life! *Matthew 5:48* is the perfect example: “So be perfect, just as your heavenly Father is perfect.” Jesus did not say, “you are saved, but don’t worry about it. I’ll just cover it up and forget about it.” He wants us to be totally perfect, just like He is! *1 Peter 1:15-16* echoes the same: “As he who called you is holy, be holy yourselves in every aspect of your conduct, for it is written, ‘Be holy because I am holy.’” God wants us to be perfectly holy, He wants to purify and wash clean every part of us so we can be fully human and fully participate in his life!

So after all this, how do we answer, “Are you saved?” We should say, “I am redeemed by the blood of Christ, I trust in him alone for my salvation, and, as the Bible teaches, I am ‘working out my salvation in fear and trembling’ (*Philippians 2:12*) knowing that it is God’s gift of grace that is working in me.”



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.

Ofrecemos oraciones por nuestro arzobispo José Gomez, al ser nombrado arzobispo coadjutor de Los Ángeles

Estimados hermanos y hermanas en Cristo,

En este tiempo y época del Señor Resucitado, nosotros en la provincia de San Antonio y la provincia de Galveston-Houston hemos recibido una noticia muy significativa.



Monsieur Kevin W. Vann

Es una ocasión de alegría y de adiós — el nombramiento del arzobispo Gómez como coadjutor al cardenal

Como mentor y amigo, ha sido un modelo para mí en estos cinco años. En su incansable ministerio como pastor, reflejando al Buen Pastor, ha sido una inspiración para mí en su promoción de vocaciones sacerdotales, su dedicación a los no nacidos, el cuidado de los hispanos y de todos los inmigrantes, y la dedicación a NUESTRA SEÑORA DE GUADALUPE.

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

Mahony en Los Ángeles.

Hace años, como sacerdote y estudiante en derecho canónico en

Roma, aprendí sobre los deberes y las responsabilidades de un arzobispo metropolitano en los cánones 435-437. Estos cánones se refieren al cuidado que el arzobispo debe tener para sus obispos y diócesis sufragáneas. Todos nosotros en la provincia de San Antonio — obispos, sacerdotes, y personal diocesano — hemos experimentado el cuidado y el ministerio del arzobispo Gomez en estos últimos cinco años como nuestro arzobispo.

Ha sido una bendición para mí el experimentar su ayuda y amistad fraternal, de manera personal. Ha sido un amigo y mentor maravilloso en estos últimos cinco años. Ustedes pueden recordar que él fue el co-consagrante principal en mi ordenación, junto con el arzobispo Burke y el ahora arzobispo Lucas.

Como mentor y amigo, él ha sido un modelo para mí en estos cinco años. En su incansable ministerio como pastor, reflejando al Buen Pastor, ha sido una inspiración para mí en su promoción de vocaciones sacerdotales,

su dedicación a los no nacidos, el cuidado de los hispanos y de todos los inmigrantes, y la dedicación a Nuestra Señora de Guadalupe. He intentado reflejar e incorporar éstos valores en mi vida y ministerio.

Al ser nombrado como arzobispo coadjutor, ofrezco mi agradecimiento personal, ayuda fraternal, oraciones y la confianza de nuestra Iglesia local de Fort Worth. Agradecemos su ministerio en San Antonio y en la Iglesia de los Estados Unidos y más allá. Pedimos la intercesión de Nuestra Señora de Guadalupe por esta nueva época en su vida, y le decimos “Vaya con Dios” en su nueva vida y ministerio episcopal en Los Ángeles, y que “él Señor lo bendiga a usted” por su ministerio sacerdotal y episcopal en Texas.

+ Kevin W. Vann

+Monsieur Kevin W. Vann
Obispo de Fort Worth

Recuerdan a nuevo obispo de servir a todos, especialmente al pobre y débil

CORPUS CHRISTI (CNS) — Con un reto de recordar a todos los que servirá, especialmente al “pobre y débil”, el cardenal Daniel N. DiNardo de Galveston-Houston ordenó al episcopado al obispo designado W. Michael Mulvey, y lo instaló el 25 de marzo como el octavo obispo de Corpus Christi.

Más de 300 sacerdotes y 30 obispos, incluyendo al arzobispo Pietro Sambi, nuncio apostólico ante los Estados Unidos, se unieron a una congregación de casi 1,200 en la *Catedral Corpus Christi* para celebrar una liturgia de tres horas.

El obispo Mulvey es sucesor del obispo Edmond Carmody, de 76 años de edad, nativo de Irlanda, que al momento de su jubilación en enero había servido en Corpus Christi durante 10 años.

La transición de liderato fue agri dulce según el obispo Carmody, que recibió un largo aplauso de parte de la multitud. Reiteró las palabras que dijo durante su instalación en el 2000, como director de la diócesis.

“El Papa pudo haberles enviado un obispo más inteligente, un mejor predicador, un mejor administrador, pero no pudo haberles enviado un obispo que les amara más”, dijo.

Durante su homilía, el cardenal DiNardo le dijo al obispo Mulvey que como pastor principal, y junto con sus hermanos sacerdotes, Cristo nunca dejará de “santificar a su pueblo”. Le animó a que



El obispo W. Michael Mulvey bendice la asamblea después de su instalación como el octavo obispo de la diócesis. El cardenal Daniel DiNardo está a la izquierda del obispo Mulvey. El obispo Vann se encuentra al lado derecho de la foto. (CNS foto/Bahram Mark Sobhani)

fuera “sabio y prudente al dirigir su rebaño”, e interpuso: “Nunca olvides el sentido del humor”.

Nativotejano que fue ordenado

sacerdote de la diócesis de Austin en 1975, el obispo Mulvey, de 60 años de edad, fue nombrado administrador de Austin después que el entonces obispo

Gregory M. Aymond fuera nombrado a la arquidiócesis de Nueva Orleans en agosto del 2009. Fue nombrado a Corpus Christi en enero.

El obispo Matthiesen, que estuvo al frente de la diócesis de Amarillo, antes de su jubilación, muere a los 88 años de edad

AMARILLO(CNS)—El obispo jubilado Leroy T. Matthiesen de Amarillo, jefe de redacción por largo tiempo de un periódico católico y muy conocido defensor de la justicia social, murió, después de una breve enfermedad, el 22 de marzo, en su residencia de Amarillo. Tenía 88 años de edad.

El obispo Patrick J. Zurek de Amarillo habría de celebrar la Misa funeral, el 27 de marzo en la iglesia de Santo Tomás Apóstol en Amarillo, y el entierro, a continuación, se haría en el lote familiar del cementerio de la iglesia de San Bonifacio, en Olfen, al sur de Abilene.

Durante sus 17 años como obispo de Amarillo, el obispo Matthiesen fue defensor abierto de una amplia variedad de asuntos de justicia social, incluyendo la pena de muerte, el desarme nuclear, objeción de conciencia, justicia racial, la bomba de neutrones y la guerra justa. Se hizo acreedor del premio *Ketteler de Justicia Social* en el año 2002 y el premio de *Maestro de Paz* por parte de Pax Christi de los Estados Unidos, en el año 2009.

“Hemos perdido una de las grandes voces en el movimiento de erradicación de armas nucleares en el mundo”, dijo Dave Robinson, director ejecutivo de *Pax Christi USA*, en una declaración del 24 de marzo. “Fue un gran hombre, enraizado en la creencia de que era la responsabilidad de las personas de fe y conciencia de cambiar el mundo en el que vivimos”.

Ordenado para servir en la diócesis de Amarillo el 10 de marzo del año 1946, fue enviado pronto a estudiar al *Colegio Register de Periodismo* de Denver, donde obtuvo la maestría y, posteriormente, el doctorado en periodismo.

A su regreso a Amarillo, fue nombrado jefe de redacción de la edición del Texas *Panhandle* del sistema *Register* de periódicos (hoy, *The West Texas Catholic*) y pastor auxiliar de la catedral del *Sagrado corazón*. Empezó a escribir una columna llamada *Wise and Otherwise* (*Sabio y de otra manera*) en el periódico, en 1952, que continuó hasta el año 1998.

El obispo Matthiesen se había jubilado como obispo de Amarillo en 1997.



LA MISIÓN CONCEPCIÓN EN SAN ANTONIO DE LA ÉPOCA HISTÓRICA DE LAS MISIONES ESPAÑOLAS — La Misión Concepción en San Antonio, la iglesia más antigua de la época de misiones españolas que nunca ha tenido que ser reconstruida, aparece en esta fotografía del 18 de marzo. A la iglesia se le hicieron recientes trabajos de restauración y fue rededicada en varias ceremonias y en una serie de eventos que se llevaron a cabo del 19 al 21 de marzo. La Misión fue fundada en el año 1731 por padres franciscanos de Querétaro, México. (Foto CNS/TODAY'S CATHOLIC)

Los hombres deben rectificar la violencia en contra de las mujeres, dice el predicador del Papa

Por Carol Glatz
Catholic News Service

LACIUDADDELVATICANO — Todos los hombres deben disculparse y rectificar los prejuicios culturales y “pseudoreligiosos” y actos de violencia en contra de las mujeres, dijo el predicador de la casa papal.

En su homilía de la liturgia del Viernes Santo de la pasión de Nuestro Señor, en la basílica de San Pedro, el 2 de abril, el padre capuchino Raniero Cantalamessa enfocó su prédica sobre la respuesta cristiana ante la violencia.

En el servicio, presidido por el Papa Benedicto XVI, el padre Cantalamessa dijo que no quería hablar de abusos sexuales cometidos por algunos sacerdotes y del escándalo provocado por ellos, pero sí lo hizo al final de su homilía.

El padre Cantalamessa mencionó recientes críticas sobre la iglesia, el Papa y los católicos del mundo.

Y a pesar de que no mencionó específicamente el asunto de abusos sexuales, era obvio que se refería a las crecientes

críticas, especialmente en los medios de difusión, de cómo la iglesia y el Papa Benedicto han manejado casos pasados de abuso sexual cometido por algunos sacerdotes.

El padre Cantalamessa leyó una parte de una carta escrita por un amigo judío que no daba su nombre, quien, dijo el sacerdote, como muchos judíos, “sabe lo que es ser víctima de violencia colectiva”.

En la carta se condenaban: los ataques en contra de la iglesia, el Papa y los fieles; el uso de estereotipos; y la conversión de responsabilidad individual y acciones equivocadas a una forma de culpa colectiva, diciendo que la situación actual le recordaba al autor judío de “los aspectos más vergonzosos de antisemitismo”.

En la parte principal de su homilía, el padre Cantalamessa denunció la continua violencia y brutalidad en el mundo, llamándolas “sobras arcaicas y una regresión a épocas primitivas”. Y enumeró algunas formas modernas de violencia, incluyendo el abuso de la fuerza bruta en las escuelas y la violencia en las películas cinematográficas,

juegos de video y medios de difusión.

“Sin embargo, hay un tipo de violencia que es todavía más grave y está más extendido que la violencia usada por jóvenes en los estadios de deportes y (demostraciones violentas) en las plazas públicas. Y no hablo aquí de violencia en contra de menores, concerniente a la cual incluso algunos miembros de la clerecía son miserablemente culpables”, dijo.

El padre Cantalamessa dijo: “Hablo acerca de la violencia en contra de las mujeres”, añadiendo que había ya “suficientes pláticas fuera de aquí” con respecto a abusos sexuales en contra de menores, cometidos por algunos sacerdotes.

Las mujeres víctimas de abuso “se encuentran desesperadamente solas y sin defensa. Solamente hasta ahora, gracias al apoyo y estímulo de tantas asociaciones e instituciones, algunas mujeres hallan la fuerza para hablar en público y denunciar la culpa”, dijo.

La violencia en contra de las mujeres es especialmente grave, pues con frecuencia se ejerce

dentro de los hogares, sin que nadie lo sepa; y la brutalidad es incluso justificada “con prejuicios pseudoreligiosos y culturales”, dijo.

Cuando Dios le advierte a Eva, después de la caída en el *Jardín del paraíso*, que su esposo “será tu señor”, dijo el padre Cantalamessa, las palabras de Dios eran “una amarga predicción y no una autorización” o consentimiento de agresión.

Cuando Dios creó a los hombres, no “les dio el derecho de irritarse y golpear con los puños sobre la mesa por cada

cosa pequeña”, dijo.

Y recordó la práctica establecida por el Papa Juan Pablo II de pedir perdón por acciones equivocadas colectivas. De los perdones colectivos que se deben de hacer, uno “de los más justos y necesarios es el perdón que la mitad de la humanidad debe pedir a la otra mitad, los hombres a las mujeres”, dijo.

Y estas disculpas no deben ser “ni genéricas ni abstractas”, sino que deben conducir a una conversión real y gestos concretos de reconciliación dentro de la familia y la sociedad, dijo.

Mecanismos para reportar la conducta sexual inapropiada

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

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

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

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

Mecanismo para reportar abuso

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

Marcaria González ha experimentado la gracia de Dios a través del Viñedo de Raquel; ahora ayuda a otras mujeres que han sufrido por causa de abortos

Por Juan Guajardo
Asistente editorial

Un bebé de once meses. Una pañelera. Un folleto. Una iglesia. Todo se juntó un día en 2001 para crear una secuencia de eventos que cambiaría la vida de Marcaria González, una madre que había sufrido por años después de múltiples abortos, tanto naturales como intencionales.

Su hijo de once meses, Johnny, un niño pequeño muy activo, ya caminaba por sí mismo, y González está convencida que lo que hizo ese día no fue una mera coincidencia. Mientras estaban sentados al fondo de la iglesia, Johnny estaba jugando con los catálogos de un puesto de folletos, al lado de González. Agarró un folleto y se lo llevó a González.

“Era muy inquieto”, González dice de su hijo. “Yo me quedaba atrás por esa misma razón”.

El niño pequeño le entregó el folleto a González, quien lo ojeó y comprendió que contenía información sobre el *Viñedo de Raquel*, un programa de retiros que ayuda a curar—emocional y espiritualmente—a los hombres y mujeres que han sufrido por causa de abortos.

Inmediatamente González lo puso de nuevo en su lugar, no queriendo recordar sus abortos, pero especialmente no queriendo llevarse ese folleto a casa. Sin embargo, al llegar a la casa después de la misa, fue sorprendida cuando comenzó a sacar las cosas de la pañelera y encontró el folleto.

“Lo metió el niño; yo no sé, pero siempre oí en mi cabeza, ‘Es para ti, mami’”, comentó.

González lo escondió, pero seguía pensando en el retiro, y qué apacible parecía ser. Pero dijo que sus sentimientos de culpabilidad, el no saber que esperar, y un proceso difícil de divorcio hicieron llamar extremadamente duro. Por fin, después de seis meses, encontró el coraje para hacer esa llamada confidencial a los *Ministerios de Raquel* (*Rachel Ministries*), en Dallas. Casi un año después de recibir el folleto, participó en el

retiro del *Viñedo de Raquel* (*Rachel's Vineyard*), en inglés, y, por primera vez en más de una década, se sintió perdonada, y en paz. Es más, al comprender la magnitud de sus decisiones, adquirió mayor respeto por la vida, desde la concepción hasta la muerte.

“Creo que Dios me reconstruyó firmemente; lo viejo lo hace nuevo, y aquí estoy”, dijo González en una entrevista en su parroquia actual, *Nuestra Señora del Pilar*, en Dallas. “No me maté, porque si llegué al punto de suicidio, porque es mucho”.

Durante la entrevista, González mostraba su sonrisa de vez en cuando, señal de su nueva paz y tranquilidad después de más de una década de culpa y sufrimiento.

“Y quiero vivir así; estoy feliz, muy en paz. El *Viñedo de Raquel* me ha dado mucho — Dios, a través del *Viñedo de Raquel*”, González explicó. “Me dicen que siempre me estoy riendo y bromeando. Así es. Es la confianza que te regresa el Señor; te regresa donde tienes que estar. Con Él”.

González dijo que atenerse a las consecuencias de múltiples abortos no fue fácil, y esas decisiones afectaron su autoestima, resultando en años de terapia, uso de píldoras contra la depresión, y cigarrillos—un hábito que por fin ha derrotado. Resistió el sufrimiento, permaneciendo siempre ocupada y sumergiéndose en sus estudios y trabajo, pero nada funcionaba por mucho tiempo.

“Era tan caótica mi vida, tan caótica”, admitió. “Eché a perder años de mi juventud; los tiré a la basura porque te vuelves muy disfuncional. Perdí mucho de mi tiempo. No estaba centrada; no tenía paz. Haces muchas cosas en tu vida, tratando de apagar y callar lo que es un aborto, y no es fácil— es muy fuerte”.

Comentó que hay distintos efectos que el aborto causa sobre una mujer, desde lo psicológico a lo físico. Sin embargo, gracias al retiro del *Viñedo de Raquel* en 2001, logró una recuperación, y varias de esas consecuencias adversas desaparecieron.

“Dios te sana, y sana bien”, admitió González. “Gracias a Dios, mis dolores corporales se fueron; mi depresión, mi coraje, mi desesperanza— todo. Yo estoy feliz, y estoy en paz. Hay un futuro, hay esperanza, y el Señor me ama.

“A través del retiro fue que pude entender; pude llorar mis bebés; pude decir; pude hablar; pude expresar todo— porque es mucho lo que llevas dentro de

ti. Aunque es algo muy grave, Dios me ha perdonado y ¡desde cuando! Y cuando regresé del retiro del *Viñedo de Raquel*, fue como volver a la vida para mi y para toda mi familia”.

Con un nuevo punto de vista en la vida, González está trabajando para ayudar a otras mujeres y hombres que han sufrido con las consecuencias del aborto, para encontrar la recuperación que ella también observó después de varios “años muy difíciles, muy oscuros, y cargados de pecado”. Desde el 2001 ha voluntariado con los *Ministerios de Raquel* en Dallas, y en 2007, ella y Betsy Kopor, coordinadora de los *Ministerios de Raquel* para la diócesis de Fort Worth, comenzaron un trabajo para crear servicios en español para el ministerio en Fort Worth.

Este octubre pasado, después de un año de preparación y trabajo haciendo las traducciones, innumerables llamadas de teléfono, correos electrónicos y varios días trabajando desde “mañana hasta la noche”, Kopor y González, por parte de los *Ministerios de Raquel*, empezaron el primer retiro de fin de semana en español. González fue la moderadora.

“Fue una experiencia maravillosa, y estamos desarrollando nuestro equipo”, comentó Kopor. “De veras fue un gran retiro”.

Kopor y González anticipan coordinar dos retiros en español cada año. Para facilitar el proceso de matrícula, números de teléfonos y direcciones electrónicas actualmente son dedicadas solamente a personas buscando ayuda en español, dijo Kopor. El sitio Web de los *Ministerios de Raquel*, www.racheltx.org, igualmente tiene una página en español.

“Pienso que ya hemos estado bastante ocupados, y estamos encontrando que muchas iglesias que atienden a una población de habla hispana no conocen los servicios de *Ministerios de Raquel*, ya que antes siempre eran en inglés”, dijo Kopor. “Ahora les estamos diciendo que hay ayuda disponible”.

González añadió, “Es muy grande lo que el obispo y Betsy han hecho con la comunidad hispana, dándole su apoyo a *Ministerios de Raquel*”, especialmente notando que el aborto es condenado en la cultura y abundan varias ideas equivocadas.

González y Kopor enfatizan que los retiros son completamente confidenciales, y son organizados con la ayuda de voluntarios, sacerdotes,



Marcaria González

consejeros profesionales y trabajadores sociales, quienes reciben entrenamiento y tienen conocimientos de factores que pueden afectar a las personas después de un aborto. Además, varios de los voluntarios pueden identificarse con las mujeres y hombres buscando ayuda, ya que también han sufrido abortos y han participado en el retiro, añadió Kopor.

“Queremos que vengan y que consigan la ayuda que necesiten, para encontrar paz después de un aborto, que es algo tan difícil”, Kopor mencionó. “Te sientes tan sola y aislada después de un aborto, así que es maravilloso estar en un ambiente donde otros entienden y pueden ayudarte a sobrepasar lo peor.

“Con Marcaria, quedas en buenas manos. Ya lo he visto. Hace una tremenda labor, y su dedicación es admirable. Bendito sea Dios que la tenemos como parte de nuestro equipo aquí en Fort Worth”.

Kopor y González, las dos, le dan la bienvenida a cualquiera que necesite ayuda con su recuperación después de un aborto, y las invitan a visitar el *Viñedo de Raquel*, para encontrar ayuda y comprensión. Kopor aseguró que su propósito es ayudar a hombres, mujeres y parientes que han sufrido a causa de algún aborto, para que se acerquen a Cristo, “donde está la verdadera salvación”.

González comprende esa recuperación. Ella la ha superado. “Ya lo vi; ya lo sentí. Claro, el dolor

siempre va a estar allí, pero ... he sido perdonada por Dios y Jesús, y me aman inmensamente, y es darle vuelta a la página”, comentó González. “Es la gracia de Dios que te hace sentarte, mirarte a los ojos y decir: ‘Sí, esto pasó en mi vida. ¿Pero sabes que? Dios me ha perdonado’”.

“Dios no se mide. No se mide con su amor, su compasión y su misericordia”.

Ahora, González tiene ganas de acompañar a otros en su camino para la recuperación y la paz. También está disfrutando de su vida, nuevamente encontrada, y pasando tiempo con sus hijos, Alexandra, 13, y Johnny, que ahora tiene 11.

“Yo no les llamo mis hijos; les llamo mis bendiciones. ¿Cómo han sido mis hijos mi bendición? Han sido mi salvación. Si Johnny no me da el folleto, yo no estuviera aquí”.

Para más información, o para matricularse en el próximo retiro del VIÑEDO DE RAQUEL, envíe correo electrónico a misericordia@racheltx.org o llame a MINISTERIOS DE RAQUEL al (817) 886-4760. El próximo retiro será el 23 de abril, y será para todas religiones. Para más información en inglés, llame a la coordinadora de MINISTERIOS DE RAQUEL, Betsy Kopor al (817) 560-2452, ext. 267, o vaya al sitio web www.racheltx.org

Centennial...

FROM PAGE 24
God and Christ. This light then, which we all know by faith always conquers darkness, began a series of works of mercy and love that grew to be the Catholic Charities of Fort Worth."

In the history that intervened between lawlessness and today's Downtown Fort Worth,



Father Luke Robertson, TOR, prays over the gifts at the Centennial Mass. Fr. Luke is the lead case manager with Catholic Charities' Street Outreach Services program, working with Fort Worth's homeless.

there also was a steady upward development in Catholic Charities, now a treasure to the Metroplex of the 21st century.

A broad chronology of the agency's development led from the founding of St. Teresa's home in 1931 to refugee resettlement in 1975, in the post Vietnam War era, and the 1991 Lady Hogan project to extend services

to victims of the HIV/AIDS epidemic.

Today, Catholic Charities is one of eight Council on

Accreditation (COA) accredited organizations in the DFW area. The international organization seeks to foster higher standards for human services organizations through its accreditation process. Heather Reynolds, president/CEO, was recently chosen by the *Fort Worth Business Press* to be among 40 individuals younger than the age of 40, who "exemplify the best and the brightest in Tarrant County," according to Richard Dixon, *FWBP* publisher.

Previous directors of Fort Worth Catholic Charities have been Monsignor Eugene Witkowski, Clem Constantine, and Karen Spicer.

"That is our history and in the communion of saints, we know that's still a part of us," Bishop Vann said, at the anniversary Mass. "The challenge for us today, I believe, is to take that vision and the conversation of Bishop Dunne with the Catholic Ladies Aid Society, and live that conversation with the Body of Christ today.



Students from Nolan Catholic High School's Nolan Ambassadors participate in the liturgy. The Ambassadors helped distribute Mass programs to members of the congregation.

"I would think that for our work of charity... to be its fullest and its strongest and to honor what we have received, it needs to mirror... that first conversation of Bishop Dunne with the ladies aid society. The apostolic work of Catholic Charities shines brightest and is strongest when it is seen as integral to the life of the Church and a pivotal

part of our diocese." Closing the Mass, Reynolds attributed the successes of Catholic Charities to a simple "yes" 100 years ago. "We are an organization that says, 'yes,'" she said. "I thank you for celebrating our hundred years with us today. I thank you in advance for all you will do in our next hundred years."

Hamer...

FROM PAGE 11
swings, snugglies, and snuzzlers. You will hear yourself saying, "What does that do exactly?" And then you will realize that most of what they do for the baby, you did with just a bouncy knee, both arms, and a hip.

Back in the day if you owned the words "layette" and "crib" (use them three times and they're yours, the nuns used to say), you were good to go. At least you were good to go home from the hospital. (Back in the day you didn't even need a car seat for the drive.)

One time we did go home from the hospital with no baby name. We had a beautiful baby though, and she still is. But for the longest time we called her Baby Goofy, for absolutely no reason. Finally we named her Alison Therese — after the Little Flower. For some reason, though, everybody calls her

Abby. And she was definitely not named after a Road.

What a guffaw our heavenly Father must enjoy, when He watches us skirmish to find the correct name for the beings whose name He has carved in his hand since the beginning of time. That's his time, mind you. That is way, way back in the day.

Mothers do know their babies' names when they see them, and that makes me happy. I know Sarah's baby will be named for a saint and not necessarily a football hero. Between the two parents, baby Pedro will be titled perfectly, and when they say his name, it will be with a reverence and love that is almost holy — no, completely holy.

When my friends Marilyn and Jerry gave birth to their only son, they knew his name immediately. It was Justin. I got to watch him for a few of his short, almost-five years.

Every Easter at the vigil Mass, I stand in the choir loft were Justin's father is sing-

ing, while looking down in the pews where Justin's mom is praying. And every year, at our parish, the name of St. Justin is included in the Litany of the Saints.

Even though I have heard this repeated for nearly two decades, my mind and heart are jarred when we sing, "James, Phillip, and Justin," and the crowded sanctuary, Marilyn and Jerry included, respond, "pray for us." I watch my friend Marilyn wipe her eyes. I wipe my eyes. Jerry wipes his.

There we all stand, our large parish community, together naming the 4-year-old boy who once was. But now, with the faith of our Catholic teachings, we are singing of him and also praying to him, as the saint he is now.

Sarah and John, like every mother and father, will know the name of their baby when he arrives. Marilyn and Jerry knew theirs, and now sometimes they say it with the prefix "saint."

Easter morning Mass was

filled to brimming this year — people even knelt in the back aisles. God had named every one of those people; and all were praying to his only Son, also named by Him.

I can't wait for the Cinco de Mayo, when we will welcome Pedro into the world. I will remember back in the day when John was born and helped complete my life.

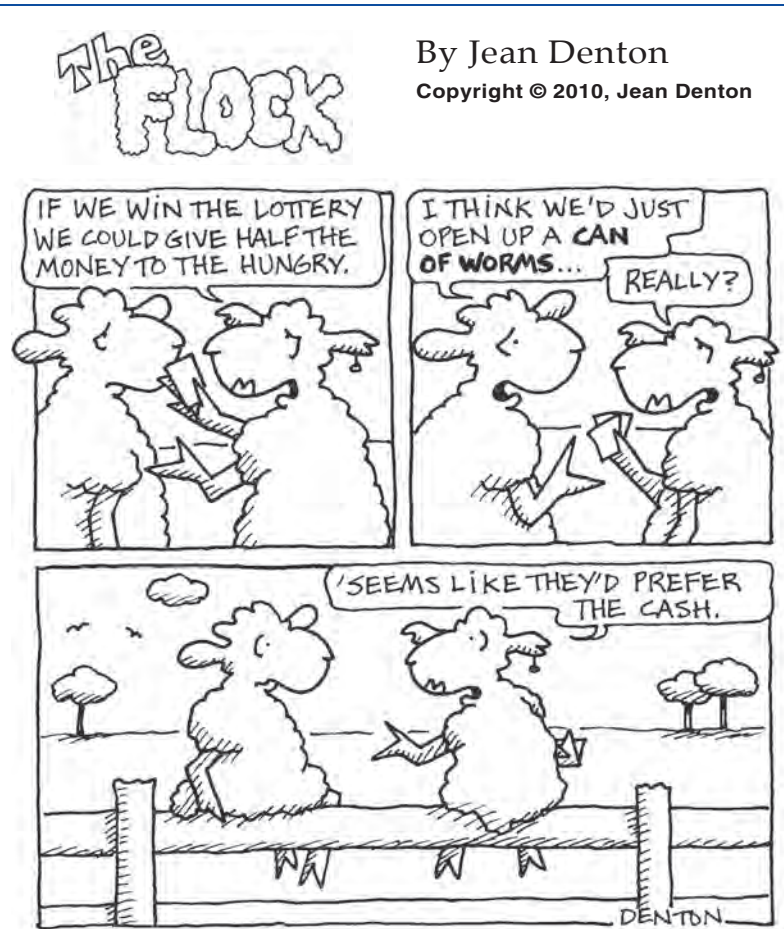
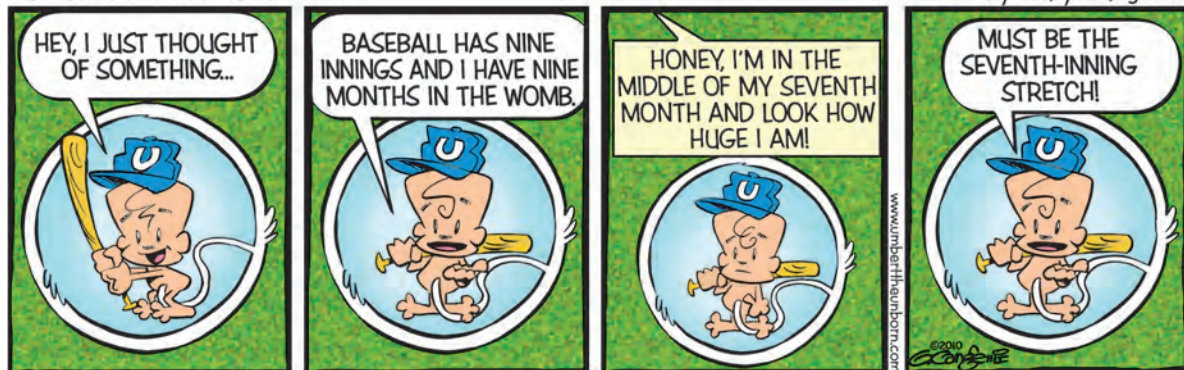
I know that, like my baby John, my grandbaby will receive the name God wants for him, even though we won't know what it is until we see him.

I also know this: God knows Pedro's name right now.



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

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.

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 23 at 7 p.m. at St. Peter the Apostle Church, 1201 S. Cherry Ln., White Settlement, contact Bill and Mary Kouba at (817) 370-9193. Visit www.cclfdw.org for more class dates and information.

COURAGE SUPPORT GROUP

Courage D/FW, a spiritual support group for Catholics striving to live chaste lives according to the Catholic Church's teachings on homosexuality, meets the second and fourth Friday evenings of each month. For more information, e-mail to CourageDFW@Catholic.org or call (972) 938-5433.

MINISTRY FOR GAYS, LESBIANS

The Fort Worth diocesan Ministry with Lesbian and Gay Catholics, Other Sexual Minorities and Their Families regularly meets the fourth Thursday of the month for prayer and conversation at the Catholic Renewal Center at 4503 Bridge St. in Fort Worth. The next meeting will be held April 22. For more information, contact Father Warren Murphy, TOR, at (817) 927-5383 or Doreen Rose at (817) 329-7370.

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.

SILENT RETREAT WEEKEND

All are invited to attend the Contemplative Outreach's annual Four-Day Silent Retreat May 13-16 at Montserrat Jesuit Retreat House, 600 North Shady Shore, Dallas. Father William Fickel, SSS, from Cleveland will be the retreat leader. This retreat is designed for those interested in deepening their spiritual practice in an atmosphere of silence, solitude, and community. Registration form and details are available online at www.CellOfPeace.com or e-mail, to CPDallas@CellOfPeace.com, or call (972) 722-6029. Registration deadline is April 30.

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.sampg.com, or e-mail to Mark@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
- **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.

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@holylfamilyfw.org.

REFLECTION FOR MOTHERS

Good Shepherd Parish, 1000 Tinker Rd., Colleyville, will host a morning reflection to encourage, refresh, and inspire mothers of all ages. The reflection, sponsored by the Archangel Motherhood Ministry, will be held Saturday, May 1 from 9 a.m. to 12:30 p.m. A light lunch will be served at the reflection. Advanced registration is required. Registration may be made online at www.gscc.net. Limited childcare is available if reserved by April 24. For more information, contact Allison Flagg-Sullivan at (817) 564-5392 or by e-mail at arashi1281@hotmail.com.

ST. JOHN SUMMER CAMP

St. John the Apostle Parish will offer a weekly summer camp June 1 to Aug. 27 for children ages one through eighth grade. The camp will be available Monday through Friday from 7 a.m. to 6 p.m. Registration may be made for the entire summer or specific weeks. In addition, a summer Parents Day Out program will be offered from 9 a.m. to 2:30 p.m. on Wednesdays only or Tuesdays and Thursdays for children ages one through five years. Registrations are also being accepted for the fall sessions. St. John's is located at 7341 Glenview Dr. in North Richland Hills. For more information call (817) 595-2654.

CALIX SUPPORT GROUP

Calix, a monthly support meeting for Catholics who are alcoholic and others who are struggling with addiction and seeking recovery, is offered the first Saturday of each month at 10 a.m. in the chapel of Holy Family Church, 6150 Pershing Ave. in West Fort Worth. Calix meetings focus on enhancing spiritual growth through sharing Eucharist, discussion, and fellowship. For more information, call Deacon Joe Milligan at (817) 737-6768 ext. 105.

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.

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.

NTC SUBMISSION DEADLINE

The *North Texas Catholic* is published twice monthly, except during the months of June, July, and August when it is published monthly. The deadline to submit information is noon on the Wednesday of the week before the paper is published. Items for the April 23 issue must be received by noon on April 14. Items for the May 7 issue must be received by noon on April 28. Send information to jrusseau@fwdioc.org.

ST. MARIA GORETTI RECITAL

The dedication recital of the pipe organ at St. Maria Goretti Parish will be held Sunday, April 25 at 5 p.m. with a reception to follow. The new organ, donated by an anonymous donor, was built by Garland Pipe Organs, Inc. of Fort Worth (Opus 52) and is made up of 60 ranks and four manuals. Guest recitalist will be nationally acclaimed Samuel Salvador Soria, organist of the Cathedral of Our Lady of Angels in Los Angeles, California. The recital is free and open to the public. St. Maria Goretti Church is located at 1200 South Davis Dr. in Arlington. For more information, visit the parish Web site at www.smpparish.org or call the parish office at (817) 274-0643.

SAN MATEO FESTIVAL

San Mateo Mission, 3316 Lovell Ave., Fort Worth, will hold its Religious Education Festival Sunday, April 18 on the church grounds from 1:30 to 6:30 p.m. The festival will feature a variety of food, including the Men's Club's "famous hamburgers" and drinks. Other activities will include live music, DJ, Carol Alvarado's Ballet Folklorico Azteca, cakewalk, bounce house, and games. Proceeds from the event will benefit the religious education department and the various other organizations within San Mateo. Admission is free. For information, contact Laura Moreno at laura0829@att.net

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. Sponsorship opportunities are available.

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, or visit the Web site at www.iwbsvictoria.org.

ST. PETER FESTIVAL

St. Peter the Apostle School will hold its annual Spring Festival Sunday, April 25, from 10 a.m. to 5 p.m. The all-day event will feature food, games, arts and crafts, entertainment, and a newly expanded talent show. In addition, there will be a book fair, the Knights of Columbus basketball free throw challenge, a silent auction, and bounce houses. There is no admission charge for the event. Tickets for food and games may be purchased at the event. St. Peter's is located at 1201 S. Cherry Ln. in White Settlement. For more information or sponsorship opportunities, call the school office at (817) 246-2032.

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/. 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.

MARRIAGE ENCOUNTER

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

Classified Section

FAMILY LIFE DIRECTOR

The Diocese of Fort Worth is seeking a full-time director of Family Life at the Catholic Center. Principal duties include providing diocesan programs in English and Spanish that enhance the Catholic vision of family life, specifically in marriage preparation, marriage enrichment, troubled marriages, divorced and widowed persons, and natural family planning. The director also serves as a resource for parishes regarding families and family members. Candidate must be a practicing Catholic with a bachelor's degree (or equivalent experience) in theology, family ministry, or related field; have knowledge of and faithfulness towards the Church's teachings on marriage and family (*Humanae Vitae*, *Familiaris Consortio* and other Magisterial teachings); possess the ability to lead, teach, and make presentations. Fluency in English and Spanish language (written and spoken) is required. Some evening and weekend work is expected. The Diocese of Fort Worth offers excellent pay and benefits to its employees. If interested in this position, visit www.fwdioc.org for a full job description and on-line application. E-mail completed application with a résumé and cover letter to msimeroth@fwdioc.org. Mark Simeroth, director of Human Resources, will contact qualified applicants for an interview. Application deadline is April 30.

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.

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.

ST. ANN SPRING FESTIVAL

St. Ann Parish, 100 S.W. Alsbury Blvd., Burleson, will hold its annual Spring Festival Sunday, May 2 from 11:45 a.m. to 5 p.m. The parking lot of St. Ann Church will be transformed into a festival for all ages with food booths featuring Mexican, Cajun, barbecue, and homemade pastries. Games and events for the children will be available all afternoon, including duck ponds, grab bags, and a mini train ride. Two auctions will be held throughout the day, one indoor and one in the parking lot. Entertainment will start at noon in the Pavilion with the Trotter-Anderson Band featuring Justin Wilson on the steel guitar. Other performers will include HEB ballroom dancers, Frances Lee Studio dancers, followed by Studio C Dancers. A choral performance rounds out the talent with Lucy Carlton and members of the St. Ann choir. The public is invited and remote parking will be available at Taylor Elementary, 400 N.E. Alsbury Blvd. and at Crestmont Baptist Church, 640 N.W. Tarrant Ave., with transportation to and from the parking lot at posted hours. All proceeds will benefit the building fund for new facilities at St. Ann. Tickets are available on site. For more information, contact the parish office at (817) 295-5621.

PRINCIPAL

St. Mary School in Gainesville is seeking a strong academic and spiritual principal to lead its elementary school (PK-8; 170 students). The position is available for the 2010-11 school year. Candidate must be a practicing Catholic, have a master's degree, 18 hours in administration, and three years experience in a Catholic School. Administrative experience preferred. Submit a letter of interest, résumé, references, and a request for an application to Catholic Schools Office, 800 West Loop 820 South, Fort Worth, TX 76108-2919 or call (817) 560-3300 ext. 253.

YOUTH MINISTRY

Holy Family of Nazareth Church in Vernon is looking for a coordinator of Youth Ministry to effectively lead an active and thriving youth ministry in one of the friendliest towns in Texas. A group of talented young people and a dedicated team of adult volunteers are already in place and eager to find a coordinator that will continue the growth of this well-formed and successful ministry in the Northwest Deanery of the Diocese of Fort Worth. Qualifications are an active, Catholic faith life, a bachelor's degree in ministry, theology, education or related field, and experience in working with youth and young adults, as well as parish staff and volunteers. Applicants should be well versed in comprehensive youth ministry as laid out in the RTV. Salary and benefits will be commensurate with education and experience. Résumés can be sent to Father Jack McKone, Holy Family of Nazareth Church, 2200 Roberts St., Vernon, TX 76384; or e-mail to pastor@hfvernon.org.

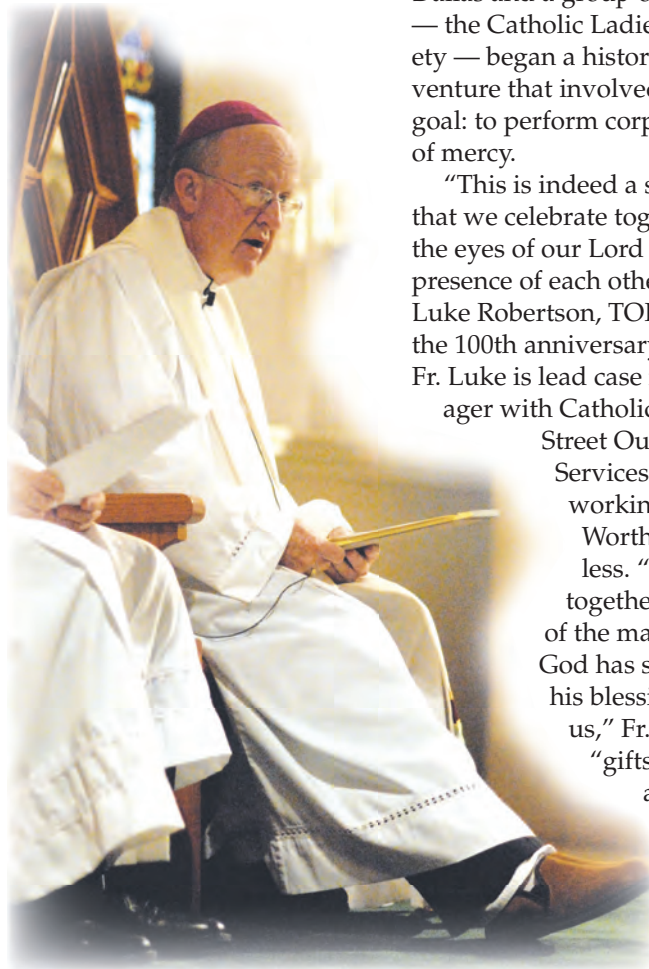
Good Newsmakers

Catholic Charities leaders and supporters gather for a Mass March 17 at St. Patrick Cathedral to celebrate a

Century of Service

Story and Photos by
Kathy Cribari Hamer
Correspondent

On that very day and at that very place where it all began, Fort Worth Catholics gathered last month to speak about, remember, and thank God for a century of good works.



Bishop Kevin Vann, still recovering from a major knee surgery, delivers his homily at the Centennial Mass for Catholic Charities from his CATHEDRA, or bishop's chair.

"A light began to shine which was the love of God and Christ. This light then, which we all know by faith always conquers darkness, began a series of works of mercy and love that grew to be the Catholic Charities of Fort Worth."

— **Bishop Kevin W. Vann**
Diocese of Fort Worth

Catholic Charities has served millions since March 17, 1910, when an agreement between Bishop Edward J. Dunne of Dallas and a group of women — the Catholic Ladies Aid Society — began a history-making venture that involved a simple goal: to perform corporal works of mercy.

"This is indeed a special day that we celebrate together in the eyes of our Lord and in the presence of each other," Father Luke Robertson, TOR, said at the 100th anniversary liturgy. Fr. Luke is lead case manager with Catholic Charities' Street Outreach

Services program, working with Fort Worth's homeless. "We come together aware of the many ways God has showered his blessings upon us," Fr. Luke said, "gifts and skills and talents he has given us to use for the service of our fellow men and

women."

Anticipation of Catholic Charities' centennial anniversary led toward the completion of its new facility, a building project that was more than three years in the making. The Catholic Charities Fischer Family Campus on Fort Worth's South Side would make its own history, combining all the agency's works into a single location.

At its early 20th century beginning, Catholic Charities had seen itself simply: providing for the needy and caring for orphaned and abandoned children. Today, the agency concerns itself with a larger menu of services: Alliance for Infant Survival, child welfare services, residential services, family services, refugee and immigration services, and disaster preparation and response. Under those umbrellas are more than 30 programs that yearly serve more than 111,000 individuals.

"I will never forget one of my first experiences at Catholic Charities," Catholic Charities President Heather Reynolds said, following the anniversary Mass. She described 5-year-old, Timothy, an abused child who had come to the shelter a few days before his first group session. Although all the children were sitting in a circle, Reyn-



Catholic Charities Fort Worth President Heather Reynolds shares with the congregation her story that moved her to become involved in the organization.

olds explained, Timothy was standing, and when welcomed to sit down, he did not do so.

"One of the other children piped up and said, 'Timothy can't sit; he has been hurt too bad.' Shocked, I looked at this small child as he stood and shook through the entire class. I don't know how I made it through the next hour. As soon as it was over, I remember getting in my car and just crying.

"But, God moved my heart through this. If I hadn't known before, I knew now that this was the organization that God called me to say 'yes' to. I am sure each of you have your own Catholic Charities story on what made you say 'yes.'"

The St. Patrick's Day celebration included both a Mass and a reception. Present were the Catholic Charities Board, who participated in the liturgy, and a sanctuary full of supporters.

In his homily, Bishop Kevin

Vann reminded the assembly of where they were seated. "In this neighborhood now, that is bright, colorful, and clean and bustling with life of all kinds," he said, "we are part of the renovation and renewal of our city. But let's take a look back 100 years ago. You know what we are experiencing this evening would not have taken place then."

He described the Downtown area, "on the edge of what people used to call 'Hell's Half Acre,'" full of saloons and "establishments that would have brought their share of the unsavory side of life — darkness, family problems, violence, disrespect for life, immorality, coupled with a lot of lawlessness. That's where we were 100 years ago.

"But in the midst of all that," Bishop Vann said, "a light began to shine which was the love of

SEE CENTENNIAL, P. 22

Inside... This issue of the NTC

Our Lady of Victory School is about to turn 100 years old. Check out what alumni from the last century remember about their alma mater run by the Sisters of St. Mary of Namur. **6-7**

Macaria González works with Rachel Ministries to help provide healing to post-abortive women whose primary language is Spanish. Read her powerful testimony of what led her to this amazing ministry. **9**

"Are you saved?" is a question Catholics often hear from their Protestant friends. Lucas Pollice offers a Scripture-based way to respond and defend the Catholic teaching of salvation by faith through works. **18**